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SOPHOCLES

EDITED

WITH ENGLISH NOTES AND INTRODUCTIONS

BY

LEWIS CAMPBELL, M.A., LL.D.

PROFESSOR OF GREEK
IN THE UNIVERSITY OF ST. ANDREWS

IN TWO VOLUMES

VOL. II

AJAX. ELECTRA. TRACHINIAE. PHILOCTETES.
FRAGMENTS.

Oxford

AT THE CLARENDON PRESS

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*Dr. G. L. ...
...
...*

PREFACE TO VOL. II.

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

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

Professor Paley has spoken of the previous portion of my work in terms which are deeply gratifying to me, as coming from a scholar of his experience: he has also made continual reference to the small edition, by Mr. Evelyn Abbott and myself, of the plays contained in this volume, especially of the Ajax, Electra, and Trachiniae. Although his manner of doing so is always friendly, yet it has not made me a convert to the practice of referring frequently to other commentators in explanatory notes. For (1) as Mr. Abbott's

name is omitted, I sometimes reap credit that is due to him; (2) I do not feel that we are always clearly represented; and (3) I am often prompted to repeat (*mutatis mutandis*) the words of Professor Conington, in the Preface to his edition of the Choëphoroe, 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 Hercules ἀπὸ τῆς μνηχανῆς, 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 *αὐθις ᾧδ' ἔρημος ἄπορος*, 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 per- versely tampered with. But before extending our admission to other passages, we must have equally cogent reasons for doing so¹.

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 *διορθωτής* 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 (C^{1 or 2}), 800 (C¹); 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 L², El. 33 on the margin of Pal., etc. Ant. 942 is wholly omitted in Vat. b, Ant. 1167 is omitted, I believe, in all the MSS., but is twice quoted with its context by Athenaeus. If these facts are fairly considered, we shall hardly be accused of doing violence to probability, if in dealing with two passages which seem otherwise intractable, viz. O. T. 623–5, Phil. 1251–8, we have recourse to the hypothesis of a lost line.

The transposition of lines is a less frequent error. In the Laurentian MS., it occurs twice in the Antigone, viz. in ll. 482, 3, 897–9; but in both instances the scribe has rectified his own error with β' α' (2, 1) and β' γ' 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, 155 $\frac{2}{3}$), is memorable for the importance attributed by its editor to Paris T, the Parisian copy of the recension of Triclinius, with his *Scholia* on the metres, etc. This new influence continued through Stephanus (1568), Canter (1579), Capperonier and Vauvillers, and the London editions, until Brunck (Stras-

¹ See in O. C. 110.

bourg, 1786) changed all this by calling attention to the comparative excellence and antiquity of Paris A.

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

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

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

In accordance with the considerations urged in Vol. I.

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

I have here to repeat, with somewhat more of emphasis than in the first edition of Vol. I., that the signs C², C⁴, C⁶, etc., which are necessarily retained from my first collation of L, have merely an approximate value. That C², 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 C² appears on the margin both of the Aeschylus and the Apollonius, e. g.—

Aesch. Suppl. 518 (the whole line in marg., by C²).

Aesch. Suppl. 575 (*κραίνων* in marg. C²).

Apollon. Rhod. I. 848, *τόν ῥα καλεσσαμένη διεπέφραδεν ὑψιπέλεια*, add in marg. C².

It would be well if some competent inquirer could ascertain whether the corrections noted as by C⁶, C⁷, which may be roughly described as hands of the fifteenth century, were made before or after the removal of the MS. from the East into Italy¹. (See Vol. I. Preface, p. xli.)

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

¹ Perhaps with Niccolo Niccoli's own hand.

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

A note on this MS. by Mr. Masson is herewith appended. The same friend has laid me under a further obligation by calling my attention to a copy of Turnebus' edition of Sophocles, in the Library of the British Museum, with MS. notes by Lambinus, including readings quoted by him from Auratus, chiefly on the Philoctetes. I have thus been enabled to restore to these early scholars the credit of several emendations, which have latterly been attributed to other sources. In addition to those which are noted in their place, I may here mention the following, which came under my notice after the sheets had been thrown off:—Phil. 189, *ἄπ(ακούει)* id est, respondet, Aur.; 320, *θυμὸν . . χεῖρ* Lambinus; 639, *ἀνῆ*, 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 ϵ adscriptum is noticeable, also the ancient forms of α , ω , ψ , the combinations of ϵ , σ , σ with other letters, and the writing of ρ and σ open at times. It would be interesting to know if any of the contractions occurring in it are peculiar to MSS. of Eastern origin. It is very distinctly and carefully written, the smallest details of orthography being attended to; indeed it approaches in accuracy to a printed text.

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

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

Electra.

132. οὐδ' ἐθέλω O, Edd.¹ οὐδέ 'θέλω A. οὐδ' αὖ θέλω L.
456. ἐπεμβῆναι OA, Edd. ἐπιβῆναι L.
496. μήποτε add OA, Edd. om. L.
676. τότ' ἐννέπω OA. πάλαι λέγω L, Edd.
809. οἴχη φρενός OA, Edd. φρενός οἴχη L.
1393. ἐδράσματα O, and (ἐδρ.) A. ἐδώλια L, Edd.
1483. κἀν συμκρόν OA, Edd. κἀν ἐπὶ μικρόν 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. τε: 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. A.

In the Oed. Tyr. the omissions of A are more numerous and important. In this play O supplies the following words omitted by A: O. T. ll. 13. ού: 54. ὡσπερ A; ὡς εἶπερ O: 294. δῆ: 299. πέφυκεν A; ἐμπέφυκεν O: 326. χο, add A; οἶα, add OL: 426. και: 523. δῆ: 527. οἶδ' οὐ A: οἶδα δ' οὐ O: 562. οὔτος: 603. τοῦτο: 855. οὐ: 957. σὺ: 970. θανῶν: 989. και: 1011. φοῖβος (added by A^c): 1033. τοῦτ': 1036. τύχησ: 1132. γε: 1150. οὔτος: 1165. 2nd μή: 1291. ὦς.

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.¹ δ' LG. τ' om. A.
 42. μακρῷ χρόνῳ OΘ. χρόνῳ μακρῷ L Edd.
 73. νῦν add OL, Edd. νῦν om. AG.
 75. ἀνδράσιw O, Edd. ἀνδράσι LA.
 80. OP. add OL, Edd. OP. om. A.
 83. ἔρδειw OL. ἔρδειw A.
 but 1368. ἔρδειw OA.
 122. ἠλέκτρα OL. ἠλέκτρασ A.
 137. τὸν γ' ἐξ OL. τόνδ' ἐξ A.
 150. σὶ δ' ἔγ OL. σὶ σ' ἔγ A.
 153. μούνα OL. μούνα A.
 238. ἔβλασταν OL. ἔβλαστ' A, Edd.
 244. γᾶ OL. γᾶ A.
 279. ἀμόν O. ἀμόν LA corr. by first hand. Edd.
 325. ταῦτοῦ OL. ταυτοῦ A.
 335. ὑφειμένη OL. A omits iota sub.
 360. μέλλει OΓΔ. μέλλοι LA, Edd.
 412. τι OL. τί A.
 414. σμικρόν OΓ, Edd. σμικρῷ AL (Jahn.) σμικροῦ^{ων} L (Dind.)

421. τανῶν δ' OL. δ' om. A.
 423. χθόνα OL. χθόναν (sic) A by first hand over an erasure.
 435. βαθυσκαφεῖ OL. βαθυσκάφει A.
 480. κλύουσα OL. κλύουσα A.
 487. ἐν OL. εἰν A.
 548. φαίη OL. φαίην A.
 569. τι add OL. τι om. A.
 573. τὰ κείνησ O. 1345. τὰ κείνων O. τὰ κείνησ. τὰ κείνων A.
 575. μόγις OΘ. μόλις LA, Edd.
 618. προσεικότα OE. 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).
 ὄρησ OL. ὄρασ A.
 630. ἰπ' OL. ἐπ' A.
 641. πολυγλώσσφ OL. A omits the iota subs.
 649. ἐφήσ O. Pal. iota subs. om. ἐφήσ L.
 669. χρήζω OL. χρήζω A.
 675. ξείνε OL. ξέινε A.

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

677. εἴμ' O. εἴμ' A.
 689. τοιοῦδ' OL. τοιάδ' A.
 722. προσκείμενον OL. προκείμενον A.
 737. ἐνδείσασ OL. ἐνδείσασ A.
 757. κήαντες OL. κήαντες A.
 771. τέκη OM. τέκη A, Edd.
 772. ἀρ' OL. ἀρ' A.
 793. κάπεκύρωσεν OL. ν om. A.
 (797. ἦκουσ supra gl. εἶησ. M. supr. gl. ἀντὶ τοῦ εἶησ. E reads
 εἶησ in text).
 810. μόναι OL. μόνον A.
 812. ποῖ OL. πῆ A.
 813. ἀπεστερημένη OL. ἀποστ' A.
 817. ἐγώ γε τοῦ OL. ἐγώ τοῦ γε A.
 852. ἀχέων O, most MSS., Edd. ἀχάϊων L pr. A¹.
 874. κατέστεινεσ OL. κατέσταμεισ A.
 879. ἦ OL. ἦ A.
 898. ἐγχερίμπτη O, Edd. —μ— om. LA.
 905. βαστάσασα OL. βαστάσα A.

¹ Jahn gives L differently.

907. *καὶ τότ' OL. καὶ τὸ δ' A.*
 934. *ἐγὼ δὲ OL. ἐγὼ γὰρ A.*
 956. *ξὺν OL. σὺν A.*
 962. *ἄλεκτρα OL. ἄλλεκτρα A.*
 984. *τοὶ add OL. τοὶ om. A.*
 991. *τῷ om. before κλύνουσι O, Edd. τῷ add A and L (deleted by 1st hand).*
 996. *κάμ' O. κάμ' (sic) A.*
 1090. *καθύπερθεν O. καθύπερθε LA.*
 1097. *τῇ OL. τῇ A.*
 1163. *κελεύθους O, Edd. κελείθου most MSS.*
 1165. *εἰσ OL. εἰς A.*
 1166. *εἰσ τὸ OL. εἰς τὸ A.*
 1174. *ποι λόγων OL. ποίων λόγων A.*
 1188. *γε add OL. γε om. A (add by later hand).*
 1193. *ἀνάγκη O, Edd. 'ἀνάγκη LA, Jahn.' 'ἀνάγκη A,' Blaydes. Vindobon has ἀνάγκη, therefore Δ also probably reads the same.*
 1198. *προύθηκασ OL. 1378. προύστην OL. προύθηκασ, προύστην A, Edd.*
 1202. *ἡμῖν OL. ὑμῖν A.*
 1243. *κάν OL. κὰν A.*
 1248. *οὐδέ OL. οὐ δὴ A.*
 1260. *τίσ OL. τί A.*
 1263. *τ' add OL. τ' om. A.*
 1264. *ἔταν OΘ. ἔτε most MSS.*
 1275. *ἔδ' O. ἔδ' A.*
 1281. *ἀν O and A corrected by 1st hand, Edd. ἀν LA.*
 1287. *λαβοίμαν OL. λαβοίμην A.*
 1336. *ἀπλήστου O, Edd. ἀπλείστου LA.*
 1350. *ὑπεξεπέμφθην OL. -πέμφθην A.*
 1359. *ἔφαινες OL. ἔφανεσ A.*
 1366. *ταῦτά OL. ταυτά A.*
 1371. *πλείοσι OL. πλείοσι A.*
 1375. *περ add OL. περ om. A.*
 1409. *ποῦ O, Edd. ποῖ L, πο* A.*
 1418. *ἀραὶ OL. ἀραιασ A (the correction -ασ written over the -αι has been incorporated with the text by the scribe. ἀρὰσ Δ and γρ. in Γ).*
 1422. *φονία OL. φονία A.*
 1435. *Before θάρσει OP. praef. OL. Edd. ΧΟ. praef. A.*
 1442. *φωκείσ OL (corr. by pr. m.). φωκῆσ A.*

1449. τῆσ φιλτάτησ OΓ, and corrected by pr. m. in L, Edd. 'τε
φιλτάτων LA,' Jahn¹.
1454. ἀρ' O Pal. ἀρ' Edd. ἀρ' A.
1456. εἰωθέτωσ OL. εἰωθέτωσ A.
1460. αὐτῶν OL. αὐτὸν A.
Vat. ac. (1467. εἰ δ' ἔπεισι O, Edd. A not known).
1469. τοι O, Edd. τε LA.
1505. χρῆν δ' OL. ἐχρῆν A.
1508. παθὸν OL. παθῶν A.

In all the cases given above, except one or two which are specified, O has preserved the correct reading, and almost invariably sides with L against A. A few of O's minor corrections of A are omitted; e. g. in accent as 495. τῶνδ' τοι: 628. μεθεῖσά μοι, where A omits the acute accent: 779. δεῖν' O. δεῖν' A: 890. μῶραν O. μωρᾶν A: 1433. βᾶτε O. βάτε A: 1497. πᾶσ' O. πᾶσ' 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*². 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. βουλομένη A; 1365.

κεκλοῦσι A; 1393. ἰδράματα 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. πατὸς OA. πατρί L.
 52. λοιβαῖος τε OA. λοιβαῖσι L.
 96. ἐξείνισε AΘ —εν O. ἐξέτισεν L.
 112. ἐρυνύεσ OA. ἐρινύεσ L, so at 491.
 123. ἀκρέτοσ OA. ἀκρέστοσ L.
 (139. λιταῖσ OA. λιταῖσιν L). The text is uncertain here.
 174. ἔστι OA. ἔτι L.
 186. οὐδέ τ' ἀρκῶ OA. οὐδ' ἔτ' ἀρκῶ L.
 192. ἐφίσταμαι OA. ἀφίσταμαι L. ἀμφίσταμαι, Edd.
 218, 305. αἰεὶ OA. αἰεὶ L.
 309. πολλή τ' OA. πολλήστ' L, Edd.
 345. ἐπεῖθ OA. ἔπειθ L.
 378. τοι OA. σοι L.
 405. ποῖ OA. τῷ L.
 417. τίσ OA. τισ L.
 443. οὖν OA. οὖν L,
 479. θάρσσο OA. θράσσο L.
 534. τίνος OA, and corrected by 1st hand in L. τίνων L.
 556. λόγιοσ OA. λόγουσ L.
 564. ποιηῆσ OA. ποιηῆσ L.
 613. ὕβρισε OA. ὕβρισεν L.
 614. ἀρ' οὐ OA. ἀρά L.
 625. (so at 1373, 1399, 1494) τοῦργον OA. τοῦργον L.
 636. ὦν OA. ἄ L.
 676. τότε ἐννέπω OA. πάλαι λέγω L.
 691. πεντάεθλ' ἄ OA. πένταθλ' ἄ L. The text is uncertain here. ἀθλ' ἄπερ Edd.
 736. ὅδ' ὡσ OA. (ὅ δ' ὡσ Herm.) ὅπωσ δ' L, Edd.
 738. κἀξισώσαντες OA. κἀξισώσαντε L.
 761. λόγιοσ OA, and corrected by 1st hand in L, Edd. λόγῳ L.
 783. ἀπήλλαγμα OA, and corrected by 1st hand in L. ἀπηλλαγμὴν L.
 802. ἔκτοσθεν OA. ἔκτοθεν L.
 818. ἔσομ' OA. ἔσομ' L. εἴσομ' Herm. Campb. Dind. 1869. ἔσομαι ξύν' Dind.
 862. δυστήνῳ O. δυστήνω A. δυστάμῳ L.
 885. ἄλλου OA. ἄλλοσ L.
 890. λοιπὸν ἴν' ἢ OA. λοιπὸν μ' ἢ L. λοιπὸν ἢ Dindorf.

947. τελείν OA, Paley. ποιῖν L. ποιῖν Edd.
Is L necessarily correct here?
985. μὴ λειπέιν OA. μὴ κλιπέιν L.
(1022. ἄν omit OA. ἄν is erased in L. πάντα γὰρ κατ' Campb.
πάν γὰρ ἄν κατ' Dind.).
1085. πάγκλαυστον OA. πάγκλαυτον L.
1113. μικρά. 1142. μικρῶ OA. σμικρά· σμικρῶ L.
(1124. τάδε OA, Campb. τότε L, Dind.).
1184. τί δη OA. τί μοι L pr., but the 1st hand of L has erased
μοι and written δη.
1201. τοῖσι σοῖς OA. τοῖς ἴσους L pr. Pal.
1226. ἔχεισ OA (corrected by pr. m.) and by man. ant. in L.
ἄχουσ A pr. ἔχουσ L.
1304. βουλοίμην OA. λεξάιμην L. δεξάιμην Pal. Edd.
All MSS. except Pal. are at fault here.
1310. φαιδρὸν τοῦμὸν OA. τοῦμὸν φαιδρὸν L.
1348. χείρασ OA. χέρασ L.
1350. προμηθεία OA. προμηθία L.
1365. κυκλοῦσι OA. κυκλοῦνται L, pr.
1368. ἔρδειν OA. ἔρδειν L.
1380. προπιτῶ OA. προπίτνω L.
1393. ἐδράσματα ΘΘ and (ἐδρ.) A. ἐδῶλια L. ἐδράσματα occurs
as γρ. ab S. in L.
1395. χεροῖν OA. χειροῖν L.
1396. ἐπάγει OAΘ. ἐξάγει L pr. σφ' ἄγει Edd. The text is
uncertain here.
1404. αἶ (quater) OA. αἶ (bis) L.
1414. φθίνει (semel) OA. φθίνει (bis) L.
1425. ἐθέσπισε OA. ἐθέσπισεν L.
1430. OP. om. OA. add. L.
1431. ΗΛ. om. OA. add. L. (The names of persons are
omitted in O at ll. 1430-1, but spaces are left, pre-
sumably for them, though not filled in. Moreover,
another Oxford MS., Laud. 54, which as a rule repro-
duces the text of O exceedingly closely, adds them
correctly. So probably this omission ought not to be
included among errors common to A's family.)
1432. προαστείου OA. προαστίου L.
1433. ὄσον OA. ὄσον L.
1456. μ' om. OA. μ' add. L.
1465. κρείττωσιν OA. κρείσσοσιν L.

1471. φίλος OA. φίλος L.
 1496. ἀμὸν OA. ἀμὸν L, and corrected by 1st hand in A.
 (1506. θέλει OA, Campb. θέλοι L, Dind.).

5. In estimating the character of A, we must of course remember in how many places important corrections of L are due to A¹. 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 *ἐδράσματα* 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. *ὄταν θεοί μ' ἄτροναν* (ὄτε LA), where a syllable is wanting in all MSS., 671. *ὄποιον* (τὸ ποῖον L), 1282. *ἤλπισα αἰδᾶν* (ἤλπισ' 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, *τῶα* 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 Michaelis²) and its text is less pure than that of O and Θ³.

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, 888, 890, 903, 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, 1281, 1297, 1298, 1311, 1324 (Jahn), 1325, 1328, 1337, 1343, 1362, 1401, 1409, 1467, 1481,

1483, 1487, 1502, 1506 (Dind.). This does not include corrections of accent and minor differences of orthography. More might certainly be given if we knew the readings of A in every place. O confirms A in all these corrections of L (except at l. 238), and also furnishes additional corrections of L as at ll. 414, 618, 852, 898, 991, 1090, 1163, 1275, 1336, 1449, 1469, which are quoted in § 2.

² Jahn's Electra, p. 27. 1872.

³ Schneider says (Jahrbuch für Phil. p. 447), 'E stands as near to A as does Lb to L: only three passages occur in the whole of Electra (ll. 28, 364, 889)

resembled O and Θ. In *Electra*, this edition agrees with O in almost every reading in § 2 where O corrects A, while it contains, with very few exceptions, all the errors common to O and A. At the same time when we find in Aldus readings such as *λοιβαίσι πρώτων* at l. 52, or *μη' ἄλιπειν* at l. 985, it becomes certain that Aldus had access to some other MS. resembling L in these particular readings. The minute examination of V² and V might make this matter clearer. Meanwhile this much is certain, that Aldus agrees with V² in at least one instance (O. C. 110) where he is supported by no other MS., and in some rare readings which it has in common with Θ, and that where Aldus deviates from V², as in Aj. 224, El. 314, he gives the reading which is found in V.

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

Electra.

1163. *κελεύουσ* O, also by an early hand in L: Ald. Edd. *κελεύθου* MSS.

1469. *τοι* O, Edd. *τε* LA.

O is the only good MS. which reads *τοι*.

618. *προσευκόντα* OE, Ald. Edd. *προσηκότα* LLbΓ. *προσήκοντα* A.

991. O omits *τῷ* before *κλύοντι*. So Aldus. Erased by 1st hand in L.

1193. *ἀνάγκη* O, Ald. Edd. '*ἀνάγκη* LΓAELb' Jahn. (Blaydes gives *ἀνάγκη* for A).

1287. *λαβοίμαν* OL, Ald. Edd. *λαβοίμη* A. *λάβουμ' ἄν* ΓELb Pal. O alone confirms L here.

1336. *ἀπλήστου* O, Ald. Edd. *ἀπλείστου* LA.

1449. *τῆς φιλιότητος* OΓ, and corrected by 1st hand in L, Ald. Edd. *τε φιλιότητων* 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

where E differs from A.' This statement is far from accurate, E and A differing much more frequently. At least fifty differences occur in the readings of the two MSS. as given by Jahn for

the first 800 lines of *Electra*, and most of them are well-marked. Cf. El. 618. *προσήκοντα* A, *προσευκόντα* E; 852. *ἀχάων* A, *ἀχέων* E; 364. *τυχεῖν* A, *λαχεῖν* E; 480. *κλύουσα* A, *κλύουσαν* E.

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. O Θ) 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 L hat noch

einen secundären Werth als ein Zeuge der ursprünglichen Lesart von L.' R. Schneider, Jahrbuch für Phil. p. 449.

ERRATA IN VOL. I.

In the Text:—

Oed. Tyr. line	75	<i>for</i>	καθήκοντας	<i>read</i>	καθήκοντος.
	396	"	τοῦ	"	του.
	911	"	ΟΙ.	"	ΙΟ.
	935	"	ΟΙ.	"	ΙΟ.
	1183	"	τελευταίων	"	τελευταίων.
	1330	"	παθία	"	πάθεια.
Oed. Col.	105	"	μοχθοῖς	"	μόχθοις.
	1690	"	γεραῖψ	"	γεραῖψ̄.
Antig.	1036	"	ἐξεμπόλημαι	"	ἐξημπόλημαι.
	1069	"	καρφίσιςας	"	κατφίσιςας.

In the Essay on Language:—

Page 13 fin.	<i>for</i>	O. C. 1558	<i>read</i>	1588.
24 med.	"	Tr. 996	"	966.
27 med.	"	Hdt. 4. 69	"	Hdt. 8. 33.
62 b. 1	transpose the Pindar reff.			
62 med.	<i>for</i>	p. 53	<i>read</i>	57 fin.
72 c.	"	p. 35	"	38.
72 c. 2	"	p. 33	"	35.
85 (3)	"	Phil. 1123	"	1213.
88 med.	"	Hdt. 8. 891	"	3. 38.

In the Preface:—

- Page xxi. fin. *read* D'Or. X, 1, 3, 13. Late 15th Cent. Aj. El.
 " " D'Or. X, 1, 3, 14. Early 15th Cent. Aj. El.
 xxix. l. 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	<i>for</i>	E. on L. § 4. 5	<i>read</i>	§ 40. 5.
	122	"	ll. 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	"	Il. 16. 623	"	723.
	467	"	§ 9. p. 13	"	§ 10. p. 15.
	598	"	Or. 761	"	701.
	638	"	p. 48	"	38.
	657	"	648	"	608.
	732	"	761	"	716.
	957	"	p. 51	"	56.
	966	"	350	"	310.

In the Notes:—

Oed. Col. line	3	for	Eum. 337	read	237.
	7, 8	..	p. 19	..	91.
	89 fin.	..	p. 62	..	83.
	91	..	El. 755	..	955.
	96	..	Ol. 6. 663	..	Ol. 6. 63.
	149	..	§ 31	..	§ 41.
	175	..	p. 294	..	298.
	203	..	p. 88	..	99.
	377	..	860	..	869.
	381	..	§ 21. p. 44	..	§ 22. p. 34.
	521	..	694	..	964.
	560 fin.	..	p. 80	..	77.
	583	..	§ 15. p. 22	..	§ 16. p. 23.
	702	..	p. 71 ; p. 67	..	p. 78 ; p. 73. 6.
	703	..	Phil. 1338	..	1354.
	907 fin.	..	p. 88	..	pp. 89, 91.
	939	..	927	..	917.
	1032	..	Ant. 689	..	289.
	1135	..	§ 59	..	§ 39.
	1148	..	777	..	771.
	1361	..	1625	..	1265.
	1371	..	1326	..	1310.
	1378	..	Eur. 608	..	Eur. H. F. 608.
	1397	..	p. 72	..	p. 79.
	1568	..	190	..	160.
	1579 fin.	..	465	..	463.
	1702	..	1600	..	1690.
Antig.	1	..	p. 96 ; p. 91	..	p. 95 ; p. 101.
	29	..	p. 59	..	p. 64.
	48	..	p. 61	..	p. 66.
	51	..	Od. 11. 247	..	274.
	159	..	p. 87	..	p. 97.
	172	..	p. 91	..	p. 102.
	190 fin.	..	p. 32	..	p. 35.
	231	..	Phil. 19	..	15 E.
	234	..	§ 35. p. 59	..	§ 36. p. 65.
	246	..	p. 75 ; p. 85	..	p. 63 ; p. 94.
	367	..	605 D	..	695 D.
	395	..	p. 90	..	p. 101.
	520	..	p. 64	..	p. 68.
	608	..	pp. 81, 2	..	pp. 89, 91.
	613	..	p. 76	..	pp. 83, 4.
	637	..	pp. 37, 8	..	p. 40.
	659	..	p. 69	..	p. 75.
	668	..	ib.	..	ib. § 58. p. 105.
	756	..	pp. 84, 5	..	§ 50. p. 94.
	1058	..	933	..	993.
	1070	..	pp. 66, 7	..	pp. 76, 7.
	1191	..	1203	..	1303.

ΑΙΑΣ.

INTRODUCTION.

Οὔτ' ἄϊαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλλῆος ἔθηκε δὲ πότνια μήτηρ·
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὡς δὴ μὴ ὄφελον νικᾶν τοιῶνδ' ἐπ' ἀέθλη·
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευε,
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα.

Odyssey, II. 543-551.

Ἴστε μὲν Αἴαντος ἄλκην φοῖμον, τὰν ὄψία
ἐν νυκτὶ ταμῶν περὶ φασγάνῃ μομφὰν ἔχει
παίδεσσι Ἑλλάνων, ὅσοι Τρώωνδ' ἔβαν.

Pind. Isthm. 3. 58-61.

Κρυφίασι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν.

Pind. Nem. 8. 45.

Τρεψάμενος δ' Ἀχιλλεὺς τοὺς Τρώας καὶ εἰς τὴν πόλιν εἰσπεσὼν ὑπὸ Πάριδος ἀναιρείται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτόματος γενομένης ἰσχυρᾶς μάχης Αἴας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, Ὀδυσσεὺς ἀπομαχομένου τοῖς Τρωσίν. Ἐπειτα Ἀντίλοχόν τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλεῖος προτίθενται. . . Οἱ δὲ Ἀχαιοὶ τὸν τάφον χῶσαντες ἀγῶνα τιθέασι. Καὶ περὶ τῶν Ἀχιλλεῖος ὄπλων Ὀδυσσεὶ καὶ Αἴαντι στάσις ἐμπίπτει. From the argument of the *Althionis* of Arctinus in the *Chrestomathia* of Proclus.

Ἡ τῶν ὄπλων κρίσις γίνεται, καὶ Ὀδυσσεὺς μετὰ βούλησιν Ἀθήνης λαμβάνει, Αἴας δὲ ἐμμανῆς γεόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμνίεται καὶ ἐαυτὸν ἀναιρεῖ. From the argument of *Ἰλιάς μικρά* of Lesches, *ibid*.

THE loss of the Cyclic poems, and of the Thressae and Salaminians of Aeschylus, prevents us from knowing exactly in what manner the poet moulded the traditional materials out of which his tragedy was formed. But it is reasonable to suppose that such incidents 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

Hector by Achilles *before death*, which Euripides also assumes, has in all probability an Epic origin¹; 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

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

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 looks¹, and so Odysseus speaks of him in the *Odyssey*. But in the single combat with Hector, into which he goes with a glad smile on the grim countenance², he modestly speaks of himself as one of many, who, though less than Achilles, are more than a match for the most valiant Trojans. He boasts, however, not only of his sturdy endurance, but of his skill in fight³; and this may possibly be the hint which Sophocles has followed in representing as equal to the best in prompt action and in force of apprehension, the hero whom Hector (as an enemy, but with some colour from common rumour) calls 'a hulking braggart, blundering in speech'⁴.

¹ See esp. Il. 2. 768.

² *μηδίων βλοσυροῖσι προσώπασι.*

³ Il. 7. 197, 8, *οὐ γὰρ τίς με βίη γε ἔκων ἀκόντα θήηται, | οὐδὲ μὲν ἰδρεῖν. ἐπεὶ οὐδ' ἐμὲ νηϊδᾶ γ' οὐτως | ἔλομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε.*

⁴ Il. 13. 824, *Αἶαν, ἀμαρτοπέης, βονγῆϊε.* 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 *ὁ μέγας βορμάνιος ἦρας*, 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 Iliad¹.

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 *Αἴαντος ἀριστεία* existed and was attributed to Homer may be inferred from Pind. Isthm. 3. 62-6, *ἀλλ' Ὀμηρός τοι τετίμακεν δι' ἀνθρώπων, δὲ αὐτοῦ | πᾶσαν ἐρβόσασαι ἀπερὰν κατὰ*

*βαβδὸν ἔφρασεν | θεοσεσίῳν ἐπιάν λου-
ποῖς ἀθύρειν.* The defence of the body of Achilles by Ajax in the Aethiopsis 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 Eurysaces and train him in his father's stern ways. It is for this reason, as well as with a view to his own burial, that his first action on coming to himself is to call loudly for Teucer.

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

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

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

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

a. We see him at the opening as the friend of Athena, who, if zealous against his foeman, is so chiefly in the interest of the army. If he is chargeable with a 'horror naturalis,' when brought face to face with a madman, this is only a human weakness, which distinguishes

the mortal from the goddess. And when he sees the depth to which his enemy is fallen, his compassion shows him human in a nobler way.

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

b. Meanwhile, 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 accused fox, the son of Sisyphus and only the reputed son of Laertes, as one whose dark-visaged soul 'rejoiceth in iniquity,' etc. We are reminded of the feelings of Philoctetes towards Odysseus as his arch-enemy.

5. Of the remaining plays of Sophocles, that which in structure most resembles the Ajax is the *Antigone*. In both, the death of the chief person precedes the *peripeteia*. The sequel is occupied in the one case with the vindication of Ajax, in the other with the Nemesis of *Antigone*. The culminating event is announced in the *Ajax* by the messenger reporting the prophecy of Calchas, in the *Antigone* by the prophet *Teiresias* in person. The early disappearance of the protagonist in both dramas makes the action seem broken; and if we are more affected by the judgments that overtake Creon, than we are interested in the permission obtained to bury Ajax, the defect of unity, though superficial in both cases, is almost equally felt. To dwell briefly on minor peculiarities, the prologos in both plays is separable from the main action, and there is a sensible interval between it and the entrance of the chorus. In the *Ajax*, as in the *Agamemnon* of Aeschylus, there is a long anapaestic *parodos*, followed by a lyric strain, while in the *Antigone* the *parodos* consists of anapaestic systems alternating with lyrical strophes and antistrophes. These two odes have more resemblance to each other than either has to the *parodos* of any of the other five plays. In one respect the versification of the *Antigone*, while more elaborate, is more severe than that of the *Ajax*. It has no divided lines in the dialogue, a liberty which is admitted in the *Ajax*, but sparingly, and always so that the division comes at the *caesura* ¹.

Each and all of these peculiarities may fairly be thought to indicate a comparatively early date of composition ². 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

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 patriotism¹, 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 *στιχομυθία* 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 *ἀδολεσχία* 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 chorus². 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 'Euryaces.' Amongst the lost plays of Aeschylus the *Ὀπλων κρίσις*, the *Θρηῆσαι*, and the *Σαλαμίνιος* turned on the fall of Ajax, and may have formed a trilogy. Euripides had a Peleus; and of minor dramatists, Theodectes and Astydamos 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 *παρόδος*. But see Introd. to Oed. Col in vol. i. pp. 282, 3.

has many reminiscences of the epic diction¹. The tone of ll. 1040—1315, which, to a modern reader contrasts unfavourably with the elevation of the former part of the play, afforded the spectator a necessary relief after long continued tension, and gave rise to a new interest, which to the ordinary Greek mind was at least as absorbing as the representation of individual feeling. But it must be admitted that this form of drama, in which the level place, or period of suspense, comes between the peripeteia and the catastrophe, is less perfect than the gradual subsidence of emotion that has been wrought up to the height, as in the *Oedipus Tyrannus* and the *Trachiniae*.

β. 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.

11. 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' ἐλίκεσσι βουσι καὶ ἔδεσσα: 390, δλέσσας: 954, πολύτλας: κλυτοῖς πεισῶν ἀπολλοῖσι | ἔρεμῶν αἵμ' 1165, 1403, κόλην κάπετον.

ΑΙΑΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ.

ΟΔΥΣΣΕΥΣ.

ΑΙΑΣ.

ΧΟΡΟΣ *Σαλαμίων*

Ναυτών.

ΤΕΚΜΗΣΣΑ.

ΛΙΓΕΛΟΣ.

ΤΕΥΚΡΟΣ.

ΜΕΝΕΛΑΟΣ.

ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΣΤΡΑΤΟΚΗΡΥΞ.

ΑΘΗΝΑ.

[1 a.

'ΑΕἰ μὲν, ὦ παῖ Λαρτίου, δέδορκά σε
 πειρὰν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάῖς ὄρῳ
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
 πάλαι κυνηγετοῦντα καὶ μετρούμενον
 ἶχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδῃς
 εἶτ' ἔνθον εἶτ' οὐκ ἔνθον. εὐ δέ σ' ἐκφέρει

5

1. λαρτίου L.A. λάρτιου C¹ Vat. ac. λάρτιου L.². 6. τὰ 'κείνου L. τὰ κείνου
 Pal. νεοχάραχθ' νεοχάραχτ' L. νεοχάραχθ' C² L³ Vat. ac.

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

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

2. (1) 'In quest to snatch some exploit on a foe,' i.e. seeking to effect some surprise against a foe. Or, (2) 'Seeking to foil (or detect) some enemy's attempt.' The latter (2) is simpler, and πείρα is used of the attempt of Ajax, *infr.* 290, 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, ἐπέγγελσ' εὖ μ' ἐπ' ἀνδρὶ δοσμενεῖ | βῆσιν κυκλοῦντ'.

ἀρπάσαι 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.

ἀρπάσαι θηρώμενον is substituted for πειρῶμενον, so as to convey the notion of surprise. ἀρπάσαι is an epexegetic infinitive, after which the accusative πειρῶν is to be resumed. The meaning

of ἀρπάσαι in (2) *supr. viz.* 'to arrest' is less natural than that given in (1).

3. σκηναῖς] The κλισίας of the Homeric hero. Cp. *infr.* 192-3.

4. ἔνθα . . . ἔχει] *Il.* 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.

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

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

7, 8. εὐ δέ σ' ἐκφέρει, κ.τ.λ.] Odysseus is like a huntsman who is led to the right point by the scent of a keen Spartan hound. The dog is introduced to complete the image. Cp. *infr.* 19, 32. Is εὐρινος (1) nom. or (2) gen.? εὐρις occurs in *Aesch.* *Ag.* 1093, and the authorities for εὐρινος are late. But the sentence is more balanced if the epithet is taken by hypallage with βῆσις, and the abstract noun is somewhat abrupt by itself. Cp. the forms εὐτρυχοῖς, εὐθύμ'· εὐζυγος, εὐζύψ.

κυνὸς Λακαίνης ὡς τις εὖρινος βάσις.
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κἀρα
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10
 καὶ σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης
 ἔτ' ἔργον ἐστίν, ἐννέπειν δ' ὄτου χάριν
 σπουδὴν ἔθου τήνδ', ὡς παρ' εἰδυίας μάθης.

ΟΔΥΣΣΕΥΣ.

ὦ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,
 ὡς εὐμαθές σου, κὰν ἀποπτος ἦς ὁμως, 15
 φώνημ' ἀκούω καὶ ξυναρπάξω φρενὶ
 χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.
 καὶ νῦν ἐπέγνωσ εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.
 κείνον γάρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον
 ἔχει περάνας, εἴπερ εἴργασται τάδε·

9. ἀνὴρ (?) LA.

19. τῷ] ται L.

20. κείνον γάρ] κείνον γὰρ Γ.

10. With χέρας supply not merely ἰδρῶτι, but some word such as φόνῃ or αἵματι, to be gathered from ξιφοκτόνους.

11. εἴσω .. παπταίνειν] 'To strain thine eyes to look within.' παπταίνειν is to gaze anxiously or wistfully. οὐδὲν ἔργον with the inf. recurs infr. 852.

13. σπουδὴν ἔθου τήνδ'] 'You are thus busily engaged.' Cp. O. T. 134, τήνδ' 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, Νίκη τ' Ἀθῶνα πολιάς, ἣ σώζει μ' αἰ. He reflects how intimately familiar to him is the voice, which from such a distance thrills him as with a trumpet call.

15. ὡς εὐμαθές σου, κ.τ.λ.] 'How clearly discernible is thy sound unto my ear.' Shak. Mids. N. D. 3. 2, 'Mine ear, I thank it, brought me to thy sound.' For the transition from the voice to the person, cp. O. C. 324, 5, ὦ δισσὰ πατρὸς

καὶ κασιγνήτης ἐμοὶ | ἤδιστα προσφωνή-
 μαθ', ὡς ἡμᾶς, κ.τ.λ.

16. The present tense in ἀκούω .. ξυναρπάξω is general,—not 'now,' but 'always,'—hence the contingent supposition κὰν .. ἦς, and the words καὶ νῦν in l. 18.

18. ἐπέγνωσ εὖ μ'] 'You rightly apprehend that I—.' For ἐπέγνωσ in the sense of detecting or discovering, cp. Aesch. Ag. 1598, ἐπιγνοῦς ἔργον οὐ κατασίωσ : Thuc. 1. 132, § 5, ἴνα, ἦν .. μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῆ.

ἐπι] 'With a design upon.' Cp. Eur. Hipp. 32, Ἴππολύτῃ δ' ἐπι | .. ἀνόμαζεν ἰδρῖσθαι θεῶν.

19. βάσιν κυκλοῦντ'] 'Ranging to and fro,' like a questing hound. Cp. infr. 20, ἰχνεύω. In Ant. 226, κυκλῶν ἔμαντόν is 'often turning round.'

21. πρᾶγος ἄσκοπον] 'An amazing deed:' i.e. not only mysterious, but of inconceivable enormity. See E. on L. § 51. p. 96, and cp. El. 864, ἄσκοπος δ' ἰώβα.

ἴσμεν γὰρ οὐδὲν τρανές, ἀλλ' ἀλώμεθα·
κἀγὼ 'θελοντῆς τῆδ' ὑπεζύγην πόνω.

ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25

λείας ἀπάσας καὶ κατηναρισμένας
ἐκ χειρὸς αὐτοῖς ποιμνίων ἐπιστάταις.

τῆνδ' οὖν ἐκείνω πᾶς τις αἰτίαν νέμει.

καὶ μοί τις ὀπτῆρ αὐτὸν εἰσιδὼν μόνον

πηδῶντα πεδία σὺν νεορράντῳ ξίφει 30

φράζει τε κἀδήλωσεν· εὐθέως δ' ἐγὼ

κατ' ἴχνος ἄσσω, καὶ τὰ μὲν σημαίνομαι,

τὰ δ' ἐκπέπληγμαί, κούκ ἔχω μαθεῖν ὄπου.

24. 'θελοντῆς] θελοντῆς L. 27. ἐπιστάταις] ὑποστάταις L. ἐπιστάταις C².
28. ἐκείνω] ἐκείνω L. νέμει] τρέπει L Pal. V¹. νέμει AEM² Vat. ac VV²R. τρέπει
(γρ. νέμει) L². νέμει τρέπει M. αἰτίαν] αἰτίον (?) Pal. gr. 30. πεδία] πεδία Pal.
33. ὄπου] ὄπου CEMM²V. Vat. ac V (gl. τίνος αἰαντος ἢ ἐτέρου). οὐκ ἔχω ὄπου
μαθεῖν ἢ τοῦ ἔστιν L mg. ὄπου L². ὄπου c. gl. ταῦτα ἐποίησε Pal. ὄπου γρ.
ὄπου V². ὄπου γρ. ὄπου A.

23. ἀλώμεθα] 'We are bewildered.'
Cp. the use of *πλανᾶσθαι* in Plato, Soph.
230 B, *ὅτε πλανωμένον τὰς δόξας βλάβας*
ἐξετάζουσι: Hdt. 6. 37, *πλανωμένων* ..
ἐν τοῖσι λόγοισι, τὸ θέλει τὸ ἔπος εἶναι.

25. εὐρίσκομεν] A vivid present, like
φράζει, infr. 31.

27. ἐκ χειρὸς] 'By hand of man,'—
not by wild beasts, or lightning, or
other visitation of heaven.

αὐτοῖς ποιμνίων ἐπιστάταις] 'To-
gether with the guardians of the flock.'
The death of the shepherds is again re-
ferred to, infr. 232. 360, and was a
necessary incident of the slaughter. Cp.
Il. 18. 529, of the ambush attacking the
herd, *πτεῖνον δ' ἐπι μηλοβοτήρας*. And
for the expression, cp. Plat. Legg. 10.
906 A, *ἢ γεωργοῖς περὶ φυτῶν γίνεσιν*
.. ἢ καὶ ποιμνίων ἐπιστάταις. 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 ἀνδράσι*, etc., seems to
arise out of the dative of concomitant
circumstances. See E. on L. § 11. p.
18c, and cp. O. T. 25, *φθίνουσα .. κάλυψεν*.

28. τῆνδ' .. αἰτίαν] 'This blame,' i. e.
the blame of this deed. νέμει has
weaker MS. authority than τρέπει,

which is, however, too physical a word
in this connection, even though the da-
tive *ἐκείνω* for *εἰς ἐκείνον* or *ἐπ' ἐκείνω*
(cp. infr. 772), might be defended. νέ-
μειν is a favourite word with Sophocles.
τρέπει is due to a gloss. See Scholia.

29. τις ὀπτῆρ] '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. πηδῶντα πεδία] 'Bounding along
the plain.' Accus. of the sphere of
motion. E. on L. § 16. p. 23 c.

31. φράζει τε κἀδήλωσεν] 'Gives in-
timation' (of the fact) 'and pointed
out' (the direction).

32. κατ' ἴχνος ἄσσω] '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,
μυζατήρησι .. σημαίναντο.

33. κούκ ἔχω μαθεῖν ὄπου] 'And can-
not tell where he is,' i. e. (1) *εἴτ' ἔνδον*
εἴτ' οὐκ ἔνδον (l. 7, supr.), 'whether he
is in the tent or no.' Or (2) more
generally (sc. *ὁ αἰτίος*), 'where is the ob-
ject of my search?' i. e. whether in fol-
lowing Ajax I am really on the right
track. Odysseus is describing his per-

καιρὸν δ' ἐφήκει· πάντα γὰρ τὰ τ' οὖν πάρος
τὰ τ' εἰσέπειτα σῆ κυβερνώμαι χερί.

35

ΑΘ. ἔγνω, Ὀδυσσεύ, καὶ πάλαι φύλαξ ἔβην
τῇ σῆ πρόθυμος εἰς ὄδον κυναγία.

ΟΔ. ἦ καί, φῖλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργα ταῦτά σοι.

[1 b.]

ΟΔ. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χέρα;

40

ΑΘ. χόλπ βαρυνθεῖς τῶν Ἀχιλλείων ὄπλων.

ΟΔ. τί δῆτα ποίμναις τήνδ' ἐπεμπίπτει βάσιν;

ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνφ.

ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν;

35. χερί] γρ. φρενί L². χερί Vat. ac.
ἦξεν] ἦξεν L. ἦξε Γ Pal. gl. ἰάλλε Pal.
λευμ' A. Ἀργείοις] ἀργείους L. ἀργείοις C¹.

38. πονῶ] πονῶ L.L. πονῶ A. 40.
44. βούλευμ'] βούλημ' LL² Pal. βού-
λευμ' C¹.

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 *κοῦν ἔχω μαθεῖν δτου*, in which *δτου*, sc. *τὸ πρῶμά ἐστι*, also gives a fair sense, but is not, like *οὐκ ἔχω μαθεῖν δτου*, an idiom of Greek tragedy. Others supply *τὰ ἔχρη* at once with *δτου* and with *τὰ μὲν .. τὰ δέ*. But the reference of the articles in this context can hardly be so precise as to be equivalent to *τὰ μὲν τῶν ἰχνῶν*, κ.τ.λ., nor would *ἐκπέπληγμαι* be used in such a connection. The Scholia show that *δπου* was read, and that its interpretation was thought doubtful.

34. *καιρὸν = ἐς καιρὸν*] Cp. infr. 1316, 1168; or possibly an adverbial accusative, cp. Pind. Pyth. 1. 156, *καιρὸν εἰ φθέγγαιο*. So *καρφῶ = ἐν καρφῶ*, O. T. 1516.

34, 5. *τὰ τ' οὖν πάρος*, κ.τ.λ.] 'My whole course whether past or to come is guided by thy will.' *οὖν*, as in *ἐτ' οὖν*, emphasizes the comprehensiveness of the expression. *κυβερνώμαι* is passive, and *πάντα* 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 *κυβερνώμαι* 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. *φύλαξ ἔβην*, κ.τ.λ.] The order is *ἔβην εἰς ὄδον πρόθυμος φύλαξ τῇ σῆ κυναγία*, 'I came upon my path as a zealous guardian for thy chase.' E. on L. § 12. p. 19.

38. *ἦ καί*] 'And is my endeavour really well-directed?' ἦ asks the question with eager interest.

39. *ὡς ἔστιν ἀνδρὸς*, κ.τ.λ.] Sc. *οὕτω νόει*.

σοι] Cp. Ant. 37, *οὕτως ἔχει σοι ταῦτα*. E. on L. § 13. p. 19 e.

40. 'With what intent did he break forth in this ill-judged violence?' For the epithet, cp. infr. 230, *παρὰ πλῆκτφ χερί*. It is unnecessary to suppose that *ἄσσω* 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. 'But why, then, this raid upon the flock?' The construction of *ὄπλων*, as genitive of the reason after *βαρυνθεῖς*, is assisted by the substantive *χόλπφ* preceding.

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

- ΑΘ. κὰν ἐξεπράξατ', εἰ κατημέλησ' ἐγώ. 45
 ΟΔ. ποίαισι τὸλμαις ταῖσδε καὶ φρενῶν θράσει;
 ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὀρμᾶται μόνος.
 ΟΔ. ἦ καὶ παρέστη κάπῃ τέρμ' ἀφίκετο;
 ΑΘ. καὶ δὴ 'πὶ δισσαῖς ἦν στρατηγίσιν πύλαις.
 ΟΔ. καὶ πῶς ἐπέσχε χεῖρα μαιμῶσαν φόνου; 50
 ΑΘ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι
 γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς,
 καὶ πρὸς τε ποίμνας ἐκτρέπω σύμμικτά τε
 λείας ἄδαστα βουκόλων φρουρήματα·
 ἔνθ' εἰσπεσῶν ἔκειρε πολύκερων φόνου 55
 κύκλω ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε

45. ἐξεπράξατ'] ἐξέπραξ' M. ἐξέπραξεν C²AL² Pal. Vat. ac VV². ἐξέπραξε Γ.
 50. μαιμῶσαν] γρ. δαψῶσαν C². 51. ἀπείργω] ἀπείργω A. ἀπείργω C¹. ἀπείρξα
 ΓL²M. ἀπείρξα V². ἀπείργω V. 55. πολύκερων] sic L. πολύκερον C.

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

46. 'What bold attempt inspired by recklessness do your words imply (ταῖσδε)?'

47. δόλιος] i. e. ἐπι δόλω, 'With crafty intent.' E. on L. § 23. p. 39.

48. παρέστη] Sc. ἡμῖν.

49. καὶ δὴ] 'Actually.'

50. Join ἐπέσχε φόνου. μαιμῶσαν is more expressive than the v. r. δαψῶσαν, which is probably meant to be construed with φόνου. For πῶς, 'How came it that—?' cp. O. T. 1177, πῶς δὴτ' ἀφήμας;

51. ἀπείργω] The vivid present (see v. 17.) is preferable to the aorist, as the less obvious reading. Join ἀπείργω with χαρᾶς, which is added in further explanation.

δυσφόρους γνώμας] 'Overpowering fancies.' δυσφορος has been supposed to be here equivalent to παραφορος, 'false,' or 'misleading;' but this, (though a possible association of the word) is unnecessary. The natural meaning of 'grievous,' 'intolerable,' is slightly modified by the association of 'hard to resist,' or 'bear up against.'

Ajax could not withstand the fatal illusion.

52. τῆς ἀνηκέστου χαρᾶς] 'From his fatal pleasure.' The harm once done would have been irrevocable. For χαρᾶς, cp. infr. 114, ἐπειδὴ τέρψυς ἦδε σοι τὸ ὄραν.

53. 4. πρὸς τε ποίμνας.. φρουρήματα] '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 ἀπέσας.. αὐτοῖς ποιμῶν ἐπιστάταις. The words λείας ἄδαστα are added, to show that the act of Ajax would provoke the whole army to be enraged against him with one consent. Cp. infr. 145-6, 408-9.

55. ἔκειρε is imperfect. The syllable κειρ is echoed in πολύκερον. The cognate accusative and hypallage together cannot be literally rendered in English. 'He made bloody havoc with the horned multitude, felling them on all sides of him.'

δισοῦς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,
 δὲ ἄλλοτ' ἄλλον ἐμπίτων στρατηλατῶν.
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις
 ᾤτρυνον, εἰσέβαλλον εἰς ἔρκη κακά. 60
 κἄπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν
 ποίμνας τε πάσας εἰς δόμους κομίζεται,
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγραν ἔχων.
 καὶ νῦν κατ' οἴκους συνδέτους αἰκίζεται. 65
 δεῖξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,
 ὡς πᾶσιν Ἀργείοισιν εἰσιδῶν θροῆς.
 θαρσῶν δὲ μίμνε μηδὲ συμφορὰν δέχου
 τὸν ἄνδρ'· ἐγὼ γὰρ ὀμμάτων ἀποστρόφους

57. ἔχων] γρ. παρὸν C³. 58. δτ' δτ' C¹. ἐμπίτων] ἐμπίτων LG.
 γρ. ἐμπεσὼν C³. ἐμπίτων A. ἐμπίτων C¹. 59. μανιάσιν] μανιάσι LG Pal.
 μανιάσιν AC¹. 60. εἰς ἔρκη κακά] γρ. εἰς ἐρινῶν κακῆν C¹ mg. γρ. εἰς ἐριν οὐ
 κακῆν L³ mg. 61. πόνου] φόνου LAGL³ Pal. πόνου Vat. ac M². πόνου M.
 63. κομίζεται] γρ. κομίζει L³. 64. ἄγραν] . . (αν) ἄγραν L.

57. ἔχων] 'Having them in his power.' μέν (l. 56) with δέ in l. 59, contrasts the belief of Ajax with the reality described in 59, 60. Or, possibly (2) μέν points forward to a δέ which is lost in l. 58, i.e. ἐστὶ μέν .. ἐστὶ δὲ .. Cp. Ant. 165-7, τοῦτο μὲν .. τοῦτ' αὖθις.

58. i.e. ἐσθ' ὅτε ἐδόκει κτείνειν ἄλλους τῶν στρατηλατῶν, ἄλλοτε ἄλλον, ('somebody else,—now one and now another,') ἐμπίτων, sc. τῇ ἀγέλῃ.

59, 60. (1) 'And as the man ranged to and fro, I urged him with maddening frenzy, and drave him into the evil net;' or (2), construing μανιάσιν νόσοις with φοιτῶντα, 'As he bounded to and fro in frenzy, I urged and drave him,' etc. In the latter case the expression is proleptic. The Scholion on ἔρκη, εἰς ἐρινῶν κακῆν, perhaps conceals a v. r. εἰς ἄγραν κακῆν. But cp. Od. 21. 238, 384, ἀνδρῶν ἡμετέροισιν ἐν ἔρπει.

61. 'And then, when he had remission of this toil.' πόνου, the more general word, is better than φόνου, which is tautological. πόνου in con-

nection with the preceding words, implies that the vain task was imposed on Ajax by the will of Athena.

63. ποίμνας τε πάσας] When the chief of the flock were bound and dragged away, the rest would follow.

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

65. συνδέτους is rather 'tied together' than 'bound hand and foot.' Cp. infr. 296.

66. (1) 'Come, I will show thee this affliction in full sight.' περιφανῆ predicative. Or (2), taking the word attributively, 'this signal frenzy.' Cp. infr. 81 and note, infr. 229.

67. ὡς .. θροῆς] 'That you may noise it abroad.' Cp. infr. 149, εἰς ἄρα φέρει πᾶσιν Ὀδυσσεύς.

68. συμφορὰν δέχου τὸν ἄνδρα] 'Look for his coming as a misfortune:' sc. ὡς συμφορὰν. Cp. O. C. 142, μή μ', ἱκετεύω, προσίδητ' ἄνομον. And see E. on L. § 39, p. 73.

69, 70. ὀμμάτων .. εἰσδεῖν] 'I will divert the effluence of his eyes, and

αὐγὰς ἀπείρξω σὴν πρόσωψιν εἰσιδεῖν. 70

οὗτος, σὲ τὸν τὰς αἰχμαλωτίδας χέρας

δεσμοῖς ἀπευθύνοντα προσμολεῖν καλῶ·

Αἴαντα φωνῶ στείχε δωμάτων πάρος.

ΟΔ. τί δρᾶς, Ἀθάνα; μηδαμῶς σφ' ἔξω κάλει.

ΑΘ. οὐ σίγ' ἀνέξει μηδὲ δειλιαν ἀρεῖς; 75

ΟΔ. μὴ πρὸς θεῶν, ἀλλ' ἔνδον ἀρκεῖτω μένων.

ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν; [2 a.

ΟΔ. ἐχθρὸς γε τῷδε τάνδρῃ καὶ τανθῶν ἔτι.

ΑΘ. οὐκουν γέλωσ ἡδιστος εἰς ἐχθροὺς γελᾶν;

ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐν δόμοις μένειν. 80

ΑΘ. μεμνητό' ἀνδρα περιφανῶς ὀκνεῖς ἰδεῖν;

70. ἀπείρξω] ἀπείργω L. ἀπείργω C². 71. αἰχμαλωτίδας] αἰχμαλωτίδας L.
αἰχμαλωτίδας C. 74. σφ' ἔξω] ἔξω L. σφ' ἔξω Cett. 75. ἀρεῖς] ἀρησ

LL². ἀρησ C². ἀρεῖς AR. ἀρησ C¹. ἀρησ M²V Pal. ἀρεῖς Vat. ac M²V². 79.

οὐκουν] οὐκοῦν LA. 80. ἐν δόμοις] ἐς δόμους L. ἐν δόμοις A. ἐς δομοὺς C².
εἰς δόμους Γ. 81. ὀκνεῖς] ὀκνεῖ L. ὀκνεῖς A.

debar them from the sight of you.' ἀποστρέφους is predicative: i.e. ἀποστρέφουσα αὐτάς. On the ancient theory of vision and its effect on language, see E. on L. § 54. p. 99. μὴ is omitted after εἰργω, as after καλῶν: i.e. τὸ μὴ εἰσιδεῖν νῦν σὴν πρόσωψιν, 'I will turn away the light of his eyes, so that your form shall be invisible to him.' Cp. Phil. 1407, εἰρξω πελάζειν.

71. Athena faces the tent and raises her voice.

72. ἀπευθύνοντα has been taken literally, '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. 884-6, ἀπευθύνει δὲ βροτῶν | τοῖς τ' ἀγρωμοσύνας τιμῶντας καὶ μὴ τὰ θεῶν | αἰχρόντας ἐνδὸν μαινομένα δόξα.

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

75. μηδὲ δειλιαν ἀρεῖς] 'And not give way to cowardices.' See E. on L. § 30. p. 52 d.

ἀρεῖς, which Schnwd. and Dindorf prefer, would mean, 'Do not bring

upon yourself the imputation of cowardice,' a less appropriate expression.

76. ἔνδον ἀρκεῖτω 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 ἀνὴρ, cp. O. C. 393, ὅτ' οὐκ εἶμ' εἰμὶ, τρικαῖατ' ἄρ' εἰμ' ἀνὴρ; Others take the words to mean, 'Up to this time was he not a (mortal) man?' in which is implied the thought, 'Is he more than a man now?' In either case the general meaning is, 'You used not to be afraid of him; why should you be so now?'

79. γελᾶν] The expegetic infinitive follows the adjective ἡδιστος, and εἰς ἐχθροὺς is to be taken both with γέλωσ and γελᾶν. 'Is not laughter pleasantest at foes?'

81. περιφανῶς may be taken either with (1) μεμνητότα, or (2) with ἰδεῖν. Other uses of περιφανῶς are in favour of

- ΟΔ. φρονούντα γάρ νιν οὐκ ἂν ἐξέστην δκνφ.
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρβντ' ἰδη πέλας.
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρῃ;
 ΑΘ. ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα. 85
 ΟΔ. γένοιτο μέντ' ἂν πᾶν θεοῦ τεχνωμένου.
 ΑΘ. σίγα νυν ἔστως καὶ μὲν ὡς κυρεῖς ἔχων.
 ΟΔ. μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν.
 ΑΘ. ὦ οὔτος, Αἴας, δεύτερόν σε προσκαλῶ.
 τί βαιὸν οὕτως ἐντρέπει τῆς συμμάχου; 90

ΑΙΑΣ.

- ὦ χαῖρ' Ἀθάνα, χαῖρε Διογενὲς τέκνον,
 ὡς εὖ παρέστης· καί σε παγχρύσοις ἐγὼ
 στέψω λαφύροις τῆσδε τῆς ἀγρας χάριν.
 ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκεῖνό μοι φράσον,
 ἔβαψας ἔγχεος εὖ πρὸς Ἀργείων στρατῷ; 95

84. Αἴας] αἴαν Γ Pal.^c95. στρατῷ] γρ. στρατὸν L². στρατὸν M.

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.' Cp. infr. 229, *περίφαντος*. The same meaning may be obtained, however, by supposing the adverb in (1) to be used proleptically, (3) 'You shrink from seeing a man's madness clearly shown.'

84. ὀφθαλμοῖς γε] γε adds emphasis; i.e. though his mind is alienated, he surely has not changed eyes.

85. καὶ δεδορκότα] καὶ = καίπερ. Cp. Pind. Ol. 7. 55, αἰ δὲ φρονῶν ταραχαὶ περίπληγαν καὶ σοφόν.

86. μέντ' ἂν] 'Well, after all.' μένοι admits and enforces the correcting statement, which it sets over against that which is corrected, viz. l. 84. For γένοιτ' ἂν . . . πᾶν, cp. Hdt. 4. 195, εἴη δ' ἂν πᾶν.

88. μένοιμ' ἂν] 'I shall have to stay.' ἐκτός] 'Out of the way,' as in ἐκτὸς κλαυμάτων, πημάτων ('out of harm's way'). See L. and S. s. v.

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 unconsciousness of her displeasure.

τῆς συμμάχου] Cp. l. 60.
 91 foll. 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 foll. Ajax is not by nature impious, although in the pride of his youth he may have been guilty of impiety; but he speaks to the goddess with the blunt familiarity of a comrade in arms. καὶ in l. 92 has an encouraging, almost patronizing, sound.

93. στέψω] 'I will grace' or 'honor' thee.

94. ἐκεῖνο] 'That other thing.' For a similar emphatic use of the pronoun (with comic exaggeration), cp. Aristoph. Nub. 655-7, οὐ γάρ, φέρε, | τούτων ἐπιθυμῶ μανθάνειν οὐδέεν. ΣΩ. τί δαί; | ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτερον λόγον.

- ΑΙ. κόμπος πάρεστι κούκ ἀπαρνούμαι τὸ μή.
 ΑΘ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα;
 ΑΙ. ὥστ' οὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.
 ΑΘ. τεθῶσιν ἄνδρες, ὡς τὸ σὸν ξυνηκ' ἐγώ.
 ΑΙ. θανόντες ἤδη τὰμ' ἀφαιρείσθων ὄπλα. 100
 ΑΘ. εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου,
 ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;
 ΑΙ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὄπου;
 ΑΘ. ἔγωγ' Ὀδυσσεά τὸν σὸν ἐνστάτην λέγω.
 ΑΙ. ἡδιστος, ὦ δέσποινα, δεσμώτης ἔσω 105
 θακεῖ θανεῖν γὰρ αὐτὸν οὐ τί πω θέλω.
 ΑΘ. πρὶν ἂν τί δράσης ἢ τί κερδάνης πλέον;
 ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης
 ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
 ΑΙ. μάλιστα πρῶτον νῶτα φοινιχθεῖς θάνη. 110

97. χέρα] χέρα L. χέρα A. χέρας Γ. 98. οἶδ' οἶδ' L. οἶδ' CA Pal.
 ἀτιμάσουσ'] ἀτιμάσωσ' L. ἀτιμάσουσ' AC'. 99. ἄνδρες] ἄνδρες LA. 102.
 ἔστηκεν] ἔστηκεν LA. 107. κερδάνης] κερδάνησι L. κερδάνεις A. κερδάνησι C'.
 108. ἐρκείου] ἐρκίου MSS. Elmsl. corr. 109. ἐργάσει] ἐργάση LA. ἐργάση Γ.

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

97. πρὸς Ἀτρεΐδαισιν ἤχμασας χέρα] 'Did you make an armed attack upon the Atreidae?' 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. ἤμας. Cp. infr. 453. The use of χέρα here as cogn. accus. without an epithet is somewhat singular.

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

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

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

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

Cp. the Homeric οἰλόμομοι.—The fox is at once *poxious* and cunning.

104. The stop after ἔγωγ' makes the expression more pointed, and agrees better with the use of λέγω than if ἔγωγ' Ὀδυσσεά, κ.τ.λ. were read.

ἐνστάτην] 'Opponent.' Cp. Thuc. 8. 69, ἦν τις ἐνιστήται τοῖς ποιουμένοις.

105. ἡδιστος] 'Most welcome.' Cp. El. 929, ἡδύς, οὐδὲ μητρὶ δυσχερής.

106. θακεῖ] 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. 1130-3, τέθνηκεν . . πρὶν ὡς χεῖρ σφ' ἐξ ἐμῆς θανεῖν χερός: Phil. 1329-1334, παύλαν . . μήποτ' ἂν τυχεῖν | νόσου βαρείας . . | πρὶν,

- ΑΘ. μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίση.
- ΑΙ. χαίρειν, Ἀθάνα, τὰλλ' ἐγὼ σ' ἐφίεμαι
κεῖνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην.
- ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,
χρῶ χειρὶ, φείδου μηδὲν ὧνπερ ἔννοεῖς. 115
- ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι, [2 b.
τοιάνδ' αἰεὶ μοι σύμμαχον παρεστάναι.
- ΑΘ. ὄρᾳς, Ὀδυσσεύ, τὴν θεῶν ἰσχὺν ὄση;
τούτου τίς ἂν σοι τάνδρὸς ἢ προνούστερος,
ἢ δρᾶν ἀμείνων εὐρέθη τὰ καίρια; 120
- ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτεῖρω δὲ νιν
δύστηνον ἔμπης καίπερ ὄντα δυσμενῆ,
ὀθούνεκ' ἄτη συγκατέρευκται κακῆ,
οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὲν σκοπῶν.
ὄρω γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν 125

112. ἐγὼσ' ἐργασέ' L. ἐργασέ σ' ΑΓ. 115. ἐννοεῖς] γρ. ἐννεπεσο C². νοεῖς Γ.
122. ἔμπης] ἔμπας Schol. δύστηνον· ἔμπης Vat. ac. 123. ὀθούνεκ' δὲ ὄντακ' L.
ὀθούνακ' A.

ἀν .. | τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιῶν | νόσου μαλαχθῆς τῆσδε. The principal notion is expressed by the participle. 'He shall not die till he is whipped to death.' πρῶτον resumes πρὶν ἂν, l. 108.

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

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

112. 'In all else, Athena, I would have thee to enjoy thy will.' For the construction, cp. Aesch. Cho. 1038-9.

114. σὺ δ' ὄν] 'Well, and you for your part.'

τέρψις ἦδε .. τὸ δρᾶν] i. e. τέρψις τὸ δρᾶν ἦδε. Essay on L. § 35. p. 60.

116. τοῦτό σοι δ' ἐφίεμαι] These words have been unnecessarily altered by some editors because of the postponement of δέ. For the omission of the vocative, giving a tone of peremptoriness and familiarity, cp. O. T. 637, οὐκ εἰ σὺ τ' οἴσους, κ.τ.λ. The proximity of ἐφίεμαι in 112 suggests the repetition of the word in a slightly different sense.

117. Ajax retires into the hut.

119, 20. τίς ἂν σοι .. εὐρέθη] 'Whom could you have found,' if you had sought for such a one formerly? The aorist with ἂν here denotes possibility in past time, as in Trach. 707, 8, πόθεν γὰρ ἂν .. | ἐμοὶ παρέσχ' εὐνοίαν;

προνούστερος] The Ajax of Sophocles is clear-sighted as well as prompt in action. This touch prepares us for his profound feeling of the situation, when he awakes from his madness. Cp. II. 7. 197, where Ajax says, Οὐ γὰρ τίς με βίη γέ ἐκὼν ἀέκουτα δίηται, | οὐδέ μὲν ἰβρεῖη, κ.τ.λ.

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

122. ἔμπης (or ἔμπας) is to be joined in sense with ἐποικτεῖρω. It is strange that Hermann should have joined it to δύστηνον. Like δμως, εὐθύς, and other words, which strictly belong to the apodosis, ἔμπας 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 yokefellow of Ajax that is too strong for him.

εἶδωλ', ὄσοι περ ζῶμεν, ἢ κούφην σκιάν.

ΑΘ. τοιαῦτα τοίνυν εἰσορῶν ὑπέρκοπον
 μηδέν ποτ' εἶπης αὐτὸς εἰς θεοὺς ἔπος,
 μηδ' ὄγκον ἄρη μηδέν, εἴ τινος πλέον
 ἢ χειρὶ βρίθεις ἢ μακροῦ πλοῦτου βάθει. 130
 ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν
 ἅπαντα τάνθρώπεια· τοὺς δὲ σάφρονας
 θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοῦς.

ΧΟΡΟΣ.

Τελαμώνιε παῖ, τῆς ἀμφιρύτου
 Σαλαμίνος ἔχων βάθρον ἀγχιάλου, 135

126. εἶδωλ'] εἶδωλα L. εἶδωλ' A. 127. ΑΘ. om. L. add. C'. ὑπέρκοπον]
 ὑπέρκοπον L² Pal. MM² pr. 129. ἄρη] sic LL² Suidas. ἄρης Pal. VMM².

130. βάθει] βάρει Pal. M²⁰. βάρει R.

128. αὐτός] Odysseus is warned not to do as Ajax had done. Cp. infr. 773. Hence the emphatic pronoun.

129. μηδ' ὄγκον ἄρη μηδέν'] 'Nor take on thee a lofty mien.' The middle voice (see above, l. 75) is here more appropriate. Cp. the expression ὄγκον περιθείναι τινι, Plut. Pericl. 4.

130. χαρῆ] 'In might.'

μακροῦ πλοῦτου βάθει.] The v. r. βάρει may be supported from Eur. El. 1287, δότω πλοῦτου βάρος, but is less likely with βρίθεις preceding than βάθει, for which, cp. βαθύπλουτος. μακρός in poetry is often equivalent to μέγας. L. and S. s. v. l. 4. Some new verb, such as πληθύνει, is to be supplied with βάθει.

131. ἡμέρα] 'Time in its course,' i. e. ἢ αἰεὶ ὄσα ἡμέρα. For this generalized use, cp. especially infr. 624, παλαιά .. ἐντροφὸς ἀμέρα; O. C. 1138, ἔσ τὸδ' ἡμέρας. For the sentiment, cp. Ant. 1158-60, τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει | τὸν εὐτυχούντα τὸν τε δυστυχούντ' αἰεὶ | καὶ μάντι οὐδεὶς τῶν καθεστῶτων βροτοῖς. But the point here lies in the combination of the two γνῶμαι. 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. σάφρονας .. κακοῦς] 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 parodos consists of six anapaestic systems (ll. 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 (ll. 172-200), which mark the climax of their agitation before the entrance of Tecmessa.

134. Τελαμώνιε] Cp. Pind. Pyth. 2. 35. ὦ Δεινομένειε παῖ.

135. ἔχων] 'Lord of—.' Cp. Pind. Nem. 4. 78, Ἄλας Σαλαμῖν' ἔχει πατρίαν. ἀγχιάλου] 'Seaward.' The ancient town of Salamis was on the side of the island towards the open sea, Strabo, 9, p. 393. Cp. Pind. Ol. 10. 99, εἰς ἀλιά τ' Ἐλευσίε; Aesch. Pers. 887.

σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω
 σὲ δ' ὅταν πληγὴ Διὸς ἢ ζαμενῆς
 λόγος ἐκ Δαναῶν κακόθρους ἐπιβῆ,
 μέγαν ὄκνον ἔχω καὶ πεφόβημαι
 πτηνῆς ὡς ὄμμα πελείας.

140

ὡς καὶ τῆς νῦν φθιμένης νυκτὸς
 μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς
 ἐπὶ δυσκλείᾳ, σὲ τὸν ἵππομανῆ
 λειμῶν' ἐπιβάντ' ὀλέσαι Δαναῶν
 βοτὰ καὶ λείαν,
 ἥπερ δορλιηπτος ἔτ' ἦν λοιπή,
 κτείνοντ' αἰθῶνι σιδήρφ.

145

142. θόρυβοι] θύρροι L. θύρροι C.
 βοτὰ A.

147. αἰθῶνι] αἰθῶνι (?) L.

145. βοτὰ] βοτὰ (?) L (ω from ο?).
 αἰθῶνι C.

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

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

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

The eye, as the part which expresses fear, is put for the whole. Cp. the expression of Keble, 'Tenderer than a dove's soft eye.' Cp. also the uses of χεῖρ, πούς, κέρα, βία, σθένος, στόμα, in denoting persons. πτηνῆς suggests something that is easily fluttered. Pierson's conj. φήνησ ὡς 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. φθιμένης] Cp. Od. II. 330, πρὶν γάρ κεν καὶ νύξ φθῖτ' ἄμβροτος. 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 θόρυβοι, 'in respect of the now-past night.'

142. 'A terrible rumour afflicts us.'

143. ἐπὶ δυσκλείᾳ] 'Threatening dishonour.' ἐπι from meaning purpose, as in ἐπι διαφορῇ (Hdt. 4. 164), ἐπι θανάτῳ (Hdt. 9. 37), comes to express tendency.

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

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

145, 6. λείαν, ἥπερ δορλιηπτος ἔτ' ἦν λοιπή] 'The cattle that still remained of those taken in war;' i. e. ἐκ τῆς δορλιηπτου λείας. Cp. *supr.* 53, 4, σμμικτὰ τε | λείας ἄδαστα βουκόλων φρουρήματα.

147. κτείνοντ'] We pass from the momentary conception of the act (ὀλέσαι) to the continuous description of it: hence the present participle. Cp. *supr.* II. 55 foll. Here, as elsewhere, the choric part contains a reminiscence of the dialogue.

τοιούσδε λόγους ψιθύρους πλάσσων
 εἰς ὧτα φέρει πᾶσιν Ὀδυσσεύς,
 καὶ σφόδρα πείθει. περὶ γὰρ σοῦ νῦν 150
 εὔπειστα λέγει, καὶ πᾶς ὁ κλύων
 τοῦ λέξαντος χαίρει μᾶλλον
 τοῖς σοῖς ἀχεσιν καθυβρίζων.

 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς
 οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ [3 a.
 τοιαῦτα λέγων οὐκ ἂν πείθῃ. 156
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.
 καίτοι σμικροὶ μεγάλων χωρὶς
 σφαλερὸν πύργου ρῦμα πέλονται·
 μετὰ γὰρ μεγάλων βαιὸς ἀριστ' ἂν 160
 καὶ μέγας ὀρθοῖθ' ὑπὸ μικροτέρων.

148. λόγους ψιθύρους] λόγουσιψιθύρους L. λόγους ψιθύρους Γ. 149. πᾶσιν]
 πάντων L. πᾶσιν A. 151. εὔπειστα] εὔπειστα C'GM. πᾶς] πᾶς L. πᾶς C.
 153. τοῖς σοῖς] τὸ σοῖς' L. τοῖς σοῖς AC'. 155. ἀμάρτοι] ἀμάρτοις L Suidas.
 ἀμαρτη L³. ἀμάρτοι Cett. 161. ὀρθοῖθ'] ὀρθοῖ L. ὀρθοῖθ' C'A. μικροτέρων]
 σμικροτέρων AG.

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 εὔπειστα. 'Things of which it is now easy to persuade 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 rejoices, more than him who spake, to insult over thy woes.' The participle is added to complete the sense of χαίρων. ἀχεσιν is dative of the cause or occasion. Cp. *infr.* 955.

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

157. ἔρπει implies a stealthy advance, differing from στείχει, which would signify open menace. Cp. *Pind. Nem.*

8. 36, ἄπτεται δ' ἐσλῶν δει. χειρόνεσσι δ' οὐκ ἐρίζει: *Pyth.* II. 45, 6. ἴσχει γὰρ δαίμων οὐ μείονα φθόνον | ὁ δὲ χαμηλὰ πνέων ἄφαντον 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 contained in the words; but in any case πύργου ρῦμα is a 'tower of defence' (*Essay on L.* § 10. p. 17, 6), and not 'means of defending a tower,' because βύεσθαι 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.* II. 556 (said with reference to Ajax): τοῖος γὰρ σφιν πύργος ἀπέλλο: *Alc. fr.* 23, ἄντρες πόλῃος πύργος ἀρείοι: *Aesch. Pers.* 347.

160, 1. ἀριστ' ἂν . ὀρθοῖθ'] 'Will best be made secure.' Cp. *Thuc.* 6. 18, § 4, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβεῖς ἂν ἐξηκραθῆν μάλιστ' ἂν ἰσχύειν.

βαιός] Lit. 'few,' hence 'feeble.'

161. ὑπὸ marks that the lesser are to serve the greater: μετά, that the great require the cooperation of the less.

ἀλλ' οὐ δυνατὸν τοὺς ἀνόητους
τούτων γνώμας προδιδάσκειν.

ὑπὸ τοιούτων ἀνδρῶν θορυβεῖ,
χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ'
ἀπαλέξασθαι σοῦ χωρίς, ἀναξ.

165

ἀλλ' ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,
παταγοῦσιν ἅτε πτηνῶν ἀγέλαι
μέγαν αἰγυπιδὸν *δ' ὑποδείσαντες
τάχ' ἄν, ἐξαίφνης εἰ σὺ φανείης,
σιγῇ πτήξειαν ἄφωνοι.

170

στρ. ἦ βρά σε Ταυροπόλα Διὸς Ἄρτεμις, —

165. σθένομεν] στένομεν L. σθένομεν C². 168. ἅτε] ἅπερ LV. ἅτε
C²AL²MM² Vat. ac. 169. αἰγυπιδὸν *δ' αἰγυπιδὸν MSS. αἰγυπιδὸν δ' Dawes
corr. ὑποδείσαντες] ὑπο(δ)δείσαντες L. ὑποδείσαντες A Vat. ac M². ὑποδείσαντες
(sic) Pal. ὑποδείσαντες GVM.

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

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

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

167. 'But then the truth is that when they have escaped from thine eye.' γάρ 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 clamour will subside when he appears.

169. The correction of Dawes, which restores the metre by the insertion of δέ, is probably right. For the meaning, cp. Alc. fr. 27. ἔπρασον ὥστ' ὄρνιθες δύναι | αἰετον ἐξαιτίνας φάνεντα, which also helps to support the punctuation in l. 170.

170. τάχ' ἄν] 'Soon would they.'

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

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

hope) continues with trochaic, iambic, and dactylic rhythms, as follows:—

στρ. ᾠ — — — — — ᾠ — — — — —

ᾠ — — — — — ᾠ

ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

5 — — — — — ᾠ — — — — — ᾠ —

ᾠ — — — — — ᾠ

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

10 ᾠ — — — — — ᾠ — — — — — ᾠ —

ἔπ. ᾠ — — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

5 — — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

— — — — — ᾠ — — — — — ᾠ —

ᾠ — — — — — ᾠ — — — — — ᾠ —

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

172. ἦ βρά . . Ἄρτεμις] 'Can it be, as I suspect (βρά), that Artemis?'

Ταυροπόλα Διὸς Ἄρτεμις] 'Bull-riding Artemis, daughter of Zeus,' conveys the image of the goddess riding

—ὦ μεγάλα φάτις, ὦ
 μᾶτερ αἰσχύνας ἐμᾶς,—
 ἔρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας; 175
 5 ἦ πού τινος νίκας ἀκάρπτωτον χάριν,
 ἦ ῥα κλυτῶν ἐνάρων
 ψευσθεῖσ', *ἀδώροις εἴτ' ἐλαφαβολίαις.
 ἦ χαλκοθώραξ †*ἦ τιν' Ἐνυάλιος
 μομφὰν ἔχων ξυνοῦ δορός ἐννυχίοις 180
 10 μαχαναῖς ἐτίσατο λάβαν;

178. ψευσθεῖσ', *ἀδώροις] ψευσθεῖσα δώροις MSS. Musgr. corr. εἴτ' ἐλαφα-
 βολίαις] εἴτ' ἐλαφαβολίαις L. εἴτ' ἐλαφαβολίαις C². εἴτ' ἐλαφηβολίαις A. 179.
 †*ἦ τιν'] ἦ τιν' L. ἦ τιν' VV². ἦ τιν' Cett. 180. δορός] δ... L. δουρός
 ἐννυχίαις μαχαναῖς C². δορός ἐννυχίαις μαχαναῖς A.

on a bull, as she sometimes appears on coins. In this character (probably derived from the East) Artemis was worshipped in different places with orgiastic rites. Euripides, I. T. 1449 foll., associates this name of Artemis with the supposed derivation of her worship under this attribute from the Tauric Chersonese. She is here alluded to (1) as the subduer of cattle, (2) as the inspirer of frenzy.

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

175. πανδάμους] Cp. supr. ll. 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 *πάνδημος ἀγέλη*.

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

τινος νίκας ἀκάρπτωτον 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, *κατῆς γυναικὸς χάριν ἀχαρὸν ἀπώλετο*.

177. ἦ ῥα .. εἴτε] 'Either, as I suspect, .. or whether it were.' Cp. Eur. Alc. 114, 5, *ἦ Δυκίας | εἴτ' ἐπι τὰς Ἀμμωνίδας ἔδρας*.

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

179. ἦ—ἦ] By reading ἦ τιν' for ἦ τιν' a possible construction is obtained, although the text remains doubtful. 'Or can it be that Enyalios of the brazen corslet,' etc. The conj. *ἦντιν'*, *δὴ τιν'*, *εἰ τιν'*, are not satisfactory: *σοὶ τιν'* (Reiske) is better (sc. *μομφὰν ἔχων*). The repetition of the *η* sound in this passage (ll. 176-9, *ἦ που, ἦ ῥα, ἦ, ἦ*) may have had some poetical or musical effect of which we cannot judge.

180. μομφὰν .. δορός] '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 *ξυνοῦ Ἐνυάλιος*, which Eur. has otherwise applied in Phoen. 1572, *κοινὸν ἐνυάλιον* .. *μαρωμένους*.

ἐννυχίοις μαχαναῖς] 'By contriving against thee in the night.'

181. ἐτίσατο λάβαν] Either (1)

- ἀντ. οὐ ποτε γὰρ φρενύθεν γ' ἐπ' ἀριστερά, 183
παῖ Τελαμώνος, ἔβας
τόσσον ἐν ποίμναις πίντων 185
ἦκοι γὰρ ἂν θεία νόσος· ἀλλ' ἀπερύκοι
5 καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.
εἰ δ' ὑποβαλλόμενοι
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,
ἦ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς, 190
μη μὴ μ', ἀναξ, ἔθ' ὧδ' ἐφάλοις κλισίας

185. ποίμναις] ποίμναισι L.A. πίντων] πίντων C². πίντων A. 189. βασιλῆς] βασιλεῖς ATC⁷.

'Punished the wrong done to him,'—*τίσασθαι λάβην* in Il. 19. 208, Od. 20. 169, Hes. Theog. 165, is 'to revenge oneself for an outrage':—or (2) 'Did thee vengeful despite,' *λάβαν* cogn. acc. Cp. infr. 217, *νύκτερος ἀπελωβήθη*: 304, *ἔβριν ἐκτίσαι*: Il. 13. 622, 3.

183. φρενύθεν] 'Of thine own heart'; i.e. the cause must have been from without, not from within. Ajax could not be *himself* (*φρενήρης*) and do this thing. The gods must have destroyed his senses (*φρένας ὤλεσαν*).

183-5. ἐπ' ἀριστερά .. ἔβας τόσσον] 'Canst thou have gone so far wrong?' Cp. the metaph. uses of *σκαίος*, and Plat. Soph. 264 E, where *πορεύεσθαι κατὰ τοῦπι δεξιὰ ἀεὶ μέρος* is 'to make the right selection in each case.'

185. ἐν ποίμναις πίντων] 'As to assault the flocks.' The participle is slightly proleptic (as with *πειράσθαι*). Cp. Ant. 752, *ἡ κάπραιων ὧδ' ἐπεξέρχει θρασύς*.

186. ἦκοι γὰρ ἂν θεία νόσος] 'An affliction from the gods, indeed, may have come.' For this use of *ἂν* with the optative, cp. Aesch. Pers. 706, *ἀνθρώπεια δ' ἂν τοι πῆματ' ἂν τύχοι βροτοῖς*: Ag. 1507, *πατρῶεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ*. These words develop the suggestion conveyed in *φρενύθεν γε*, to which they are attached with *γάρ*. Ajax cannot have done this; at least not of his own impulse. It may be, indeed, that a divine visitation is upon him. This possibility is a further reason for rejecting the notion that Ajax is really guilty.

ἄλλὰ] (1) 'It may have come, but

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

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

190. ἦ τὰς ἀσώτου Σισυφιδᾶν γενεᾶς] 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, *οὐμπολητὸς Σισύφου Λαερτιάδῃ*: Fr. 143, *ὡς δὲ Σίσυφος πολὸς | ἐνδηλος ἐν σοί*. For *Σισυφιδᾶν γενεᾶς*, where only one generation is in question, cp. Ant. 981, 2, *σπέρμα .. Ἐρεχθειδᾶν*, of Cleopatra the granddaughter of Erechtheus.

191. μη μὴ μ', ἀναξ] 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.'

ἐφάλοις κλισίας ὄμμ' ἔχων] (1) 'Keeping thine eye hidden within the hut by the sea.' The Epic word *κλισίας* is used in the Lyric measures. We had *σκηναῖς* in the dialogue, supr. l. 3. The dative is one of place, as if with *ἐν*. For *ὄμμα*, cp. supr. 167. *ἔχων = κατέχων*, 'withholding from sight.' Or (2) 'Keeping thine eye fixed upon the tents.'

10	ὄμμ' ἔχων κακὰν φάτιν ἄρη.	193
ἐπ.	ἀλλ' ἀνα ἐξ ἐδράνων, ὅπου μακραίωνι	
	στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾷ	195
	ἄταν οὐρανίαν φλέγων.	[3 b.
	† ἔχθρῶν δ' ὕβρις ὦδ' ἀτάρβητα	
5	ὄρμᾶτ' εὐάνεμοις βάσσαις,	
	πάντων καρχαζόντων	199

197. ὦδ' ἀτάρβητα] ὦδ' ἀταρβῆτα L Vat. ac VV³. ὦδ' ἀτάρβητα M³C⁷. 198. ὄρμᾶτ' εὐάνεμοις] ὄρμᾶτ' ἐν εὐάνεμοις LGM Vat. ac. ὄρμᾶτ' ἐν δ' ἀνέμοις A Pal. 199. καρχαζόντων] βαρχαζόντων LG. βαρχαζόντων C³.

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

ὅπου . . σχολᾷ] (1) 'Wheresoever thou art thus fixed in a dangerous lethargy of quarrelsome repose.' The Chorus are uncertain of Ajax' whereabouts, as Odysseus was, supr. 33. μακραίωνι implies that some time had passed since the judgment of the arms and Ajax' sullen withdrawal from the fight: cp. 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 ἀγων, in the sense of a dangerous contest, is therefore suited to the place, and the expression is an oxymoron, 'a perilous quarrelsome rest' (for which, cp. Shak. Ant. and Cleo. 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 οὐρανίαν φλέγων] 'Letting mischief blaze up to the sky.' Cp. Eur. Phoen. 240, 1, αἶμα δάιον 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 ὄρμᾶται and the hiatus after ἀτάρβητα and βαρχαζόντων are doubtful points. It can hardly be questioned that the α of εὐάνεμοις (for εἰνήμεοις) is long. καρχαζόντων is rightly restored for καρχαζόντων.

καρχαζόντων. Brambach, (Sophokl. Gesänge) suggesting εὐάνεμοις, gives the following scheme—

—| ˊ ˊ ˊ ˊ | — ˊ ˊ | — — | ˊ ˊ |
 —| — ˊ ˊ | ˊ ˊ ˊ ˊ | — — | ˊ ˊ |
 — — | ˊ — | — — | ˊ ˊ |
 | ˊ ˊ ˊ ˊ | ˊ ˊ | — ˊ ˊ | — — | ˊ ˊ

ἔχθρῶν δ' ὕβρις ὦδ' ἀτάρβητα
 ὄρμᾶτ' ἐν εὐάνεμοις βάσσαις
 πάντων καρχαζόντων γλώσσ-
 αῖς βαρχαζόντων, ἐμοὶ δ' ἄχος ἔστακεν.

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

ἔχθρῶν δ' ὕβρις ὦδ' ἀταρβῆς
 εὐάνεμοις βάσσαισιν ὄρμᾶται
 πάντων καρχαζόντων
 γλώσσασιν βαρχαζόντων.
 ἐμοὶ δ' ἄχος ἔστακεν.

Glycon. — ˊ ˊ ˊ ˊ — ˊ ˊ — — —
 Epitrit. — ˊ ˊ — — — ˊ ˊ — — —
 Epitrit. — ˊ ˊ — — — —
 Glycon. — ˊ ˊ ˊ ˊ — — — —
 Glycon. ˊ ˊ ˊ ˊ ˊ — — — —

197. δδ'] 'Thus,'—as in supr. 141-53.

198. εὐάνεμοις] 'With favouring breezes.' As applied to a harbour, εἰνήμεοις 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. Il. 20. 490, 1, ὅς δ' ἀναμαί-
 μᾶει βαθέ' ἄγκυα θεσπιδαῖο πῦρ | οὐρεὸς
 ἀζαλείοιο, βαθεῖα δὲ καίεται ἕλη.

γλώσσαις βαρυάλγητα·†
ἐμοί δ' ἄχος ἔστακεν.

200

ΤΕΚΜΗΣΣΑ.

ναὸς ἀρωγοί τῆς Αἴαντος,
 γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν,
 ἔχομεν στοναχὰς οἱ κηδόμενοι
 τοῦ Τελαμῶνος τηλόθεν οἴκου.
 νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατῆς
 Αἴας θολερῶ
 κείται χερμῶνι νοσήσας.

205

ΧΟ. τί δ' ἐνήλλακται τῆς ἡμερίας

200. ἔστακεν] ἔστακε Α. ἔστηκεν Γ Pal.
 δ μέγας Cett.

205. μέγας] μέγας V (pr.) M.

200. ἐμοί .. ἔστακεν] 'I have a grief
 that will not be removed.'

201 foll. The exposition of the situa-
 tion in the Ajax, like the ἀναγνώσις
 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. διδάσκει τὸν χόρον
 ὅτι Αἴας ἐστὶν ὁ σφάξας τὰ ποίμνια. πυν-
 θάνεται δὲ παρὰ τοῦ χοροῦ ὅτι Ἑλληνικὰ
 ἦν τὰ σφαγέντα. ἐκάτερος οὖν παρ' ἐκα-
 τέρου τὸ ἀγνωσούμενον μανθάνει.

202. γενεᾶς, 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. ἔχομεν στοναχὰς] 'It is ours to
 groan.' She claims the sympathy of
 the chorus, of which they assure her,
 infr. 210.

204. τηλόθεν] Sc. ὄτος οἱ σκοποῦμενον.
 Cp. O. T. 1259, οἱ παρήμεν ἐγγύθεν. The
 word is not to be immediately joined
 with κηδόμενοι. Salamis, which she
 has never seen, seems far away to Tec-
 messa, whose hopes are notwithstanding
 centred there.

205. ὁ δεινὸς μέγας ὠμοκρατῆς] 'Our

dread hero, rugged in might.' Various
 compounds of ὠμός are used to indicate
 the fierce impetuosity of Ajax, that
 cannot be reduced to rule: infr. 885,
 τὸν ὠμόθυμον: 931, ὠμόφρων: 548, ἀλλ'
 αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς | δεῖ
 πωλοδάμνειν κέξομοιοῦσθαι φύσιν. See
 also infr. 613, θουρίφ | κρατοῦντ' ἐν Ἀρεί.
 Others would render ὠμοκρατῆς, 'mighty-
 shouldered,' comparing the description
 of Ajax in Il. 3. 227 as ἕξοχος Ἀργείων
 κεφαλῆν ἢ δ' εὐρέας ὠμους!

206. θολερῶ .. χερμῶνι] 'Through a
 turbid storm.' The darkened mind of
 Ajax is compared either to the troubling
 of waters by a flood, or to atmo-
 spheric disturbance,—as we speak of
 'dirty weather.' Cp. Ant. 420, 1, ἐν δ'
 ἐμεστώθῃ μέγας | αἰθρῇ, μύσαντες δ' ἐλχομεν
 θεῖαν νόσον, and, for the metaphorical
 use of θολερός, Aesch. Prom. 885, 6,
 θολεροὶ δὲ λόγοι παῖσος' εἰπῆ | στγνήτῃ
 πρὸς κύμασιν ἄτης.

207. κείται] 'Is overthrown.' Cp.
 Plat. Rep. 5. p. 451 A, κείσομαι, περὶ ἃ
 ἤμιστα δεῖ σφάλλεσθαι.

νοσήσας] 'Having fallen into mad-
 ness.' 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 Triclinius' expla-
 nation of τῆς ἡμερίας, sc. καταστάσεων.
 As in the case of other feminine words

νῦξ ἦδε βάρως;
 παῖ τοῦ Φρυγίου Τελεύαντος,
 λέγ', ἐπεὶ σε λέχος δουριάλων
 στέρξας ἀνέχει θούριος Αἴας
 ὥστ' οὐκ ἂν εἶδρις ὑπέποις.

210

ΤΕ. πῶς δῆτα λέγω λόγον ἄρρητον;
 θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει.
 μανία γὰρ ἀλοὺς ἡμῖν ὁ κλεινὸς
 νύκτερος Αἴας ἀπελωβήθη.
 τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον
 χειροδαίκτη σφάγι' αἰμοβαφῆ,
 κείνου χρηστήρια τάνδρός.

215

220

ΧΟ. στρ. οἶαν ἐδήλωσας ἀνδρὸς αἰθονος

210. Τελεύαντος] τελλεύαντος AV²C'. 211. δουριάλων] δοριάλων
 MSS. Brunck corr. δουριάλων A. 212. στέρξας ἀνέχει] στερξας: ἀνέχει L.
 στέρξας ἀνέχει A. 215. πάθος] πάθος LA. βάρως (γρ. πάθος) ΓM. πόνον
 L² pr. 216. ἡμῶν] ἡμῶν L. ἡμῶν A. 218. ἴδοις] (ε)ἴδοις L. ἴδοις A. 221.
 αἰθονος] αἰθο. νος L. αἰθο. νος C'. αἰθο. νος C'. αἰθονος AM². αἰθονος ΓM Pal.

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

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

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

212. στέρξας ἀνέχει] 'Having fixed his affection on thee, remains constant to thee.' The mariners accept Tecmessa as their master's choice, although they could have wished a nobler bride for him. For ἀνέχει, see E. on L. § 52. p. 97, and cp. Eur. Hec. 123, Βάσχησ ἀνέχων λέκτρ' Ἀγαμέμνων: Alc. 304, τοῦτους ἀνάσχω δεσπότης ἐμῶν δόμων, where the middle voice has a similar force. For cognate uses of ἀνέχω, cp. Fr. 146, Pind. P. 2. 163.

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

'supplying an answer, or supplying the word that is wanting.' Cp. ὑποκρίνομαι.

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

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

218. τοιαῦτ' ἂν ἴδοις] For τοιοῦτος adducing proof, see Essay on L. § 22. p. 35 a.

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

221-32 = 245-55. The metrical scheme (Logaedic, with frequent syncope) is the following:—

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

— ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ — ὀ

221. ἀνδρὸς αἰθονος] 'Concerning

- ἀγγέλῳ ἀτλατον οὐδὲ φευκτάν,
τῶν μεγάλων Δαναῶν ὑπο κληζομένην, 225
τὰν ὁ μέγας μῦθος ἀέξει.
οἶμοι, φοβοῦμαι τὸ προσέρπον. περίφαντος ἀνὴρ
θανεῖται, παραπλήκτω χερὶ συγκατακτὰς 230
κελαινοῖς ξίφεσιν βοτὰ καὶ βοτήρας ἵππονόμας.
ΤΕ. ὦμοι· κεῖθεν κεῖθεν ἀρ' ἡμῖν 233
δεσμῶτιν ἄγων ἤλυθε ποίμναν·
ὦν τὴν μὲν ἔσω σφάζ' ἐπὶ γαίᾳς, 235
τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.

αἰθνος L². αἰθνος Vat. a. αἰθνος Vat. c. 223. φευκτάν] φευκτὸν L. φευκτάν C². 225. ὑπο κληζομένην] ὑποκληζομένην L (ἢ AFC²). 227. οἶμοι] οἶμοι L. οἶμοι A. ὦμοι Γ. ἀνὴρ] ἀνὴρ L.A. 230. συγκατακτὰς] συγκατακτὰς L. συγκατακτὰς C². 232. ἵππονόμας] ἵππονόμου L.A. ἵππονόμας L² Porson corr. 236. τὰ] τὰσδὲ L.A. τὰς δὲ Γ. τὰσδὲ Pal. ἀνερρήγνυ] ἀν ἐρρήγνυ L. ἀνερρήγνυ A.

the fiery man.' Essay on L. § 9. p. 12, 2. If τοι is retained in infr. 245, we may read here οἶαν ἐδήλωσας *κατ' ἀνδρὸς αἰθνος. The short syllable in αἰθνος is sufficiently supported by αἰθονα occurring in Hesychius in the right alphabetical order (immediately after αἰθον). Although αἰθνος (see v. rr.) may be defended, on the ground that the second part of a compound has sometimes little significance (see esp. infr. 954, κελαινόπαν θυμόν), yet αἰθον, which directly expresses character, is more appropriate here, and has the preponderance of MS. authority in its favour.

222. ἀτλατον οὐδὲ φευκτάν] 'That can neither be avoided nor endured.'

225. μεγάλων] 'Terrible.' The mariners, in their feebleness (supr. 165 foll.), are afraid of the opinion of the host. These words are added as a comment on οὐδὲ φευκτάν. The consequences of the fact cannot be eluded, since it is known to the host, and magnified by rumour.

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

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

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

231. κελαινοῖς ξίφεσιν] 'With darkened brand.' The plural, as in Ant. 820, ξίφων ἰπίχειρα, denotes the action of the sword rather than the sword itself. The epithet κελαινοῖς, as in Trach. 856, κελαινὰ λόγχα, suggests the colour of a sword or spear that has been much used in battle.

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

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

235. ὦν τὴν μὲν] Sc. ποίμναν. 'Whereof one part.' The plural ὦν is equivalent to a collective ἤς, referring to ποίμναν supr. The force of ἔσω ('in the tent') is continued to the subsequent clauses. For τὴν μὲν followed by τὰ δέ, see Essay on L. § 20. p. 31.

236. πλευροκοπῶν δίχ' ἀνερρήγνυ] 'He smote beneath the ribs and ripped

δύο δ' ἀργίποδας κριοὺς ἀνελών
 τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν
 ῥιπτεῖ θερίσας,
 τὸν δ' ὄρθον ἄνω κίονι δήσας
 μέγαν ἵπποδέτην ῥυτῆρα λαβῶν
 παῖει λιγυρᾷ μᾶστιγι διπλῆ,
 κακὰ δεινάζων ῥήμαθ', ἃ δαίμων
 κούδεις ἀνδρῶν ἐδίδαξεν.

[4 a.
240

244

ΧΟ. ἀντ. ὦρα τιν' ἤδη κᾶρα καλύμμασι
 κρυψάμενον ποδοῖν κλοπὰν ἀρέσθαι,
 ἢ θοδὸν εἰρεσίας ζυγὸν ἐξόμενον
 ποntonόρφω ναὶ μεθεῖναι.

250

241. ἱπποδέτην] ἱππολέτην L. ἱπποδέτην AC'. 243. δεινάζων] δ' ἐννάζων L. δεινάζων C'. 245. τιν' ἤδη] τιν' ἤδη τοι κᾶρα L. Vat. ac M². ἤδη κᾶρα A. ἤδη τοι κᾶρα GL²VMV².

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. Ll. 105 foll. leave no room to doubt that the second ram is intended by Ajax for Odysseus.

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

238, 9. 'He sheared off and threw away (first) the tongue-tip and (then) the head.' E. on L. § 41. p. 78 β, δ. The tongue, which had pronounced the judgment, the head, which was the seat of sovereignty, are the first to suffer. For ῥιπτεῖ, cp. Hdt. 4. 61, δ θύσας, τῶν κρεῶν καὶ τῶν σπλάγγων ἀπαρξάμενος, μᾶττι ἐς τὸ ἔμπροσθεν.

240. 'Bound up to a pillar erect.' ἄνω 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. ἃ δαίμων, κ.τ.λ.] i.e. The words gave evidence of superhuman passion.

Cp. O. T. 1258, 9, δαιμόνων δεικνύσιν το, οὐδεὶς γὰρ ἀνδρῶν.

244. 'Reviling him with evil language.' Cp. Ant. 759, ἐπὶ ψόγοις δεινάζοις ἐμέ.

245. κᾶρα is the emendation of Triclinius for κᾶρα, which is in most MSS., generally with τοι preceding: according to Hermann this was due to a mistaken metrical emendation. Reading κᾶρα and retaining τοι, we might read in supr. 221, οἶαν ἐδήλωσας *κατ' ἀνδρὸς αἰθουο.

τιν'] i.e. ἡμᾶς. Essay on L. § 22. p. 36.

κᾶρα καλύμμασι κρυψάμενον] '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.

ποδοῖν κλοπὰν ἀρέσθαι] i.e. φυγὴν ἀρέσθαι, 'to steal away on foot.' Cp. Eur. Or. 1499, ἐκκλέπτειν πόδα: Rhes. 54, αἰρεσθαὶ φυγῆν.

247. θοδὸν εἰρεσίας ζυγὸν ἐξόμενον] 'Pressing the swift rowing-bench.' Cp. Aesch. Ag. 982, θάρσος . . ἴζει φρενὸς φίλον θρόνον. And for the hyppallage (= θοᾶς εἰρεσίας ζυγόν), see Essay on L. § 42. p. 80.

250. ποntonόρφω ναὶ μεθεῖναι] 'Let the sea-faring ship go on her way.' No definite ellipse (as of πλοῦν or πέλο-

- τοίας ἐρέσσουσιν ἀπειλὰς δικρατεῖς Ἀτρεΐδαι
 καθ' ἡμῶν· πεφόβημαι λιθόλευστον Ἄρη
 ξυναλγεῖν μετὰ τοῦδε τυπεῖς, τὸν αἰσ' ἀπλατος ἴσχει. 255
- TE. οὐκέτι λαμπρᾶς γὰρ ἄτερ στεροπᾶς 257
 ἕξας ὄξυς νύκτος ὡς λήγει,
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.
 τὸ γὰρ ἐσλεύσσειν οἰκεία πάθη, 260
 μηδενὸς ἄλλου παραπράξαντος,
 μεγάλας ὀδύνας ὑποτείνει.
- XO. ἀλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ
 φρούδου γὰρ ἤδη τοῦ κακοῦ μέλων λόγος.

251. δικρατεῖς] δυσκρατεῖς (?) A.
 ἐσλεύσσειν] ἐσλεύσειν L. ἐσλεύσσειν A.

259. φρόνιμος] φρόνιμος AC'.
 ἐσλεύσειν G.

260.

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

251. ἐρέσσουσιν] 'Launch.' Ant. 158, μήτην ἐρέσω. For the unconscious tautology, εἰρεσίας . . ἐρέσσουσιν, see Essay on L. § 44. pp. 83, 4. The mariners think of the Atreidae as chasing them astern. The words καθ' ἡμῶν mark that their lot is bound up with that of Ajax, a thought which is developed in the succeeding lines. The accusative Ἄρη is in two constructions, first after πεφόβημαι, and then with ξυναλγεῖν, which is added in epexegetis. For Ἄρης of destructive violence, cp. esp. Aesch. Prom. 861, 2, θηλυκτόνῳ | Ἄρει δαμέντων.

255. τὸν αἰσ' ἀπλατος] 'Possessed by an all-endangering doom.' The chorus long to stand by Ajax, but are deterred by his madness. Cp. Trach. 785, κούθεϊ ἐτάλμα τάνηρος ἀντίον μελεῖν : ib. 797, ὦ παῖ, πρόσελθε, μὴ φύγῃς τοῦμόν κακόν, | μηδ' εἰ σε χρὴ θανόντι συνθανεῖν ἐμοί : ib. 1030, ἀποτίβατος ἄγρια νόσος.

257. οὐκέτι] Sc. ἴσχει νιν ἡ μανία. 'He may be approached with safety now.'

λαμπρᾶς, κ.τ.λ.] 'For he, like a Southern storm, after a sharp outburst, ceases to rage, and the lightning plays no more.' ἄτερ, κ.τ.λ. is to be taken

proleptically = ὥστε ἄτερ στεροπῆς εἶναι. E. on L. § 38. p. 70. Otherwise the words might mean, 'He desists without lightning:' i.e. his violence comes to an end without doing irreparable harm. Cp. Eur. Med. 93, 4, οὐδὲ παύσεται | χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τινα : Shak. King John, 4. 2, 'So foul a sky clears not without a storm.' But although Tecmessa is for the moment relieved, her apprehensions are not sufficiently calmed to make this natural.

259. φρόνιμος] Sc. ἔν. Essay on L. § 39. p. 72. φρόνιμον (sc. ὄντα) is a v. r. or MS. conjecture.

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

261. παραπράξαντος] 'Having assisted.' Cp. παραδράω (οἶά τε τοῖς ἀγαθοῖσι παραδράωσι χέρηες, Od. 15, 324).

262. μεγάλας ὀδύνας ὑποτείνει.] 'Causes intense grief within.' ὑποτείνει, i.e. ὑπέχει ἐντεταμένως. Cp. Pind. Ol. 2. 100, βαθεῖαν ἐπέχων μέμνηται ἀγροτέρων.

263. 'But if he hath ceased' (from his madness), 'he must be surely happy.' Others take εὐτυχεῖν impersonally,—as in Oed. Tyr. 88, πάντ' ἂν εὐτυχεῖν,—'All must be well.'

264. 'For trouble counts for less when it is gone.' The gen. is first absolute, and then in regimen with λόγος. Cp. infir. 1161, 2, πάλω γὰρ αἰσχιστον

- TE. πότερα δ' ἄν, εἰ νέμοι τις αἴρεσιν, λάβοις
 φίλους ἀνιῶν αὐτὸς ἡδονὰς ἔχειν,
 ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν;
- XO. τό τοι διπλάζον, ὦ γύναι, μείζον κακόν.
- TE. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτώμεσθα νῦν.
- XO. πῶς τοῦτ' ἔλεξας; οὐ κάτοιδ' ὅπως λέγεις. 270
- TE. ἀνὴρ ἐκεῖνος, ἠνίκ' ἦν ἐν τῇ νόσῳ,
 αὐτὸς μὲν ἦδεθ' οἴσιν εἶχετ' ἐν κακοῖς,
 ἡμᾶς δὲ τοὺς φρονούοντας ἠνία ξυνῶν
 νῦν δ' ὡς ἔληξε κἀνέπνευσε τῆς νόσου,
 κείνός τε λύπη πᾶς ἐλήλαται κακῇ 275
 ἡμεῖς θ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.
 ἄρ' ἔστι ταῦτα δις τὸς ἐξ ἀπλῶν κακά;
- XO. ξύμφημι δὴ σοι καὶ δέδοικα μὴ 'κ θεοῦ
 πληγῇ τις ἦκει. πῶς γάρ, εἰ πεπαυμένος
 μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται; 280
- TE. ὡς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή.

265. νέμοι] νεμοι L. νέμει C²A. νέμοι Γ. νέμοι Pal. 271. ἀνὴρ] ἀνὴρ LA.
 273. φρονούοντας] γρ. βλέποντας C² mg. φρονούοντας A. 279. ἦκει] ἦκει LATL²

Vat. ac VM^o. ἦκει V^o. ἦκει M².

κλίειν | ἀνδρὸς ματαίου φλαῦρ' ἔπη μν-
 θυμένου.

265. αἴρεσιν] Sc. τοῦτων, viz. II.
 266, 7, which πότερα anticipates.

266. ἔχειν] Supr. 203.

267. κοινὸς ἐν κοινοῖσι] Essay on
 L. § 44. p. 83. 'Or to be with others
 and mingle your sorrow with theirs.'
 ξυνῶν marks that while Ajax was delirious,
 he stood apart from the grief
 which others felt for him.

269. 'Our case, then, since the mad-
 ness left us, is grown more desperate.'
 Tecmessa identifies her lot with that of
 Ajax. Compare infr. 791, μὲν ὀλέλα-
 μεν; A few lines below (273-6) she
 speaks of herself in the plural as con-
 trasted with him.

272. οἴσιν . . κακοῖς] i. e. κακοῖς ἐν
 οἴσιν εἶχετο. Cp. infr. 1144, 5, ἠνικ'
 ἐν κακῷ | χειμῶνος εἶχετ'.

275. πᾶς ἐλήλαται] 'Is vexed to

the uttermost.' πᾶς is adverbial. See
 Essay on L. § 23. p. 38, and cp. infr.
 519, ἐν σοὶ πᾶσ' ἔγωγε σώζομαι. The
 perfect, as in φερόβημαι, supr. 139, ex-
 presses a completed state.

277. ἄρ' . .:] Essay on L. § 29.
 p. 50. 'What is this but to have the
 sorrow doubled that before was single?'
 Cp. Constance in King John, 3. 4. 'I
 am not mad;—I would to heaven I
 were! For then 'tis like I should forget
 myself: O, if I could, what grief should
 I forget!'

278, 9. μὴ 'κ θεοῦ | πληγῇ τις ἦκει]
 'That a calamity is really come from
 Heaven.' The chorus before admitted
 as a possibility (supr. 186, ἦκει γὰρ ἂν
 θεία νόσος) what now appears to be too
 certain. Hence the indicative is more
 forcible here, although the subjunctive
 (ἦκη) is more regular and may be the
 true reading.

ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;
δήλωσον ἡμῖν τοῖς ξυναλοῦσιν τύχας.

ΤΕ. ἅπαν μαθήσει τοῦργον, ὡς κοινωνὸς ὢν. [4 b.

κεῖνος γὰρ ἄκρας νυκτός, ἠνίχ' ἔσπεροι 285

λαμπτήρες οὐκέτ' ᾔθον, ἀμφηκες λαβῶν

ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.

κάγῳ 'πιπλήσω καὶ λέγω, τί χρῆμα δρᾶς,

Αἴας; τί τήνδ' ἀκλητος οὐθ' ὑπ' ἀγγέλων

κληθεῖς ἀφορμᾶς πείραν οὔτε του κλύων 290

σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὔδει στρατός.

ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνοῦμενα

γύναι, γυναιξὶ κόσμον ἢ σιγῇ φέρει.

κάγῳ μαθοῦσ' ἔληξ', ὁ δ' ἐσσύθη μόνος.

καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας· 295

ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ

ταύρους, κύνας βοτήρας, εὐκεράων τ' ἄγραν.

283. ξυναλοῦσιν] ξυναλοῦσι LAG Pal. ξυναλοῦσιν A^c. 289. ὑπ' ἀγγέλων]
ὑπαγγέλων L. 292. βαί' αἰεὶ L. βαῖδ' L^T. βάι' A. 294. ἔληξ']
ἐληξ(α) L. ἐληξ' A. ἐληξα Γ Pal. 297. κύνας βοτήρας] κύνας· βοτήρας Vat. a
V²M² Pal. εὐκεράων] εὐκεραν A. εὐκεραν Γ.

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.'

τύχας, continuing the notion of κακοῦ, is governed either (1) both of δήλωσον and of ξυναλοῦσιν, or (2) of ξυναλοῦσιν only.

284. ὡς κοινωνὸς ὢν] '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 σὺν ἑσπέρᾳ in Pind. Pyth. 11. 16, is explained by Dissen 'ad seram vesperam.'

286. Cp. Od. 18. 307, ἀτύκτα λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν, | ἔφρα φαίνουσιν, περὶ δὲ ζύλα κάγωισι θήκαν . . καὶ δᾶδας μετέμισγον: ib. 19. 64, φῶς ἔμεν ἠδὲ θίρεσθαι.

287. κενάς] '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. ἀκλητος is expanded with οὔτε —οὔτε, 'neither—nor.'

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

292. βαί', αἰεὶ δ' ὑμνοῦμενα] 'Few words, but to a well-known tune.' Eur. Phoen. 438, πάλοι μὲν οὖν ὑμνοῦσθαι, ἀλλ' ὄμως ἐρῶ: Plat. Rep. 8. 549 D, ὅσα φιλοῦσιν αἱ γυναῖκες περὶ τῶν τοιοῦτων ὕμνων.

293. Cp. Fr. 61, ἄλλως τε καὶ κέρη τε κέργεια γένος, | αἰς κόσμος ἢ σιγῇ τε καὶ τὰ παῦρ' ἔση.

294. μαθοῦσ'] '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. πάθας] '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. εὐκεράων τ' ἄγραν] The horns

καὶ τοὺς μὲν ἠχέειζε, τοὺς δ' ἄνω τρέπων

ἔσφαζε κάρραχιζε, τοὺς δὲ δεσμίους

ἠκίεθ' ὥστε φῶτας ἐν ποίμναις πίτνων.

300

τέλος δ' ὑπέξας διὰ θυρῶν σκιᾶ τινὶ

λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,

τοὺς δ' ἀμφ' Ὀδυσσεῖ, συντιθεὶς γέλων πολύν,

δοση κατ' αὐτῶν ὕβριν ἐκτίσαιτ' ἰών·

κἄπειτ' ἐπέξας αὖθις ἐς δόμους πάλιν

305

ἔμφρων μῶλις πως ξὺν χροῖφ καθίσταται,

καὶ πλήρες ἄτης ὡς διοπτεῦει στέγος,

παίσας κἄρα θάύξεν· ἐν δ' ἐρειπίοις

299. κάρραχιζε] κάρραχιζε L. κάρραχιζε AC'. 300. ποίμναις] ποίμναις L.
 ποίμναις A. πίτνων] πίτνων AC'. 301. υπέξας] υπέξας L. υπέξας AOC'.
 υπέξας C'. mg. (lemma). υπέξας V'. υπέξας L²V. υπέξας GRM. υπέξας Vat.
 ac M'. 304. αὐτῶν] αὐτῶν L. αὐτῶν C'A. 305. υπέξας] υπέξας L.
 υπέξας CR. υπέξας AL²Vat. c V². υπέξας Vat. a MM'. 308. ἐρειπίοις]
 ἐρειπίοις L. ἐρειπίοις AC'. ἐρειπίοις G.

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. εἴθερον. The word describes all the cattle, small and great, excepting the bulls, which have been mentioned separately.

298. τοὺς μὲν] The bulls.

299. ἐπράχιζε] 'Clove in twain.'

299, 300. τοὺς δὲ δεσμίους | ἠκίεθ'] 'Others, as his prisoners, he tormented at his pleasure.'

ὥστε φῶτας] 'As if human creatures.

ἐν ποίμναις πίτνων] 'Making onsets on the cattle.' Cp. supr. 185.

301. υπέξας διὰ θυρῶν] 'Issuing suddenly through the doorway.' ὑπό = 'from beneath the tent.'

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

302. ἀνέσπα] 'Heaved forth.' Cp. Plat. Theaet. 180 A, ὥσπερ ἐκ φαρέτρας

βηματισια αινεγματώδη ἀνασπῶντες ἀποτοφεύουσιν: Ar. Ran. 903, βήματα γομοφοσαγή. πιναιηδὸν ἀποσπῶν.

303. συντιθεὶς] Sc. τοῖς λόγοις. Cp. προστίθημι.

304. δοση . . ἰών] 'What insults he had gone and wreaked upon them.' This clause depends at once on λόγους and on γέλων. The participle adds liveliness,—'how he had gone and paid them.'

305. υπέξας] L. has υπέξας 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, υπέξας, υπέξας, seem more appropriate.

306. μῶλις πως] 'By slow stages.' The phrase recalls the anxiety with which Tecmessa had watched the gradual awakening. Cp. Thuc. 8, 86, § 2, εἵπειτα μέντοι μῶλις ἠσυχάσσαντες ἤκουσαν.

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

308, 9. ἐν δ' ἐρειπίοις . . ἀρνείου φόβου] 'Amidst the carnage of the flock he sate, a ruin amongst ruins.' The tautology, ἐν ἐρειπίοις ἐρειφθεῖς, is here

νεκρῶν ἐρειφθεῖς ἕξετ' ἀρνείου φόνου,
 κόμην ἀπρίξ ὄνυξι συλλαβῶν χερί. 310
 καὶ τὸν μὲν ἤστο πλείστον ἀφθογγοσ χρόνον·
 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπεῖλησ' ἔπη,
 εἰ μὴ φανοίην πᾶν τὸ συντυχὸν πάθος,
 κἀνήρετ' ἐν τῷ πράγματος κυροὶ ποτέ.
 κἀγώ, φίλοι, δείσασα, τοῦξείργασμένον 315
 ἔλεξα πᾶν ὄσονπερ ἐξηπιστάμην.
 ὁ δ' εὐθὺς ἐξώμαξεν οἰμαγᾶς λυγρᾶς,
 ἄς οὔποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ.
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόουσ
 τοιοῦσδ' αἶε ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν 320
 ἀλλ' ἀψόφητος ὀξέων κοκυμάτων

309. ἐρειφθεῖς] γρ. ἐρεισθεῖς C² mg. ἐρριφθεῖς Γ. 313. φανοίην] φανείην LAF.
 314. κυροὶ] κύροι LG. κυρεῖ AC¹. 315. δείσασα,] sic interp. L³ Vat. ac VM².
 316. ἐξηπιστάμην] ἐξεπιστάμην L. ἐξηπιστάμην A. 317. ἐξώμαξεν οἰμαγᾶς]
 ἐξώμαξεν οἰμαγᾶς L. ἀνωμαξεν οἰμαγᾶς A. ἐξώμαξεν οἰμαγᾶς C¹. ἐξώμαξεν
 (ω from ο?) οἰμαγᾶς Pal. 319. βαρυψύχου] βαρυψύχους L. βαρυψύχου C¹A.
 320. ἔχειν] εἶναι gl. V¹.

expressive. The 2nd genitive, ἀρνείου φόνου (see Essay on L. § 23. p. 37 a), is added to give greater distinctness to ἐρειπίοις νεκρῶν as a single notion.

310. 'With clenched nails grasping his hair with his hand.' ὄνυξι adds force to ἀπρίξ.

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

312. τὰ δειν' . . . ἔπη] 'Those dreadful words,' which I remember so vividly. Cp. Ant. 408, τὰ δειν' ἐκεῖν' ἐπηπειλημένοι. Not merely, 'Words that are dreadful.'

313. φανοίην] Fut. opt. Ajax' words were εἰ μὴ φανεῖς.

314. ἐν τῷ πράγματι] Cp. Trach. 375, ποῦ ποτ' εἰμὶ 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, εὐθὺς δὲ δείσας ἐμπύραν ἐγεύομην. Hermann punc-

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

316. ὄσονπερ ἐξηπιστάμην] For this limitation, cp. supr. 295, καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λῆσαι πάθος.

319, 20. (1) 'He used to teach us that such complainings indicated a degraded and leaden soul.' The infinitive is added expegetically to complete the abrupt expression ἐξηγεῖτο τοῖσ τοιοῦσθε γόουσ πρὸς . . . βαρυψύχου ἀνδρὸς. For ἔχειν, sc. τοῖσ τοιοῦσθε γόουσ, cp. Il. 18. 495, ἀλλοὶ φόρμυγγές τε βοῆν ἔχον. (2) But an inf. after ἐξηγεῖτο is rather required: cp. Aesch. Eum. 595, ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν. Can ἔχειν with the adverbial phrase πρὸς . . . ἀνδρὸς be used intransitively (= 'proceed from') (εἶναι appears as a gloss), or should ἄγειν be read,—'He taught us to esteem'? Cp. Ant. 34, καὶ τὸ πρᾶγμ' ἄγειν | οὐχ ὡς παρ' οὐδέν. For βαρυψύχου it is possible that βραχυψύχου ought to be read.

321. ἀλλ' ἀψόφητος, κ.τ.λ.] ἀλλά opposes what follows to the general sense of what precedes.

ἀψόφητος ὀξέων κοκυμάτων] 'Uttering no sound of shrill lamentation.'

ὑπεστέναζε ταῦρος ὡς βρυχώμενος.
 νῦν δ' ἐν τοιαύτῳ κείμενος κακῇ τύχῃ
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς
 σιδηροκμήσιν ἡσυχος θακεῖ πεσών. 325

καὶ δῆλός ἐστιν ὡς τι δρασείων κακόν.
 τοιαῦτα γὰρ πως καὶ λέγει κώδῦρεται.
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὐνεκ' ἐστάλην, [5 a.
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθέ τι.

φίλων γὰρ οἱ τοιοῦδε νικῶνται λόγοις. 330

ΧΟ. Τέκμησσα δεινὰ παῖ Τελεύταντος λέγεις
 ἡμῖν τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.

ΑΙ. ἰὼ μοί μοι.

ΤΕ. τάχ', ὡς ἔοικε, μᾶλλον ἢ οὐκ ἠκούσατε
 Αἴαντος οἶαν τήνδε θαῦσσει βοήν; 335

ΑΙ. ἰὼ μοί μοι.

324. 337. 344. ἀνὴρ] ἀνὴρ L. 324. βοτοῖς] βοτοῖς L. βοτοῖς CA Pal.
 325. θακεῖ] θάκει L. θακεῖ AC'. 326. κακόν] κακῶν L. κακὸν C. κακόν A.
 329. δύνασθέ] δύνασθαι L. δύνασθε C'. δύνασθέ A. 330. λόγοις] φίλοι MSS.
 λόγοις Stobaeus. 332. διαπεφοιβάσθαι] διαπεφοιβασθαι L. διαπεφοιβάσθαι A.
 333. 336. 385. μοί μοι] μοί μοί L. μοί μοί A.

322. 'He breathed deep groans like a lowing bull.' ὑπὸ in comp. implies 'not loud, but deep.'

323. νῦν δ'] At first he uttered shrill lamentings, unlike the deep mutterings which before expressed his discontent. 'But now' he is silent.

κείμενος] 'Prostrate.' Cp. supr. 207, infr. 427.

325. ἡσυχος] 'Without sound or motion.' The quietness of Ajax' present mood is ominous. This description prepares the spectator for what he is to see infr. 346.

327. τοιαῦτα] Sc. ὡς τι δρασείων κακόν. Tecmessa already apprehends the danger of suicide.

329. εἰσελθόντες] When Ajax is discovered by the ἐκκλήσημα, infr. 346, this is equivalent to the scene being changed to within the hut.

330. οἱ τοιοῦδοι] 'Men in such mood;' i. e. gloomily bent on self-destruction.

λόγοις] This word, to be joined with φίλων, is restored from the quotation of Stobaeus. The reading of the

MSS. is hardly possible. λόγοις may have been lost from its similarity to λέγει 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. ἡμῖν is dative of the person interested. See Essay on L. § 13. p. 19 f, and cp. supr. 216, ἡμῖν ὁ κλεινὸς | Αἴας ἀπελωβήθη: infr. 733, ἀλλ' ἡμῖν Αἴας ποῦ'στιν, ὡς φράσω τάδε; κακοῖς] Supr. 275, infr. 532.

333. The voice of Ajax is heard from within.

334. μᾶλλον] Sc. δεινὰ σοι λέγω, or γνώσεσθε ταῦτα.

335. οἶαν] 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 ἢ νοσεῖν, ἢ τοῖς πάλαι
νοσήμασι ξυνοῦσι λυπεῖσθαι παρών.

ΑΙ. ἰὼ παῖ παῖ.

ΤΕ. ὦμοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾷ. 340
τί ποτε μενοινᾷ; ποῦ ποτ' εἶ; τάλαιν' ἐγώ.

ΑΙ. Τεῦκρον καλῶ. ποῦ Τεῦκρος; ἢ τὸν εἰσαεὶ
ληλατήσῃ χρῶνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν. ἀλλ' ἀνοίγετε.

τάχ' ἄν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

ΤΕ. ἰδοῦ, διοίγω προσβλέπειν δ' ἔξεστὶ σοὶ
τὰ τοῦδε πράγη, καὶ τὸς ὡς ἔχων κυρεῖ.

344. ἔοικεν] ἔοικε L. ἔοικεν AC'. 345. κάπ'] χάπ' L. κάπ' C'A. χίπ' Pal.

337. ἢ τοῖς . . παρών] 'Or to grieve at witnessing the effects of past madness which remain with him.' Cp. supr. 307. The addition of παρών suggests that Ajax, seeing the carnage in the tent, is the eye-witness of his own madness.

339. Ajax calls upon Teucer. παῖ is frequently addressed by an elder person to a younger,—even by the Corinthian messenger to Oedipus, O. T. 1008, and by Electra (under excitement) to the supposed Phocian stranger, El. 1220. The picture in the Iliad, 8. 271, of Teucer retiring behind the shield of Ajax. παῖς ὡς ὑπὸ μητέρα, suggests that Teucer was the younger brother. And it is natural to suppose Ajax to have been born before Telamon's expedition in which he won Hesione, the mother of Teucer.—According to Pindar in the fifth (or sixth) Isthmian ode, Ajax was given to Telamon in answer to the prayer of Heracles before the expedition. But in such details the legends are not constant. See O. C. 375, and note. Lycophr. 445 and schol.—The need of Teucer's presence is Ajax' first thought on coming to himself. Tecmessa at first thinks of the child, until, in l. 342, Ajax calls Teucer by name. He does not ask to see the child till

l. 530, after his attention has been vividly drawn that way by Tecmessa.

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

The division of the line helps to mark this distraction of the wife and mother.

343. ληλατήσῃ] Teucer is gone foraging into the Mysian highlands, infr. 720. Compare Thuc. I. 11, φαίνονται . . πρὸς γεωργίαν τῆς Χερσονήσου τραπεζόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορίει.

ἐγὼ δ'] 'While that I'

345. κάπ' ἐμοὶ βλέψας] 'Even at me, on seeing me.' The abrupt expression. αἰδῶ λαθεῖν ἐπὶ τινι, is supplemented by the addition of the participle, i. e. εἰς ἐμὲ βλέψας. αἰδῶς is the feeling which prompts σωφροσύνη.

346. ἐκκνήκηνμα. Ajax is disclosed with signs of slaughter about him. He is sitting upright. The slaughtered sheep are the evidence of his situation (τὰ τοῦδε πράγη): his wild, dishevelled appearance betrays the condition of his mind (αὐτὸς ὡς ἔχων κυρεῖ).

348 foll. The lyrical numbers of this commos are chiefly dochmiac, mixed with iambic and trochaic rhythms, which increase in the third strophe and antistrophe. The scheme is the following:—

α'.

	υ —
Dochm. {	υ ᾶ υ — υ ᾶ υ —
	υ ᾶ υ — υ ᾶ υ —
Iamb. {	υ ᾶ υ — υ — υ — υ — υ —
	υ ᾶ υ — υ — υ — υ — υ — υ —
Logaoed. {	5 ᾶ υ — υ — υ —

ΑΙ. στρ. α'. ἰὼ

Iamb. trim.	{	$\begin{array}{c} - \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ \cup - \cup - \cup - \cup - - \bar{\iota} \cup - \end{array}$
β.		
Dochm.	{	$\begin{array}{c} \cup \bar{\iota} \bar{\iota} \cup - \cup \bar{\iota} \bar{\iota} \cup - \\ \cup \bar{\iota} \bar{\iota} \cup - \cup \bar{\iota} \bar{\iota} \cup - \\ \cup \bar{\iota} \bar{\iota} \cup - \cup \bar{\iota} \bar{\iota} \cup - \end{array}$
Iamb. trim.	{	$\begin{array}{c} - \bar{\iota} \cup - \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ 5 - \bar{\iota} \cup - - \bar{\iota} \cup - - \bar{\iota} \cup \cup \\ \cup \bar{\iota} \cup - - \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup \cup \\ \cup \bar{\iota} \cup - \bar{\iota} \\ - \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ - \bar{\iota} \cup \cup - \cup \cup \bar{\iota} \\ 10 \bar{\nu} \bar{\iota} \cup - \cup \bar{\iota} \cup \cup \\ \bar{\iota} \cup \cup - \cup - \cup - \bar{\nu} \bar{\iota} \cup \cup \bar{\iota} \cup \cup \cup \\ \cup \bar{\iota} \cup - \cup \bar{\iota} \cup \\ \cup \bar{\iota} \cup - - \bar{\iota} \cup - - \bar{\iota} \cup - \\ - \bar{\iota} \cup - - \bar{\iota} \cup - \cup \bar{\iota} \cup - \end{array}$
Logaead.	{	$\begin{array}{c} - \bar{\iota} \cup \cup - \cup \cup \bar{\iota} \\ 10 \bar{\nu} \bar{\iota} \cup - \cup \bar{\iota} \cup \cup \\ \bar{\iota} \cup \cup - \cup - \cup - \bar{\nu} \bar{\iota} \cup \cup \bar{\iota} \cup \cup \cup \\ \cup \bar{\iota} \cup - \cup \bar{\iota} \cup \\ \cup \bar{\iota} \cup - - \bar{\iota} \cup - - \bar{\iota} \cup - \\ - \bar{\iota} \cup - - \bar{\iota} \cup - \cup \bar{\iota} \cup - \end{array}$
γ.		
Dochm.	{	$\begin{array}{c} \cup \bar{\iota} \\ \cup \bar{\iota} \bar{\iota} \cup - \\ \cup \bar{\iota} \bar{\iota} \cup - \cup \bar{\iota} \bar{\iota} \cup - \end{array}$
Iamb.	{	$\begin{array}{c} \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ 5 \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ - \bar{\iota} \cup \cup \bar{\iota} \cup - \cup - \\ \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - - \bar{\iota} \end{array}$
Logaead.	{	$\begin{array}{c} \bar{\iota} \cup - \cup \bar{\iota} \\ \bar{\iota} \cup - \cup \bar{\iota} \\ \bar{\iota} \cup \cup - \cup \bar{\iota} \cup - \cup \cup \cup ? \\ - \bar{\iota} \cup - - \bar{\iota} \cup - ? \\ 15 - \bar{\iota} \cup - \cup \bar{\iota} \cup - \cup \\ \bar{\iota} \cup \cup - - \\ \bar{\iota} \cup \cup - \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup \cup - \end{array}$
Troch.	{	$\begin{array}{c} \bar{\iota} \cup - \cup \bar{\iota} \\ \bar{\iota} \cup - \cup - \end{array}$
Logaead. (?)	{	$\begin{array}{c} 10 \bar{\iota} \cup \bar{\iota} \cup \bar{\iota} \cup - - \\ \bar{\iota} \cup - \cup \bar{\iota} \\ \bar{\iota} \cup - \cup \bar{\iota} \\ \bar{\iota} \cup \cup - \cup \bar{\iota} \cup - \cup \cup \cup ? \\ - \bar{\iota} \cup - - \bar{\iota} \cup - ? \\ 15 - \bar{\iota} \cup - \cup \bar{\iota} \cup - \cup \\ \bar{\iota} \cup \cup - - \\ \bar{\iota} \cup \cup - \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \\ \cup \bar{\iota} \cup - \cup \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup \cup - \end{array}$

The arrangement of the latter part of γ' is rendered doubtful by the manifest corruption of ll. 406, 7. Perhaps—

εἰ τὰ μὲν φθίνει, φίλοι, πάλαι·
μῶραις δ' ἄγραυσι ταῖσδ' ὀμοῦ προσκεί-
μεθα.

(- $\bar{\iota} \cup - \cup \bar{\iota} \cup - \cup \bar{\iota}$
- $\bar{\iota} \cup - \cup \bar{\iota} \cup - \bar{\nu} \bar{\iota} \cup \cup$)

And in the antistrophe, 424, 5,

τὸ δ' ἐξερῶ μέγ' ὄϊον οὐτίνα
Τροία στρατοῦ δέρχθη χθονὸς μολόντ'
ἀπό.

Or, reading τὰδε for τὰ, and omitting
ταῖσδ' ὀμοῦ, στρατοῦ, and ἀπό,—

εἰ τὰδε μὲν φθίνει, φίλοι, πάλαι·
μῶραις δ' ἄγραυι προσκείμεθα, | πᾶς . .

φίλοι ναυβάται, μόνοι ἐμῶν φίλων,
 μόνοι *ἐτ' ἐμμένοντες ὀρθῶ νόμφ, 350
 ἰδεσθέ μ' ὅσον ἀρτι κύμα φοινίας ὑπὸ ζάλης

5 ἀμφίδρομον κυκλείται.

XO. οἱ μ' ὡς ζοικας ὀρθὰ μαρτυρεῖν ἄγαν.
 δηλοῖ δὲ τοῦργον ὡς ἀφροντίστως ἔχει. 355

A1. ἀντ. ἀ. ἰὼ
 γένος ναίας ἀρωγὸν τέχνας,
 *ἄλιον δς ἐπέβας ἐλίσσων πλάταν,
 σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ' 360

350. μόνοι ἐτ'] μόνοι τ' MSS. μόνοι ἐτ' Herm. corr. MSS. Herm. corr.

359. ἄλιον] ἄλιαν

(— — — — — — — — — —
 — — — — — — — — — —)

and—

ἐξερέω μέγ', ὅσον οὕτως
 Τροία χθονὸς δέρχθη μολόνθ' | 'Ελ. .
 See note on 405 foll.

348 foll. Ajax at once perceives the mariners. 'The great rage, you see, is killed in him,' but the ground-swell of his passion is still heard.

349. μόνοι ἐμῶν φίλων] Sc. παρόντες, or some such word, which is expanded in what follows.

350. ὀρθῶ νόμφ] Sc. τῶ τῆς φίλιας.

351. ἰδεσθέ μ' ὅσον, κ.τ.λ.] με is to be taken (1) after ἰδεσθε, and (2) after ἀμφίδρομον κυκλείται, the latter being a picturesque expansion of ἀμφικυκλείται. φοινίας ὑπὸ ζάλης] 'Lashed by a cruel storm.' ζάλη is a squall accompanied with rain or hail. The surge surrounding Ajax is the heap of mangled victims, together with the horror which they symbolize. For the boldness of this image, cp. El. 733. κλίδων' ἐφιππων ἐν μέσφ κυκώμενον.

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

355. ὡς ἀφροντίστως ἔχει] (1) 'How far he is from sane,' sc. δ *Alas*, 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 πρᾶγμα: Aesch. Ag. 1377, ἀγῶν . . οὐκ ἀφρόντιστος. 'Notandus euphemismus ἀφροντίστως pro μανικῶς,' 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.'

ναίας . . τέχνας is a descriptive genitive explaining ἀρωγόν.

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

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

5 ἀλλά με συνδάξιν.

ΧΟ. εὐφημα φώνει μὴ κακὸν κακῷ διδοῦς
ἄκος πλέον τὸ πῆμα τῆς ἄτης τίθει.

ΑΙ. στρ. β. ὄρα^ς τὸν θρασύν, τὸν εὐκάρδιον,
τὸν ἐν δαίτοις ἄτρεστον μάχαις,
ἐν ἀφόβοις με θηρσί δεινὸν χέρας;
ᾧμοι γέλωτος, οἷον ὑβρίσθην ἄρα.

365

ΤΕ. μή, δέσποτ' Αἴας, λίσσομαί σ', αὖδα τάδε.

ΑΙ. οὐκ ἐκτός; οὐκ ἀψορρον ἐκνεμεῖ πῶδα;
αἰαῖ αἰαῖ.

370

ΧΟ. ᾧ πρὸς θεῶν ὑπείκει καὶ φρόνησον εὔ.

ΑΙ. ᾧ δύσμορος, δε χερὶ μὲν
μεθῆκα τοὺς ἀλάστορας,

ἐν δ' ἐλίκεσσι βουσί καὶ κλυτοῖς πεσὼν αἰπολλίοις [5 b.

367. ᾧμοι] αἰμοι L. οἰμοι A Pal. 369. ἐκνεμεῖ] ἐκνεμηῖ LA. ἐκνημῆ Γ.
ἐκνημῆ R. 370. αἰαῖ αἰαῖ] αἰ αἰ αἰ L. αἰ αἰ αἰ A. αἰ δὲ αἰ Pal. 372. ᾧ]
δ LA. χερὶ] χεροῖ L. χερὶ Herm. corr. χερσὶ A Vat. ac VV⁸. πάντων ἄτων M.

behold the only shepherd to support the flock; come, lay me dead beside them! This explanation has the advantage of supposing only one ellipse with both verbs, viz. τῇ ποιμνῇ. In this case μόνον ποιμένων is to be explained as an idiomatic expression, in which, as in μόνος τῶν ἄλλων, the privative word has a negative force: i.e. You, and not the shepherds, shall avenge the sheep. Cp. Ant. 773, ἔρημος. . . στίβος. (The sense might be made clearer by reading ποιμνίοις for ποιμένων.) Others (2) suppose 'shepherds' to be put figuratively for 'comforters,' or (3) take ποιμένων as gen. obj. = 'to defend thy lord.' Others conjecture πημονῶν ἐπαρκέουσιν', πημονῶν ἐπ' ἄρκος ὄντ'.

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

366. 'Redoubtable in valour amongst harmless beasts.' For ἐν, cp. infr. 1315, μᾶλλον ἢ 'ν ἔμοι θρασύς. The phrase ἀφόβοις θηρσί is clearly an oxymoron, but has been diversely explained either as (1) 'harmless' (τοῖς μὴ φόβον ἐμποιούσι, Schol.), or (2) 'game that flies

not' (' quibus sanus quisque parcat, non solum quia nihil periculi nobis creant sed etiam quia fidei nostrae confidunt,' Lobeck.) 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. οἶον] Sc. γέλωτα. '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 χερὶ μὲν] For the position of μὲν, which belongs properly to the verb, see Essay on L. § 41. pp. 78, 9. The instrumental dative is used, with a forefeeling of the latter part of the sentence, for ἐκ χερός. 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 Schnwdw.) δε χερσῶν, and προγόνων πάτερ in the antistrophe, l. 387.

375. The epithets here are echoes of

ἔρεμνὸν αἶμ' ἔδευσα.

376

ΧΟ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;
οὐ γὰρ γένοιτ' ἂν ταυθ' ὅπως οὐχ ᾧδ' ἔχειν.

ΑΙ. ἀν. β. ἰὼ πάνθ' ὄρων, ἀπάντων τ' αἰεὶ

κακῶν ὄργανον, τέκνον Λαρτίου,
κακοπινέστατόν τ' ἄλημα στρατοῦ,
ἧ που πολλὸν γέλωθ' ὑφ' ἡδονῆς ἀγεις.

380

ΧΟ. ξύν τῷ θεῷ πᾶς καὶ γελᾷ κώδύρεται.

ΑΙ. ἴδοιμι [δῆ] νιν, καίπερ ᾧδ' ἀτόμενος.

379. ἀπάντων τ' αἰεὶ] πάντων αἰεὶ L. ἀπάντων τ' αἰεὶ ΑΓ Vat. ac MM³ Pal. 380. λαρτίου] λαερτίου ΛΑΓ. 381. κακοπινέστατόν] κακοπινέστατον L. κακοπινέστατόν Α. κακοπινέστατοντ' sic Pal. τ' om. M. 383. ἴδοιμι [δῆ] νιν] ἴδοιμι . μιν L. ἴδοιμι μιν Α Pal. ἴδοιμι δῆ νιν Tricl. ἴδοιμι νιν Cett. κώδύρεται] κώδύρεται Pal.

the epic style, but possibly with some variation of meaning. 'Goodly,' which is the meaning of *κλυτός* in such expressions as *κλυτὰ μῆλα* (Od. 9. 308), is not sufficiently pointed here, and the Scholiast may be right in saying *κλυτὰ λέγει τὰ αἰπόλια διὰ τὰς ἐν αὐτοῖς παραχὰς καὶ φωνάς*. 'The horned kine and bleating herds of goats.'

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

377. *ὅπως οὐχ ᾧδ' ἔχειν*] *ὅπως* is here simply an indefinite *ὡς*, and is construed with the infinitive as *ὡς* might have been.

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

379. *πάνθ' ὄρων*] Cp. supr. 29, Phil. 1013, 4, *ἀλλ' ἢ κατ' στήθια μυχῶν βλέπουσ' αἰεὶ | ψυχῆ, κ.τ.λ.*

381. *κακοπινέστατον . ἄλημα στρατοῦ*] 'Abominable misleader of the host.' So the Scholiast seems to understand the words. *κακοπινέστατον*, '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 *ἄλημα* (= *παπάλῃ*) from *ἀλέω*. The earlier explanation is here preferable to both these, and in infr. 390, *ἄλημα*

may quite well mean, 'cause of error' (*τῶν Ἑλλήνων*, gl. Pal.). Cp. the causative use of *ἄλη* in Aesch. Ag. 195, *δύσορμοι | βροτῶν ἄλαι*. The error of which Ajax most complains is the misjudgment about the arms of Achilles.

382. *ἀγεις*] 'Dost prolong.'

383. *ξύν τῷ θεῷ*] The article is not added to *θεός* elsewhere in Sophocles without special reason, and the conjecture of Schndw. *ξύν τοι θεῷ* 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 πῆμα καὶ χαρὰ | πᾶσι κηκλοῦσιν, οἶον | ἀρκτου στροφάδες κέλευθοι*.

384. The syllable which has been probably lost from this line has been variously restored, *μίν, νῦν, μῆν*, etc., having been supplied. The Triclinian reading is harmless, and is followed in the text, in the absence of better MS. authority. Ajax prays to see his enemy, that, even ruined as he is, he may avenge himself. Cp. infr. 388-91, Trach. 1107 foll. *ἀλλ' εὖ γέ τοι τόδ' ἴσται, κἂν τὸ μηδὲν εἶ, | κἂν μηδὲν ἴρω, τῆν γε δρασσαν τάδε | χειρώσομαι κἂκ τῶνδε προσμύλοι μόνον, κ.τ.λ.* This is more probable than an aposiopesis of *ὀδυρόμενον*

ἰὼ μοί μοι.

385

ΧΟ. μηθὲν μέγ' εἶπης. οὐχ ὄρας ἴν' εἶ κακοῦ ;

ΑΙ. ὦ Ζεῦ, προγόνων προπάτωρ,

πῶς ἂν τὸν αἰμυλώτατον,

ἐχθρὸν ἄλημα, τοὺς τε δισσάρχας ὀλέσσας βασιλῆς, 390

τέλος θάνοιμι καὶ τὸς ;

ΤΕ. ὅταν κατεύχη ταυθ', ὁμοῦ κάμοι θανεῖν

εὔχου· τί γὰρ δεῖ ζῆν με σοῦ τεθνηκότος ;

ΑΙ. στρ.γ'. ἰὼ

σκότος, ἐμὸν φάος,

395

ἔρεβος ὧ φαεννότατον, ὡς ἐμοί,

* ἔλεσθ' ἔλεσθέ μ' οἰκήτορα,

5 ἔλεσθέ μ'· οὔτε γὰρ θεῶν γένος

οὔθ' ἀμερίων ἔτ' ἀξίος

βλέπειν τιν' εἰς ὄνασιν ἀνθρώπων.

400

386. εἴ] ἦ L. εἴ CA. 387. προπάτωρ] προπάτωρ Pal. 390. δισσάρχας] δισσάρχας L. δισσάρχας AC¹. ὀλέσσας] ὀλέσας LAΓ. ὀλέσσας Turn. corr. βασιλῆς] βασιλεύς A. 393. δεῖ] δεῖ L. δεῖ C²A. 395. φαεννότατον] φαεννότον L. φαεννότατον C². 396. ἔλεσθ' ἔλεσθέ μ'] ἔλεσθί μ' ἔλεσθέ μ' LA. ἔλεσθ' ἔλεσθέ μ' Elmsl. corr. ἔλεσθί μ' οἰκήτορα ἔλεσθ' οὔτε γὰρ Γ. 400. ὄνασιν] ὄνησιν MSS. ὄνασιν Brunck corr. (τιν', εἰς ὄνησιν, L²).

or the like, though this may be suggested by comparing Phil. 1113 foll. ἰδοίμαν δέ νιν. | τὸν τάδε μισθόμενον, τὸν ἴσον χρόνον | ἑμὰς λαχόντ' ἀνίας.

387. προγόνων προπάτωρ] Zeus was only the great-grandfather 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 σπέρμα...ἀρχαιογόνων | ἄντασ' Ἐρεχθιδῶν is said of the grand-daughter of Erechtheus. Also supr. 190.

390. ὀλέσσας] The σ is doubled Epicē. Cp. Aesch. Pers. 864, ὄσσας δ' εἶλε πόλεις.

391. τέλος θάνοιμι καὶ τὸς] 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, εἴπειτ' ἐγὼ νοσφίσας ὀλοίμαν, 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. φαεννότατον, ὡς ἐμοί] 'Most brilliant, in my sight.' Cp. Ant. 1161, Κρέων γὰρ ἦν (ἡλιώτις, ὡς ἐμοί, ποτέ.

397. ἔλεσθ' ἔλεσθέ 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, μακά νιν ἔλοιτο μοίρα.

399 foll. i. e. οὐκέτι γὰρ ἀξίός εἰμι βλέπειν οὔτε εἰς θεῶν γένος οὔτε εἰς ὄνασιν τινα ἀμερίων ἀνθρώπων. For the omission of the preposition in the former clause, cp. Ant. 789, 90, καί σ' οὔτ' ἀθανάτων φέξιμος οὐδεὶς, | οὔθ' ἀμερίων ἐπ' ἀνθρώπων ; and for βλέπειν εἰς, cp. Ant. 922, 3, τί χρῆ με τὴν δύστηνον εἰς θεοῦς ἐτι | βλέπειν ; Others (see v. π.) join τινὰ ἀνθρώπων, making εἰς ὄνασιν adverbial, and understand βλέπειν with the accusative to be equivalent to βλέπειν εἰς.

ἀλλά μ' ἂ Διὸς

ἀλκίμα θεὸς

10 †δέθριον αἰκίζει.

ποῖ τις οὖν φύγη;

ποῖ μολῶν μενῶ;

εἰ †τὰ μὲν φθίνει, φίλοι †τοῖσδ' ὄμοῦ †πέλας 405

μῶραις δ' ἀγραις προσκείμεθα,

15 πᾶς δὲ στρατὸς δίπαλτος ἄν με

χειρὶ φονεύοι.

ΤΕ. ᾧ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410

φωναῖν, ἂ πρόσθεν οὗτος οὐκ ἔτλη ποτ' ἄν.

402. †δέθριον] gl. δλεθρίων L².

403. φύγη] φύγη L. γρ. τράπη C² mg.

φύγη A. 404. μενῶ] μένῶ L.
μωραῖς L. μῶραις Elms. corr.

405. φθίνει] φθίνει L².

406. μῶραις]

411. οὐκ ἔτλη] οὐκετ' ἔτλη A.

403. †δέθριον αἰκίζει.] The MS. reading is unmetrical, unless on the somewhat forced supposition that εὐφρονες in the antistrophe may be scanned εὐφρονες. Wunder conjectured οὐλιον, which restores the metre. But οὐλιος is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that δέθριον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with δλεθρί, the adverbial plural. Hermann's attempt to scan the two lines thus, ἀλκίμα θεὸς δ | λέθριον αἰκίζει, — — — — — | — — — — — is unusually violent.

404. ποῖ . . 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, διδ(τὴν κατὰ L) τὴν κρίσιν τῶν δπλων, 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

τίσις δ' for τοῖσδ' (Lobeck), i. e. (405-8) εἰ τάδε μὲν φθίνει φίλοι, τίσις δ' | ὄμοῦ πέλας; and (423-6) ἐξερῶ μὲγ' οἶον οὐτίνα Τροία στρατοῦ. But even so, there is too much of repetition for a lyric passage, and it is reasonable to suppose some deeper corruption. For example, τοῖσδ' ὄμοῦ may have grown out of πέλας, and this may be a corruption of πάλας. Then supposing (with Schndw.) that στρατοῦ and ἀπό are excrescences in the antistrophe, we might read (405-8), εἰ τάδε μὲν φθίνει, φίλοι, πάλας, | μῶραις δ' ἀγραις προσκείμεθα, and (423-6), ἐξερῶ μὲγ', οἶον οὐτίνα | Τροία χθονὸς δερχθη μολόνθ' | etc. See note on l. 348. But nothing can be asserted confidently about this passage. For προσκείμεθα, cp. El. 1040, ᾗ σὺ πρόσκεισαι καπέφ.

408 foll. Cp. supr. 251.

δίπαλτος] 'With spears in both hands' — δύο δοῦρε παλλόμενοι. On this use of the adjective, see Essay on L. § 53. p. 98, also § 42. p. 80 γ; and cp. esp. El. 1494, κοδ πρόχειρος εἰ σταναῖν: Aesch. Ag. 1652, πρόκειπος . . θαναῖν.

ἄν . . φονεύοι.] The sentence, although introduced with εἰ, is continued independently of the hypothetical construction.

410. χρήσιμον] 'Serviceable,' here answers to the Epic βοθὴν ἀγαθὸν, 'good at need.' The essential value of Ajax' services to the army is emphasized throughout. Cp. esp. supr. 119, 20.

ΑΙ. ἀντ.γ'. ἰὼ

πόροι ἀλίρροθοι

πάραλά τ' ἄντρα καὶ νέμος ἐπάκτιον,

πολὺν πολὺν με δαρὸν τε δῆ

5 κατείχεται ἀμφὶ Τροίαν χρόνον· 415

ἀλλ' οὐκέτι μ', οὐκέτ' ἀμπνοὰς [6 a.

ἔχοντα· τοῦτό τις φρονῶν ἴστω.

ὦ Σκαμάνδριοι

γείτονες ῥοαί,

10 εὐφρονες Ἀργείοις, 420

οὐκέτ' ἄνδρα μῆ

τόνδ' ἴδητ', ἔπος

ἔξερέω μέγ', οἶον οὐ τίνα

Τροία †στρατοῦ δέρχθη χθονὸς μολόντ' †ἀπὸ 425

15 Ἑλλανίδος· τανῦν δ' ἄτιμος

ὦδε πρόκειμαι.

ΧΟ. οὔτοι σ' ἀπείργειν, οὐθ' ὅπως ἐὼ λέγειν

ἔχω, κακοῖς τοιοῖσδε συμπεπτωκότα.

ΑΙ. αἰαί· τίς ἂν ποτ' ᾤεθ' ὦδ' ἐπάνυμον 430

412. ἰὼ] om. LA add Brunck. ὦ Γ. (ἰὼ) Pal. 413. ἄντρα] ἄνδρα L. ἄντρα C². 416. οὐκέτ'] οὐκ ἔτ' L. οὐκ ἔτι A. οὐκέτι Pal. 417. ὦ] ἰὼ L.A. 427. πρόκειμαι] πρόκειται LV Pal. πρόκειμαι AC⁷ Vat. ac V². 430. αἰαί] ai ai L.

413. πόροι ἀλίρροθοι] 'Paths of the surging sea,' i.e. either generally, or with reference to the narrow seas of the Aegean, called *πόντιαι ἀλώνας* in Trach. 100, which separated Ajax from his home; or, possibly, to the Hellespont, which had witnessed his exploits, and is called by Xerxes, in Hdt. 7. 35, *ἀλμυρὸς ποταμός*. Cp. infr. 884, Aesch. Pers. 367.

414. πάραλά τ' ἄντρα, κ.τ.λ.] These were especially familiar to Ajax from his position at the end of the line towards Rhoeeteum.

416. ἀμπνοὰς ἔχοντα] i.e. 'If you keep me here, it will not be in life.'

417. φρονῶν] 'If he have sense to perceive.'

420. εὐφρονες Ἀργείοις] 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. οἶον, κ.τ.λ.] In Homeric fashion Ajax boasts himself to be the bravest of the Greeks. Cp. Il. 18. 104, 5, *τοῖος ἐὼν οἷος οὐτις Ἀχαιῶν χαλκοχιτάνων | 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, *ἔλπομαι μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν*.

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

427. The reading *πρόκειται* is not wholly impossible.

428. οὐθ' ὅπως] Elmsley would read *οὐδ'*, because there is no *τε* preceding. But this is too strict.

430 foll. For a *βῆσις* similarly following *μέλη ἀπὸ σκηπῆς*, cp. El. 254

τούμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;
 νῦν γὰρ πάρεστι καὶ δις αἰάζειν ἐμοὶ
 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·
 ὄτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς
 τὰ πρῶτα καλλιστεῖ' ἀριστεύσας στρατοῦ 435
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τύπον
 Τροίας ἐπελθὼν οὐκ ἐλάσσονι σθένει,
 οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,
 ἀτιμος Ἀργείοισιν ὦδ' ἀπόλλυμαι. 440

431. τούμὸν] τούμὸν L.

434. ὄτου] ὄτω L¹ pr.

foll.; Trach. 1046 foll.; O. T. 1369 foll.;
 O. C. 258 foll. Ajax, in his solitude
 (for he hardly feels the presence of Tec-
 messa) in passing to a more collected
 mood, first utters the note of sadness,
 and then is struck by the correspond-
 ence of the repeated syllable with his
 own name. Many poets have observed
 how the mind in moments of in-
 tense feeling becomes engaged with
 trifles:—

'Strange, that the mind, when fraught
 With a passion so intense
 One would think that it well
 Might drown all life in the eye
 That it should, by being so overwrought,
 Suddenly strike on a sharper sense
 For a shell, or a flower, little things,
 Which else would have been past by.'

TENNYSON'S *Maud*.

The cry of woe, αἰαί, sounds to Ajax
 like the reverberation of his name, and
 with the superstitious feeling which
 attached to words casually spoken, he
 dwells on the resemblance. 'Ay me!
 —Who ever could have thought that
 my name would thus be the appropriate
 expression for my woes?' Cp. esp. Fr.
 877, ὄρθως δ' Ὀδυσσεύς εἰμ', ἐπώνυμος
 κακοῖς | πολλοὶ γὰρ ὠδύσαντο δυσμενεῖς
 ἐμοί. And see Essay on L. § 44. p. 83,
 Lersch, Sprach-philosophie, vol. 3. pp.
 3 foll. ἐπώνυμον supplements the pre-
 dication of ξυνοίσειν, 'Agree in the way
 of naming.' (The conj. ξυνάσειν, al-
 though ingenious, is quite unnecessary.)
 432. δις refers to the repetition of
 the syllable in αἰαί.

433. τοιούτοις] Sc. ὥστε πρίνον εἶναι
 πολλακίς αἰάζειν ἐν αὐτοῖς.

434. ὄτου] For this pathetic use of
 ὄστις, cp. esp. O. T. 1184, ὄστις πέφασμαι,
 κ.τ.λ. The clauses with μὲν and δέ do
 not quite correspond. In l. 437 the
 sentence passes out of the relative con-
 struction.

435. 'Having won from all the host
 by his supreme valour the fairest prize.'
 καλλιστεῖα can hardly be taken as equi-
 valent to ἀριστεῖα. It is probably used
 with an inaccurate sense of its deriva-
 tion from κάλλιστος:—i.e. 'the prize of
 beauty' is understood to mean, not the
 prize given to the most beautiful, but
 the most beautiful given as a prize.
 The accusative is cognate after ἀρισ-
 τεύσας, i.e. ἀριστεύσας κάλλιστα ἀριστεῖα.
 Cp. Eur. Phoen. 214, 5, πόλεος ἐκπρο-
 κριθείσ' ἐμῆς | καλλιστεῖα Λοξίη.

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.

ἐπελθὼν] 'Coming in my turn.'
 οὐκ ἐλάσσονι 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 Iliad, 4. 405, ἡμεῖς τοι πατέρων
 μέγ' ἀμείνονες εὐχόμεσθ' εἶναι.

439. ἀρκέσας] 'Having achieved.'
 In Thuc. 2. 47, ὅπτε γῆρ ἰατροὶ ἤρκων
 θεραπεύοντες ἀγνοίαι, ἀρκεῖν is used abso-
 lutely = 'to avail.' Here in the same
 sense it takes a 'cognate' accusative of
 that in which effort is successful. Cp.
 infr. 535, τοῦτό γ' ἀρκέσαι: Aesch. Pers.
 278, οὐδὲν γὰρ ἤρκει τόξα.

440. Theative is to be joined with

καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,
 εἰ ζῶν Ἀχιλλεύς τῶν ὅπλων τῶν ὄν περὶ
 κρίνειν ἔμελλε κράτος ἀριστείας τινί,
 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.
 νῦν δ' αὐτ' Ἀτρεΐδαι φωτὶ παντουργῷ φρένας 445
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπώσαντες κράτη.
 κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοί
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε
 δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.
 νῦν δ' ἡ Διὸς γοργῶπις * ἀδάματος θεὰ 450
 ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπευθύνοντ' ἐμῇ
 ἔσφηλεν ἐμβαλοῦσα λυσσώδη νόσον,

447. ὄμμα] ὄνομα L. ὄμμα CA. 450. ἀδάματος] ἀδάματος MSS. Elmsl. corr.

451. ἐπευθύνοντ'] ἐπαντύνοντ' L². ἐπαντύνοντ' Γ. ἐπαντύνοντ' Vat. ac C¹AV²RMM²
 Pal. ἐπετεινόντ' V. 452. νόσον] νόσον L. νόσον CA.

ἀτιμος. = πρὸς Ἀργείων and 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. αὐτ' αὐτά. ἔμαρψεν] 'Grasped.' The vivid word expresses Ajax' sense of his right to the arms, and of the violent usurpation of Odysseus.

ἄλλος ἀντ' 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 πανουργός. 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. ἔπραξαν] 'Made them over,' or, as we say in common parlance. 'jobbed them.' πρᾶσσειν often means 'to intrigue' in a bad sense. Cp. esp. O. T. 124, 5, εἰ τι κη ἐὼν ἀργυρῷ | ἐπράσσει ἐθέινδ', and note.

ἀπώσαντες] 'Setting aside my deeds

of valour,' i. e. rejecting from consideration my valiant services.

447. 8. διάστροφοί | γνώμης ἀπῆξαν] 'Started aside from my purpose.' διάστροφοί is (1) supplem. predicate, or perhaps (2) = διάστροφοί οὔσαι. Cp. supr. 258.

449. ἐψήφισαν] 'Determined by vote.' The judges would be said ψηφί(εσθαι), 'to give their votes.' The generals, who conducted the voting, are said ψηφί(ειν), '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 γλαυκῶπις, the usual epithet for Athena, Ajax resentfully uses γοργῶπις, 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 Atreidae, and had little more to do than to stretch out his hand. The v. r. ἐπαντύνοντα would mean 'arming,' but he was already armed. ἐπευτεινόντα is better, but is probably a correction of ἐπαντύνοντ'.

ὄσπ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς.
 κείνοι δ' ἐπεγγελῶσιν ἐκπεφευγότες,
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455
 βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν κρείσσονα.

καὶ νῦν τί χρῆ δρᾶν; ὅστις ἐμφανῶς θεοῖς
 ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατὸς,
 ἐχθεὶ δὲ Τροία πᾶσα καὶ πεδία τάδε.
 πότερα πρὸς οἴκους, ναυλόχους λιπῶν ἔδρας [6 b.
 μόνους τ' Ἀτρεΐδας, πέλαγος Αἰγαῖον περῶ; 461
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς
 Τελαμῶνι; πῶς με τλήσεται ποτ' εἰσιδεῖν
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465
 οὐκ ἔστι τοῦργον τλητόν. ἀλλὰ δῆτ' ἰὼν
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνους
 καὶ δρῶν τι χρηστόν, εἶτα λοίσθιον θάνω;
 ἀλλ' ὠδέ γ' Ἀτρεΐδας ἂν εὐφράναιμι πού.

455. οὐχ ἐκόντος] γρ. οὐκ ἔχοντος C². 456. τῶν] γ' ἂν L. τῶν Elmsl.
 corr. 469. εὐφράναιμι] εὐφραίναιμι L. εὐφραίναιμι A.

453. τοιοῖσδε is said with a rueful glance at the slaughtered animals, which in his delirium he had taken for his enemies.

455. ἐμοῦ μὲν οὐχ ἐκόντος] 'Not with my will, indeed.' The *will* of Ajax is not crushed. He still protests against the Providence that has spared his foes, whom he regards as his inferiors, though they have triumphed.

457. 8. ὅστις.. ἐχθαίρομαι] We are afterwards informed, *infr.* 756, that the Divine anger against Ajax is not permanent. For *ὅστις*, without distinct antecedent, see Essay on L. § 39. p. 72, 2.

459. πεδία τάδε] Above all, for last night's violence.

461. μόνους τ' Ἀτρεΐδας] 'And (leaving) the Atreidae to fight alone,' i. e. unsupported by Ajax, whose valour outweighs all others.

462. καί] 'Then,' 'in that case.' *καί* here introduces an objection, as in *καί*

πῶς; Cp. esp. Ant. 449, *καὶ δῆτ' ἐτόλμας τοῖσδ' ὑπερβαίνειν νόμους;*

ποῖον ὄμμα.. Τελαμῶνι] 'How shall I come before my father Telamon, and meet his eye?' As in O. T. 1371, *ὄμμασιν τοιοῖς*, the adjective has an adverbial force.

464. γυμνὸν.. ἄτερ] For the pleonasm, see Essay on L. § 40. p. 75, 5.

465. 'Which he won for a glorious garland of renown.' ὧν is an appositional genitive. Essay on L. § 10. p. 17, 6.

466. ἀλλὰ δῆτ'] Cp. Phil. 1352, *ἀλλ' εἰκάθω δῆτα;*

467. μόνος μόνους] 'In single opposition' = *οἰόθεν οἶος*. 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.

οὐκ ἔστι ταῦτα. πείρά τις ζητητέα 470
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ
 μὴ τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγώς.
 αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρῆζειν βίου,
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.
 τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 475
 προσθείσα κἀναθείσα τοῦ γε καταθεῖν;
 οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτόν,

472. φύσιν] φυσ. L. φύσιν C². *γ' om. A pr. 476. κἀναθείσα] κἀνα-
 θέισα A. κἀναθείσα C'. κἀναθείσα Γ Vat. a V (c. gl. προσθεθείσα | ἀνασιν ἔχουσα V).
 κἀναθείσα Vat. c. κἀναθείσα V². γε] δὲ L. γε C²VV².

471. τοιάδ', ἀφ' ἧς] Cp. Phil. 17, τοιάδ', ἰσ' ἐν ψύχει, κ.τ.λ.

472. The use of μὴ 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 Odysseus. For a similar emphatic use of φύσιν, cp. O. C. 270, πᾶς ἐγὼ κακὸς φύσιν;

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

τοῦ μακροῦ.. βίου] The article is added as with words of number or quantity. Cp. O. T. 518, βίου τοῦ μακράϊατος, and for the sentiment, Fr. 867, ὅστις γὰρ ἐν κακοῖσιν ἰμείρει βίου, | ἢ δειλὸς ἐστὶν ἢ δυσάλογος φρένας: Plato, Phaedo 117 A, γέλατα ὀφλήσειν παρ' ἐμαντῆ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος, οὐδενὸς ἐτι ἐνότος.

474. 'Who in a life of evils finds no release from them.' κακοῖσιν is dative of circumstance. (E. on L. § 14. p. 20 a.) Cp. Eur. Suppl. 1042, τοῖς παρυστάσιον 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: Eur. Hec. 410, παρῆσαν . . παρηδί. 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-

θεῖν is the fact, i. e. the certainty of death. The opposites προσθείσα κἀναθείσα are both mentioned, although the latter only is in point. For this, cp. Ant. 39, λόουσι δὲ ἢ φάππουσα; and for the disjunctive καί, Thuc. 5. 23, ἦν δέ τι δοκῆ.. προσθεῖναι 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, τί γὰρ βροτῶν ἂν σὺν κακοῖσι μεμιγμένον | θηήσασθαι ὁ μέλλων τοῦ χρόνου κέρδος φέρου;

As in Pind. Ol. 7. 110, ἀμ πάλον μέλλον θέμεν, ἀνατιθέναι is here used in the sense of 'to retract,' in which ἀνατίθεσθαι often occurs. The absence of personal reference accounts for the active voice being preferred to the middle, as in supr. 449, ἐψήφισαν: infr. 1037, μηχανῶν. Essay on L. § 31, p. 51 b. τί (or τι) is to be resumed with the second clause, 'What pleasure can time give, by retracting what (or anything)?'

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

δοτις κεναῖσιν ἐλπίσιν θερμαίνεται.

ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκένας
τὸν εὐγενῆ χρῆ' πάντ' ἀκήκοας λόγον.

480

ΧΟ. οὐδεὶς ἐρεῖ ποθ' ὡς ὑπὲρβλητον λόγον,
Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.
παῦσαί γε μέντοι καὶ δὸς ἀνδράσιν φίλοις
γνώμης κρατῆσαι, τάσδε φροντίδας μεθείς.

ΤΕ. ὦ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης
οὐκ ἔστιν οὐδὲν μείζον ἀνθρώποις κακόν.
ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,
εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν
νῦν δ' εἰμὶ δούλη. θεοῖς γὰρ ὧδ' ἔδοξέ που
καὶ σῆ' μάλιστα χειρὶ. τοιγαροῦν, ἐπεὶ
τὸ σὸν λέχος ξυνῆλθον, εὖ φρονῶ τὰ σά,
καὶ σ' ἀντιάζω πρὸς τ' ἐφεστίου Διὸς

485

490

481. λόγον] λον L. λόγον C'.
τοῦ C'.

482. τῆς σαυτοῦ] τῆσαυτοῦ LG. τῆς σαυ-
486. κακόν] . . ον L. κακόν C'. 488. τινός] τινός C'A.

478. κεναῖσιν] 'Vain,' because rendered fruitless by the certainty of death.

479. Cp. Il. 15. 511, where Ajax says, βέλτερον ἢ ἀπολέσθαι ἓνα χρόνον ἢ ἑ βιάσθαι.

481. ὑπὲρβλητον] 'False,' i.e. unreal and not your own. Supr. 189, εἰ δ' ὑποβαλλόμενοι | κλέπτουσι μύθους, κ.τ.λ.

482. ἀλλὰ τῆς σαυτοῦ φρενός] 'But one proceeding from your inmost thought.'

484. γνώμης κρατῆσαι] 'To overrule thy purpose.' Cp. supr. 448, γνώμης ἀπῆραν τῆς ἐμῆς. In Phil. 972, δοῖς is used absolutely with dat. of the person for 'yielding to advice.' Cp. Trach. 1117, δὲ μοι σεαυτόν.

485 foll. This speech of Tecmessa's has a certain general resemblance to that of Andromache in Il. 6. 407 foll.

τῆς ἀναγκαίας τύχης] 'Helpless misfortune.' ἀναγκαία τύχη is the crushing calamity that leaves its victim no chance of extricating himself. The phrase is touchingly expressive of Tecmessa's orphaned and captive state.

488. εἴπερ τινός] The hypothetical clause εἴπερ 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. ἐνιοι. So in O. C. 734, σθένουσαν . . εἰ τιν' Ἑλλάδος. For σθένοντος ἐν πλούτῳ, cp. Pind. Isthm. 3. 2, σθένει πλούτου; Eur. El. 939.

489. που] 'I suppose.'
490. μάλιστα] 'Above all.' The power of Ajax is more manifest to Tecmessa than that of the gods themselves, and she has learnt to adopt something of his bold way of speaking about them. Cp. infr. 950-3. She knows, too, that it is dangerous in his presence to acknowledge the gods as supreme over him. Cp. infr. 589, 90.

491. τὸ σὸν λέχος [ξυνῆλθον] Sc. σοί implied in τὸ σόν. 'Since I came to wedlock with thee.'

εὖ φρονῶ τὰ σά] 'My thoughts are wholly for thy good.' As she is one with him, she feels that she has a right to speak of what concerns them both.

492, 3. πρὸς τ' ἐφεστίου Διὸς | εὐνής τε τῆς σῆς] 'By Zeus who has watched

εὐνῆς τε τῆς σῆς, ἧ̄ συνηλλάχθης ἐμοί,
 μὴ μ' ἀξιώσης βάζειν ἀλγεινὴν λαβεῖν
 τῶν σῶν ὑπ' ἐχθρῶν, χειρίαν ἐφείς τινί. 495
 εἰ γὰρ θάνης σὺ καὶ τελευτήσας ἀφῆς,
 ταύτη νόμιζε κάμῃ τῇ τόθ' ἡμέρα
 βία ξυναρπασθεῖσαν Ἀργείων ὑπο
 ξὺν παιδί τῷ σῶ δουλίαν ξεῖν τροφήν.
 καί τις πικρὸν πρόσφθεγμα δεσποτῶν ἐρεῖ 500
 λόγοις ἰάπτων, ἴδετε τὴν ὀμμενέτιν
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,
 οἶας λατρείας ἀνθ' ὅσου ζήλου τρέφει.
 τοιαῦτ' ἐρεῖ τις· κάμῃ μὲν δαίμων ἐλῆ, [7 a.

493. ᾗ̄ ἤσ Α. συνηλλάχθης] συναλλάχθης L. συνηλλάχθης ΑΓ. 495. ἐφείς] ἀφείς AC^s. ἐφείς Γ. 496. εἰ ἦν Α. εἰ ΓM. ἦν Vat. ac V^sM^s. θάνης] θάνης L. θάνης C^s. θάνης Pal. τελευτήσας] τελευτήσας LFV. τελευτήσας C^s. ἀφῆς] ἀφ' ἤσ L^s Pal. ἀφείς Pal. pr. V. ἀφείς M. 499. δουλίαν] δουλίαν LF. δουλίαν C^s. 501. ἰάπτων] γρ. ἀτίτων C^s. ἰάπτων Vat. ac. πέμτων V.

over our hearth, and by my union with thee.' Tecmessa's claim rests (1) on her having been admitted by Ajax himself to share his home; (2) on the yet closer tie which binds them together.

493. 'And by thy marriage bed wherein thou wast joined with me.' For τῆς σῆς, cp. Il. 18. 433; Od. 4. 333. ξυναλλάξασθαι is here 'to enter upon a new relation with.' Cp. especially Eur. I. A. 1157, οὐ σοι καταλαχθεῖσα, κ.τ.λ.

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

βάζειν] For βάζειν, of ill-natured talk, cp. Hes. Op. 184, τοὺς δ' ἄρα μέμφορται χαλεποῖς βάζοντες ἕνεσσι: (Eur.) Rhes. 718, ἐστὶν Ἀτρεΐδων κακῶς | ἔβαζε.

495. χειρίαν ἐφείς τινί] 'Letting me fall under the hand of some one.' Cp. infr. 1297, ἐφῆκεν ἑλλοῖς ἰχθύσω διαφθοράν.

496. εἰ γὰρ θάνης σὺ] Cp. O. C. 1443, εἰ σου στερηθῶ. Some editors have unnecessarily changed εἰ to ᾗ̄. For ταύτη, in l. 497, without pronominal correlative, cp. Trach. 719, 20, κείνος εἰ σφαλῆσεται, | ταύτη σὺν ὀρμῇ κάμῃ συνθανεῖν ἄμα. The slight inexactness is here supplemented by the addition of τῇ τότε.

ἀφῆς] Sc. ἡμᾶς.

499. δουλίαν .. τροφήν] 'The life of slaves.' For the condition of the captive widow, cp. Od. 8. 526 foll. ἡ μὲν τὸν θνήσκοντα καὶ δσπαίροσ' εἰσιδούσα, | ἀμφ' αὐτῷ χυμῆνη λίγα κοινῶι· οἱ δέ τ' ὄπισθεν | κόπτοντες δούρεσσι μετάφρονον ἠδὲ καὶ ἄμοις, | εἶρερον εἰσανάγουσι πόνον τ' ἐχέμεν καὶ ἄξιον | τῆς δ' ἐλεινοτάτη ἀχέι φθινύθουσι παρειαί, and for that of the orphan, Il. 22. 490, ἦμαρ δ' ὀρφανικὸν παναφήλικα, κ.τ.λ.

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

501. λόγοις ἰάπτων] 'Hitting with sharp words.' The construction follows the analogy of βάλλων τινα λίθῳ.

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

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

ἀνθ' ὅσου ζήλου] 'Instead of being so envied as she was.' ζήλος in the sense of an envied condition occurs several times in Demosthenes. See L. and S. s. v.

504. κάμῃ μὲν δαίμων ἐλῆ] 'And I indeed shall go whither destiny shall drive me.' Tecmessa means to say that her lot, however terrible, matters little,

σοὶ δ' αἰσχρὰ τάπη ταῦτα καὶ τῷ σῷ γένει.

505

ἀλλ' αἰδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ

γῆρα προλείπων, αἰδεσαι δὲ μητέρα

πολλῶν ἐτῶν κληροῦχον, ἣ σε πολλάκις

θεοῖς ἀράται ζῶντα πρὸς δόμους μολεῖν

οἰκτερε δ', ὦναξ, παῖδα τὸν σὸν, εἰ νέας

510

τροφῆς στερηθεὶς σοῦ διοίσεται μόνος

ὑπ' ὄρφανιστῶν μὴ φίλων, ὅσον κακὸν

κείνω τε κάμοι τοῦθ', ὅταν θάνῃς, νεμεῖς.

ἔμοι γὰρ οὐκέτ' ἐστὶν εἰς ὃ τι βλέπω

πλην σοῦ. σὺ γάρ μοι πατρίδ' ἤστωσας δορί,

515

καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε

καθεῖλεν Ἄιδου θανασίμους οἰκήτορας.

τίς δῆτ' ἔμοι γένοιτ' ἂν ἀντὶ σοῦ πατρίς;

505. σοὶ δ'] σοῖτ' L. σοὶ δ' C.

508. σε] με L. σε C.

509. ἀράται]

ἀρά(ι)ται L.

513. νεμεῖς] νεμεῖ A.

514. ἐστὶν] ἐστὶ L. ἐστὶν AC' (?)

515. σὺ] σοὶ L. μοι] μου Γ.

516. μητέρ' ἄλλη] sic Γ.

μητέρ' ἄλλ' ἢ Cett.

τε] τεμε L. (τε) με C. με A Vat. ac MM².

τε ΓL² Pal.

518. γένοιτ' ἂν ἀντὶ]

γένοιτ' ἀντὶ L. γένοιτ' ἂν ἀντὶ C²A.

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

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

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

510, 11. νέας .. μόνος] 'With his young life uncared for, bereaved of you,' either (1) 'he will live his life' (see L. and S. s. v. διαφέρει), or (2) 'he will be torn in pieces' (= διαφορηθήσεται). Against (1), which is the Scholiast's and Musgrave's interpretation, it may be urged that ὑπ' ὄρφανιστῶν = 'at the mercy of guardians,' is rather abrupt after διοίσεται in this sense, and that the only authority for this use of the middle voice of διαφέρει is Hippocrates, Art. 823: against (2), which is substantially Hermann's, it can only be said that strictly passive uses of ὄσσομαι are rare. Hesychius and the ancient scholiast support (1). For (2) cp. Dem. contr. Steph. p. 1120, 64, ἐπειδὴ δ' ἀπάλετ' ἐκείνος, οὐχ ἥμισυ ὑπὸ τοῦτου καὶ τῶν τοιούτων διαφορηθείς. For

νέα τροφή, cp. O. C. 345, 6, ἐξ ἔτου νέας | τροφῆς ἔληξε καὶ κατίσχυσεν δέμας.

512. ὅπ' ὄρφανιστῶν μὴ φίλων] Tecmessa bitterly remarks that the only guardians of Eurysaces' orphanhood will not be true guardians, but enemies.

ὅσον κακόν, κ.τ.λ.] These words resume the suppressed antecedent of the hypothetical clause, εἰ νέας, κ.τ.λ.

516. 'And another doom,' etc.; i. e. they were not slain in the destruction of the city. Cp. Il. 6. 428. The correction from καὶ μητέρ' ἄλλ' ἢ to καὶ μητέρ' ἄλλη, 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, δέ rather than καὶ 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

τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σάξομαι.
 ἀλλ' ἴσχε κάμου μνήστιν. ἀνδρὶ τοι χρεῶν
 μνήμην προσεῖναι, τερπνὸν εἶ τί που πάθοι.
 χάρις χάριν γάρ ἐστιν ἢ τίκτουσ' ἀεί
 ὄτου δ' ἀπορρεῖ μνήστις εὐ πεπονθότος,
 οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.

520

ΧΟ. Αἴας, ἔχειν σ' ἂν οἶκτον ὡς κάγῳ φρενὶ
 θέλοιμ' ἂν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.

525

ΑΙ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,
 ἐὰν μόνον τὸ ταχθὲν εὐ τολμᾷ τελεῖν.

ΤΕ. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.

ΑΙ. κόμζέ νῦν μοι παῖδα τὸν ἐμόν, ὡς ἴδω.

530

ΤΕ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.

ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν, ἦ τί μοι λέγεις;

ΤΕ. μὴ σοὶ γέ που δύστηνος ἀντήσας θάνοι.

ΑΙ. πρέπον γέ τᾶν ἦν δαίμονος τοῦμου τόδε.

519. πᾶσ'] πα . . L. πᾶσ' C⁶. πᾶσιν C⁷. 521. πάθοι] πάθη L. πάθοι A.
 πάθη Γ. 524. γένοιτ' ἔθ'] γένοιτό ποθ' A. γένοιθ' οὗτος Γ. 530. νῦν]
 νῦν L. 534. τᾶν ἦν] τῆν ἂν A. γέ τ' ἂν ἦν Γ.

can e'er be mine to compensate for thee? What fortune?'

519. ἐν σοὶ πᾶσ' ἔγωγε σάξομαι] 'My hopes all rest on thee.' For this use of πᾶσ, see Essay on L. § 23. p. 38; and cp. supr. 275.

520 foll. Tecmessa, from l. 505 onwards, has tried to put herself out of sight, and to move Ajax by appealing to other interests. But in concluding she returns to the direct personal appeal with which she began. And when this fails to rouse him, she even ventures a word of affectionate reproach.

525, 6. For ἂν repeated, see Essay on L. § 27. p. 46 e.

527, 8. The alliteration with τ helps to express harshness here. Ajax will not own to feeling pity for Tecmessa, but catches at the word αἰνοίης.

528. ἐὰν . . τολμᾷ] Ajax is not thinking of the fears which Tecmessa presently expresses. He simply means, 'I am ready enough to praise her if instead

of weak complaints she will bring herself to do what I command.'

531. 'Oh,—it was in my terror—I conveyed him out of the way.' Tecmessa is divided between obedience and fear, and interposes an excuse. The particles, 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 δεινῷ μὲν: infr. 539.

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

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

533. Tecmessa cannot withhold the truth from Ajax. Cp. supr. 315.

534. 'That truly would have been in character with my destiny.' The descriptive genitive (= πρὸς δαίμονος τοῦμου) takes the place of the more usual dative after the participle. Cp. Plat. Polit. 271 E, τῆς τοιαύτης . . κατακοσμήσεως ἐπόμενα.

- TE. ἀλλ' οὖν ἐγὼ φύλαξα τοῦτό γ' ἀρκέσαι. 535
 AI. ἐπήνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου.
 TE. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφελοίμῃ σε ;
 AI. δὸς μοι προσειπεῖν αὐτὸν ἐμφανῆ τ' ἰδεῖν.
 TE. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.
 AI. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ; 540
 TE. ὦ παῖ, πατήρ καλεῖ σε. δεῦρο προσπόλων
 ἀγ' αὐτὸν ὄσπερ χερσὶν εὐθύνων κυρεῖς.
 AI. ἔρποντι φωνεῖς, ἢ λελειμμένφ λόγων ;
 TE. καὶ δὴ κομίζει προσπόλων ὄδ' ἐγγύθεν.
 AI. αἶρ' αὐτόν, αἶρε δεῦρο. ταρβήσει γὰρ οὐ 545
 νεοσφαγῆ που τόνδε προσλεύσσω φόνον,
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρίθεν.
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς [7 b.

535. φύλαξα] φυλάξω L. φύλαξα C. 537. φυλάσσεται] φυλάσεται L.
 φυλάσσεται C'. 539. γε] om. A. add A^c. 543. λελειμμένφ] gl. οὐκ

ἀκούοντι C^s. λόγων] λόγων C^s. 544. ὄδ' L. ὄδ' A. 546. που
 τόνδε] τοῦ τόνδε LL^vVM. του τόνδε AV³M' mg. τοῦτον γε GM^s. τοῦτόν γε
 Vat. ac. προσλεύσσω] προσλεύσων LG Pal. προσλεύσων A. 547.
 δικαίως] δικαίως L. δικαίως CA.

535. 'Well, my watchfulness did that service at any rate.' Join τοῦτο with ἀρκέσαι, i.e. τὸ μὴ θανεῖν σφε.

536. ἐπήνεσ'] 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. Tecmessa remains irresolute, till, in 540, Ajax' anger begins to rise.

540. παρουσίαν ἔχειν = παρῆναι. So in Ant. 237, ἔχεις ἀθυμίαν = ἀθυμεῖς, and supr. 139, ὄκνον ἔχω = ὄκνω.

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

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

543. ἔρποντι] Sc. τῷ προσπόλφ, i.e. 'Does he come when you speak?'

Essay on L. § 42, p. 80 β.
 ἢ λελειμμένφ λόγων] 'Or do your words not reach to him?'

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

ταρβήσει γὰρ οὐ] Essay on L. § 41. p. 78 γ.

546. For the late position of που, see Essay on L. § 26, p. 44. It is occasioned by the energy with which the emphatic words ταρβήσει . . οὐ are brought into prominence. Dindorf would read τοῦτόν 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, φανεῖς δικαίως ὀρθόν : Trach. 1158, φανεῖς ὁποῖος ἂν ἀπὴρ ἐμὸς καλεῖ. In this speech, as well as supr. 487 foll., there is a resemblance to the sixth Iliad (see esp. ll. 476-481).

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

ὠμοῖς . . ἐν νόμοις πατρὸς . . πωλο-
 θαμνεῖν] 'To train him, like a young colt, in his father's rugged ways.' For ὠμοῖς, cp. supr. 205, ὠμοκρατῆς, and note. And for νόμοις, Ant. 191, τοιοῦσδ'

δεῖ παλοδαμνεῖν κάξομοιοῦσθαι φύσιν.

× ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550

τὰ δ' ἄλλ' ὁμοίος· καὶ γένοι' ἂν οὐ κακός.

καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,

ὀθούνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.

ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος,

[τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδιον κακόν']

ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555

ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρὸς

δείξεις ἐν ἐχθροῖς ὅσος ἐξ οἴου 'τράφησ.

τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν

ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν.

οὔτοι σ' Ἀχαιῶν, οἶδα, μὴ τις ὑβρίση 560

στυγναῖσι λάβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.

τοῖον πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι

λείψω τροφῆς ἄοκνον ἔμπα κεί τανῦν

551. γένοι] γένοιο A. 553. ὀθούνεκ'] ὀθ' οὔνεκ' LA Pal. ἐπαισθάνει] ἐπαισθάνη A. 557. δείξεις] δείξεισ L. δείξεισ C² Vat. c M. δείξεισ ΓVM². 561. στυγναῖσι] στυγναῖς A pr.

ἐγὼ νόμοισι τήνδ' αἴξω πόλιν. Essay on L. § 47. p. 88.

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

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

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

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

556. 7. δεῖ σ' ὅπως .. δείξαις] 'You must find some way of showing.' The same construction recurs in Phil. 55, τὴν Φιλοκτήτου σε δεῖ | ψυχὴν ὅπως λόγῳ· σιν ἐκαλέψαι λέγων.

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

558. κούφοις πνεύμασιν βόσκου] 'Be nourished by gentle breezes,' like a sapling in a sheltered spot. Plants were supposed to feed upon the air. Dio Chrys. Orat. 12, 30 (quoted by Lobeck), τρεφόμενοι τῇ διηνεκῇ τοῦ πνεύματος ἐπιτροπῇ, ἀέρα ὑγρὸν ἐλακότες, ὥστε νήπιοι παῖδες. Cp. Trach. 144 foll. τὸ γὰρ νέαςιν ἐν τοιοῖσδε βόσκεται | χῶροισιν, κ.τ.λ.

559. χαρμονήν 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 (τοιοῦδε or τοιοῦτον) may arise from the fact that Teucer is absent, and that Ajax is speaking of the future.

ἀμφί σοι] 'To protect thee.' ἀμφί as in ἀμφιβαίνειν, etc.

563. τροφῆς ἄοκνον] 'Unflinching in care for thee.' τροφῆς is gen. of respect. Essay on L. § 9. p. 13, 3.

ἔμπα καὶ] ἔμπα does not occur elsewhere in Attic Greek. Cp. Pind. N. 4. 58, ἔμπα, καὶ περ ἔχει, κ.τ.λ.

× Disco, meo virtutum ex his, beneque laboribus
Fortūnam . . . sicut, ostendit . . .

τηλαπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.
 ἀλλ', ἄνδρες ἀπιστῆρες, ἐνάλιος λεώς, 565
 ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,
 κείνῳ τ' ἐμὴν ἀγγελιατ' ἐντολήν, ὅπως
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἀγων
 Τελαμῶνι δείξει μητρί τ', Ἐριβοία λέγω,
 ὣς σφιν γένηται γηροβοσκὸς εἰσαεῖ, 570
 †μέχρις οὐ μυχὸς κίχῃσι τοῦ κάτω θεοῦ·
 καὶ τὰμὰ τεύχη μῆτ' ἀγωνάρχαι τινὲς
 θήσουσ' Ἀχαιοὺς μῆθ' ὁ λυμεῶν ἐμός.
 ἀλλ' αὐτό μοι σύ, παῖ, λαβὼν ἐπάνυμον,
 Εὐρύσακες, ἴσχε διὰ πολυρράφου στρέφων 575
 πόρπακος ἐπτάβοιον ἄρρηκτον σάκος·
 τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.

564. τηλαπὸς] γρ. τηλουργὸς C² mg. ὡς τηλουροι interl. A. θήραν L. γρ. φρου-
 ρῶν C² mg. 565. ἐνάλιος] εἰνάλιος LG. 569. δείξει] δόξῃ L. δείξῃ CF.
 570. ὡς] ὡ L. ὡς C². 571. μέχρισ οὐ μυχὸς κίχῃσι τοῦ κάτω θεοῦ LA (the
 latter with :::) Vat. ac V. 573. ἀχαιοῖς] ἀχαιοὺς L. 575. Εὐρύσακες] . . .
 εὐρύσακες A.

564. τηλαπὸς] 'Far away.' The latter part of the compound is subordinated.

οἰχνεῖ] 'He is wandering.' οἰχνεῖω, as a derivative of οἰχομαι, seems to have a frequentative force.

θήραν ἔχων] 'Engaged in pursuit.' A periphrasis like ἔχομεν στοναχάς, supr. 203.

565 foll. Confident in the return of Teucer, Ajax bids his comrades give this charge to him. They recall the fact afterwards, l. 990. He also urges them to do their part, l. 566.

566. κοινῆν] i.e. 'As well as to him.'

569. Ἐριβοία λέγω] Sc ὅπως δείξει. This has been unnecessarily altered to Ἐριβοίαν λέγω. Ajax dwells affectionately on his mother's name. Eurysaces is to honour her, and not Hesione. Cp. Pind. Isthm. 5 (6). 65, παῖδα θρασὺν ἐξ Ἐριβοίας.

571. μέχρισ οὐ, or μέχρι οὐ, occurs in Hdt. 1. 180; 2. 19, where the phrase has the force of a single word. This may suggest a possible excuse for the appearance of a divided anapaest, which has caused the rejection of the line in some

edd. It may possibly have been interpolated or quoted (cp. supr. 554) to supplement the vague use of εἰσαεῖ. But the words are impressive, and the alleged flaw may be remedied by reading ἔω or ἔστ' ἂν for μέχρις οὐ.

572. ἀγωνάρχαι] 'Presidents of contest,' such as the Atreidae had been.

573. θήσουσ'] Sc. ὡς δῖα. The future follows ὅπως, supr. 567.

ὁ λυμεῶν ἐμός] On this position of the possessive pronoun, see Essay on L. § 23. p. 37.

574. αὐτό] The pronoun anticipates σάκος, which, as the most important piece of armour, is contained in τεύχη. For similar uses of αὐτό, cp. Plat. Soph. 256 D, ὁμολογησάστας αὐτὰ εἶναι πάντες: 263 E, καὶ μὴν ἐν λόγῳ αὐτὸ ἴσμεν ὄν. ἐπάνυμον] 'Whence thou art named.'

575. 6. The epithet shows that the πόρπαξ was not of metal, but of embroidered leather. Cp. Eur. Tro. 1196, ὡς ἦδ' ἐν ἐν πρόσσαι σὺς κείται τύπος.

577. κοινά may be either (1) adverbial, as in Ant. 546, μή μοι θάγγε σὺ κοινά, or (2) predicative, agreeing with τεύχη, probably the latter (2).

- ἀλλ' ὡς τάχος τὸν παῖδα τόνδ' ἤδη δέχου,
καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γούου
δάκρυε· κάρτα τοι φιλοίκτιστον γυνή.
πύκαζε θᾶσσον. οὐ πρὸς ἰατροῦ σοφοῦ
θρηνεῖν ἐπώδᾳ πρὸς τομῶντι πήματι.
ΧΟ. δέδοικ' ἀκούων τήνδε τὴν προθυμίαν.
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθηγμένη.
ΤΕ. ᾧ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί;
ΑΙ. μὴ κρῖνε, μὴ ἔξεταζε· σωφρονεῖν καλόν.
ΤΕ. οἴμ' ὡς ἀθυμῶ· καὶ σε πρὸς τοῦ σοῦ τέκνου
καὶ θεῶν ἰκνούμαι μὴ προδοῦς ἡμᾶς γένη.
ΑΙ. ἄγαν γε λυπεῖς. οὐ κάτοισθ' ἐγὼ θεοῖς
ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι;
ΤΕ. εὔφημα φώνει.
ΑΙ. τοῖς ἀκούουσιν λέγε.

579. δῶμα πάκτου] δῶμ' ἀπάκτου L. δῶμ' ἀπάκτου ΓL²V^o Vat. ac V²M². δῶμ' ἀπ' ἀκτου c. gl. ἀπαγε V. δῶμαπάκτου M Pal. δῶμα πάκτου corr. ex Eustath. 582. θρηνεῖν] γρ. θροεῖν A. πήματι] γρ. τραύματι C² mg. 591. τοῖς] τοῖς L. τοῖς CA. ἀκούουσιν] ἀκούουσι LG.

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

580. φιλοίκτιστον] i.e. φιλοῦν τὸ οἰκτίζεσθαι, 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, = τομῆν αἰτοῦντι, here implies the passive meaning of the verbal noun. For the use of charms in assisting surgery, cp. Od. 19. 456-8, ἀπειλήν δ' Ὀδυσῆος ἀμύμονος, ἀντιθέσιο, | δῆσαν ἐπισταμένους· ἐπαιδῆ δ' αἶμα κελαιῶν | ἔσχεθον· αἶψα δ' ἰκοντο φίλου πρὸς δάματα πατρός.

583. τήνδε τὴν προθυμίαν] 'This earnest haste,' viz. the impatience of Ajax to be alone. Cp. supr. πύκαζε θᾶσσον.

586. μὴ κρῖνε] 'Interrogate not.' Sc. με. Cp. Ant. 399 and note.

σωφρονεῖν καλόν] 'Discretion is the better part.' One of the gruff maxims (βαί, ἀεὶ δ' ἠμνούμενα, supr. 292) with

which Ajax checks the importunity of Tecmessa's affection. Cp. Il. 6. 490, ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμισε.

587. καὶ σε] The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. supr. 11, καὶ σ' οὐδὲν εἶσω τῆσδε, κ.τ.λ.

588. προδοῦς .. γένη] 'Be guilty of forsaking us.' Phil. 773, μὴ σαυτὸν θ' ἄμα | κἀμ', ὄντα σαυτοῦ πρόστροπον, κτεῖνας 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 θεοῖς .. ἔτι] 'I am no longer bound to serve the gods in aught.' If the gods have cast Ajax off, then he 'owes them no subscription.' The position of the words ἐγὼ θεοῖς .. οὐδὲν is very emphatic. Essay on L. § 41. p. 78.

590. ἀρκεῖν, in the sense of praestare, governs an accusative here, as supr. 439, 535.

TE. σὺ δ' οὐχὶ πείσει;

AI. πῶλλ' ἄγαν ἤδη θροεῖς.

TE. ταρβῶ γάρ, ὦναξ.

AI. οὐ ξυνέρξεθ' ὡς τάχος;

TE. πρὸς θεῶν, μαλάσσου.

AI. μῶρὰ μοι δοκεῖς φρονεῖν,

εἰ τοῦμόν ἦθος ἄρτι παιδεύειν νοεῖς.

XO. στρ.α'. ὦ κλεινὰ Σαλαμίς, σὺ μὲν που
ναίεις ἀλίπλακτος εὐδαίμων,
πᾶσιν περιφάντος αἰεί·

593. ξυνέρξεθ' [ξυνέρχεσθ' C'. ξυνέρξεσθ' V. συνέρξεθ' Vat. ac. ξυνίξεθ' V'. συνέρξεσθ' M'. 594. δοκεῖς] δοξεῖσ L. δοξεῖσ C'. δοκεῖς C'. φρονεῖν] γρ. λέγειν C'. 597. ἀλίπλακτος] ἀλίπλακτος LAV. ἀλίπλακτος Γ Vat. ac MM'. 598. πᾶσιν] πᾶσι LF.

593. ξυνέρξετε] 'Shut us in.' This is said to the attendants (supr. 544). They close the doors on Ajax, who is drawn in by the reversed ἐκκύκλημα. Tecmessa and Eurysaces, perhaps, remain upon the stage.

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

596 foll. While Ajax within the tent is silently whetting his sword (infr. 820), the chorus express their longing for Salamis, his home and theirs, and their sorrow for the condition of their lord. 'What grief the news will cause to Telamon and Eriboea!'

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

α'.
-- - / u u - - -
u / u u - - - u
- / u u - - - u
u / u - - - u / u u - - u
5 u / u - - - u / u u - - -
u / u u - - - u
u / u u - - -
u / u u - - -
u / u u - - -
10 u / u u u / u - - -
β'.
- / u - - - u / u u - - -
- / u - - - - / u u - - - u

u u - - -
/ u u - - u
5 - - / u u - / u u - - -
- / u u u - u u - - -
- - / u u - -
- - / u u - u
- - / u u - u - u - u

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

596-7. σὺ . . ναίεις] 'Thou, I know, remainest.'

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

ἀλίπλακτος] There is little doubt of the propriety of this reading. Cp. Aesch. Pers. 307, θαλασσόπληκτον νῆσον Αἴαντος. Yet ἀλίπλακτος might possibly mean 'wandered round by the billow.'

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

- ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος, 600
 5 †'Ιδαία μίμωνν λειμώνια †ποιὰ †μήλων
 ἀνήριθμος αἰὲν †εὐνόμα
 †χρόνῳ τρυχόμενος, 605
 κακὰν ἐλπίδ' ἔχων
 ἔτι μέ ποτ' ἀνύσειν
 10 τὸν ἀπότροπον αἰδηλον Ἔϊδαν.
 ἀντ.α. καὶ μοι δυσθεράπευτος Αἴας

600. παλαιός] παλαιός L. παλαιός C. 601. Ἰδαία μίμωνν λειμώνια
 ποῖα μήλων LG Pal. (c. gl. τρακῆ). Ἰδαί μίμωνν λειμωνίᾳ ποῖα μήλων MM².
 Ἰδαί μίμωνν (gl. καρτερῶ) λειμωνία πόα μήλων V. 604. †εὐνόμα] εὐνόμα L.
 εὐνόμα c. gl. εὐκινήτω A. εὐνόμα Pal. Vat. ac V³. εὐνομία V. εὐνόμα M.
 εὐνόμα R.

ply the renown as well as the conspicuous position of the island.

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

601. †'Ιδαία μίμωνν λειμώνια †ποιὰ] The manifest corruption in these words seems to be incurable. Neither Hermann's 'Ἰδαία μίμωνν λειμώνι' ἀποινα ('I wait for my reward in Trojan meadows'), nor Bergk's 'Ἰδῶδε μίμωνν χειμῶνι πόα τε' ('I abide winter and summer in the Trojan land'), can be admitted as probable. Mr. Paley, adopting λειμώνι' ἐπαυλα from Seyffert, changes εὐνόμα into ἐννάμα. Without dogmatizing on a point of great uncertainty, I would propose 'Ἰδαία μίμωνν λειμώνι' *ὑπαιθρα, *μη-
 νῶν (Herm.) ἀνάριθμος αἰὲν *εὐνόμα (Bergk), 'Abiding out-door hardships in moist Trojan fields, I make my bed there, months without number.' ποῖα may be due to the association of λειμώνια, and a further association may have converted μηνῶν 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' ἀμέρμους οὖτος, | δὲ πικρῶν δρόσοις | τεγγόμενος κόμας, | λυγρὰς μῆματα Τροίας. In both places the chorus complain at once of irksome exposure and of a life of inaction. Cp. also Aesch. Agamemnon, ll. 558 foll., τὰ δ' αὖτε χέρσῃ καὶ προσῆν πλεόν στίγος | εὐναὶ γὰρ ἦσαν δαίαν πρὸς τείχεσιν. | ἐξ

οὐρανοῦ δὲ κἀπὸ γῆς λειμώνια | δρόσοι καταπέλασον, ἔμπεδον σίνος | ἐσθημάτων, τινέντες ἐσθηρον τρίχα. The Trojan meadows are contrasted with the rocky ground of Salamis. Cp. also Fr. 477, where Menelaus says contemptuously to Agamemnon, who proposes to remain at Troy, σὺ δ' ἀθι μίμωνν που κατ' Ἰδαίαν χθόνα | ποίμας Ὀλύμπου συναγαγὼν θυηπόλει.

†μήλων . . †εὐνόμα] 'I make my bed months without number.' For μηνῶν ἀνήριθμος, cp. El. 232, ἀνάριθμος ὤδε θρήνον. Hdt. 9, 3, ἡ δὲ βασιλῆος ἀφροσὶ ἐς τὴν ὑστεραίην . . ἐπιστρατηγὴν δεκάμηνος ἐγένετο. The Schol. explains εὐνόμα by εὐκινήτω ('fleeting time'), and the Triclinian MSS. have εὐνόμα. For εὐνόμα, of keeping watch, cp. O. C. 1568 foll., ἀνικέτου | θηρός, δν ἐν πύλαισι | φασὶ πολυέστοις | εὐνόμα.

605. *πόνα for χρόνα (Martin) is a probable conjecture, as χρόνα is weak after παλαιός ἀφ' οὗ χρόνος, and χρ may have come from the τρ of τρυχόμενος.

606. κακὰν ἐλπίδ' ἔχων] ἐλπίς 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.'

αἰδηλον] 'Unilluminated' rather than 'destroying.' Essay on L. §§ 53. pp. 98, 9.

609-11. 'And I have Ajax on my hands, defying treatment, fixed in the

ξύνεστιν ἔφεδρος, ὄμοι μοι, 610
 θεία μανία ξύναυλος·
 ὄν ἐξεπέμψω πρὶν δὴ ποτε θουρίῳ
 5 κρατοῦντ' ἐν Ἄρει· νῦν δ' αὖ φρενὸς οἰοβώτας
 φίλοις μέγα πένθος εὐρηται. 615
 τὰ πρὶν δ' ἔργα χεροῖν
 μεγίστας ἀρετᾶς
 ἄφιλα παρ' ἀφίλοις 620
 10 ἔπεσ' ἔπεσε μελέοις Ἀτρείδαις.
 στρ.β. ἧ που παλαιᾷ μὲν ἔντροφος ἀμέρᾳ,
 λευκῷ δὲ γῆρᾳ μάτηρ νιν ὅταν νοσοῦντα 625

610. ὄμοι μοι] ἰώ μοι μοί μοι L. ἰώ μοι μοι μοι A. ἰώ μοι μοι Γ. 614. οἰο-
 βώτας] οὐβώτας L. οἰοβώτας AV²L² Vat. ac MM². οἰοβώτας C¹. 615. εὐρη-
 ται] γρ. γεγένηται C¹L². 616. χεροῖν] χερσίν A. χερσί MM². 618. μεγίστας
 ἀρετᾶς] μέγιστ' ἀρετᾶς MSS. μεγίστας ἀρετᾶς Tricl. corr. 620. παρ' ἀφίλοις]
 παρ' φίλοις L. παρ' ἀφίλοις A Vat. ac. ἔπεσε] ἔπεσαν LA. ἔπεσε Γ. 621.
 μελέοις] μελείοις L. μελέοις C¹. 623. ἀμέρᾳ] ἡμέραι L. ἀμέρα A. ἀμέρᾳ
 c. gl. ἡγούν γηραῖα Pal. λευκῷ] λευκῷ L. λευκῷ A.

tent, where Heaven-sent madness dwells with him.'

610. ἔφεδρος] '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., ἀλλ' ἀνα ἐξ ἰδράνων, κ.τ.λ. The interpretation of the ancient Scholiast, 'Ready to assail me when other evils are subdued' (an application of the technical use of ἔφεδρος with reference to contests), is untenable. μανία includes the evidence of Ajax's madness, which is still within the tent. Supr. 337, 8.

613. φρενὸς οἰοβώτας] '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, θῆλυς εὐρημαί τάλαι; Aesch. Pers. 743, νῦν κακῶν ἔοικε πηγῇ πᾶσιν εὐρησθαι

φίλοις. But πένθος is not elsewhere used of a person, and it is possible that εὐρηται may have a middle signification: (2) 'He has procured a mighty sorrow for his friends.' See Veitch, Gr. Irr. V. s. v. εὐρίσκει.

617. μεγίστας ἀρετᾶς] 'Evincing' (or 'proceeding from') 'supreme valour.'

620, 21. 'Are fallen to the ground, coldly neglected by the cold, insatiate kings.' παρὰ is used as in παρὰ δικασταῖς, etc.; L. and S. s. v. παρὰ, B. II. 3. For πίπτειν, 'To come to nought,' cp. Hdt. 7. 18, οἱ ἀνθρώποις ἰδὼν ἦδη πολλὰ τε καὶ μεγάλα πεισόντα πρήγματα ὑπὸ ἡσόνων.

621. For the reproachful tone in μελέοις, cp. infr. 1156, ἀνολβον; Hdt. 7. 140, ἂ μέλει, τί καθήσθε, κ.τ.λ.

622, 3. παλαιᾷ .. γῆρᾳ] 'His mother sunk in years and overtaken by hoary old.' The opposition with μὲν and δέ is merely rhetorical. Not ἔντροφος, but some simpler word, such as οὔσα, is to be supplied with γῆρᾳ, which is dative of circumstance. Essay on L. § 11. p. 18 c. λευκῷ δὲ γῆρᾳ is a plausible but needless correction.

625, 6. νοσοῦντα | φρενομόρως] 'Fatally afflicted in his mind.' Although the madness of Ajax is relieved, its

- φρενομόρως ἀκούσῃ,
αἴλινον αἴλινον,
5 οὐδ' οἰκτρᾶς γόνυ δρυϊθός ἀηδοῦς
ἦσει δῦσμορος, ἀλλ' ὄξυτόνους μὲν φῶδας 630
θρηνήσει, χερσὶ πλεκτοὶ δ'
ἐν στέροισι πεσοῦνται
δοῦποι καὶ πολιᾶς *ἄμυγμα χαίτας. [8 b.
ἀπ.β. κρέσσω γὰρ Ἄϊδα κεύθων ὁ νοσῶν μάταν, 635
ὃς ἐκ πατρῶας ἦκων γενεᾶς ἄριστος
πολυπόνων Ἀχαιῶν,
οὐκέτι συντρῆφοις
5 ὄργαις ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ. 640

626. φρενομόρως] φρενομόρως C⁴AV³. 632. στέροισι] στέροις LAF.
633. δοῦποι] δοῦποι L. δοῦποι A. *ἄμυγμα] ἀμύγματα MSS. 634. κρέσσω]
κρέσσω C. Ἄϊδα] ἄϊδα L. ἄϊδα Pal. δ] ἧ A Pal. (c. gl. δ μεμηνῶς). 636.
ἦκων] ἦκων L. ἦκων C. ἄριστος] om. MSS. gl. λείπει τὸ ἄριστος L². gl. λείπει
ἄριστος Γ.

effects are permanent, and his despair is no less a mental affliction than his madness was.

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

627. οὐδέ] 'But not.' The 'instant burst of clamour' Eriboea would make is contrasted with the sustained melodious wailing of the nightingale, to which such continuous mourning as that of Electra is fitly compared.—El. 107.

628. δρυϊθός ἀηδοῦς] Cp. Ant. 423, 4. πικρᾶς | δρυϊθός ὄξυ φθόγγον.

631, 4. χερσὶ πλεκτοὶ . . δοῦποι] 'Noise of smiting hands.' πλῆσσειν δοῦπον, 'To make a noise in smiting' would be a legitimate cognate accusative. Hence the passive form. Essay on L. § 53. p. 98.

633. ἐν . . πεσοῦνται] i. e. ἐμπεσοῦνται.

634. πολιᾶς *ἄμυγμα χαίτας] Sc. ἐγγενήσεται, or some general notion resumed from the preceding verb.

635. For Ἄϊδα κεύθων, cp. Il. 23. 244. εἰσόβειν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι. Elmsley needlessly corrected γὰρ Ἄϊδα τὸ παρ' Ἄϊδα.

ὁ νοσῶν μάταν] (1) 'One hopelessly afflicted.' μάταν (as in O. C. 1567, πολ-

λῶν γὰρ ἐν καὶ μάταν | πημάτων λικουμένων, | πάλιν σε δαίμων δίκαιος αἴξει) means 'with no good end.' Others take μάταν here to mean, (2) 'idly,' i. e. 'with idle or vain imaginations;' comparing Ar. Pax 95, τί πέτει; τί μάτην οὐχ ὑγαίσεις; Either is possible.

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

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

ἦκων is used in a double sense: 'Come forth from his father's home,' and 'Come forth,' i. e. proved, as bravest. Cp. O. T. 1519, ἔχθιστος ἦκω.

ἄριστος was found by Triclinius in an 'old' MS., but may be merely due, as Blydes remarks, to the words of the Scholiast, ἄριστα ἦκων. λείπει γὰρ τὸ ἄριστος. Another possible reading is ἄριστα.

πολυπόνων] Infr. 1186 foll.

639. 40. 'No longer remains in his habitual frame of mind, but abides outside of it,' i. e. he is no longer in his mind, but out of his mind. For this somewhat strained oxymoron, cp. Eur. Hipp. 102, πρόσθεθεν αὐτὴν ἀγνός ἐν δασάρομαι: Aesch. Pers. 756, ἐνδον αἰχμάζειν: also Ant. 773, ἐρημος ἐνθ' ἐν

ὦ τλάμων πάτερ, οἶαν σε μένει πυθέσθαι
 παιδὸς δύσφορον ἄταν,
 ἂν οὐπω τις ἔθρεψεν
 αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε.

645

A1. ἄπανθ' ὁ μακρὸς κἀναριθμητος χρόνος
 φύει τ' ἄδηλα καὶ φανέντα κρύπτεται·

642. δύσφορον] δύσφορον A.
 μητος CA.

646. κἀναριθμητος] κἀναρήμητος L. κἀ αριθμητος CA.

ἢ βροτῶν στίβος, where the privative ἔρημος is equivalent to a negative.

641 foll. As his mother will utter the shrill cry of maternal agony, so his father will mourn over the dishonour of the race.

644, 5. 'A calamity such as no life of any son of Aeacus hath ever known, but only he.' Bergk's conj., ὄλιον Αἰακιδᾶν, has been widely received. But αἰὼν involves only an ordinary use of abstract for concrete, and agrees better with the figurative word ἔθρεψεν.

646 foll. If the conjecture advanced on l. 593 supr. is correct. Tecmessa and the child Eurysaces have remained on the stage in silence during the first stasimon. Ajax now unexpectedly comes forth, sword in hand, and addresses the chorus. That he dissembles with them, so far as to lead them to believe that he has abandoned his purpose of suicide, is obvious, because necessary to the situation, and is further evident on comparing 667 foll. with 835 foll., where his inmost feeling is expressed. But, just as the speech of Deianira which deceives Lichas, Trach. 436-69, contains a real indication of her character, so the studiously ambiguous words of Ajax here are the expression of an actual change of mood, — a new phase in the progress of mental recovery. The act which he contemplates is the same which he has intended from the moment of his first awakening, but he regards it in a different temper. Calm resolution has taken the place of rage, and proud submission to the inevitable that of rebellious fury. (Cp. supr. 389.) And like Antigone, when the struggle is past, he feels the pain of parting from what has brightened life for him; he knows what is implied in leaving Tecmessa and the child. With exquisite truth as well as subtlety,

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, supr. 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. φύει. ἄδηλα] 'Rears out of darkness.' Cp. Hes. Op. 6, καὶ ἄδηλον ἀΐζει. The present is used of a continual process, as in Il. 6. 147, 8, φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἀλλὰ δὲ θ' ἔλη | τηλεθόωσα φύει. E. on L. § 32. p. 54. ἄδηλα (sc. ὄντα) may be regarded as = ἐξ ἀδήλων (E. on L. § 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

κούκ ἔστ' ἀελπτον οὐδέν, ἀλλ' ἀλίσκεται
χῶ δεινὸς ὄρκος καὶ περισκελεῖς φρένες.

κάγῳ γάρ, ὃς τὰ δειν' ἐκαρτέρουν τότε

650

βαφῆ σίδηρος ὡς, ἐθελύνθην στόμα

πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν

χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.

ἀλλ' εἴμι πρὸς τε λουτρὰ καὶ παρακτίους

λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσας ἐμὰ

655

649. καὶ] καὶ Brunck. corr. 650. ἐκαρτέρουν τότε] ἐπηκέλησ' ἔπη C² mg.
ἢ λειπεῖ τὸ ἔπη C³ mg. ἐκαρτέρουν τότε A. 653. χήραν] χήραν L.

in their seeds | And weak beginnings lie intresured, | Such things become the hatch and brood of time.' As in supr. 476, προσθεῖσα κἀναθεῖσα, the latter part of the antithesis is most dwelt upon, viz. καὶ φανέντα 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 φανέντα, cf. O. C. 974, φανείς δίστηνος, ὡς ἐγὼ φάνην. On the meaning of the middle voice, see Essay on L. § 31. p. 53 (where εαυτήν should be εαυτόν—not *Earth* but *Time*), and cp. Aesch. Cho. 127, καὶ γαῖαν αὐτήν, ἢ τὰ πάντα τίκτεται ('brings forth of herself').

648. ἀελπτον] An allusion to Archil. Fr. 76, χρημάτων ἀελπτον οὐδέν ἐστιν οὐδ' ἀπίμοτον. Cp. Ant. 388, ἀναξ, βροτοῖσιν οὐδέν ἐστ' ἀπίμοτον.

ἀλίσκεται] 'Is overcome.' Cp. the use of αἰρέω in Ant. 606, τὰν ὀβ' ὕπνος αἰρεῖ ποθ' ὃ παντογῆρας.

649. 'Even (καὶ) the awe-inspiring oath and steeled resolve.' Neither men's resolutions, nor the sanctions by which they try to strengthen them, are permanent. Cp. Thuc. 3. 83, ὃ γὰρ ἦν ὃ δαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὄρκος φοβερός. καὶ has been changed to καί, perhaps rightly, but see Essay on L. § 21. p. 33 ὁ.

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 ὡς relates to what precedes. as in Phil. 202 foll. προῦφάνη κτήπος, | φαρτὸς σὺντροφος ὡς τειρομένου *του. τὰ δεινὰ is cogn. accus.; cp. Ant. 408, πρὸς σοῦ

τὰ δειν' ἐκεῖν' ἐπηκελημένοι. In βαφῆ there is perhaps a reminiscence of supr. 351, 2, ὅλον ἄρτι κύμα φωνίας ὑπὸ (ἀλγῆ) ἀμφίδρομον κυκλείται. βαφῆ, an instrumental dative, depends on the idea of hardening contained in ἐκαρτέρουν. For similar datives with active verbs, cp. Ant. 335, χειμερῶ νότῳ χαρεῖ, ibid. 589, ὀρησσαισων . . ἐπιδράμη προαῖς. The abruptness of this construction goes for nothing when weighed against the absurdity of joining βαφῆ σίδηρος ὡς ἐθελύνθην στόμα, 'My edge is abated, as that of iron is by the surge': although much ingenuity has been spent in defending this way of taking the words. 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 . λειμῶνας] 'To the bathing-place in the meadow by the cliff,' i. e. where the level ground narrows towards the promontory of Rhoeteum. It is probably meant that Ajax really bathes in fresh water before his last solemn act. Cp. Eur. Alc. 159, ὕδασι ποταμίους . . ἐλούσασ'.

655. 6. ἀγνίσας . . ἐξαλείψωμαι] To the chorus and Tecmessa ἀγνίσας means 'by purging away,' viz. in the fresh running water; to Ajax himself, 'after washing off.' Cp. Shak. Macbeth, 2. 2. 67, 'A little water clears us of this deed.'

μῆνιν βαρείαν ἐξαλείψομαι θεῶς
 μολῶν τε χῶρον ἐνθ' ἂν ἀστιβῆ κίχῳ
 κρέψω τόδ' ἔγχος τοῖμόν, ἔχθιστον βελῶν,
 γαίης ὀρέξας ἔνθα μὴ τις ὄψεται
 ἀλλ' αὐτὸ νύξ' Ἀϊδης τε σφύζοντων κάτω. 660
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην
 παρ' Ἑκτορος δῶρημα δισμενεστάτου,
 οὐκω τι κεδνὸν ἔσχον Ἀργείων πάρα.
 ἀλλ' ἔστ' ἀληθῆς ἡ βροτῶν παροιμία,
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα. 665
 τοιγὰρ τὸ λοιπὸν εἰσόμμεσθα μὲν θεοῖς
 εἴκειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μῆ;
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερότατα

656 ἐξαλείψομαι] ἐξαλίξομαι Hesych. ἐξαλλάξομαι M. 657. μολῶν] μολῶν
 L Pal. μολῶν AL. 658. τοῖμόν] τοῖμόν L. ἐχθιστον] εἰς φρονιαι L.
 659. γαίης] γαίης L. γαίης A Pal. 666. τὸ λοιπὸν] τοιοῦτον CA. 667.
 Ἀτρείδας] ἀτρεΐδα L. ἀτρεΐδας AG.

657. 'And having gone to a place where I may find a place untrodden.' χῶρον is first acc. of place after μολῶν, and secondly ἀστιβῆ χῶρον is accusative with κίχῳ. Essay on L. § 36. pp. 66, 7.

658. τὸδ' ἔγχος τοῖμόν] '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 (ἐχθιστον 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.

658, 9. κρέψω. ὀρέξας] There is again an intentional ambiguity between 'I will bury out of sight' and 'I will hide' (in my body) 'after planting' (in the earth). γαίης, 'Somewhere in earth,' a partitive genitive of place, to be resumed with ἔνθα. Essay on L. § 10. p. 15. A construction is easily obtained by supplying πον, the antecedent of ἔνθα. ἐχθιστον is ambiguous between 'most

hostile,' cp. infr. 817 foll., and 'most hateful.'

660. These words are purposely ominous of Ajax' real intention. The imperative continues the prohibitive notion of μῆ in the preceding line. Cp. El. 436 foll. κρέψω πον, ἔνθα μῆ ποτ' εἰς εὐνήν . . | . . πρόσσεισι . . ἀλλ' ἔσταν θέσση | κειμήλι' αὐτῆ . . σφύζεσθω.

661. The vivid χαρὶ brings before us the scene of the exchange described by Teucer infr. 1029 foll.

665. Cp. Eur. Med. 618, κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

666. τοιγὰρ] 'Therefore,' since I am thus out of favour and pursued by divine displeasure, supr. 656, 663.

667. Ajax understands in his own mind, 'I will not submit to them except in death.' Cp. Ant. 926, παθόντες ἂν συγγνωόμεν ἡμαρτηκότες.

668. τί μῆ] Cp. Aesch. Ag. 672, λέγουσιν ἡμᾶς ὡς ἀλαότατα τί μῆ; The v. r. τιμῆ (V Pal., i.e. τιμῆ), suggested by τιμαῖς in infr. 670, is a curious instance of the uncertainty that crept in when the quantities of syllables were forgotten.

669. τὰ δεινὰ καὶ τὰ καρτερότατα]

τιμαῖς ὑπέικει· τοῦτο μὲν νιφοστιβεῖς 670
 χειμῶνες ἐκχωροῦσιν εὐκάρῳ θέρει
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπῶλῳ φέγγος ἡμέρα φλέγειν·
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος 675
 λυεῖ πεδῆσας, οὐδ' αἰετῶν λαβῶν ἔχει.
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σφρονεῖν ; [9 a.
 *ἐγφῶδ'· ἐπίσταμαι γὰρ ἀρτίως ὅτι

672. αἰανῆς] So C. αἰανῆσ Cett.
 ποπῶλω CA. φλέγειν] φέγγειν LL².

674. δεινῶν] δεινόν LM pr. δεινῶν Cett.

673. λευκοπῶλῳ] λευκοπῶλω L. λευ-
 φλέγειν CA. φλέγειν gl. ὥστε Pal.

678. *ἐγφῶδ'·] ἐγὼ δ' MSS. Porson corr.

'Things dread and masterful,' such as Winter, Night, and Tempest: τὰ δεινά as in Ant. 334, πολλὰ τὰ δεινά. For the thought, cp. esp. Heraclitus, *Frags.* 29 (ed. Bywater), ἥλιος οὐχ ὑπερθήσεται μέτρα· εἰ δὲ μή, ἐρυθείε μιν διπλῆς ἐπικούροι ἐξευρήσοσι: Plat. *Rep.* 6. 500 C, εἰς τεταγμένα ἄντα καὶ κατὰ ταῦτά αἰετῶντα δρωῶντας καὶ θεωμένους οὐτ' ἀδικούντα οὐτ' ἀδικούμενα ὑπ' ἀλλήλων, κόσμῳ δὲ πάντα καὶ κατὰ λόγον ἔχοντα, ταῦτα μμείσθαι. As Schndw. observes, these common-places from Ajax' lips have a peculiarly ironical significance.

670. τιμαῖς] 'To authority:' literally, 'to official rank.' For τιμῆ of an official appointment, cp. *Hdt.* 7. 36, οἳσι προσέετο αὐτῆ ἡ ἀρχαίε τιμῆ: *Ar. Pol.* 3. 10, 4. τιμὰς λέγομεν τὰς ἀρχάς.

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

νιφοστιβεῖς | χειμῶνες] 'The wintry months whose track is marked with snow.' This (= νιφόντας ἔχον τοὺς στίβους) agrees better with the meaning of other compounds such as χθονοστιβεῖς (O. T. 301), and with the personification in ἐκχωροῦσιν, than 'piled 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. *ἐνιαυτοῦ κύκλον*, *Eur. Or.* 1645.

αἰανῆς] Here, as in l. 8, εὐνίος, it is doubted whether the adj. is in the nominative or genitive, αἰανῆς or αἰανῆς. Both forms (αἰανῆς, -εῖς and αἰανός, -ή, -όν),

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 αἰετῶν, has also a false association from αἰατῶν. See *Essay on L.* § 54. p. 99.

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

674. ἐκοίμισε] 'Allows to rest.' Gnomic aorist. As, in *δειλιῶν ἀρεῖς*, *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. *λύει*, *infr.* 676. This helps the vividness of the personification. As is observed by Schndw. and G. Wolff, contrary powers are naturally assigned to the same divine being. Thus Aeolus in *Od.* 10. 21 is *ταμῆς ἀνέμων*. ἡμὲν πανέμενοι ἢ δ' ὀρνύμεν ὄν κ' ἐθέλησιν, and Horace says of the South wind, 'quo non arberit Hadriae | major, tollere seu ponere vult freta.' In *Il.* 8. 486, the light of the setting sun is described as *ἔλκον νύκτα μέλαιναν ἐπὶ ζείδωρον δρυῶνα*.

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

678. *ἐγφῶδα] 'I am sure of it'—(that I shall know how to act with modesty). 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 δέ is possible, though not very clear. But with *γνωσόμεσθα* pro-

δ τ' ἔχθρὸς ἡμῖν ἐς τοσόνδ' ἔχθαρτέος,
 ὡς καὶ φιλήσων αὖθις, ἔς τε τὸν φίλον 680
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,
 ὡς αἰὲν οὐ μενούντα. τοῖς πολλοῖσι γὰρ
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμήν.
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ
 εἴσω θεοῖς ἐλθοῦσα διὰ τέλους, γύναι, 685
 εὔχου τελεῖσθαι τούμῶν ὧν ἔρᾳ κέαρ.
 ὑμεῖς θ', ἑταῖροι, ταῦτ' ἀπὸ τῆδέ μοι τάδε
 τιμᾶτε, Τεύκρῳ τ', ἦν μὲν ἄλλῃ, σημήνατε
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.
 ἐγὼ γὰρ εἰμ' ἐκείσ' ὅποι πορευτέον· 690

679. ἡμῶν] ἡμῶν LGVV³ Vat. ac MM².
 ἔχθαρτέος] ἔχθαρτέος AGVV³MM²C¹.
 683. ἀπιστός] ἀπιστος L. ἀπιστος A.
 ὑπέρμεγα C¹. ὑμῶν A.

ἡμῶν C¹. ἡμῶν A. ἡμῶν γρ. ἡμῶν L².
 682. πολλοῖσι] πολλοῖσι L. πολλοῖσι A.
 689. ὑμῖν ἄμα] ὑμῶν ἄμα LGMV pr. γρ.

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' ἀναγκὰν γὰρ ἀμφίπτολον, κ.τ.λ., which is the nearest parallel. (For a superfluous ἐγώ with δὲ in apodosis, cp. Hdt. 4. 99. δε δὲ . . μὴ παραπέλωκε, ἐγὼ δὲ ἄλλως δηλώσω.) Porson's conjecture, which is here received, requires a very slight alteration, εἰ for ὦ. ἐγῶδα is idiomatic, and the form of asseveration suits with the dissembling nature of the speech.

ἐπίσταμαι γὰρ ἄρτίως] '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—ἀθάνατος ἔχθραν μὴ φύλασσε, θνητὸς ἄν.

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

682. Cp. O. C. 612, 3, καὶ πνεῦμα ταῦτόν, κ.τ.λ.

τοῖς πολλοῖσι γὰρ . .] He recollects his cue, and again generalizes. Cp.

Aesch. Ag. 838-840, εἶδός λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι, | ὀμλίαις κάτοπτρον, εἶδωλον σκιάς, | δοεούντας αἶναι κάρτα πνευμενεῖς ἐμοί.

684. ἀμφὶ . . τούτοισιν] '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. εἴσω . . κέαρ] εἴσω ἐλθοῦσα εὔχου θεοῖς τελεῖσθαι διὰ τέλους (ἐκείνα) ὧν τὸ ἐμὸν κέαρ ἔρᾳ. 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 τέλους . . τελεῖσθαι is prompted by the latter feeling.

687, 8. ταῦτ' ἀπὸ τῆδέ μοι τάδε | τιμᾶτε] 'Honour these my wishes equally with her.' ταῦτά, an adverbial accusative, like κοινά in Ant. 546, μὴ μοι θάνατος σὺ κοινά. 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. Cp. 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.

ὕμεις δ' ἂ φράζω δρᾶτε, καὶ τάχ' ἄν μ' ἴσως
πύθοισθε, κεῖ νῦν δυστυχῶ, σεσωσμένον.

ΧΟ. στρ. ἔφριξ' ἔρωτι, περιχαρῆς δ' ἀνεπτάμαν.

ἰὼ ἰὼ Πᾶν Πάν,

ὦ Πᾶν Πᾶν ἀλίπλαγκτε Κυλλανίας χιονοκτύπου 695

πετραίας ἀπὸ δειράδος φάνηθ', ὦ

5 θεῶν χοροποί' ἀναξ, ὅπως μοι

Νύσια Κνώσσι' ὀρχήματ' αὐτοδαῆ

692. κε] in litura A. 695. ἀλίπλαγκτε] ἀλίπλακτε MM² pr. 696. χιονοκτύπου] χιονοτύπου LL². χιονοτύπου A Vat. ac V²M²R. χιονοκτύπου VM.
698. χοροποί' χοροποιδε LAG. 699. Κνώσσι' κνώσια LG. κνώσι' A.

691. τάχ' ἄν. . . ἴσως] 'Ere long, me-thinks.'

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

Exit Ajax towards the country. Tec-messa and the child withdraw into the hut. The proscenium is vacant.

693-718. The following ode is the clearest instance in Sophocles of the *kyrorchēma*, or song accompanied with dancing. In substance it may be compared with Trach. 205-224, O. T. 1086-1109, Ant. 1115-1154. The metrical scheme of *στρ.* and *ἀντ.* is as follows:—

υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 5 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 10 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ

693. 'My heart is thrilled with a new hope, and mounts on wings of joy.' For the aorist (of the immediate past), see Essay on L. § 32. p. 55. ἔρωε is here used of a sudden and intense hope. Cp. Ant. 617, πολλοῖς δ' ἀπάντα κουφοῦσαν ἐρίταν (sc. ἂ . . ἐλπίς).

695. Pan is associated both with Marathon and Salamis, where Pythaleia was his haunt according to Aeschylus: Pers. 448, ἦν δ' φιλόχορος | Πᾶν ἔμβατεύει.

ἀλίπλαγκτε] As in the invocation to Sleep in Phil. 828, εὐαῖε . . ἔλθοις, the attribute which is part of the prayer is put in the vocative. 'Come, roving over the sea, leaving the snow-smitten ridges 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. θεῶν χοροποί' ἀναξ] (θεῶν). 'Thou lord, who of the gods art he that frames the dance.' For this partitive genitive, cp. O. C. 868, 9, θεῶν | δ' πάντα λεύσσαν ἥλιος.

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

698. Νύσια Κνώσσια] Nysa, whether imagined as in Euboea or elsewhere, and Cnossus in Crete, were associated with the legend of Dionysus. Cp. the Cnossian dancing ground of Ariadne in Il. 18: 591, οἶόν ποτ' ἐνὶ Κνωσφῷ εὐρείῃ | Δαίδαλος ἤσκησεν καλλιπλοκάμῃ 'Αριάδνῃ. 'Wilde Tänze fänden zu Ehren Dionys zu Nysa Statt, und an der Theodaisien Anfangs April zu Knossos auf Kreta' (G. Wolff).

αὐτοδαῆ] 'Spontaneous,' said with reference to Pan, 'which no man hath taught thee,' cp. Aesch. Prom. 301, αὐτόκτι' ἄντρα, 'caves formed by thyself' (said to Oceanus).

ξυῶν ἰάψης. 700
 νῦν γὰρ ἔμοι μέλει χορεῦσαι.
 Ἰκαρίων δ' ὑπὲρ πελαγέων μολῶν ἀναξ' Ἀπόλλων
 10 ὁ Δάλιος εὐγνωστος
 ἔμοι ξυνείη διὰ παντὸς εὐφρων. 705
 ἀντ. ἔλυσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.
 ἰὼ ἰώ, νῦν αὖ,
 νῦν, ὦ Ζεῦ, πάρα λευκὸν εὐάμερον πελάσαι φάος
 θοᾶν ὠκυάλων νεῶν, δτ' Αἴας 710
 5 λαθίπονος πάλιν, θεῶν δ' αὖ
 πάνθ' ἄνα θεσμί' ἐξήνυσ' εὐνομίᾳ
 σέβων μεγίστα.

700. ἰάψης] ἰάψεισ L. ἰάψης A. 702. πελαγέων] πελάγειον L. 703. ἀναξ'
 Ἀπόλλων] ἀναξ' ἀπόλλων (σ from ω) LA. 705. ξυνείη] ξυνείησ ACTL²M² Vat.
 ac V²R. ξυνείη LFM Pal. pr. 706. ἔλυσεν] ἔλυσε γὰρ C²L² Vat. ac VV²MM²
 Pal. ἔλυσεν A. 709. πελάσαι] πελάσαν L. πελάσαι CA. 712. ἐξήνυσ'
 ἐξήνυσεν LAF.

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

703. πελαγέων] πελαγέων. For the Icarian sea, cp. Hdt. 6. 95, 6.

704. εὐγνωστος] 'Easy to be known;' i. e. ἐναργής, in his proper, unmistakable form: 'Nunquam humeris positurus arcum, | Qui rore puro Castaliae lavit | Crines solutus, qui Lyciae tenet | Dumeta natalemque silvam, | Delius et Patareus Apollo' (Hor. Carm. 3. 4. 60). Cp. Trach. 207, τὸν εὐφαρέτραν.

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

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 ἀέξεται ἱερὸν ἡμαρ), and the Salaminians 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 ἰδεῖν: Pers. 301. Otherwise, (2) πελάσαι may be intransitive, 'Light shall come near the ships,' in which case ὦ Ζεῦ is an ejaculation. For this, cp. Phil. 400, ἰὼ μάκαιρα, 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. ll. 646, 7. The words τε καὶ φλέγει, 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 υ-υ-. The interpolation may be accounted for by supposing a marginal quotation, as in 554 supr.

πάνθ' ὁ μέγας χρόνος μαραίνει
 κούδεν ἀναύδητον *φατίσαιμ' ἄν, εὐτέ γ' ἐξ ἀέλπτων 715
 10 Αἴας μετανεγνώσθη
 θυμῶν Ἀτρείδαις μεγάλων τε νεϊκέων.

ΑΓΓΕΛΟΣ.

ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω,
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720
 κρημνῶν· μέσον δὲ προσμολὼν στρατήγιον [9 b.
 κυδάζεται τοῖς πᾶσιν Ἀργείοις ὁμοῦ.
 στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ
 μαθόντες ἀμφέστησαν, εἴτ' ὄνειδισιν
 ἥρασσον ἔνθεν κἄνθεν οὔτις ἔσθ' ὅς οὔ, 725
 τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατοῦ

714. μαραίνει'] μαραίνει γε καὶ φλέγει L. μαραίνει . καὶ φλέγει Vat c. μ. τε καὶ φλέγει Cett. 715. φατίσαιμ'] φατί(αιμ') LM. φατίσαιμ' CAL² Pal. Vat. ac VM². φατίσαιμ' Lob. corr. 716. θυμῶν] θυμὸν LG (γρ. θυμῶν) VV² Pal. Vat. ac RM²M^c. θυμὸν τ' A. θυμῶν L² pr. M pr. Γ mg. R 77. 719. τὸ πρῶτον] τοσπῶτον A. 721. προσμολῶν] προσμολῶν L. προσμολῶν C. 726. τὸν om. L. add. C²A.

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 θυμὸν, 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 νόσοι; and see Essay on L. § 20. p. 30. The plural of θυμός occurs in Plat. Phil. 40 E: Legg. II. 934 A, ὁ δὲ . . ἐν φόβοις δειλίας, ἢ τισὶν ἐπιθυμίας ἢ φθόνου ἢ θυμοῖς δυσίατοις γινόμενος. (νεικεῶν.)

719 foll. The proscenium has been vacant during the preceding ode. A single figure is now seen approaching from the opposite direction to that in which Ajax went forth. The man proves to be Teucer's forerunner.

The effect of the following scene is twofold. On the one hand, the Chorus and Tecmessa are roused from their security, and go anxiously in search of

Ajax. We are thus made aware that the crisis of the drama is approaching. But, on the other hand, the bearing of the prophet to Teucer, as reported by the messenger, and the tenor of his prophecy, assure the spectator that the anger of Athena against Ajax is not lasting, and hold forth a vague promise of final peace.

ἄνδρες 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 παρῆστι, which, as Hermann says, must be held as equivalent to Τεῦκρον παρῆσαι. Cp. O. T. 1234, 5, ὁ μὲν τάχιςτος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τίθησκε θεῖον Ἰοκάστης κἄρα. The abruptness of this gives some colour to Musgrave's conjecture, ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω.

724, 5. 'For when they knew him from afar off as he approached, they surrounded him.' Cp. infr. 1046, μαθεῖν γὰρ ἔγγυς ἄν οὐ δυσπετής.

726. κάπιβουλευτοῦ στρατοῦ] 'And

ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι
τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.
ᾧστ' εἰς τοσοῦτον ἦλθον ὥστε καὶ χεροῖν
κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

730

λήγει δ' ἔρις δραμούσα τοῦ προσωτάτω
ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.
ἀλλ' ἡμῖν Αἴας ποῦ'στιν, ὡς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρῆ δηλοῦν λόγον.

ΧΟ. οὐκ ἔνδον, ἀλλὰ φροῦδος ἀρτίως, νέας
βουλὰς νέοισιν ἐγκαταζεύξας τρόποις.

735

ΑΓ. ἰοὺ ἰοῦ.

βραδείαν ἡμᾶς ἀρ' ὁ τήνδε τὴν ὁδὸν
πέμπων ἔπεμψεν, ἢ φάνην ἐγὼ βραδύς.

ΧΟ. τί δ' ἐστὶ χρείας τῆσδ' ὑπεσπανισμένον;

740

ΑΓ. τὸν ἀνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης
μῆ' ἔω παρήκειν, πρὶν παρὼν αὐτὸς τύχη.

ΧΟ. ἀλλ' οἴχεται τοι, πρὸς τὸ κέρδιστον τραπεῖς

730. διεπεραιώθη] διεπεραιώθη L. διεπεραιώθη C²A.
ἰοὺ ἰοῦ. 741. ἀπηύδα] ἀπηύδα L Pal. ἀπηύδα A.

737. ἰοὺ ἰοῦ] ἰοὺ ἰοῦ

who was guilty of plotting against the army. στρατοῦ is genitive of the object.

727. ὡς connects οὐκ ἀρκέσοι, κ.τ.λ. with ἤρασσον, the clause τὸν .. ἀποκαλοῦντες being parenthetical. They said, ᾧ τοῦ μανέντος .. ξύναιμε, οὐκ ἀρκέσεις, κ.τ.λ. The verb ἀρκεῖν is used absolutely in the original sense of 'to ward off danger,' and this uncommon use is supplemented by the expegetic clause.

730. διεπεραιώθη] Lit. 'were passed from either side,' i.e. crossed blades. Not merely 'were unsheathed.'

731. δραμούσα τοῦ προσωτάτω] 'When it had run to an extreme.' The partitive genitive is merely idiomatic, and does not limit the force of the expression. Essay on L. § 10. p. 16 (bis).

732. 'Through elders interposing with their words.' For ἐν instrumental, see Essay on L. § 19. p. 28, and cp. Trach. 887. στονόεντος ἐν τομῇ σιδάρου.

733. 'Where is our Ajax?' ἡμῖν is dative of the person interested. Cp. supr. 332, ἡμῖν τὸν ἀνδρα διαπεφοιβάσθαι κακοῖς.

734. τοῖς κυρίοις] 'To those prin-

cipally concerned.' Cp. Aesch. Cho. 658, 9, εἰ δὲ τυγχάνω | τοῖς κυρίοις καὶ προσήκουσιν λέγων, | οὐκ οἶδα.

735, 6. νέας .. τρόποις] '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. ἰοὺ ἰοῦ] The messenger perceives that the fate of Ajax is sealed, and raises the same cry of horror that Oedipus utters (O. T. 1182) when he discovers the truth.

738. βραδείαν is predicative and adverbial, = 'too late.' Cp. the use of μικρός, e.g. infr. 1239.

740. 'And what is there lacking to the fulfilment of the present need?' χρείας τῆσδ', the need implied in Teucer's sending you, τήνδε τὴν ὁδὸν, supr. 738.

743. τοι] 'We can tell you.' τοι here expresses the consciousness of contributing pertinent information.

743, 4. πρὸς τὸ κέρδιστον .. γνώμης]

γνώμης, θεοῖσιν ὡς καταλλαχθῆ χάλου.

ΑΓ. ταῦτ' ἐστὶ τᾶπη μωρίας πολλῆς πλέα, 745

εἴπερ τι Κάλχας εὐ φρονῶν μαντεύεται.

ΧΟ. ποῖον; τί δ' εἰδῶς τοῦδε πράγματος πέρι;

ΑΓ. τοσοῦτον οἶδα καὶ παρῶν ἐτύγχανον.

ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου

Κάλχας μεταστὰς οἶος Ἀτρεϊδῶν δίχα, 750

εἰς χεῖρα Τεύκρου δεξιὰν φιλοφρόνως

θεὸς εἶπε κάπésekηψε παντοῖα τέχνη

εἶρξαι κατ' ἡμᾶρ τούμφανες τὸ νῦν τόδε

Αἴανθ' ὑπὸ σκηναῖσι μῆδ' ἀφέντ' ἔαν,

εἰ ζῶντ' ἐκείνον εἰσιδεῖν θέλοι ποτέ. 755

ἐλᾶ γὰρ αὐτὸν τῆδε θῆμέρα μόνη

δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.

τὰ γὰρ περισσὰ κἀνόνητα σώματα

πίπτειν βαρέλαις πρὸς θεῶν δυσπραξίαις

752. κάπésekηψε] κάπésekηψεν L.

756. τῆδε θῆμέρα] τῆδέ θ' ἡμέρα A pr. Pal.

'His thoughts having taken the happiest turn.' For the genitive, cp. Trach. 705, ποῖ γνῶμης πέσω; Ant. 42, ποῖ γνῶμης ποτ' εἰ;

χάλου] '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 παρῶν ἐτύγχανον] 'For I was there to hear and see.' An expansion of παρῶν, the coordinate for the participial construction. See Essay on L. § 36. p. 68; also § 32. p. 55.

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

συνέδρου . . . κύκλου] 'The circle of the lords who sat in council,' with the ἄγορά of the Achaeans gathered round.

751, 2. Join δεξιὰν θεῖς.

752. παντοῖα τέχνη] 'By all manner of means;' to be joined with εἶρξαι.

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

754. ἀφέντα agrees with Τεύκρου, the subject of εἶν.

756. τῆδε θῆμέρα is more probable, because simpler, than τῆδ' ἐθ' ἡμέρα.

757. ὡς ἔφη 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, ἐν τῆδ' ἔφασκε γῆ. For this periphrasis, cp. Hdt. 1. 118, τῶ τε γὰρ πεποιημένῳ, ἔφη λέγων, ἐς τὸν παῖδα τοῦτον ἔκαμον μεγάλως, κ.τ.λ. Abicht observes that it is commonly used, as here, in passing to direct speech from indirect.

758. τὰ . . . περισσὰ κἀνόνητα σώματα] 'Men grown too great to be of profit.' Cp. Shakespeare, Julius Caesar, 1. 2. 149, 50, 'Upon what meat doth this our Caesar feed, | That he is grown so great?' Ib. 1. 1. 77, 8, 'These growing feathers plucked from Caesar's wing, | Will make him fly an ordinary pitch.'

ἔφασχ' ὁ μάντις, δοτις ἀνθρώπου φύσιν 760
 βλαστῶν ἔπειτα μὴ κατ' ἀνθρωπον φρονῆ.
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος
 ἀνους καλῶς λέγοντος εὐρέθη πατρός.
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δορὶ
 βούλου κρατεῖν μὲν, σὺν θεῶ δ' αἰεὶ κρατεῖν. 765
 ὁ δ' ὑψικόμπως κάφρόνως ἡμείψατο,
 πάτερ, θεοῖς μὲν κἂν ὁ μηδὲν ὦν ὄμοθ
 κράτος κατακτήσασαίτ'. ἐγὼ δὲ καὶ δίχα
 κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος. [10 a.
 τοσόνδ' ἐκόμπει μῦθον. εἶτα δεύτερον, 770
 δίας Ἀθάνας, ἠνίκ' ὄτρυνουσά νιν
 ἠὺδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,
 τότ' ἀντιφωνεῖ δεινὸν ἀρρητόν τ' ἔπος·
 ἀνασσα, τοῖς ἀλλοισιν Ἀργείων πέλας
 ἴστω, καθ' ἡμᾶς δ' οὔποτ' ἐκρήξει μάχη. 775

761. φρονῆ] φρονῆι L. φρονεῖ C³A. 768. κατακτήσασαίτ' καταστήσασαίτ' LM.
 κατακτήσασαίτ' C⁴A Pal. Vat. ac M². καταστήσασαίτ' L². κατακτήσασαίτ' V.

760. δοτις] 'When any one.' Essay on L. § 22. p. 35, 2.

760. 1. ἀνθρώπου φύσιν | βλαστῶν] 'Being but of human mould.' An unusual 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. especially Trach. 1062, γυνὴ δέ, θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν.

762. εὐθύς belongs in meaning to εὐρέθη in the following line.

763. πατρός may be either (1) genitive of derivation, 'A foolish son of a wisely speaking father,' for which, cp. Ant. 38, ἐσθλῶν κακῆ; or (2) genitive absolute, 'Foolish, although his father advised him well.' The former (1) is nearer to the truth.

764. αὐτὸν ἐννέπει] 'Charged him.' Cp. O. T. 350, ἐννέπω σέ, κ.τ.λ.

765. μὲν .. δ'] The 'paratactic' structure (Essay on L. § 36. p. 68) gives additional emphasis.

769. ἐπισπάσειν] 'That I shall cull perforce,' as if plucking a branch from a tree. (Aesch. Pers. 475.) Cp. Shak.

1 Hen. IV. 1. 3: 'Ho! By heaven, methinks 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 drowned honour by the locks; | So he that doth redeem her thence might wear | Without corival all her dignities.'

770. τοσόνδ' .. μῦθον] 'So high the vaunt he uttered.' Cp. supr. 386, μηδὲν μέγ' εἶπε: 422, 3, ἔπος | ἐξερέω μέγα.

771. δίας Ἀθάνας] 'Regarding glorious Athena.' An extreme instance of the genitive of respect. Essay on L. § 9. p. 13, infr. 790, 792. The sentence is changed from δίας Ἀθάνας ὄτρυνούσης, or αὐδωμένης.

773. ἠὺδᾶτ'] For αὐδᾶν, 'to command,' cp. O. C. 864, αὐδῶ σιωπᾶν, and for the middle v. (of unasked, spontaneous utterance), Phil. 130, οὐ δῆτα, τέκνον, ποικίλως αὐδωμένον.

773. δεινὸν ἀρρητόν τ' ἔπος] 'A fearfully impious word.'

775. καθ' ἡμᾶς] 'In my part of the line; κατὰ, as in Hdt. 2. 121. § 4, αἰ

τοιιοῖσδ' *τοι λόγοισιν ἀστεργῆ θεᾶς
 ἐκτήσατ' ὄργην, οὐ κατ' ἀνθρωπον φρονῶν.
 ἀλλ' εἶπερ ἔστι τῆδε θῆμέρα, τάχ' ἀν
 γενοίμεθ' αὐτοῦ σὺν θεῶ σωτήριοι.
 τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας
 πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς
 Τεύκρος φυλάσσειν. εἰ δ' ἀπεστερήμεθα,
 οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

780

ΧΟ. ὦ δαῖτα Τέκμησσα, δύσμορον γένος,
 ὄρα μολοῦσα τόνδ' ὀποί' ἔπη θροεῖ.

785

776. τοι] τοῖς MSS. Herm. corr. 778. τῆδε θῆμέρα] τῆδ' ἐν ἡμέραι LL³ Pal.
 τῆδε θ' ἡμέραι CA. 780. εἶφ' εἶπεν LAF. εἶφ' C². 782. ἀπεστερήμεθα]
 ἀπειστηρήμεθα L. ἀπεστερήμεθα A Pal. (c. gl. τοῦ αἰάντος) Vat. ac. ἀπεστερήθη-
 μεν L². ἀποστερήμεθα RM². 783. ἀνὴρ κείνος] ἀνὴρ ἐκείνος LA pr. 'κείνος Γ.
 785. ὄρα] ὄρα L. ὄρα A. τόνδ'] τον. L. τόνδ' C²A.

δὲ κατὰ τοὺς φυλάσσοντας ἦν: Xen. Hell.
 4. 2. 18, οἱ μὲν Ἀθηναῖοι κατὰ Λακεδαι-
 μονίους ἐγένοντο. Hermann renders,
 'Per me, quantum in me est,' which is
 rather = τὸ καθ' ἡμᾶς (cp. Hdt. 7. 158).
 οὐποτ' ἐκρήξει] 'Shall never burst
 forth,' like a river breaking its banks.
 'Postquam . . duo acies manum ali-
 quandiu conseruerunt, si alterutra subito
 in fugam se converterit, eleganter pugna
 ipsa, tanquam obicibus antea coërcita,
 in eam partem ἐκρήσσειν [ἐκρήξει] di-
 catur.' Musgr. Cp. the Homeric πολέ-
 μοιο γέφυραι, in which the opposing
 armies are thought of as the sides of
 a torrent.

776. The correction suggested by
 Hermann, τοι for τοῖς, although not
 quite necessary (for τοιοῖσδε might =
 τοιοῖσδε πεφυκόσιν), is extremely pro-
 bable.

776. 7. ἀστεργῆ .. ὄργην] 'He hath
 won him the unenviable geardon of the
 goddess' wrath.' ἀστεργῆ is more for-
 cible when taken thus passively than if
 supposed to mean 'unloving,' which
 would add nothing to the notion of
 ὄργην. For ἐκτήσατο, of something
 bad, cp. especially Aesch. S. c. T. 1017
 (of Polynices), ἄγος δὲ καὶ θανάων κεκτή-
 σεσται.

779. The genitive αὐτοῦ shows that
 σωτήριοι has nearly the force of a sub-
 stantive.

780. On this form of the senarius,

generally marking some *empressement*,
 see above on l. 294.

ἐξ ἔδρας] 'From where I sat,' viz.
 amongst the Achaeans who were looking
 on at the council.

781. τάσδ' ἐπιστολάς] 'This charge,'
 viz. that implied in supr. 753-5. Teucer
 remains to watch over his brother's
 interests in the assembly.

782. Τεύκρος] The proper name is
 added after the article in further ex-
 planation.

φυλάσσειν] The epegetic infinitive
 is occasioned by the addition of
 Τεύκρος.

εἰ δ' ἀπεστερήμεθα] 'But if we are
 frustrated;' i. e. if the δαίμων of Ajax
 has prevented us from carrying out our
 intention. For ἀποστερεῖν of prevention,
 cp. Aesch. Suppl. 1063, Ζεὺς ἀποστεροῖ
 γάμον. This meaning is more forcible,
 although less obvious, than that of Bad-
 ham's ingenious conjecture, εἰ δ' ἄρ'
 ἕστερήκαμεν.

783. The idiomatic ἀνὴρ κείνος
 avoids the association of the name Ajax
 with the ill-omened οὐκ ἔστιν.

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

785. 'Come and see what news this
 man is telling.' Cp. Phil. 504, χρὴ δ'

ΧΟ. χωρεῖν ἐτοιμος, καὶ λόγῳ δειξῶ μόνον.
τάχος γὰρ ἔργου καὶ ποδῶν ἅμ' ἔψεται.

ΑΙ. ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομάτατος 815
γένοιτ' ἄν,—εἴ τῳ καὶ λογιζέσθαι σχολή,
δῶρον μὲν ἀνδρὸς Ἐκτορος ξένων ἐμοί
μάλιστα μισηθέντος ἐχθίστου θ' ὄραν
πέπηγε δ' ἐν γῆ πολεμία τῇ Τρωάδι,
σιδηροβρῶτι θηγάνη νεκρονής· 820
ἔπηξα δ' αὐτὸν εὖ περιστείλας ἐγώ,
εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.
οὕτω μὲν εὐσκευοῦμεν· ἐκ δὲ τῶνδέ μοι

817. ξένων] ξέναν L. ξένων C²A. 820. σιδηροβρῶτι] σιδηροβρῶτη L. σιδηροβρῶτι C²AL³ pr. (σιδηροβρῶτη corr. L³) Vat. ac.

814. καὶ ποδῶν 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. ὁ . . σφαγεὺς] Either (1) 'the slayer,' or (2) 'the sacrificer;' probably the former (1).

ἔστηκεν . . 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 cannot fail of its effect.

816. εἰ τῳ . . σχολή] These words mark Ajax' feeling of the extreme deliberateness of his act. After long repression he is at leisure not only to make elaborate preparations, but also to reason over what he is about to do. For the language, cp. Thuc. 2. 45, εἰ δὲ μὲ δεῖ καὶ γυναικείας τι ἀρετῆς . . μισησθῆναι, βραχεία παραινέσει ἄπαν σημανῶ. The clause is rather to be connected with what follows than with what precedes. (Others would supply *ἄν*, and render 'If one had but time to

make reflections'). The indefinite τῳ has an ironical effect, and also somewhat of solemnity, like the impersonal expression in Shakespeare, Julius Caesar, 5. 1: 'O, that a man might know | The end of this day's business ere it come!'

817. 18. ἀνδρὸς . . ὄραν] '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' ἀνδρὸς φανότηας ἤκων. By the addition of ξένων he reserves his chief hatred for the Argives.

820. The reading σιδηροβρῶτι is not impossible. Cp. O. T. 80, 1, τύχη . . σωτήρι, and note.

The iteration of ἔπηξα after πέπηγε, supr. 819, strengthens our impression of the firmness with which the sword was fastened in the earth.

821. εὖ περιστείλας] 'Carefully securing it.' He had trodden the earth about it, as if planting a young tree.

822. εὐνούστατον . . θανεῖν] 'So as most kindly to provide for me a speedy death.' εὐνούστατον is supplementary predicate with ἔπηξα. Essay on L. § 23, p. 38, § 38, p. 71. θανεῖν is exegetic = ὥστε θανεῖν. Ajax has but two desires, that his death may be (1) certain, (2) swift. His preparation of the sword secures both ends in one.

823. οὕτω μὲν εὐσκευοῦμεν] 'So

οὐ πρῶτος, ὦ Ζεῦ, καὶ γὰρ εἰκός, ἄρκεσον.
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν. 825
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν φάτιν
 Τεύκρω φέροντα, πρῶτος ὡς με βαστάσῃ
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,
 καὶ μὴ πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος
 ριφθῶ κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ. 830
 τοσαυτά σ', ὦ Ζεῦ, προστρέπω, καλῶ δ' ἄμα
 πομπαιῶν Ἐρμῆν χθόνιον εὐ με κοιμίσει,
 ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.
 καλῶ δ' ἄρωγούς τὰς ἀεὶ τε παρθένουσ 835
 ἀεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη
 σεμνὰς Ἐρινὺς ταυίποδας, μαθεῖν ἐμέ

825. λαχεῖν] λαβεῖν LL³M. λαχεῖν C⁴A Vat. ac. λαχεῖν (γρ. λαβεῖν) γέρας Γ.
 826. ὦ] ὄσ L. ὡς C². 828. πεπτῶτα] πεπταῖα L. πεπτῶτα C²A.
 830. κυσὶν] κυσὶ LA Pal. θ'] τ' L. θ' A. 831. τοσαυτά σ', ὦ] τοσαυτά
 σ' ὦ LA. τοσαυτ' ὦ Pal. γρ. τοσαυτά σοι C³ mg. πρὸς ταυτ' ὦ V. προστρέπω]
 προ(σ)τρέπω L. προτρέπω L²V²MM². 836. θ'] θ' LFL² Pal. τὰν] τὰμ' L.
 τὰ Γ. Line 836 om. A.

well provided with an instrument am I.' μέν 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. 387, προγόνων προπάτωρ.)

825. λαχεῖν, if the true reading, is epeexegetic, the accusative γέρας being governed, primarily, by αἰτήσομαι. But λαβεῖν may be right. See v. γγ.

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 Teucer, as also, infr. 850, on his mother.

It has been supposed that infr. 998, δεῖν γὰρ . . θανάμ 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 l. 783, οὐκ ἔστιν ἄνηρ κείνος.

828. περὶ] Cp. infr. 899, φασγάνῳ περιπυχῆς.

νεορράντῳ] 'Then freshly streaming.'

For this vivid touch, cp. infr. 898, ἀρτίως νεοσφαγῆς. He does not mention Tecmessa.

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

833, 4. 'And that the leap wherewith I plunge this sword into my side may be swift and without a struggle.' πηδήματι 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 . . παρθένουσ] Cp. especially, Aesch. Eum. 69, 70, παλαιὰ παῖδες, αἷς οὐ μίγνυται | θεῶν τις, οὐδ' ἄνθρωπος, οὐδὲ θῆρ ποτε.

836. Cp. O. C. 42, τὰς πάνθ' ὀρώσας Εὐμενίδας, κ.τ.λ.

837. μαθεῖν] The inf. depends on the general notion in καλῶ, the full expression, καλῶ ἄρωγούς, being partly lost sight of.

πρὸς τῶν Ἀτρείδων ὡς διόλλυμαι τάλας*.

* ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,
γεύεσθε, μὴ φείδεσθε, πανδήμου στρατοῦ.

σὺ δ', ὦ τὸν αἰπὸν οὐρανὸν διφρηλατῶν

845

Ἥλιε, πατρώαν τὴν ἐμὴν δταν χθόνα

ἴδης, ἐπισχῶν χρυσόνωτον ἠνίαν

ἄγγελιον ἄτας τὰς ἐμὰς μύρον τ' ἐμὸν

γέροντι πατρὶ τῇ τε δυστήνῳ τροφῷ.

ἦ που τάλαινα, τήνδ' δταν κλύῃ φάτιν,

850

ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην,

ἀλλ' ἀρκτέον τὸ πρᾶγμα σὺν τάχει τινί.

839 ff. *καίσαφασ κακοσ' κάκιστα καὶ παναλιέθρουσ | ζυναρπάσειαν, ὥσπερ εἰσορῶσ'*
ἐμὲ | *αὐτοσφαγῆ* [(sic). *αὐτοσφαγῆ* A.] *πίπτοντα, τῶσ αὐτοσφαγεῖσ* [sic. *αὐτοσφα-*
γεῖσ C^oA] *πρὸς τῶν φιλοσταν ἐγγόνων* (ἐγγόνων L) *ὀλοατο* LAL² Pal. Vat. ac. *καὐτοσφαγεῖσ* Pal. *τῶσ αὐτοσφαγεῖσ* Vat. ac. *ὡσ αὐτοσφαγεῖσ* V). *ἐγγόνων*
Vat. a. 843. It'] Itet' L. It' A. 851. *πάσῃ*] *πάσι* L. *πάσῃ* C².
πάσῃ A.

839-42. See v. π. 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. *φίλοστος* occurs nowhere else, and *τῶσ* not elsewhere in Sophocles; and *ἐγγόνων* 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 μέσου*. The *πάνδημος στρατός* of the Achaeans is contrasted with the Argive chiefs.

847. *ἐπισχῶν .. ἠνίαν*] 'Checking thy rein.' Instead of saying *ἐπέχειν ἄρμα*, or *ἴππους*, the means, or more immediate object, is put into the accusative.

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

848. *ἄτας .. ἐμὸν*] 'My troubles and my fate.' This is not a mere pleonasm. The *ἄται* may include his first provocation of Athena as well as his wild actions since; the word *μύρον* 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 (*ἦ μ' ἔτεχ', ἦ μ' ἔθρεψε*, Od. 2. 131). According to (2) he is thinking of the dreary household at Salamis, where she who had been the wife of Telamon's youth was now the nurse of his declining years. Cp. Od. 24. 211, *ἐν δὲ γυνῇ Σικελῆ γρηβὲ πέλεν, ἦ βα γέροντα | ἐνδυκίεωσ κομέσκεν ἐπ' ἀγροῦ, νόσφι πόλησ*.

851. Cp. Eur. Med. 1176, *εἴτ' ἀτιμολπον ἦκεν ὀλολυγῆσ μέγαν | κωκυτόν*.

852. 'But I have nought to do with vain laments for this.'

οὐδὲν ἔργον, lit. 'It is no part of the business in hand.'

853. *σὺν τάχει τινί*] 'And that with

ὦ Θάνατε Θάνατε, νῦν μ' ἐπίσκεψαι μολῶν [11 a.
καίτοι σέ μὲν κάκει προσαυδήσω ξυνών. 855
σέ δ', ὦ φαεννῆς ἡμέρας τὸ νῦν σέλας,
καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω
πανύστατον δὴ κοῦποτ' αὔθις ὕστερον.
ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον
Σαλαμῖνος, ὦ πατρῶον ἐστίας βᾶθρον, 860
κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρηναί τε ποταμοὶ θ' οἶδε, καὶ τὰ Τρωϊκὰ
πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·
τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ,
τὰ δ' ἄλλ' ἐν Αἴδου τοῖς κάτω μυθήσομαι. 865

ΗΜΙΧΟΡΙΟΝ.

πόνος πόνῳ πόνον φέρει.

858. κοῦποτ' καὶ οὔποτ' L. κοῦποτ' A.
πατρῶον] πατῶας L²V. πατρῶον Vat. ac.
Vat. ac. τροφῆς] τροφεῖς LA.

860. σαλαμῖνος LA. σαλαμῖνος C².
863. χαίρετ'] χαίρεθ' L². χαίρετ'
865. ἄλλ'] ἄλλε L. τὰ δ' ἄλλ' A.

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. προσεννέπω is introduced by an expansion similar to that in Aesch. Prom. 91, καὶ τὸν πανόπτῃν κύκλον ἡλίου καλῶν,—and then becomes the governing word.

858. κοῦποτ' αὔθις] Sc. προσαυδήσω. Cp. Ant. 808, 9, νέατον δὲ φέγγος λεύσσοσαν δελίου | κοῦποτ' αὔθις.

859. ὦ 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.

860. πατρῶον ἐστίας βᾶθρον] 'Hearth-stone of my sire.' See Essay on L. § 42. p. 80 γ.

861. κλειναί] 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 Acacidae,

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-enters by the two side doors, the first *ἡμιχορίον* 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.

866. 'Toil upon toil brings only toil.' The dative here is partly governed by the verb. Cp. Eur. Hel. 195, δάκρυα δάκρυσί μοι φέρων. But in Eur. Phoen. 1496, φόνῳ φόνος, by an extension of the idiom, φόνῳ is simply = ἐπὶ φόνῳ.

πᾶ πᾶ

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

κούδεις *ἐφίσταται με συμμαθεῖν τόπος.

ἰδοῦ,

870

δοῦπον αὐ κλύω τινά.

ΗΜ. ἡμῶν γε, ναὸς κοινόπλουν ὀμιλίαν.

ΗΜ. τί οὖν δῆ;

ΗΜ. πᾶν ἐστὶβηται πλευρὸν ἔσπερον νεῶν.

ΗΜ. ἔχεις οὖν;

875

ΗΜ. πόνου γε πλῆθος, κούδεν εἰς ὄψιν πλέον.

ΗΜ. ἀλλ' οὐδὲ μὲν δῆ τὴν ἀφ' ἡλίου βολῶν

κέλευθον ἀνῆρ οὐδαμοῦ δηλοῖ φανείς.

867, 8. πᾶ πᾶ πᾶ] παῖ παῖ παῖ L.A.
874. πλευρὸν] πλευράν L. πλευρὸν C.

869. *ἐφίσταται] ἐπίσταται MSS.
877. οὐδὲ μὲν δῆ] δῆ om. A. pr. δῆ Γ.

οὐδ' ἔμοι δῆ Pal. βολῶν] βολῆσ L. βολῶν A. μολῶν Γ. 878. ἀνῆρ] ἀνῆρ
L.A. οὐδαμοῦ ἀνῆρ V.

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 ἵστημι, e. g. καθίσταμαι; and in Trach. 339, τοῦ με τήνδ' ἐφίστασαι βίαςιν, the active or causative meaning is the most natural. See L. and S. s. v. ἐφίστημι, C. διस्ताμαι occurs with active meaning only in Plat. Tim. 63 C, γεώδη γένη διστάμενοι. The force of the middle voice comes out if we complete the expression, ἐφίσταται με συμμαθεῖν ἐαντῶ. ἐπίσταται με συμμαθεῖν can only mean 'is aware that I know what it knows.'

870. [Ἰου] Cp. El. 1410, ἰδοῦ μάλ' αὖ θροεῖ τις.

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

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

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

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

δηλοῖ] Sc. τὸ ἐρευνόμενον. 'Reveals the hidden truth by being found.' Ll. 866-878, which are recited before the Chorus have taken their places, are not antistrophic (866 ὠ—ὠ—ὠ—ὠ—ὠ— iamb. dim., 867 ὠ—ὠ, 868 ὠ—ὠ—ὠ—ὠ—ὠ— troch. dim. cat., 870, ἰ ὠ—ὠ—ὠ—ὠ—ὠ— iambus [troch. dim. cat., 873, 5 ὠ—ὠ—). Ll. 878-914, 925-960, are antistrophic according to the following scheme:—

a. { ὠ—ὠ—ὠ—ὠ— ὠ—ὠ—ὠ—
ὠ—ὠ—ὠ—ὠ— ὠ—ὠ—ὠ—
ὠ—ὠ—ὠ—ὠ— ὠ—ὠ—ὠ—
ὠ—ὠ—ὠ—ὠ—ὠ—ὠ—
5 { — — — — — — — —
— — — — — — — —

ΧΟ. στρ. τίς ἂν *δῆτά μοι, τίς ἂν φιλοπένων
 ἀλιαδᾶν ἔχων ἀπνους ἀγρας, 88ο
 ἢ τίς Ὀλυμπιάδων θεᾶν, ἢ ρυτῶν.
 βοσπορίων ποταμῶν*, τὸν ὠμόθυμον 885
 5 εἴ ποθι πλαζόμενον λεύσσω

879. *δῆτά μοι] δῆ μοι MSS. Herm. corr. 88ο. ἀγρας] γρ. ἔδρας C^aAM.
 885. ποταμῶν] ποταμῶν . . Ἴδρις L. (τῶν ἐλλησποντίων gl. C^amg.) ποταμῶν Ἴδρις most
 MSS. 886. λεύσσω] λεύσω L. λεύσσω A.

{
 ὦ υ υ - υ - υ ὠ ὠ υ -
 - υ - ὠ υ υ - υ -
 ὠ υ υ - υ - υ ὠ υ - υ -

b. (891 ff. = 937 ff.)
 υ - - ὠ
 υ ὠ υ - υ ὠ υ - υ ὠ υ -
 υ - - ὠ
 {
 - ὠ υ - - ὠ υ - - ὠ υ -
 - ὠ υ - - ὠ υ - υ ὠ υ -
 - ὠ υ - υ ὠ υ - υ ὠ υ -
 υ ὠ υ
 {
 - ὠ υ - υ ὠ υ - - ὠ υ -
 - ὠ υ - - ὠ υ - υ ὠ υ -

c. (900 ff. = 946 ff.)
 {
 ὠ υ υ - - -
 - ὠ υ υ - υ - -
 ὠ υ - - -
 5 ὠ υ - - υ -
 - ὠ υ - υ ὠ υ - - υ ὠ υ -
 υ ὠ υ - ὠ υ - υ - υ -
 {
 - ὠ υ - - ὠ υ - υ ὠ υ υ
 - ὠ υ - - υ ὠ υ - υ ὠ υ -

d. (910 ff. = 954 ff.)
 {
 ὠ υ υ - - - ὠ υ υ - - - υ ὠ ὠ υ -
 υ ὠ υ - υ ὠ υ - υ - -
 υ ὠ υ - υ ὠ ὠ
 ὠ υ υ - υ -
 5 ὠ υ υ υ ὠ ὠ

879. The correction of δῆ to *δῆτα is necessary for the (dochmiac) metre. τίς ἂν = τῶς ἂν τίς; Cp. O. C. 1100, τίς ἂν θεῶν . . δοίη;
 88ο. ἔχων] 'Employed in.' Cp. supr. 564. ἄσμενῶν θήραν ἔχων.
 881. Ὀλυμπιάδων θεᾶν] 'Nymphs of' (the Mysian) Olympus.
 885. Βοσπορίων ποταμῶν] 'What flowing current of the Hellespont?'

pont with its various currents might be imagined as tenanted by many river-gods. Ἴδρις, which follows these words in most MSS., but not in Mosq. ab., has nothing to correspond to it in the antistrophe, and is unnecessary to the sense. τὸν ὠμόθυμον] Cp. supr. 205, and note.
 886. εἴ ποθι . . λεύσσω] i.e. λεύσω, εἴ ποθι λεύσωσι. See Essay on L. § 28. p. 47, 3; and cp. Thuc. 1. 14. § 4.

ἀπύοι; σχέτλια γὰρ
 ἐμέ γε τὸν μακρῶν ἀλάταν πόνων
 οὐρίφῃ μὴ πελάσαι δρόμφῃ,
 ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν θπου.

890

ΤΕ. ἰὼ μοί μοι.

ΧΟ. τίνος βοή πάραυλος ἐξέβη νάπους;

ΤΕ. ἰὼ τλήμων.

ΧΟ. τὴν δουρίληπτον δύσμορον νύμφην ὄρω
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην.

895

ΤΕ. οἴχωκ', δλωλα, διαπεπύρθημαι, φίλοι.

ΧΟ. τί δ' ἔστιν;

ΤΕ. Αἴας δδ' ἡμῖν ἀρτίως νεοσφαγῆς

κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

[11 b.

887. ἀπύοι] ἀπύ...: "... L. ἀπύοι C². 888. μακρῶν] μακρὸν LΓ. μακρῶν
 C². ἀλάταν] ἀλάταν L. ἀλήταν A. 889. οὐρίφῃ] οὐρίαν L. οὐρίαν C.
 δρόμφῃ] δρόμων L. δρόμφῃ A. 890. ἀμενηνὸν] ἀμεμηνὸν L. ἀμενηνὸν C².
 ὁ]. μεμηνὸτα Pal. λεύσσειν] λεύσειν L. λεύσσειν A. 891. ἰὼ] ἰὼ ἰὼ L A
 Pal. 894. δουρίληπτον] δουρίληπτον L Pal. δουρίληπτον AC². 895. Τέ-
 κμησσαν] τέκμησαν L. τέκμησσαν A.

Αἰγινήται γὰρ καὶ Ἀθηναῖοι, καὶ εἰ τινες
 ἄλλοι, βραχέα ἐκέκτηντο: ib. 17. § 1,
 ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξί-
 λογον, εἰ μὴ εἰ τι πρὸς περιοίκους τοὺς
 ἑαυτῶν ἐκάστοις.

887. σχέτλια] For the plural use, cp.
 El. 230, τάδε γὰρ ἄλυτα κεκλήσεται.
 888. τὸν .. πόνων] 'In this my long-
 continued wandering toil.'

889. 'Should not arrive with fav-
 ourable speed.' πελάσαι, sc. τῷ (ἡ-
 τουμένῳ).

890. 'But mine eye should fail to find
 where he is, the vanished one.' Although
 the ordinary sense of ἀμενηνός, 'without
 force' (ἀ-μένος), is sufficient here (cp.
 especially, Hom. H. Ven. 189-91, μὴ με
 ὄντ' ἀμενηνὸν ἐν ἀθρόποισιν ἑσση]
 γαίην, ἀλλ' ἑλέαρ· ἐπεὶ οὐ βιοθάλλμιος
 ἀνὴρ | γίγνεται, ὅστε, κ.τ.λ.), the context
 suggests the further association of 'a
 vanished life,' as if from ἀ, μένω. See
 Essay on L. § 54. p. 100 c.

891. During the strophe, Tecmessa
 has entered unperceived at the back of
 the stage, and, still in shadow, raises
 a sudden cry. The Chorus do not at
 once see her.

894. The word νύμφη is chosen, as
 less definite than δάμαρ or ἄκοιτις, to
 denote the position of Tecmessa.

895. οἴκτῳ .. 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 phys-
 ical image, see Essay on L. § 56.
 p. 102: and cp. especially Ant. 1311,
 δευλαίῳ .. συγκεκραμαι θύφ.

τῷδε refers to ἰὼ μοί μοι.

896. οἴχωκ', δλωλα] The perfect gives
 a more absolute sense of completeness
 than οἴχομαι would give.

διαπεπύρθημαι] For this image,
 which sums up Tecmessa's experience
 of calamity, cp. Aesch. Cho. 691, κατ'
 ἀκρας εἶπας ἄν πορθοῦμεθα.

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-
 neath it. At 915, by a revulsion of
 feeling, she draws it (or perhaps her
 own veil) over him so as to cover him

- ΧΟ. ὦμοι ἐμῶν νόστων 900
 ὦμοι, κατέπεφνες, ὦναξ,
 τόνδε συνναύταν,
 ὦ τάλας·
 ὦ ταλαίφρων γύναϊ·
- ΤΕ. ὡς ὦδε τοῦδ' ἔχοντος αἰάζειν πάρα.
- ΧΟ. τίνος ποτ' ἄρ' *ἔρξε χειρὶ δύσμορος; 905
- ΤΕ. αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γάρ οἱ χθονὶ
 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.
- ΧΟ. ὦμοι ἐμᾶς ἄτας, οἶος ἄρ' αἰμάχθης, ἀφρακτος φίλων· 910
 ἐγὼ δ' ὁ πάντα κωφός, ὁ πάντ' αἰδρῖς,
 κατημέλησα. πᾶ πᾶ
 κεῖται ὁ δυστράπελος,
 δυσώνυμος Αἴας;
- ΤΕ. οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ 915
 φάρει καλύψω τῷδε παμπήδην, ἐπεὶ

900, 901. ὦμοι] ἰὼ μοι LAG. 902. ὦ] ἰὼ L.A. 904. τοῦδ' ἔχοντος] τοῦδ'
 ἔχοντος (τοῦδ' ἔχοντος) L. 905. ἔρξε] ἔπραξε MSS. (ἔπραξε V). Herm. corr.
 909. ὦμοι] ἰὼ μοι L.A. 912. πᾶ πᾶ] παῖ πᾶ L. 914. δυσώνυμος] ὁ δυσώ-
 νυμος LAL:M² Vat. ac Pal. c. gl. (διὰ τὸ σημαίνόμενον τοῦ ὀνόματος). Line 914
 om. M. 915. νιν] νι L. νιν C²A.

more completely than before. The point of the sword is hidden by the garment, the blade in the body, the hilt in the ground. For the language, cp. Pind. Nem. 8. 40, κείνος καὶ Τελαμώνιος δάψεν νιδὸν φασγάνῃ ἀμφικυλίσειας.

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, ἔπραξε in the MS. text of this line has probably taken the place of an equivalent word. See v. 11. Nothing better than ἔρξε has been suggested.

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

910. ὦμοι ἡμᾶς ἄτας] 'Woe for me,

luckless one!' ἀτη is here a calamity involving blame, as appears from the words ὁ πάντα κωφός, ὁ πάντ' αἰδρῖς in what follows.

ἀφρακτος φίλων] 'Without friend to shield thee.' Essay on L. § 10. p. 16 f.

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

913. δυστράπελος] 'Unmanageable.' Cp. supr. 609, δυσθεράπειτος: 594, 5, μῶρά μοι δοκεῖ φρονεῖν, | εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς.

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

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

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

916. φάροι] Probably the mantle of

οὐδεὶς ἄν, ὅστις καὶ φίλος, τλαίῃ βλέπειν
 φουσῶντ' ἄνω πρὸς βῆνας, ἔκ τε φοινίας
 πληγῆς μελανθὲν αἷμ' ἀπ' οἰκείας σφαγῆς.
 οἴμοι, τί δράσω; τίς σε βαστᾶσει φίλων; 920
 ποῦ Τεῦκρος; ὡς ἀκμαῖος, εἰ βαίῃ, μῆλοι,
 πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμύσαι.
 ὦ δύσμορ' Αἴας, οἶος ὦν οἶος ἔχεις,
 ὡς καὶ παρ' ἔχθροῖς ἀξίος θρήνων τυχεῖν.

ΧΟ. ἀντ. ἔμελλες, τάλας, ἔμελλες χρόνῳ 925
 στερεόφρων ἄρ' *ὄδ' ἐξανύσειν κακὰν
 μοῖραν ἀπειρεσιῶν πόνων. τοιά μοι

925. τάλας] λακῶν. ἔμκεις ἄρ' εὐδηλος ἤ; add. L² pr. 926. ὄδ'] om. MSS.
 add. Erfurd. 927. ἐξανύσειν] ἐξανύσειν L. ἐξανύσειν A.

Ajax; possibly some garment from Tecmessa's own person. See Aesch. Fr. 212. The companions of Achilles, in Il. 18. 352, cover the dead body of Patroclus: ἐνανφί λιτὴ κάλυψαν | ἐς πόδας ἐκ κεφαλῆς καθύπερθε διέφάρει λευκῶ.

917. οὐδεὶς . . ὅστις καὶ φίλος] 'No one who loved him.' καὶ marks the stress on φίλος. An enemy or indifferent person might bear to see him, but a friend could not. So Musgrave, 'Qui saltem amicus fuerit. Libentius quippe talia inimicus, quam amicus aspiceret.' Lobeck and the Scholiast give a different force to καὶ, as if it meant, 'not even a friend, far less a stranger.' But this is less in accordance with the use of καὶ in relative clauses, and also with the feeling of antiquity.

918, 19. ἔκ τε φοινίας πληγῆς] Sc. φουσῶντα, the breath being supposed to issue with the blood from the wound. Cp. infr. 1411, 2.

μελανθὲν αἷμα] Cp. infr. 1412, 3, μέλαν | μένος.

919. οἰκείας σφαγῆς] 'His own self-inflicted death-wound.' For this use of οἰκείος, cp. El. 215, οἰκείας εἰς ἄρας, supr. 260, οἰκεία πάθη.

920. τίς σε βαστᾶσει φίλων] The huge form of Ajax lying disordered would need a powerful hand to straighten it. Even Teucer needs help, infr. ll. 1409-11. Tecmessa shrinks from ask-

ing the Chorus to perform this duty, which, however willing, they would do awkwardly; and for such sacred service a nearer and more equal friend is required.

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

922. συγκαθαρμύσαι] This compound occurs only here.

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

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

- πάννυχα καὶ φαέθοντ' ἀνεστέναζες 930
 ὠμόφρων ἔχθοδὸπ' Ἀτρείδαις
 οὐλίφ σὺν πάθει.
 μέγας ἄρ' ἦν ἐκείνος ἄρχων χρόνος
 πημάτων, ἦμος ἀριστόχειρ 935
 — — — δπλων ἔκειτ' ἀγῶν πέρι.
- TE. ἰὼ μοί μοι.
 XO. χωρεῖ πρὸς ἦπαρ, αἶδα, γενναία δῦη.
 TE. ἰὼ μοί μοι.
 XO. οὐδέν σ' ἀπιστῶ καὶ δις οἰμῶσαι, γύναϊ, 940
 τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.
 TE. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.
 XO. ξυναυδῶ.
 TE. οἴμοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ
 χωροῦμεν, οἶοι νῶν ἐφεστᾶσι σκοποῖ. 945

930. φαέθοντ' φαέθοντ' L. φαέθον | τ' Pal. ἀνεστέναζες] ἀνεστίν . . εσ L.
 ἀνεστέναζες C. ἔστέναζες Pal. 931. ὠμόφρων] ὠμόφρων L³ Pal. VM.
 933. σὺν] σὺν L. σὺν CA. 936. a dotted line in left mg. before δπλων L.
 937. 39, 74. μοί μοί] μοί μοί A. 940. οἰμῶσαι] οἰμῶσαι L. οἰμῶσαι A.
 941. ἀρτίως] ἀρτίως L. ἀρτίως A. 945. ἐφεστᾶσι] ἐφεστᾶσιν L. ἐφεστᾶσι A.

930. πάννυχα καὶ φαέθοντ'] 'All night and in bright day.' φαέθοντα is picturesquely substituted for πασημέρια, and the adjectives are cognate or adverbial accusatives with ἀνεστέναζες, of which ἐχθοδονά, although still cognate, is a more direct object.

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

932. οὐλίφ 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, δεῖν δ' εὐρούσαν πρὸς αἰθαίμων πάθη; and see Phil. 337, 8, πότερον, ὦ τέκνον, τὸ σὸν | πάθημ' ἐλέγχει; O. T. 553, 4, τὸ δὲ | πάθημ' ὁποῖον φῆνι παθεῖν, διδάσκει με.

934 foll. 'Mighty to begin sorrows was the hour when the contest for the [gold-forged] arms was appointed for the hands of the brave.' μέγας ἦν ἄρχων is nearly equivalent to μεγάλως ἤρχεν.

935. A choriambus = χρυσοστόπυον has been lost before δπλων.

937 foll. After an interval of inarticulate sorrow, in which she only utters brief ejaculations, Tecmessa's feelings take a bitter turn, and her indignation finds vent first against the gods, 950-3, and then against the Atreidae, 961-73. Her pride in Ajax rises above all else.

938. 'I know, a grief of ample size is piercing to thy soul.' γενναία is not 'genuine' or 'noble,' but 'of great size.' Cp. Shak. Ant. and Cleo. 4. 15. 4. 'Our size of sorrow.'

940. 'I doubt thee not for wailing more than once,' i.e. I am sure that the feeling equals its expression.

941. ἀποβλαφθεῖσαν] 'Violently bereft.' See L. and S. s. γ. βλέπτω, I. 2.

942. φρονεῖν] 'To feel and know.' See O. C. 1741; E. on L. § 51. p. 95.

944. Tecmessa turns from the Chorus to her child.

945. Cp. supr. 497. But for the

ΧΟ. ὦμοι, ἀναλγήτων

δισσῶν ἐθρόησας ἀναυδον

[12 a.]

ἔργον Ἀτρειδᾶν

τῷδ' ἀχει.

ἀλλ' ἀπείργοι θεός.

ΤΕ. οὐκ ἂν τάδ' ἔστη τῆδε, μὴ θεῶν μέτα.

950

ΧΟ. ἄγαν ὑπερβριθὲς ἀχθος ἤνυσαν.

ΤΕ. τοιόνδε μέντοι Ζηνὸς ἡ δεινὴ θεός

Παλλὰς φυτεύει πῆμ' Ὀδυσσέως χάριν.

ΧΟ. ἦ ῥα κελαινῶπαν θυμὸν ἐφρυβρίζει πολύτλας ἀνήρ, 954

γελᾷ δὲ * τοῖσδε μαινομένοις ἀχέσιν

παλὸν γέλωτα, φεῦ φεῦ,

946. ὦμοι] ὦμοι L. γρ. ἰώμοι C². ὦμοι AG. 948. τῷδ'] τοῦδ' L. τῷδ' C².
951. ἄγαν] ἄγαν δ' A. ἀγαν] L² Pal. M². ἤνυσαν] ἤνυσαν L. ἤνυσαν C¹. 954.
πολύτλας] ὁ πολύτλας LA. 955. τοῖσδε] τοῖς MSS. (τοῖσι Tricli.) Elmsl. corr.
ἀχέσιν] ἀχέσι L. ἀχέσιν AG.

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

οἶοι . . σκοποῖ] 'What eyes are set over our life!' For σκοπέω, of one who has a right to call others to account, cp. especially Od. 22. 395, 6, ἡ τε γυναικῶν | δμοίων σκοποῖ ἔσσι κατὰ μέγαρ' ἡμετεράων. The Atreidae and their underlings are meant. Cp. supr. 512, ἐπ' ὄρφανιστῶν μὴ φίλων.

947. ἐθρόησας ἀναυδον ἔργον Ἀτρειδᾶν] 'Thou givest utterance to the wordless deed of the Atreidae.' The phrase ἀναυδον ἔργον marks the tacit exercise of absolute power, 'the blow without the word.' For, as Menelaus says afterwards, l. 1160, he has no reason λόγοις κολάζειν, φ' βιάζεσθαι παρῆ. ἀναυδον is introduced partly for the sake of the verbal opposition to ἐθρόησας. Cp. Aesch. Eum. 935. σιγῶν . . ἐλεθρος.

949. τῷδ' ἀχει] 'In this cry of sorrow.' Cp. O. C. 1722, λήγετε τοῦδ' ἀχου: supr. 895, οἴκτω τῷδε.

951. 'Beyond measure heavy is the burden of the grief they cause.' ἤνυσαν, sc. οἱ θεοί. Aor. of immediate past.

952. In identifying herself with Ajax, Tecmessa has learnt to speak scornfully of the gods. 'But the gods are to blame for it all.' His protection has

indeed been more apparent in her life than theirs has been. Cp. supr. 490, and note.

954. κελαινῶπαν θυμὸν] '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 κελαινός, of evil passions, cp. Aesch. Eum. 459, ἀλλά . . νιν κελαινόφρων ἐμῆ | μήτηρ κατέκτα. And for the personification of θυμός, Archil. Fr. 68, θυμὲ, θύμ' ἀμηχάνοισι κηδεσιν κινώμενε. ἐφρυβρίζειν is not used absolutely elsewhere. It seems here to mean to 'acquire fresh insolence.' Cp. ἐπερρώσθαι.

πολύτλας ἀνήρ] 'The unflinching man.' The Homeric epithet is used with a different meaning: viz. 'He who sticks at nothing.' Cp. Phil. 633, 4, ἀλλ' ἔστ' ἐκεῖνον πάντα λεπτὰ, πάντα δὲ | πολμητὰ.

955. τοῖσδε μαινομένοις ἀχέσιν] 'Over this madness-caused woe.' Dative of the cause or occasion, as is shown by κλύοντες, sc. τάδε τὰ ἀχέα, in the following clause. Cp. El. 1343, χαιρούσιν οὖν τούτοις; ἡ τίνας λόγους; For the condensed epithet (sc. τοῦ μαινομένου), see Essay on L. § 43. p. 81, § 35. p. 60.

ξύν τε διπλοῖ βασιλῆς
κλύοντες Ἀτρεΐδαι. 960

ΤΕ. οἱ δ' οὖν γελώντων κάπιχαιρόντων κακοῖς
τοῖς τοῦδ'. ἴσως τοι, κεί βλέποντα μὴ πόθουν,
θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.
οἱ γὰρ κακοὶ γνώμασι τάγαθον χεροῖν
ἔχοντες οὐκ ἴσασι, πρὶν τις ἐκβάλῃ. 965

ἔμοι πικρὸς τέθνηκεν ἢ κείνοις γλυκύς,
αὐτῷ δὲ τερπνός. ὦν γὰρ ἠράσθη τυχεῖν
ἐκθήσασθ' αὐτῷ, θάνατον δνπερ ἠθελεν.
τί δῆτα τοῦδ' ἐπεγγελέφεν ἂν κάτα ;
θεοῖς τέθνηκεν οὔτος, οὐ κείνοισιν, οὐ. 970

πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβρίζειτω.
Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, ἀλλ' ἔμοι
λιπῶν ἀνίας καὶ γόους διοίχεται.

959. βασιλῆς] βασιλῆες LAG Pal. 961. οἱ δ' οἰδ' L. οἱ δ' A. 962. τοῦδ']
δ from σ L. καὶ] καὶ from εἰ (?) L. 966. ἐμοί] .·. ἐμοὶ L. ἦ] ἦ L. ἢ C'AF.
967. αὐτῷ] αὐτῶν L. αὐτῶν C'. 969. τῷ] πῶς C'A. τί Γ. τοῦδ'] τοῦ δ' L.
971. πρὸς ταῦτ'] πρὸ ταῦτ' L. πρὸς ταῦτ' AC'.

960. κλύοντες] Viz. from Odysseus.
962. καὶ .. μὴ 'πόθουν] 'Though they missed him not.'—after he had withdrawn from fighting. Cp. Il. 1. 240. ἢ ποτ' Ἀχιλλῆος ποθῆ ἴξεται νίας Ἀχαιῶν: ib. 9. 197. ἢ τι μάλα χρεῖα.
963. ἐν χρεῖα δορός] (1) 'In exigency of war,' rather than (2) 'In sore need of his spear.' For the latter, however, cp. supr. 180, ζυνοῦ δορός.
965. πρὶν τις ἐκβάλῃ] 'Till one have lost it,' or 'thrown it away.' For the transition from the indefinite plural to τις, cp. Trach. 11. 2, 3, οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν πρὶν ἂν | θάνῃ τις. ἐκβαλεῖν is to lose by one's own fault. Cp. Ant. 648, 9, μὴ νυν .. τὰς φέρεις .. ἐκβάλῃς. Agamemnon has 'thrown a pearl away | Richer than all his tribe.' (Shak. Oth. 5, 2).
966, 7. 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 apodosis, 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.

968. περ adds emphasis with reference to the words of Ajax, supr. 11. 473-480, which Tecmessa now recalls. Cp. O. C. 1704, ἐξέπραξεν οἶον ἠθελεν.

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, τέθνηκε' ἐγώ σοι: Phil. 1030, καὶ τέθνηχ' ὑμῖν πάλας. So, too, infr. 972, Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν, κ.τ.λ.

971. ἐν κενοῖς] 'In a vain thing': i.e. where his insolence has no occasion, and no object, but is beating the air.

973. Cp. Od. 14. 137, 8, φίλοισι δὲ κῆδὲ δπίσω | πᾶσιν, ἐμοὶ δὲ μάλιστα, τετεύχεται: Trach. 41, 2, πλὴν ἐμοὶ πικρὰς | ὠδύνας αὐτοῦ προσβαλὼν ἀποίχεται.

974. ἀνίας καὶ γόους] 'Distress and

ΤΕΥΚΡΟΣ.

ἰὼ μοί μοι.

ΧΟ. σίγησον. αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν 975

βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

ΤΕΥ. ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί,
ἄρ' ἠμπόληκας ὡσπερ ἠ φάτις κρατεῖ;

ΧΟ. ὀλωλεν ἀνὴρ, Τεύκρε, τοῦτ' ἐπίστασο.

ΤΕΥ. ὄμοι βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὡς ὠδ' ἐχόντων

ΤΕΥ. ὦ τάλαι ἐγώ, τάλαι.

ΧΟ. πάρα στενάξειν.

ΤΕΥ. ὦ περισπερχές πάθος.

ΧΟ. ἄγαν γε, Τεύκρε.

ΤΕΥ. φεῦ τάλαι. τί γὰρ τέκνον
τὸ τοῦδε, ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος;

ΧΟ. μόνος παρὰ σκηναῖσιν. 985

975. δοκῶ] δοκῶ L. δοκῶ A. 977. ἠμπόληκας] ἠπόληκας L. ἠμπόληκας C⁹.
979. ἀνὴρ] ἀνὴρ LA. 984. τὸ τοῦδε] τοῦτοδε L. τὸ τοῦδε CA.

sorrow.' For the strength of meaning given to *ἀνία* here, cp. *supr.* 496 foll., *infra.* 1005.

976. 'Uttering a loud strain that hath regard to this calamity:' i.e. The sudden cry of Teucer shows that his eye has been arrested by the dead body and the group surrounding it. (Schol. οὐχ ἡμαρτηκός τῆς συμφορᾶς, ἀλλ' ἐστοχασμένον). He, like Tecmessa, *supr.* 891, 2, is at first dimly seen in the shade. ἐπίσκοπον is used nearly as in Aesch. *Eum.* 903, *ὅποια νίκη; μὴ κακῆς ἐπίσκοπα*.

977. ὦ ξύναιμον ὄμμ' ἐμοί] 'Brother of my love.' ὄμμα, 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, *μηδὲ σύντροφον ὄμμ' ἔχων*.

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

ἠμολόω, II. s. The phrase at first sight seems hardly tragic; and ἠμολόηκέ σ' (Herm.), i.e. 'Have I sold thy life,' by my delay? is at least plausible. But again, ἠμολόων in the former sense, as an expression of common life, may have lost all figurative associations. Cp. Aesch. *Eum.* 631, 2, ἠμολοήματα | τὰ πλείστ' ἀμείνων'. And even retaining ἠμολόηκας 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. ὦ περισπερχές πάθος] 'O all-too-swift catastrophe!' referring not to the rash deed of Ajax, but to the sudden consummation of destiny.

983, 4. τί γὰρ . . ποῦ] Cp. *supr.* 101. The precatory μοι indicates Teucer's interest in the child.

ΤΕΥ.

οὐχ ὄσον τάχος

δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις ὡς κενῆς
 σκύμμον λεαίνης δυσμενῶν ἀναρπάσῃ;
 ἴθ', ἐγκόνει, σύγκαμνε. τοῖς θανοῦσί τοι
 φιλοῦσι πάντες κειμένοις ἐπεγγελᾶν.

ΧΟ.

καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλει
 ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει.

990

[12 b.]

ΤΕΥ.

ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
 ἄλγιστον ὦν προσεῖδον ὀφθαλμοῖς ἐγώ,
 ὀδός θ' ὀδῶν πασῶν ἀνιάσασα δὴ
 μάλιστα τούμδον σπλάγχχον, ἦν δὴ νῦν ἔβην,
 ὦ φίλτατ' Αἴας, τὸν σὸν ὡς ἐψησθόμην
 μῆδρον διάκων κάξιχνοσκοπούμενος·
 ὄξειά γάρ σου βᾶξις ὡς θεοῦ τινος

995

988. ἐγκόνει] ἐγκόνει L. ἐγκόνει C². 991. ἀνὴρ κείνος] ἀνὴρ κείνος L.
 ἀνὴρ κείνος ΑΓ. 994. ὀδός θ' ὀδόσ' L. ὀδόσ θ' C²A Vat. ac. πασῶν]
 (ἀ)πασῶν ΛΑ. ἀπασῶν ΓΛ² Pal. VM. πασῶν CA Vat ac M². δῆ] (η from ε) L.
 998. σου] σοι L² pr. σου Vat. ac. θεοῦ] θῦ L. θεοῦ A. θε C².

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

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

κενῆς] 'Widowed,' 'unprotected,'—λίοντος εὐγενούς ἀπουσίᾳ. Not 'bereft of young,' as the prolepsis would have a frigid effect. Nor by enallage for κενόν, sc. μητρός, 'Separated from the

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

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

990, 1. Supr. 567. 'While still alive, Ajax enjoined that he (Eurysaces) should be thy care, and he is so.' The emphatic 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 ἔβην; 'Following up and searching out thy doom, when I perceived that it was come':—viz. on hearing the rumour.

998. ὄξεια] 'Swift': i.e. not only

διηλθ' Ἀχαιοὺς πάντας ὡς οἶχει θανόν.
ἀγὰ κλύων δύστηνος ἐκποδὼν μὲν ἄν
ὑπεστέναζον, νῦν δ' ὄρων ἀπόλλυμαι.

1000

οἶμοι.

ἴθ', ἐκκάλυψον, ὡς ἴδω τὸ πᾶν κακόν.

ᾧ δυσθέατον ὄμμα καὶ τόλμης πικρᾶς,
ἴσας ἀνίας μοι κατασπείρας φθίνεις.

1005

ποῖ γὰρ μολεῖν μοι δυνατὸν, εἰς ποίους βροτούς,

τοῖς σοῖς ἀρήξαντ' ἐν πρόνοισι μηδαμοῦ;

ἦ ποῦ * με Τελαμών, σὸς πατὴρ ἐμός θ' ἄμα,

δέξαιτ' ἂν εὐπρόσωπος ἱλεώς τ' ἴσως

χωροῦντ' ἀνευ σοῦ. πῶς γὰρ οὐχ; δῖφ πάρα 1010

1000. ἐκποδὼν μὲν ἄν] ἐκποδὼν μὲν ἄν L. ἐκποδὼν μὲν ἄν C Vat. ac M². ἐκποδὼν μὲν ἄν GL². (γρ. μὲν ἄν L²). 1008. με] om. MSS. add. Kuster. θ' ἄμα] τ' ἴσως LAGVM. θ' ἄμα C² Vat. ac M².

suddenly arriving, but spreading instantaneously.

σου] Objective genitive = *περὶ σου*. Essay on L. § 9. p. 12.

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

ὡς θεοῦ τινος] 'Seeming to come from some god.' Genitive of the agent (Essay on L. § 10. p. 14): sc. *πέμψαντος*, or the like. On the source of this rumour, see above, note on l. 826. The messenger returning to the camp after l. 814 would bring word that Ajax was dead.

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

1003. ἴθ', ἐκκάλυψον] Cp. *supr.* 915, 16. If Tecmessa is gone, according to the note on *supr.* 925, these words are spoken either (1) to the coryphaeus, who on her departure might naturally take his station by the corpse; or (2) to an attendant of Teucer. Cp. *El.* 1468, *χαλάτε πᾶν κάλυμ' ἀπ' ὀφθαλμῶν, ἔπειτα | τὸ συγγενές τοι κάπ' ἐμοῦ θρήνην τύχη*.

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 harrow-

ing spectacle, from which Teucer passes naturally in the next line to Ajax himself. For the genitive τόλμης, 'impetuous rashness,' cp. *Thuc.* 3. 45. § 7. *πολλῆς εὐθελίας, ὅστις οἴεται*.

πικρᾶς] Not merely 'passionate,' but 'cruel,' because causing so much pain.

1005. The participial phrase *ἴσας .. κατασπείρας* 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 *ἦ ποῦ τέλαμων*—without suspicion. τ' ἴσως in the Laurentian reading (understood as 'equally') has come in from the next line, and there is no reason to doubt that θ' ἄμα 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 ἦ ποῦ .. ἴσως .. πῶς γὰρ οὐχ; 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, *ἀλάζειν πάρα*:

μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.
 οὗτος τί κρύψει; ποῖον οὐκ ἔρει κακόν,
 τὸν ἐκ δορὸς γεγῶτα πολεμίου νόθον,
 τὸν δειλία προδόντα καὶ κακανδρία
 σέ, φίλτατ' Αἴας, ἢ δόλοισιν, ὡς τὰ σά 1015
 κράτη θανόντος καὶ δόμους νέμοιμι σοῦς.
 τοιαῦτ' ἀνὴρ δύσοργος, ἐν γῆρᾳ βαρὺς,
 ἔρει, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.
 τέλος δ' ἀπωστὸς γῆς ἀπορριφθήσομαι,
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανεῖς. 1020

τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι
 πολλοὶ μὲν ἐχθροί, παῦρα δ' *ἄφελήσιμα.

1011. εὐτυχοῦντι] εὐτυχοῦντι (σσ σι α) L. εὐτυχοῦντι C⁵. εὐτυχοῦντι. A. ἥδιον]

Ἰεωσ L. ἥδιον A. γρ. ἥδιον C⁷. ἥδιον V RM²M^o Vat. ac. Ἰεωσ ΓL'Mpr. Pal. V. (gl. ἥδιον). 1014. κακανδρία] κακ' ἀνδρία L. κακανδρία C. 1019. ἀπορριφθήσομαι] ἀπορριφ(θ)ήσομαι LL². ἀπορριφήσομαι A Vat. ac M². 1022. παῦρα δ'] παῦροι Pal. VM. ἀφελήσιμα] ἀφελήσιμοι LAFI² Vat. c VV²M. ἀφελήσιμοι Vat. a. κατὰ παῦρα gl. C⁵ mg L² Johnson corr.

982, πάρα στενάζειν. There is a slight irony in ἥδιον. The Laurentian reading, μηδὲν Ἰεωσ γελᾶν, is not Greek, and ἥδιον, the reading of Par. A and several other MSS., is further supported by the unintelligible reading ἴδιον c. gl. οικείον in V⁴, which is clearly a corruption of ἥδιον, and may have given rise to Ἰεωσ. See Phil. 1392, and v. rr. Others explain the words to mean, 'Whose custom it is not to smile pleasantly when fortunate.' But such a meaning of παρῆναι 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'), ὡς ἀρ', ὃ τέκνον, κερῆν | ἐτερπύμην σου τέρπην ἐδλογομένου | ὡς ἄντος ἢ δ' ἀρ' ἐν σκότῳ λαθοῦσά με | ἔσαν' Ἐρινὸς ἠδοναῖς ἐψευσμένον.

1012. τί κρύψει:] '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), δ' σ' ἔτρεφε τυτθὸν ἴοντα | καὶ σε νόθον περ ἴοντα κομίσσατο.

1017. ἀνὴρ . . βαρύνε] '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 οὐδὲν . . θυμούμενος] Either (1) connecting εἰς ἔριν with θυμούμενος, 'Angered into strife at nothing;' or (2) joining οὐδὲν εἰς ἔριν, 'Angered at what is no cause of quarrel.' For (2), cp. Eur. Phoen. 598, κῆρα σὺν πολλοῖσιν ἤλθες πρὶ τὸν οὐδὲν ἐς μαχῆν, where οὐδὲν taken alone does not answer sufficiently to δειλὸν καὶ φιλόψυχον in the preceding line: Plat. Phil. 17 C, εἰς ταῦτα οὐδενὸς ἄξιος ἔσει.

1020. λόγοισιν . . φανεῖς] 'Proclaimed,' i.e. by Telamon, who would declare Teucer to be the son of a slave-woman, and therefore ineligible for the succession.

1022. Although there is some con-

καὶ ταῦτα πάντα σοῦ θανάτου εὐρόμην.

οἶμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ
 τοῦδ' αἰόλου κνώδοντος, ὃ τάλας, ὑφ' οὗ 1025
 φονέως ἄρ' ἐξέπνευσας; εἶδες ὡς χρόνῳ
 ἔμελλέ σ' Ἔκτωρ καὶ θανὼν ἀποφθίσειν;
 σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.
 Ἔκτωρ μὲν, φ' δὴ τοῦδ' ἐδωρήθη πάρα,
 ζωστήρι πρισθεὶς ἰππικῶν ἐξ ἀντύγων 1030
 ἐκνάπτει αἰέν, ἐς τ' ἀπέψυξεν βίον·
 οὗτος δ' ἐκείνου τήνδε δωρεὰν ἔχων
 πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσῆματι.
 ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος

1024. σ' om. L Pal. pr. 1026. ἐξέπνευσας] ἐπνευσας L. 1029. τοῦδ']
 τοῦτ' L. τοῦδ' AC'. 1031. ἐκνάπτει] ἔγραπτε' AC' Pal. Vat. ac M'. 1034.
 ἐχάλκευσε] ἐχάλκουσεν L. ἐχάλκευσε A.

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. πῶς. κνώδοντος] 'How shall I disengage thee from this cruel, gleaming blade?' The first notion of κνώδων (cp. κνώδαλ) 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. αἰόλου may mean 'discoloured,' as in Phil. 1157, ἑμὰς σαρκεὺς 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, δδ' οὖν δ θῆρ Κενταύρος. ἄς τὸ θεῖον ἦν | πρὶ φαν-
 τος, οὕτω ζῶντά μ' ἔκτεινεν θανάω.
 ἀποφθίσειν has been changed to ἀπο-
 φθειν, 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 Iliad mimor. See Introduction, and cp. Eur. Andr. 399, σφαγὰς . . Ἐκτορος τροχῆλάντων. The exchange of presents occurs in Il. 7. 303-5, ἄς ἄρα φανήσας δῶκε ξίφος ἀργυρόηλον, | σὺν κολεῷ τε φέρον καὶ εὐτμήτην τελαμώνει· | Ἄϊας δὲ ζωστήρα δίδου φοίνικι φαεινόν.

πρισθεὶς] 'Gallingly tied;' i. e. not only bound fast, but cut by the strained cords as he hung. Cp. El. 862, τμητοῖς ὀλοκοῖς ἐγκύρσαι.

1031. ἐκνάπτει] 'His flesh was frayed,'—upon the stones as he was dragged along. Cp. especially, Plat. Rep. B. 10. p. 616 A, εἰλικον . . ἐπ' ἀσπαλάθων κνάπτοντες.

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

1033. πρὸς τοῦδ'] Sc. τοῦ κνώδοντος, supr. 1025. The masculine gender is resumed, after τήνδε δωρεάν, as more appropriate to the personification of the sword. πεσῆματι, like πηδήματι, supr. 833, refers to the act of falling on the sword.

κάκεινον Ἄιδης, δημιουργὸς ἄγριος; 1035

ἐγὼ μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ' αἶι

φάσκοιμ' ἂν ἀνθρώποισι μηχανᾶν θεοῦ·

ὅτω δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,

κεῖνός τ' ἐκείνα στεργέτω κἀγὼ τάδε.

ΧΟ. μὴ τεῖνε μακράν, ἀλλ' ὅπως κρύψεις τάφω [13 a.

φράζου τὸν ἄνδρα χῶ τι μνθήσῃ τάχα. 1041

βλέπω γὰρ ἐχθρὸν φῶτα, καὶ τάχ' ἂν κακοῖς

γελῶν ἂ δὴ κακοῦργος ἐξίκαίτ' ἀνήρ.

ΤΕΥ. τίς δ' ἐστὶν ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΥ. ὀρῶ· μαθεῖν γὰρ ἐγγυὺς ὧν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.

οὔτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν

μὴ συγκομίζειν, ἀλλ' ἔαν ὅπως ἔχει.

ΤΕΥ. τίνας χάριν τοσόνδ' ἀνήλωσας λόγον;

1038. ὅτω] δ(ύ)τω L. ὅτω A. 1039. τ' ἐκείνα] τ' ἐκείνου (i. e. τὰ ἐκείνου)
Pal. τὰ κείνου ΓV. 1040. κρύψει] κρύψῃς LΓ. κρύψεις C'. 1043. ἂ δὴ]
ἂ δὴν L. ἂ δὴ CA. 1044. ὄντιν'] οὐντισ L. ὄντιν' C²A. προσλεύσσεις] προσ-
πλεύσει or προσβλεύσει L. προσλεύσει C². προσλεύσεις A. προλεύσεις Pal.
1045. ἐστείλαμεν] ἐστειλᾶμεν L. ἐστείλαμεν C²A. 1049. τοσόνδ'] σόνδ' A pr.

1035. κάκεινον] Sc. τὸν ζωστήρα.

1036. μὲν οὖν evades a direct answer to the preceding question. Any one is free to deny that this is the work of the Erinys and of Hades. As for Teucer, he will always refer every event to a Divine Power. And to what Powers but these can the present events be referred?

1039. ἐκείνα] Sc. ἂ φίλα αὐτῷ τυγχάνει ὄντα. For this vague pronoun, cp. Eur. Alc. 867, 8, (ἡλῶ φθιμένους, κείνων ἔραμαι, | κείν' ἐπιθυμῶ δάματα ναίειν.

1040 foll. The Chorus, knowing the imminent danger, are impatient of general reflections. And seeing Menelaus coming, they urge Teucer to break off.

1042. κακοῖς] Dative of cause. Cp. supr. 955 and note.

1043. ἂ δὴ] = οἷα δὴ. Cp. Plat. Phaedr. 244 D, ἀλλὰ μὴν νόσον γε . . . ἂ δὴ παλαιῶν ἐκ κρημμάτων ποθὲν ἐν τισὶ τῶν γενῶν.

1044. στρατοῦ] It must be one of the host, for no one else would venture so near to the Achaean lines.

1045. ᾧ] 'For whose behalf.' For this dative of direct reference (Essay on L. § 12. p. 18), cp. especially O. C. 1673, ᾧ τινὶ τὸν πολλὸν | . . . πόνον ἐμπεδον εἴχομεν.

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

1047. σὲ φωνῶ, κ.τ.λ.] φωνῶ is here used with the construction of ἐνέπρω, O. T. 350, ἐνέπρω σὲ . . . ἐμμένειν.

1048. συγκομίζειν] 'To bring home'; a metaphor from the harvest-field, the dead body being 'like a shock of corn.' Or, to speak more accurately, the same general meaning of the word applies to both cases, without our necessarily supposing any conscious metaphor. Cp. Eur. H. F. 1422, ἀλλ' ἐσκόμισε τέκνα δυσκόμιστα γῆρ.

1049. τοσόνδ' is said ironically. 'Why

- ΜΕ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050
 ΤΕΥ. σβκουν ἂν εἴποις ἦντιν' αἰτίαν προθείς ;
 ΜΕ. δθούνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν
 ἀγειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,
 ἐξεύρομεν ζητοῦντες ἐχθίῳ Φρυγῶν
 ὅστις στρατῷ ξύμπαντι βουλευσῆς φόνον 1055
 νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δορί·
 κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβεσεν,
 ἡμεῖς μὲν ἂν τήνδ', ἦν ὀδ' εἴληχεν τύχην,
 θανόντες ἂν προῦκείμεθ' αἰσχίστῳ μῶρῳ,
 οὗτος δ' ἂν ἔζη. νῦν δ' ἐνήλλαξεν θεὸς 1060
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποίμνας πεσεῖν.
 ὦν οὔνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων
 τοσοῦτον ὥστε σῶμα τυμβεῦσαι τάφῳ·
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένους

1051. προθείς] προσθείς A. 1053. ἀγειν] ἀγειν C². ἀγειν (γρ. ἀζειν) Γ. ἀζειν Pal. 1056. ὡς ἔλοι δορί] γρ. ὡς εἰλοδορί C². ὡς ἔλοι δορί Pal. Vat. ac. ὡς ἔλοι δόρει (γρ. ὡς ἔλοι δόρι) Γ. 1058. εἴληχεν] εἴληχε LAG Pal. 1059. ἂν] om. (.)
 L. add. C² Pal. προῦκείμεθ'] προῦκείμεθ' L. προῦκείμεθ' Pal. 1063. τοσοῦτον] τοιοῦτον LA. (γρ. τοσοῦτον A p.m.)

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

1050. δοκοῦντα (neut. pl.) is governed by εἶπον, understood from ἀνήλωσας λόγον. The participle gives the reason, i.e. διὰ τὸ δοκεῖν. 'The cause is in my will.' For the ellipse of the antecedent to ὅς, cp. especially Trach. 1233, τίς γάρ ποθ', ἦ μοι, κ.τ.λ.

1051. προθείς] Sc. κελεύεις ταῦτα, again 'understood' from the preceding lines. Cp. especially O. T. 1154, 5, οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χεῖρας ; ΘΕ. δύστηνος, ἀντὶ τοῦ ; τί προσχρήσαν μαθεῖν ;

1054. ζητοῦντες] i.e. ἐξετάζοντες, 'In the trial.'

1057. τήνδε πείραν ἔσβεσεν] For this metaphorical use of σβεννώω, cp. Heracl. fr. 103, ed Bywater, ὕβριν χρὴ σβεννώειν, μάλλον ἢ πυρκαϊήν.

1058. τήνδ', ἦν . . τύχην] The governing word λαχόντες is absorbed, leaving τήνδε (τύχην) as an accusative in apposition with the sentence.

1059. θανόντες ἂν προῦκείμεθα] 'We

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

1061. πεσεῖν] An expegetive 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 τυμβεῦσαι 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 . . ἐκβεβλημένους] 'Cast forth here or there on the humid sand.' The vague ἀμφὶ implies 'casually here or there, as carried by the waves.' Cp,

ὄρρισι φορβῆ παραλίους γενήσεται.

1065

πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.

εἰ γὰρ βλέποντος μὴ ἄδυνήθημεν κρατεῖν,
πάντως θανόντος γ' ἄρξομεν, κὰν μὴ θέλης,
χερσὶν παρευθύνοντες. οὐ γὰρ ἔσθ' ἔπου
λόγων γ' ἀκούσαι ζῶν ποτ' ἠθέλησ' ἐμῶν.

1070

καίτοι κακοῦ πρὸς ἀνδρὸς ἀνδρα δημότην
μηδὲν δικαιοῦν τῶν ἐφεστῶτων κλύειν.

οὐ γὰρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς
φέρουντ' ἂν, ἔνθα μὴ καθεστήκη δέος,

οὐτ' ἂν στρατὸς γε σωφρόνως ἀρχοῖτ' ἔτι

1075

μηδὲν φόβου πρόβλημα μῆδ' αἰδοῦς ἔχων.

ἀλλ' ἀνδρα χρή, κὰν σῶμα γεννήσῃ μέγα,

1065. παραλίους] πα(ρ)ραλίους L. παραλίους A. 1066. ἐξάρης] ἐξάρης L.
ἐξάρης A. 1070. λόγων γ'] λόγωντ' IGL² Pal. ἠθέλησ'] εἰθέλησ L. ἠθέλησ' C².
1074. καθεστήκη] καθεστήκει (η from ει) L. καθεστήκει A. p.m. καθεστήκει Pal.
1075. ἀρχοῖτ'] ἀχοῖτ' L. ἀχοῖτ' C². ἀρχοῖτ' AC'. ἀρχοῖτ' L².

Aesch. Pers. 576, 7, κρατῶμενοι δ' ἄλλ
δευὰ | σπύλλονται πρὸς ἀναύδων | παῖδων
τῆς ἀμύατον.

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

1066. μηδὲν . . μένος] 'By no means let thy spirit rise threateningly.' μηδὲν is adverbial, and δεινὸν 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 χερσὶν 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 δῶον, transferred from place to occasion, cp. infr. 1100.

1071. ἀνδρα 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 γε) 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 φέρουντ' ἂν, cp. Thuc. 5. 16, εἰ φερόμενος ἐν στρατηγίαις: ib. 2. 60, καλῶς φερόμενος . . τὸ καθ' ἑαυτῶν.

1075. ἀρχοῖτ' is a late correction in L² for ἀχοῖτ'?

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

1077. κὰν σῶμα γεννήσῃ μέγα] 'Though he be owner (lit. parent) of a mighty frame.' This is a bold extension of the idiom by which unconscious and mechanical actions are attributed to the subject, and one is said φύσαι ὀδόντας, 'To have grown teeth,' etc. See Essay on L. § 30. p. 52 d; and cp. especially O. C. 149, 50, ἀλαῶν

δοκεῖν πεσεῖν ἂν κὰν ἀπὸ σμικροῦ κακοῦ.
 δέος γὰρ φ̄ πρόσεστιν αἰσχύνῃ θ' ὄμου,
 σωτηρίαν ἔχοντα τόνδ' ἐπίτασο· 1080
 ὅπου δ' ὑβρίζειν δρᾶν θ' ἂ βούλεται παρῆ,
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
 ἐξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.
 ἀλλ' ἐστάτω μοι καὶ δέος τι καίριον,
 καὶ μὴ δοκῶμεν δρῶντες ἂν ἠδῶμεθα 1085
 οὐκ ἀντιτίσειν αὐθις ἂν λυπῶμεθα.
 ἔρπει παραλλάξ ταῦτα, πρόσθεν οὗτος ἦν
 αἶθων ὑβριστῆς, νῦν δ' ἐγὼ μέγ' αὐ φρονῶ. [13 b.]

1081. παρῆ] παρῆ L. πάρα AC' mg. παρῆ Γ. 1085. ἂν] ἂν Vat. ac. VM².
 ἂν L²V²M. 1086. ἂν]. ἂν (κὰν?) L. ἂν C²AV²L²M. ἂν FVM². ἂν Vat. ac.

ὀμμάτων .. φυτάλιος, and note. Menelaus insinuates that the bulky frame of Ajax was his chief qualification.

1079. Cp. Thuc. 2. 37. § 4, διὰ δέος .. οὐ παρανομοῦμεν: ib. 43. § 1, τολμῶντες καὶ γιγνώσκοντες τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι.

1081, 2. ὅπου .. ταύτην] For this correlation, cp. supr. 496, 7, εἰ γὰρ θάψης .. ταύτην .. τῇ τόθ' ἡμέρᾳ. ἂ βούλεται] Sc. τις.

1083. ἐξ οὐρίων δραμοῦσαν] 'Must lose her fair course and founder in the deep.' The aorist denotes what is certain in the future, as in Aesch. Prom. 667, 8, πυραυτὸν ἐκ Διὸς μολεῖν | κεραυνόν. ἐξ οὐρίων (neut. pl.) = ἐκ τοῦ οὐρίου δρόμου, just as οὐρια θεῖν is οὐριον δρόμον θεῖν (L. and S. s. v. οὐριος, I. 1). Cp. Aesch. Prom. 883, 4, ἐξω δὲ δρόμου φέρομαι | λύσσης πνεύματι μάργῳ: Pind. Pyth. 11. 60, ἡ μέ τις ἀνεμος ἐξω πλόου | ἔβαλεν, ὡς δὲ ἄκατον εἰναλίαν. It is true that, as Lobeck remarks, ἐξ οὐρίων, sc. πνευμάτων, is used by late writers as equivalent to ἐξ οὐρίας, sc. πνοῆς, — '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 oxymoron has no such point as in O. T. 423, ἀνορμον εἰσέπλευσας, εὐπλοίας τυγᾶν. 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 ἐξ, 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 triclinium Ephorum, τὴν πολιτείαν μάλιστα συνέχεσθαι φόβῳ 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 coryphaeus (infr. 1091) approves of the general tenor of the speech. For ἐστάτω, of a fixed sentiment, cp. Thuc. 3. 9, τὸ .. καθεστὸς.

1085. δρῶντες ἂν ἠδῶμεθα] Sc. δρῶντες.

1086. ἂν λυπῶμεθα] Sc. ἀποκρίνοντες. For the mood, which is here partly due to the parallelism of ἠδῶμεθα, cp. O. C. 190 (according to one reading), ἔν' ἂν εἴπωμεν. It may be explained as an instance of prolepsis, a consequence being treated as a condition. The first person is idiomatic, i. e. 'Let not men think.'

1087. ταῦτα] τὰ ἕδιστα καὶ τὰ τίνα, 'These things go by turns,' i. e. pleasure brings pain. In the following lines he returns from general reflections to the case in point.

καί σοι προφανῶ τόνδε μὴ θάπτειν, ὅπως
μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσῃς. 1090

XO. Μενέλαε, μὴ γνάμας ὑποστήσας σοφὰς
εἶτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

TEY. οὐκ ἂν ποί', ἄνδρες, ἄνδρα θαυμάσαιμ' ἔτι,
ὅς μὴδὲν ὦν γοναῖσιν εἶθ' ἀμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι 1095
τοιαῦθ' ἀμαρτάνουσιν ἐν λόγοις ἔπη.

ἀγ', εἶπ' ἀπ' ἀρχῆς αὖθις, ἣ σὺ φῆς ἄγειν
τὸν ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβῶν;
οὐκ αὐτὸς ἐξέπλευσεν ὡς αὐτοῦ κρατῶν;
πού σὺ στρατηγεῖς τοῦδε; ποῦ δέ σοι λεῶν 1100
ἔξεστ' ἀνάσσειν, ὦν δὲ ἠγεῖτ' οἴκοθεν;
Σπάρτης ἀνάσσων ἦλθες, οὐχ ἡμῶν κρατῶν.
οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμηῆσαι πλεόν
ἀρχῆς ἔκειτο θεσμὸς ἢ καὶ τῶδε σέ.

1089. προφανῶ] προσφανῶ A. 1090. ταφὰς] ταφὰς (τ(ρυ)φασ?) L.
1097. εἶπ' εἰνέ L. εἶπ' A. εἶπ' C'. εἶπ' Γ. 1099. αὐτοῦ] αὐτοῦ L. αὐτὸς
(γρ. αὐτοῖς) Γ. κρατῶν] κρατῶν L. κρατῶν CA. 1100. λεῶν] λαῶν LG.
1101. ἠγαῖτ' ἠγεῖσθ' L. ἠγεῖτ' C²L² Vat. ac V². ἠγαγ' Pal. οἴκοθεν] οἴκοθεν V².
1103. σοὶ] σοὶ LA. 1104. ἢ καὶ τῶδε σέ] ἢ καὶ τῶδε σέ L. γρ. εἰ καὶ τοῦδε
σοὶ C² mg.

1091. γνάμας ὑποστήσας σοφὰς] 'After laying a ground-work of wise maxims.' Cp. Pind. Pyth. 4. 241-3, κρατῶν δ' Ἰάσων | μαλθακῆ φωνῆ ποτιστάζων ἄραρον | βάλλετο κρηπίδα σοφῶν ἰστέων. This line has no caesura.

1092. 'Proceed thereupon to be guilty of insolence towards the dead.' For ἐν θανοῦσιν ὑβριστῆς, cp. infr. 1315, ἐν ἰμοὶ θρασύς.

1096. τοιαῦθ' ἀμαρτάνουσιν.. ἔπη] 'Are guilty of such sinful utterance.' ἔπη is a cognate accusative similar to infr. 1107, 8, τὰ σέμω' ἔπη | κόλας ἰκέλους.

ἐν λόγοις is pleonastic, and simply means, 'When they speak.'

1097. σὺ 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 Teucer.

1100, 1. ποῦ.. οἴκοθεν] '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' οἴκοθεν with Pal. (see v. rr.) In that case ὦν is genitive by attraction, for τοῦτον, σὺς. 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. οὐδ' ἔσθ' ὅπου] 'Nor is there any ground on which.' Cp. supr. L 1100 and note.

1104. ἀρχῆς ἔκειτο θεσμός] 'Right

ὑπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ ἄλλων
στρατηγός, ὥστ' Αἴαντος ἠγείσθαι ποτε. 1105
ἀλλ' ὄνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη
κόλαζ' ἐκείνους· τόνδε δ', εἶτε μὴ σὺ φῆς
εἶθ' ἀπερος στρατηγός, εἰς ταφὰς ἐγὼ
θήσω δικαίως, οὐ τὰ σὸν δείσας στόμα. 1110
οὐ γάρ τι τῆς σῆς οὐνεκ' ἐστρατεύσατο
γυναικός, ὥσπερ οἱ πόνου πολλοῦ πλέφ,
ἀλλ' οὐνεχ' ὄρκων οἰσιν ἦν ἐπάμοτος,
σοῦ δ' οὐδέν' οὐ γὰρ ἠξίου τοὺς μηδένας.
πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβὼν 1115
καὶ τὸν στρατηγὸν ἦκε, τοῦ δὲ σοῦ ψόφου
οὐκ ἂν στραφείην, ὡς ἂν ᾗς—οἴδς περ. εἰ.

1113. ἐπάμοτος] ἐνώμοτος AC² Vat. c. γρ. ἐπάνυμος L² mg. 1117. οὐκ] :: οὐκ L.

of command existed.' The past tense refers to the lifetime of Ajax.

1105. ἄλλων] i. e. of Agamemnon. ἄλλων 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, τοῦ στρατοῦ ἄλλων, and this may justify the use of ἄλλων for πάντων.

1106. ὥστ' Αἴαντος ἠγείσθαι ποτε] This petulant iteration, however natural, is somewhat beneath the level of tragic dignity which is maintained throughout the earlier part of the play. ποτέ, as in supr. 183, οὐ ποτε. gives absoluteness to the denial. 'That could never be!'

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

1108. εἶτε μὴ σὺ φῆς] i. e. εἶτε σὺ μὴ φῆς.

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

1112. ὥσπερ οἱ πόνου πολλοῦ πλέφ] 'Like those poor men who are consumed with toil;' i. e. the Argive soldiery, who are subject to the behests of the Atreidae. 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-

dependence shown by Ajax and himself. Cp. Il. 9. 348, ἦ μὲν δὴ μάλα πολλὰ ποιήσατο νόσφιν ἐμείοι: supr. 637, πολυπόνων Ἀχαιῶν.

1113. Ajax served, not because Helen was Menelaus' wife, but because of his oath to her father Tyndareus. Cp. Thuc. 1. 9, τοῖς Τυνδάρειω ἔρκους κατελημμένους.

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

οὐ γὰρ .. τοὺς μηδένας] For ἀξιῶν with the accusative only, cp. Eur. Heracl. 918 (lyr.), ᾧ Ὑμίναϊε, ἑσσοῦδε | παῖδας Διὸς ἠξίωσας.

τοὺς μηδένας] Not οὐδένας, because the expression is general, i. e. hypothetical,—εἰ μηδένας εἴησαν.

1115. Menelaus came attended by a single herald.

1116. τὸν στρατηγόν] 'The generalissimo.' In supr. 1109, to depreciate Agamemnon, Teucer put the two generals on a par: here, to depreciate Menelaus, he makes Agamemnon supreme.

τοῦ .. σοῦ ψόφου] 'For any noise of thine.' Cp. Eur. Hipp. 1224-6, οὔτε ναυκλήρου χερσὶ | οὐδ' ἱπποδῶσιμα .. | μεταστρέφουσαι.

1117. οὐκ ἂν στραφείην] 'I will not turn this way or that.'

ὡς ἂν ᾗς—οἴδς περ εἰ] 'However

- ΧΟ. οὐδ' αὖ τοιαύτην γλώσσαν ἐν κακοῖς φιλῶ.
τὰ σκληρὰ γάρ τοι, κὰν ὑπέρδικ' ἦ, δάκνει.
- ΜΕ. ὁ τοξότης ἔοικεν οὐ μικρὸν φρονεῖν. 1120
- ΤΕΥ. οὐ γὰρ βάνουσον τὴν τέχνην ἐκτησάμην.
- ΜΕ. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.
- ΤΕΥ. κὰν ψιλὸς ἀρκέσαιμι σοὶ γ' ὀπλισμένῳ.
- ΜΕ. ἡ γλώσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.
- ΤΕΥ. ξὺν τῷ δικαίῳ γὰρ μέγ' ἕξεστιν φρονεῖν. 1125
- ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;
- ΤΕΥ. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανόν.
- ΜΕ. θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι.
- ΤΕΥ. μή νυν ἀτίμα θεοῦς, θεοῖς σεσωσμένος.
- ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130
- ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔῤῥε θάπτειν παρών.
- ΜΕ. τούς γ' αὐτοὺς, αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

1118. ΧΟ. οὐδ'] ΜΕ. οὐδ' ΛΑΓ. Brunck, corr. 1119. τὰ] τευκ. τὰ ΛΓ. Brunck, corr. 1120. μικρὸν] μικρὰ AC' Pal. μικρὸν (γρ. μικρὰ) Γ. 1123. ψιλῶ] ψιλῶς L. ψιλὸς C'. 1127. γ'] τ' L. γ' A. 1129. μή νυν] μή νῦν ΛΑ. 1131. ἔῤῥε] εἰς L. εἰς C? ἔῤῥε C'. 1132. αὐτοῦ] αὐτοῦ L. αὐτοῦ ΑΓ.

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 *οἷός περ εἶ*, 'A man like Menelaus, and nothing more.' Cp. Shak. Ham. 3. 2, 'We shall obey, were she ten times our mother.' For *ὡς ἂν*, see E. on L. § 28. p. 47. 4 a.

1118. οὐδ' 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, *ἐπεὶ πάρεστι μὲν | Τεῦκος παρ' ἡμῶν, τὴνδ' ἐπιστήμην ἔχων*. The feeling which gave importance to the science of archery accorded with the original legend. Cp. Il. 13. 313, 4, *Τεῦκος θ' ὃς ἀριστος Ἀχαιῶν | τοξοσύνη*. Here, in speaking of what is *ἔξω τοῦ μθεύματος*, contemporary feeling, which held archers cheap, is allowed to have its way.

1123. σοὶ γ' ὀπλισμένῳ] Sc. *ὥστε ἀτίμαλος εἶναι*.

1124. 'What courageous anger lives in thy tongue!' *τὸν θυμὸν*, sc. *τὸν ἐν τῇ γλώσσῃ ἐνόητα*. Cp. Milton, Samson Agonistes, 1181, 'Tongue-doubtlike Giant.'

1126. *τόνδ' εὐτυχεῖν κτείναντά με]* 'That all should go smoothly with the man here who contrived my death.' The use of the aorist in this consecutive sense is a rhetorical exaggeration. The continuous tense is so used in O. C. 992, 3, *εἰ τίς σε τὸν δίκαιον αὐτίκ' ἐνόησε | κτεῖνοι παραστάς, κ.τ.λ.*, where see note.

1128. *τῷδε δ' οἴχομαι]* See above, L. 970, and note.

1130. 'Am I the man who would quarrel with divine law?'

1131. 'If you come and prevent the burial of the dead.'

οὐκ is permissible, because *οὐκ ἔῤῥε* is one word, and the supposition emphatically points to the fact, 'If, as you do.'

1132. The use of *αὐτοῦ* for *ἐμαντοῦ* here is justified by the generality of the expression,—'In the case of one's enemy,'—and prepares the way for the abstract statement, *οὐ γὰρ καλόν*.

TEY. ἦ σοὶ γὰρ Αἴας πολέμιος προύστη ποτέ;

ME. μισοῦντ' ἐμίσει· καὶ σὺ τοῦτ' ἤπιστασο.

TEY. κλέπτῃς γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης.

1135

ME. ἐν τοῖς δικασταῖς, κοῦκ ἐμοί, τόδ' ἐσφάλῃ.

[14 a.

TEY. πόλλ' ἂν καλῶς λάθρα σὺ κλέψειας κακά.

ME. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

TEY. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ME. ἔν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον.

1140

TEY. ἀλλ' ἀντακούσει τοῦτον ὡς τεθάψεται.

ME. ἤδη ποτ' εἶδον ἀνδρ' ἐγὼ γλώσση θρασὺν

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

φῖ φθέγμ' ἂν οὐκ ἂν εὔρες, ἠνίκ' ἐν κακῷ

χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφεῖς

1145

πατεῖν παρεῖχε τῷ θέλοντι ναυτῶλον.

1137. καλῶς] καλῶς L. κακῶς AG Pal. Vat. ac MM². ἀντὶ τοῦ ἐμπείρου gl. interl. C². κλέψειας] κλέψειας LA. κακά] καλά Pal. 1141. ἀλλ' ἀντακούσει] ἀλλ' ἀντακούσῃ LG. — σὺ δ' ἀντ' A Pal. C² γρ. interl. τοῦτον ὡς] τοῦθ' ὡς Pal. ὡς τεθάψεται] ὡς τεθάψεται C². 1142. εἶδον] εἶ' οὐ (π, χ, or λ?) L. εἶδον C. 1144. ἠνίκ'] ἠνικ' L. 1145. εἶχετ'] εἶχεθ' L. εἶχετ' C²A.

1133. Menelaus has sought to justify his action by applying to Ajax the word *πολέμιος*, which properly applies only to an enemy of the state. But he has not the courage to follow this up by showing that Ajax was a public enemy.

1135. 'Yes, because you were convicted of having cheated him by manufacturing votes.'

1136. 'He met with this reverse through the action of the court and not through mine.' τόδε, sc. τὸ σφάλμα. Cp. Pind. Nem. 8. 45, κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν.

1137. The gloss on καλῶς, ἀντὶ τοῦ ἐμπείρου, both supports the reading of L pr., and accounts for the corruption by showing that καλῶς was felt to require explanation. The alliteration of κ, λ, is perhaps suggestive of wily subtlety. For καλῶς . . . κακά, cp. O. T. 1396, κάλλος κακῶν ὑπουλον.

1138. 'That speech tends to some one's hurt.' For τινί, implying σοί, cp. especially Ant. 751, θανοῦσ' ἄλει τινά.

1139. οὐ μᾶλλον (ἀνίαν ἔξομεν), ἢ λυπήσομεν (σε).

ὡς ἔοικεν] The threat of Menelaus,

L. 1138, shows that he is stung.

1141. τεθάψεται] 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 πλεῖν] For the article with the exegetic infinitive, cp. O. T. 1416, 17, πάρεσθ' ὅδε | Κρίων τὸ πρῶσσειν καὶ τὸ βουλευεῖν.

1144. For ἂν reduplicated, see Essay on L. § 27. p. 46 ε. In the present instance it adds liveliness to φθέγμα, which is to be taken closely with φ, i.e. φ φθέγμα γερόμενον ἂν οὐκ ἂν εὔρες. ἐνεῦρες has been conjectured, but this compound is not found elsewhere, and no change is needed.

1146. παρέχων is used absolutely with dative and infinitive, as frequently in Plato. The expression is proverbial: cp. Plato, Theat. 191 A, ἐὰν δὲ πάντῃ ἀπορήσωμεν, ταπεινωθέντες, οἶμαι, τῷ

οὕτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα
σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας
χειμῶν κατασβέσειε τὴν πολλὴν βοήην.

ΤΕΥ. ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων, 1150

ὃς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας.
κατ' αὐτὸν εἰσιδὼν τις ἐμφορῆς ἐμὸι
ὄργην θ' ὁμοιος εἶπε τοιοῦτον λόγον,
ἄνθρωπε, μὴ δρᾶ τοὺς τεθηκότας κακῶς·
εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος. 1155

τοιαῦτ' ἀνολβον ἄνδρ' ἐνουθέτει παρών.
ὀρῶ δέ τοι νιν, κάστιν, ὡς ἐμὸι δοκεῖ,
οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἤνιξάμην;

ΜΕ. ἀπειμι· καὶ γὰρ αἰσχρόν, εἰ πύθοιτό τις, 1160
λόγοις κολάζειν, φῖ βιάζεσθαι παρῆ.

ΤΕΥ. ἀφερπέ νιν. κάμοι γὰρ αἰσχιστον κλύειν
ἄνδρὸς ματαίου φλαυρ' ἔπη μυθουμένου.

ΧΟ. ἔσται μεγάλης ξηριδὸς τις ἀγών.
ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας

1148. μέγας] μέγα (?) Pal. 1151. ὃς] οἷο L. ὃς CA. (δ τ' or δ γ' Pal. pr.
ὃς corr.) τῶν] τὸν C. 1152. κατ' αὐτὸν] κατὸν L^a. κατ' αὐτὸν Vat. ac.
εἴτ' αὐτὸν M. 1153. ὄργην] τὸν τροπὸν gl. interl. C^a. 1154. δρᾶ] δρᾶ
LA. 1156. ἀνολβον] ἀνοικτον (?) interl. A^a. 1158. ἄλλος] ἄλλοσ (?) L.
1160. κολάζειν] κολάζων AC^a. παρῆ] παρ(ῆν)? L. πάρα AC^a Vat. ac V^cV^aM^aR.
παρῆ V pr. παρῆ GL^aM Pal. 1161. ἀφερπέ νιν] ἀφερπέ νιν LAT.

λόγῳ παρέξομεν ὡς ναυτιῶντες πατεῖν τε
καὶ χρῆσθαι ὃ τι ἂν βούληται.

1147-9. The second accusative, τὴν
πολλὴν βοήην, 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. ἀνολβον] The same indisso-
lable association between unhappiness
and wickedness appears in the use of
δυστήνος, infr. 1290, and in μελέοις
Ἀτρείδαϊς, supr. 621. Cf. also O. T.
888, δυσπότημον χέρον χλιδαῖς. For the
addition of παρών, cp. supr. 1131.

1158. μῶν ἤνιξάμην] '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... παρῆ] The reading πάρα
is unobjectionable, but is perhaps due
to the supposition εἰ πύθοιτό 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 anapaests accom-
pany the exit of Menelaus. The Chorus
express their apprehension of what may
follow this, viz. the coming of Aga-
memnon, who, both from his character
and position, is more formidable.

ξηριδὸς... ἀγών] So in Trach. 20, ἀγῶνα
μάχης.

σπεύσον κοίλην κάπετον τιν' ἰδεῖν 1165
 τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον
 τάφον εὐρώεντα καθέξει.

TEY. καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίοι
 πάρεσιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,
 τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170

ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεῖς πέλας
 ἰκέτης ἔφασαι πατρός, ὅς σ' ἐγείνατο.
 θάκει δὲ προστρέπαιος ἐν χεροῖν ἔχων
 κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτου,
 ἰκτῆριον θησαυρόν. εἰ δέ τις στρατοῦ 1175
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,
 κακὸς κακῶς ἀθαπτος ἐκπέσοι χθονός,

1165. κοίλην (κοίλην) L. 1167. εὐρώεντα] εὐρώεντα L. 1175. εἰ δέ] εἰ . δέ
 L. (εἰδὲ?). 1176. βία] βία L.

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

τινά, i. e. ποῦ, '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, αὐτὸς νῦν ἴδε πῶμα: *Theocr.* 15. 2, ὄρη δέφρον, εἰνόα, αὐτῶ: *Phil.* 843, τάδε μὲν θεὸς ἔφεται. 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, ὦ χθονία βροτοῖσι φάμα. For the position of the article, cp. *Trach.* 872, Ἡρακλεῖ τὸ πόμπιμον.

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

1167. εὐρώεντα] 'Mouldering,' or 'darksome,' an epithet recalling the natural horror of the grave. Whether to *Sophocles*, as to *Oppian* and *Nonnus*

afterwards, the word conveyed the association of 'roomy,' 'wide-vaulted,' may be left an open question. See *L.* and *S.* s. v. εὐρώεις.

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

1172. The child clinging to his dead father would be as inviolable as a suppliant clinging to an altar. Cp. *Aesch. Cho.* 106, αἰδουμένη σοι βαιῶν ὃς τύμβον πατρός: *ib.* 336, 7, τάφος δ' ἰκέτας δίδεκται | φυγάδας θ' ὁμοίως.

1173. προστρέπαιος 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.

1174. Cp. *El.* 448-50, σὺ δὲ | γεμούσα κρατὸς βοστρύχων ἀκρας φόβας | κάμου ταλαινῆς, κ.τ.λ. *Fof τρίτου*, cp. *O. C.* 8, and note.

1175. ἰκτῆριον θησαυρόν] 'A suppliant 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*.

1177. κακὸς κακῶς] The tautology belongs to the formal solemnity of the oath. Cp. *O. T.* 219, 20, and note.

γένους ἀπαντος βίξαν ἐξημημένος,
αὐτως ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.

ἔχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε 1180
κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.
ὕμεις τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἀλλ' ἀρήγγετ', ἔς τ' ἐγὼ μόλω
τάφου μεληθεῖς τῶδε, κὰν μηδεὶς ἔῃ. [14 b.]

1179. αὐτως] αὐτω L. 1183. παρέστατ' ἄλλ] παρέστατ' ἄλλ' L. μόλω] μολῶν L. μόλω C¹A. μολῶ Γ.

1178. γένους . . ἐξημημένος] 'Having cut off from him all issue.' Here, and in Ant. 600, βίξα 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 νεκρόν.

1181. ἔχου] Cp. Hdt. 4, 22, καὶ ὁ κίων ἔχεται.

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

1183, 4. ἔς τ' ἐγὼ μόλω . . 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.' κὰν μηδεὶς ἔῃ] 'Though all men forbid me.' For this expression, cp. Phil. 443, 4, ὅπου | μηδεὶς ἐσθή.

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

The metrical scheme is 'the following:—

α.

ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 5 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ

β.

ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 5 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 10 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ
 ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ ὦ

- ΧΟ. στρ. α'. τίς ἄρα νέατος ἐς πότε λήξει πολυπλάγκτων
 ἐτέων ἀριθμὸς
 τὰν ἀπανστον αἰὲν ἐμοὶ
 1186
 δορυσσοήτων
 μύχθων ἄταν ἐπάγων
 5 ἀν' *ἀεράδεια *Τρωΐαν
 1190
 δύστανον θνεϊδος Ἑλλάνων ;
 ἀπ. α'. ὄφειλε πρότερον αἰθέρα δύναι μέγαν ἢ τὸν πολύκοινον
 *Αἶδαν
 κείνος ἀνὴρ, ὃς στυγερῶν
 ἔδειξεν ὄπλων
 1195
 *Ἑλλάσιω κοινὸν *Ἀρη.

1186. ἐτέων] ἐπίων L. ἐτίων C²A. ac VV²MM². 1190. ἀν'] ἀνὰ τὴν A. Wolff corr. 1192. ὄφειλε] ὄφειλε L^A. 1194. ἀνὴρ] ἀνὴρ L^A. ὃς] ὁ L. ὃς C²A.

1187. δορυσσοήτων] δορυσσόντων AL²Vat. ἀνὰ τὰν Cett. *ἀεράδεια] εὐρώδη MSS. δύναι] δοῦναι L. δύναι CA. δύναι Pal. 1196. *Ἑλλάσιω] ἔλλασιω. . . L.

1185. 'When shall be the end, and what the number of the restless years of exile?' ἐς πότε λήξει is rather an amplification than a parenthesis. The simpler expression would be either τίς νέατος . . . ἔσται . . . ἀριθμὸς, or, ἐς πότε λήξει ὁ ἀριθμὸς. But νέατος is already redundant, and this gives rise to the further expansion. πολυπλάγκτων is put by hypallage or condensation for τοῦ ἐμὲ πολλαῖα πλαγχθῆναι, sc. ἀπ' οἴκου.

1187. The corruption of the word δορυσσοήτων into δορυσσόντων 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' *ἀεράδεια *Τρωΐαν, G. Wolff's conjecture, founded on the scholion σκοπεῖν ἢ καὶ ἀεράδεια τοῖς Ἑλλάσιν, 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, ἀεὶ πνευμαῖς ἄροσσι | τεγγύμενος κόμας. Although Τρωΐα for Τροία does not occur elsewhere in Sophocles, it is acknowledged as the Pindaric form (Schnidw. Pind. Ol. 2. 145). The interpolation ἀνὰ τὰν may be partly due to ἄταν preceding. (Hermann thinks εὐρώδη sound, in the sense of εὐρείαν,—wide,

and so 'desolate,'—but admits that either strophe or antistrophe is corrupt. Dind. reads, ἀν' εὐρώδη Τρωΐαν, altering the antistrophe. Seyffert's conj., ἀνατον εὐρωεῖ Τροία, 'Doing no harm to broad-based Troy,' is very ingenious.)

1191. θνεϊδος is either (1) in apposition with the whole sentence; or (2) with Τρωΐαν.

1192. πρότερον] Sc. ἢ δεῖξαι . . . Ἀρη. αἰθέρα δύναι μέγαν] As Linwood observed, the idea of going away into the ether occurs again in Phil. 1092 foll., ἴθ' αἰθέρος ἀνω | πταικάδες ὄκνόντου διὰ πνεύματος | ἔλασι μ'. Cp. also Phil. 814, 15, ἐκείσε νῦν μ', ἐκείσε. NE. ποῖ λέγει; *I. ἀνω | NE. τί παραφρονεῖς αὖ; τί τὸν ἀνω λούσσεις κύκλω; and the inscription over the dead who fell at Potidaea in v.c. 432, αἰθὴρ μὲν ψυχὰς ὕπεδέξατο, κ.τ.λ.

1195. ὄπλων . . . κοινὸν *Ἀρη] Either (1), laying the chief stress on ὄπλων, '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, ἄστρων . . . εὐφρόνη ('Night adorned with stars; or, 'The stars that adorn the night'). Or (2), with the stress on κοινόν, 'The art of forming hostile confederacies in hateful arms.'

1196. A short syllable here answers to the long first syllable of ἄταν in the

- 5 ἰὼ πόνιοι πρόγονοι πόνων.
 κείνος γὰρ ἔπερσεν ἀνθρώπου.
 στρ. β. ἐκείνος *οὐ στεφάνων
 οὔτε βαθειᾶν κυλίκων 1200
 νεῖμεν ἐμοὶ τέρψιν ὄμιλεῖν,
 οὔτε γλυκὸν αὐλῶν ὄθοβον,
 5 δὺςμορός, οὐτ' ἐννυχίαν
 τέρψιν ἰαίνειν.
 ἐρώτων δ' ἐρώτων ἀπέπαυσεν, ὦμοι. 1205
 κέῖμαι δ' ἀμέριμνος οὕτως,
 αἰὲ πικριναῖς δρόσοις
 10 τεγγόμενος κόμας,
 λυγρᾶς μνήματα Τροίας. 1210
 ἀστ. β. καὶ πρὶν μὲν ἐννυχίου
 δείματος ἦν μοὶ προβολὰ
 καὶ βελέων θούριος Αἴας·

1199. *οὐ] οὔτε MSS. 1200. βαθειᾶν] βαθειᾶν A. 1202. ὄθοβον] ὄθοβον AC⁷. ὄθοβον Γ. 1205. ἰαίνειν. | ἐρώτων δ' ἐρώτων ἀπέπαυσεν] ἰαίνειν. | ἐρώτων | ἐρώτων δ' LL²VM. ἰαίνειν ἐρώτων. | ἐρώτων δ' ἀστ. Pal. Vat. ac M¹. 1210. λυγρᾶς] λυγρᾶς C⁴AL² Vat. ac VMM². λυγρᾶς V²R.

strophe, unless we read *Ἑλλασιν, which is unnecessary.

1197. 'O toil that was the parent of toil' i. e. The toil of invention was the first parent of other toils.

1199-1201. ἐκείνος *οὐ . . . ὄμιλεῖν] 'He has cut me off from the joyous fellowship of chaplets and deep draughts from the cup.' The negatives have a privative force, as in οὐ φάται, οὐκ ἔαν, etc. ὄμιλεῖν, sc. ὥστε ἐμὲ ὄμιλεῖν τοῖς στεφάνοις καὶ ταῖς κύλικις.

The κύλιξ was a shallow vessel, and the epithet properly applies not to the goblet, but to the draughts of wine from it.

1201. τέρψιν is first governed by νεῖμεν, and the same word is then repeated as a cognate accusative with ἰαίνειν.

1202-4. οὔτε γλυκὸν . . . ἰαίνειν] 'And from the sweet sound of flutes, unhappy me, and from passing nights of pleasant rest.'

1205. The repetition of ἐρώτων marks the acmé of privation.

1206. ἀμέριμνος] Either (1) 'Uncared 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, ὁ δὲ καλὸν τι νέον λαχὼν | ἀβρότατος ἔπι, μεγάλαις | ἐξ ἐλπίδος πέταται | ὑποπτήροις ἀνορέαις, ἔχων | κρέσσονα πλοῦτον | μέριμναν: also O. T. 1124, ἔργον μεριμνῶν ποῖον;

1208, 9. Cp. Aesch. Ag. 560-2, κἀπὸ γῆς λειμάναις | δρόσοι καταψέλικαζον . . . τιθέντες ἔσθηρον τρίχα.

1210. λυγρᾶς μνήματα Τροίας] Lit. 'Reminders of the wretched Troad,' i. e. The raindrops on my head will not let me forget that I am in this miserable country. μνήματα is accusative in apposition to the sentence.

1211-3. ἐννυχίου | δείματος . . . | καὶ βελέων] 'Against nightly alarm and weapons of war.' For this genitive of the object, cp. O. T. 1200-1, θανάτων δ' ἐμῆ | χάρα πύργος ἀνέστα.

νῦν δ' οὔτος ἀνείται στυγερῶ

5 δαίμονι. τίς μοι, τίς ἔτ' οὖν 1215

τέρψις ἐπέσται;

γενοίμαν ἴν' ὕλαεν ἔπεστι πόντου

πρόβλημ' ἀλίκλυστον, ἄκραν

ὑπὸ πλάκα Σουνίου, 1220

10 τὰς ἱεράς ὄπως

προσείπομεν Ἀθάνας.

ΤΕΥ. καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην

'Αγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον'

δῆλος δέ μοῦστι σκαιὸν ἐκλύσων στόμα. 1225

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι

τλήναι καθ' ἡμῶν ὧδ' ἀνοιμωκτί χανεῖν'

1214. ἀνείται] ἀν κείται L. ἀγκείται C. ἀνείται C^a A Vat. ac V³M². ἔγκεται ΓV
Pal. L² c. gl. ἀνα M. στυγερῶ] στυγερῶς L. στυγερῶ C^a A. 1219. ἄκραν]
.. ραν L. ἄκραν C^a. ἄκραν A. 1222. προσείπομεν] προσείπομεν V. προσεί-
πομι Pal. προσείπομι M. 1224. 'Αγαμέμνον'] ἀγαμέμν L. ἀγαμεμον' C².
ἀγαμέμνον A. 1225. δέ μοῦστι] δέ μοιστί L. γρ. καὶ δῆλός ἐστιν ὡςτι σημαῖν
νέον C² mg. δε μοιστί A. 1227. ἀνοιμωκτί] ἀνοιμωκτέ LAF.

1214, 5. νῦν δ' οὔτος . . δαίμονι]
'But now he is no more our bulwark,
struck down by a malignant fate.' As
in Phil. 1153, ἀνείθην ὅδε χῶρος ἐρύκεται
is said of the absence of defence, so
ἀνείται is here said (continuing the me-
taphor in *προβολά*, supra) of the failure
or removal of a defence; i.e. οὐκέτι
προτείνεται. Cp. *infr.* 1270, Od. 11.
556, τοῖος γὰρ σφιν πύργος ἀπώλεο.

1216. ἐπέσται] Sc. τῷ βίῳ.

1217. ὕλαεν] Od. 9. 191, βίω ὄληνται.
ἔπεστι] 'Impends,' *ἰνείσται*, sc. τῷ
πόντῳ, or τοῖς πλέουσιν. Cp. Od. 6.
210, ὅθ' ἐπὶ σείσας ἔστ' ἀνέμοιο.
πόντου πρόβλημα] 'The rock jutting
into the deep.' Cp. Phil. 1455, κτύπος
ἄρσην πόντου *προβολῆς*.

1219, 20. ἄκραν] 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, εὐφημον . . κοίμησον στόμα.

Others take σκαιὸν here to mean
either 'ill-omened' or 'stupid.'

1226, 7. σὲ δὴ . . ἀγγέλλουσι . . |
τλήναι] i.e. σὺ δὴ ἔτλης, ὡς ἀγγέλλουσι.
τὰ δεινὰ ῥήματα] 'Those blustering
words' that have been reported to me.
Cp. *supr.* 312 and note.

1227. ἀνοιμωκτί implies a half-
expressed contempt of Menelaus for
having let Teucer off so easily. χανεῖν
is contemptuously substituted for εἰσείν,

σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω·
 ἢ που τραφεῖς ἀν μητρὸς εὐγενοῦς ἀπο
 ὑψήλ' ἐφώνεις κἀπ' ἄκρων ὠδοιπύρεις, 1230
 ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὑπερ,
 κοῦτε στρατηγούς οὔτε ναυάρχους μολεῖν
 ἡμᾶς Ἀχαιῶν οὔτε σοῦ διωμόσω, [15 a.
 ἀλλ' αὐτὸς ἄρχων, ὡς σὺ φῆς, Αἴας ἔπλει.
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακά; 1235
 ποίου κέκραγας ἀνδρὸς ὧδ' ὑπέρφρονα;
 ποῦ βάντος ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ;
 οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσὶ πλὴν ὄδε;
 πικροὺς ἔοιγμεν τῶν Ἀχιλλείων ὄπλων
 ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοί,
 κοῦκ ἀρκέσει ποθ' ὑμῖν οὐδ' ἡσημένιοις
 εἴκειν ἂ τοῖς πολλοῖσιν ἤρσκεν κριταῖς,

1228. αἰχμαλωτίδος] αἰχμαλωτίδος L A. 1230. ἐφώνεις] ἐφρόνεις L A TL³ Pal.
 VRM. ἐφάνεισ AC³ Vat. ac V³ M². 1233. διωμόσω] ο from ω L. γρ. διωρίσω C³.
 διωμόσο A. 1236. κέκραγας] κέκραγασ LF. 1238. ἄρ' L Pal.
 1240. κηρύξαι] κηρύξαι L A. 1241. ἐκ] ἐν L. ἐκ CA. 1243. ἤρσκεν]
 ἤρκεσεν L. ἤρσκεν C. ἤρσκε A.

i. e. εἰπόντα χανεῖν, 'To utter open-
 mouthed.' So in supr. 1096, ἀμαρτά-
 νουσιν ἔπη (sc. λέγοντες). The word
 has an association of stupid insolence,
 'Have dared to open your foolish
 mouth so wide.'

1230. κἀπ' ἄκρων ὠδοιπύρεις] 'And
 have strutted proudly,' lit. on tiptoe,
 ἐπ' ἄκρον, sc. ποδῶν ορθοδακτύλων. Hesych.
 ἀπίξων. ἄκροι ποσὶν ἐπιπορευόμενος. Εὐρ.
 Οἰνεί. Cp. Eur. Ion 1166, γ, ἐν δ' ἄκροισι
 βᾶς ποσὶν | κήρυξ ἀνείπεν.

1231. ἀντέστης] Sc. ἡμῖν.

1232, 3. Cp. supr. 1097-1102. The
 word ναυάρχου recalls δῆυρ' ἐπλευσας
 in 1105. Agamemnon of course greatly
 exaggerates what Teucer had said. Cp.
 Il. 1. 288, πάντων μὲν κρατέειν ἰθέλει,
 πάντεσσι δ' ἀνάσσειν, κ.τ.λ.

1235. οὐ μεγάλα ἐστὶ ταῦτα κακὰ
 ἀκούειν (epexegetic infin.) πρὸς δούλων;
 Cp. O. C. 883, ἄρ' οὐχ ὑβρις τάδε;

1236. ποίου . . ἀνδρός] Sc. ὑπέρ.
 The ellipse is possibly softened by the
 preposition occurring in comp. in ὑπέρ-

φρονα, although in a different sense.
 Cp. O. C. 539-41 and note.

1237. ποῦ βάντος] i. e. ποῖ. But in
 such proverbial phrases there is a con-
 stant tendency to repeat the same word.
 Cp. O. T. 420, 1, and note; Phil. 451.
 Agamemnon in the Iliad acknowledged
 the superior prowess of Achilles. He
 is less generous here. This line prepares
 the way for Teucer's reproaches, infr.
 1272-8.

1238. ἄνδρες] 'Men,' i. e. men de-
 serving the name. Cp. supr. 77, πρόσθεν
 οὐκ ἀνήρ ὅδ' ἦν; and note.

1239. πικρούς] 'To our cost.' This
 is said ironically. 'Teucer's denuncia-
 tion of us will indeed be a calamitous
 result of the trial we proclaimed.' Aga-
 memnon carefully limits his responsi-
 bility, — as Menelaus did above, supr.
 1136, ἐν τοῖς δικασταῖς, κοῦκ ἐμοί, τὸδ'
 ἐσφάλῃ, — to the ordainment of the con-
 test, disclaiming all share in the verdict.

1241. πανταχοῦ] 'In all that we do.'
 1243. εἴκειν] Sc. τούτοις, or τοῖς

ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που
 ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245
 ἐκ τῶνδε μέντοι τῶν τρῶπων οὐκ ἂν ποτε
 κατάστασις γένοιτ' ἂν οὐδενὸς νόμου,
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἀξομεν.
 ἀλλ' εἰρκτέον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς 1250
 οὐδ' εὐρύνωτοι φῶτες ἀσφαλέστατοι,
 ἀλλ' οἱ φρονούντες εὖ κρατοῦσι πανταχοῦ.
 μέγας δὲ πλευρὰ βούς ὑπὸ σμικρᾶς ὄμω
 μᾶστιγος ὀρθὸς εἰς ὄδδον πορεύεται.
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255
 ὀρῶ τάχ', εἰ μὴ νοῦν κατακτῆσει τινά·
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἦδη σκιάς,

1245. δόλῳ] δο(ύ)λακ L. δόλω A.
 1248. ἐξωθήσομεν] ἐξω θήσομεν C.
 πλευρά L² Pal. πλευρὰν Cett.

κεντήσεθ'] κεντήσε(σ)θ' L. κεντήσεσθ' G.
 1253. πλευρά] πλευρᾶ L. πλευρὰς M.

δεδογμένοι, or whatever is the antecedent to εἰ.

1244. 5. 'But you (1) that are left' ('or (2) who are distanced') 'will either, I suppose, assail us with guileful woundings' (as Ajax did) 'or pelt us with abuse' (as you have now been doing). πον is to be taken with the whole sentence, but has special reference to the suspicion expressed in σὺν δόλῳ κεντήσεθ'. οἱ λελειμμένοι (1) marks the correspondence between the supposed action of Ajax surviving relatives and his own. The implied menace points through Teucer at Eurysaces. Cp. Shak. Macbeth, 3. 4. 'There the grown serpent lies; the worm, that's fled, | Hath nature that in time will venom breed, | No teeth for the present.' Or (2) οἱ λελειμμένοι resumes ἥσοιμνοι, 'You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.

1250. τάδ'] 'This,' viz. Ajax' insolent claim to priority in spite of the judgment. Cp. O. C. 883, ἀρ' οὐχ ὄβρις τάδ';

1250, 1. οὐ γὰρ . . φῶτες] 'Not the wide-shouldered or broad-backed men.' πλατύς is more expressive of mere size

than μέγας. For the omission of the article with the second word, see Essay on L. § 21. p. 33 b.

1251. ἀσφαλέστατοι] Either (1) 'Most to be relied upon,' in action and counsel, or (2) 'Most secure from falling.' The latter, (2) makes a more exact antithesis with κρατοῦσι.

1252. κρατοῦσι πανταχοῦ] 'Have the best of it on all occasions;' i. e. μᾶλλον ὀρθοῦνται. Cp. Plat. Phaedr. 272 B, ὁ μὴ πειθόμενος κρατεῖ.

1253. Cp. Pind. Pyth. 4. 417, βοῖοντι δῆσαισιν ἀνάγκη | ἐντεσιον ἀχένας ἐμβάλλον τ' ἐρεπλευρῶν φυῶ | κέντρον.

1254. ὀρθὸς . . πορεύεται] 'Goes straight forward.' ὀρθός is adverbial, = τὴν εὐθείαν. For the γνόμη, cp. Ant. 477, σμικρῶ χαλινῶ, κ.τ.λ.

1255. τοῦτ' . . τὸ φάρμακον] 'This remedy,' the lash. Cp. Pind. Ol. 13. 121, ἔλε Βαλεροφόντας, | φάρμακον πρᾶθ τείνων ἀμφὶ γένυ, | ἴππον πτερόεντ'.

1257. ἀνδρὸς] Sc. ὑπέρ. The unusual construction is softened here by the resumption from supr. 1236, and by the participle which suggests the genitive absolute.

σκιάς] Sc. ὄντος, as if οὐδενὸς ὄντος had preceded.

- θαρσῶν ὑβρίζεις κάξελευθεροστομοίς.
 οὐ σωφρονήσεις; οὐ μαθὼν δς εἶ φύσιν
 ἄλλον τιν' ἄξεις ἄνδρα δευρ' ἐλεύθερον, 1260
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά;
 σοῦ γὰρ λέγοντος οὐκέτ' ἀν μάθοιμ' ἐγώ'.
 τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἐπαίω.
ΧΟ. εἶθ' ὑμῖν ἀμφοῖν τοῦς γένοιτο σωφροκεῖν
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265
ΤΕΥ. φεῦ· τοῦ θανάτου ὡς ταχεῖά τις βροτοῖς
 χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται,
 εἰ σοῦ γ' ὄδ' ἄνηρ οὐδ' ἐπὶ σμικρῶν λόγων,
 Αἴας, ἔτ' ἴσχει μνηστίν, οὐ σὺ πολλάκις
 τὴν σὴν προτείων προῦκαμες ψυχὴν δορί· 1270
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρριμμένα,
 ᾧ πολλὰ λέξας ἄρτι κἀνόητ' ἔπη,
 οὐ μνημονεύεις οὐκέτ' οὐδέν, ἠνίκα

1261. δστω] δστις (?) L. δστις C³A. 1265. λῶον φράσαι om. L. add. C².
 1268. εἰ σοῦ] οὐ σοῦ L². ἀνήρ] ἀνήρ LA. 1269. ἴσχει] ἔχει L²T. 1271.
 ἐρριμμένα] ἐρριμμένα LG. ἐρριμμένα C² Pal. 1272. κἀνόητ'] κἀνόητ' LAL².
 κἀνόητ' C'. κἀνόητ' Pal. Vat. ac VV²MR. κἀνόητ' γρ. κἀνόητα M².

1259. δς εἶ] 'What you are.' Cp. Eur. Alc. 640, εἰδείξας . . δς εἶ.

φύσιν is here at once 'by birth' and 'in nature.'

1262. οὐκέτ'] 'No longer,' i. e. not then (when you are speaking). Essay on L. § 24. p. 41, 2.

1263. Hesione was of Trojan, i. e. Phrygian, birth.

1266. ὡς ταχεῖά τις] 'How swiftly, somehow!' For τις added to the supplementary predicate, cp. O. T. 618, ὅταν ταχύς τις οἰπιβουλεύων λάθρα | χωρῆ, and see Essay on L. § 22. p. 36, sub fin. Cp. also for the meaning of ταχεῖα, Pind. Pyth. 1. 161, ταχεῖας ἐπιπιδας.

1267. διαρρεῖ] 'Melts away.' Cp. Trach. 698, βεῖ πᾶν ἀδηλον. Cp. Shak. Midsummer Night's Dream, 4. 1, 'My love to Hermia, | Melted as doth the snow, seems to me now | As the remembrance of an idle gaud.'

καὶ προδοῦσ' ἀλίσκεται] 'And is found to turn traitor.' An idiomatic

phrase, for which, cp. Ant. 46, οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.

1268. οὐδ' ἐπὶ σμικρῶν λόγων] 'Not even in the least degree.' Lit. either (1) 'On a slight account,' or (2) 'With a slight word.' For (1), cp. Plat. Rep. 7. 524 E, ὡς περ ἐπὶ τοῦ δακτύλου ἐλέγομεν. And for (2), cp. O. C. 746, κατὰ προσώλου μᾶς | βιοσπερὴ χωροῦντα.

1270. τὴν σὴν προτείων . . ψυχὴν δορί] 'Exposing thy life in war.' Perhaps αὐτοῦ should be resumed from οὐ. Cp. Il. 9. 322, αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

1271. οἴχεται . . ἐρριμμένα] 'Are cast away,' a periphrasis like οἴχεται θανάτῳ (Phil. 414). Compare especially Andoc. 19. 7, οὐκ ἔστιν . . ἔτι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδεὶς, ἀλλ' οἴχεται πᾶν πρόρριζον.

1272. κἀνόητ', although a possible reading, may be due to κἀνόητα above. 'Senseless' is more pointed here than 'profitless.'

ἐρκέων ποθ' ὑμᾶς οὗτος ἐγκεκλημένους,
 ἦδη τὸ μηδὲν ὄντας, ἐν τροπῇ δορὸς 1275
 ἐρρύσατ' ἔλθων μούνος, ἀμφὶ μὲν νεῶν
 ἀκροισιν ἦδη ναυτικοῖς ἐδάλοισι
 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
 πηδῶντος ἀρδην Ἐκτορος τάφρων ὑπερ;
 τίς ταυτ' ἀπεῖρξεν; οὐχ ὄδ' ἦν ὁ δρῶν τάδε, 1280
 ὄν οὐδαμοῦ φῆς οὐδὲ συμβῆναι ποδί;
 [15 b.
 ἀρ' ὑμῖν οὗτος ταυτ' ἔδρασεν ἔνδικα;
 χῶτ' αὐθις αὐτὸς Ἐκτορος μόνος μόνου,
 λαχῶν τε κάκελευστος, ἦλθ' ἐναντίος,

1274. ἐγκεκλημένους] ἐγκεκλειμένους L. ἐγκεκλεισμένοις A. 1276. μούνος
 om. L. add. C³A. 1277. ἐδάλοισι] gl. σανιδάμασιν Pal. R. 1280. ἀπεῖρξεν]
 ἀπῆρξεν L. ἀπείρξεν C. 1281. οὐδαμοῦ] οὐδαμοῦ A. 1284. ἐναντίος]
 ἐναντίος L. ἦλθεν ἀντίος A Vat. ac M mg. M². ἐναντίος Γ Pal. M.

1274. ἐρκέων] Sc. ἔσω, 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 δορὸς] 'When the
 battle was already turned against you :'
 —when the rout had begun.

1276-8. ἀμφὶ . . φλέγοντος] 'When
 around the ships the fire already blazed
 so as to scorch the quarter-decks.' The
 ships being fired from the stern, what-
 ever was most combustible abaft each
 vessel would first catch fire.

ἐδάλοισι] This is commonly ex-
 plained to mean 'the rowers' benches,'
 in which case ἀκροισιν is difficult to
 explain. But several passages indicate
 that ἐδάλια 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, σανιδάμασιν,—also the
 Scholiast on Lycophr. 296, quoted by
 Dindorf in Steph. Thes. s. v. ἐξ ἐδαλιῶν
 πηδῶντες] τῶν σανιδωμάτων καὶ καταστρω-
 μάτων τῆς νεῆς: Etym. Magn. p. 455, 4
 (ibid.), τόπον τῆς νεῆς βάσις ἔχοντα . .
 δ καὶ ἐδάλιον φασιν: and cp. Eur. Hel.
 1571, 'Ἐλένη καθέζετ' ἐν μέσσοις ἐδαλοῖσι,
 ib. 1602, 3, παρακείμεσμα δ' ἦν | πρύμνη-
 θεν Ἐλένης (had she left the midmost
 benches,—no doubt finding them uncom-
 fortable,—for the stern?): also Hdt. 1.
 211, στάνα ἐν τοῖσι ἐδαλοῖσι (evidently

a platform in a particular part of the
 ship). This agrees with other meanings
 of the word. ἀκροισιν means the part
 of the ἐδάλια towards the extreme stern.
 Cp. Od. 9. 540, οἴητον ἀκρον ἰκίσθαι. The
 whole description is probably taken from
 an Αἰώντος ἀριστεία, differing in some par-
 ticulars 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 in Il. 14. 15.

1281. ὄν . . ποδί] '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. 'I wonder if in this you find a
 righteous act of Ajax?' ὑμῖν, not =
 εἰς ὑμᾶς, but a dative of reference in
 construction with the whole sentence.

1283. χῶτ' αὐθις] δτε resumes ἦρκα,
 supr. 1273, without any precise ante-
 cedent, though ἀρ' οὐκ ἔνδικος ἔδρασεν;
 may be supplied from the preceding line.
 αὐτὸς] 'By himself,' and not now
 in conjunction with the Atridaeae.

1284. κάκελευστος. See Il. 7. 164.

1284-7. The spirit of these lines

οὐ δραπέτην τὸν κλῆρον εἰς μέσον καθείς, 1285
 ὑγράς ἀρούρας βῶλον, ἀλλ' ὃς εὐλόφου
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν;
 ὃδ' ἦν ὁ πρᾶστων ταῦτα, σὺν δ' ἐγὼ παρών,
 ὁ δούλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θροεῖς; 1290
 οὐκ οἶσθα σοῦ πατρὸς μὲν ὃς προῦφου πατῆρ
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα;
 Ἄτρεα δ', ὃς αὐτὸν ἔσπειρε, δυσσεβέστατον
 προθέντ' ἀδελφῶν δεῖπνον οἰκείων τέκνων;
 αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἧ 1295
 λαβὼν ἐπακτὸν ἀνδρὸς ὁ φυτύσας πατῆρ
 ἐφήκεν ἑλλοῖς ἰχθύσιν διαφθοράν.

1285. δραπέτην] δραπετήν L. 1290. αὐτὰ] αὐτὸς C⁶ αὐτὸ⁶ A. 1293., δυσ-
 σεβέστατον] sic interp. Vat. a. 1294. προθέντ'] προσθέντ' Pal. 1295. αὐτὸς]
 γρ. αἰθιο C² interl. 1296. φυτύσας] φυτεύσας LAGL² Pal. and most MSS.

agrees with Il. 7. 186-9, ἀλλ' ὅτε δὴ
 τὸν ἱκανε, φέρων ἀν' ὄμιλον ἀπάντη, | ὃς
 μιν ἐπιγράψας κυνῆν βάλε, φαίδιμος Αἴας, |
 ἦτοι ἐπέσχεθε χεῖρ'· ὁ δ' ἄρ' ἔμβαλεν,
 ἀγχι παραστάς | γῶν δὲ κλήρου σῆμα
 ἰδὼν, γήθησε δὲ θυμῷ.

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 *πίπτω*. 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 Pelo-
 ponnesse amongst the Heracleids.

1287. κυνῆς] i. e. ἐκ κυνῆς. 'From
 the helmet.' Cp. especially O. T. 808,
 ὄχου, and note.

ἄλμα κουφιεῖν] 'To spring lightly,'
 is an example of what in the Essay on
 L. § 17. p. 25 c, has been called the use
 of the cognate verb. Cp. Eur. El. 861,
 πῆδημα κουφί(ονα): and, for the sense,
 Il. 7. 182, ἐκ δ' ἔθορε κλῆρος κυνῆς.

1288. σὺν δ' ἐγὼ παρών] 'And I too
 not far off.' Essay on L. § 18. p. 26,
 § 40. p. 75. παρών implies that Teucer
 was faithful to his post. Cp. Phil. 379,

οὐκ ἦσθ' ἐν' ἡμέις, ἀλλ' ἀπήσθ', ἐν' οὐ σ'
 ἔδει. For Teucer's services, cp. Il. 15.
 437. alib.

1290. 'Poor man! and what can you
 be thinking of when you say it?' i. e.
 How can you be so blind? 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. ἀρχῆθεν or τὸ ἀρχαῖον. Cp.
 Ant. 593, ἀρχαῖα τὰ λαβδακιδᾶν, κ.τ.λ.
 Perhaps τάρχαῖον should be read. For
 Φρύγα (a word always used contemptu-
 ously, as in Eur. Alc. 675, πότερα
 Λυδῶν ἢ Φρύγα, κ.τ.λ.), cp. Hdt. 7. 11,
 Πέλοψ ὁ Φρύξ.

1293. ὃς αὐτὸν ἔσπειρε] These words,
 with δέ, point the antithesis to σοῦ
 πατρὸς μὲν . . πατῆρ, supr. 1291. δυσσε-
 βέστατον has been joined with σέ, and
 by some with Ἄτρεα. But for the
 addition of this epithet to δεῖπνον οἰκείων
 τέκνων, to which Hermann objects, cp.
 O. C. 945, 6, οὐδ' ὄτφ γάμοι | ἐυνόντες
 εὐρέθησαν ἀνώσοι τέκνων, Ant. 514.

1297. 'Gave her up to be devoured
 by dumb fishes.' The ancient Scholiast
 says: ἡ ἱστορία ἐν ταῖς Κρήσσαις Εὐρι-

- τοιούτος ὦν τοιῶδ' ὄνειδίζεις σποράν ;
 δε ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,
 ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας ἐμὴν 1300
 ἴσχει ξύνευνον μητέρ', ἥ φύσει μὲν ἦν
 βασιλεια, Λαομέδοντος· ἔκκριτον δέ νιν
 δώρημ' ἐκείνῳ ᾗδωκεν Ἀλκμήνης γόνος.
 ἀρ' ὦδ' ἀριστος ἐξ ἀριστέϊον δυοῖν
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305
 οὖς νῦν σὺ τοιοῖσδ' ἐν πόνουσι κειμένους
 ὠθεῖς ἀθάπτους, οὐδ' ἐπαισχύνει λέγων ;
 εὖ νυν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,
 βαλεῖτε χημᾶς τρεῖς ὁμοῦ συγκειμένους.
 ἐπεὶ καλὸν μοι τοῦδ' ὑπερπονουμένῳ 1310

1298. ὄνειδίζεις] ὄνειδίζει L. ὄνειδίζεις C³A. 1301. μητέρ'] μητέρα LG.
 1303. δώρημ' ἐκείνῳ ᾗδωκεν] δώρημα κείνῳ ᾗδωκεν LA. δώρημα κείνῳ Γ. δώρημα
 κείνῳ δῶκεν Pal. 1304. ἀριστέϊον L. ἀριστέϊον CA. 1305. βλα-
 στῶν] βλαστῶν L. 1308. νυν] νῦν LA. 1309. συγκειμένους] γρ. συνεμ-
 πόρους C². 1310. ὑπερπονουμένῳ] γρ. πονουμένῳ mg. C².

πίδου, ὅτι διαφθαρείσαν αὐτὴν λάθρα ὑπὸ
 θεράποντος, ὁ πατὴρ Ναυκλίῳ παρέδωκεν,
 ἐντειλάμενος ἀποπονῶσαι· ὁ δὲ οὐκ
 ἐποίησεν, ἀλλ' ἐνεγγήσθη Πλεισθένη. (It
 is possible also to suppose ὁ φ. πατὴρ
 to mean Atreus, and ἔπακτον ἄνδρα
 Thyestes.) For the aggravation of the
 taunt in ἄλλοις ἰχθύσιν, cp. Il. 21. 201-4,
 τὸν δὲ κατ' αὐτόθι λείπειν, ἐπεὶ φίλον
 ἦτορ ἀπήρα, | κείμενον ἐν ψαμάθοισι,
 δαίαιε δὲ μιν μέλαν ὕδαρ. | τὸν μὲν ἀρ'
 ἐγγυλίεις τε καὶ ἰχθύεις ἀμφεπέοντο, |
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
 Βιαφορᾶν is either (1) accusative in
 apposition with the sentence, express-
 ing the result of the action, or (2)
 abstract for concrete, in apposition
 with αὐτὴν understood as the object of
 ἐφῆκεν. Cp. Aesch. Prom. 582 foll., πῦρ
 με φλέξον . . ἢ πογτίους δάκσει δὸς βορᾶν.

1298. τοιῶδ'] Herm. preferred τοι-
 ὦδ', which is found in some MSS.

1299. πατρὸς μὲν] The δὲ answering
 to this μὲν (μητρὸς δὲ βασιλείας, or the
 like) is lost through the introduction of
 the relative clause in l. 1300.

1301. ἴσχει.] Historical present.

1302. βασιλεια, Λαομέδοντος] 'A
 princess, daughter of Laomedon.'

1302, 3. ἔκκριτον δέ νιν, κ.τ.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 dis-
 grace upon my kin?' Cp. Il. 6. 208-
 10, αἰὲν ἀριστεύειν . . μηδὲ γένος πατέ-
 ρων αἰσχυνέμεν, οἳ μὲν ἄριστοι | ἐν τ'
 Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίᾳ εὐραῖη.

1306. τοιοῖσδ' ἐν πόνουσι καμμένους]
 Cp. supr. 924, ὡς καὶ παρ' ἰχθυοῖς ἄριστος
 θρήνον τυχεῖν.

1307. οὐδ' ἐπαισχύνει λέγων] 'And
 are not ashamed to speak of it.' Cp.
 Phil. 929 and note.

1308. τοῦτον εἰ βαλεῖτέ που] 'If ye
 shall cast him forth, no matter where.'
 Cp. infr. 1333, ἄπατον . . βαλεῖν.

1309. 'It will not be till ye have
 laid low us three together with him.'
 Teucer, Eurysaces, 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. ὑπερπονουμένῳ] For the middle
 voice, cp. El. 399, πεσοῦμθ', εἰ χρῆ,
 πατρὶ τιμωροῦμενοι.

θανεῖν προδήλως μᾶλλον ἢ τῆς σῆς ὑπὲρ
 γυναικός, ἢ τοῦ σοῦ *γ' ὀμαιμόνος λέγω;
 πρὸς ταυθ' ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.
 ὡς εἶ με πημανεῖς τι, βουλήσει ποτὲ
 καὶ δειλὸς εἶναι μᾶλλον ἢ 'ν ἐμοὶ θρασύς.

1315

ΧΟ. ἀναξ' Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληλυθώς,
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἡσθόμην
 βοῆν' Ἀτρειδῶν τῷδ' ἐπ' ἀλκίμῳ νεκρῷ.

ΑΓΑ. οὐ γὰρ κλύοντές ἐσμεν αἰσχίστους λόγους,
 ἀναξ' Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;

1320

ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω
 κλύοντι φλαῦρα συμβαλεῖν ἔπη κακά.

1311. ὑπὲρ] ὑπερ LA.
 ἔσμεν] κλύοντες ἔσμεν LA.

1312. *γ'] θ' MSS. Erf. corr.

1320. κλύοντές

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 πόνου πολλοῦ πλέω*.

1312. Erfurd's correction (see v. rr.) appears necessary. It is barely possible that ἦ . . . τε may = ἦ καί, but far more probable that γ' was changed to τ' by accident, and τ' to θ' 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 Il. 9. 327, *δάραρον ἔνεκα σφετεράων*, does not choose to discriminate nicely the relation of Helen to the Atreidae.

1313. ὄρα μὴ τοῦμόν] Cp. supr. 1255, 6, *καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον* | *ὄρω*, where Agamemnon professes to warn Teucer for his good.

1315. θρασύς] Sc. *γεγενήσθαι*.

1316. καιρόν] For this adverbial accusative, cp. supr. 34 and note: Pind. Pyth. 1. 156, *καιρὸν εἰ φθέγγαιο*.

1316, 7. (1) 'If you are come not to entangle, but to assist in adjusting this matter.' Or, (2) 'If not in time to begin the fray, at all events you are here to help in ending it.' The expression seems in either case to be proverbial. In support of (2) it may be said

that the Chorus can have no doubt that the coming of Odysseus will help to compose strife. In this case (2) the verbs ἴσθι, πάρει, without connecting particle, may be either viewed as an asyndeton, or πάρει may be regarded as a resumption of ἐληλυθώς, returning to the indicative mood. The interpretation turns upon the question, which is the more natural image, that of a knot (or complication), for which, cp. Ant. 40, *λύουσ' ἂν ἡ φάππουσα*, or that of joining battle (*ξυνάπτειν τινὰς ἐς μάχην, νεῖκεα λύειν*). Odysseus comes at 'the end of a fray.'

1319. τῷδ' ἐπ' ἀλκίμῳ νεκρῷ] The difference of Odysseus' spirit is at once seen in this tribute to the valour of his enemy. The part taken by him here is in accordance with his feeling in Od. 11. 548-51, *ὡς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλω* | *τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ*, | *Αἴανθ'*, *ὅς πέρι μὲν εἶδος, πέρι δ' ἔργα τέτυκτο* | *τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλεΐονα*.

1322, 3. Odysseus will not commit himself to a condemnation of Teucer till he knows what has been said. 'Perhaps he only spoke under provocation.' Cp. O. T. 523, 4, *ἀλλ' ἤλθε μὲν δὴ τοῦτο τούνεδος τάχ' ἂν* | *ὄρηγ' βιασθὲν μᾶλλον ἢ γνώμη φρενῶν*.

1323. συμβαλεῖν] For this epegetic

- ΑΓΑ. ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαυτά με.
 ΟΔ. τί γὰρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν; 1325
 ΑΓΑ. οὐ φησ' ἐάσειν τόνδε τὸν νεκρὸν ταφῆς
 ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
 ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθῃ φίλφ
 σοὶ μηδὲν ἡσσον ἢ πάρος *ξυνηρετεῖν; [16 a.
 ΑΓΑ. εἶπ' ἢ γὰρ εἶην οὐκ ἂν εὐ φρονῶν, ἐπεὶ 1330
 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
 ΟΔ. ἀκούε νυν. τὸν ἄνδρα τόνδε πρὸς θεῶν
 μὴ τλῆς ἀθαπτον ᾧδ' ἀναλγήτως βαλεῖν
 μηδ' ἢ βία σε μηδαμῶς νικησάτω
 τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. 1335
 κάμοι γὰρ ἦν ποθ' οὗτος ἔχθιστος στρατοῦ,
 ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὄπλων
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ

1325. γὰρ σ'] γὰρ L. γὰρ σ' C². γὰρ σ' A. 1327. θάψειν ἐμοῦ] gl. ἐμοὶ
 σοῦ L². θάψειν ἐμοῦ Vat. ac. 1328. τάληθῃ] τἀληθῆ L. 1329. ξυνη-
 ρετεῖν] ξυνηρετεῖν L². ξυνηρετεῖν Cett. Lob. corr. 1330. εἶπ' ἢ γὰρ εἶην]
 ἐπεὶ γ' ἂν εἶην L. εἶπ' ἢ γὰρ εἶην C². εἶπ' ἢ γὰρ mg. AC². ἦπου γ' ἂν (γρ. εἶπ'
 ἢ γ' ἂν) Γ. 1335. τοσόνδε] τὸ σὸν δὲ L. τοσόνδε C²A. 1337. 'κράτησα]
 κράτησα LA Pal. 1338. ἔμπας] ἔμπας L. ἔμπας C²A. ὄμως gl. interl. C².
 ἔμπας Γ.

inf. cp. Thuc. 3. 40. § 1, ξυγγνώμην
 ἀμαρτεῖν ἀνθρωπίνως λήφοντα.

συμβαλεῖν] Sc. τοῖς φλαύροις.

1324. 5. Teucer had as yet done
 nothing, but only expressed an inten-
 tion 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
 ταῦτ' ἀνατὶ τῆδε κείσεται κρίτη, the
 defence of a right is censured by the
 tyrant as an act of tyranny.

1328. φίλφ may be taken in three
 ways, (1) agreeing with the subject of
 εἰπόντι, 'May a friend say the truth
 without offence?' or (2) agreeing with
 the remote object of εἰπόντι, 'May one
 speak the truth to a friend without
 offence?' or (3) agreeing with σοὶ in l.
 1329, 'May one speak the truth and still
 work with you as my friend?' The choice
 lies between (1) and (2): and the com-
 parison of l. 1331, φίλον σ' ἐγὼ, κ.τ.λ.,
 inclines the balance in favour of (1).

1329. Although ξυνηρετεῖν, the read-
 ing of L pr. is not a vox nihili,—see
 L. and S.,—ξυνηρετεῖν, following the
 analogy of ὄνηρετεῖν, is much more prob-
 able, and the letter erased above the
 μ in L (see v. rr.) was probably τ, so
 that ξυνηρετεῖν has arisen from a con-
 fusion of the two readings. It has been
 tolerated even by some modern editors,
 though less supported by analogy than
 either ξυνηρετεῖν or ξυνηρετεῖν.

1330. εἶην . . φρονῶν] Sc. εἰ μὴ οὕτως
 εἶχεν, according to a common idiom.

1334. ἢ βία] 'The spirit of tyranny.'
 Cp. infr. 1357. For a similar use of
 ἀρχή, cp. Thuc. 3. 82. § 16.

1335. τοσόνδε μισεῖν] 'To carry
 hate so far.' The absolute use of the
 verb is noticeable. Cp. El. 357, σὸ δ'
 ἤμιν ἢ μσοῦσα μσεῖς μὲν λόγῳ.

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

1337. Cp. Phil. 1292, πρότεινε χεῖρα,
 καὶ κράτει τῶν σῶν ὄπλων: Thuc. 3. 47,
 ἐπειδὴ τε ὄπλων ἐκράτησεν.

οὐκ *ἀντατιμάσαιμ' ἄν, ὥστε μὴ λέγειν
 ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι 1340
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι·
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους
 φθείροις ἄν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι,
 βλάπτειν τὸν ἐσθλόν, οὐδ' ἔαν μισῶν κυρῆς. 1345

ΑΓΑ. σὺ ταυτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;
 ΟΔ. ἔγωγ' ἐμίσουν δ', ἠνίκ' ἦν μισεῖν καλόν.
 ΑΓΑ. οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρῆ;
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδῃ, κέρδεσιν τοῖς μὴ καλοῖς.
 ΑΓΑ. τὸν τοι τύραννον εὐσεβεῖν οὐ βῆδιον. 1350
 ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.
 ΑΓΑ. κλύειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τέλει.
 ΟΔ. παῦσαι κρατεῖς τοι τῶν φίλων νικώμενος.

1339. οὐκ *ἀντατιμάσαιμ'] οὐκ ἂν ἀτιμάσαιμ' LFL²M²R. οὐκ ὄν ἀτιμάσαιμ' C²A
 Vat. ac V². οὐκ ἂν ἀτιμάσαιμ' Pal. M. Bothe corr. 1344. ἄνδρα δ' οὐ] ἀνδρ' οὐ A.
 1349. κέρδεσιν] κέρδεσι LG. κέρδεσιν AC².

1339. οὐκ *ἀντατιμάσαιμ' ἄν] This reading, though found in no MS., is nearer to the first hand of L, and also more pointed, than οὐκ οὐκ ἄν, the reading of C² and some inferior MSS. ἀντατιμά(ω) does not occur elsewhere, but is supported by the analogy of ἀνταδικεῖν.

1340. ἐν' ἄνδρ' ἰδεῖν ἄριστον 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 ἄνδρ' πλείστον πίνων . . παρασχόν.

1341. πλὴν Ἀχιλλέως] Cp. the lines of the 11th *Odyssey* quoted above, note on 1319; and Alcaeus, Fr. 48, τὸν ἄριστον πέδ' Ἀχιλλεῖα: Pind. Nem. 7. 40, κρείτιστον Ἀχιλλεὸς ἄτερ.

1342. ἀτιμάζοιτο] 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 θάνοι] 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. ἠνίκ'] '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. Athenes's ironical words to Ajax, *supr.* 107, πρὶν ἂν τί . . κερδάνης πλέον.

For the strength of ethical association in μὴ καλοῖς, cp. Thuc. 3. 55, where the Plataeans, pleading for their lives, state as a reason for having clung to Athens, καὶ προδούναι αὐτοὺς οὐκέτι ἦν καλόν: also Phil. 1304, ἀλλ' οὐτ' ἐμοὶ ταυτ' ἐστὶν οὕτε σοὶ καλόν.

1350. 'A monarch cannot always observe the rule of piety.' Agamemnon, like the Athenian envoys at Melos, has recourse to 'necessity, the tyrant's plea.'

1351. 'But he can favourably regard the good advice of his friend.' Sc. δυνατόν ἐστιν αὐτῷ, implied in βῆδιον, *supr.*

1352. τὸν ἐσθλὸν ἄνδρα] He echoes Odysseus' words, *supr.* 1344. 5: 'If, as you say, he had been a good man, he would have obeyed authority.'

1353. 'Enough. In yielding to a

- ΑΓΑ. μέμνησ' ὅποιω φωτὶ τὴν χάριν δίδως.
 ΟΔ. ὄδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355
 ΑΓΑ. τί ποτε ποιήσεις; ἐχθρὸν ὠδ' αἰδεῖ νέκυν;
 ΟΔ. νικᾷ γὰρ ἀρετὴ με τῆς ἐχθρας πολῦ.
 ΑΓΑ. τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.
 ΟΔ. ἦ κάρτα πολλοὶ νῦν φίλοι καῦθις πικροί.
 ΑΓΑ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους; 1360
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.
 ΑΓΑ. ἡμᾶς σὺ δειλοὺς τῆδε θῆμέρα φανεῖς.
 ΟΔ. ἀνδρας μὲν οὖν Ἑλλησι πᾶσιν ἐνδίκους.
 ΑΓΑ. ἀνωγας οὖν με τὸν νεκρὸν θάπτειν ἑᾶν;
 ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι. 1365

1355. ἀνήρ] ἀνὴρ L.A. γενναῖός] γενναῖός A. 1357. ἀρετῆ] .. πετῆ L.
 (ἢ ἀρετῆ?) ἢ βετῆ C⁴AV³. ἢ ἀρετῆ Γ Pal. VM. ἡρετῆ Vat. ac M². 1358. βρο-
 τῶν] βροτῶν C⁶. βροτοῖς A. 1360. δῆτα] δῆ L. δῆτα AC⁷. 1362. δειλοῦς]
 δι λουσο L. δειλοῦς C⁶. δειλοῦς A. τῆδε θῆμέρα] τῆδέ θ' ἡμέρα L.A. φανεῖς]
 φανείσ C⁴A.

friend you get your own way.' Cp. the *στιχομυθία* 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 ἐχθρας] 'Kindness prevails with me before enmity.' Sc. *μᾶλλον*, implied in *νικᾷ*. For the meaning of *ἀρετῆ*, 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,' *τοιιοῖδε*, sc. *ὥστε τὴν ἀρετὴν τῆς ἐχθρας προτιμᾶσθαι*. For the addition of *βροτῶν*, see *Essay* on L. § 40. p. 75, 3; and cp. especially O. C. 281, *φαυτὸς ἀνοσίου βροτῶν*.

1359. 'Surely it is no new thing for those now friendly to be hereafter hostile.' Odysseus hints at the truth which Ajax professed to have learned, *supr.* 678-683. Ajax' love and service to the Argives has turned to bitterness. So has that of many before him; and so will that of many after him. Therefore

revenge against him should have an end.

1360. 'Is that the sort of friend you would recommend?' i.e. If Ajax was so fickle, do you advise me to treat him as a friend? Agamemnon speaks of an act of common humanity as if it implied special friendship.

1361. 'I care not to approve of hardness.' *ἐπαινεῖν* is echoed without being directly in point.

1363. Ἑλλησι πᾶσιν] 'In the sight of Hellas.'

1364. Agamemnon shows signs of yielding, but in doing so prepares to throw the responsibility upon Odysseus.

1365. This line must be interpreted with reference to the train of thought (or of dialectic) which follows it, and which ends the dispute. Odysseus gains his object (1) by quiet firmness, (2) by representing the burial of Ajax as a favour to himself (ll. 1371, 2). He therefore does not repel, but willily admits, the insinuation of interested motives made by Agamemnon in l. 1366. But how is Agamemnon brought to make this insinuation? According to a current explanation of l. 1365, it is by Odysseus' saying, 'I urge upon you the burial of Ajax, because I too shall come

- ΑΓΑ. ἡ πάνθ' ὁμοία· πᾶς ἀνήρ αὐτῷ πονεῖ.
 ΟΔ. τῷ γάρ με μᾶλλον εἰκὸς ἢ 'μαυτῷ πονεῖν;
 ΑΓΑ. σὸν ἄρα τούργον, οὐκ ἐμὸν κεκληθήσεται.
 ΟΔ. ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει.
 ΑΓΑ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν,
 οὗτος δὲ κάκει κἀνθάδ' ὦν ἔμοιγ' ὁμῶς
 ἔχθιστος ἔσται. σοὶ δὲ δρᾶν ἔξεσθ' ἂ †χρή.
 ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμη σοφὸν
 φῦναι, τοιοῦτον ὄντα, μῶρός ἐστ' ἀνήρ. 1375
 ΟΔ. καὶ νῦν γε Τεύκρω τάπεδ τοῦδ' ἀγγέλλομαι
 ὅσον τότ' ἐχθρός ἦν, τοσόνδ' εἶναι φίλος. [16 h.
 καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,

1366. ὁμοία] ὁμοία A. 1367. πονεῖν] πονεῖν C². φρονεῖν Γ. γρ. φρονεῖν R.
 1368. ἄρα] ἄρα L. ἄρα AC² Vat. ac. 1369. ὡς] ὅσος L. ὡς C² A. πο:ήσης]
 ποιήσεις L. ποι:ήσης C². ποιήσης A. πανταχῇ] πανταχοῦ A. γ] om. LL²
 Vat. a VM Pal. add. C² A. Vat. c M². 1372. ὁμῶς] ὁμῶς LG. ὁμῶς AC².
 1374. σ'] om. LG add. C². γνώμη] γνώμη L. γνώμη Pal. 1376. ἀγγέ-
 λομαι] ἀγγέλομαι L. 1377. φίλος] φίλον LG. φίλος C² A.

to this, viz. to death. The sentiment is a noble one, and is in accordance with Odysseus' words to Athena in *supr.* 124 (οὐδὲν τὸ τοῦτου μᾶλλον ἢ τοῦμὸν σκοπῶν). 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 l. 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. l. 1367 is thus less pointed.

For the meaning given to ἐνθάδ' ἔξομαι, l. 1368, cp. Eur. *Androm.* 342, ἀλλ' εἶσιν οἱ χρή,—and for ὡς ἂν, l. 1369, cp. O. C. 1361, and note.

1371. σοὶ μὲν, κ.τ.λ.] For this ungracious expression, cp. O. T. 671, 2, τό γάρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖραι στόμα | λεινόν, οὗτος δ', ἐνθ' ἂν ᾗ, στυγῆσεται.

1372. κάκει κἀνθάδ'] E. on L. § 41. p. 78.

1373. σοὶ δὲ . . & †χρή.] 'You may do what you must!' an ill-humoured way of saying, 'Do as you please.' χρή, although rejected by Dindorf and others in favour of χρής, i.e. χρήσεις, is not inexpressive, and is possibly right. Cp. El. 606.—Exit Agamemnon.

1375. τοιοῦτον ὄντα] 'While you act in this way.' Cp. Phil. 1049, οὗ γὰρ τοιοῦτων δεῖ, τοιοῦτός εἰμ' ἐγώ.

1376. ἀγγέλλομαι.] 'I declare my self.' Cp. Thuc. 8. 86. § 8, ἐπαγγελ-
 λόμενοι . . ὥστε βοηθεῖν.

- καὶ ξυμπονεῖν καὶ μηδὲν ἐλλείπειν ὄσον
 χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕΥ. ἀριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι
 λόγοισι· καὶ μ' ἔψευσας ἐλπίδος πολύ.
 τούτῳ γὰρ ὦν ἔχθιστος Ἀργείων ἀνὴρ
 μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν
 θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385
 ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,
 αὐτός τε χῶ ξύναιμος ἠθελησάτην
 λωβητὸν αὐτὸν ἐκβαλεῖν ταφῆς ἄτερ.
 τοιγὰρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατῆρ
 μνήμων τ' Ἐρινὺς καὶ τελεσφόρος Δίκη 1390
 κακοὺς κακῶς φθείρειαν, ὥσπερ ἤθελον
 τὸν ἀνδρα λώβαις ἐκβαλεῖν ἀναξίως.
 σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρός,
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑἶαν,
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ· 1395
 τὰ δ' ἄλλα καὶ ξύμπρασσε, κεῖ τινα στρατοῦ

1379. ὄσον] ὄσον C¹. 1380. ἀνδράσιν] ἀνδράσι LG Pal. 1388. λωβητὸν αὐτὸν] λωβητὸν αὐτὸν L. 1390. Ἐρινὺς] Ἐρινὺς L. Ἐρινὺς C¹ AF. 1391. φθείρειαν] φθείρειαν (εί from ή) L. ὥσπερ] . . (σ) ὥσπερ L. 1395. ποιῶ] ποιῶ(ι)? L. ποιῶ A. (πονῶ or ποθῶ Pal. pr. ποῶ corr.) 1396. ξύμπρασσε] ξύμπραττε LAG Pal.

1382. λόγοισι] 'By reason of thy speech.' Essay on L. § 41. p. 21 b (2). ἔψευσας ἐλπίδος] Cp. O. T. 1432, ἐπειπερ ἐλπίδος μ' ἀπέσπασας.

1383. ἔχθιστος] 'Most hated,' as supr. 818, μάλιστα μασηθέντος, ἐχθίστου θ' ὕρᾶν.

1384. χερσίν] 'With effective aid.' Odysseus had not only spoken in Ajax' behalf, but had offered actual help.

παρῶν is little more than an 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. οὐπιβρόντητος, ἐπιβρόντητος is either (1) 'senseless;' or (2) 'deserving the lightning-stroke.' Cp. supr. 103, τοῦπίτρητον κινάδος, and note.

1389. Ὀλύμπου τοῦδ'] Olympus in

Sophocles almost loses the notion of place, and is associated with the sky overhead. Ant. 758, οὐ, τόνδ' Ὀλυμπον.

1390. μνήμων] Cp. especially Aesch. Eum. 381-3, κακῶν τε μνήμονες σεμναὶ | καὶ δυσπαρήγοροι βροτοῖς.

1392. λώβαις] 'Injuriously.' For this dative of manner, see Essay on L. § 14. p. 20 a, and cp. especially Ant. 1003, στῶντας . . ἀλλήλους φοναῖς. The expression is justified by Menelaus' words, supr. 1064. 5.

1395. Cp. Od. 11. 543, 563. Teucer fears that the spirit of Ajax will be offended if Odysseus stands beside his grave. In Herodotus, 5. 67, the dead hero Adrastus is supposed by Cleisthenes of Sicyon to be disgusted by his adoption of the dead hero Melanippus, son of Astacus.

1396, 7. κεῖ τινα στρατοῦ | θέλει

θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.
 ἐγὼ δὲ τᾶλλα πάντα πορσυνῶ· σὺ δὲ
 ἀνὴρ καθ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.

ΟΔ. ἀλλ' ἤθελον μὲν· εἰ δὲ μή' στί σοι φίλον 1400
 πρᾶσσειν τὰδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥ. ἄλις· ἤδη γὰρ πολὺς ἐκτέταται
 χρόνος. ἀλλ' οἱ μὲν κοίλην κάπετον
 χερσὶ ταχύνετε, τοὶ δ' ὑψίβατον
 τρίποδ' ἀμφίπυρον λουτρῶν ὄσιων 1405
 θέσθ' ἐπίκαιρον·

μία δ' ἐκ κλισίας ἀνδρῶν ἴλη
 τὸν ὑπασπίδιον κόσμον φερέτω.
 παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,

1404. χερσὶ ταχύνετε] χερσὶν ταχύνετε LA. χερσὶ ταχύνετε Vat. ac VV². χερσὶ ταχύνετε Pal.

κομίζων] (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.' κομίζειν has not the meaning of συγκομίζειν, supr. 1048. In Eur. *Androm.* 1263, 4, ἀλλ' ἔρπε Δελφῶν ἐς θεόδημον πόλιν | νεκρὸν κομίζων τόνδε, the meaning is, 'Go and take this dead body to Delphi's god-built town.')

1398. Observe the repetition of τᾶλλα after τὸ ἄλλα, with a different reference.

1401. ἐπαινέσας τὸ σόν] 'Approving your decision,' i.e. not complaining of it.

1402 foll. *Exodos*. The anapaests give the signal for departure, and probably indicate that Ajax is not to be buried in the fatal spot, but is carried off the stage in solemn procession.

1402. The unseemly interruption of the Atreidae has delayed the burial.

1403-8. Perhaps the tripod and the armour were carried in the procession, which would go forth while the Chorus or the Coryphaeus chanted ll. 1418-20. During the words of Teucer, various attendants are moving to and fro, until at l. 1413 all is ready, and the procession forms.

1404-5. ταχύνετε . . θέσθ'] The digging of the grave takes time. The

tripod is set up in a moment. Hence the change of tense.

1404-6. τοὶ . . ἐπίκαιρον] 'Others set over the fire the tripod on its lofty stand, ready to serve for pure lustration.' The words of Ajax, supr. 654, compared with 862, suggest that he bathed himself before his end. But Teucer could not know this, and in any case the lustration was necessary, especially after the self-violence. For ἀμφίπυρον, which is predicative, cp. Il. 18. 344, ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν. τοὶ continues the epic note struck in κοίλην κάπετον. λουτρῶν is a genitive of respect after ἐπίκαιρον, 'With a view to,' 'For the purpose of.' Cp. Thuc. 3. 92. § 5, τοῦ . . πολέμου καλῶς . . καθίστασθαι.

1407, 8. According to the wish of Ajax expressed to the mariners, supr. 572 foll., his body-armour is to be buried with him, while the shield is left to Eurysaces. The Chorus must be supposed to have communicated this message to Teucer. See Introduction. Join ἐκ κλισίας φερέτω. The crowd who have gathered are now ready as one man to obey Teucer.

1409-13. 'Yes, and do thou, dear boy, as far as thy strength allows, help me thus to lift thy father's frame, applying thy hands with loving care. For the darkened life-current still issues from

- φιλότῃτι θιγῶν πλευρὰς σὺν ἔμοι 1410
 τάσδ' ἐπικούφιζ'· ἔτι γὰρ θερμαί
 σύριγγες ἄνω φυσῶσι μέλαν
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὄστις ἀνήρ
 φησὶ παρῆναι, σούσθω, βάτω,
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ 1415
 κούδενί πω λφόνι θνητῶν
 [Αἴαντος, ὄτ' ἦν, τότε φωνῶ.]
 ΧΟ. ἦ πολλὰ βροτοῖς ἔστιν ἰδοῦσιν
 γῶναι· πρὶν ἰδεῖν δ' οὐδεὶς μάντις
 τῶν μελλόντων, ὃ τι πράξει. 1420

1410. πλευρὰς] πλευρὰς A.
 φ: (ε L²V Pal. ἐπικούφιζ' C²AV².
 φησὶν L. 1417. τότε] ποτε Pal.

1411. ἐπικούφιζ'] ἐπικούφιζ. (ε σι ε?) L. ἐπικού-
 1412. φυσῶσι] φυσῶσιν L. 1414. φησὶ]
 1418. ἰδοῦσιν] ἰδοῦσι A.

the warm arteries.' The clause with γὰρ gives the reason for the addition of φιλότῃτι θιγῶν. The σύριγγες are the circular mouths of the several arteries, which were imagined to be full of air, and to blow forth the blood. ἄνω is 'into the air.' Cp. Phil. 783, τόδ' ἐκ βυθοῦ | κηκίον αἷμα. 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.

1415. τῷδ' ἀνδρὶ] Essay on L. § 12. p. 18.

1416. κούδενί πω λφόνι] 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.

1417. [Αἴαντος . . φωνῶ] '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 ὄτ' ἦν, cp. Eur. Fr. 313 (the shade of Bellerophon is apostrophizing his former self), ἦσθ' εἰς θεοῦ μὲν εὐσεβῆς, ὄτ' ἦσθ', ἀεὶ, κ. τ. λ.

1420. ὃ τι πράξει] 'What his fortune will be.' Cp. O. T. 73, 4, καὶ μ' ἤμαρ ἦδη . . λυπεῖ, τί πράξει.

НЛЕКТРА.

INTRODUCTION.

No one can claim for the *Electra* of Sophocles any quality approaching the unrivalled grandeur of the *Orestean* trilogy. It has neither the entrancing interest nor the far-reaching influence of that colossal work ; and we must abstract our minds in some degree from Aeschylus, if we would do justice to the later poet's isolated treatment of the central crisis in the legend of the Pelopidae. But it is necessary for the sake of clearness to notice some of the differences which mark in the *Electra* an entire independence and originality of design.

In his conception of the antecedent circumstances Sophocles has chosen to abide by the older and simpler form of the legend, and in his treatment of the culminating event he has given the chief prominence to the person of *Electra*.

1. Sophocles adheres closely to the story which is known to us from Homer, and from which Aeschylus has diverged at various points. Aegisthus is the chief agent in the crime, although he and Clytemnestra both take part in it ; his influence over her has been her real motive. The murder is committed either at, or immediately after, a feast given to Agamemnon upon his return. He is struck down upon his own hearthstone. There is no mention of the bath, or of the 'evil wealth of garments,' which play such a conspicuous part as the accomplices of the magnificent Aeschylean murderess.

2. That Sophocles knew the work of Aeschylus, which he refrained from following, is evident from several minor reminiscences¹. He also appears to have added some touches of his own. In the *Agamemnon*, Orestes was sent to the care of Strophius before his father's return. In Pindar, his nurse Arsinoë saves him at the time of the murder, and sends him forth. In Sophocles this is done by *Electra* herself, who through the hands of her father's one faithful servant, commits him to the care of Strophius as her father's friend. But, since Strophius could then be no friend to Aegisthus, the first news of Orestes' pretended death purports to come from Phanoteus, who, being the enemy of Strophius, is the 'war-friend' of Aegisthus.

Sophocles thus provides his drama, in the person of the *Paedagogus*, with one of those connecting links of which he is so fond, and also

¹ The mutilation, the demon in Clytemnestra's form, the N. E. gale at Aulis,

—not a calm as in Eur. *Iph. Aul.*—the urn, Aegisthus without his guard.

adds greatly to the depth and consistency of his principal character, whose first act in the day of her calamity has determined the result which is now imminent, and for which she has worked and waited ever since with unexampled constancy.

3. In the *Electra*, as a single drama, the consummation must be rapid and complete. The express command of Phoebus is a sufficient sanction for the action of Orestes. He is visited by no doubts, by no remorse. Pylades is therefore silent, and the chief effect of his presence is to render probable the ease with which Aegisthus is overpowered. The 'Eumenides' have disappeared. The ethical interest is of a different kind, less impressive, certainly, but not less real. It centres in the person of *Electra* herself, whose successive emotions are the true exponents of the situation as intended by Sophocles. The horror of the act of matricide is softened for us, not by the casting vote of Athena, with her arguments 'ad Areopagum,' nor by the pacification or bribing of the Furies, but by the spectator's sympathy with *Electra* and the impression produced upon us by the inexhaustible love for her father which lies at the root of her strong hatred. We are also made to feel that her love and hatred are not blind in their intensity, but are combined with a definite purpose to which they furnish an irrepressible life.

4. It may be worth while briefly to call attention to some differences of minor import. The dream of Clytemnestra is different. So is the occasion of the wrath of Artemis at Aulis. The lock of hair is found not by *Electra* but by Chrysothemis, as it is she, and not *Electra*, who has consented to make the offering. Mycenae is restored in imagination, whereas for Aeschylus, who wished to conciliate Argos¹, 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 *πρώταρχος ἄτη*, the death of Myrtilus. Other minute points of divergence are mentioned in the notes.

THE ARGUMENT.

Athena was the prime mover in the *Ajax*,—in the *Electra* it is Apollo who, although not visibly present, dominates the action. He is seconded by Hermes the conductor, both as the God of craft and of the nether world.

Orestes having been saved by *Electra* at the time of his father's death, and sent by the hand of an old and trusted servant to the care of Strophius, Agamemnon's friend in Phocis, is now of full age, and by the express command of Phoebus returns to Argos, disguised as a Phocian. He is attended only by the same old servant, and by his friend Pylades the son of Strophius. His resolution to avenge his father is already bent up to the height, and his plan is clearly formed. He and Pylades have brought an urn with them which is

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 incautiously 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 opening 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 Clytemnestra, 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 ruin¹ (ll. 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 (ll. 660-870).

Meanwhile Chrysothemis has made her offering, and in doing so has found the lock of hair which Orestes had just laid upon the tomb. She leaps to the conclusion that their brother is come. But her glad news brings no comfort to Electra, who believes the gift to have been placed there by some one in memory of Orestes, who is dead. Having easily convinced her sister of the truth of this, she discloses her own desperate resolution, that they should both join to kill Aegisthus, come what may. When Chrysothemis shrinks back, Electra, feeling herself completely isolated and desolate, reiterates her determination to kill Aegisthus with her own hand. The chorus lament over the quarrel between the two sisters, and applaud the constancy of Electra, who remains alone upon the stage (ll. 871-1097).

Then Orestes and Pylades enter with the urn. On seeing it and being permitted to hold it, Electra's sorrow finds relief in tears. At this Orestes is profoundly moved; his resolve gives way to his affection, and he gently reveals himself. Electra becomes almost incoherent in her ecstasy of joy (ll. 1098-1287).

Orestes soon reverts to his purpose, which, however, is somewhat endangered by the fulness of his sister's emotion, when the Paedagogus enters and warns them to be brief, at the same time informing the two friends of the state of matters in the house, where Clytemnestra is still alone, but Aegisthus is momentarily expected. Electra's feelings burst forth once again in welcome to the old man, in whom she 'sees her father' (ll. 1288-1371).

Orestes and Pylades now enter the house, taking the urn with them, while Electra prays to Apollo for their success. She follows them in, and the chorus, while the 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 (ll. 1372-97).

Electra comes forth again to watch for Aegisthus, and with suppressed excitement tells the women what she has seen:—Clytemnestra decking the urn for burial, while its supposed occupant is standing by her, ready to put her to death (ll. 1398-1402).

The word is hardly spoken when Clytemnestra's cry of alarm is heard. She calls in vain for Aegisthus, and implores her son to have

¹ It is difficult here to separate, with Mr. Evelyn Abbott in his able Essay on the religion of Sophocles, between Apollo Lyceus and the Pythian Apollo.

Cp. O. T. 908, 919, where a similar effect is produced by 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 *ἐκκύλημα*, 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, *ἔπος ὁ κρείωνας*); 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.

The part of the chorus is subordinated to that of the chief person more than elsewhere in Sophocles, except in the *Philoctetes*. The rôle of *Electra* being chiefly the expression of feeling, she herself produces a great portion of the effect which is elsewhere obtained through the choral songs, and the scenes in which her part is purely lyrical occupy 279 lines of the 1510 of which the play is composed, —while the lyric part assigned to the chorus separately occupies only 110. And *Electra* is present throughout the choric passages, with the single exception of ll. 1384–97. As already observed, the chorus are freewomen, and not captives, as in the *Chœphori*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 *Phœbus* seems to radiate everywhere². 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 beautiful³, 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*, ll. 121–250, are studiously varied, and may profitably be compared with those of *Ant.* 806–882. The second *commos*, ll. 823–70, although brief, and broken up into short phrases,

¹ See note on l. 764.

² This was rightly emphasized by

Professor *Jebb* in his separate edition of this play.

³ See vol. i. p. 281.

is also a careful rhythmical study. And the same may be said of the lyrical portion of the recognition scene, ll. 1232-1287. The protagonist must have been an accomplished singer. The choral odes, on the other hand, although beautiful, are slighter than elsewhere in Sophocles, unless in the *Philoctetes*. There are properly speaking only two stasima, ll. 472-515, consisting of strophe, antistrophe, and epode, and ll. 1058-1096, consisting of two strophes and antistrophes. For the short strophe and antistrophe, 1384-97, in which paeons, iambs and dochmiacs are impressively combined, is rather a canticle than an ode. Cp. *Ant.* 781-800, *O. C.* 1556-78.

The senarii have a peculiar finish, equability, and roundness, together with a light and rapid flow, and that ἀφελεια or smoothness which comes of an entire fusion of thought in expression. There are comparatively few trisyllabic feet. L. 330 is without caesura.

STATE OF THE TEXT.

In the *Electra*, as in the *Ajax*, there are very few places in which the other MSS. correct errors in L. Yet there are some striking variants. In l. 676, for example, the reading *νῦν τε καὶ τότε ἐννέπω* 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 ΤΟΥΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΥΣΟΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΛΙΓΙΣΘΟΣ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΛΑΔΗΣ.

ΘΕΡΑΠΑΙΝΑ.

ΠΑΙΔΑΓΩΓΟΣ.

Ἦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ [17 a.
 Ἀγαμέμνωνος παῖ, νῦν ἐκεῖν' ἔξεστί σοι
 παρόντι λεύσειν, ὧν πρόθυμος ἦσθ' αἰεὶ
 τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,
 τῆς οἰστροπληγῆτος ἄλσος Ἰνάχου κόρης
 αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ 5
 ἀγορὰ Λύκειος οὐξ ἀριστερᾶς δ' ὄδε

1. στρατηγήσαντος] γρ. τυραννήσαντος C'. 3. λεύσειν] λεύσειν AGC'.
 λεύσειν A'. 4. οὐπόθεις] οὐ retouched L. οὐ πόθεις A. 7. οὐξ] ὄξ A.

1 foll. The old man who has taken charge of Orestes since the time of his father's murder (infr. 11 foll., cp. 1348 foll.) now does for him what Achilles hoped that Patroclus would have done for Neoptolemus, Il. 19. 328-333, πρὶν μὲν γὰρ μοι θυμὸς ἐνὶ στήθεσσι ἐώλεεν | ὅσον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἱπποβότοιο | αὐτοῦ ἐνὶ Τροίῃ, σὲ δὲ τε φθίηνδε νέεσθαι, | ὡς ἂν μοι τὸν παῖδα θοῆ ἐνὶ νηὶ μελαίνῃ | Σκυρόθεν ἐξαγάγοις, καὶ οἱ δείξῃαις ἕκαστα, | κτήσιν ἐμῆν δμῶός τε καὶ ὑπερέφετς μέγα δῶμα. Cp. also Od. 13. 344 foll. where Athena points out the features of Ithaca to Odysseus.

ὦ τοῦ . . παῖ] The heroic achievements of his father afford the chief incentive to the mind of Orestes. Cp. infr. 694, 5, ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος | Ἀγαμέμνωνος στρατεύμ' ἀγείραντός ποτε.

3. ὧν πρόθυμος ἦσθ' αἰεὶ] Cp. Od. 1. 40, 1, ἐκ γὰρ Ὀρέστιαο τίσις ἔσσεται . . | ὅππύ' ἐν ἠβήσῃ τε καὶ ἤσ' ἰμείρεται αἴης.

4 foll. The description passes from what is general and remote to what is nearest to the eye. 'Argos' here includes the plain of Argos (as even in Thuc. 6. 105, ἐς τὸ Ἄργος ἐσέβαλον). Mycenae is the seat of government, and the site of the future city of Argos, sup-

posed at this time to be still inhabited 'village-wise,' is marked by the ἀγορὰ Λύκειος. It is not necessary to suppose that all the objects mentioned here could really be taken into one view. But the site of Mycenae commands the whole plain. The Heraeum, according to Pausanias, would really be on the left hand of those approaching Mycenae by way of Corinth. See Mr. Paley's note. Apollo Lyceus is here the wolf-slayer, i. e. the protector of the flock, perhaps with reference to Aegisthus, who is called a wolf in Aesch. Ag. 1259. Aeschylus (S. c. T. 145) connects Λύκειος with λύκος in a different way (Λύκει' ἀναξ, Λύκειος γενεὸς στρατῶ δαίτη).

5. ἄλσος] 'The sacred ground,' i. e. the place consecrated by her first wanderings when her father sent her ἀφετον ἐλάσθαι (Aesch. Prom. 666). Cp. Aesch. Suppl. 50, ἐν ποιωνόμοις μητρὸς ἀρχαίας τόποις, Ant. 845, Θήβας . . ἐναρμάτου ἄλσος.

7. ἀγορὰ Λύκειος] The temple of Apollo in the agora seems to have been the most sacred place in Argos. See Thuc. 5. 47, where it is enacted that the terms of the treaty shall be inscribed by the Argives ἐν στήλῃ λιθίνῃ . . ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ.

Ἦρας ὁ κλεινὸς ναός· οἳ δ' ἰκάνομεν,
 φάσκειν Μυκήνας τὰς πολυχρύσους ὄρᾶν
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10
 ὄθεν σε πατρός ἐκ φόνων ἐγὼ ποτε
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν
 ἤνεγκα κάξεσσωσα κάξεθρεψάμην
 τοσόνδ' ἐς ἤβης, πατρὶ τιμωρὸν φόνου.
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων 15
 Πυλάδῃ, τί χρῆ δρᾶν ἐν τάχει βουλευτέον·
 ὡς ἡμῖν ἦδη λαμπρὸν ἡλίου σέλας
 ἐφα κινεῖ φθέγματ' ὀρνίθων σαφή,
 μέλαινά τ' ἄστρων ἐκκλείοιπεν εὐφρόνη.

9. ὄρᾶν] ὄραον L. pr. ὄρᾶν A. ὄρᾶν Vat. ac. 10. πελοπιδῶν] πελοπιδῶν, ὡν L.
 14. τιμωρὸν φόνου] τιμωρῶν φόνου L. corr. p. m. or C². 15. versus a p. m. in
 margine additus. 16. Πυλάδῃ] πυλάδῃ(σ) L. δρᾶν] δρᾶν A.

8. οἳ δ' ἰκάνομεν] The antecedent to the relative οἳ is lost in the expansion of the sentence in l. 9.

10. δῶμα . . τόδε] These words are coordinate with Μυκήνας and governed by ὄρᾶν, as is shown by the conjunction τε.

11. πατρός ἐκ φόνων] Either (1) 'Immediately after thy father's murder,' cp. Thuc. 5. 20, ἐκ Διονυσίου, or (2) 'Out of the way of thy father's murder,' i. e. Away from the dangers consequent on it. For the latter (2), cp. Pind. Pyth. 11. 25 foll., τὸν δὲ φονευμένου πατρός Ἀρσινόα Κλυταιμνήστρας | χειρῶν ὑπο κρατερῶν | ἐκ δόλου τροφὸς ἄνελε δυσσπενθέος. In either case the plural, for which cp. O. C. 962, ὅστις φόνους μοι, κ.τ.λ., includes the attendant circumstances. φόνων is better than φονῶν (gen. plur. of φονή), which would suggest only the scene of blood.

12. σῆς ὀμαίμου καὶ κασιγνήτης] 'Thine own sister.' Cp. infr. 325, 6, τὴν σὴν ὀμαίμου, ἐκ πατρός ταύτου φύσει, | Σκυσόμεν, ἐκ τε μητρός. 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 κασιγνήτος. Cp. infr. 1164, Ant. 915, ὦ κασιγνήτον κέρα.

14. τοσόνδ' ἐς ἤβης] 'To this strength of youthful manhood that thou showest.' So Phoenix says to Achilles,

Π. 9. 485, καὶ σε τοσοῦτον ἔθρησε, θεοῖς ἐπιείκελ' Ἀχιλλεῦ. For the position of ἐς, cp. O. C. 126, 7, ἄστιβις ἄλσος ἐς | τῶνδ' ἀμυμακετῶν κορῶν.

πατρὶ] For the dative, see E. on L. § 13. p. 19 c.

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. ὡς ἡμῖν . . σαφή] 'Since we have already the sunshine in full brilliance awakening there unmistakably into song the early voice of birds.' λαμπρὸν and σαφή both form part of the predication. σαφή, i. e. not a doubtful twitter here and there, but the unanimous 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,' ἄστρων εὐφρόνη—νιξ ἄστερεςσσα. E. on L. § 9. p. 12, 1 a. Or (2), 'And dark Night, the region of the stars, has disappeared'—Night being regarded as a world possessed by the stars. Others join ἄστρων ἐπέλειπεν, 'Night has lost her stars':—i. e. 'The night is yet dark but the stars are waning

πρὶν οὖν τιν' ἀνδρῶν ἐξοδοιοπορεῖν στέγης, 20
 ξυνάπττετον λόγοισιν· ὡς ἐνταυθ' *ἴμεν,
 ἵν' οὐκέτ' ὀκνεῖν καιρός, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπύλων, ὥς μοι σαφῆ
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.
 ὥσπερ γὰρ ἵππος εὐγενῆς, κὰν ἦ γέρων, 25
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ
 ὀξείαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς, [17 b.
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον. 31
 ἐγὼ γὰρ ἠνίχ' ἰκόμην τὸ Πυθικὸν
 μαντεῖον, ὡς μάθοιμ' ὄτφ τρόφῳ πατρὶ
 δίκας ἀροίμην τῶν φονευσάντων πάρα,
 χρῆ μοι τοιαυθ' ὁ Φοῖβος, ὧν πεύσει τάχα· 35

21. *ἴμεν] ἴμεν L and most MSS. ἴσμεν Γ. ἴ· μὲν? M. Dawes corr. 27.
 ὡσαύτως] ὡσταύτως L. ὡσαύτως C'. 28. τ' from γ? L. ὄ Γ. om. AL²V.
 33. πατρὶ] πατρὸς AC²T Pal. mg.

in the coming light.' (Paley.) But this can hardly be reconciled with ll. 16, 17, and rather presupposes a Northern twilight.

20. ἐξοδοιοπορεῖν στέγης] 'Come out of doors.' ἐξοδοιοπορεῖν, although a special word, has here only the general meaning of ἐξέρχεσθαι. See E. on L. § 52. p. 97.

21. ξυνάπττετον λόγοισιν] 'Join ye in counsel.' For this use of the dative with a transitive verb, cp. infr. 710, κλήρους ἔπηλαν, 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.'

ὡς ἐνταυθ' *ἴμεν] 'Since we are thereabouts,' lit. 'moving there,'—i. e. ἐνταυθὰ ἴσμεν τῆς ὁδοῦ: we are ar-

rived at such a point in our enterprise. ἴμεν, for ἴσμεν, which occurs only once in Callimachus, can hardly be retained, and no valid objection has been made to Dawes' emendation, as above explained.

26, 7. ἀπώλεσεν .. ἴστησιν] The description passes from the gnomic aorist to the vivid present. For the verb, cp. Hdt. 4. 129, οἱ ἵπποι ἐν θαύματι ἔσπον, ὀρθὰ ἴσάντες τὰ ἄτα.

36] In apodosis.

29. τὰ .. δόξαντα] Sc. ἐμοὶ τε καὶ Πυλάδῃ τῶδε. Their plans are already formed.

31. εἰ μὴ τι καιροῦ τυγχάνω] 'If anywhere I miss the mark,'—εἰ τι ἀμαρτάνω. E. on L. § 41. p. 78.

33. πατρὶ is more expressive than πατρὸς. Cp. supr. 14.

34. ἀροίμην is probably aorist (not future) optative, being indirect for (τίνι τρόφῳ) ἀρωμαί;

ἄσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγὰς.
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγη,
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρώμενον, 40
 ὅπως ἂν εἰδῶς ἡμῖν ἀγγελίης σαφῆ.
 οὐ γὰρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ
 γνῶσ', οὐδ' ὑποπτεύσουσιν ᾧδ' ἠνθισμένον.
 λόγῳ δὲ χρῶ τοιῶδ', ὅτι ξένος μὲν εἶ
 Φωκεύς, παρ' ἀνδρὸς Φανοτέως ἦκων· ὃ γὰρ 45
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.
 ἀγγελλε δ' ὄρκῳ προστιθείς, ὀθούνεκα
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,

44. τοιῶδ'] τοιῶδε L.

36. 'Myself alone, unsupported by armed men.' Cp. Pind. Nem. 3. 59, *ὅς καὶ Ἰωλέων εἶλε μόνος ἀνευ στρατιάς*.

37. 'By craft to steal the righteous deathblow which my hand should give.' *χειρὸς* marks the directly personal nature of the act. Cp. O. T. 811, *ἐκ τῆσδε χειρὸς*, and note. For the genitive, cp. infr. 206, *θανάτους αἰκεῖς διδύμαιν χειροῖν*.

38. *τοιόνδε*, like *τοιούτα* in supr. 35, points to the remarkable nature of the oracle (cp. O. T. 95, *οἶ' ἤκουσα*, and note), but with greater vividness. E. on L. § 22, p. 34.

39. *καιρὸς* 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 *οὐδ'* . . . *ἠνθισμένον* 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 *ᾧδ' ἠνθισμένον* to be an afterthought and the causal datives 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 λάχῃσι τοῦδε συμμάχου, | οὐτε σφιν ἀρχῆς . . . | ὄνησις ἔξει*.

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. 1111.

47. *ὄρκῳ προστιθείς*] (1) Sc. *τὰ ἀγγελόμενα*. 'With the preface of an oath.' Hermann objects to this: 'At ita res primaria in secundariam converteretur.' But such inversions are not infrequent. Cp. Aristoph. Av. 1004. See E. on L. § 42, p. 80, and Schmidt's Shak. Lex., Grammatical Observations, § 14, p. 1423. The correction *ὄρκον προστιθείς* (for which cp. Fr. 428, *ὄρκου δὲ προστεθέντος ἐπιμελεστέρα | ψυχῆ κατέστη*) is therefore unnecessary. Or (2) *ὄρκῳ* is a dative of manner, 'With an oath,' to which *προστιθείς*, sc. *ὄρκον*, is added expegetically. Cp. Essay on L. § 14, p. 21; ib. § 36, p. 63 (5) a.

48. *ἐξ 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.

ἀθλοισι Πυθικοῖσιν ἐκ τροχηλάτων
 δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἐστάτω. 50
 ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,
 λοιβαῖσι πρῶτον καὶ κατατόμοις χλιδαῖς
 στέψαντες, εἴτ' ἀψορρον ἤξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἤρμενοι χεροῖν,
 ὃ καὶ σὺ θάμνοις οἴσθᾳ που κεκρυμμένον, 55
 ὅπως λόγφ κλέπτοντες ἠδειᾶν φάτιν
 φέρωμεν αὐτοῖς, τοῦμὸν ὡς ἔρρει δέμας
 φλογιστὸν ἦδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγφ θανῶν
 ἔργοισι σαθῶ κάξενέγκωμαι κλέος; 60
 δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.

51. πατρός] πρὸς L. 52. λοιβαῖσι] λοιβαῖς τε AG. λοιβαῖσι C¹. 55. που] from μοι L. μοι Γ. ποῦ AL². 57. φέρωμεν] φέρομεν LAL². φέρωμεν Γ.
 61. οὐδέ] ὡς οὐδέ] L. μ^x οὐδέ] A. σὺν κέρδει] συγκέρδει C² or ⁷.

49. ἀθλοισι Πυθικοῖσιν] 'At the Pythian games.' Dat. of the occasion. E. on L. § 11. p. 18. The Delphic contest is said to have been instituted in the 48th Olympiad, but is here ideally carried back into the heroic age. Cp. Aj. 596 and note.

51. ὡς ἐφίετο] Sc. ὁ Ἀλκίης (infr. 82, 3). Cp. O. T. 110, ἐν τῆδ' ἐφασκε γῆ.

52. κατατόμοις χλιδαῖς] 'With shorn locks luxuriant.' Cp. infr. 901, νεώρη βόστρυχον. The word χλιδή perhaps marks the luxuriance of the youthful Orestes' locks. Cp. Plat. Phaedo, 89 B, εὐρισθὲν δὴ, ἐφη, ἴσως, ἃ Φαίδων, τὰς καλάς ταύτας κόμης ἀποκερεῖ.

54. 'Holding uplifted in our hands the shapely urn with sides of brass.' The Scholiast rightly compares the construction of τύπωμα with ἤρμενοι to such expressions as πάγωμα καθειμένος, — ἀντὶ τοῦ κεχλασμένον ἔχων. But he does not observe that in both cases the verb is in the middle voice. τύπωμα is literally, 'A moulded form.' Cp. Ant. 430, ἐκ δ' εὐκροτήτου . . πρόχου, κ.τ.λ. For χαλκόπλευρον, cp. Aesch. Cho. 686, λέβητος χαλκίου πλευρώματα.

55. (1) 'Which, as I believe (που) you know, is hidden in the brake.' For οἴσθᾳ που, cp. infr. 948, 9, παρουσίαν μὲν οἴσθα καὶ σὺ που φίλων | ὡς. κ.τ.λ. (2)

The v. r. μοι for που is also possible. 'Which I have, as you know, hidden in the brake.' μοι, if genuine, is not dative of the agent, but of remote reference — not 'I have hidden it,' but 'I have it hidden.'

56. λόγφ κλέπτοντες] 'Stealing our advance through feigned words.' The participle is equally emphatic with the verb.

57. φέρωμεν] The optative cannot be defended here.

59, 60. The precise construction would be either λυπεῖ . . ὅτε σώσωμαι, or λυθήσει . . ὅταν σωθῶ. But as the sentence proceeds the mind of Orestes dwells more than at first on the futurity of the event.

60. κάξενέγκωμαι κλέος] 'And win renown.' Cp. Od. I. 298, ὅλον κλέος ἔλλαβε δῖος Ὀρέστης.

61. δοκῶ μὲν] Cp. infr. 547 : O. C. 995, δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, κ.τ.λ. : Fr. 83, δοκῶ μὲν, οὐδεῖς : Plato, Meno, 94 C, δοκῶ μὲν, ἐβούλετο.

'Methinks, no word is inauspicious that is accompanied with gain.' Cp. Eur. Hel. 1050 foll. (quoted by Brunck), 'Ἐλ. βούλει λέγεσθαι, μὴ θανῶν, τεθνηκέναι ; MEN. κακὸς μὲν ὄρνις· εἰ δὲ κερδανῶ λέγων, | ἔτοιμός ἐμι μὴ θανῶν λόγφ θανείν.

ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
λόγῳ μάρτην θνήσκοντας· εἶθ', ὅταν δόμους
ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον'

ὡς κἄμ' ἐπαυχῶ τῆσδε τῆς φήμης ἀπο

65

δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι.

ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐγχώριοι,

δέξασθέ μ' εὐτυχούντα ταῖσδε ταῖς ὁδοῖς,

σύ τ', ὦ πατῶν δῶμα· σοὺ γὰρ ἔρχομαι

70

δίκη καθαρτῆς πρὸς θεῶν ὠρμημένος·

καὶ μή μ' ἀτιμον τῆσδ' ἀποστείλητε γῆς,

ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

εἶρηκα μὲν νῦν ταῦτα· σοὶ δ' ἤδη, γέρον,

τὸ σὸν μελέσθω βάντι φρουρῆσαι χρέος.

[18 a.

65. ἀπο] ο from εἰ L.

73. μὲν νῦν] μὲν νῦν L. μὲν (νῦν om.) AG.

62 foll. Some such story as that of Aristeus 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. μάρτην] 'Without reality.' For the pleonasm, see E. on L. § 40. p. 75.

64. ἐκτετίμηνται πλέον] 'Their name stands higher than before.' For this intensive use of the perfect, cp. ἐσπούδασα, τετεύχασα, 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.'

δεδορκότα is used intensively for βλέποντα = ζῶντα, but this natural use of language is assisted by the image of the star. (See L. and S. s. v. δέркоμαι.)

The star of Orestes in the ascendant will be of evil omen to his enemies. Cp. Il. 22. 30, λαμπρότατος μὲν δδ' ἐστὶ, κακὸν δέ τε σῆμα τέτυκται.

For ἔτι μέντι. Hereafter, though not now,' cp. infr. 471: Trach. 256, 7, ἤ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους | ἐν παιδί καὶ γυναικὶ δουλεύσειν ἔτι: Ant. 69: Phil. 1359.

Compare with ll. 59-66 the comic words of Falstaff, Shak. 1 Hen. 4. 5. 4. 120, 'To counterfeit dying, when a man thereby liveth, is to be no counterfeit 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 ταῖσδε ταῖς ὁδοῖς, cp. O. C. 553, τανῦν θ' ὁδοῖς | ἐν ταῖσδ' ἀκούων μᾶλλον ἐξετίσταμαι.

70. δίκη καθαρτῆς] '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. ἀλλ' 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 ἀρχέκατος. The word in this sense may possibly be construed with δόμων, 'Beginner of wealth to the house.' Others explain it as equal to ἀρχαῖον πλουτος, (2) 'Enjoying ancient wealth.' For this, cp. ἀρχεδίας, Pind. Pyth. 4. 189-195, ἀρχαῖαν κομίσαν πατρὸς ἐμοῦ βασιλευμέναν | οὐ κατ' αἶσαν . . | . . τιμάν. | κεύθομαι γὰρ νῦν Περίαν . . | ἀμετέραν ἀσυνυλάσαι βίαιαι ἀρχεδικῶν τούτων.

74. τὸ σὸν . . φρουρῆσαι χρέος] 'Go thy way and watchfully execute thy duty.' Lit. 'Watch thy service,' i. e. perform

νὰ δ' ἐξιμεν' καιρὸς γάρ, ὅσπερ ἀνδράσιν
μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.

75

ΗΛΕΚΤΡΑ.

ἰὼ μοί μοι δύστηνος.

ΠΑ. καὶ μὴν θυρῶν ἔδοξα προσπύλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ΟΡ. ἀρ' ἐστὶν ἡ δύστηνος Ἡλέκτρα; θέλεις
μείνωμεν αὐτοῦ κάνακούσωμεν γῶν;

80

ΠΑ. ἦκιστα. μὴδὲν πρόσθεν ἢ τὰ Λοξίου
πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετεῖν,
πατὴρς χέοντες λουτρά· ταῦτα γὰρ φέρει
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

85

75. ἀνδράσιν] ἀνδράσι. I.A. ἀνδράσιν Γ.
μοί Α.

80. Ἡλέκτρα] ἡλέκτρα(σ) LL².

77. ἰὼ μοί μοι] ἰὼ μοί μοί L. ἰὼ μοι

83. ἀρχηγετεῖν] ἡ from a L.

84. πατὴρς χέοντες] πατῶρ σχέοντες L.

thy service which requires watchfulness. τὸ σὸν . . χρέος is cognate acc. after φρουρήσαι, but also in the first instance the subject of μελέσθω, to which φρουρήσαι is added as an explanatory infinitive.

75. καιρὸς γάρ] Sc. ἐστὶ. 'For the occasion is here.' See E. on L. § 39. p. 72. 1 a.

ὅσπερ, 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 whet 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, *exeunt* Orestes, the Paedagogus, and Pylades, leaving the proscenium vacant.

77. — — — — —. A paroemiac,

consisting wholly of long syllables, like *infr.* 88, 89, 105, and other lines in the following lament. See the scheme of metres below.

78, 9. 'Methinks there comes from the doors a sound as of some hand-maiden moaning within them.' The harshness of the unusual genitive, *θυρῶν* = 'In the direction of the doorway,' 'e regione ostii,' is softened by the addition of *ἐνδον*, with which *θυρῶν* is to be resumed. For the genitive of the place from which an object strikes the sense, cp. *infr.* 900, 1, *ἐσχάτης ὀρῶ | πυρᾶς νεώρη βόστρυχον τετμημένον*.

81. There is no valid objection to the Scholiast's explanation of this as *καὶ ἀνακούσωμεν*, 'And let us hear afresh,' or 'hear further.' Hermann prefers *καὶ ἐνακούσωμεν*. Neither form is found elsewhere, and Nauck conj. *κάπακούσωμεν*. But, as Prof. Paley observes, this is unnecessary.

82, 3. *μὴδὲν πρόσθεν*] Sc. *ποιώμεθα*, which is absorbed in *πειρώμεθ' ἔρδειν*. *κἀπὸ τῶνδ' ἀρχηγετεῖν*] 'And with this rite initiate our act.'

84, 5. *ταῦτα γὰρ . . δρωμένων*] '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 *νίκην*, as a supplementary predicate.

ΗΛ. ὦ φάος ἄγνων

καὶ γῆς *ισόμοιρ' ἀήρ, ὡς μοι
πολλὰς μὲν θρήνων φάδας,
πολλὰς δ' ἀντήρεις ἦσθου
στέρνων πλαγὰς αἵμασσομένων,
ὅπότεν δνοφερὰ νύξ ὑπολειφθῆ·

90

86. φάος] φάος L. 87. καὶ γῆς is joined to l. 86 in L. *ισόμοιρ'] ισόμοιρος MSS. Ροισον corr.

See E. on L. § 19. p. 29. 4, and § 24. p. 40, 2.

They go all together to perform the libation at the tomb, after which the old man will return to the palace, and Orestes and Pylades will go to the place where they have hidden the urn (supr. 55). Orestes, in supr. 73, 4, spoke as if the old man was at once to begin his part. But the time is not yet come for this, and, by going to join in the solemn rite at the grave of his old master, he leaves the proscenium vacant for the scenes from l. 86 to l. 659. If we are inclined to quarrel with this long delay, our scruple is pacified by the words *ὅταν σε καρὸς εἰσάγῃ* in supr. 39.

86-250. In this long lament there are two principal movements, each of which admits of subdivision. First, the monody of Electra, consisting of two anapaestic systems, of which one (ll. 86-102) is retrospective, and the other (ll. 103-120) is prospective. Secondly, there is the commatic parodos:—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 *ἀντ. α'* (ll. 121-152), the chorus gently, but gloomily, expostulate with Electra, who is inconsolable. In *στρ.* and *ἀντ. β'* (ll. 153-192), they vainly try to cheer her. In *στρ.* and *ἀντ. γ'* (ll. 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 *ῥῆσις* of Electra (ll. 254-309) in reply to the coryphaeus, who, at l. 324, again speaks to call attention to Chrysothemis' approach.

Metres. The anapaests 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 paroemiacs near the commencement of each system in ll. 88, 9, 105, 6, which, with the opening half line, have a strange effect of heaviness and of struggle and pain. The two systems so nearly correspond, both in this respect and in the number of the lines, that one is tempted to believe that the half line that would complete the antistrophic effect has been lost somewhere between 113 and 117. But anapaestic systems are seldom exactly antistrophic, and the pause after the (dactylic) invocation in l. 115 may be intentional.

86 foll. Electra tells her sorrows to the daylight and to the air of Heaven, as she has told them all night long to her sleepless chamber. The holy light contrasts with the pollutions of the house of Pelops; the illimitable air,—which searches even to earth's remotest corners, and is common to Orestes and herself,—both contrasts with the narrowness of her lot, and can alone contain the boundlessness of her grief.

86. ὦ φάος ἄγνων] For the sacred purity of the elements as opposed to the impurity of man, cp. O. T. 1427, 8, τὸ μῆτε γῆ | μῆτ' ἕμβρος ἴδου μῆτε φῶς προσδέξεται.

87-90. ὡς μοι .. αἵμασσομένων] 'How many tones of my lamenting, how many blows that bruised my bleeding breast, have thrilled you! 'στέρνων is objective genitive with *πληγὰς*, but is to be resumed with *ἀντήρεις*, lit. 'planted firmly against.'

91. ὑπολειφθῆ] 'Hath ceased,' lit. 'Has been outrun,' i.e. by the day. Cp. Aj. 672, 3, ἐξίσταται δὲ νυκτὸς ἀλαηθὲ κῆκλος | τῇ λευκοπόλῳ φέγγος ἡμέρῃ φέγειν.

τὰ δὲ παννυχίδων ἤδη στυγεραὶ
 ξυνίσασ' εὐναὶ μογερῶν οἴκων,
 ὄσα τὸν δύστηνον ἐμὸν θρηνώ
 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν
 φοίνιος Ἄρης οὐκ ἐξένισεν,
 μήτηρ δ' ἡμῆ χῶ κοινολεχῆς
 Αἰγισθος, ὅπως δρῦν ὑλοτόμοι,
 σχίζουσι κάρᾳ φονίῳ πελέκει
 κούδεις τούτων οἴκτος ἀπ' ἄλλης
 ἧ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως
 αἰκῶς οἰκτρῶς τε θανόντος.
 ἀλλ' οὐ μὲν δὴ
 λήξω θρήνων στυγερῶν τε γόων,

95

100

93. οἴκων] οἰκῶν LFL²V. οἴκων C²A Vat. ac. 95. αἶαν] αἶαν L. αἶαν C².
 96. ἐξένισεν] ἐξένισεν C². ἐξένισε A. ἐξένισε Γ Pal. ἐξένισεν L². 98. ὑλο-
 τόμοι] ὑλοτόμου L. 99. πελέκει] πέκει L pr. πελέκει C. 102. αἰκῶς]
 ἀδικῶς MSS. Brunck corr.

92, 3. τὰ δὲ . . οἴκων] 'And when night comes on, the detested chamber in this weary house knows too well what festive hours I pass.' There is a bitter irony that can hardly be rendered, in using the word *παννυχίς*, generally a festal celebration, of the sleepless nights of mourning. Cp. Ant. 152, 3, *θεῶν δὲ ναοὺς χοροῖς | παννυχίαι πάντας ἐπέλωμεν*, and, for the general sense, cp. Od. 19. 518 foll. *ὅς δ' ὅτε Πανδάρειοι κούρη, χλωρῆς Ἀηδάν, | καλὸν αἰδήσειν, ἕσπερος νέον Ἰσταρένοιο, | δενδρίων ἐν πετάλοισι καθεζομένη πυκνοῖσιν, | ἧ τε θαμὰ τραπῶσα χεῖε πολυχητὰ φωνήν, | παῖδ' ἄλοφορομένη Ἰτυλον φίλον, ὃν ποτε χαλκῷ | κτείνει δὲ ἀφραδίας, κούρον Ζήθιοιο ἄνακτος | ὃς καὶ ἐμοὶ δίχα θυμὸς δρώρεται ἔσθα καὶ ἔσθα*. See below, ll. 107, 148, 9. *ἦδη* contrasts *παννυχίδων* with what precedes.

95, 6. Cp. Od. 11. 408-411, where Agamemnon says, *οὔτε μ' ἀνάροισι ἄνδρες ἰδηλήσαντ' ἐπὶ χέρσῳ | ἀλλὰ μοι Αἰγισθος τεύξας θανάτῳ τὸν μόρον τε | ἔκτα σὺν οὐλομένῳ ἀλόχῳ, οἴκονδε καλλέσσας, | δειπνίσσας, ὡς τίς τε κατέκτανε βούν ἐπὶ φάτῃ*. See below, ll. 203, 4. And for Ἄρης οὐκ ἐξένισεν, 'War did

not give hospitable repose,' cp. Aesch. Cho. 351-3, *πολύχωστον ἄν εἶχες | τάφον διαποντίου γὰρ | δάμασιν εὐφόρητον*: Ag. 455, *ἐχθρὰ δ' ἐχούστας ἐκρυψεν*: Verg. Aen. 1. 97, 'Mene Iliacis occumbere campis | Non potuisse.'

98. Cp. Il. 13. 389, *ἦριπε δ', ὡς ὅτε τις δρῦς ἤρπεν, ἧ ἀχεραῖς, | ἧ δὲ πίτυς βλωθρή, τὴν τ' ὄβρει τέκτονες ἄνδρες | ἐξέταμον πελέκεσσι νεήκεσι, νῆιον εἶναι*. But the unfeeling act of the woodman is more prominent in the present passage than the grandeur of the tree.

100, 1. κούδεις . . 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 πόνων ἰκτῆρες ἐπιστενάχουσι*. And for the attraction in the gender of οὐκ ἄλλης, cp. infr. 885, 6, *ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλης σαφῆ | σημεὶ ἰδοῦσα, κ.τ.λ.* For φέρεται, of the utterance of feeling, cp. Pind. Pyth. 1. 170, *εἰ τι καὶ φλαῦρον παραθύσει, μέγα τοι φέρεται | πᾶρ σίβην*.

102. αἰκῶς] Although the MSS. agree in ἀδικῶς, the Scholiast gives αἰκῶς as a various reading. And ἀδικῶς, which is appropriate in infr. 113, is frigid here.

ἔστ' ἂν *παμφεγγεῖς ἀστρων 105
 ῥιπάς, λεύσω δὲ τὸδ' ἡμαρ,
 μὴ οὐ τεκνολέτειρ' ὡς τις ἀηδῶν
 ἐπὶ κωκυτῷ τῶνδε πατρώων
 πρὸ θυρῶν ἡχῶ πᾶσι προφωνεῖν.
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης, 110
 ὦ χθόνι' Ἑρμῆ καὶ πότνι' Ἀρά,
 σεμναί τε θεῶν παῖδες Ἑρινύες,
 αἰ τοὺς ἀδίκως θνήσκοντας ὀρᾶθ',
 *αἰ τοὺς εὐνάς ὑποκλεπτομένους,
 ἔλθετ', ἀρήξατε, 115
 τίσασθε πατρὸς φόνον ἡμετέρου,

105. *παμφεγγεῖς] λεύσω παμφεγγεῖς MSS. (παμφαεῖς Pal.) Herm. corr. 106.
 λεύσω] λεύσω A. λεύσω Γ Pal. 108. κωκυτῷ] κωκυτῶν L. κωκυτῷ C?
 109. πρὸ] προ L. 110. Ἀΐδου] Αἰδου L. Περσεφόνης] ο C?. 111. πότνι'
 Ἀρά] γρ. ποτνία ἀρά C*?. 113, 4. ὀρᾶθ' | *αἰ] ὀρᾶτε MSS. Porson corr.

105. Hermann's rejection of the first
 λεύσω (see v. γγ.) is clearly the best
 emendation of this passage, which in the
 MSS. has two long syllables too many.

παμφεγγεῖς . . ῥιπάς] The bright
 tremblings of the stars.' On *παν* in
 comp. see Essay on L. § 55. p. 101, 6.
 φέγγος has a special application to the
 light of the moon and stars as distin-
 guished from daylight:—Plat. Rep. 6.
 p. 508 C, ὀφθαλμοί, ὅταν μηκέτι ἐπ' ἐκείνῃ
 τις αὐτοὺς τρέψῃ ἂν ἢ τὰς χροῶν τὸ ἡμε-
 ρινὸν φῶς ἐπέχῃ, ἀλλ' ἂν νυκτερινὰ φέγγη.
 For *ῥιπή*, lit. 'beating' or 'pulsation,'
 as applied to the twinkling of the stars,
 cp. Tennyson's 'Beat, happystars, timing
 with things below.'

107. τεκνολέτειρα] 'That has lost'
 (or 'sain') 'her child,' viz. Itylus, ac-
 cording 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 pre-
 vent the identification of the nightingale
 with the mythical daughter of Pandion.
 Cp. Aesch. Ag. 55, 6, ἢ τις Ἀπόλλων, |
 ἢ Πάρι, ἢ Ζεῦ.

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 ψόγοισι in Ant. 759. See Essay
 on L. § 19. p. 27. It implies that the
 noise that echoed round about the pa-
 lace was sustained by the force of her
 impetuous crying. Cp. infr. 241-3, γο-
 νίων ἐκτίμους ἰσχύουσα πτέρυγας | ἀευνό-
 νων γόων.

111. 'Hermes of the Shades' is in-
 voked here as in the Choëphori, be-
 cause he had guided the soul of Aga-
 memnon to Hades and might be expected
 to guide his Avenger.

πότνι' ἀρά] Agamemnon was ἀραῖος
 to Clytemnestra on account of her crime.
 Cp. O. T. 417, 8, καὶ σ' ἀμφιπλήξῃ μητρός
 τε καὶ τοῦ σοῦ πατρὸς | ἐλῆ ποτ' ἐκ γῆς
 τῆσδε δεινόπους 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 'child-
 ren of gods.'

114. They are the avengers not only
 of murder, but of every great breach of
 law. Cp. Aj. 836, ὀρώσας πάντα τῶν
 βροτοῖς πάθη: Aesch. Eum. 895, Αἴθ. (to
 the Eumenides) ὡς μή τιν' οἴκον εὐθενεῖν
 ἄνευ σέθεν: 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 ὕβριν |
 τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρὸς.

καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.

[18 b.

μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ

λύπης ἀντίρροπον ἀχθος.

120

στρ. α'.

ΧΟΡΟΣ.

* ὦ παῖ, παῖ δυστανοτάτας

121. *δ] ἰὼ MSS. Turn. corr.

119, 20. 'My single force no longer countervails the stress of woe.' Lit. 'I no longer have strength alone to lift the weight of grief that presses in the opposite scale.'

121 foll. Electra's monody, like the soliloquy of Deianeira Trach. 1 fol., has indicated the loneliness of her sorrow. But she is not friendless. The women of Argos feel with her and would comfort her if they could.

In this long '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 σπηρῆς. If, as seems most probable, a single voice is heard each time, the front row of choreutae would alone take part. Thus, supposing the five dots to represent the προτόσται, i.e. the coryphaeus and those on either side of him, the parts might be assigned as follows:—

ἀστ. β'. ἀστ. α'. στρ. α'. στρ. β'. στρ. γ'.
ἀστ. γ'. ἰσ.

The choreutae immediately to right and left of the coryphaeus would address Electra twice, and when the epode was finished, the coryphaeus would make a new beginning with the senarii in ll. 251-3, after which, each of the five would speak once again, ending with the coryphaeus.

The metres are as follows:—

α'.

i.

— ˘ ˘ ˘ ˘ ˘ ˘ —

— ˘ ˘ ˘ ˘ ˘ ˘ —

⊖ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ —

˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ —

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˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ —

ii.

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˘ ˘ ˘ ˘ — ˘ —

— ˘ ˘ ˘ —

β'.

i.

— ˘ — ˘ — ˘ —

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5 ˘ — — — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ —

⊖ ˘ ˘ ˘ ˘ — ˘ —

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ii.

— ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ —

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˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ —

5 ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ —

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˘ ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — ˘ ˘ ˘ —

γ'.

i.

— ˘ — ˘ — ˘ —

Ἡλέκτρα ματρός, τίν' αἰεὶ
 τάκεις ᾧδ' ἀκρέστον οἰμωγὰν
 τὸν πάλαι ἐκ δολερᾶς *ἀθεώτατα
 5 ματρός ἀλόντ' ἀπάταις Ἀγαμέμνονα
 κακῆ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορῶν
 ὀλοῖτ', εἴ μοι θέμις τάδ' αὐδᾶν.

125

124. *ἀθεώτατα] ἀθεωτάτας MSS. Porson corr. 126. ὡς] ὡς LA. ὡς C⁵.

— / — — — / — —
 υ υ / — — — — —
 κ / — — — / — —
 5 υ υ / υ υ — υ υ / — —
 — / — / — — — —
 — / — — — υ υ / υ υ —
 / — — — — —
 ii.
 — / — — — — — —
 — / — — — / — —
 — / — — — / — —
 — / — — —
 5 υ υ / υ υ υ υ — υ υ / υ υ —
 — υ υ — — — — —
 υ υ — — — — —
 υ υ / υ υ υ υ / — —
 10 υ υ / υ υ υ υ — — — —
 — υ υ — — — — — υ υ —
 υ υ / υ υ — — — — —
 ἐπ.
 i.
 — / — — — / — —
 — / — — — / — —
 — / — — — / — —
 ii.
 / υ υ — — — — — υ υ — υ υ
 / υ υ — — — — — υ υ — υ υ
 / υ υ — — — — —
 / — — — — — / — —
 / — — — — — / — —
 5 / — — — — — / — —
 — / — — — — — υ υ / — —
 — / — — — — — υ υ / — —
 / υ υ / υ υ — — — — —

/ υ υ — — — — — υ υ — υ υ
 10 / υ — — — — —
 / υ — — — — —
 — — / υ υ — — — — —
 — / υ — — — — —
 υ υ — — — — — υ υ — —

121. καὶ 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. 'O child Electra! Child of a most wretched mother!' For the moral association in *δυστανοτάτας*, cp. Aj. 1290, *δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θεοῖς*;
 122, 3. τίν' αἰεὶ . . οἰμωγάν] 'Why this never-ceasing lament which piningly thou pourest out over thy father?' For this 'adverbial' use of the interrogative pronoun, cp. O. T. 2, *τίνας ποθ' ἴδρας τάσδε μοι θαάζετε*; and see Essay on L. § 42. p. 81. *τάκεις οἰμωγάν* 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 . . οἰμωγάν* taken as one word = *οἰμώσεις*. E. on L. § 16. p. 23 b.
 With ἀκρέστον, 'Immoderate,' contrast Il. 23. 157, *γόοιο μὲν ἔστι καὶ ἄσαι*: Od. 4. 103, *ἀψήγρος δὲ κύρος κρυεραῖο γόοιο*.
 124. ἀθεώτατα] 'In heinous defiance of the gods.' Cp. Aesch. Cho. 46, *δυσθεοσ γυνά*: Trach. 1036, *σὴ μᾶτηρ ἀθεοσ*.
 126. κακῆ τε χειρὶ πρόδοτον] 'And delivered over to destruction with wicked violence.' Cp. infr. 206, 7, *χειροῖν | αἰ τὸν ἐμὸν εἶλον βίον | πρόδοτον, αἶ μ' ἀπέλεσαν*.
 The fear of Aegisthus, who is sovereign *de facto*, prevents the chorus from mentioning him by name. Cp. Trach. 383, 4, and note.

ΗΛ. ὦ γενέθλα γενναίων,
 ἦκετ' ἐμῶν καμάτων παραμύθιον. 130
 οἰδά τε καὶ ξυνίημι τάδ', σὸ τί με
 φυγγάνει· οὐδ' ἐθέλω προλιπεῖν τόδε,
 5 μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἀθλιον.
 ἀλλ' ὦ, παντοίας φιλδότητος ἀμειβόμεναι χάριν,
 ἔατέ μ' ὄδ' ἀλύειν, 135
 αἰαί, ἰκνοῦμαι.

ἀπ. α'.

ΧΟ. ἀλλ' οὔτοι τὸν γ' ἐξ 'Αἶδα
 παγκοίνου λίμνας πατέρα
 * θρήνοις οὔτε λιταῖσιν ἀνστάσεις.

129. γενέθλα] γένεθλα LV Pal. γενέθλα C⁶A. γενναίων] γενναίων πατέρα
 LAGL²V³. γενναίων πρῶν Vat. ac. γενναίων τοκίων VM. Monk corr. 132. οὐδ'
 ἐθέλω] οὐδ' αὐ θέλω LGL³ Pal. οὐδ' θέλω A. οὐδέ θέλω C'. 136. αἰαί] αἰ αἰ L
 from al. αἰ αἰ A. 138. πατέρα] πατέρ' L Pal. Vat. ac V. 139. *θρήνοις
 .. ἀνστάσεις] ἀνστάσεις οὔτε γόοισιν (γόοισ V³) οὔτε λιταῖσι MSS. (ἀναστ. MM²).

129. γενέθλα] Here, and in *infr.* 226, Doric for γενέθλη. 'Offspring of noble sires.'

Two glosses on γενναίων, viz. (1) πατέρων, (2) τοκίων, have found their way into different MSS., while, curiously enough, no MS. has the line uninterpolated.

130. παραμύθιον may be in apposition (1) with the subject of ἦκετε 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, ἐλπίς κενθίνην παραμύθιον οὔσα.

131. τάδ'] Either (1) Your kind intention,' or (2) 'That my sorrow is inopportune.' Cp. *infr.* 222. The Scholiast prefers (2).

132. οὐδ' ἐθέλω προλιπεῖν τόδε] 'But I will not give this up.' ὄδ' is adverbative,—though it is unnecessary to write οὐ δ' with Hermann.

134. (1) 'But, O ye who exchange with me the tender care of every sort of mutual affection,'—ἀμειβόμεναι vocative. Or (2), supposing the participle to agree with the subject of ἔατε, 'But O, in return for all manner of love' (which ye have had from me). Musgrave objects to this that Electra had no

power of conferring kindnesses, and that if she had, she would not thus have reminded her friends of them. He ingeniously renders, 'Exchanging for this (?) service all your varied kindnesses.' But his argument is hypercritical. It is the strength of her wish, and not the sense of her merit, that is really emphasized in παντοίας (of which Ellendt rightly says, 'Nihil nisi *multum s. magnum* significat.') And φιλότης is simply 'affection.' Schndw. explains, 'So conferring on me a kindness equivalent to all manner of friendship:'—Wecklein, 'Ye who return the grace of all manner of love (for mine).'

137, 8. τὸν γ' ἐξ 'Αἶδα . . λίμνας] i.e. τὸν ἐν . . λίμνῳ ἐκ . . λίμνας, according to a familiar idiom of condensation.

λίμνας] Viz. the 'palus Acherontis,' on the shores of which dwelt the dead.

139. Cp. Il. 24. 550. 1. οὐ γάρ τι πρῆξις ἀκαχήμενος υἱὸς ἦτος, | οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθῃσθα. For the line as it stands, a glyconic with a spondee after the close, cp. Eur. Med. 159, τάκου δυρομένα σὸν εἰνάταν : 183, πέθος γὰρ μεγάλως τόδ' ὀρμάται. The short syllable at the end of the previous line, and the iambic base of the glyconic, are avoided by reading *θρήνοις for γόοις.

- ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον 140
 5 ἄλγος αἰεὶ στενάχουσα διδύλλυσαι,
 ἐν οἷς ἀνάλυσις ἐστὶν οὐδεμία κακῶν.
 τί μοι τῶν δυσφόρων ἐφίει ;
 ΗΛ. νήπιος δς τῶν οἰκτρῶς 145
 οἰχομένων γονέων ἐπιλάθεται.
 ἀλλ' ἐμέ γ' ἄστονέσσω ἄραρεν φρένας,
 ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,
 5 ὄρνις ἀτυζομένα, Διὸς ἄγγελος.
 ἰὼ παντλάμων Νιόββα, σὲ δ' ἔγωγε νέμω θεόν, 150
 αἶτ' ἐν τάφῳ πετραίῳ,

Dindorf retains the order of the words, and reads παγκοῖνον λιμῶς πατέρ' ἄν | στάσεις οὕτε γόοισιν οὐτ' *ἄνταις (a double glyconic with spondee at close). ἄνταις is the conjecture of Hermann from Hesychius: ἀντήσει (sic), λιτανείαις, ἀντήσεσι. But is not ἀντήσεσι: λιτανείαις an equally probable emendation of the corrupt reading in Hesychius? For λιταῖσι, cp. supr. 110 foll. Prof. Paley suggests πατέρ' ἄν | στάσεις οὕτε γόοισιν οὐτ' εὐχαῖς.

140. 1. ἀλλ' ἀπὸ . . διδύλλυσαι] 'But, forsaking moderation, you go to an extreme in your grief, to your own ruin.' To account for the prepositions some idea of motion must be gathered from the verbs, e.g. προϊῶσα ἐν στοναχαῖς.

142. ἐν οἷς . . κακῶν] (1) 'A course which brings no way of release from woes.' The antecedent to οἷς is to be inferred from the preceding words: sc. ἐν τοῖς οὐ μετρίοις τούτοις ἀλγήμασιν. 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. ἀνάδυσσις.

144. τί . . ἐφίει] 'Beseech thee, why dost thou set thy heart on troubles?'—i.e. aim at bringing them to thyself.

146. ἐμέ γ' ἃ στονέσσω ἄραρεν 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—ἦρος ἄγγελος ἡμερόφαντος ἀηδῶν. On the other hand, the swallow is more generally represented in this way, and the lines of Horace, Od. 4. 12. 5 foll., 'Nidum ponit, Ityn flebiliter gemens,' etc., certainly refer to Procne, who was usually thought to have been changed into a swallow. But of the legend of Tereus there seem to have been many conflicting modifications. The word ἀτυζομένα 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 Διὸς ἄγγελος of the intimation of Spring and the beginning of the Διὸς μεγάλου ἐνιαυτός. The nightingale or swallow, thus distinguished with Divine favour, is also the most sorrowful of birds.

150. σὲ δ' ἔγωγε νέμω θεόν] 'I count thee Divine,' i.e. blessed,—μακαρίζω σέ.

151. 2. Cp. Ant. 823-32. The prehistoric colossal figure cut out of the rock on a northward crag of Mount Sipylus, so as to be visible from the plain below Sardes, is supposed by Prof. Sayce, who has examined it, to have originally represented some elemental deity, possibly Cybele, but uncertain whether male or female. It was from an early period identified by the Greek settlers with the Niobe of Theban and Argive legend. The limestone drippings from the overhanging rock have produced an incrus-

αἰαί, δακρύεις.

στρ. β.

ΧΟ. οὔτοι σοὶ μούνα, τέκνον,

ἄχος ἐφάνη βροτῶν,

πρὸς †δ τι σὺ τῶν ἔνδον εἶ περισσά,

155

οἷς ὀμόθεν εἶ καὶ γονᾶ ξύναιμος,

5 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,

κρυπτᾶ τ' ἀχέων ἐν ἤβῃ

δαβιος, ὃν ἂ κλεινὰ

160

γα ποτὲ Μυκηναίων

δέξεται εὐπατρίδαν, Διδὸς εὐφρόνι

152. αἰαί] αἰ αἰ C^o or 7 Pal. αἰ αἰ A Vat. ac. αἰὲν V. 160. κλεινὰ] δ in litura of 2 or 3 letters, L. ἀκλεινὰ A. 161. γᾶ] (α)γαῖ L. 164. ΗΑ] om. L.A.

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 *πετραία βλάστα* (Ant. 827) must have been apparent before the time of Sophocles. It is less distinctly suggested by the words in Homer, *Il.* 24. 617, *θεῶν ἐκ κήδεα πέσσει*. Prof. Sayce adds that the *θεῶων . . . εἰσὶναι νυμφίων* of *Il.* l. c. (in reality prehistoric tombs) are still distinctly recognisable 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

proun δ, τι is occasioned by the negative preceding. In *πρὸς δ τι, πρὸς* corresponds to a long syllable, *Zeús*, in the antistrophe. Perhaps, *πρὸς γ' δ, τι?*

εἰ περισσά] Sc. ἐν τῷ λυγείσθαι.

157. In distinguishing between Iphigenia and Iphianassa, Sophocles is said to have followed the Cypria. 'Sophocles here seems to recognize the digamma in *φιφιάσσα*.' Paley.

159, 60. κρυπτᾶ τ' ἀχέων ἐν ἤβῃ δαβιος] '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, 'Audacior quidem haec structura, sed amat talia Sophocles. Ejusdem modi est, quod statim dicit, *Διδὸς βήματι* pro *πομπῇ Διδὸς*.' Orestes is 'fortunate,' because his tranquil youth gives promise of final good fortune. Cp. Aesch. Cho. 695, 6, 'Ὀρέστης, ἦν γὰρ εὐβόλωι ἔχων, | ἔξω κομίζων ἀλεθρίου πηλοῦ πόδα. Others take *ἀχέων* as a participle. But *κρυπτᾶ* without the genitive is poor, and the notion of Orestes sorrowing is out of place. The Chorus could not know of it, and if they did they would have suppressed the mention of it as inauspicious.

160-3. 'Orestes, whom the land of this people, with her glory unimpaired, shall receive as the successor of his father's fame, sped hither by the kind will of Zeus.'

162. Διδὸς εὐφρόνι βήματι] i. e. Διδὸς εὐφρόνως βήσαντος αὐτόν. The verbal has a causative meaning. See Essay

10 βήματι μολόντα τάνδε γὰν Ὀρέσταν.

ΗΛ. ὄν γ' ἐγὼ ἀκάματα προσμένουσ', ἀτεκνος, [19 a.
τάλαιν' ἀνύμφευτος αἰὲν οἴχνῳ, 165
δάκρυσι μυδαλέα, τὸν ἀνήνυτον
οἴτον ἔχουσα κακῶν· ὁ δὲ λάθεται
5 ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
ἔρχεται ἀγγελίας ἀπατώμενον; 170
αἰὲ μὲν γὰρ ποθεῖ,
ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.

ἀντ. β.

ΧΟ. θάρσει μοι, θάρσει, τέκνον.
ἔτι μέγας οὐρανῷ
Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει· 175
ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα
5 μῆθ' οἷς ἐχθαίρεις ὑπεράχθεο μῆτ' ἐπιλάθου.
χρόνος γὰρ εὐμαρῆς θεός.

164. ὄν γ' ἐγὼ] ὄν ἐγαγ' L. ὄν ἐγὼ Pal. Herm. corr. 168. ὁ δὲ λάθεται]
ᾧ δ' ἐλάθεται LL² pr. ὁ δὲ λάθεται A. ὁ δ' ἐλάθετο Γ. 169. ἔπαθ'] ἔπαθεν
L pr. L² Pal. ἔπαθ' CA. 171. ἀεί] αἰεί MSS. Brunck corr. 174. ἔτι]
ἔστι C² APL² Pal. οὐρανῷ] ἐν οὐρανῷ MSS. Heath corr.

on L. § 53 b. p. 98; or else a causal meaning is contained in the genitive. Ibid. § 9. p. 12 a.

There is a correlation between κλεινά and εὐπατρίδαν, both being proleptic and denoting the consequence of the return of Orestes.

164 foll. The mention of her brother gives a new direction to Electra's complaint. Cp. supr. 119, 20.

165. Cp. Ant. 815, 917-8.

166, 7. τὸν . . πόνων] 'Oppressed with my troublesome destiny that has no good issue.' The article as in O T. 1153, τὸν γέροντά μ' αἰκίσσιν,—equivalent to a relative clause, ὃς ἐστὶν ἀνήνυτος. ἀνήνυτον, 'Accomplishing nothing,' i.e. 'Suffered in vain.' Cp. O. C. 1565, 6, πολλῶν γὰρ ἄν καὶ μάταν | πημάτων ἱκνούμενον, κ.τ.λ., and note.

169. ὦν τ' ἔπαθ', ὦν τ' ἐδάη] 'His wrongs, and the lesson he has been taught,' viz. by the Paedagogus (supr. 3, 13, 14) and by the messages from Electra.

169, 70. (1) 'For what missive that I

send doth not return (ἔρχεται) discomfited?' Others take the words to mean, (2) 'What message' (from Orestes) 'comes to me, whose promise does not fail?'

171, 2. i e. in reply to my messages I always hear of his longing to come but never of his coming.

174. This line (see v. rr.) seems to have been interpolated so as to supplement the locative dative and the ellipse of ἐστίν. 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 assailing them, and trust in the Divine vengeance.'

179. 'For Time is a god of easiness,' i.e. a god who makes things easy or possible. The meaning is, not that Time

οὔτε γὰρ ὁ τὰν Κρίσαν 180
 βουνόμον ἔχων ἀκτὰν
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος,
 10 οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει.
 ΗΛ. ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη 185
 βίωτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ·
 αἶτις ἀνευ τοκέων κατατάκομαι,

181. βουνόμον] βοῦνομον L. βουνόμον C²A. βουνόμενον L². 182. Ἀγαμεμνονίδας] ἀγαμεμνίδας L.

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, *ὡς μὲν γὰρ χαλεπὸν σωθῆναι, καὶ ἡμεῖς ἐνγχαροῦμεν. ὡς δὲ ἐν παντὶ τῷ χρόνῳ . . . οὐδ' ἂν εἰς σωθεῖη, ἔσθ' ὅστις ἀμφισβητήσει;* Shak. Cor. 5. 3. 61, 'Murdering impossibility, to make What cannot be slight work.' For the personification, cp. Phil. 837, *καιρὸς . . . πάντων γράμων ἰσχυρὸν*: sup. 76: and esp. Eur. Ion, 337, *ἀργὸς ἡ θεός*, sc. *αἰδώς*. 180, 1. 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 *παῖς Ἀγαμεμνονίδας* 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 *περιτρέπω* 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. sup. 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 *θεός* may refer to Agamemnon as a *δαίμων*. In support of this, cp. sup. 150 *Νιόβα*, *σὲ δ' ἔγαργε νέμω θεόν*, infr. 839-41 (of Amphiarus), *ῥὴν ὑπὸ γαίης . . . ἀνάσσει*,

and note; and the following places of the Choëphori:—157, *σέβας, ὃ δέσποτ'*: 356, 7, *κατὰ χθονὸς ἐμπρέπων | σεμνότημος ἀνάκτωρ*: 475-8, *θεὸν τῶν κατὰ γᾶς ὄδ' ὕμνος*. XO. ἀλλὰ κλύοντες, μάκαρες χθόνιοι, | τῆσδε κατευχῆς πέμπετ' ἀραιγῆν | παισὶν προφρόνας ἐπὶ νίκῃ: also Persae, 157, *θεοῦ μὲν εὐνάτετρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφου*: 644. *Περσῶν Σουσιγενῆ θεόν*.—although the analogy in these two instances is weakened by the words being put into the mouths of Persians; but see also Ag. 1548, *ἐπ' ἀνδρὶ θέλω*. Agamemnon, in Aesch. Ag. 925, says to Clytemnestra, *λέγω κατ' ἀνδρα, μὴ θεόν, σέβειν ἐμέ*. 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 *θεός* by an allowable hyperbole, especially if the word is taken, not with the article as subject of the sentence, but as supplementary predicate with *ἀνάσσει*. If this hypothesis is not admissible, the god intended is probably not Pluto, but (3) Hermes. Cp. sup. 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. O. T. 612, *τὸν παρ' αὐτῷ βίωτον. ἀνέλπιστος* is proleptic, and in idea belongs, by hyphalage, to *ἐμέ*,—'is passed without bringing me any hope.' The exact sense of *δὲ πολὺς* is not to be pressed. The article is *deictic*, as in Aj. 1149, *τῆν πολλὴν βόην*: infr. 931.

186. οὐδ' ἔτ' ἀρκῶ] 'And I am no longer of any avail.' Cp. Thuc. 2. 47. § 5, *οὔτε γὰρ λατροὶ ἤρκουν*.

187. ἀνευ τοκέων] Her father is dead, and her mother is worse than lost to her.

ὡς φίλος οὔτις ἀνὴρ ὑπερίσταται,
 5 ἄλλ' ἀπερεί τις ἔποικος ἀναξία
 οἰκονομῶ θαλάμους πατρός, ὧδε μὲν
 ἀεικεῖ σὺν στολῆ,
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.

190

στρ. γ'.

ΧΟ. οἰκτρὰ μὲν νόστοις αὐδά,
 οἰκτρὰ δ' ἐν κοίταις πατράϊς

195

190. οἰκονομῶ] οἰκονομῶ(ν) L.
 192. ἀμφίσταμαι ἀφίσταμαι L.
 Pal. V M. Eustath. ἐφίσταμαι V².

191. σὺν στολῆ] συστολαί L. συστολαί C²στ².
 ἐφίσταμαι C²στ² AG Vat. ac M². ἀμφίσταμαι L²

τεκίαν occurs in one MS. (Vind. 281) and is adopted by Nauck. Cp. supr. 164, *ἄτεκνος*. 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. *ἀπερεί τις . . πατρός*] 'Like some despised sojourner, I tend the chambers of my father's house.' Cp. Aesch. Cho. 84, *δμοιαὶ γυναικες, δωματίων ἐσθῆμονες*. For the absolute use of *ἀνάξιος*, cp. Phil. 439, *ἀναξίου . . φαρτός*, 'A fellow of no esteem.' Hermann joined this word with what follows it ('I am undeservedly made to do menial service'), on the ground that an *ἐποικος* was *ἀναξία* as a matter of course. But, on the other hand, the addition of *ἀναξία* to the bare statement *οἰκονομῶ θαλάμους πατρός*, certainly weakens the expression, while the pleonasm in *ἐποικος ἀναξία* is rather emphatic, and is supported, as Ellendt pointed out, by the Homeric expression, *ὥσει τιν' ἀτίμητον μετανάστην*, Il. 9. 648, 16. 59.

ὧδε . . ἀεικεῖ . . στολῆ] Electra is a woman speaking to women. Cp. Aesch. Pers. 846-8, (*Ἄτροσσα*.) *μάλιστα δ' ἤδε συμφορὰ δάκνει, | ἀτίμιαν γε παιδὸς ἀμφὶ σώματι | ἐσθημάτων κλύουσαν, ἣ νιν ἀμπέχει*.

192. *κεναῖς δ' ἀμφίσταμαι τραπέζαις*] 'And the table at which I stand is bare.' Hermann had conjectured *ἀμφίσταμαι*, which restores the metre, before he observed that it was quoted by Eustathius. Cp. Pind. Ol. 1. 80, *τραπέζαισι . . ἀμφί*, and, for the thought, Od. 20. 259, *διφρον ἀεικέλιον καταθεῖς ὀλίγην τε τράπεζαν*: infr. 361, 2, *σοὶ δὲ πλουσία | τράπεζα κείσθω καὶ περιρρίπτω βίος*: Pind. Ol. 2. 116, *κενὰν παρὰ δίαταιν*.

194. *οἰκτρὰ μὲν νόστοις αὐδά*] '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:—*ἐπεὶ ἐχθίστη ὀδύνη πολλὰ φρονέοντα μηδὲν κρατεῖν*. Her friends, of the same age with her, observed this, and in recollecting it, now understand the cause. *σοὶ* is easily supplied, both because the whole of Electra's last speech refers to herself, and because *σοὶ* occurs immediately afterwards as an 'ethical' dative. *πατρός* is no less easily supplied with *νόστοις* for a similar reason, both because the word occurs three lines above, and because it is implied in *πατράϊς* in the following line. *νόστοις* is dative of the occasion, E. on L. § 11. p. 18. For the sense, cp. Aesch. Pers. 935, 6, *πρόσθογγόν σοι νόστου τὰν | κακοφάτιδα βοῶν, κακομέλετον ἰδὼν | Μαρνανδυνὸν θρηνητήρος | πέμψω πολυδάκρυν ἰαχρὰν*.

195-7. *οἰκτρὰ δ' . . πηλαγῆ*] 'And piteous was thy crying where thy father

δτε σοι παγχάλκων ἀνταία
γενύων ὠρμάθη πλαγά.

5 δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,
δεινὰν δεινῶς προφυτεύσαντες
μορφάν, εἴτ' οὖν θεὸς εἶτε βροτῶν
ἦν ὁ ταῦτα πράσσων.

200

ΗΛ. ὦ πασᾶν κείνα πλέον ἀμέρα
ἐλθοῦσ' ἐχθίστα δὴ μοι·
ὦ νύξ, ὦ δείπνων ἀρρήτων
ἔκπαγλ' ἄχθη·

5 τοὺς ἐμὸς ἴδε πατῆρ

205

197. ἔρος] from ἔρος LGL³ Pal. V. ἔρος A Vat. ac. 198. προφυτεύσαντες] προφητεύσαντες LG Pal. (gl. προβουλεύσαντες) προφυτεύσαντες C⁶. 201. ἀμέρα] ἀμερᾶν L. ἀμέρα A. 205. ἴδε] εἶδε LAL³ Pal. οἶδε Γ. Brunck corr.

lay, when thou hadst seen launched the death-stroke of the solid brazen axe.' If Sophocles (see Introduction) follows the form of the legend known to us from Homer, according to which Agamemnon was slain at a feast given in honour of his return, ἐν κοίταις probably means, (1) 'Where he lay in death.' And this is supported by 203. The poet might, no doubt, have so far modified the legend as to suppose Agamemnon after the feast to have been lured by Clytemnestra to his chamber and there slain. ἐν κοίταις might then belong to the relative clause (δτε ἐν κ.), and mean 'in his chamber.' But this is inconsistent with 203 and 270. For (1) cp. Aesch. Ag. 1494, 1518, Eur. Med. 437, O. C. 1707. The bath, and the entangling garment, which are so prominent in the Agamemnon and Choëphori, are in any case not thought of here. Some (including Wecklein) understand αὐδᾶ in both clauses of the death-shriek 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 αὐδᾶ of the people's voice, rejects σοι and reads οἱ instead. The hiatus, which he defends from Trach. 650, δ δέ οἱ φίλα δάμαρ

(cp. supr. 157), is still exceptional, but a stronger objection to the removal of σοί 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 Atreus, Aesch. Agam. 1500-1504:—'Craft pointed out the way, lust murdered him. Between them they produced a monstrous birth, whether he who did this thing were a god or one of mortal mould.' In μορφάν the immediate agent and the act itself, as an embodied horror, seem to be confused. See E. on L. § 48, p. 92. In supr. 185-92, Electra refused consolation and drew attention to her hopeless misery. The women then call to mind how they had pitied her at the time of her father's death. This opens anew the flood-gates of her sorrow. Cp. Ant. 857 foll., ἔψανσας ἀλγεινοτάτας ἐμὸν μερίμνας, κ.τ.λ.

203. δείπνων] The feast which preceded the murder, according to Od. 4. 535. Agamemnon (see next note) is supposed to have been murdered at table: ὡσεὶ τε κατέκτανε βοῦν ἐπὶ φάτῃ (Od. 1. c.).

205 foll. For ἄχθη, the grammatical antecedent, the more definite θάνατος is substituted and taken into the relative clause. 'The horror of that feast—I mean the death which followed it.'

θανάτους αἰκέεις διδύμαιν χειροῖν,
 αἶ τὸν ἔμδν εἶλον βίον
 πρόδοτον, αἶ μ' ἀπόλεσαν·
 οἷς θεὸς ὁ μέγας Ὀλύμπιος
 10 ποῖνιμα πάθεα παθεῖν πόροι,
 μηδέ ποτ' ἀγλαίας ἀποναίατο
 τοιάδ' ἀνύσαντες ἔργα.

[19 b.

211

ἀντ. γ'.

ΧΟ. φράζου μὴ πόρσω φωνεῖν.

οὐ γνώμαν ἴσχεις ἐξ οἶων
 τὰ παρόντ' οἰκείας εἰς ἄτας
 ἐμπίπτεις οὕτως αἰκῶς;

215

5 πολὺ γάρ τι κακῶν ὑπερεκτήσω,
 σῶ δυσθύμῳ τίκτουσ' αἰεὶ
 ψυχῆ πολέμουσ· τὰ δὲ τοῖς δυνατοῖς
 οὐκ ἔριστὰ πλάθειν.

220

ΗΛ. δεινοῖς ἠναγκάσθην, δεινοῖς·

206. αἰκέεις] αἰκέεις L. Herm. corr. αἰκέισ AGL³ Pal. χειροῖν] χειροῖν LA Pal.
 Brunck corr. 208. αἶ μ'] αἶ μ' ἔμδ? pr. L. ἀπόλεσαν] ἀπόλεσαν L. 216.
 αἰκῶς] αἰκῶς LA Brunck corr. 218. αἰεῖ] αἰεῖ LG. αἰεῖ A. 221. δεινοῖς
 .. δεινοῖς] ἐνδεινοῖς .. ἐνδεινοῖς MSS. Brunck corr.

206. διδύμαιν χειροῖν] 'Effected by joint violence' of Aegisthus and Clytemnestra.

207, 8. αἶ .. πρόδοτον] 'That wrought treason on my life and ruined me.'

209. οἷς refers to the antecedent implied in χειροῖν, viz. Aegisthus and Clytemnestra.

211. 'And never may they have any good of their magnificence.' Cp. infr. 267-281: Od. 17, 244, 5, τῶ κέ τοι ἀγλαίας γε διασκεδάσειεν ἀπάσας, | τὰς νῦν ἰβρίων φορέει.

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 οἰκείον πιέζει πάνθ' ὁμῶς.

ἐξ οἶων is otherwise explained by one Scholiast:—ἐξ οἶων ἀγαθῶν εἰς τί ἀνιάρδν

ἐλήλυθας. 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. σῶ .. πολέμουσ] 'Ever creating new conflicts for thy burdened soul.'

219, 20. τὰ δὲ .. πλάθειν] 'But strife with the powerful is hopeless.' The vague τὰ is to be supplemented from what precedes and follows,—sc. τὰ πολεμούμενα, or τὰ ἐρίδος ἐχόμενα. Cp. Plat. Symp. 206 C, ταῦτα δ' ἐν τῷ ἀναρμόστῳ,—sc. κινούμενα καὶ γεννόμενα,—Pind. Nem. 10, 135, χαλεπὰ δ' ἐρεῖ ἀνθρώποις ὀμιλεῖν κρεσσόνων: Ol. 11, 48, νεῖκος δὲ κρεσσόνων ἀποθέσθ' ἄπορον. πλάθειν, sc. τοῖς δυνατοῖς, is epexegetic infinitive.

221. The Chorus (l. 214) have reminded Electra of the violent words by which she has earned her present misery. She replies that such words were wrung

ἔξειδ', οὐ λάθει μ' ὄργα.
 ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω
 ταύτας ἄτας,

5 ὄφρα με βίος ἔχη. 225

τίνι γὰρ ποτ' ἄν, ὦ φίλῃα γενέθλα,
 πρόσφορον ἀκούσαιμ' ἔπος,
 τίνι φρονοῦντι καίρια ;
 ἀνετέ μ', ἀνετε, παράγοροι.

10 τάδε γὰρ ἅλυτα κεκλήσεται. 230

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι
 ἀνάριθμος ὧδε θρήνων.

ἐπ.

ΧΟ. ἀλλ' οὖν εὐνοία γ' αὐδῶ,
 μάτηρ ὡσεὶ τις πιστά,
 μὴ τίκτειν σ' ἄταν ἄταις. 235

ΗΛ. καὶ τί μέτρον κακότατος ἔφυ ; φέρε,
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν ;

222. ὄργα] ὄργῃ L pr. οὐργά Γ. 224. ταύτας ἄτας] ταύτας ἄτας C².
 226. ἄν] om. LL². ἄν ΑΓ. γενέθλα] γένεθλα L Pal. γενέθλα C²A. 233.
 εὐνοία] εὐνοίαν L pr. εἰνοίαι C²A. ^{σχέσει}
 εὐνοία Pal.

from her by 'a fearful cause,' viz. by the murder of her father and the subsequent conduct of the murderers. Cp. infr. 271 foll.

222. 'I know, I am conscious of my passion,'—viz. that it is inordinate. Cp. infr. 617, 8, *μανθάνω δ' ὀθούνεκα* ; *ἔφαρα πρᾶσσω κούκ ἐμοὶ προσεικότα* ; 1011, *κατάσχες ὀργήν*.

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 *ὀκείας ἄτας*, 'self-caused calamities : '—she means by *ταύτας ἄτας*, 'this infa-tuate,' or 'fatal,' course, of which by implication they have accused her.

226-8. Electra relapses into despair. If even these Argive women, who know her so well, cannot give her a word of comfort, whence is it to come? 'At whose mouth, then, kind band of friends, can I hope to hear a word of comfort, prompted by reasonable 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 ἔμολον ἂ τάλαινα ματρὶ τῷδ'*.

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 οἶα φράζω*.

235. *ἄταν ἄταις*] Cp. Aj. 866, *πύνον πύνον*, and note.

236. *καὶ τί μέτρον κακότατος ἔφυ ;* 'And is not my trouble infinite?' (So the Scholiast,—*πρὸς γὰρ ἀμέτρον κακὸν καὶ ἀμέτρον δῖται θρήνων*.) Cp. infr. 1249, 50, *ἀμέτερον οἶον ἔφυ κακόν*. For the meaning, cp. Shak. Ant. and Cleo. 4. 15. 4. 'But comforts we despise; our size of sorrow, Proportioned to our cause, must be as great As that which makes it.'

237. *ἐπὶ τοῖς φθιμένοις ἀμελεῖν* 'To treat the dead with forgetfulness.' E. on L. § 19. p. 27.

- ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων;
 μήτ' εἶην ἔντιμος τούτοις,
 5 μήτ', εἴ τῳ πρόσκειμαι χρηστῷ, 240
 ξυνναίοιμ' εὐκηλος, γονέων
 ἐκτίμους ἰσχουσα πτέρυγας
 ὄξυτόνων γῶν.
 εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ὦν
 10 κείσεται τάλας, 245
 οἱ δὲ μὴ πάλιν
 δώσουσ' ἀντιφόνους δίκας,
 ἔρροι τ' ἂν αἰδῶς
 ἀπάντων τ' εὐσέβεια θνατῶν. 250
- ΧΟ. ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδουσ' ἄμα
 καὶ τοῦμδν αὐτῆς ἤλθον· εἰ δὲ μὴ καλῶς
 λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἄμα.
- ΗΛ. αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν. 255
 ἀλλ' ἡ βία γὰρ ταῦτ' ἀναγκάζει με δρᾶν,

238. ἔβλαστ'] ἔβλασεν LGL². ἔβλαστ' A Pal. (gl. ἑνομοθετήθη). 241. ξυ-
 νναίοιμ'] ἐνναίοιμ LΓ. ξυνναίοιμ C². ξυνναίοιμ A. ξυνοίμοι gl. συνδιάγω Pal.
 242. ἰσχουσα] ἰσχουσα? C. ἰσχουσα C². 250. εὐσέβεια] εὐσέβεια L Pal.
 εὐσεβεία C⁴A.

238. ἐν τίνι . . ἀνθρώπων] 'Where
 amongst men hath such a mind sprung
 up?'

239. τούτοις] Sc. ἐν οἷς τοῦτο ἔ-
 βλαστε, 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 τοῦτου εἵνεκα μήτε Αἰγινήτησι
 ἄδοιμι, μήτε τοῖσι ταῦτα ἀρέσκειται· ἀπο-
 χρῆ δ' ἐμοί, Σπαρτιήτησι ἀρεσκόμενον,
 δῖα μὲν ποιεῖν, δῖα δὲ καὶ λέγειν.

240. εἴ τῳ πρόσκειμαι χρηστῷ] 'If
 I have near me any good, = εἴ τι χρη-
 στὸν πρόσκειται μοι: E. on L. § 42. p.
 80 B. Cp. infr. 1040, φ' σὺ πρόσκεισαι
 κακῷ.

241-3. γονέων . . γῶν] '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. ἐκτίμους is predicative and pro-
 leptic, = ὥστε ἔγω εἶναι τοῦ τιμᾶν. See
 E. on L. § 54. p. 100 d, § 10. p. 16 f, §
 23. p. 38 δ 1, § 38. p. 71.

244. γῆ] Prof. Jebb reads γῆ, i. e.
 'buried,' adding, 'it is difficult to believe
 that γῆ could stand for σποδός.' But
 the expression is hyperbolic—'mere
 clay.' Cp. ψήγμα in Aesch. Ag. 442.

251, 2. καὶ τὸ σὸν . . καὶ τοῦμδν
 αὐτῆς] 'More in care for thee than
 for myself.' This is really the meaning,
 although, by the usual Greek *litotes*, 'as
 much as' is put for 'more than.' The
 most important matter is put first. E.
 on L. § 41. p. 78.

253. ἐψόμεσθ'] Cp. infr. 1052.

254, 5. 'I am ashamed of seeming
 to you, as I must seem, to be too im-
 patient in multiplying lamentations.'
 δοκῶ is indicative.

σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή,
 πατρῷ ὀρώσα πῆματ', οὐ δρώη τάδ' ἄν,
 ἀγὼ κατ' ἤμαρ καὶ κατ' εὐφρόνην ἀεὶ
 θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὀρώ; [20 a.
 ἧ πρῶτα μὲν τὰ μητρὸς, ἧ μ' ἐγείνατο, 261
 ἔχθιστα συμβέβηκεν εἴτα δώμασιν
 ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς
 ξύνειμι, κὰκ τῶνδ' ἄρχομαι κὰκ τῶνδέ μοι
 λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. 265
 ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἀγειν,
 δταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω
 τοῖσιν πατράοις, εἰσίδω δ' ἐσθήματα
 φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους
 σπένδοντα λοιβὰς ἐνθ' ἐκείνον ὄλεσεν, 270
 ἴδω δὲ τούτων τὴν τελευταίαν ὕβριν,
 τὸν αὐτοφόντην ἡμῖν ἐν κοίτῃ πατρὸς
 ξὺν τῇ ταλαίνῃ μητρί, μητέρ' εἰ χρεῶν
 ταύτην προσαυδᾶν τῷδε συγκοιμωμένην
 ἧ δ' ὦδε τλήμων ὥστε τῷ μιάστορι 275

261. μὲν τὰ] om. L add C².
 272. αὐτοφόντην] γρ. αὐτόντην C².
 ἧ δ'] ἧδ' L Pal. Schaeef. corr. ἧ δ' A.

265. λαβεῖν] β from θ L pr. λαθεῖν Pal. pr.
 273. χρεῶν] χρεῶν L. χρεῶν A. 275.

258. πατρῷ ὀρώσα πῆματ'] '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. πατρός is at first general, but in the antecedent to αἷ it becomes individual,—'of my father.'

260. θάλλοντα .. καταφθίνονθ'] 'Not lessening but increasing.'

260, 1. ἧ .. συμβέβηκεν] 'Since, first of all, I have found in my own mother the deepest cause for hatred.' This (Paley, etc.) is better than 'my mother is my enemy.'

264. κὰκ τῶνδ' ἄρχομαι] 'And I am in subjection to them.' Cp. O. C. 67, ἐκ τοῦ κατ' ἄστυ βασιλείας τάδ' ἄρχεται.

270. ἐνθ' ἐκείνον ὄλεσεν] Here again

Sophocles seems to follow the account that is given in the fourth book of the Odyssey, ll. 529 foll., according to which Aegisthus murdered Agamemnon at or after a banquet. Hence he is said to have destroyed him beside the hearth. Cp. infr. 1495.

271-4. 'Further, when I see their crowning insult, when I see, forsooth, the author of his death reclining on my father's couch, beside my wretched mother,—if so I must call this woman, when cohabiting with him!' The clause τὸν αὐτοφόντην κ.τ.λ. is in the same construction with ὕβριν, governed by ἴδω. ἡμῖν is ethical dative, and has a sarcastic force; i.e. 'That is what I am compelled to look upon.' The participle (κείμενον) which should have gone with ἐν κοίτῃ is absorbed and resumed in συγκοιμωμένην.

ξύνεστί, 'Ερινὺν οὖτιν' ἐκφοβουμένη·
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις,
 εὐροῦσ' ἐκείνην ἡμέραν, ἐν ᾗ τότε
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,
 ταύτη χοροῦς ἴστησι καὶ μηλοσφαγεῖ 280
 θεοῖσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις.

ἐγὼ δ' ὀρώσ' ἢ δὺςμορος κατὰ στέγας
 κλαῖω, τέτηκα, κάπικωκῶ πατρὸς
 τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην
 αὐτὴ πρὸς αὐτὴν· οὐδὲ γὰρ κλαῦσαι πάρα 285
 τοσόνδ', ὅσον μοι θυμὸς ἠδονὴν φέρει.

αὕτη γὰρ ἢ λόγοισι γενναία γυνή
 φωνοῦσα τοιάδ' ἐξονειδίζει κακά·
 ὦ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ
 τέθνηκεν; ἄλλος δ' οὖτις ἐν πένθει βροτῶν; 290
 κακῶς ὄλοιο, μηδέ σ' ἐκ γῶων ποτὲ

276. 'Ερινὺν] ἐρινὺν L Pal. ἐρινὺν A. 279. ἄμὸν] ἐμὸν LFL² Pal. Vat. c V.
 ἄμὸν C². ἄμὸν Vat. a V². © μὸν A. ἄμὸν M². 282. ὀρώσ' ἢ] ὀρώσα A pr. 285.
 αὐτῇ] αὐτὴ L pr. αὐτὴν] αὐτὴν L. αὐτὴν A. 291. μηδέ] μηδὲ L pr. μὴ δέ A.

276. 'Ερινὺν . . ἐκφοβουμένη] 'Having no fear of an Erinys.' The pronoun has the force of an adverb. E. on L. § 22. p. 36.

277. ἐγγελῶσα τοῖς ποιουμένοις] 'Exulting in her course of crime.'

278. εὐροῦσ' ἐκείνην ἡμέραν] 'Taking pains to choose that very day.' For εὐρεῖν meaning simply 'to choose,' or 'to adopt,' cp. Trach. 1178, νόμον | κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί. Meineke's ingenious conjecture, τηρούσα, is not required.

281. ἔμμην' ἱερὰ] Probably (1) 'Sacrifices once a month.' The monthly celebration would be more galling to Electra than an annual one. Or possibly (2), 'The sacrifices of a month:'—all the victims available for a whole month being consumed in the (annual) festival.

283, 4. πατρὸς . . ἐπωνομασμένην] 'The execrable feast of my father,—so surnamed,' i. e. called τὰ Ἀγαμεμνόνεια. Mr. Paley observes that the feast might be instituted to propitiate the spirit of

Agamemnon, while Electra might interpret the act as done in mockery.

286. ὅσον μοι θυμὸς ἠδονὴν φέρει] 'As much as my passionate heart would fain.' For this expression, cp. Aesch. Suppl. 598, 9, πάρεσσι δ' ἔργον ὡς ἔπος | σπεύσαι τι τῶν βούλοιο φέρει φρήν.

287. ἢ λόγοισι γενναία γυνή] 'This so-called noble woman,' who yet stoops to such revilings. Cp. supr. 60, ἔργοισι.

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. μηδέ σ' ἐκ γῶων . . οἱ κάτω θεοί] 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 Ἄϊδην, δὲ μόνον σέβει θεῶν | αἰτουμένη που τεύχεται, κ.τ.λ. Clytemnestra, like Creon, has a scorn of mysticism.

τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.
 τὰδ' ἐξυβρίζει· πλὴν ὅταν κλύῃ τινὸς
 ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἔμμανῆς
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία; 295
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἦτις ἐκ χερῶν
 κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;
 ἀλλ' ἴσθι τοι τίσουσά γ' ἀξίαν δίκην.
 τοιαυτὴ ὑλακτεῖ, σὺν δ' ἐποτρύνει πέλας
 ὁ κλεινὸς αὐτῇ ταῦτὰ νυμφίος παρών, 300
 ὁ πάντ' ἀναλκίς οὖτος, ἡ πᾶσα βλάβη,
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ
 παυστήρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.
 μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου 305
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορον.
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν *τοι κακοῖς

293. κλύῃ] κλύ. η erasure of θ or ει L.
 300. ταῦτά] ταῦτα LL² Pal. Vat. c VV².
 ἐν *τοι] ἐν τοῖς MSS. Herm. corr.

295. αἰτία] αἰτιά LL². αἰτία AG.
 ταῦ Vat. a. Blomfield corr. 308.

293. πλὴν . . τινός] 'Except when she hears one say.' τινός, i. e. ἐμοῦ. E. on L. § 22. p. 36. 4.

296. 7. Cp. supr. 12. and note.

298. ὑπεξέθου] 'Placed out of harm's way.' Cp. Thuc. i. 89, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας.

299, 300. σὺν . . παρών] 'And standing by her there, her noble bridegroom joins and with like vehemence encourages her outcry.' ταῦτά is a cognate or adverbial accusative and αὐτῇ is governed (1) by ταῦτά rather than (2) by σὺν. Cp. Aj. 687, ταῦτά τῆδέ μοι τάδε | τιμᾶτε.

301. 'This utter craven, (1) all composed of harms,' or (2) 'full of all mischief.' Cp. Phil. 622, and note. The feminine form ἀναλκίς assists the transition from ὁ to ἡ.

302. 'Who fights (1) the woman's battle,' or (2) 'Only when he has women on his side.' σὺν in this connection can only mean 'on the side of.' See L. and

S. s. vv. μάχομαι and πολεμέω, and for a similar expression of contempt, cp. Ant. 740, 58, ὡς εἴκει, τῇ γυναικὶ συμμαχεῖ. Electra is on the side of the man. Cp. infr. 366, 7, Aesch. Ag. 1644 (MS. reading).

305. μέλλων . . δρᾶν τι] This is the purport of the messages Electra has received. Cp. supr. 169-72.

305. 6. τὰς οὔσας τέ . . διέφθορον] 'He has ruined all my hopes both here and yonder.' The hyperbolic expression,—lit. 'the hopes I had and those I had not.'—has in so far a distinct meaning as Electra's hopes at Argos depended on the absent Orestes. For the opposition of ἔν and ἀπών, cp. Ant. 1109, οἳ τ' ὄντες, οἳ τ' ἀπόντες, and for a similar use of ἔν, Thuc. 7. 14. § 2, ἀλλ' ἀνάγκη ἀπ' ἔν ἔχοντες ἠλθομεν τά τε ὄντα καὶ ἀναλαίσκόμενα γίνεσθαι.

308. Although the MS. reading ἐν τοῖς κακοῖς is quite defensible, the conjectural ἐν *τοι κακοῖς, which has been adopted by previous editors, is more graceful.

- πολλή 'στ' ἀνάγκη κάπιτηδεύειν κακά. [20 b.
- ΧΟ. φέρ' εἶπέ, πότερον ὄντος Αἰγίσθου πέλας 310
λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων ;
- ΗΛ. ἦ κάρτα. μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας,
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.
- ΧΟ. ἦ κἄν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους
τοὺς σοὺς ἰκοίμην, εἴπερ ὦδε ταῦτ' ἔχει. 315
- ΗΛ. ὡς νῦν ἀπόντος ἰσθόρει τί σοι φίλον.
- ΧΟ. καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,
ἤξοντος, ἢ μέλλοντος ; εἰδέναι θέλω.
- ΗΛ. φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.
- ΧΟ. φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πρᾶσσων μέγα. 320
- ΗΛ. καὶ μὴν ἐγωγ' ἔσσω' ἐκείνου οὐκ ὄκνω.
- ΧΟ. θάρσει· πέφυκεν ἐσθλός, ὥστ' ἀρκεῖν φίλοις.
- ΗΛ. πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

309. πολλή 'στ' ἀνάγκη] πολλήστ' ἀνάγκη(ν)? L. πολλήτ' AGL². πολλήγ' Pal.
312. ἦ] ἢ C⁶. 314. κἄν] δὲν L and most MSS. κἄν C⁶M². 315. ταῦτ'
ταῦθ' L. ταῦτ' C⁶. 316. φίλον] φίλων L. φίλον C⁶. 319. φάσκων δ'
φάσκωντ' (οἱ σ') L. φάσκων δ' C¹ or ². ἄν] δ L. ὦ. C² (erasure of ι). ποιεῖ
πο(ι)εῖ L. ποιεῖ A. 323. ἐπεὶ τᾶν] ἐπειτ' ἄν LFL². ἐπεὶ τοι ἄν C⁷ mg. ἐπεὶ
τ' ἄν A Vat. ac. ἔ(σ)ω] ἔζων ξ? L.

310. The absence of Aegisthus accounts for Electra's being at large, and makes the plan of Orestes feasible, and thus doubly assisting the action of the play.

312. ἦ κάρτα] Sc. βεβῶτος.

313. οἰχνεῖν (imperfect tense) has the same frequentative meaning as in supr. 165.

ἀγροῖσι] 'In the country.' Cp. O. T. 761, 1051, and for the dative, see E. on L. § 11. p. 17.

314. ἦ κἄν] For the reading of L and most MSS., ἦ δὲν, i. e. ἦ δὴ ἄν, cp. O. C. 977 and note. It may be argued that δὴ is more in point than καί or τοι, but the crisis is questioned, and κἄν has MS. authority.

315. τοὺς σοὺς] i. e. σοί. Cp. infr. 343. τὰμὰ νουθετήματα.

εἴπερ .. ἔχει.] This repetition of their doubt marks the Chorus' fear of Aegisthus.

316. Here and in Trach. 339, τί δ' ἐστὶ τοῦ με τῆνδ' ἐφίστασαι βᾶσαι; it seems more convenient, if possible, to

understand τί as equivalent to δ, τι. If this is impossible, a point of interrogation must be placed after ἰσθόρει.

317, 8. τοῦ κασιγνήτου .. μέλλοντος] 'What sayest thou of thy brother, that he will be here, or delay his coming?' For the genitive (sc. περὶ), see E. on L. § 35. p. 60 c, and for the use of the participle, cp. O. T. 463 and note.

321. 'I showed no shrinking when I rescued him.' The dative, of manner, is the real predicate, and the negative suggests the opposite idea,—'with the reverse of shrinking.' Cp. Phil. 12, ἀμὴ γὰρ οὐ μακρὰν ἡμῖν λόγαν, 'It is high time for something else than long discourse.'

322. 'Fear not, he comes of a good stock and will not fail his friends.' The indirect allusion to Agamemnon in πέφυκεν at last touches Electra with a sense of comfort. At this moment Chrysothemis is seen approaching.

323. ἐπεὶ τᾶν .. ἐγώ] Sc. εἰ μὴ τοῦ-
του ἐπεποίη.

ΧΟ. μὴ νῦν ἐτ' εἴπῃς μηδέν· ὡς δόμων ὄρῳ
 τὴν σὴν δμαιομον, ἐκ πατρὸς ταύτου φύσιν, 325
 Χρυσόθεμιν, ἐκ τε μητρός, ἐντάφια χεροῖν
 φέρουσαν, οἷα τοῖς κάτω νομίζεται.

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξέδοις
 ἔλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,
 κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις 330
 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;
 καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι
 ἀलगῶ πῖ τοῖς παροῦσιν· ὥστ' ἄν, εἰ σθένος
 λάβοιμι, δηλώσαιμ' ἄν, οἷ' αὐτοῖς φρονῶ.
 νῦν δ' * ἐν κακοῖς μοι πλεῖν ὑφειμένῃ δοκεῖ, 335
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ
 τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.
 καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὰρ λέγω,
 ἀλλ' ἦ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα. 340

ΗΛ. δεινὸν γέ σ' οὖσαν πατρὸς οὐ σὺ παῖς ἔφους,
 κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.
 ἅπαντα γὰρ σοι τὰμὰ νουθετήματα

331. θυμῷ ματαίῳ] γρ. ψυχῆι ματαίαι C². 337. ἄλλα] ἄλλὰ MSS. Dind. corr.
 ποιεῖν] ποιεῖν L. ποιεῖν Pal. 338. ἦ γὰρ] ἦ γὰρ L pr. 340. ἀκουστέα] ἀκουστέα? L.

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, ὁμαιμος ἐκ μᾶς τε καὶ ταύτου πατρός. The motive here is to mark the closeness of the tie that is broken by the quarrel, infr. 1071. Cp. Ant. 1, O. T. 85.

330. This line has no caesura.

334. οἷ' 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, τὸ τούτων μῖσος.

336. 'Instead of seeming to do something, without really hurting them.' For the parataxis, see E. on L. § 36. p. 68, and, for the independent negative included under the first negative, cp. O. C. 277, 8, καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοιραῖς ποιείσθε μηδαμῶς, — i. e. μὴ θεοὺς μὲν τιμᾶτε, ἔπειτα δὲ τοὺς θεοὺς ποιείσθε μηδαμῶς ἐν μοιραῖς.

337. The change from ἄλλὰ to ἄλλα is rightly defended by Prof. Jebb.

341. τικτούσης] The generic present implies greater scorn. Cp. infr. 366, 7.

κείνης διδακτά, κούδεν ἐκ σαυτῆς λέγεις.
 ἔπειθ' ἔλου γε θάτερ', ἢ φρονεῖν κακῶς, 345
 ἢ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν
 ἦτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις. 350
 οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;
 ἐπεὶ δίδαζον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γῶνα.
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπαρκοῦντως δ' ἐμοί.
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι 355
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.
 σὺ δ' ἡμῖν ἢ μισούσα μισεῖς μὲν λόγῳ, [21 a.
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σά
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδᾶς, 360
 τούτοις ὑπικάθοιμι· σοὶ δὲ πλουσία

354. δ' ἐμοί] δέ μοι L. Brunck corr.
 355. 6, tr. L, but with β', α'.
 om. LL² add AC²T Pal.

355. τεθνηκότι] ο from ω L. Lines
 357. ἡμῖν] ἡμῖν L Pal. ἡμῖν A. 359. οὖν]

344. κείνης διδακτά] 'Are by instruction from her,' i. e. ἐξ ἐκείνης ἐστίν, ἢπὸ ἐκείνης διδακτά.

345. 6. 'Further, you have to choose between being (i. e. appearing) lost to right feeling, or, if not lost to feeling, then forgetful of those for whom you care.' The fault is put, as elsewhere, for the opinion or imputation of the fault. Cp. Ant. 924, τὴν δυσσέβειαν εἰσεβοῦσ' ἐκρησάμην. For the rhetorical form. cp. Shak. Jul. Caes. 3. 1, 'My credit now stands on such slippery ground, That one of two bad ways you must conceit me, Either a coward or a flatterer.'

349. πάντα τιμωρουμένης] 'Using all my endeavour to avenge.' The (subjective) middle voice emphasizes the personal nature of the act. E. on L. § 31. p. 53.

351. 'Does not this involve adding cowardice to misery?'

354. Cp. O. C. 798, 9, οὐ γὰρ ἂν κακῶς | οὐδ' ἂδ' ἔχοντες ζῶμεν, εἰ τερποιμεθα: Phil. 1043, 4, ὡς ζῶ μὲν ολετρῶς, εἰ δ' ἴθουμι δλωλότας | τούτους, δοκοῖμι ἂν τῆς νόσου πεφηνέμεναι.

356. εἰ τις . . . χάρις] 'If the dead have any sense of honours done to them.' Honour and the feeling of being honoured are inseparable ideas in Greek. Hence χάριν ἔχειν τῶν τιμῶν is easily understood from τιμὰς.

357. σὺ δ' . . . ἢ μισούσα] 'But you that hate forsooth.' ἡμῖν, as supr. 272, has a sarcastic force.

360. It is evident that in dress and outward appearance the persons of Electra and Chrysothemis must have been strongly contrasted.

361, 2. σοὶ δὲ . . . κείσθω] 'But for thee let an abundant board be set continually.' κείσθω implies an established privilege, much as in Ant. 485, εἰ ταῦρ' ἀνατὶ τῆδε κείσεται κράτη.

τράπεζα κείσθω καὶ περιρρείτω βίος.

ἐμοὶ γὰρ ἔστω τοῦμὲ μὴ *λυποῦν μόνον

βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.

οὐδ' ἂν σύ, σάφρων γ' οὔσα. νῦν δ' ἐξὸν πατρός 365

πάντων ἀρίστου παῖδα κεκληῆσθαι, καλοῦ

τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῆ,

θανόντα πατέρα καὶ φίλους προδοῦσα σοῦς.

ΧΟ. μηδὲν πρὸς ὀργὴν πρὸς θεῶν ὡς τοῖς λόγοις

ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις 370

τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῆ πάλιν.

ΧΡ. ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμί πως

τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ,

εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰδὼν

ἤκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων. 375

ΗΛ. φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ

363. τοῦμὲ μὴ] τοῦ με μὴ L pr. ΓL³ pr. τοῦμὲ C² AV¹. τοῦμὲ μὴ V. *λυποῦν]

λυπεῖν MSS. but see Scholia. 364. τυχεῖν] τυχεῖν C¹ or ⁴. τυχεῖν AFL³. λαχεῖν
Pal. 365. δ'] om. L add C². 371. αὐτῆ] αὐτῆ LAG. αὐτῆ Pal. 372.
εἰμί] εἰμὴ L.

363. 4. ἐμοὶ γὰρ . . βόσκημα.] (1) 'For I would have such maintenance alone as will not cause me pain : ' i. e. through compliance with my father's enemies. The reading *λυποῦν* is implied in the first scholion here, which, although giving a wrong explanation, deserves for this reason to be transcribed:—*ἐμοί, φησὶν, ἔστω τροφή, ἣ τῇ ἀνάγκῃ μόνον ἀρμόζουσα, καὶ τὴν πείνην ἀπελαύνουσα· οὐ δέομαι γὰρ τοιαύτης τροφῆς ἀφ' ἧς ἡδονὴν σχήσω.* (2) The MS. reading, which is also acknowledged in the scholia,—*τοῦμὲ μὴ λυπεῖν* (Schol. *τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ λυπεῖν ἐμὲ αὐτὴν, εἰ τοῖς φοβεῖσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι*) is possibly right, but the use of *ἐμὲ* for *ἐμάντην* is hardly justified, and the expression seems forced. Cp., however, Eur. Cycl. 336-8, *ὡς τοῦμυεῖν γε καὶ φαγεῖν τοῦφ' ἡμέραν, | Ζεὺς οὐτος ἀνθρώποισι τοῖσι σάφροσι, | λυπεῖν δὲ μηδὲν αἰτῶν.*

364. The genitive, after *ἐρῶ*, is to be resumed with *τυχεῖν*, which is epexegetic infinitive.

365-7. νῦν δ' ἐξὸν . . τῆς μητρός] '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, *στέρργω δὲ τὸν φύσαντα τῶν πάντων βροτῶν | μάλισθ' ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει· | κείνου γὰρ ἐξέβλαστον. οὐδ' ἂν εἰς ἀνὴρ | γυναῖκός αὐδήσειεν, ἀλλὰ τοῦ πατρός.*

369. μηδὲν πρὸς ὀργὴν] Sc. *λέγεις*. 'Say nothing in anger,'—lit. 'tending that way.' Cp. infr. 464.

373. οὐδ' ἂν ἐμνήσθην 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 μαθεῖν*.

376, 7. Electra will not admit that any trouble can be greater than what

- μείζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.
 ΧΡ. ἀλλ' ἔξερω σοι πᾶν ὅσον κάτοιδ' ἐγώ.
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξης γῶαν,
 ἐνταῦθα πέμψειν, ἔνθα μὴ ποθ' ἠλίου 380
 φέγγος προσόψει, ζῶσα δ' ἐν κατηρεφέῃ
 στέγη χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.
 πρὸς ταῦτα φράζου, καί με μὴ ποθ' ὕστερον
 παθοῦσα μέμψη. νῦν γὰρ ἐν καλῷ φρονεῖν.
 ΗΛ. ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν; 385
 ΧΡ. μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθος μῆλη.
 ΗΛ. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὐνεκ' ἐν τάχει.
 ΧΡ. τίς, ὦ τάλαινα, τόνδ' ἐπηράσω λόγον;
 ΗΛ. ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.
 ΧΡ. ὅπως πάθης τί χρῆμα; ποῦ ποτ' εἰ φρενῶν; 390
 ΗΛ. ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.
 ΧΡ. βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;
 ΗΛ. καλὸς γὰρ οὐμὸς βίος ὥστε θανμάσαι.
 ΧΡ. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.
 ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακῆν. 395

378. σοι] σοι C^s. τοι ΑΓ.
 πο(ι)εῖν? L.

379. γῶαν] γρ. καὶ λόγων C^s.

385. ποιεῖν]

she endures already in seeing the insults that are heaped upon her father.

382. χθονὸς τῆσδ' ἐκτός] Beyond the Argive boundary, so as not to bring pollution upon the state. Cp. Ant. 773, ἄγων ἐρημος ἐνθ' ἂν ἦ βροτῶν στίβος | κρήνη πετρᾶδει (ῶσαν ἐν κατάρυχι: O. C. 399, 400, ὅτ σ' ἀγχι γῆς στήσασσι Καθ-
 μείας, ὅπως κρατῶσι μὲν σου, γῆς δὲ μὴ
 'μβαίνης ὄραν.

ὑμνήσεις κακά] 'You shall chant your song of woe.' Cp. infr. 802, 3, τῆνδε δ' ἐκτοθεν βοᾶν | ἔα τὰ θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

383, 4. καί με . . μέμψη] Being warned, Electra will have no cause to blame Chrysothemis. Cp. infr. 1056, 7, ὅταν γὰρ ἐν καιοῖς | ἤδη βεβήκης, τὰμ' ἐπαίνεσεις ἔπη.

384. νῦν γὰρ . . φρονεῖν] 'For now you have a good opportunity of adopting the wiser course.' Cp. Plat. Rep.

B. 9. p. 571 B, τὸ τῶν ἐπιθυμῶν . . οὐ μοι δοκοῦμεν ἱκανῶς διηρῆσθαι . . οὐκοῦν, ἦ δ' ὅς, ἔτ' ἐν καλῷ;

385. 'And have they really determined to do this to me?' καὶ adds a sarcastic emphasis.

390. ποῦ ποτ' εἰ φρενῶν;] 'What are you thinking of?' Cp. Ant. 42, ποῦ γνώμη ποτ' εἰ; There is the same doubt in both cases, whether εἰ is from εἰμί or εἶμι. For the latter, which gives greater liveliness, cp. Eur. Iph. A. 479, 80, καὶ τῶν παλαιῶν ἐξαφίσταμαι λόγων, | οὐκ εἰς σὲ δεινός· εἶμι δ' οἴπερ εἰ σὺ νῦν. On the other hand it may be urged that τοῖ would be more natural with the verb of motion.

Electra in supra l. 354 has said, οὐ (ῶ); κακῶς μὲν, οἶδ', ἐπαρκούστος δ' ἔμοι. 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 θώπευ'· οὐκ ἔμοις τρόπους λέγεις.
 ΧΡ. καλὸν γε μέντοι μὴ 'ξ ἀβουλίας πεσεῖν.
 ΗΛ. πεσοῦμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι.
 ΧΡ. πατῆρ δὲ τούτων, οἶδα, συγγνώμην ἔχει. 400
 ΗΛ. ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.
 ΧΡ. σὺ δ' οὐχὶ πείσει καὶ συναινέσεις ἐμοί;
 ΗΛ. οὐ δῆτα. μὴ πω νοῦ τοσόνδ' εἶην κενή.
 ΧΡ. χωρήσομαι τὰρ οἴπερ ἐστάλην ὁδοῦ.
 ΗΛ. ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα; [21 b.
 ΧΡ. μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς. 406
 ΗΛ. πῶς εἶπας; ἦ τῷ δυσμενεστάτῳ βροτῶν;
 ΧΡ. ὃν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.
 ΗΛ. ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν;
 ΧΡ. ἐκ δείματός του νυκτέρου, δοκεῖν ἐμοί. 410
 ΗΛ. ᾧ θεοὶ πατρῷοι, συγγένεσθέ γ' ἀλλὰ νῦν.

396. εἰκαθεῖν] εἰκάθειν L A Pal. (gl. ὑποτάσσεσθαι) Elms. corr. 404. χωρήσομαι] ο from ω L.
 405. ἐμπορεύει] ἐμπορεύη L (μ from ν C') A Pal.
 407. ἦ] εἰ L. ἦ C^o or A. ἦ L'.

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 .. συγγνώμην] For this genitive, see Essay on L. § 9. p. 12, d 2, and cp. esp. Trach. 250, τοῦ λόγου .. φθόρον.

401. 'Such words are for the base to approve.' Although, grammatically speaking, ἔπη is the subject of the sentence, and ἐπαινέσαι is epezeugetic infinitive, the real meaning is, πρὸς κακῶν ἐστὶ τὸ ἐπαινέσαι ταῦτα τὰ ἔπη. As constantly happens in Greek, an attribute which belongs to the verb is attached to the noun.

403. μὴ 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, οὐ γὰρ εἰσεῖδόν γέ πω, and

note. The adverbial use of τοσόνδε is an Epic touch; cp. Od. 21. 253, 4, ἀλλ' εἰ δὴ τοσόνδε βίησ' ἐπιδευέες εἰμὲν] ἀντιθέου Ὀδυσῆος, ἔτ' οὐ δυνάμεσθα, κ.τ.λ.

404. οἴπερ ἐστάλην ὁδοῦ] 'To the place whither I was sent upon my way.' For the idiomatic partitive genitive, cp. supr. 390, ποῦ ποτ' εἰ φρενῶν; Phil. 899, ἀλλ' ἐνθάδ' ἦδη τοῦδε τοῦ πάθους κρυῶ.

405. τῷ] 'For whom?' i.e. 'To be offered to whom?'

406. τυμβεύσαι χοάς] 'To pour libation on his tomb;' i.e. ἐπιτυμβίους χεῖαι χοάς,—the attribute of the noun being attached to the verb. See Essay on L. § 17. p. 25 c.

409. τῷ τοῦτ' ἤρρεσεν] 'Whose pleasure was this?' Cp. Aj. 1243, ἂ τοῖς πολλοῖσιν ἤρρεσκεν κριταῖς.

410. ἐκ δείματος] Sc. πεισθείσα.

411. At the mention of 'nightly fear,' Electra instantly rushes to the conclusion that Clytemnestra has had some

- ΧΡ. ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;
 ΗΛ. εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.
 ΧΡ. ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.
 ΗΛ. λέγ' ἀλλὰ τοῦτο. πολλὰ τοι σμικροὶ λόγοι 415
 ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.
 ΧΡ. λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρὸς
 ταῦ σοῦ τε κάμου δευτέραν ὀμιλίαν
 ἐλθόντος εἰς φῶς· εἶτα τὸνδ' ἐφέστιον 420
 πῆξαι λαβόντα σκῆπτρον, οὐφόρει ποτὲ
 αὐτός, τανῦν δ' Αἴγισθος· ἔκ τε τοῦδ' ἄνω
 βλαστεῖν βρῦνonta θαλλόν, ᾧ κατάσκιον
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.
 τοιαῦτα τοῦ παρόντος, ἠνίχ' Ἑλίω
 δείκνυσι τοῦναρ, ἔκλυον ἐξηγουμένου. 425

413. λέγοις] λέγεις LAF. λέγεις Pal. Tricl. corr. 414. σμικρὸν] σμικροῦ,
 ὡν L pr. υ into ν and ὡν C^s. σμικρῶν AL^s. σμικρὸν Γ. 422. ᾧ τῶν L (γρ. ᾧ
 C^s mg.). ᾧ A Vat. ac M^s. τῷ Γ (mg. ᾧ). τῶν L^s pr. τῶ V pr. ᾧ V^c. ᾧ V^s.

Divine warning. Her hope at once re-
 vives, and she looks up to heaven.

For ἀλλὰ νῦν, 'now, though not
 heretofore,' cp. Ant. 552, τί δῆτ' ἂν
 ἀλλὰ νῦν σ' ἔτ' ἀφελοῖμ' ἐγώ. And for
 the connection, cp. Aesch. Cho. 515,
 6, OP. πόθεν χόος ἐπεμμέν, ἐκ τίνος
 λόγου | μεθύστερον τιμῶσ' ἀνῆκεστον πά-
 θος; ib. 523-5, ΧΟ. οἶδ', ᾧ τέκνον·
 παρῆ γάρ. ἐκ τ' ὄνειράτων | καὶ νυκτι-
 πλάγκτων δειμάτων πεπαλμένη | χόος
 ἐπεμψε τάσδε δῦσθεος 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 φράσαι, which is epexegetic in-
 finitive.

415. λέγ' ἀλλὰ τοῦτο] 'Tell me but
 this;—this little, if nothing more. Cp.
 Trach. 320, εἴπ', ᾧ τάλαυν', ἀλλ' ἡμῖν ἐκ
 σαυτῆς.

πολλὰ τοι κ.τ.λ.] Cp. Aesch. Cho.

204, σμικροῦ γένοιτ' ἂν σπέρματος μέγας
 πυθμῆν: O. T. 120, 1, ἐν γὰρ πόλλ' ἂν
 ἐξείρουι μαθεῖν, | ἀρχὴν βραχεῖαν εἰ λά-
 βοιμεν ἐπιπίδος.

417. λόγος τις . . ἔστιν] 'It is said,'
 viz. by the attendant who heard her tell
 her vision to the Sun, infr. 424, 5.

417-19. πατρὸς . . ἐς φῶς] 'Our
 father again amongst us, revisiting the
 realm of light;' i.e. τὸν πατέρα δεῦτερον
 ὀμλοῦντα (τοῖς ἐνθάδε),—abstract for
 concrete.

419 foll. εἶτα, κ.τ.λ.] These words
 depend immediately on λόγος τίς ἔστιν.
 Chrysothemis proceeds to narrate the
 vision as a matter of fact.

421. τανῦν δ' Αἴγισθος] Sc. φέρει.

424. τοῦ παρόντος] '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 indefi-
 nite του; but the use of παρόντος =
 παραγενομένου is less natural in this
 case, and the double predicate παρόντος,
 ἐξηγουμένου, is awkward. A female at-
 tendant is meant, the masculine form
 being used, as in Trach. 151, etc. See
 Essay on L. § 20. p. 30. 2.

πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι
πέμπει μὲ ἐκείνη τοῦδε τοῦ φόβου χάριν.
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι μηδ' ἀβουλία πεσεῖν·
εἰ γάρ μὲ ἀπάσσει, σὺν κακῷ μέτει πάλιν.

430

ΗΛ. ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν
τύμβῳ προσάψης μηδέν· οὐ γάρ σοι θέμις
οὐδ' ὄσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι
κτερίσματ' οὐδὲ λουτρὰ προσφέρειν πατρί·
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει
κρύψον νιν, ἔνθα μή ποτ' εἰς εὐνήν πατρὸς
τούτων πρόσσεισι μηδέν· ἀλλ' ὅταν θάνῃ,
κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

435

ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνὴ
πασῶν ἔβλαστε, τάσδε δυσμενεῖς χοᾶς
οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

440

427. μὲ ἐκείνη] με κείνη LAL². 428. Ἡ prefixed L and omitted v. 431, Turn.
corr. πρὸς νυν] πρὸς νῦν LA Pal. 433. ἀπό] om. LGL² add C⁷ or *A.
436. κρύψον] κρύψο L. κρύψον C². κρύψον . gl. τὰ ἐνταφιάσματα Pal. 439.

δ' ἄν] δ' ἄν L pr. δ' ἄν A. γάρ Pal.

428. πρὸς . . θεῶν 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 τὸν ἐπιχώριον ὄσρον τὸν μέγιστον (Thuc. 5. 18. § 9). Cp. Ant. 938, θεοὶ 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 (ll. 446-8) occurs to her as a rhetorical argument. She also takes the opportunity of sending an offering to the tomb, as if to remind her father that the hour of vengeance for him was at hand.

431. ὦ φίλη] 'She tries affectionate persuasion, and no longer reproaches.' Paley. Or rather, her resentment is forgotten in the revival of hope. Cp. supr. 367.

433. 4. ἰστάναι | κτερίσματα] 'To (institute or) perform funereal rights.'

435 foll. Not κρύψον from l. 436, but some more general word, such as ἀπάνισον, is to be supplied with πνοαῖσιν. For the form of sentence, cp. O. T. 1410-2, ἔξω μέ που | καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον | ἐκράματ', ἔνθα μή ποτ' εἰσέλθῃσθ' ἔτι.

βαθυσκαφεῖ κόνει] 'In deeply hallowed dust,' i.e. buried deep in the ground.

437. 8. ἀλλ' ὅταν θάνῃ . . κάτω] 'But let this be treasured underground for her, against the day when she shall die.' σωζέσθω is passive, and there is an ellipse of εἰς ἐκεῖνον τὸν χρόνον or the like words.

441. οὐκ ἄν . . ἐπέστεφε] 'She would not have sought to give by way of honour.' Cp. Ant. 431, χοᾶσι τρισπῶνδοισι τὸν νέκυν στέφει.

σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ
 γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυσ,
 ὑφ' ἧς θανὸν ἄτιμος, ὥστε δυσμενῆς,
 ἔμασχαλισθη κάπῃ λουτροῖσιν κάρᾳ 445
 κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς
 λυτήρι' αὐτῇ ταῦτα τοῦ φόνου φέρειν;
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ
 τεμοῦσα κρατὸς βοστρύχων ἄκρας φόβας
 κάμου ταλαίνης,—σμικρὰ μὲν τὰδ', ἀλλ' ὁμῶς 450
 ἄχω, δὸς αὐτῷ, τήνδε †λιπαρῇ τρίχα

443. γέρα] γέρα L. γέρατα δ' Γ. νέκυσ] νέκυσ in erasure of two words, C^o.
 νέκυσ Γ. νέκυσ Pal. 445. κάρᾳ] κάρᾳ LA Vat. c. κάρᾳ Vat. a. 446.
 ἐξέμαξεν] ἐξαιμαξεν LL². ἐξέμαξεν C^oAG Pal. (gl. ἐκάθαρον). 447. αὐτῇ] αὐτῇ
 L pr. αὐτῇ C^o. 449. φόβας] φόβας L. κόμας Γ. 451. ἄχω] ἄχω L. ἄχω
 C^o. ἄχω A. τήνδε †λιπαρῇ] τήνδ' ἄλιπαρῇ MSS. τήνδε λιπαρῇ Schol..

442, 3. 'For only think whether you can suppose the dead man in his grave will receive this gift kindly at her hand.' For αὐτῇ as dative of the remote object with προσφιλῶς δέξασθαι, cp. supr. 226, 7, τίνι . . πρόσφορον ἀκούσαι μ' ἔπος; It may also be taken with προσφιλῶς separately, but rather follows both words as combined in one expression.

444. 'Who slew him dishonourably as a personal foe.' Cp. Aesch. Ag. 1374, ἐχθροῖς ἐχθρὰ πορσύνων; ibid. 1492-4, κείσαι . . κοίταν τάνδ' ἀνελεύθερον.

445. ἔμασχαλισθη] '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, ἔμασχαλισθη δ' εἶθ', ὡς τοῦδ' εἶδης.

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 Κλυταίμηστρα as nominative to ἐξέμαξεν. 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. Jebb 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. σὺ δέ] For the introduction of the personal pronoun without real emphasis, in such antitheses, see *Essay on L.* § 41. p. 79.

449. 'Clipping off a little from thy luxuriant curls.' The words call attention to the abundance of Chrysothemis' hair in comparison with Electra's. Cp. Eur. Or. 128, 9, εἶδτε παρ' ἄκρας ὡς ἀπέθρισεν τρίχας, | σάξουσα κάλλος.

451. τήνδε †λιπαρῇ τρίχα] The adjective here is puzzling, whichever reading we adopt. Hermann thought the MS. reading ἄλιπαρῇ might bear the sense of 'unmeet for supplication.' But λιπαρεῖν is hardly near enough in meaning to λιτανεύειν to make this possible. The Scholiast and Suidas explain the alternative reading λιπαρῇ, by λέγειν, ἐξ ἧς αὐτὸν λιπαρῆσομεν.

καὶ ζῶμα τοῦμὸν οὐ χλιδαῖς ἤσκημένον.

αἰτοῦ δὲ προσπίτνουσα γῆθεν εὐμενῆ [22 a.

ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,

καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερσὸς 455

ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί,

ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέραις

χερσὶ στέφωμεν ἢ ταυῶν δωρούμεθα.

οἶμαι μὲν οὖν, οἶμαί τι κάκεινφ μέλον

πέψμαι τὰδ' αὐτῇ δυσπρόσοπτ' ὄνειράτα. 460

ὄμως δ', ἀδελφή, σοί θ' ὑπούργησον τάδε

ἐμοί τ' ἀρωγά, τῷ τε φιλάτῳ βροτῶν

πάντων, ἐν Ἄιδου κειμένῳ κοινῷ πατρὶ.

XO. πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δέ,

εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε. 465

453. προσπίτνουσα] προσπίτνουσα C². προσπίτνουσα L². 456. ἐπεμβῆναι] ἐπιβῆναι L. ἐπεμβῆναι C²A Pal. (gl. ἐπελθεῖν) Vat. ac.

But this is wanting in point. And a confusion of *Ἀπαρῆς* with *Ἀπαρός* (i. e. *ἀλιπαρῆ* = *ἀνχημράν*) is not to be thought of. Perhaps *λιπαρῆ*, in the sense of 'patient,' 'persistent,' may have conveyed some shade of meaning suitable to the passage. Or possibly *ἈΠΑΡῆ* may be a corruption of *ΔΤC-ΠΙΝῆ*. Cp. O. C. 1597, *εἴτ' ἔλυσε δυσπνεῖς στολάς*.

I cannot think, with Mr. Paley, that this and the following line are an interpolation. The words *ἄχω, ὄς αὐτῷ*, are too pathetic for this.

452. οὐ χλιδαῖς ἤσκημένον] 'Not elegantly neat.' The dative of manner in *χλιδαῖς* has an adverbial force. Essay on L. § 14. p. 20. Electra's girdle had not been beautifully 'got up' and 'laid in lavender,' like her sister's.

453. 4. The belief in the real presence of the spirits of the dead on great occasions, which is so powerful in the *Orestea* of Aeschylus, still survives in the Sophoclean drama, but is much less vividly and realistically felt. It has become more ideal.

455. ἐξ ὑπερτέρας χερσὸς] 'With overpowering might.'

456. ζῶντ' ἐπεμβῆναι ποδί] Either (1) 'In the fulness of life (*ζῶντα*) should

trample with his foot' (*ποδί* expletive); or (2) 'Should trample with a foot of living power' (*ζῶντι . . ποδί*). The latter is rendered improbable by the unusual elision, for which, however, cp. Trach. 675, *ἀργῆτ' οἶδς ἐνέρω πόκω*, where see note. See also Pind. Ol. 13. 114, *καρταίποδ' ἀναρῆ Γαιαόχῳ*. In either case *ζῆν* is used in the secondary sense of being vigorous. Cp. Ant. 456, 7, *δεῖ ποτε | ζῆ ταῦτα*: O. T. 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 *ὄμως*. 'Still, let us not omit this offering!'

461. σοί is here equivalent to *σαντῆ*, but occurring here as one of several coordinate terms, can hardly be adduced to justify the use of *ἐμέ* for *ἐμαυτῆν* in supr. 363, which becomes necessary if *λυτεῖν* is read.

ΧΡ. δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.
 πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ
 σιγῇ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·
 ὡς εἰ τάδ' ἡ τεκοῦσα πεύσεται, πικρὰν
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

470

ΧΟ. στρ. εἰ μὴ γὰρ παράφρων

472. 'γῶ] ἐγὼ MSS. Dind. corr.

466, 7. τὸ γὰρ . . δρᾶν] 'For when a thing is right, people should not quarrel over it, but hasten to do it.' Two points are doubtful in the construction of these words. *a.* Either (1) τὸ δίκαιον is subject of ἔχει, and 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 δρᾶν is either (1) the direct object of ἐπισπεύδειν, or (2) epexegetic infinitive after ἐπισπεύδειν (i.e. ἐπισπεύδειν τὸ δίκαιον, ὥστε δρᾶν αὐτό). For the article in this case, cp. O. T. 1416, 7, ἐς θεόν πάρεσθ' ἔδε | Κρέων τὸ πρᾶσσειν καὶ τὸ βουλεύειν: infr. 1030, μακρὸς τὸ κρῖναι τὰντα χάλοιπὸς χρόνος. The addition of δυοῖν 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 γὰρ δίκαιοις ἀντέχειν οὐ βῆδιον.

In the second clause, ἀλλ' ἐπισπεύδειν, 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 Chrysothemis and the harshness of Clytemnestra.

The following short ode, the first stasimon, consisting of a single strophe, antistrophe, and epode, dwells, *first*, on the renewal of hope which is brought to the upholders of the righteous cause by the announcement of the dream, *secondly*, on the guilt of those whom Vengeance will now assail, and *thirdly*, on the long chain of troubles, of which their crime is the continuation. The rhythm, beginning from three short glyconian lines, is chiefly iambic and trochaic, with an increasing number of

long syllables toward the close of each movement. The metrical scheme is the following:—

στρ.

— — — — —
 — — — — —
 — — — — —
 — — — — —
 5 — — — — —
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 10 — — — — —
 — — — — —
 — — — — —

¹ This doubtful syllable at the close of an iambic tripod is exceptional.

ἐπ.

— — — — —
 — — — — —
 — — — — —
 — — — — —
 5 — — — — —
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 10 — — — — —
 — — — — —
 — — — — —

472, 3. Cp. O. T. 1086, εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμην ἴδμι.

μάντις ἔφυν καὶ γνώμας

λειπομένα σοφᾶς,

εἶσιν ἂ πρόμαντις

475

5 Δίκα, δίκαια φερομένα χεροῖν κράτη·

μέτεισιν, ᾧ τέκνον, οὐ μακροῦ χρόνου.

ὑπεστί μοι θράσος,

ἀδυνάων κλύουσαν

480

ἀργίως ὄνειράτων.

10 οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἑλλάνων ἀναξ,

οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς,

485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἀπ. ἤξει καὶ πολύπους

καὶ πολύχειρ ἂ δεινοῖς

κρυπτομένα λόχοις

490

χαλκόπους Ἐρινύς.

479. θράσος] θράσος C²AG Pal. θράσος L². 483. ἀμναστεῖ] ἀμνηστεῖ LG.
ἀμναστει AL². 484. παλαιά] first a by C²? χαλκόπλακτος] χαλκόπηκτος
LAGL². χαλκόπλακτος Pal. 485. ἀμφάκης] ἀμφήκης LG Pal. (c. gl. or γένυς
στομα πέλεκεως) corr. ex Hesych. 491. Ἐρινύς] ἔρινύς L. ἔρινυς A. ἔρινύς Γ.

475. ἂ πρόμαντις Δίκα] 'Presaging Justice,' i.e. the just Power that has warned Clytemnestra through the dream.

476. δίκαια . . κράτη] Either (1) 'Bringing with her the victorious strength of righteous action,' or (2) 'And shall bear away the victory in a righteous deed.' In the latter case (2) the participle is proleptic. The former interpretation (1) is on the whole more probable. For this use of φερομένα, cp. Hdt. 7. 50. § 8, πολλὴν φορβὴν φερόμενοι πορευόμεθα.

479-81. These lines echo the language of the dialogue, supr. 412, ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

480. ἄδυνάων] 'Breathing of gladness,' i.e. auspicious. Cp. O. T. 151, ᾧ Διὸς ἀδνεπὲς φάτι.

κλύουσαν] For this accusative, with the dative preceding,—as if after θαρρήνη or some such word, see Essay on L. § 6. p. 23, and cp. Aesch. Cho. 410, 11, πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσαν οἶκτον.

484. ὁ φύσας] It must be borne in mind that Electra is present during the chanting of this ode. Cp. supr. 184 and note.

485. 'Nor that old two-edged axe of sharpened bronze.' χαλκόπλακτος is literally, 'Smiting with bronze,' χαλκεία πλῆγὰς ἔχων. See Essay on L. § 53. p. 98. χαλκόπλακτος, 'Of solid bronze,' is the conjecture of Kvidala. 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., ἦ που ἑλεῖνδ' ὄρεσ, 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. αἰσχίσταις ἐν αἰκίαις] These words are an echo of supr. 444-6.

488, 9. καὶ πολύπους | καὶ πολύχειρ] 'With exceeding swiftness and might.' Like πᾶς and αὐτός in composition (E. on L. § 55. p. 101), πολὺς has here an intensive force, without having an exactly defined significance. Cp. πολύγλωσσος, infr. 798.

490. Cp. infr. 1396, 7, δόλον σκότῃ | κρύψας πρὸς αὐτὸ τέρμα.

491. χαλκόπους] 'With adamantine,' i.e. (1) unwearying, 'footsteps.' Cp. χαλκὸς ἀτειρής. Or (2) 'Irresistible.'

- 5 ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα μαιφόνω
 γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.
 πρὸ τῶνδέ τοί μ' ἔχει 495
 μήποτε μήποθ' ἡμῖν
 ἀψευγὲς πελᾶν τέρας
- 10 τοῖς δρῶσι καὶ συνδρῶσιν. ἤ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς δνειροῖς οὐδ' ἐν θεσφάτοις, 500
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει. [22 b.
- ἐπ. ᾧ Πέλοπος ἀ πρόσθεν
 πολύπονος ἵππελα, 505
 ὡς ἔμολες αἰανῆς
 τᾶδε γᾶ.
- 5 εὔτε γὰρ ὁ ποντισθεῖς
 Μυρτίλος ἐκοιμάθη,
 * παγχρυσέων δῖφρων 510
 δυστάνοις αἰκίαις

496. μήποτε] add A, om. LFL³ Pal. ἡμῖν] ἤμιν L. ἡμῖν C⁴A. ἡμῖν Pal.
 498. ἤ] ἤ LL². ἤ A. 506. αἰανῆς] αἰανῆσ L, accent by C⁴. αἰανῆ AFL³ Vat. ac
 VV² MM². αἰανῆ Pal. 509. μυρτίλος] μυρτίλος L. 510. *παγχρυσέων]
 παγχρυσών L and most MSS. πολυχρυσών M. 511. δυστάνοις] δυστάνοις L.

492. ἐπέβα] 'There came on,' as a dangerous event (οἷσιν = τοῖσιν οἷς).

495-8. πρὸ τῶνδε . . . συνδρῶσιν] 'In the face of these things I feel assured that the portent which comes near to the doer or the abettor of the deed cannot be other than baneful.' In Sophocles, not as in Aeschylus, Aegisthus is the author, Clytemnestra the accessory, of the murder. In Aesch. Ag. 1609, he claims a greater share than the poet really attributes to him. For μήποτε, see E. on L. § 24. p. 41, γ 2, and cp. Aj. 183.

499. μαντεῖαι βροτῶν] 'Divination, as an art in which mortals are concerned.' Cp. O. T. 709, βρότειον οὐδὲν μαντικῆς ἔχον τέχνης, and see Essay on L. § 40. p. 75.

500. οὐδ' ἐν θεσφάτοις] The indication of the dream is as express and clear as any oracle. If the one fail of accomplishment, so must the other.

501. εὖ κατασχήσει] 'Shall happily reach its destination, i. e. shall have a fortunate issue. Cp. Trach. 826, γ, καὶ τὰδ' ὀρθῶς | ἔμπεδα κατουρίζει.

504, 5. 'O chariot-race of Pelops in the former time, that hast caused many troubles, how pregnant was thine occurrence with sorrow for this land!' Sophocles passes over the quarrels of Atreus and Thyestes, and goes back at once to the homicide of which Pelops, the author of the whole race, was guilty. This made Hermes the father of Myrtilus send the golden ram, which led to the fatal dissension between the brothers. Eur. Or. 988-1012. The act of Orestes in the present drama is destined to put an end to the series of disasters which then began.

506. On the question between αἰανῆς and αἰανῆ, cp. Aj. 672 and note.

510. *παγχρυσέων] The chariot of the wealthy Pelops on his bridal journey was encrusted with gold. Cp. Pind. Ol. 1. 87. παγχρυσέος is the Homeric form, and if a change is necessary, this seems to be the simplest. The metre is the same as in 512. Others read παγχρυσών ἐκ δῖφρων. M. has πολυχρυσών.

511. δυστάνοις αἰκίαις] Myrtilus,

πρόρριζος ἐκριφθείς,
 10 οὐ *τί πω
 ἔλιπεν ἐκ τοῦδ' οἴκου
 πολύπρονος αἰκία.

515

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὡς ἔοικας, αὐτὴ στρέφει.
 οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπέιχ' αἰεὶ
 μή τοι θυραῖαν γ' οὔσαν αἰσχύνειν φίλους·
 νῦν δ' ὡς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει
 ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δὴ 520
 ἐξείπας ὡς θρασεῖα καὶ πέρα δίκης
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμὰ.
 πατὴρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' αἰεὶ, 525
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ· καλῶς
 ἔξοιδα. τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.
 ἦ γὰρ Δίκη νιν εἶλε κούκ ἐγὼ μόνη,

513. οὐ *τί πω] οὐ τίς πω MSS. Herm. corr. 514. ἔλιπεν] ἔλειπεν LA.
 ἔλιπεν Γ. οἴκου] οἴκου(σι?) L. οἴκου V pr. M pr. οἴκου Cett. 516. στρέ-
 φει] τρέφει LL². στρέφη AG. 517. σ'] added AC², om. Pal. 521. πέρα]
 πέραι LL². 525. σοὶ] τοὶ L pr. 528. νιν εἶλε κούκ] μιν εἶλεν κ' οὐκ L pr.
 corr. C². εἶλεν οὐκ A. εἶλε κούκ GL² Pal.

although a traitor to Oenomaus, was a benefactor to Pelops. Observe the repetition of the word from supr. 486, also infr. 515.

512. πρόρριζος ἐκριφθείς] 'Uprooted and flung forth.'

513-15. 'Never since that day has sad dishonour left the house.' Some editors read ἔλιπεν ἐκ τοῦδ' οἴκου, 'Has failed out of this house,' which is less probable. Wecklein reads οἴκου | πολυπάμονας, which is supported by the scholion on 508, οὐ διέλειπεν αἰκία τοῖς πολυκλήμονας δόμοις. But see E. on L. § 44. pp. 83, 4.

516 foll. The dialectic of the following scene may be compared with Aj. 1047 foll., Ant. 632 foll.

517. The spectator is a second time

informed of Aegisthus' absence, which is so necessary to the plot. Supr. 310 foll.

518. θυραῖαν γ' . . φίλους] '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 θρασεῖα] Sc. εἰμί.

522. σὲ καὶ τὰ σά] 'Thee and thine.' Clytemnestra thus acknowledges that Electra's complaints were never for herself alone, but for her father.

525, 6. πατὴρ . . τέθνηκεν] 'Your father, that is what you are always holding forth, (how that he) died by my act.' By a kind of attraction, the main sentence, as it proceeds, becomes subordinated to the parenthesis.

ἢ χρῆν σ' ἀρήγειν, εἰ φρονοῦσ' ἐτύγχανες
 ἐπεὶ πατήρ οὗτος σός, ὃν θρηνεῖς ἀεί, 530
 τὴν σὴν δμαιομον μόνος Ἑλλήνων ἔτλη
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ
 λύπης, ὄτ' ἔσπειρ', ὥσπερ ἡ τίκτους' ἐγώ.
 εἶεν, διδάξον δὴ με, τοῦ χάριν τίνων
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς; 535
 ἀλλ' οὐ μετῆν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν
 τὰμ' οὐκ ἔμελλε τῶνδ' ἐμοὶ δώσειν δίκην;
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,
 οὗς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατὴρ 540
 καὶ μητὴρ δντας, ἧς ὁ πλοῦς δδ' ἦν χάριν;
 ἢ τῶν ἐμῶν Ἄιδης τι' ἕμερον τέκνων
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ
 παιδῶν πόθος παρεῖτο, Μενέλεω δ' ἐνήν; 545
 οὐ ταυτ' ἀβούλου καὶ κακοῦ γνώμην πατρός;
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.
 φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.

534. δῆ] δέ LL² Pal. δῆ C²A. τίνων] τίνων L Pal. L² pr. τίνος C²A Vat. ac VV²M². 536. ἐμὴν] ἦν from ὃν L. 538. ἐμελλε] ἐμέλλεν LL². 542. τιν' τῶν LL² Pal. 543. πλέον] πλέων LL². πλέον AC²T. πλέω Pal. 544. after τῶν letters erased, L.

529. ἦ] Sc. τῇ Δίῃ.

531. μόνος 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, ἔτλη δ' οὖν θυτὴρ γενέσθαι θυγατρὸς, 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 μετῆν αὐτοῖσι τῆς γ' ἐμῆς, ὥστε τὴν ἐμὴν κτανεῖν.

537, 8. 'But if for his brother Menelaus' sake he slew my child, was it to be expected that I should not requite him for this?'

539. παῖδες . . διπλοῖ] Megapenthes and Hermione, the children of Menelaus and Helen.

542, 3. 'Or had Death somehow a greater longing to devour my offspring than Helen's?' δαίσασθαι is epexegetic infinitive, sc. τὰμ' 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 ταῦθ' ὁ καταθῶν νεκός.

ἐγὼ μὲν οὖν οὐκ εἰμι τοῖς πεπραγμένοις [23 a.
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς, 550
 γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛ. ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἀρξασά τι
 λυπηρόν, εἴτα σοῦ τάδ' ἐξήκουσ' ὑπο·
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὑπερ
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ. 555

ΚΛ. καὶ μὴν ἐφήμ'· εἰ δέ μ' ᾤδ' αἰεὶ λόγους
 ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛ. καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν
 τούτου λόγος γένοιτ' ἂν αἰσχιῶν ἔτι,
 εἴτ' οὖν δικαίως εἶτε μῆ; λέξω δέ σοι, 560
 ὡς οὐ δίκη γ' ἔκτεινας, ἀλλά σ' ἔσπασεν
 πειθῶ κακοῦ πρὸς ἀνδρός, φ' τανῦν ξύνει.

ἐροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος
 ποιᾶς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·

549. after πεπραγμένοις 6 letters erased, L. 554. ἦν] ἦν L. ἐφῆς] ἐφῆς L.
 ἐφῆς AFL² Pal. (c. gl. συγχωρήσεις). θ'] om. LFL². γ' A. 556. λόγους]
 λόγους C²AFL² Pal. 559. ἐτι] ἐτ'...? ἐτ' ἂν L. ἐτι AFL². 561. οὐ]
 οὖν L. 562. πειθῶ] πειθῶ L Pal. 564. ποιᾶς] ποιῆς A. d into ἡ C¹.
 ποιᾶς L². ποιᾶς Γ Pal. V. ἔσχεν] gl. ἀντὶ τοῦ ἐπέσχεν ἐν τῇ V¹. Αὐλίδι]
 ἠὲδαια L. αὐλίδι C². αὐλίδι Cett.

549, 550. ἐγὼ. δύσθυμος] 'For my part, then, the past causes me no mis-giving.' She will not confess her alarm before Electra. τοῖς πεπραγμένοις is dative of the reason: Essay on L. § 14. p. 21. Cp. Thuc. 3. 98. § 6, τοῖς πεπραγμένοις φοβούμενος 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 mere fact of his death (supr. § 25, 6) was no sufficient reason for her continued abuse. The stress is on the participial clause, or rather on the word δικαίαν.

552, 3. ἐρεῖς . . λυπηρόν] The death of Iphigenia was a painful subject to Electra.

556, 7. εἰ δέ μ' ᾤδ' αἰεὶ λόγους] ἐξήρχες] 'If your speeches to me were always tuned in that key.' με is go-

vernèd κατὰ σύνεσιν by the whole phrase, as equivalent to ᾧδε προσηγόρευες. ἐξάρχειν is used as in ἐξάρχειν 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 ἔσχε, the words πατὴρ οὐμός in 566 are unnecessary. For (3) requiring ἔσχεν to be equivalent to ἐπέσχεν, see Essay on L. § 55. p. 101, 4. and L. and S., s. v. ἔχω, A. ii. 7, and cp. Il. 14. 57, οἱ δ' ἐπὶ νηυσὶ τοῦσι μάχην ἀλαστον ἔχουσαν: II. 271, (εἰλευθναίαι) πικρὰς ᾠδῶνας ἔχουσαι.

ἢ γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565
πατήρ ποθ' οὐμός, ὡς ἐγὼ κλύω, θεᾶς
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν
στικτὸν κεράσστην ἔλαφον, οὐ κατὰ σφαγὰς
ἐκκομπάσας ἔπος τι τυγχάνει βαλῶν.
κάκ τοῦδε μηνίσασα Λητῶα κόρη 570
κατεῖχ' Ἀχαιοῦς, ὡς πατήρ ἀντίσταθμον
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.
ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις
ἄλλη στρατῶ πρὸς οἶκον οὐδ' εἰς Ἴλιον.
ἀνθ' ὧν βιασθεῖς πολλὰ κἀντιβὰς μόλις 575
ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σόν, κείνον θέλων
ἐπωφελῆσαι ταυτ' ἔδρα, τούτου θανεῖν
χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν; ποίῳ νόμῳ;
δρα τιθείσα τόνδε τὸν νόμον βροτοῖς 580
μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τίθης.
εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι
πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.
ἀλλ' εἰσόβρα μὴ σκῆψιν οὐκ οὔσαν τίθης.

572. αὐτοῦ] αὐτοῦ LAGL². αὐτοῦ Pal. 578. ἔδρα] α from ω C^{or}†.
581. τιθῆς] τίθησ L. τίθης AGL² Vat ac V². τίθεισ V pr. 583. τυγχάνοις]
τυγχάνεισ LAGL² Pal. 584. τιθῆς] τίθησ L. τίθεισ A. τιθῆς L†T.

565. κείνης . . μαθεῖν] 'For you may not learn from her;' i.e. Artemis will not hold communication with one so polluted. Clytemnestra notwithstanding appeals to Artemis, *infr.* 626.

566-9. Electra's point is that Agamemnon's fault which provoked Artemis was a light and all but involuntary offence.

567. ἐξεκίνησεν ποδοῖν] 'Startled by his tread.' The language is softened so as to convey the impression that Agamemnon put up the stag accidentally.

569. 'He chanced to let fall some word of boasting.' There is a stress on the participle ἐκκομπάσας.

571, 2. Electra does not raise the question whether the will of Artemis was just or not. She is contented with shifting

the responsibility from Agamemnon.

575. The words *πολλὰ καὶ ἀντιβὰς* 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 *εἰ δ' οὖν*, by admitting this, as if for the sake of argument.

579. ποίῳ νόμῳ] 'On what principle?' Cp. *Ant.* 908, *τίσος νόμου δὴ ταῦτα πρὸς χάριν λέγω*;

584. οὐκ οὔσαν] 'Unreal;' i.e. *οὐκ ἀληθῆ*. Cp. *Thuc.* 6. 16, *προσποιήσιν τε ἐγγυγατείαις . . καὶ μὴ οὔσαν*.

εἰ γὰρ θέλεις, δίδαξω ἀνθ' ὅτου ταῦτον
 αἰσχίστα πάντων ἔργα ἐρῶσα τυγχάνεις,
 ἦτις ξυνοῦβεις τῇ παλαμναίῳ, μεθ' οὗ
 πατέρα τὸν ἄμῶν πρόσθεν ἐξπαύλεσας,
 καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εἰσεβείς
 κάξ εὐσεβῶν βλαστώντας ἐκβαλοῦσ' ἔχεις. 590
 πῶς ταυτ' ἐπαινέσαιμ' ἄν; ἢ καὶ ταυτ' ἐρεῖς,
 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
 αἰσχρῶς, ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν
 ἐχθροῖς γαμείσθαι τῆς θυγατρὸς οὐνεκα.
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595
 ἢ πᾶσαν ἴης γλῶσσαν ὡς τὴν μητέρα
 κακοστομοῦμεν. καὶ σ' ἔγωγε δεσπότιν
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,
 ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. [23 b.
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μάλις φυγῶν, 601

588. ἀμῶν] d from ε C². ἀμῶν A Vat. ac V². ἔμῶν GL² Pal. VM. ἀμῶν M².
 590. κάξ] κάξ L. βλαστώντας] βλαστώντας LFL² Pal. βλαστώντας A. 591.
 ἐπαινέσαιμ' ἄν] γρ. ἐπαινέσομεν C². 592. λαμβάνεις] τυγχάνεις L GL². λαμ-
 βάνεις. C². λαμβάνεις A. 593. λέγῃς] λέγεισ L² Pal. λέγεισ C²AL².
 595. σε] σοι L Pal. σε A.

589. τοὺς δὲ πρόσθεν] Sc. παῖδας, understood πρὸς τὸ σημαζόμενον from παιδοποιεῖς. Essay on L. § 36. p. 64.

590. εὐσεβῶν] i. e. Ἀγαμέμνωνος. 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 . . ἄν] '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. ἐρεῖς. οὐ γὰρ καλόν, 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.'

For ἄλλ' οὐ . . γὰρ without apodosis, cp. O. C. 988 foll., ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακῶς | γάμοισιν, κ. τ. λ.

πᾶσαν ἴης γλῶσσαν = πᾶσαν γλῶσσαν ἰεῖσα λέγει. Cp. Plat. Legg. 10. p. 890 D, ἀλλὰ πᾶσαν, τὸ λεγόμενον, φασὴν ἴεῖντα τῇ παλαιῇ νόμῳ ἐπίκουρον γήγνεσθαι λόγῳ.

597. νέμω] 'And truly I account thee rather my mistress than my mother.' καὶ has a sarcastic tone as in interrogation, and is nearly = καὶ τοι, — as in Aj. 92 it may be said to have the force of καὶ μήν.

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.

χεῖρα . . φυγῶν] Electra implies that Clytemnestra would have killed Orestes

τλήμων Ὀρέστης δυστυχῆ τρίβει βίον·
 ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα
 ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε †χρῆ κακὴν
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,
 σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

605

ΧΟ. ὄρω μένος πνέουσας· εἰ δὲ σὺν δίκη
 ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσοῶ.

610

ΚΛ. ποίας δέ μοι δεῖ πρός γε τήνδε φροντίδος,
 ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισην,
 καὶ ταῦτα τηλικούτος; ἄρά σοι δοκεῖ
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνῃς ἄτερ;

615

ΗΛ. εὖ νῦν ἐπίστω τῶνδ' εἰς αἰσχύνῃν ἔχειν,
 κεί μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα
 ἔξωρα πρᾶσσω κούκ ἐμοὶ προσεικότα.
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.
 αἰσχροῖς γὰρ αἰσχροῖς πράγματ' ἐκδιδάσκειται.

620

614. τηλικούτος] τηλικούτος LG. τηλικούτος C¹AL². ἄρά] ἀρ' οὐ C¹. ἀρ' οὐ
 ΑΓ. ἀρά σοι L². 616. νῦν] νῦν L.

if she could, either at the time of Agamemnon's murder, or afterwards.

603. σοὶ .. μιάστορα] 'An avenger of blood against thee.' μιάστορα 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. Shakspeare. Ant. and Cleo. 3. 4. 'I'll raise the preparation of a War | Shall stain your brother.'

606. εἴτε † 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 = χροῖς, which is a doubtful emendation.

608. τῶνδε τῶν ἔργων] 'Of actions which have this character.' Cp. O. T. 864, 5, τὰν εὐσεπτον ἀγρείαν λόγων | ἔργων τε πάντων, ἄν, κ.τ.λ., and note.

609. καταισχύνω] Cp. Aj. 1304, 5. ἀρ' ὄδ' ἀριστος ἐξ ἀριστέων δυοῖν | βλαστῶν ἄν αἰσχύνοιμι τοὺς πρὸς αἵματος;

610. ὄρω μένος πνέουσας] Sc. τὴν Κλυταμνήστραν. This appears from her reply, and also from the comparison of εἰ δὲ σὺν δίκῃ, κ.τ.λ., with supr. 528. Here, as in O. T. 746, Aesch. Ag. 1306, τί δ' ἐστὶ χρῆμα; τίς σ' ἀποστρέφει φόβος;—the dialogue contains a reference to by-play.

614. τηλικούτος] 'At her age.' Cp. infr. 961, 2:—i.e. Her words are not those of a petulant girl, which might be safely disregarded.

616-9. The harshness of Electra is not native to her character, but superinduced, and she is painfully conscious of this.

- ΚΑ. ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.
 ΗΛ. σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκειται.* 625
 ΚΑ. ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἰγισθος μόλη.
 ΗΛ. ὄρῃς; πρὸς ὄργην ἐκφέρει, μεθεῖσά μοι
λέγειν ἂ χηρῶν, οὐδ' ἐπίστασαι κλύειν.
 ΚΑ. οὐκουν ἑάσεις οὐδ' ὑπ' εὐφήμου βοῆς 630
θῦσαι μ', ἐπειδὴ σοὶ γ' ἐφήκα πᾶν λέγειν;
 ΗΛ. ἔω, κελεύω, θῦε· μηδ' ἐπαιτιῶ
τούμδον στόμ', ὡς οὐκ ἂν πέρα λέξαιμ' ἔτι.
 ΚΑ. ἔπαιρει δὴ σὺ θύμαθ' ἢ παρούσά μοι 635
πάγκαρπ', ἀνακτι τῶδ' ὅπως λυτηρίου
εὐχὰς ἀνάσχω δειμάτων, ἂ νῦν ἔχω.
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,
κεκρυμμένην μου βάζειν. οὐ γὰρ ἐν φίλοις
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρέπει

623. ποιεῖ] ποιεῖ L. ποεῖ Γ. ποεῖ Pal. 624. ποιεῖς] ποεῖς LΓ. ποεῖς Pal.
626. οὐ μὰ τὴν] οὐμάτην L. οὐ μὰ τὴν C⁴. 631. σοὶ γ'] σὺ γ' L. σοὶ γ' C⁴.

623. πόλλ' ἄγαν λέγειν ποιεῖ] 'Make you to say too much:'—i.e. Are too much the theme of your discourse, in which you say much that you should not.

624. νιν is here neuter plural = αὐτά.

624. 5. Translated by Milton:—'Tis you that say it, not I; you do the deeds, And your ungodly deeds find me the words.'

626. μὰ τὴν .. Ἄρτεμιν] Cp. supr. 565, and note. θράσους is genitive of cause.

627. For the repetition of οὐκ, see Essay on L. § 29. p. 48.

We are again reminded that Aegisthus is from home. Cp. supr. 517.

628. 9. μεθεῖσά μοι .. χηρῶν] 'After giving me leave to say what I chose.' Supr. 556.

630. οὐδ' ὑπ' εὐφήμου βοῆς] 'Not even in silence from clamour:'—i.e. Not even without being pestered by your noise.

632. κελεύω] 'I urge it on you:'—i.e. as knowing what need you have to propitiate the gods.

634. ἢ παρούσά μοι] 'Thou that art with me.' Cp. supr. 424. In Sophocles the attendants are never called by name,—as the Nurse is in Aesch. Cho. 732.

634. 5. θύμαθ' .. πάγκαρπ'] 'Rich offerings of various produce.'

635. ἀνακτι .. τῶδ'] 'The king in presence here;'—Apollo Lyceus, infr. 645: cp. O. T. 919, supr. l. 7.

635. 6. ὅπως .. ἔχω] 'That I may offer up a prayer for release from the terrors which are now haunting me.' The words, δειμάτων ἂ νῦν ἔχω, are added in construction with λυτηρίου. For the sense, cp. O. T. 921, ὅπως λύσει τιν' ἡμῶν εὐαγγὴ πόρην.

639. 40. οὐδὲ πᾶν .. ἐμοί] 'Nor is it fitting that I unfold everything to light while she is near me.' In listening to these words the spectator recollects

πρὸς φῶς παρούσης τῆσδε πλησίας ἐμοί, 640
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῆ
 σπείρη ματαίαν βάζειν εἰς πᾶσαν πόλιν.
 ἀλλ' ᾧδ' ἀκουε· τῆδε γὰρ κἀγὼ φράσω.
 ἃ γὰρ προσεΐδον νυκτὶ τῆδε φάσματα
 δισσῶν ὄνειρων, ταῦτά μοι, Λύκει' ἀναξ, 645
 εἰ μὲν πέφηνεν ἐσθλά, ὀδὸς τελεσφόρα,
 εἰ δ' ἐχθρά, τοῖς ἐχθροῖσιν ἔμπαλιν μέβες·
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινες [24 a.
 δόλοισι βουλευουσιν ἐκβαλεῖν, ἐφῆς,
 ἀλλ' ᾧδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ 650
 δόμους Ἀτρεΐδων σκῆπτρά τ' ἀμφέπειν τάδε,
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν
 εὐήμεροῦσαν καὶ τέκνων ὄσων ἐμοὶ
 δύσνοια μὴ πρόσεστιν ἢ λύπη πικρά.

641. πολυγλώσσῳ] ^{λυ} πωγλώσσου ^{λυ} οἱ πωγλώσσου οἱ πωγλώσσῳ L. πολυγλώσσῳ A.
 649. ἐφῆς] ἐφ. . . s L. ἐφῆς AG. ἐφείς L² ἐφῆς gl. παραχωρήσης Pal. 650.
 ἀβλαβεῖ] εὐλαβεῖ M. 651. ἀμφέπειν] ἀμφ' ἔπειν L. 653. εὐήμεροῦσαν]
 εὐήμεροῦσαν C². 654. πρόσεστιν] πρόσεστιν L. πρόσεστιν C².

that Electra is already in possession of the whole truth about the dream. Cp. supr. 417 foll.

641, 2. 'Lest with inauspicious and noisy outcry she disseminate a lewd report throughout the city.' φθόνῳ is lit. 'odium.' ματαίαν is not merely 'causeless,' but 'wanton,' conveying the notion of positive mischief. In πολυγλώσσῳ the first part of the compound is intensive. Cp. supr. 488, 9, infr. 798.

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. δισσῶν 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, πολλάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, κ.τ.λ.

647. ἔμπαλιν] 'On the contrary,'—because ἐμοὶ is understood with τελεσφόρα in l. 646.

μέβες] '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. 590. The spectator knows that the will of Apollo is directly opposed to this petition. For it is difficult to suppose either here or in O. T. 908, 919, an entire separation of the Lyceian from the Pythian Apollo. See Introduction.

653. καὶ τέκνων ὄσων] 'And with the children from whom.' τέκνοις, the antecedent to ὄσων, 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.

ταῦτ', ὦ Λύκει' Ἀπολλον, Ἰλεως κλύων 655
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.
 τὰ δ' ἄλλα πάντα καὶ σιωπῶσης ἔμοῦ
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.
 τοὺς ἐκ Διὸς γὰρ εἰκὸς ἐστὶ πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς 660
 εἰ τοῦ τυράννου δῶματ' Αἰγίσθου τάδε ;
 ΧΟ. τὰδ' ἐστίν, ὦ ξέν'. αὐτὸς εἵκασας καλῶς.
 ΠΑ. ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ
 κείνου ; πρέπει γὰρ ὡς τύραννος εἰσορᾶν.
 ΧΟ. μάλιστα πάντων' ἦδε σοι κείνη πάρα. 665
 ΠΑ. ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἦκω λόγους
 ἠδεὺς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὀμοῦ.
 ΚΛ. ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου
 πρῶτιστα χρῆζω, τίς σ' ἀπέστειλεν βροτῶν.
 ΠΑ. Φανοτεὺς ὁ Φωκεύς, πρᾶγμα ποροσύνων μέγα. 670
 ΚΛ. τὸ ποῖον, ὦ ξέν' ; εἶπέ. παρὰ φίλου γὰρ ὦν
 ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.
 ΠΑ. τέθνηκ' Ὀρέστης· ἐν βραχεῖ ξυνηεὶς λέγω.
 ΗΛ. οἱ 'γὼ τάλαιν', δλωλα τῆδ' ἐν ἡμέρᾳ.

659. πάνθ'] πᾶνθ' L. ὄραν] ὄραίν LA. 669. σ'] om. LG add C³ α⁴.
 ἀπέστειλεσ'] ἀπέστειλεν L. ἀπέστειλε A. 674. 'γώ] ἐγὼ LATL² Pal.

655. This part of the prayer is merely formal, and is uttered in a loud voice, the rest having been spoken aside.
 660 foll. The coming-in of the Old Man prepares the way for the 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.
 660. ξέναι] He speaks as a Phocian.
 663. δάμαρτα] Sc. οὖσαν.
 664. πρέπει . . εἰσορᾶν] Though no longer Queen of Agamemnon, the daughter of Tyndareus still wears a royal mien.

667. φίλου παρ' ἀνδρὸς] Phanoteus, as the enemy of Strophius, Agamemnon's friend, is imagined to be the close ally of Aegisthus. Cp. supr. 45, and note.
 668. ἐδεξάμην τὸ ρηθέν] 'I accept the omen.' For this customary mode of appropriating auspicious words, cp. Hdt. I. 63, Πεισιστρατος δέ, συλλαβῶν τὸ χρηστήριον, καὶ φᾶς δέκεσθαι τὸ χρησθέν, ἐπῆγε τὴν στρατιήν: Aesch. Ag. 1652, 3, AI. . . πρόκοπος οὐκ ἀναίνομαι θανεῖν. | ΧΟ. δεχομένοις λέγεις θανεῖν σε.
 670. πρᾶγμα . . μέγα] 'Having on his hands the care of a great matter.' The report is identified with the event.

- ΚΛ. τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675
 ΠΑ. θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.
 ΗΛ. ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.
 ΚΛ. σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σύ, ξένε,
 τάληθές εἶπέ, τῷ τρόφῳ διόλλυται;
 ΠΑ. κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω. 680
 κείνος γὰρ ἔλθων εἰς τὸ κοινὸν Ἑλλάδος
 πρὸσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,
 δὲ ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων
 δρόμον προκηρύξαντος, οὐ πρώτη κρίσις,
 εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας. 685
 δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.
 χῶπως μὲν ἐν πολλοῖσι παυρὰ σοὶ λέγω

676. πάλαι λέγω] γρ. τότε ἐντέτω C^o interl. πάλαι λέγω Γ. πάλιν λέγω Pal.

684. δρόμον] δρόμου LA. δρόμον ΓL² Pal. C^o or^o.

686. δρόμου] δρομου L. δρόμου

675. τί φῆς, τί φῆς, . . .] For this eager repetition, cp. O. C. 1099, OI. ποῦ ποῦ; τί φῆς; πῶς εἶπας; AN. ὦ 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 . . . πρᾶσσ'] '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 . . . ἀγῶνος] 'To that contest which is the universal pride of Hellas,' ἀγῶνος is to be taken closely with πρόσχημα, as a genitive of definition. Essay on L. § 10. p. 17. 6.

685. 'He entered the arena, glorious to behold, and drew all men's eyes

towards him.' For λαμπρός, cp. Plat. Rep. 8. 560 E, λαμπρὰς μετὰ πολλοῦ χοροῦ κατὰγουσιν: 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 . . . φύσιν is 'To judge from her appearance:' Pind. Isthm. 6. 30, φέρει γὰρ Ἴσθμοὶ νίκαν παγκρατίον σθένει τ' ἑπαγλος Ἰδαῖν τε μορφάεισ' ἀγει δ' ἀρετὰν οὐκ αἰσχίον φύσιν; Nem. 3. 32, ἐὼν καλὸς ἔρθω τ' εὐκότα μορφᾷ. The conjecture of Musgr. (ἰσώσας τάφεισ' τὰ τέρματα, 'Having finished at the starting-place') is forced and meaningless. On the verb ἰσώω, 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

οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη
 ἐν δ' ἴσθ'· ὄσων γὰρ εἰσεκέρυξαν βραβήης 690
 δρόμων διαύλων *ἄθλ' *ἄπερ νομίζεται,
 τούτων ἐνεγκῶν πάντα τάπινικια
 ὠλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,
 δνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος
 Ἀγαμέμνονος στρατεύμ' ἀγείραντός ποτε. 695
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν [24 b.
 βλάβπη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.
 κείνος γὰρ ἄλλης ἡμέρας, ὅθ' ἵππικῶν
 ἦν ἡλίου τέλλοντος ὠκύπους ἀγών,
 εἰσηλθε πολλῶν ἀρματηλατῶν μέτα. 700
 εἷς ἦν Ἀχαιός, εἷς ἀπὸ Σπάρτης, δύο
 Λίβυες ζυγωτῶν ἀρμάτων ἐπιστάται·
 κάκεινος ἐν τούτοισι Θεσσαλὰς ἔχων

690. βραβήης] βραβήης C². βραβεῖς APL². 691. ἄθλ' ἄπερ] πένταθλ' & LFL²
 Pal. Vat. ac VM. πενταῖθλ' & A^o M². Porson corr. 695. ἀγείραντός] (?) ἐγει-
 ράντός L pr. retouched C². ἀγείραντος Pal. 697. δύναιτ'] δύναι...τ' C¹.
 703. θεσσαλὰς] a from o C².

emendation of l. 688, *χάπως μὲν ἐν παύροιςι πολλὰ, κ.τ.λ.*, 'To tell you much in few, I know of no such (other) hero's achievements and victories,' would make the line clearer in itself, but would destroy the connection with *ἐν δ' ἴσθι*. But see the end of note on l. 691.

691. Porson's emendation of this line is extremely probable. If the letters *περ* were displaced, *πει(τ)άθλα* might easily be suggested.

The relation of ll. 686, 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 *τέρματα*, 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. *ὅταν . . βλάβπη* 'But when some god is thwarting.'

699. *ἡλίου τέλλοντος* 'At sunrise : i. e. beginning then.

702. *ζυγωτῶν ἀρμάτων ἐπιστάται* 'Masters of yoked cars.' Hdt. 4. 189, *τέσσερας ἵππους συζευγνύει παρὰ Λιβύων οἱ Ἕλληνες μεμαθήκασι*. Hence, possibly, the position of this general epithet. The fame of Cyrene in chariot-racing is known to us from Pindar.

703. *Θεσσαλὰς*] Orestes was exiled from the plain of Ἄργος ἱππόβοτον, 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 τούτοισι*, 'Enter-

ἵππους, ὃ πέμπτος· ἕκτος ἐξ Αἰτωλίας
 ξανθαῖσι πώλοισ· ἔβδομος Μάγνης ἀνήρ· 705
 ὃ δ' ὕγδοος λεύκιππος, Αἰνιὰν γένος·
 ἑνατος Ἀθηνῶν τῶν θεοδμήτων ἀπο·
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ἔχον.
 στάντες δ' ὀθ' αὐτοὺς οἱ τεταγμένοι βραβῆς
 κλήροις ἔπηλαν καὶ κατέστησαν δίφρους, 710
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν· οἱ δ' ἄμα
 ἵπποις ὀμοκλήσαντες ἠνίας χεροῖν
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστῶθη δρόμος
 κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω
 φορεῖθ'· ὀμοῦ δὲ πάντες ἀναμεμιγμένοι 715
 φείδοντο κέντρων οὐδέν, ὡς ὑπερβάλοι

706. αἰνιάν] αἰνεῖαν L. αἰνεῖαν A. ἀνεῖαν GL². 709. βραβῆς] βραβῆς C⁶.
 βραβῆς A Pal. ὀθ' θ from τ L. ὀτ' L² Pal. V. ὀθ' Vat ac V². 714.
 ἀρμάτων] ἀρμάτων L.

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. Αἰνιάν] Hdt. 7. 132, 198.

707. The ornate epithet is reserved for Athens.

708. δέκατον ἐκπληρῶν ἔχον] 'Making ten chariots in all.' Cp. Hdt. 9. 39, σὺν δὲ θεοσιέων τοῖσι παροῦσι ἐξεληροῦντο αἱ ἑνδεκα μυριάδες,—and, for the use of the ordinal numeral, ib. 1. 51, ἔλκων σταθμὸν ἑνατον ἡμίταλαντον, and the like expressions. There is a slight confusion or condensation of δέκατον ἔχον ἐλαύνων and ἐκπληρῶν τοὺς δέκα ἔχους.

710. 'Had set the chariots in order after sorting them with lots.' κλήρους ἔπηλαν would have been a simpler construction, but πάλαι 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 paratactical for πῆλαντες κατέστησαν. Essay on L. § 36. p. 68. αὐτοὺς in the previous line is in a general construction with what follows.

711. ἤξαν] '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 οἱ.

ἄμα] 'At the same moment;' i. e. All together at the moment of the start.

714. κροτητῶν] '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. ὡς . . ἵππικῶ] 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

χνόδας τις αὐτῶν καὶ φρυάγμαθ' ἵππικά.
 ὀμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις
 ἤφριζον, εἰσέβαλλον ἵππικαὶ πνοαί.

κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων 720
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνεῖς
 σειραῖον ἵππον εἶργε τὸν προσκείμενον.
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·
 ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι

719. εἰσέβαλλον] εἰς ἔβαλλον L.

720. αὐτὴν ἐσχάτην] αὐτὴν ἐσχάτην L.

721. ἔχριμπτ'] ἔχριμπτ' LG. ἔχριμπτ' Pal. ἔχριμπτ' A. ἔγχιμπτ' L². δεξιὸν δ'] δεξιὸν L. δεξιὸν δ' AC²FL². δεξιὸν τ' Tricl. 723. ἕστασαν] ἕστασαν L Pal. 724. Αἰνιᾶνος] αἰνιᾶνος MSS.

closely in the rear, cannot be equally applicable to all the ten. For the phraseology, cp. Eur. Iph. A. 228-30, οἷς παρεβάλλετο | Πηλείδας σὺν δυλοῖσι παρ' ἀντυγα | καὶ σύριγγας ἀρματείου. (3) Supposing the general sense to be as in (1), χνόδας 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. Il. 23. 373-81, ἄλλ' ὅτε δὴ πύματον τέλειον δρόμον ὤκειες ἵπποι | . . τότε δὴ ἀρετὴ γε ἐκάστου | φαίνεται, ἄφαρ δ' ἵπποισι τάθη δρόμος· ὦκα δ' ἔπειτα | αἰ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι. | τὰς δὲ μετ' ἐξίφερον Διομήθεος ἀρσενες ἵπποι, | Τρῶιοι, οὐδέ τι πολλὸν ἀνευθ' ἕσαν, ἀλλὰ μάλ' ἐγγύς | αἰεὶ γὰρ δίφρον ἐπιβησομένοισιν ἔειπεν, | πνοαῖ τ' Εὐμήλοιο μεταφρῶνον εὐρέε τ' ὤμων | θέρμετ'. ἔπ' αὐτῷ γὰρ κεφαλὰς καταθίντε πετίσθη.

720. κείνος] Orestes.

ὑπ' αὐτὴν . . ἔχων] 'Driving close under the last pillar.' ἐσχάτην, i.e. at the extreme end of the spina.

ἔχων] Sc. τοὺς ἵππους.

721. ἔχριμπτ' αἰεὶ σύριγγα] 'Grazed the nave of his wheel every time:' i.e. all but made it touch, or seemed to graze—real contact is of course not meant.

721, 2. δεξιὸν . . 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 σειραῖοι ἵπποι, so called because not harnessed to the yoke but attached by traces right and

left, were practically the leaders of the τέθριππον, 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 (υγίους, | . . τοὺς δ' ἔξω σειροφόρους, | ἀντήρεις καμπαῖσι δρόμων. They must be supposed to know their duty, and only to need a reminder from the charioteer, who holds each of them by a single rein (single, i.e. in his hand). The language of the present passage proves that the direction of the running was from right to left, and the δεξιὸς σειραῖος had consequently to describe a larger semicircle while the 'near' horse was making the turn. That the right hand horse may perform this movement successfully and thus swing the chariot round without mishap, the charioteer gives him the rein, and at the same time holds in the left-hand trace-horse, who, as nearest to the goal, is called προσκείμενος. 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 πῶλον of the race-course with equal strides. And if from over-eagerness he does this an instant too soon, he is obviously in great danger of striking the nave of the left-hand wheel against the goal, because the horse when let go will instinctively 'cut off a corner' and pull the car along a chord of the circle instead of completing the arc. This is what is supposed to happen to Orestes, infr. 743-5. (So Wecklein also explains.)

πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς, 725
 τελοῦντες ἕκτον ἔβδομόν τ' ἤδη δρόμον,
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις·
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο
 ναυαγίων Κρισαίων ἵππικῶν πέδον. 730
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἠμιοστρόφος
 ἔξω παρασπᾶ κἀνακωχεύει παρεῖς
 κλύδων' ἔφιππον ἐν μέσφ' κυκώμενον.
 ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων
 πῶλους Ὀρέστης, τῷ τέλει πίστιν φέρων· 735

730. κρισαίων] κρισαίων LA. κρισαίων Pal. ἵππικῶν] ἵππικόν LG. 733.
 ἔφιππον] ἐφιππον L. ἐφιππον C². 734. ὑστέρας] ὑστέρας δ' AC⁷ or Γ Vat.
 ac V²MM².

725. βία φέρουσιν] Sc. τὸ ἄρμα, 'Became unmanageable.' Essay on L. § 53. p. 98. Cp. Eur. Hipp. 1224.
 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 τελοῦντες, but a more general word, e.g. θέοντες, is to be supplied with ἔβδομον. Essay on L. § 36. pp. 65, 6, 2. The grammatical irregularity assists the graphic effect. The scene changes while it is being described. Cp. O. C. 1648-50, ἐξαπεύδομεν | τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἐτι, | ἄνακτα δ' αὐτόν, κ.τ.λ., and note.

The masculine τελοῦντες either (1) implies that the white horses of the Aenian were, like those of Diomedes in Il. 23 (l. c. supr. 718, 9), ἄρσενες ἵπποι, — which may partly account for their behaviour; or (2) τελοῦντες is a nominative absolute having for subject the charioteers collectively.

This line seems at first sight to support the former interpretation (1) of l. 725, ἐκ δ' ὑποστροφῆς. But the point in the course is sufficiently indicated without such an addition; and in the other sense (2) the phrase forms a suitable preparation for l. 727. The imagination is assisted if we suppose these chariots to be somewhat wide of the goal, so that one of them might

face about without striking the στήλη.

In μέτωπα, as in παρά 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, Πυθῶνι . . . Χάρτες ἄνθεα τεθρίωνων δομακαδεκ ἀδρόμων | ἄγαγον.

731. The Athenian charioteer is represented as the most skilful. It is obvious how this is calculated to sustain the interest of the audience. See also ll. 738-40.

732, 3. 'Pulls aside out of the way and heaves to, letting go by the surge of horses and their riders that was boiling there.' Not content with the hyperbole in supr. 730, the Old Man adds this yet stronger expression. See above, note on 680 foll.

734, 5. 'Now Orestes was driving last, holding his horses back, relying on the finish.' There were six courses yet to be. See note on 726, supr. According to this reading the participial clause is explanatory of ἤλαυνε, and μὲν points forward, opposing the position of Orestes before and after he saw that the Athenian alone was left. Some MSS. read ὑστέρας δ', opposing ἔσχατος to ὑστέρας ἔχων πῶλους. 'He was last, indeed, but was holding back.'

ὅπως δ' ὄρα μόνον νιν ἔλλειμμένον,
 ὄξυν δι' ὄτων κέλαδον ἐνσεΐσας θοαῖς
 πῶλοις διώκει, κάξισώσαντε ζυγὰ
 ἤλαννέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος
 κάρα προβάλλων ἱππικῶν ὀχημάτων. 740
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους
 ὄρθουθ' ὁ τλήμων ὄρθος ἐξ ὄρθων δίφρων·
 ἔπειτα λύων ἠγίαν ἀριστεράν
 κάμπτοντος ἵππου λανθάνει στήλην ἄκραν [25 a.
 παΐσας· ἔθραυσε δ' ἄξονος μέσας χύβας, 745
 κάξ ἀντύγων ὄλισθε· σὺν δ' ἐλίσσεται
 τμητοῖς ἰμάσι· τοῦ δὲ πίπτοντος πέδῳ
 πῶλοι διεσπάρησαν εἰς μέσον δρόμον.

736. ὅπως δ'] ὅς ὡς δ' C¹L². ὅς ὡς A Pal. ἔλλειμμένον] ἐνλειμμένον LL².
 ν into λ C². ἔλλειμμένον A. ἐκελειμμένον Γ. ἐλελειμμένον Pal. 742.
 ὄρθουθ'] last θ' from τ C². 744. κάμπτοντος] κάμπτοντος L. κάμπτοντος C².
 745. ἄξονος] os from as L. 746. ὄλισθε] ὄλισθεν L. ὄλισθε A. ἐλίσσεται]
 ἐλίσσαι L.

736. 'When Orestes saw that the Athenian remained alone.' So Mr. Paley, rightly.

737, 8. ὄξυν . . διώκει] 'He urged his swift steeds vehemently with shouts that pierced their ears, and makes for him.' ἐνσεΐων is a vivid word (Essay on L. § 56. p. 102) which is more properly applicable to hurling hounds at game, throwing an attacking force into a town, etc. Cp. Eur. Or. 255, 6, ὦ μήτηρ, ἱετεύω σε, μὴ πίσειέ μοι | τὰς αἱματοποιὸς καὶ δρακοντώδεις κόρας.

738, 9. κάξισώσαντε ζυγὰ | ἤλαννέτην] 'And now they were yoke by yoke, and on they drive.'

739, 40. τότ' ἄλλος . . ὀχημάτων] 'Now one, and then the other drawing ahead.' κάρα is used analogically of man, car, and steeds, considered as one object; and the genitive ἱππικῶν ὀχημάτων is added to make this clear. (Not 'Putting his head forth from the car.'). For the variation of the language in τότε—ἄλλοτε, ἄλλος—ἄτερος, cp. Trach. 457, δέδοικας . . ταρβείς.

741. It is implied that Orestes' fall took place in the middle of the twelfth and last course.

742. 'The ill-starred youth stood safely on a steady car.'

743-5. 'Then in slackening the left-hand rein while the horse was making the turn, unawares he struck the edge of the goal and splintered the end of his axle-tree.' Cp. supr. 721, 2, and note. The horse making the turn is δ προσκείμενος.

746, 7. κάξ ἀντύγων . . τμητοῖς ἰμάσι] 'And in a moment he had slipped over the rim of the chariot, and was rolled along together with it by means of the sharp-cut thongs.' Here it must be borne in mind that the reins were passed round the body of the charioteer, as, for instance, in the marble reliefs in the 'Sala della Biga' in the Vatican. Cp. Eur. Hipp. 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 ἀντύξ, and would drag him when the car was again in motion. σὺν, sc. ταῖς ἵπποις or τῷ ἄρματι. ἰμάσι is dative of the instrument. τμητοῖς, lit. 'cut,' is suggestive of the sharp edges of the reins. Cp. infr. 862, τμητοῖς ὀλοαῖς ἐγκύρσαι.

748. διεσπάρησαν ἐς μέσον δρόμον]

στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπτωκότα
δίφρων, ἀνωλόλυξε τὸν νεανίαν, 750

οἷ' ἔργα δράσας οἶα λαγχάνει κακά,
φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ
σκέλη προφαίνων, ἔστε νιν διφρηλάται,
μῆλις κατασχεθόντες ἵππικὸν δρόμον,
ἔλυσαν αἵματηρόν, ὥστε μηδένα 755
γνῶναι φίλων ἰδόντ' ἂν ἀθλιον δέμας.

καί νιν πυρᾷ κέαντες εὐθὺς ἐν βραχεῖ
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ
φέρουσιν ἄνδρες Φωκέων τεταγμένοι,
ὅπως πατρώας τύμβον ἐκλάχοι χθονός. 760
τοιαῦτά σοι ταῦτ' ἐστίν, ὡς μὲν ἐν λόγῳ
ἀλγεινά, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,
μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

ΧΟ. φεῦ φεῦ· τὸ πᾶν δὴ δεσπύταισι τοῖς πάλαι
πρόρριζον, ὡς ἔοικεν, ἐφθαρται γένος. 765

751. λαγχάνει] γρ. τυγχάνει mg. L or C². τυγχάνει L¹. λαχάνει Pal. 754.
κατασχεθόντες] κατασχεθόντες L. κατασχεθέντες Γ. 757. κέαντες] κήαντες LL¹.
κήαντες A. κήαντες Γ Brunck corr. εὐθὺς] 1st v from ν L. 761. λόγῳ]
οἷς
λόγῳ L. λόγῳ AL¹. λόγῳ Γ.

'Plunged wildly about the course.'
μέσον, sc. ἐν μέσῳ τῶν θεατῶν, vaguely
distinguishes the field generally from the
line of running. διεσπάρησαν, lit. 'were
scattered,' is used inaccurately to sug-
gest aimless movement.

749. στρατός] 'The assembly.' Cp.
Aesch. Eum. 762, χῶρᾳ τῆδε καὶ τῷ σῷ
στρατῷ.

752, 3. φορούμενος . . προφαίνων]
'As he was dragged upon the ground,
and now and then his legs were pointed
to the sky.' The opposition with ἄ-
λλοτε is suggested as the description
proceeds. Hence not ἄλλοτε—ἄλλοτε.

753. διφρηλάται] Some of the chari-
oteers from the other chariots, who had
been thrown, but not seriously hurt.

758. μέγιστον σῶμα δειλαίας σποδοῦ]
'His mighty frame reduced to' (lit.
consisting of) 'hapless dust.' See
E. on L. § 10. p. 17, 6. On the sup-
posed great stature of Orestes, see

Hdt. i. 68, where his bones are found
at Tegea:—ἐπέτυχον σόρῳ ἐπαπήχει . .
καὶ εἶδον τὸν νεκρὸν μήκει ἴσον ἔοντα
τῷ σόρῳ.

760. ἐκλάχοι] The mood depends
on the idea of past time contained
either in φέρουσι . . τεταγμένοι, i.e.
ἐτάχθησαν φέρειν, or in the whole of
the previous sentence.

761. τοιαῦτα . . ἐστίν] Cp. Ant. 37.
ὅπως ἔχει σοι ταῦτα, and note.

ὡς μὲν ἐν λόγῳ] 'In description,
indeed;': ὡς is pleonastic. Cp. O. C.
15, ὡς ἀπ' ὀμμάτων.

764. δεσπύταισι] δεσπότης is not
used elsewhere of an Hellenic ruler.
Can Sophocles have forgotten for a
moment that the Chorus were free-
women (infr. 1227)? Or should the
speech be given to an οἰκέτης?

765. Cp. Hdt. 6. 86, Γλαύκου νῦν οὐτε
ἀπόγονόν ἐστι οὐδέν, . . ἐκτίρηται τε
πρόρριζος ἐκ Σπάρτης.

- ΚΛ. ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,
ἢ δεινὰ μέν, κέρδη δέ; λυπηρῶς δ' ἔχει,
εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.
- ΠΑ. τί δ' ὦδ' ἀθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;
- ΚΛ. δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς 770
πάσχοντι μῖσος ὦν τέκῃ προσγίγνεται.
- ΠΑ. μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.
- ΚΛ. οὗτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;
εἰ μοι θανόντος πίστ' ἔχων τεκμήρια
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, 775
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς
ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς
ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι
φόνους πατρός· δειν' ἐπηπεῖλει τελεῖν·
ὥστ' οὔτε νυκτὸς ὕπνον οὐτ' ἐξ ἡμέρας 780
ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν
χρόνος διηγέ μ' αἰὲν ὡς θανουμένην.

769. τῷ νῦν] τῶν νῦν (or νῦν?) L. τῶν νῦν C¹ etc. τῷ νῦν Vat. ac. ποῖω VM (γρ. τῶ νῦν). 770. οὐδέ] οὐδέ L. 771. τέκῃ] τέκει LL². τέκῃ A Vat. ac. ἐνεστὼς ἀντὶ τοῦ τίκτει mg. C¹. προσγίγνεται] προσγίγνεται LA. 772. ἤκομεν] ἢ from ei L.

766-8. Clytemnestra is awed for the moment, and her profound relief is mingled with a pang of sorrow.

770. δεινὸν . . ἐστίν] 'Motherhood has strange power.'

770, 1. κακῶς | πάσχοντι] She regards herself as ill-treated by Orestes, because she knew that he would avenge his father if he could. Cp. supr. 293 foll., 603 foll., infr. 779.

771. ὦν τέκῃ] ὦν is omitted. See Essay on L. § 27, p. 45.

772. μάτην . . 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 γεγώς] 'Sprung from my very life.' For this pathetic use of ψυχῆ, cp. Aesch. Cho. 749, τῆς ἐμῆς ψυχῆς τριβήν. 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 . . ἐμῆς] '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. ὥστ' οὔτε νυκτὸς . . ἠδύν] 'So that I have no rest by night, nor can I snatch from the day a sweet moment of repose to unfold me.' στεγάζειν is adapted to ἐξ ἡμέρας—some more general word, such as ἴσχειν, being understood with νυκτὸς. ἐξ implies that the time is taken from the day, and would not naturally be given to sleep. ἠδύν 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. ἀλλ' ὁ προστατῶν . . θανουμένην] 'But Time ever standing over me was a jailor who conducted me to death.' The inversion (for χρόνον διηγ-

- νῦν δ'—ἡμέρα γὰρ τῆδ' ἀπηλλάγην φόβου
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' αἶε 785
 ψυχῆς ἀκρατον αἶμα—νῦν δ' ἐκηλά που
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.
 ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 Ὀρέστα, τὴν σὴν ξυμφοράν, δθ' ᾧδ' ἔχων
 πρὸς τῆσδ' ὑβρίζει μητρὸς. ἀρ' ἔχει καλῶς; 790
 ΚΛ. οὔτοι σὺ κείνος δ' ὡς ἔχει καλῶς ἔχει.
 ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως. [25 b.
 ΚΛ. ἤκουσεν ὦν δεῖ κάπεκύρωσεν καλῶς.
 ΗΛ. ὑβριζε· νῦν γὰρ εὐτυχούσα τυγχάνεις.
 ΚΛ. οὐκοῦν Ὀρέστης καὶ σὺ παύσετον τάδε; 795
 ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.
 ΚΛ. πολλῶν ἂν ἦκοις, ᾧ ξέν', ἀξίος τυχεῖν,

783. ἀπηλλάγην] ἀπηλλάγμαι L. ἀπῆλλαγμαi A Pal. ἀπηλλάγην ΓL². 784.
 θ'] θ' from τ' C². 787. οὐνεχ'] χ from κ C¹ or². οὐνεχ' A. 790. ἀρ']
 ἀρ L. 791. σὺ] υ from α (?) L. 792. Νέμεσι] Νεμε. σι. L. νέμεσι Pal.
 νέμεσις Pal.². 793. καλῶς] καλῶς C². 794. εὐτυχούσα] εὐ τυχοῦσα L.
 796. ὅπως] ὅπως. σ C². ὅπως ἐπαύσομεν L². 797. τυχεῖν] φιλεῖν LL². τυχεῖν
 C²A. φίλος Γ.

γον, see Essay on L. § 42. p. 80 β) is here forcible in personifying χρόνος. For προστατῶν, insians, cp. Aesch. Agam. 976, δεῖγμα προστατήριον.

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. ἦδε γὰρ . . ἦν μοι] 'For she, dwelling under the same roof, has been a greater bane to me.' ὅσα must be supplied either with βλάβη or with ξύνοικος, and μοι belongs to both.

785, 6. τοῦμὸν . . αἶμα] 'Incessantly draining my very life-blood.' ἀκρατον πνεῖν, 'to drink wine unqualified,' seems to have become a synonym for hard drinking. Cp. Od. 9. 297, ἀνδρόμεα κρῆ ἔδων καὶ ἐπ' ἀκρητον γάλα πίνων: Aesch. Cho. 577, 8, φόνου δ' Ἐρινὸς οὐχ ὑπεστανισμένη | ἀκρατον αἶμα πίνεται, τρίτην πόσιν. The force of the adjective here is simply intensive. The addition of ψυχῆς marks

the figurative nature of the expression.

791. οὔτοι σὺ] Sc. ἔχεις 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 δλάστωρ Ἀτρείω in Aesch. Ag. 1501, 2, is the Spirit of Vengeance for the crime of Atreus; so here the Νέμεσι τοῦ 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.' ἂν ἦκοις = ἦκεις, ὡς

- εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.
ΠΑ. οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.
ΚΛ. ἥκιστ'· ἐπέειπερ οὗτ' ἐμοῦ καταξίως 800
 πράξειας οὔτε τοῦ πορεύσαντος ξένου.
 ἀλλ' εἴσιθ' εἴσω· τήνδε δ' ἔκτοθεν βοᾶν
 ἕα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.
ΗΛ. ἄρ' ὕμιν ὡς ἀλγοῦσα κώδυνωμένη 805
 δεῖνως δακρῦσαι κάπικωκύσαι δοκεῖ
 τὸν νιδὸν ἢ δύστηνος ᾧδ' ὀλωλότα·
 ἀλλ' ἐγγελῶσα φροῦδος. ᾧ τάλαιν' ἐγώ·
 Ὀρέστα φίλταθ', ὡς μ' ἀπόλεσας θανῶν.
 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς
 αἶ μοι μῦναι παρήσαν ἐλπίδων ἔτι, 810
 σὲ πατρὸς ἤξειν ζῶντα τιμωρόν ποτε
 κάμου ταλαίνης. νῦν δὲ ποῖ με χρῆ μολεῖν·
 μὴ γὰρ εἶμι, σοῦ τ' ἀπεστερημένη
 καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ 815

799. εὔ] εὐ L. εὐ C⁴. 802. τήνδε δ'] τήν δέ τ' L. τήνδε δ' C⁴. τήνδ' Pal.
 803. τά θ'] τα. θ' L. ταῦθ' Γ. 805. κάπικωκύσαι] κάπικωκύσαι L Pal. 807.
 ᾧ] ᾧ L. 809. οἴχει φρενὸς] φρενὸς οἴχει LGL². οἴχει φρενὸς C⁴ or 'A.
 811. ἤξειν] ἤξει L. ἤξειν C².

ἔοικας, an objective being put for a subjective probability, as in the well-known idiom with μέλλω. Cp. O. T. 1182, τὰ πάντ' ἄν ἐξήκοι σαφῆ: Aj. 186, ἥκοι γὰρ ἄν θεία νόσος,—and notes,—infr. 1372, 3. εἰ is here used with the aor. indicative (aor. of immediate past) as elsewhere with the present, to introduce a supposition that is regarded as certain. For εἰ with aor. indicative, of that which is granted or assumed, cp. Aesch. Pers. 217, εἰ τι φλαῦρον εἶδες. (So Ellendt, 'Siquidem effecisti, etc.')

800. ἐπέειπερ] O. C. 75, 6, ἐπέειπερ εἰ | γενναῖος, ὡς ἰδόντι.

καταξίως] The use of the optative without ἄν may be defended by supposing a resumption from the preceding line. Paley's ἐπεὶ τὰν . . . καταξίως is preferable to Bothe's κατὰξί' ἄν. Another MS. reading, κατ' ἀξίαν, 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 Paedagogos enter the house, and Electra is left alone upon the stage.

809. ἀποσπάσας . . οἴχει] 'In thy departure thou hast torn away.' For the familiar phrase, cp. O. C. 866, ψιλὸν δμμ' ἀποσπάσας . . ἐξοίχει.

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. infr. 1392, ἀρωγός.

812. ποῖ με χρῆ μολεῖν] 'Whither must I turn?' Cp. Aj. 1006, ποῖ γὰρ μολεῖν μοι δυνατόν, εἰς τοίους βροτοῦς;

814-6. Cp. supr. 263 foll., infr. 1190 foll.

φονεύσι πατρός. ἀρά μοι καλῶς ἔχει;

ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου
ξύνοικος *εἰσειμ', ἀλλὰ τῆδε πρὸς πύλην
παρεῖσ' ἔμαντῆν ἀφίλος ἀνανῶ βλον.

πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,
τῶν ἔνδον δυντῶν ὡς χάρις μὲν, ἦν κτάνη,
λύπη δ', ἐὰν ζῶ τοῦ βίου δ' οὐδεὶς πῶθος.

820

ΧΟ. στρ. α'. ποῦ ποτε κεραυνοὶ Διός, ἢ ποῦ φαέθων

818. ξύνοικος *εἰσειμ'] ξύνοικος ἴσομ' LFL² Pal. VMM². ἴσομ' C²A Vat. ac V². Herm. corr.

816. ἀρά μοι καλῶς ἔχει.] 'Is it well with me, then?' The repetition of the words used above, l. 790, may be accidental (Essay on L. § 44. p. 82), but may also, as Mr. Paley suggests, refer to supr. 791. This is rather confirmed by the repetition of ξύνοικος in what follows, echoing supr. 785; i.e. 'I wonder if they will be contented now I am reduced to this! But at all events I will not trouble them henceforth by dwelling with them.'

817. τοῦ λοιποῦ χρόνου] 'For any portion of the time to come.' Essay on L. § 10. p. 17, 5.

818. Hermann's suggestion, adopted in the text, affords a probable, though by no means certain, emendation of this line. ξύνοικος must be taken in a slightly pregnant or proleptic sense = ὥστε ξύνοικος εἶναι.

818, 9. τῆδε πρὸς πύλην . . βλον] 'I will let myself drop beside the gate and, without a friend, here wither my life away.' She sinks into a half-reclumbent attitude and remains so until the beginning of the commos. Cp. Sappho, Fr. 17, παρ' ὅ τείσται πτερὰ: Tennyson's Elaine, 'She slipped like water to the floor.' Mr. Paley calls this 'sensational' But it is not more so than the death of Ajax, than Heracles (Trach. 1079, 80) unveiling his wounds than Oedipus appearing with eyes still bleeding, etc. The question is whether ll. 820-2, being spoken in this posture, may not be appropriate to this critical moment of 'darkness before dawn.'

820. εἰ 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 inconsolable than before.

The metres are as follows:—

α' (chiefly choriambic.)

— ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ — ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ — ∪ —
 — ∪ — ∪ —
 — — ∪ — ∪ —
 ∪ — ∪ —
 — ∪ — ∪ — ∪ — ∪ —
 ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ — ∪ — ∪ —

β' (logaoedic.)

— ∪ — — ∪ —
 — ∪ — — ∪ — —
 — ∪ — — — —
 — ∪ — — — ∪
 ∪ — ∪ — ∪ —
 ∪ — ∪ —
 ∪ — ∪ — ∪ — ∪ — ∪ — ∪ —
 ∪ — ∪ — ∪ —

- 'Αέλιος, εἰ ταῦτ' ἐφορῶντες κρύπτουσι βέκηλοι; 826
 ΗΛ. ἔ ξ, αἰαί.
 ΧΟ. ὦ παῖ, τί δακρύεις;
 ΗΛ. φεύ.
 ΧΟ. μηδὲν μέγ' ἄδσης. 830
 ΗΛ. ἀπολείς.
 ΧΟ. πῶς;
 ΗΛ. εἰ τῶν φανερώς οἰχομένων
 εἰς 'Αἶδαν ἐλπιδ' ὑποίσεις, κατ' ἐμοῦ τακομένης 835
 μᾶλλον ἐπεμβάσει.
 ΧΟ. ἀν. α'. Οἶδα γὰρ ἀνακτ' 'Αμφιάρων χρυσοδέτοις
 ἔρκεσι κρυφθέντα γυναικῶν καὶ νῦν ὑπὸ γαίας [26 a.

830. ἄδσης] ἄδσει LL². ἄδσης C². ἄδσης A. εἰπης Γ. 838. γυναικῶν] γυναικῶν ἀπάταις L. Pal. (?) Brunck corr.

823-6. Orestes being dead and his father unavenged, the Powers of Heaven themselves must interfere. The sun must surely see this iniquity, the lightning must descend to punish it.

826. κρύπτουσι] Either (1) sc. ἑαυτοῖς, 'They hide themselves.' Cp. κείθω. Or (2) sc. τὸ ἐφορᾶν: i. e. 'If seeing this they make as if they saw not, and remain unmoved.' Cp. Hom. H. 26. 7, where there is a similar doubt.

828-30. The words intended for consolation only wring a cry from Electra, and when asked the reason, she answers with a louder cry: on which the Chorus deprecate this excess of sorrow. μηδὲν is adverbial, and μέγας cognate accusative. Cp. Aj. 1066, μηδὲν δεῖνόν ἐξάρρη μένος.

831. ἀπολείς] Electra, when asked the reason of her weeping, and told not to cry aloud, can only understand this as a suggestion that Orestes is alive.

834-6. 'If you will suggest a hope concerning one who is manifestly gone below, you will but press with heavier weight against my pining soul.' For the genitive τῶν . . . οἰχομένων, see Essay on L. § 9. p. 13, 3, and ib. p. 12, 2. In ὑποίσεις, ὄνο is used as in ὑπέκρινον, — φέρω as in προφέρω.

836. ἐπεμβάσει contains a metaphor from trampling on the fallen. Cp.

supr. 456: Aj. 1348, οὐ γὰρ θαρόντι καὶ προσεμβήναι σε χρῆ; and κατά, 'against,' gives additional point to the expression. Essay on L. § 19. p. 27.

837, 8. The Chorus adduce another reason for taking comfort even if Orestes be no more. The gods have not forgotten Amphiarus, and they will not forget Agamemnon. The sudden disappearance of the prophet during the flight of the Argive host from Thebes, would naturally make a strong impression upon the Argive people.

837. ἀνακτ'] Cp. O. T. 284, ἀνακτ' ἀνακτι ταῦθ' ὄρωντ' ἐτίσταμαι, κ.τ.λ.

838, 9. χρυσοδέτοις . . . γυναικῶν] 'Lost to sight through female snares depending on a golden chain.' χρυσοδέτοις ἔρκεσι is a condensed expression (Essay on L. pp. 39, 81) in which ἔρκεσι suggests both the entangling influence of Eriphyle and the necklace given to her by Adrastus. (So Wecklein.) In this case ἔρκεσι denotes that the necklace was indirectly an instrument of Adrastus' cunning. But it may be questioned whether such a complex association is possible. Perhaps ἔρμασι should be read, in the general sense of a woman's ornament. Cp. Od. 18. 297, ἔρματα δ' Ἐδρυδάμαντι δύο θεράποντες ἔνειπεν | τρίγλινα μορόεντα: χάρις δ' ἀτελάμετο πολλή. See L. and S. s. v. ἔρμα III.

ΗΛ. εἰ ἔ. ἰώ.

840

ΧΟ. πάμπυχος ἀνάσσει.

ΗΛ. φεῦ.

ΧΟ.

φεῦ δῆτ'· ὀλοὰ γὰρ

ΗΛ. ἐδάμη.

ΧΟ.

ναί.

845

ΗΛ. οἶδ' οἶδ'· ἐφάνη γὰρ μελέτωρ

ἀμφὶ τὸν ἐν πένθει· ἐμοὶ δ' οὔτις ἔτ' ἔσθ'· ὅς γὰρ ἔτ' ἦν,
φροῦδος ἀναρπασθεῖς.

ΧΟ. στρ. β. Δειλαία δειλαίων κυρεῖς.

ΗΛ. κάγῳ τοῦδ' ἴστωρ, ὑπερίστωρ,

850

πανσύρτῳ παμμήνῳ πολλῶν
δεινῶν *τε στυγνῶν τ' *ἄχθει.

ΧΟ. εἶδομεν ἂ θροεῖς.

847. πένθει] πένθει . . (?) L. 850. ἴστωρ] ἴστωρ LΓ. ὑπερίστωρ] ὑπερ
ἴστωρ L pr. 852. *τε] om. MSS. *ἄχθει] ἀχάτων LA. ἀχέων Cett.
Lushington corr.

840. Here Electra thinks of both her father and Orestes.

841. πάμπυχος ἀνάσσει.] 'He wields authority with mightyspirit unimpaired.' The prophet Amphiaraus is imagined as, like the prophet Teiresias, retaining all his faculties in the under-world. (So Wecklein: 'Unter der Erde aber lebte er mit vollem Leben und Bewusstsein fort und offenbarte dies durch Orakel und Heilung von Kranken. Cic. de Div. i. 40.')

From this the Chorus argue that the spirit of Agamemnon too will yet make his power to be felt.

843. φεῦ δῆτ' . . ὀλοὰ γάρ] The connection is difficult, and Wecklein reads μόν 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 Amphiaraus' death. The Choreutes, who interposes, reflects on the sadness of the whole story, including the death of Eriphyle by the hand of her son Alcmaeon (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 Alcmaeon's part for her is now no more, she relapses into despair.

846. μελέτωρ ἀμφὶ 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 λόγῳ.

848. φροῦδος ἀναρπασθεῖς] 'Is snatched away from the earth.' See note on Aj. 1192, ἔφελον αἰθέρα δύναμι γέγων, 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 . . ἀχέων, which is unmetrical, Hermann proposed δεινῶν στυγνῶν τ' αἰῶνι.—Prof. Lushington has suggested δεινῶν* τε στυγνῶν τ' *ἄχθει, which is adopted in the text. Hermann's reading means, 'In a life which month by month accumulates horror and pollution.'

- ΗΛ. μή μέ νυν μηκέτι
 παραγάγης, ἴν' οὐ 855
- ΧΟ. τί φῆς;
- ΗΛ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων
 εὐπατρίδων τ' ἀρωγαί.
- ΧΟ. ἀντ. β. Πᾶσι θνατοῖς ἔφυ μόρος.
- ΗΛ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις 860
 οὕτως, ὡς κείνῳ δυστάνῳ,
 τμητοῖς ὀλοκοῖς ἐγκύρσαι;
- ΧΟ. ἄσκοπος ἀ λῶβα.
- ΗΛ. πῶς γὰρ οὐκ; εἰ ξένος 865
 ἄτερ· ἐμᾶν χερῶν ΧΟ. παπαῖ.
- ΗΛ. κέκευθεν, οὔτε του τάφου ἀντιάσας
 οὔτε γῶων παρ' ἡμῶν. 870

854. μή νυν] με νῦν L.A. Brunck corr. μηκέτι] μηκέτι. 855. παραγάγης] παράγης L. παραγάγης C²A. παράγης Γ. παραγάγης Pal.². 856. τί φῆς] τί φῆς αὐθῶς δὲ ποῖον L. and most MSS. Tricl. corr. 858. ἀρωγαί] ἀρωγαί LAL². ἀρωγαί Γ. 860. πᾶσι] πᾶσιν L. πᾶσι A. θνατοῖς] θ(α)νατοῖς L. 861. ἀμίλλαις] ἀμιλλαις L. ἀμίλλαις C²Γ. 863. τμητοῖς] τμητοῖ L. τμητοῖς C². ἐγκύρσαι] ἐγκύσαι L. ἐγκύρσαι C²L². ἐγκύρσαι A. ἐγκύρσαι Γ. 867. παπαῖ] παπαί L.

868. του] του L. του om. Γ. του Pal.

854. 5. μή . . παραγάγης] 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

855. ἴν'] 'In a state of things wherein—,' Cp. supr. 22, ἴν' οὐκέτ' ἀνεῖν καιρός.

857, 8. (οὐ) πάρεισιν . . ἀρωγαί] 'There is no longer within call the aid of hopes that rest on common birth from a most noble sire.' The language is much condensed: i.e. ἀρωγαί ἐν ἐλπίδι γιγνόμεναι ἀπὸ τοῦ εὐπατρίδου καὶ κοινοτόκου, sc. Ὁρέστου. See Essay on L. § 43. p. 81.

859. ἔφυ] 'Is ordained by Nature.' For φύνα, of divine appointment, cp. O. C. 1443, 4. ταῦτα δ' ἐν τῷ δαίμονι | καὶ τῆδε φύνας χἀτέρᾳ.

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 ὀλοκος, cp. Eur. Ion 144, 5, ἀλλ' ἐπαύσω γὰρ μόχθους | δάφνας ὀλοκοῖς. On τμητοῖς see above, note on 747.

864. ἄσκοπος ἀ λῶβα] 'The ruin is beyond thought; i.e. either (1) 'greater than can be conceived,' or (2) 'greater than could have been imagined beforehand.' For ἄσκοπος, cp. Aj. 21, and note; and see Essay on L. § 51. p. 96. The Scholiast says ἀπροόρατος 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!—Et. to deck his corpse and bury him, without our voices to lament for him!'

866. ἄτερ ἐμᾶν χερῶν] Cp. infr. 1141, ἐν ξέναισι χερσὶ κηδευθεῖς: Ant. 900-3 (Antigone had the consolation which is denied to Electra).

ΧΡΥΣΟΘΕΜΙΣ.

- ὑφ' ἡδονῆς τοι, φιλτάτη, διώκομαι
 τὸ κόσμιον μεθέισα σὺν τάχει μολεῖν.
 φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν
 πάροιθεν εἶχες καὶ κατέστενες κακῶν.
- ΗΛ. πόθεν δ' ἂν εὐροις τῶν ἐμῶν σὺν πημάτων 875
 ἀρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;
- ΧΡ. πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ
 κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.
- ΗΛ. ἀλλ' ἦ μέμνησας, ὃ τάλαινα, κἀπὶ τοῖς 880
 σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾶς;
- ΧΡ. μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει
 λέγω τὰδ', ἀλλ' ἐκείνον ὡς παρόντα νῶν.
- ΗΛ. οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον
 τόνδ' εἰσακούσασ' ὧδε πιστεύεις ἄγαν;
- ΧΡ. ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλης σαφῆ [26 b.

871. διώκομαι] ο from ω L.

876. ἴασιν] ἴ. ασιν L. ἴασιν Γ. ἴ. ασιν C³ α².

ἴασιν L². ἴασιν AL²⁰. ἰδεῖν] ἰδεῖν C².

877. ἡμῖν] ἡμῖν LA. ἡμῖν Pal.

881. ὕβρει] ὕβριν L. ὕβρει C⁴.

885. ἄλλης] ἄλλου AC² L² Pal. MM² VV².

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. διώκομαι, III. 1.

874. εἶχες] Aj. 203, ἔχομεν στοναχάς.

875, 6. 'And where should you find relief for my woes, in which no pos-

sibility of healing is to be found?' 'σύ, always emphatic... with something of contemptuous incredulity.' Paley. Chrysothemis is the last person from whom Electra looks for real help.

878. ἐναργῶς... ἐμέ] 'Unmistakably, even as you see me before you.' ἐναργῶς is stronger than σαφῶς.

879. For ἐπί, cp. infr. 1230, 1, δρωμέν, ὃ παῖ, κἀπὶ συμφοραῖσί μοι | γεγηθὸς ἔρει δάκρυον ὀμμάτων ἀπο. Electra supposes that Chrysothemis must have heard of Orestes' death. This, she reminds her sister, is a sorrow common to them both.

882. ὡς παρόντα νῶν] Sc. λέγω. Cp. supr. 317, 18, and note.

883. καὶ τίνος... ἄγαν] 'Who then in the world has told you this, that you believe in it so firmly?'—i. e. in spite of all that we have heard. καὶ introduces the question with indignant surprise, as in καὶ πᾶς. Cp. Aj. 462, 3, καὶ ποῖον ὄμμα, κ.τ.λ.

885. The attraction of gender in

- σημει' ἰδοῦσα τῷδε πιστεύω λόγῳ. 886
- ΗΛ. τίν', ὦ τάλαιν', ἰδοῦσα πίστιν; εἰς τί μοι
βλέψασα θάλλπει τῷδ' ἀνηκέστον πυρί;
- ΧΡ. πρὸς νῦν θεῶν ἀκουσον, ὡς μαθοῦσά μου
τὸ λοιπὸν ἢ φρονούσαν ἢ μῶραν λέγῃς. 890
- ΗΛ. σὺ δ' οὖν λέγ', εἰ σοι τῷ λόγῳ τις ἤδονή.
- ΧΡ. καὶ δὴ λέγω σοι πᾶν ὄσον κατειδόμενην.
ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαίων τάφον,
ὄρῳ κολώνης ἐξ ἄκρας νεορρύτους
πηγὰς γάλακτος καὶ περιστεφῆ κύκλῳ 895
πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.
ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ
μή ποῦ τις ἡμῖν ἐγγὺς ἐγχιρίμπτη βροτῶν.
ὡς δ' ἐν γαλήνῃ πάντ' ἐδερκόμην τόπον,

888. βλέψασα] κλέψασα (?) LL². βλέψασα C² mg. Vat. ac. 889. πρὸς νῦν]
πρὸς νῦν LA. 890. λοιπὸν] λοιπὸν μ' LFL². λοιπὸν μ' C². λοιπὸν ἔν' ἢ A.
τὸ λοιπὸν(..) Vat. ac. μῶραν] μωρὰν LA. λέγῃς] λέγῃς A. λέγοισι C². λέγεις
FL² Pal. 896. ἐστὶν] ἐστὶν C².

ἄλλῃς is no sufficient reason for reject-
ing the Laurentian reading here. With
ἐξ ἑμοῦ in the answer of Chrysothemis
ἰδοῦσα takes the place of εἰσακουσάσα.

887, 8. εἰς τί μοι . . πυρί] 'On what
object have you fixed your gaze that
has infected you with this fatal fe-
ver?' (Mr. Paley doubts whether εἰς
τι . . βλέψ. 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, ἔρα
Μηδείας τοκίῳ ἀφέλοιτ' αἰδῶ, ποθεῖν δ'
Ἑλλάδς αὐτῶν | ἐν φρεσὶ καιόμεναν δοντοῖ
μίστηγι πειθοῦς.

891. εἰ σοι . . ἤδονή] i. e. εἰ πως
ἤδει τῷ λέγειν. This is spoken in a
tone of languid and supreme indif-
ference.

893. πατρὸς ἀρχαίων τάφον] 'The
ancient sepulchre, where our father is
laid.' The word ἀρχαῖος properly ap-
plies to the burial-place of the kings
of Argos, in which Agamemnon was
laid. Sophocles seems to conceive of

this as a mound with a κρητὶς of stone,
of which a certain portion (θήκη) 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 θήκη Ἀγαμέμνονος;
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 ἐξ ἄκρας] Either (1)
flowing from the summit, or (2) just
below the summit,—cp. Ant. 411, ἄκραν
ἐκ πάγων.

895. For πηγὰς, cp. O. C. 479,—
(χίω τάδε;) τρισσὰς γὰρ πηγὰς.

895, 6. περιστεφῆ . . ἀνθέων] Cp. O. T.
83, πολυστεφῆς . . δάφνης, and note.

898. ἔγχιρίμπται, which has some
authority, is an equally good reading.
Paley. The subjunctive is more ex-
pressive of apprehension.

899. ἐν γαλήνῃ] Sc. οὐσαν. Essay on
L. § 23, p. 38. For the sense, cp. Hdt.
i. 45. § 4, ἐπεὶ τε ἡσυχίῃ τῶν ἀνθρώπων
ἐγένετο περὶ τὸ σῆμα.

τύμβου προσειρπον ἄσσον· ἐσχάτης δ' ὄρω 900
 πυρᾶς νεώρη βόστρυχον τετμημένον·
 κεύθης τάλαιν' ὡς εἶδον, ἐμπαίει τί μοι
 ψυχῇ σύνηθες ἄμμα, φιλτάτου βροτῶν
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὖ, 905
 χαρᾶ δὲ πῖμπλημ' εὐθὺς ἄμμα δακρῶν.
 καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι
 μὴ του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε;
 κάγω μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910
 οὐδ' αὖ σὺ πῶς γάρ; ἦ γε μηδὲ πρὸς θεοῦς
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποστήναι στέγης.
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν
 ἀλλ' ἔστ' Ὀρέστου ταῦτα τέπιτίμια. 915

902. μοι] μου L. μου C¹. 903. ψυχῇ] ψυχῆσ LL¹Γ. ψυχῇ AC¹. 905.
 βαστάσασα] βαστάσα LA. βαστάσασα C². 915. τέπιτίμια] γρ. τάγαλαματα C².

900, 1. ἐσχάτης . . πυρᾶς] 'Towards the edge of the grave.' For this genitive = πρὸς . . πυρᾶς, cp. *supr.* 78, 324, and notes, and see *Essay on L.* § 10. p. 15. 4 b. It is difficult to give a more particular explanation of its use in this passage. Either the curl *showed itself from* the edge, where it lay; or it lay *somewhere near* the edge, not exactly on it.

901. νεώρη . . τετμημένον] 'A fresh curl newly shorn.' The participle is added in further definition of νεώρη.

902-4. ἐμπαίει . . τεκμήριον] 'A familiar sight' or 'image struck upon my soul, (and told me) that I saw in this a certain token of Orestes, dearest of mankind.' ἄμμα (see *Essay on L.* § 54. p. 99) is here the active impression of the object of vision. ὄραν depends on the general notion, 'I felt,' implied in the preceding words.

905. βαστάσασα] 'When I held it.' Cp. *inf.* 1129.

δυσφημῶ μὲν οὖ] 'I uttered no ill-omened cry.' Reverence dictated silence in the immediate neighbourhood of that ancient tomb.

906. πῖμπλημ' . . ἄμμα] 'My eye was filled.' *Essay on L.* § 30. p. 52 d.

908. τόδ' ἀγλαΐσμα] Cp. *Aesch. Cho.* 193, 4, εἶναι τόδ' ἀγλαΐσμα μοι τοῦ φιλτάτου | βροτῶν Ὀρέστου. The genitive is one of possession, as in this passage of the Choëphori; but is also resumed with μολεῖν as a genitive of derivation.

μὴ, not οὖ, because that which is denied is not the fact merely, but the possibility of the fact.

909. τόδε] This act of offering hair, which belongs only to the nearest relatives of the dead.

911. μηδὲ πρὸς θεοῖς] 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 *ἄν* is rightly defended by *Wecklein*: 'ἐλάνθανεν statt ἐλάνθανεν ἄν bezeichnet die unausbleibliche Folge.'

915. ἔστ' Ὀρέστου ταῦτα τέπιτίμια] 'It is Orestes who has paid these dues.' ἐπιτίμια occurs nowhere else with this exact meaning, and *Dindorf*, following

ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι
οὐχ αὐτὸς αἰεὶ δαιμόνων παραστατεῖ.
νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως
πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

ΗΛ. φεῦ, τῆς ἀνοίας ὡς σ' ἐποικτείρω πάλαι. 920

ΧΡ. τί δ' ἔστιν; οὐ πρὸς ἠδονὴν λέγω τάδε;

ΗΛ. οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡ. πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;

ΗΛ. τέθνηκεν, ὦ τάλαινα· τάκεινον δέ σοι
σωτήρῃ ἔρρει· μηδὲν εἰς κείνον γ' δρα. 925

ΧΡ. οἴμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν;

ΗΛ. τοῦ πλησίον παρόντος, ἠνίκ' ὄλλυτο.

ΧΡ. καὶ ποῦ ἔστιν οὗτος; θαυμά τοί μ' ὑπέρχεται.

ΗΛ. κατ' οἶκον ἠδὺς οὐδὲ μητρὶ δυσχερῆς.

ΧΡ. οἴμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930

τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα;

ΗΛ. οἴμαι μάλιστ' ἐγωγε τοῦ τεθνηκότος
μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινα. [27 a.

916. φίλη] η from ο L. 918. δ' om. L add AGL². πρόσθεν] πρόσθε L.
πρόσθεν A. ἡ] ἡ L. 920. φεῦ] φ L. φεῦ C². 922. φέρει] φέρη L. φέρη
C² Pal. Vat. ac. γρ. ἔφουσ C². φέρει γρ. ἔφουσ L². 929. δυσχερῆς] γρ. δυσμενῆς
C². δυσχερῆς gl. κάκιος Pal.

Wunder, reads *τάπιτύμβια*. But such a substantive use of *ἐπιτύμβιος* is not found elsewhere, and *ἐπιτύμβια* will bear the meaning required.

916. This is the only place in which *θαρούνειν* is intransitive. See E. on L. § 53. p. 98, 9. The use of the active verb is more energetic. Cp. *παῖδε*.

916, 7. τοῖς αὐτοῖσί τοι, κ.τ.λ.] Cp. esp. Trach. 132-5, *μένει γάρ, κ.τ.λ.*

918. *στυγνός* here is rather 'gloomy' than 'hateful.' Cp. O. T. 673.

919. *ὑπάρξει κύρος . . καλῶν*] Either (1) 'Will be the consummation of much good,' or (2) 'Will lead the way to,' etc. i. e. *ὑπάρξει καλῶν, ὥστε κύρος ἔχειν τὰ καλά*. For the accusative after *ὑπάρχω*, see L. and S. s. v. A 4. For (1) cp. Eur. Hec. 1229, *θησαυρὸς ἂν σοι παῖς ὑπῆρχ' οὗτος μέγας*.

920. Wecklein punctuates differently, *φεῦ τῆς ἀνοίας, ὡς σ' ἐποικτείρω πάλαι*.

922. 'You know not where you are, nor what you say.' The metaphorical *ὅποι γῆς* is explained by the more literal *ὅποι γνώμης*.

923. Cp. supr. 878.

927. τοῦ . . παρόντος] The individualizing article, by adding a touch of *ἐνάργεια*, helps to mark the certainty of Electra's belief. 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. γάρ = 'then,' asks for explanation. The death of Orestes is certain. The offerings came then from another. Who can this be? Cp. Phil. 327, 8, *εἰ γ' ὦ τέκνον, τίνας γὰρ ὄδε τὸν μέγαν | χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;*

931. πρὸς τάφον] The accusative, because of the notion of 'bringing' implied in *κτερίσματα*.

ΧΡ. ὦ δυστυχῆς· ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδυῖ' ἄρα 935
ἴν' ἦμεν ἄτης· ἀλλὰ νῦν, θθ' ἰκόμην,
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛ. οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,
τῆς νῦν παρούσης πημονῆς λύσεις βάρους.

ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ; 940

ΗΛ. οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ὄδ' ἄφρων ἔφυν.

ΧΡ. τί γὰρ κελύεις ὧν ἐγὼ φερέγγυος;

ΗΛ. τλήναί σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡ. ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛ. ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ. 945

ΧΡ. ὄρω. ξυνοίσω πᾶν δσονπερ ἂν σθένω.

ΗΛ. ἄκουε δὴ νυν ἦ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων
ὡς οὔτις ἡμῖν ἔστιν, ἀλλ' Ἄιδης λαβῶν
ἀπεστέρηκε καὶ μόνα λελείμμεθον. 950
ἐγὼ δ' ἕως μὲν τὸν κασίγνητον βίφ
θάλλοντ' *ἔτ' εἰσήκουον, εἶχον ἐλπίδας

934. σίν] .σὺν. C^oστ¹. 935. τοιούσδ' from τοῖσδ' L. 938. πίθη] πιθηί

LA Pal. πιθηί Γ (γρ. πιθηί Γ). 940. ἦ] ἠ L. 941. ὃ γ'] ὄδ' LFL². ὄδ' C^o.
δ γ' A Pal. Vat. ac. οὐκ ἔσ τόδ' M. 943. ἂν] 'ἂν LL². δ γ' Γ. δ ἂν ἐγὼ Pal.
944. εἴ] εἰ L. 945. πόνου] πόνου(ς) L. 947. δὴ νυν] δὴ νῦν LA. τελεῖν]
ποιεῖν LF. τελεῖν AL² Pal. γρ. τελεῖν C¹ mg. 948. καὶ σύ που φίλων] καὶ ποῦ
σοι φίλων LL². καὶ σύ που AFL^{2o}. γρ. καὶ σύ που φίλων C¹. 950. λελείμμεθον]
λελείμμεθον L. 952. θάλλοντ' *ἔτ'] θάλλοντά τ' LAF Pal. θάλωτα τ' L². Reisk. corr.

934. ὦ δυστυχῆς] Sc. ἐγὼ.
935. τοιούσδ'] 'Such', i.e. So full of
joy.

938. οὕτως . . ταῦτ'] Electra says this
with the quietness of despair.

941. Electra ironically waives re-
joinder to the frigid question which is
strangely distasteful to her, and makes
it felt that she has something of real
practical importance in her mind. γρ
implies, 'Be that as it may, it was not
my meaning.' Some read ἐς τόδ' with M.

943. τλήναι . . δρῶσαν] The participle,
as with πειρᾶσθαι.

945. ὄ. ὄρα . . ὄρω.] 'Consider —.'
'I see that clearly.' Cp. Phil. 589,

ὄρα τί ποιεῖς, καὶ. NE. σκοπῶ κἀγὼ πάλαι:
and for the γνώμη, Fr. 364, οὔτοι ποθ'
ἄψει τῶν ἄκρον ἄνευ πόνου.

948 foll. The hopelessness of the
present situation, which Ismene in the
Antigone (Ant. 49 foll.) dwells upon
as a ground of inaction, is urged by
Electra 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. βίφ | θάλλοντ' *ἔτ'] The cor-
rection (see v. rr.) is necessary, as βίφ for ἐν
βίφ ὄντα would be too harsh an ellipsis.

φθόνου ποτ' αὐτὸν πράκτορ' ἴζεσθαι πατρός·
 ἦν δ' ἠνίκ' οὐκέτ' ἔστιν, εἰς σέ δὴ βλέπω,
 ὅπως τὸν αὐτόχειρα πατρόςσου φθόνου 955

ἔξν τῆδ' ἀδελφῆ μὴ κατοκνήσεις κτανεῖν
 Αἴγισθον· οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.

ποιὶ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων
 βλέψασ' ἔτ' ὀρθήν; ἢ πάρεστι μὲν στένειν
 πλούτου πατρόςσου κτήσιν ἔστερημένην, 960

πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου
 ἄλεκτρα γηράσκουσιν ἀνυμέναιά τε.
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως
 τεύξει ποτ'· οὐ γὰρ ὦδ' ἀβουλός ἐστ' ἀνὴρ
 Αἴγισθος ὥστε σὸν ποτ' ἢ κάμδον γένος 965

βλαστεῖν εἶσαι, πημονὴν αὐτῷ σαφῆ.
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,
 πρῶτον μὲν εὐσέβειαν ἐκ πατρός κατὰ
 θανόντος οἴσει τοῦ κασιγνήτου θ' ἄμα·
 ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα 970
 καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίῳν
 τεύξει· φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄρᾶν.

961. πάρεστι δ'] πάρεστιν L. πάρεστι δ' C'. 963. μηκέτ'] μηκέτι L. 966.
 αὐτῷ] αὐτῶν L.A. αὐτῶ Pal. 967. βουλευμασιν] βουλευμασιν(ν) L. βουλευμασι
 A. 971. καλεῖ τὸ λοιπὸν] καλεῖ τολοιπὸν L.A.

954. εἰς σέ δὴ βλέπω] Electra knows this to be a forlorn hope,—*infra* 1017, 8, but to speak confidently is her only chance of success.

956. ἔξν τῆδ' ἀδελφῆ] She adds her own claim of sisterhood to the guilt of Aegisthus, as a reason why Chrysothemis should help her.

957. The motive of this line, which has been suspected by some critics, is sufficiently explained by comparing *supra* 126, ὁ γὰρ πορῶν, 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.

958. ποι . . μενεῖς ῥάθυμος] 'To

what point will you remain inert?' i.e. How far must things go before you are roused to action? See *Essay on L.* § 24. p. 41, and *cp. esp. O. C.* 383, 4. τοῖς δὲ σοῦς ὄποι θεοὶ | πόρους κατοικιοῦσιν, οὐκ ἔχω μαθεῖν.

959. ἔτ' ὀρθήν] 'That is not already thrown down.'

960. The accusative is probably occasioned by *στένειν*, i.e. *στένειν κτήσιν*, *ἔστερημένη αὐτῆς*,—or *αὐτῆν*,—though the simple verb is not elsewhere found with the accusative.

963. τῶνδε] *λέκτραν ὑμεναίων τε*.

968. εὐσέβειαν] *Cp. supra* 345, 6, and note, *Ant.* 924.

κάτω] *Sc. ὄντος*, absorbed in *θανόντος*.

971. καλεῖ] Future middle for passive.

λόγων γε μὴν εὐκλειαν οὐχ ὄρας δσην
 σαυτῆ τε κάμοι προσβαλεῖς πεισθεῖς ἔμοί;
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδῶν 975
 τοιοῖσδ' ἐπαίνοισ οὐχὶ δεξιώσεται,
 ἴδεσθε τῶδε τῶ κασιγνήτῳ, φίλοι,
 ὦ τὸν πατρῶον οἶκον ἔξεσωσάτην,
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ
 ψυχῆς ἀφειδήσαντε προὔστητην φόνου· 980
 τούτῳ φιλεῖν χρή, τῶδε χρή πάντας σέβειν [27 b.
 τῶδ' ἔν θ' ἑορταῖς ἔν τε πανδήμῳ πόλει
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.
 τοιαυτὰ τοι νῶ πᾶς τις ἔξερεῖ βροτῶν,
 ζῶσαιν θανούσαιν θ' ὥστε μὴ 'κλιπεῖν κλέος. 985
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,
 σύγκαμν' ἀδελφῶ, παῦσον ἐκ κακῶν ἐμέ,
 παῦσον δὲ σαυτήν, τοῦτο γινώσκουσ', ὅτι
 ζῆν αἰσχροὺν αἰσχροῦς τοῖς καλῶς πεφυκόσιν.

973. λόγων] λόγῳ L.A. λόγῳ Pal. Dobree corr. 974. πεισθεῖς' ἔμοί] πεισο-
 θισ' ἔμοί L. πεισθεῖς' ἔμοί C'. 978. τὸν πατρῶον] τῶν πατρῶων L. τὸν
 πατρῶον C'. 981. τῶδε] τῶδε L. 985. μὴ 'κλιπεῖν] μὴ λιπεῖν A. γρ. μοι
 λιπεῖν C'. 986. πείσθητι] πείσθητι L. 988. γινώσκουσ'] γινώσκουσ' L.A.

973. λόγων γε μὴν .. οὐχ ὄρας δσην] 'Do you not see how great, at all events, will be the glory of renown?' etc. γε μὴν emphasizes what is certain as distinguished from the hope last spoken of, in which there was necessarily some uncertainty.

976. 'Will not point to us with such words of praise?' δεξιόσθαι is to extend the right hand towards a person in token of greeting or admiration. Cp. esp. Hom. H. 5. 15, 16, ἦγον ἐς ἀθανάτους, οἱ δ' ἠσπάζοντο ἰδόντες, | χερσὶ τ' ἐδεξιάωντο.

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. εὖ βεβηκόσιν] 'When in high prosperity.' The phrase literally means, 'Standing firmly.' Cp. esp. Archil. Fr. 58, πολλὰς δ' ἀνατρέπουσι καὶ μάλ' εὖ βεβηκότας | ὄντιους κλίνουσι.

980. προὔστητην φόνου] 'Stood forth (1) to slay,' or (2) 'as avengers of blood.' The genitive is difficult, and is hardly explained by comparing Aj. 803, Eur. Andr. 221. Either (1) it expresses purpose, as in Thuc. 1. 36, καλῶς παράπλου κείναι, and similar expressions, or (2) the phrase is equivalent to προστάται φόνου ἐγένοντο, 'Became ministers of the blood-feud.'

986. συμπόνει πατρί] 'Labour in thy father's cause,—vindicate thy brother's name.' As observed above in note on l. 811, the ideas of vengeance and of succour are inseparable. So συγκαμνεῖν is used of honouring the dead in Aj. 988.

987-8. The wild and desperate hope on which this rests, and which has been suggested by the previous lines, is that, when Aegisthus is slain, the people will immediately rise in favor of the surviving representatives of the Atreidae.

- ΧΟ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.
- ΧΡ. καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν
ἐτύχαν' αὐτῆ μὴ κακῶν, ἐσώζετ' ἀν
τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.
- ποῖ γὰρ ποτ' ἐμβλέψασα τοιοῦτον θράσος 995
αὐτῆ θ' ὀπλίζει καὶ ὑπηρετεῖν καλεῖς;
οὐκ εἰσορᾶς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,
σθένεις δ' ἔλασσον τῶν ἐναντίων χερσί.
δαίμων δὲ τοῖς μὲν εὐτυχεῖ καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ κάπλι μῆδεν ἔρχεται. 1000
τίς οὖν τοιοῦτον ἀνδρα βουλευῶν ἐλεῖν
ἄλυπος ἄτης ἐξαπαλλαχθήσεται;
δρα κακῶς πράσσετε μὴ μείζω κακὰ
κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.
λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005
βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν
χρήζων τις εἶτα μῆδὲ τοῦτ' ἔχη λαβεῖν.

995. ἐμβλέψασα] ἐμβλέψασα(τ or ε) LL².

998. ἔλασσον] ἔλαττων MSS.

Brunck corr. ἐναντίων] ἐναντίων L.

999. εὐτυχεῖ] εὐτυχεῖ L. εὐτυχῆς AT

Pal. εὐτυχεῖ L². 1005. γάρ] γάρ. L.

1007. om. LL² add C². 1008.

χρήζων] ^{ων}χρήζ(η?) L. χρήζων A. χρήζη FL². χρήζη Pal.

991. On the non-repetition of the article here see Essay on L. § 21. p. 33, b. 992, 3. εἰ φρενῶν . . μὴ κακῶν] 'If her thoughts had not been perverted, μὴ belongs to the whole sentence, but its position emphasizes both the negation and the epithet κακῶν.

996. As elsewhere, when αὐτός τε καὶ is introduced after the beginning of a sentence, the second clause has an independent construction. Plat. Rep. 4. p. 427 C, αὐτός τε καὶ τὸν ἀδελφὸν παρακάλεϊ.

999. εὐτυχῆς is equally probable.

1000. κάπλι μῆδεν ἔρχεται] Cp. Fr. 786. l. 8, πάλιν διαρρεῖ κάπλι μῆδεν ἔρχεται. The use of μὴ rather than οὐ is to be explained by the abstract expression, — 'nothingness' rather than 'nothing.'

1005. λύει . . ἡμᾶς οὐδὲν] 'It brings us no release.' λύειν is not here = λυσιτελεῖν, as it is sometimes in Euripides. See O. T. 316, 7, and note.

1007, 8. It is conceivable, as some editors have suggested, that these two lines may have come in from elsewhere. Cp. Aj. 554 and note. If they are part of the text, the connection is somewhat as follows: 'We should gain nothing by doing what, although applauded for the moment, would bring us to an ignominious death. Not death merely, but the lingering misery that might precede it, is what we should have most to dread.' We may suppose that the imagination of Chrysothemis has been impressed by the threat of immurement, which she reported supr. 379-82.

ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν
 ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος,
 κατάσχεσ ὄργην. καὶ τὰ μὲν λελεγμένα
 ἄρρητ' ἐγὼ σοι κάτελῆ φυλάξομαι,
 αὐτὴ δὲ νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ,
 σθένουσα μηδὲν τοῖς κρατούσιν εἰκαθεῖν.

1010

ΧΟ. πείθου. προνοίας οὐδὲν ἀνθρώποις ἔφου
 κέρδος λαβεῖν ἀμεινον οὐδὲ νοῦ σοφοῦ.

1015

ΗΛ. ἀπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'
 ἦδη σ' ἀπορρίψουσιν ἀπηγγελλόμην.
 ἀλλ' αὐτόχειρί μοι μόνη τε δραστέον
 τοῦργον τόδ'· οὐ γὰρ δὴ κενὸν γ' ἀφήσομεν.

1020

ΧΡ. φεῦ·

εἶθ' ὄφελος τοιάδε τὴν γνώμην πατρὸς
 θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛ. ἀλλ' ἦ φύσιν γε, τὸν δὲ νοῦν ἤσσω τότε.

ΧΡ. ἄσκει τοιαυτὴ νοῦν δι' αἰῶνος μένειν.

1013. αὐτῆ] αὐτῆ? L. 1014. εἰκαθεῖν] εἰκάθειν MSS. Elmsl. corr. 1018.
 ἦδη] ἦθειν LA. ἦθειν Pal. Brunck corr. ἀπηγγελλόμην] ἀ'πηγγελλόμην LA Pal.
 ἀ'πηγγελλόμην GL². 1019. ἀλλ' αὐτόχειρί μοι] γρ. ἀλλ' οὐδὲν ἤσσω μοι C².
 αὐτόχειρι A. 1022. πάντα γὰρ] ἀν gl. interl. M. 1023. ἦ] ἦν MSS.
 Elmsl. corr. ἤσσω] ἤσσω L. ἤσσω C¹. 1024. νοῦν] γ' οὐν? L. νοῦν CA.

1009. πανωλέθρους τὸ πᾶν . . ὀλέσθαι] '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. κάξερημῶσαι γένος] Cp. Ant. 58, 9, νῦν αὖ μόνᾳ δὴ νῦν λελειμμένα σκόπει | ὄσφ κάκιστ' δλοῦμεθ'. Iphianassa (supr. 157) seems to be forgotten.

1011. κατάσχεσ ὄργην] Cp. Pind. Isthm. 3, 3, (εἰ τις) σθένηι πλοῦτου κατέχει φρεσὶν αἰανῆ κόρον.

1018. ἀπηγγελλόμην] The interpretation preserved by Hesychius,—ἐπηγγελλόμην παρεκάλου, ἐπέστελλον,—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. ἀργόν, 'Unperformed.'

1022. πάντα γὰρ κατειργάσω] 'You had effected everything;' i.e. would have prevented the accomplishment of the murder. For the ellipse of ἀν here, cp. esp. Thuc. 8, 86, ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλάσποντον εὐθὺς εἶχον οἱ πολέμοι.

It deserves to be considered, whether euphony may not have been sometimes consulted in the omission of ἀν. Certainly πᾶν γὰρ ἀν has not a pleasant sound. Cp. supr. 914: Ant. 604, 5, τίς ἀνδρῶν . . κατάσχοι; Aesch. Ag. 1163, νειογνὸς ἀνθρώπων μάθοι. For πάντα = 'Anything and everything,' cp. Trach. 17, πᾶν τοῖνον . . κλύοι τις ἀν; O. C. 1503, 4, πάντα γὰρ . . εἰκάσαι πάρα.

- ΗΛ. ὡς οὐχὶ συνδράσουσα νοθετεῖς τάδε. 1015
 ΧΡ. εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
 ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
 ΧΡ. ἀρέξομαι κλύουσα χῶταν εὐ λέγῃς.
 ΗΛ. ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.
 ΧΡ. μακρὸς τὸ κρίναι ταῦτα χῶ λοσιπὸς χρόνος. [28 a.
 ΗΛ. ἀπελθε σοὶ γὰρ ὠφέλησις οὐκ ἔνι. 1031
 ΧΡ. ἔνεστιν ἀλλὰ σοὶ μάθησις οὐ πάρα.
 ΗΛ. ἐλθούσα μητρὶ ταῦτα πάντ' ἔξειπε σῆ.
 ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγῶ.
 ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. 1035
 ΧΡ. ἀτιμίας μὲν οὐ, προμηθίας δὲ σοῦ.
 ΗΛ. τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;
 ΧΡ. ὅταν γὰρ εὐ φρονῆς, τόθ' ἠγγήσει σὺ νῶν.
 ΗΛ. ἦ δεινὸν εὐ λέγουσαν ἐξαμαρτάνειν.
 ΧΡ. εἴρηκας ὀρθῶς φ' σὺ πρόσκεισαι κακῷ. 1040

1028. χῶταν] χ from γ L. χ' ἔταν A Pal. 1029. πάθῃς] μάθησις LL² πάθῃς
 A. μάθησις C^M. μάθῃς Γ. πάθῃς Vat. ac. τόθῃ] δ from τ C². 1038. τόθ']
 θ from τ C². οὐ νῶν] συ νῶν L. οὐ νῶν C². νῶν Pal.

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. εἰκὸς ἔστι κακῶς πράσσειν τινά, εἰ ἐγχειροῖη. καὶ marks correlation of act and consequence.

1028. 'I will listen with the same equanimity when you shall praise me;' i.e. 'As I am indifferent to your censure, so I will be to your commendation, when you have learned the truth.' The slight harshness of this, to which εὐ in infr. 1034 is opposed, shows the rising impatience of Chrysothemis. Cp. supr. 430, inf. 1044, 1057. This interpretation is confirmed by l. 1030, μακρὸς 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 expegetic infinitive = ἔστω, κ.τ.λ., cp. O. T. 1417, and note.

1033. σῆ] i.e. ἀλλ' οὐκ ἐμῆ. Cp. Ant. 549, Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμῶν.

1034. 'Nay but I do not hate thee to that extent'—i.e. though I am vexed with you.

1035. 'But at least you should understand into what 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 follows the case of ἀτιμίας, without having any definite construction with the preceding words. See Essay on L. § 35, p. 60 c.

The bisection of the line here and in 1038 helps to mark the earnestness of Chrysothemis, and has something of a lyric effect.

1039. 'How strange and sad it is that she who speaks so fairly should thus err!' The phrase εὐ λέγουσαν refers not to any single speech of Chrysothemis, but to the general tone of complacent superiority with which she utters her sentences of prudential morality.

1040. φ' σὺ πρόσκεισαι] Cp. supr. 240, and note.

- ΗΛ. τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν ;
 ΧΡ. ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβη φέρεi.
 ΗΛ. τοῦτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.
 ΧΡ. ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαιέσεις ἐμέ.
 ΗΛ. καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγείσά σε. 1045
 ΧΡ. καὶ τοῦτ' ἀληθές, οὐδὲ βουλεύσει πάλιν ;
 ΗΛ. βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.
 ΧΡ. φρονεῖν ζοικας οὐδὲν ὦν ἐγὼ λέγω.
 ΗΛ. πάλαι δέδοκται ταῦτα κού νεωστί μοι.
 ΧΡ. ἀπειμι τοίνυν· οὔτε γὰρ σὺ τὰμ' ἔπη 1050
 τολμᾶς ἐπαιεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.
 ΗΛ. ἀλλ' εἰσὶθ'. οὐ σοι μὴ μεθέψομαι ποτε,
 οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ
 πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.
 ΧΡ. ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055
 φρονεῖν, φρόνει τοιαῦθ'. δταν γὰρ ἐν κακοῖς
 ἤδη βεβήκης, τὰμ' ἐπαιέσεις ἔπη.
- ΧΟ. στρ. α'. τί τοὺς ἀνωθεν φρονιμωτάτους οἰωνοὺς

1051. οὐ σοι] οὐ σοὶ L. οὐ σοι AGL². οὐ L². 1053. ἦν] ἦν L. ἦν A.

τυγχάνης] τυγχάνης L. τυγχάνης A. τυγχάνεις Γ.

1043. Electra is revolted by the suggestion of tempering justice with expediency. Cp. supr. 397, οὐκ ἐμοὺς τρόπους λέγεις. For τοῦτοις . . νόμοις, cp. Ant. 191, τοιαῦθ' ἐγὼ νόμοισι τῆνδ' αὐξω πόλιν.

1044. Cp. infr. 1057.

1046. καὶ τοῦτ' ἀληθές] 'And is this real?' i.e. an intention which you will execute. Cp. Phil. 921, καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς ;

οὐδὲ βουλεύσει πάλιν] 'And will you not alter your resolve?' Cp. Phil. 961, εἰ καὶ πάλιν | ἠράμην μετοίσεις.

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. τολμᾶς] 'Can bring yourself.' For a similar periphrasis with τολμάω, cp. Aesch. Prom. 999, 1000, τόλμησον,

ᾧ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

1053. Cp. Ant. 69, 70, οὐτ' ἄν, εἰ θέλοις ἐπι | πράσσειν, ἐμοῦ γ' ἂν ἠδέας δρᾶς μέτα.

1054. θηρᾶσθαι κενά] 'To seek for what is vain,'—as the sympathy of Chrysothemis has proved itself to be.

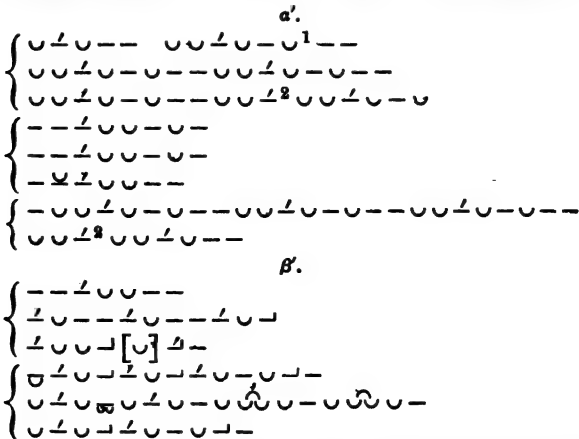
1058-1097. The Chorus lament, for Agamemnon's sake, over the quarrel between his daughters, which is added to the other troubles of his house, including the supposed death of Orestes, and express their admiration of Electra's attitude. Addressing her in the second strophe, they encourage her with words 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.

ἔσορῶμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω- 1060
 σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ ἐπ' ἴσας
 τελοῦμεν;
 ἀλλ' οὐ *τὰν Διδὸς ἀστραπᾶν
 5 καὶ τὰν οὐρανίαν Θέμιν,
 δαρὸν οὐκ ἀπόνητοι. 1065

1060. βλάστωσιν] βλαστῶσιν MSS. Schaefer corr. ὄνασιν] ὄνησιν L. Brunck corr. 1063. οὐ *τὰν] οὐ μὰ τὰν MSS. (τὴν Γ). Turn. corr. 1064. οὐρανίαν] οὐρανία(σ) L. οὐρανίαν C².

This ode, the second stasimon, consists of two strophes and antistrophes, the first expressing agitation, and consisting of Ionic ἀνακλάμενοι mingled with glyconics, the second, more calm and resolute, being logaedic.



¹ 'In the first verse *οἰωνούς* perhaps had the Aeolo-Doric pronunciation *φῑωνούς*.' Paley.

² Transition towards the glyconic rhythm.

1058-65. Agamemnon is forgotten by his daughter Chrysothemis, and by others who owed him gratitude. In this the human race shows itself inferior to the prudent stork. But though men forget, the gods remember, and will soon exact the penalty.
 1058. φρονιμοτάτους] Cp. esp. Plat. Polit. 263 D, *οἷον δοκεῖ τὸ τῶν γεράνων*, where, in a similar spirit of bitterness, the stork is again preferred to man. The expression (*οἰωνούς*) is generalized, as elsewhere in Sophocles.
 1059, 60. τροφᾶς . . εὐρωσι] '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, *ἀνδρὸς δεῖμα φέρουσαν δδοῦ*, and for the subjunctive, cp. supr. 771, *μῖσος ἂν τέκη*.
 1060. τὰδ' οὐκ ἐπ' ἴσας τελοῦμεν] 'Do we not equally fulfil this duty?' For the adverbial expression (*ἐπ' ἴσας*, sc. *μοίρας*), cp. Trach. 727, *ἐξ ἰκονσίας*.
 1061. ἀλλ' οὐ *τὰν] For the omission of *μὰ*, which the MSS. insert against the metre, cp. Ant. 758, *ἀλλ' οὐ, τόνδ' Ὀλυμπον*: infr. 1239.
 1064. οὐρανίαν] Cp. O. T. 865-7, *νόμοι . . οὐρανίαν | ἔ' ἀθέρα τεκνωθίτες*.
 1065. δαρὸν οὐκ ἀπόνητοι] Sc. *οὐ τελοῦμεν ταῦτα*. The subject is *ἡμεῖς*, i. e. *οἱ ἄνθρωποι*, but the sentence, although general in form, is pointed at

ὃ χθονία βροτοῖσι φάμα, κατὰ μοι ββασον οἰκτρὰν
 ὅπα τοῖς ξενεθ' Ἀτρεΐδαις, ἀχόρευτα φέρουσ' ὄνειδῆ
 ἀντ. α'. ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ † —,
 τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκέτ' ἐξισούται 1071
 φιλοτασιφ διαίτα. πρόδοτος δὲ μόνα σαλεύει
 Ἥλέκτρα, τὸν αἰεὶ πατρὸς 1075
 5 δειλαία στενάχουσ' ὅπως
 ἀ *πάνδυρτος ἀηδών,

1069. ὄνειδῆ] εἰ from η L. 1070. σφὶν] σφίσιν LAL³ Vat. ac. σφισιν Pal.
 σφισι V. Schaefer. corr. 1077. *πάνδυρτος] πανδύρτος LAL³ Pal. Vat. ac VV².
 Porson corr.

those who take part with Aegisthus. (In failing thus) 'we do not long escape from trouble.' For the passive form in ἀπὸνητοι, see Essay on L. § 31. pp. 53. 4, § 53. p. 98 a, and cp. esp. Trach. 102, ποδομένη. and note.

1066. ὃ χθονία .. φάμα] 'O human voice that piercest underground!' βροτοῖσι 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. οἰκτρὰν ὅπα] 'With lamentable sound.' ὅπα is cogn. acc.

Compare with ll. 1066-8, Aesch. Pers. 639 foll.

ἀχόρευτα φέρουσ' ὄνειδῆ] 'With sad-denning reproachful news.'

1070. Various corrections of νοσεῖ have been attempted, of which Wecklein's *νοσοτά* is the most ingenious. Others are *νοσεῖ δή*, *νοσεῖται*, *νοσεύει*, to which one more may be added, *νοσοῦθη*. The point especially indicated in this line is the supposed death of Orestes, which leaves the house of Agamemnon apparently without hope of healing or purgation.

1071. 2. τὰ δὲ πρὸς τέκνων .. διαίτα] (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 *φύλοπις* for a private quarrel? Or (b) can φ. οὐκέτ' ἐξισούται be construed so as to mean *νελεύει διίστανται*? Another interpretation seems possible, if

we may suppose the Chorus to have been carried away by the visionary hopes of Electra. Then (2) *διπλῆ φύλοπις* 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) *φύλοπις* 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 *διπλῆ* to mean 'divided.' 'The voices of their children are parted and no longer harmoniously sustained in a life of affection.'

σαλεύει] 'Endures the storm.' Essay on L. § 58. p. 105.

1075. 6. τὸν αἰεὶ .. στενάχουσ'] 'Everlastingly mourning for her sire (*πατρός*, gen. of cause), unhappy maiden.' τὸν αἰεὶ, 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 Ἥλέκτρα πότμον αἰεὶ πατρός (retaining μά in the strophe): and this is adopted by Wecklein. Paley, Ἥλ. τὸν αἰεὶ πότμον ('The irrevocable fate of death'). Dind., τὸν ἰδὸν πότμον.

1077. For the correction, *πάνδυρτος for πανδύρτος, cp. O. T. 1219, *θόρομαι

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν ἐτόίμα, [28 h.
 διδύμαν ἐλοῦσ' Ἐρινύν, τίς ἂν εὐπατρις ὦδε βλά-
 στοι ; 1081

στρ. β. οὐδεῖς τῶν ἀγαθῶν γὰρ
 ἧῶν κακῶς εὐκλειαν αἰσχῦναι θέλει
 νώνυμος, ὦ (υ) παῖ παῖ,
 ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλον, 1085
 5 τὸ μὴ καλὸν †καθοπλίσασα δύο φέρειν *ἐν ἐνὶ λόγῳ,
 σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

1079. μὴ] μὴ(υ) L. 1081. ἂν] ἂν οὖν LM. τίς τὰρ' οὖν Γ. Tricl. corr. βλά-
 στοι] βλαστοί L. βλαστῆ Γ. Schaefer corr. 1082. γάρ] om. L Pal. add Herm.
 1083. αἰσχῦναι] αἰσχῦναι L. 1084. νώνυμος] νώνυμ(υ)ος L corr. C^a. 1088.
 *ἐν] om. MSS. add Brunck. ἐν] ἐνὶ L^a.

(MSS. ὀδύρομαι). And for the sense, cp. supr. 148 foll.

1078-80. οὔτε. Ἐρινύν] 'Not avoiding death, but willing to die, if she may but destroy the twofold Evil Power.' Cp. supr. 399, 956, 7. Electra has only spoken of killing Aegisthus. But see note on supr. 987 foll. There is here a reminiscence of Aesch. Cho. 438, ἔπειτ' ἐγὼ νοσφίσις δλοίμαν.

1081. τίς ἂν . . βλάστοι] '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, εἴτ' εὐγενῆς πέφυκας, εἴτ' ἐσθλῶν κακῆ. And see the strained use of the same word in supr. 858 (ἐλπίδων) εὐπατρίδων.

1082-6. οὐδεὶς . . εἶλον] (1) According to Hermann's explanation of these lines, they state with greater calmness the reason of Electra's action, for which the preceding words express unbounded admiration. It would be hard to find a parallel for Electra's conduct,—and yet it is that which every noble mind would choose. 'The truth is (γάρ), no one of noble strain is willing to live on in misery, degradation, and oblivion. Even so thou, O my daughter, didst choose the lot which all men share and all lament' (viz. death), 'so as, arming' (against thyself acc. to Herm.—acc. to Schol. 'subduing')—'the power of wrong, to win a twofold renown, in being celebrated for wisdom as well as for the highest filial duty.' Cp. Trach. 721, 2, ἦν γὰρ κακῶς κλύουσσαν οὐκ ἀνασχετόν, | ἦτις προτιμᾷ μὴ κακῆ πεφύκειαι: Aj. 479, 80, ἀλλ' ἡ καλῶς γῆν

ἢ καλῶς τεθηκέναι | τὸν εὐγενῆ χρή. Two points in this interpretation admit of doubt, the use of αἰῶνα for the state of the dead, and the meaning given to καθοπλίσασα. For the former, cp. O. C. 1551, 2, τὸν τελευταῖον βίον κρύψων ἐς Ἄιδην, and note. Hermann's explanation of καθοπλίσασα, sc. κατὰ σεαυτοῦ, was an expedient which he adopted in order to avoid that of the Scholiast, καταπολεμήσασα . . καὶ νικήσασα, which appeared impossible. Either (2) the Scholiast should be followed in spite of analogy, or there is some corruption. Herm. doubtfully suggested καθιπτάσασα. Other conjectures are καθυνίσασα, καταπύσασα. Qy. καθαγνίσασα (?), i. e. 'purging away as if by fire'; cp. supr. 70, δίκη καθαρῆς πρὸς θεῶν ὀρμημένος: Eur. Or. 39, 40, ἐξ ὄτου σφαγαῖς | θανοῦσα μήτηρ πυρὶ καθήγγισται δέμας.

According to another line of interpretation (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 common lot of affliction, if only she may subdue the criminals,' etc. But εὐκλεια cannot = ἀγαθα (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 κλεινὸν for κοινόν. 1089. σοφά τ' ἀρίστα τε] 'Wise, as well as bravest,' or 'best.' Wise, i. e. because holding fast the higher law. Cp. l. 1094.

ἀντ. β. ζῆσσι μοι καθύπερθεν

1090

χειρὶ καὶ πλοῦτῳ *τεῶν ἐχθρῶν ὄσον

νῦν ὑπὸ τῆ χειρὶ ναίεις

ἐπεὶ σ' ἐφεύρηκα μοίρᾳ μὲν οὐκ ἐν ἐσθλᾷ

5 βεβῶσαν ἃ δὲ μέγιστ' ἐβλαστε νόμιμα, τῶνδε φερο-
μένην

1095

ἀριστα τᾷ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ.

ἀρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,

ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;

ΧΟ. τί δ' ἐξερευνᾶς καὶ τί βουληθεὶς πάρει ;

1100

ΟΡ. Αἰγισθον ἔνθ' ᾤκηκεν ἱστορῶ πάλαι.

ΧΟ. ἀλλ' εὐ θ' ἰκάνεις χά φράσας ἀζήμιος.

ΟΡ. τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν

ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;

1090. καθύπερθεν] καθύπερθε LA. καθύπερθεν Pal. χειρὶ] χειρὶ L. 1091.
*τεῶν] τῶν MSS. Herm. corr. 1094. ἐν] om. LL²? V³M² add A Vat. ac.
ἐπ' Pal. M. 1097. Ζηνός] διός LL² Vat. ac VV². γρ. ἀριστα τᾷ Ζηνός C².
1098. θ'] om. L. δ' add C² Pal. 1101. ἱστορῶ] γρ. μαστέω C².

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 κατύπερθε γενέσθαι: Il. 16. 722.

1091. *τεῶν is Hermann's correction of τῶν. Others (Lange, Wecklein) read τούτων.

1093. ὑπὸ τῆ χειρὶ] Hermann's conjecture, ἐπὶ χειρὶ (cp. ἐπίχειρ), has been received by subsequent editors. But, although it gives regularity to the metre, the word is not found elsewhere, and ὑπὸ χειρὶ appears idiomatic. Hermann himself (1839) read ὑπὸ χεῖρα.

1094. 5. μοίρᾳ . . βεβῶσαν] 'Not placed in happy fortune.' Cp. O. C. 1358, 59, δτ' ἐν πόμφ | ταύτῃ βεβηκῶς τυγχάνεις κακῶν ἐμοί.

1095-7. ἃ δὲ μέγιστ' ἐβλαστε . . εὐσεβείᾳ] Either (1) 'But prospering most highly, through Zeus-loved piety, in respect of those laws that are mightiest 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. O. T. 865-72, Ant. 454-7. For the genitive τῶνδε in (2), see Essay on L. § 10. p. 14 b. And for τᾷ Ζηνός εὐσεβείᾳ in (1), cp. Phil. 1442, 3, ἄτ τέλλα πάντα δευτέρ' ἠγεῖται πατήρ | Ζεύς· ἡ γὰρ εὐσέβεια συνθήσκει βροτοῖς. Wecklein reads ἀριστον αἶνον δι' εὐσέβειαν, Nauck, ἀριστα τὰν σὰν δι' εὐσέβειαν.

1089 foll. Enter Orestes and Pylades, with attendants, as the ἄνδρες Φωκίαν τεταγμένοι of supr. 759. The urn is carried, not by Orestes as might be expected from supr. 54, but by one of the attendants (infr. 1123).

1101. ᾤκηκεν] 'Hath his abode.' The perfect tense ironically suggests the supposed permanence of Aegisthus' rule.

1104. ποθεινὴν] '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 ποθεινός, cp. Eur. Phoen. 1737, ποθεινὰ δάκρυα.

- ΧΟ. ἡδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεῶν. 1105
 ΟΡ. ἰθ', ὦ γύναι, δῆλωσον εἰσελθοῦσ' ὅτι
 Φωκῆς ματεύουσ' ἄνδρες Αἰγισθὸν τινες.
 ΗΛ. οἴμοι τάλαιν', οὐ δὴ ποθ' ἧς ἠκούσαμεν
 φήμης φέροντες ἐμφανῆ τεκμήρια;
 ΟΡ. οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλὰ μοι γέρων 1110
 ἐφείτ' Ὀρέστου Στροφίου ἀγγεῖλαι πέρι.
 ΗΛ. τί δ' ἔστιν, ὦ ξέν'; ὡς μ' ὑπέρχεται φόβος.
 ΟΡ. φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ
 τεύχει θανόντος, ὡς ὄρας, κομίζομεν.
 ΗΛ. οἱ γὰρ τάλαινα, τοῦτ' ἐκείν' ἤδη σαφές. 1115
 πρόχειρον ἄχθος, ὡς ἔοικε, δέркоμαι.
 ΟΡ. εἴπερ τι κλαίεις τῶν Ὀρεστέων κακῶν,
 τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.
 ΗΛ. ὦ ξεῖνε, δὸς νῦν πρὸς θεῶν, εἴπερ τόδε
 κέκευθεν αὐτὸν τεύχος, εἰς χεῖρας λαβεῖν, 1120
 ὅπως ἐμαυτὴν καὶ γένος τὸ πᾶν ὁμοῦ
 ξὺν τῆδε κλαύσω κάποδύρωμαι σποδοῶ.
 ΟΡ. δὸθ' ἦτις ἐστὶ προσφέροντες· οὐ γὰρ ὡς
 ἐν δυσμενείᾳ γ' οὐσ' ἐπαιεῖται τάδε,
 ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν. 1125

1107. ματεύουσ'] μα . στεῦουσ' L. ματεύουσ' A. μαστεύουσ' ΓL³ Pal. 1111. Στροφίος] στροφίος L. 1115. οἱ γὰρ] οἱ ἐγὼ LA Pal. Vat. ac. 1119. δὸς νῦν] δὸς νῦν LA Pal. 1124. ἐπαιεῖται τάδε] ἐπαιεῖ τόδε L. ἐπαιεῖται τάδε AC⁷.

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 .. κληδόν'] '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 ἐκείνο, some do not punctuate at all

between τοῦτ' .. ἄχθος. The pause at *σαφές* seems on the whole most probable. 'Ah! 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. τ. . . τῶν Ὀρεστέων κακῶν] The *litotes* suggests not only his death, but the ruin of his house. Cp. ll. 1121, 2.

1123, 4. οὐ γὰρ .. οἶσ'] The form of expression may be simply occasioned by antithesis. But friends of Strophius might have reason to suspect those about Aegisthus of being unfriendly to Orestes.

1125. ἢ .. φύσιν] 'Or of his natural

ΗΛ. ὦ φιλότατου μνημείον ἀνθρώπων ἐμοὶ [29 a.
 ψυχῆς Ὀρέστου λοιπόν, ὡς *σ' ἀπ' ἐλπίδων
 οὐχ ὄνπερ ἐξέπεμπον εἰσεδεξάμην.
 νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν
 δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ. 1130
 ὡς ὄφελον πάροιθεν ἐκλιπεῖν βίον,
 πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν
 κλέψασα ταῖνδε κἀνασώσασθαι φθόνου
 ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,
 τύμβου πατρός σου κοινὸν εἰληχῶς μέρος. 1135
 νῦν δ' ἐκτὸς οἴκων κἀπὶ γῆς ἄλλης φυγὰς
 κακῶς ἀπώλου, σῆς κασιγνήτης δίχα·
 κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς
 ἀνειλόμεν, ὡς εἰκός, ἀθλιὸν βάρος. 1140
 ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας

1127. σ'] om. MSS. add Brunck. 1128. ἐξέπεμπον] εἰσέπεμπον LL². ἐξέ-
 πεμπον C⁴A. 1131. ὄφελον] ὄφελος L Vat. a M^oV^oc. ὄφελον C⁶ AΓVVM²M² Vat.
 c pr. V³ pr. L². γρ. ὄφελος Γ. ὄφελον Pal. 1132. ἐκπέμψαι] ἐκπέμψαι C⁶ or⁷.
 1133. κλέψασα] κλεψασα^σ C⁷. κἀνασώσασθαι] κἀνασώσασθαι C⁷. 1136. κἀπ']
 κἀπὸ L. κἀπὶ C⁴. 1137. κακῶς] κακῶ L. κακῶς C². 1139. σ'] om. L
 add L². πυρὸς] πρ. σ L. πυρὸς C² or². 1141. ξέναισι] ξένησι LFL². ξέναισι A.

kin.' For πρὸς αἵματος, cp. Aj. 1305,
 τοῖς πρὸς αἵματος, and for φόβιν, 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 man-
 kind 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 con-
 fusion to which double negatives are
 liable (Essay on L. § 29. p. 49), the
 negative implied in ἀπὸ is first ex-
 panded in a negative sense, and then
 ἀπὸ is resumed with ὄνπερ in a different
 (positive) sense. For a negative simi-
 larly ignored in the relative clause, cp.
 Ant. 1064-7, κἀτισθί, μὴ πολλοῦς . . τε-
 λῶν | ἐν οἴσι, κ.τ.λ. Wecklein in l. 1128
 reads οὐχ ὄνπερ with an inferior MS.
 'How contrary to my hopes I receive—
 not him whom I sent forth.'

1130. λαμπρὸν] 'Bright,' i.e. full of
 promise. Cp. supr. 685, εἰσῆλθε λαμ-
 πρὸς.

ἐγὼ has a pathetic, not a logical em-
 phasis, 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 v. r. ὡς ὄφελος (suggested
 by 1134) is far inferior to ὡς ὄφελον.
 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. Ag. 442, βαρὸν ψῆγμα. παμφλέκτου
 suggests that the fire has done its utmost.
 Cp. Od. 11. 220, 1, ἀλλὰ τὰ μὲν τε πυρὸς
 κρατερόν μιν αἰθόμενοι | δαμῶ, ἐπεὶ κε
 πρῶτα λίπη λεῖκ' ὄστεα θυμῶς. See
 Essay on L. § 53. p. 98.

σ μικρὸς προσήκεις ὄγκος ἐν σ μικρῷ κύτει.

οἶμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ
 πόνῳ γλυκεῖ παρέσχον. οὔτε γὰρ ποτε 1145

μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ κάμου φίλος,
 οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός,
 ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην ἀεί,
 νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ 1150

θανόντι σὺν σοί. πάντα γὰρ συναρπάσας
 θύελλ' ὅπως βέβηκας. οἴχεται πατὴρ·
 τέθνηκ' ἐγὼ σοι· φροῦδος αὐτὸς εἶ θανῶν·
 γελῶσι δ' ἐχθροί· μάλινται δ' ὑφ' ἡδονῆς
 μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις 1155

φήμας λάθρα προὔπεμπες ὡς φανούμενος
 τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχήης
 δαιμων ὁ σός τε κάμους ἐξαφείλετο,
 ὅς σ' ὤδε μοι προὔπεμψεν, ἀντὶ φιλιότηης
 μορφῆης σποδὸν τε καὶ σκιὰν ἀνωφελῆ.

1148. σοί] σοὶ L. σοὶ AM². σὴ VL². σοὶ M. προσηυδώμην] προσηυδόμεν
 LG Pal. προσηυδόμεν C²AL². 1157. ἐξαφείλετο] ἐξαφείλατο IG. ἐξαφείλετο
 C². 1158. φιλιότηης] φιλιότηου L. 1159. σποδὸν] σπονδὸν L.

1143 foll. She now goes back in memory to the happier time before the death of Agamemnon.

1143, 4. τῆς ἐμῆς . . ἀνωφελήτου] 'The care which of old I spent on thee—in vain!' τροφῆς is active here, as in Eur. Tro. 1187, αἶψ' ἐμαὶ τροφαί.

1145, 6. οὔτε . . φίλος] '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. Cp. O. T. 94, ἢ καὶ τῆς ἐμῆς, κ.τ.λ.

1147. 'And I was more thy nurse than the domestics were.' A natural picture of the fondness of an elder sister for a little brother.

1148. (1) 'And thou didst ever call me "sister."' Or (2) 'And the sister of Orestes was the name by which I

was ever called,' i.e. I was the one sister who was specially connected with thee. At this word, as Wecklein observes, all doubt is removed from the mind of Orestes.

1152. τέθνηκ' ἐγὼ σοί] 'I am dead because of thee,' or 'Thou hast been the death of me.' Cp. supr. 808, ὡς μ' ἀπέλεσας θανάτῳ: Eur. Androm. 334, τέθνηκα τῇ σῇ θυγατρὶ καὶ μ' ἀπέλεσε. E. on L. § 13. p. 20.

1154-6. ἦς is governed first by φήμας, = περὶ ἦς, and is then placed in a more definite construction with τιμωρός. Essay on L. § 9. p. 13. 3.

1158. προὔπεμψεν] The same word (l. 1155) is repeated in a different connection. See Essay on L. § 44. pp. 83, 84.

1159. καὶ σκιὰν ἀνωφελῆ] 'And a vain shadow of thee;' i.e. the remembrance of him revived by the sight of

οἴμοι μοι.

1160

ὦ δέμας οἰκτρὸν.

φεῦ φεῦ.

ὦ δεινοτάτας,

οἴμοι μοι,

πεμφθεῖς κελεύθους, φίλταθ', ὡς μ' ἀπώλεσας
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,

1165

τὴν μηδὲν εἰς τὸ μηδέν, ὡς σὺν σοὶ κάτω

ναίω τὸ λοιπόν. καὶ γὰρ ἠνίκ' ἦσθ' ἄνω,

ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ

τοῦ σοῦ θανοῦσα μάπολείπεσθαι τάφου.

τοὺς γὰρ θανόντας οὐχ ὀρῶ λυπουμένους.

1170

ΧΟ. θνητοῦ πέφυκας πατρός, Ἥλέκτρα, φρβνεῖ·

θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.

πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡ. φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμηχάνων

[29 b.

ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.

1175

1160, 62. οἴμοι μοι] οἱ μοι μοί L.

1163. κελεύθους] κελεύθου LA. κελεύ-

θους C². 1168. μετεῖχον] κατέχον L. μετεῖχον C². 1169. μάπολείπεσθαι]

μη ἀπολείπεσθαι L. μη ἴπολείπεσθαι A Vat. ac. μη ἔαπολείπεσθαι L² Pal. μη

ἐκλείπεσθαι G. 1175. γλώσσης] γλώσσης L. γλώσσης C¹. γλώσσης GL² Pal.

the urn, an imagination which brought
no help with it.

1160-2. For this short lyric (anapaestic) outburst, cp. especially Trach. 1085, 6, ὦσας Ἀΐδη, κ.τ.λ.

1161. ὦ δέμας οἰκτρὸν] 'Poor form!' She sees in imagination the mangled body of Orestes: *supr.* 756.

1162, 3. δεινοτάτας . . κελεύθους] 'Sent on a terrible journey;' i.e. dismissed from life by a calamitous death. Cp. Trach. 874, 5, βέβηκε Δράνειρα τὴν πανυσάτην | δδῶν ἀπασῶν ἐξ ἀκινήτου ποδός. 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. ποῖ . . ἔλθω] 'To what words must I have recourse, when I know not what to say?' Cp. Phil. 897-9, N. οὐκ οἶδ' ὅποι χρὴ τάπορον τρέπειν ἔπος. Φ. ἀπορεῖς δὲ τοῦ σὺ; μὴ λέγ', ὦ τέκνον, τάδε. N. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

- ΗΛ. τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἶπὼν κυρεῖς;
 ΟΡ. ἦ σὸν τὸ κλεινὸν εἶδος Ἥλεκτρας τόδε;
 ΗΛ. τὸδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.
 ΟΡ. οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.
 ΗΛ. οὐ δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180
 ΟΡ. ὦ σῶμ' ἀτίμως κάθῃως ἐφθαρμένον.
 ΗΛ. οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.
 ΟΡ. φεῦ τῆς ἀνύμφου δυσμύρου τε σῆς τροφῆς.
 ΗΛ. τί μοι ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις;
 ΟΡ. ὡς οὐκ ἄρ' ἦδη τῶν ἐμῶν οὐδὲν κακῶν. 1185
 ΗΛ. ἐν τῷ διέγνωσ τούτο τῶν εἰρημένων;
 ΟΡ. ὄρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.
 ΗΛ. καὶ μὴν ὄρᾶς γε παῦρα τῶν ἐμῶν κακῶν.
 ΟΡ. καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;
 ΗΛ. ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος. 1190
 ΟΡ. τοῖς τοῦ; πόθεν τοῦτ' ἐξεσήμηνας κακόν;

1177. Ἥλεκτρας] ἡλέκτρα LG. ἡλέκτρας C³AL². 1180. σὸ^{su}] τί L. τί AFL²
 Pal. 1184. μοι] (μοι) L. δὴ AFL². 1185. ἦδῃ] ἦδειν LA. ἦδειν Pal.
 Brunck corr. οὐδὲν] ἐγὼ L. οὐδὲν C³ or ⁴. 1189. τῶνδ' ἔτ'] τῶνδ' ἐτ' LAL² Pal.
 1191. ἐξεσήμηνας] ἐξεσήμηνες L. ἐξεσήμηνας C³A. ἐξεσήμηνας L².

1176. Some omit the point after ἄλγος. Cp. supr. 316. In that case the pronoun τί is again supposed to be equivalent to δ, τι.

1179-87. Before revealing himself, Orestes gazes fixedly at Electra, as if to realize by actual observation the depth of her misery, and in doing so utters brief ejaculations, to which she replies amazedly.

1181, 2. 'O ruined form, disowned both of men and gods! *El.* Those inauspicious words of yours, O Stranger, can apply to none but me.'

1183. 'Alas, for thy forlorn and ill-starred life!' For ἀνύμφου, cp. supr. 961, 2, πάρεστι δ' ἄλγειν ἐς τοσοῦδε τοῦ χρόνου | ἄλεκτρα γηράσκουσιν ἀνυμμέναί τε. And for τροφῆς = 'Condition,' cp. O. C. 362, ζητοῦσα τὴν σὴν, τοῦ κατοικοῖς, τροφήν.

1184. 'Why, I pray thee, Stranger, dost thou thus look steadfastly and groan?'

ἐπισκοπῶν] 'With fixed look,'—as if studying something deeply.

1185. 'How utterly ignorant was I of my own sorrow!'

1186. ἐν τῷ . . τῶν εἰρημένων] 'In what that has been said did you discern this?' τῶν εἰρημένων marks Electra's unconsciousness that it is the sight of herself and her condition, and not any word spoken, that has moved the 'stranger.'

1187. 'In seeing the sight of thee clothed with many sorrows.' Perhaps a reminiscence of Aesch. Cho. 16-18, καὶ γὰρ Ἥλεκτραν δοκῶ | στείχειν ἀδελφὴν τὴν ἐμὴν πένθει λυγρῷ | πρέπουσαν. Cp. Eur. Suppl. 1056, πένθιμος πρέπει δρᾶν.

1191. πόθεν . . κακόν] Orestes, still maintaining his disguise, professes amazement at the sudden mention of a murder. 'In what quarter can have arisen the mischief you thus make known to me?' i. e. What crime is this, with the knowledge of which you seem so familiar? (Not, 'By whom perpetrated?' with which the answer of Electra does not correspond.)

- ΗΛ. τοῖς πατρὸς. εἶτα τοῖσδε δουλεύω βίᾳ.
 ΟΡ. τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν;
 ΗΛ. μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἔξισοί.
 ΟΡ. τί δρῶσα; πότερα χερσίν, ἢ λύμῃ βίου; 1195
 ΗΛ. καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.
 ΟΡ. οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα;
 ΗΛ. οὐ δῆθ' ὅς ἦν γάρ μοι σὺ προσθήκας σποδόν.
 ΟΡ. ὦ δύσποτμ', ὡς ὄρων σ' ἐποικτεῖρω πάλαι.
 ΗΛ. μόνος βροτῶν νυν ἴσθ' ἐποικτεῖρας ποτέ. 1200
 ΟΡ. μόνος γὰρ ἦκω τοῖς ἴσοις ἀλγῶν κακοῖς.
 ΗΛ. οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν;
 ΟΡ. ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.
 ΗΛ. ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.
 ΟΡ. μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. 1205
 ΗΛ. μὴ δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.
 ΟΡ. πείθου λέγοντι κούχ ἀμαρτήσαι ποτέ.
 ΗΛ. μὴ, πρὸς γενείου, μὴ 'ξέλη τὰ φίλτατα.
 ΟΡ. οὐ φημ' ἑάσειν.

1193. γάρ σ'] γάρ-ΙΓ. γάρ σ' C². ἀνάγκη] ἀνάγκη LAL². τῆδε] gl. εἰς
 τοῦτο C². 1196. πᾶσιν] πᾶσι L Pal. πᾶσιν AC². 1197. οὐδ' δ] οὐθ' ὁ L.
 1198. δῆθ'] δῆτ' L. δῆθ' C² or². προσθήκας] προύθηκα L. προύθηκας C² AGL².
 1200. νυν] νῦν LA Pal. 1201. τοῖς ἴσοις] τοῖσι σοῖς C² AGL² M Vat. c V. τοῖς
 σοῖσι Vat. a. τοῖς σοῖς M².

1193. Either (1) 'Who drives you
 into this bondage?' the dative being
 equivalent to εἰς with the acc.; cp.
 ἀχει 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 ἔξισοί=οὐδὲν ποιεῖ ἴσον:
 οὐδὲν, cogn. acc.

1195. χερσίν, ἢ λύμῃ βίου] 'By
 violence, or oppression?'

1198. ὅς ἦν] Cp. supr. 847.
 σποδόν] Sc. (1) τούτου, or (2) τοῦ-
 τον.

1200. μόνος . . ποτέ] i.e. οὐδεὶς
 ποτε ἄλλος ἐπώκτεῖρεν.

1201. (1) 'I am the only one who
 brings with him a feeling of the same
 misfortunes.' τοῖς ἴσοις, like τῶν ἴσων,
 supr. 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 κακοῖσι τοῖς ἐμοῖς γελῶν θέλεις.
 ΟΡ. κἂν τοῖς ἐμοῖς ἄρ', εἴπερ ἐν γε τοῖσι
 σοῖς (ubi τοῖς ἴσοις M. pr.). This
 parallel favours the other reading here,
 (2) τοῖσι 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 . . τοῦτό μ' ἐργάσῃ] Orestes
 has reached forth his hand to take the
 urn from her.

1209. Orestes again offers to take
 away the urn.

- ΗΛ. ὦ τάλαιν' ἐγὼ σέθεν,
 'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς. 1210
- ΟΡ. εἴφημα φώνει' πρὸς δίκης γὰρ οὐ στένεις.
- ΗΛ. πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;
- ΟΡ. οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.
- ΗΛ. οὕτως ἀτιμὸς εἰμι τοῦ τεθνηκότος;
- ΟΡ. ἀτιμος οὐδενὸς σύ' τοῦτο δ' οὐχὶ σὺν. 1215
- ΗΛ. εἴπερ γ' 'Ορέστου σῶμα βαστάζω τόδε.
- ΟΡ. ἀλλ' οὐκ 'Ορέστου, πλὴν λόγῳ γ' ἡσκημένον.
- ΗΛ. ποῦ δ' ἔστ' ἐκείνου τοῦ ταλαιπώρου τάφος;
- ΟΡ. οὐκ ἔστι' τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.
- ΗΛ. πῶς εἶπας, ὦ παῖ;
- ΟΡ. ψεῦδος οὐδὲν ὦν λέγω. [30 a.]
- ΗΛ. ἦ ζῆ γὰρ ἀνὴρ;
- ΟΡ. εἴπερ ἐμψυχὸς γ' ἐγώ. 1221
- ΗΛ. ἦ γὰρ σὺ κείνος;
- ΟΡ. τήνδε προσβλέψασά μου
 σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.
- ΗΛ. ὦ φίλτατον φῶς.
- ΟΡ. φίλτατον, συμμαρτυρῶ.
- ΗΛ. ὦ φθέγμ', ἀφίκου;
- ΟΡ. μήκέτ' ἀλλοθεν πύθρ. 1225

1215, 16. lines ἀλλ' ἐμὸν add C¹. 1216. βαστάζω] βαστάσω L. βαστάζω
 C² or ³. 1217. οὐκ] κ from γ' C² or ³. 1219. ἔστιν] ἔστι L Pal. 1221.
 ἀνὴρ] ἀνὴρ LA Pal. 1225. πύθρ] (ψ)ύθρ or (φ)ύθρ L. πύθρ C².

ὦ . . σέθεν] Cp. especially Trach. 972, ὅμοι ἐγὼ σοῦ μίλειος.
 1211. εἴφημα φώνει] '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 undecieve 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 ζῶντος in 1219 a ray of hope strikes her in spite of herself.
 1220. ὦ 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. ὦ φθέγμ'] Essay on L. § 50. p. 94.

- οὐδέ ποτε λησόμενον, ἀμέτερον
οἶον ἔφν κακόν. 1250
- OP. ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία
φράζει, τότε ἔργων τῶνδε μεμνήσθαι χρεών.
- HL. ἀντ. ὁ πᾶς ἐμοὶ
ὁ πᾶς ἂν πρόποι παρῶν ἐννέπειν
τάδε δίκαι χρέονος. 1255
μόλις γὰρ ἔσχον νῦν ἐλευθερον στόμα.
- OP. ξύμφημι κάγώ. τοιγαροῦν σώζου τόδε.
- HL. τί δρῶσα;
- OP. οὐ μή 'στι καιρὸς μὴ μακρὰν βούλου λέγειν.
- HL. τίς οὖν ἂν ἀξίαν γε σοῦ πεφνήτοσ 1260
μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;
ἐπεὶ σε νῦν ἀφράστωσ
ἀέλπτωσ τ' ἐσεῖδον.
- OP. τότε εἶδες, ὅτε θεοὶ μ' *ἐπώτρυναν μολεῖν.
. [30 b.
- HL. ἔφρασασ ὑπερτέραν 1265

1255. τάδε δίκαι] τάδε δίκαια LAGL². γρ. τάδε δίκαι C². 1256. ἔσχον] ἔχων L.
ἔσχον C². ἔχω Γ. 1260. ὧ] om. LGM². add C²AL². ἂν οὖν M Vat. ac V.
1264. *ἐπώτρυναν] ἔτρυναν 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. καί, which has been substituted for it, is inappropriate, as addressed by a younger person to an elder.

ὅταν παρουσία|φράζει] i.e. 'Not now, but when their presence brings to mind their guilt.' Orestes is striving to recall Electra from feeling to action. For the personification of the abstract word, cp. supr. 39, ὅταν σε καιρὸς εἰσάγῃ.

1253. 4. ὁ πᾶσ . . χρόνος] 'All time alike, all time will justly suit to tell of that, as if it were present now.' Electra goes off upon the word παρουσία. Orestes had urged her to wait until the presence of Clytemnestra made it fitting to remember what she had done. Electra answers in effect, 'She and her deeds are ever present with me.' But in the refining manner of Sophocles this is

otherwise expressed:—'All time alike for that purpose is present time to me.'

1255. 'Hardly have I now obtained a moment's freedom of speech.' This confirms what has been said,—that the pressure of persecution is constant,—and also pleads a reason for continuing to speak. 'Having this rare liberty, I ought to use it.'

1260, 1. Schol. τίς ἂν σοῦ φανήτοσ δικαίωσ ἔλοιτο ἀντὶ λόγων σιωπῆσ; i.e. ἀξίαν is predicative, and has the force of an adverb. Essay on L. § 23. p. 38, 1.

1262. ὄδε] 'As thou biddest me do.' So Paley. Wecklein renders, 'In such circumstances.'

1265. Electra has not yet heard of the oracle. She has nursed her one idea in solitude. And now she has not only her brother at her side, but learns that he is sent by a god. This re-

- tās páros éti cháritos, éi se theds *époriseen*
ámétera prós mélaθra, daimónion
αὐτὸ τίθημ' ἐγώ. 1270
- OP.* τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργάθειν, τὰ δὲ
 δέδοικα λίαν ἡδονῇ νικωμένην.
- HL.* ἐπ. ἰὼ χρόνῳ μακρῷ φιλτάταν
 ὀδὸν ἐπαξιώσας ᾧδέ μοι φανῆναι,
 μή τί με, πολύπονον ᾧδ' ἰδῶν 1275
- OP.* τί μὴ ποιήσω;
- HL.* μή μ' ἀποστερήσης
 τῶν σῶν προσώπων ἀδονὰν μεθέσθαι.
- OP.* ἦ κάρτα κὰν ἄλλοισι θυμοίμην ἰδῶν.
- HL.* ξυναινεῖς;
- OP.* τί *μὴν οὐ; 1280
- HL.* ᾧ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν.
 ἔσχον ὄργαν
 ἀναυδον οὐδὲ σὺν βοᾷ κλύουσα,

1267. *ἐπόρσειεν] ἐπόρσειεν L. ἐπόρσειεν C¹⁻⁴AL² Pal. Vat. ac VV². ἐπῶρ. σεν M². ἐπῶσεν G. Dind. corr. 1268. ἀμέτερα] ἀμετρα or ἀμετερα L. ἀμετερα C¹.

1275. πολύπονον ᾧδ' ἰδῶν] πολύστονονᾶδ' ἰδῶν γρ. ᾧδ' ἰδῶν (i from ei) C¹. πολύστονον AGL². 1277. ἄδονάν] ἡδονάν L. ἡδονῆν Pal. 1280. *μὴν] μὴ MSS. Seidler corr. 1281. ἂν] ἂν L Pal. ἂν Schol. ἂν AGL².

doubles her joy, which is not the less striking for being simply expressed,—*δαιμόνιον αὐτὸ τίθημ' ἐγώ.*

1266. *ἐπόρσειεν] Paley quotes O. C. 1458, πῶς ἂν . . δεῦρο Θησεία πόροι; The MS. reading ἐπῶρσειεν 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. τὸ ἐμὲ μ.) is expegetic infinitive.

1278. κὰν ἄλλοισι] 'Even as the act of another;—i. e. how much less am I likely myself to do it? καί points the *à fortiori* 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.' αὐδάν is rightly explained by the Scholiast of the tidings of Orestes' death. Perhaps οὐδὰμ' should be read for οὐδ' ἂν,—'Which I had never thought to hear.' (Wecklein reads, ᾧ φίλ', ἀνίκ' ἔκλυον ἂν | ἐγὼ οὐδ' ἂν ἤλπισ' αὐδάν, | ἔσχον ὄργαν ἀναυδον | οὐδὲ σὺν βοᾷ, τάλανα,—'Dear one, when first I heard the news I could not have hoped to hear'—that thou wast alive—'I had a voiceless emotion with no outcry.')

τάλαινα.

5 νῦν δ' ἔχω σε· προῦφάνης δὲ 1285
 φιλάταται ἔχων πρόσοψιν,
 ἄς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

OP. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
 καὶ μήτε μήτηρ ὡς κακὴ δίδασκέ με
 μήθ' ὡς πατρῶαν κτήσιν Αἴγισθος δόμων 1290
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.

χρόνου γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.
 ἃ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
 σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι
 γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295

οὕτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
 φαιδρῷ προσώπῳ νῶν ἐπελθόντων δόμους·
 ἀλλ' ὡς ἐπ' ἄτη τῇ μάτην λελεγμένη
 στέναξ'· ὅταν γὰρ εὐτυχήσωμεν, τότε
 χαίρειν παρέσται καὶ γελᾶν ἐλευθέρως. 1300

HA. ἀλλ', ᾧ κασίγνηθ', ᾧδ' ὅπως καὶ σοὶ φίλον
 καὶ τοῦμὸν ἔσται τῆδ'· ἐπεὶ τὰς ἡδονὰς
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.

1296. οὕτω] οὕτως MSS. 1297. ἐπελθόντων] ἐπελθόντων LG. ἐπελθόντων^α
 C³ or 2. ἐπελθόντων AL². 1298. λελεγμένη] δεδειγμένη L. δεδειγμένη C³.
 λελεγμένη AL². 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 Choëphori, 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.).

1291. See Essay on L. § 21, p. 32, 1.

1292. 'For such recital might prevent you from seizing the opportune moment.'

1295. 'We shall by our present

enterprise frustrate our enemies in their exultation.' γελῶντας is to be resumed as a supplementary predicate. For παύσομεν without an expressed participle, cp. supr. 796, οὐχ ὅπως σε παύσομεν.

1296. οὕτω δέ] Sc. πᾶσι, 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. νῶν is gen. absol.

1298. μάτην] 'Falsely.' Cp. supr. 1217, πλὴν λόγῳ γ' ἠσκημένον: 63, λόγῳ μάτην θηήσκοντας: Phil. 345.

κούδ' ἄν σε λυπήσασα δεξαίμην βραχὺ
 αὐτῇ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἄν καλῶς 1305
 * ὑπηρετοίην τῷ παρόντι δαίμονι.

ἀλλ' οἶσθα μὲν τάνθενδε, πῶς γὰρ οὐ; κλύων
 ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,
 μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δεισῆς ποθ' ὡς
 γέλῳτι τοῦμόν φαιδρὸν ὄψεται κάρα. 1310

μίσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,
 κάπει σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω * χαρᾶ 31 a.
 δακρυρροοῦσα. πῶς γὰρ ἄν λήξαιμί ἐγώ,
 ἦτις μιᾷ σε τῆδ' ὀδῷ θανόντα τε

καὶ ζῶντ' ἐσεῖδον; εἰργασαὶ δέ μ' ἄσκοπα· 1315
 ὄστ' εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἄν
 τέρας νομίζειν αὐτό, πιστεύειν δ' ὄρᾶν.

ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὀδόν,
 ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνη
 οὐκ ἄν δυοῖν ἤμαρτον· ἦ γὰρ ἄν καλῶς 1320
 ἔσωσ' ἑμαυτήν, ἦ καλῶς ἀπωλόμην.

†OP. σιγαῖν ἐπήνεσ'· ὡς ἐπ' ἐξόδῳ κλύω

1304. λυπήσασα] from λυπήσασι L? δεξαίμην] λεξαίμην L. γρ. βουλοίμην
 βραχὺ C'. βουλοίμην AMM²VV³. βουλοίμαν L². δεξαίμην Pal. V¹. γρ. δεξαίμην
 V mg. 1306. *ὑπηρετοίην] ὑπηρετοίμην MSS. Elmsl. corr. 1311. τε] om.
 L Pal. add C². 1312. ἐκλήξω] ἐκ(π)λήξω L. *χαρᾶ] χαρᾶς MSS. Schaefer
 corr. 1313. λήξαιμί ἐγώ] λήξαιμέν' ἄν L. λήξαιμί ἐγὼ C². 1315. εἰργασαί] ai from ω L.
 1318. ἡμῖν] ἦμιν L. ἡμῖν A. ἡμῖν Pal.

1304. δεξαίμην, although not strongly supported by MS. authority, is a better reading than βουλοίμην.

1306. The MS. reading, ὑπηρετοίμην, 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 supr. 1292. But for a similar corruption, cp. O. T. 840, ἐκπεφουγίην (ἐκπεφουγίμην E).

1307. τάνθενδε] 'Things here,'—more lit. 'The news from hence.' Not 'What is to be done next?' (Paley.)

1311. ἐντέτηκε] Hesych. ἐντέτηκεν' ἐγκεκόλληται.

1312. χαρᾶ] The MS. reading χαρᾶς is not impossible, but is extremely

improbable, because of the awkward ambiguity between ἐκλήξω χαρᾶς and δακρυρροοῦσα (ἐπὶ) χαρᾶς.

1320. δυοῖν] i. e. δυῶν θατέρου. Cp. Thuc. 1. 33, μηδὲ δυοῖν φθάσαι ἀμάρτων, ἦ . . . ἦ . . . Andoc. p. 4. 11.

1322, 3. σιγαῖν . . . χωροῦντος] The Scholiast says, τινὲς τὸν Χορὸν φασὶ λέγειν ταῦτα. And this opinion is adopted by Mr. Paley. The point is doubtful, but there is no reason why Orestes, who is naturally on his guard, should not be the first to perceive an approaching footstep. And the broken line, 1323, as Schnldw. observes, is in favour of the MS. reading.

ὡς here is 'since,'—not as in Trach. Eur. Ion 515, 6.

τῶν ἐνδοθεν χωροῦντος.

ΗΛ. εἴσιτ', ὦ ξένοι,
ἄλλως τε καὶ φέροντες οἷ' ἂν οὔτε τις
δόμων ἀπόσαιτ' οὐτ' ἂν ἡσθείη λαβῶν. 1325

ΠΑ. ὦ πλείστα μῶροι καὶ φρενῶν τητῶμενοι,
πότερα παρ' οὔδεν τοῦ βίου κήδεσθ' ἔτι,
ἢ νοῦς ἔνεστιν οὐτις ὑμῖν ἐγγενής,
ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς
τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε; 1330

ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ
πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις
τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα
νῦν δ' εὐλάβειαν τῶνδε προὔθεμην ἐγώ.
καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335
καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς
εἶσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν
ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡ. πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

ΠΑ. καλῶς· ὑπάρχει γὰρ σε μὴ γινῶναι τινα. 1340

1325. ἀπόσαιτ' ἀπόσαιτ' LGL². ἀπόσαιτ' C². ἀπόσαιτ' A. ἡσθείη] ἡσθείη L.
1328. ἐγγενής] ἐκγενής LL²⁰. ἐγγενής A. εὐγενής γρ. ἐκγενής Γ. ἐγγενής
Pal. 1330. γινώσκετε] γινώσκατε LA. 1331. σταθμοῖσι] σταθμοῖσιν L.

1336. ἀπλήστου] ἀπλείστου LA. σὺν χαρᾷ] συγχαρᾷ L. συγχαρᾷ C². 1337.
μέλλειν] μέλειν LG. μέλλειν A.

1323. 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 ἀπόσαιτ', but may also be joined with τας 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. σταθμοῖσι τοῖσδε] Either (1), 'At the door-post here,' or (2) figuratively, 'Here by the homestead'—as a watch-dog. Cp. Aesch. Ag. 896, λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κῆρυ.

1334. εὐλάβειαν . . προὔθεμην] 'I made a point of attending to that.' Cp. Hdt. 6. 21, πένθος μέγα προεθήμαντο: Plat. Phaedr. 259 E.

1338. ἀπηλλάχθαι δ' ἀκμή] 'And it is high time to have done.'

1339. τάντεῦθεν] 'Matters here.' Cp. *supr.* 1307, τάντενδε.

- OP. ἡγγεϊλας, ὡς ἕοικεν, ὡς τεθνηκότα.
 ΠΑ. εἰς τῶν ἐν Ἀίδου μάνθαν' ἐνθάδ' ὦν ἀνὴρ.
 OP. χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;
 ΠΑ. τελουμένων εἶποιμ' ἄν· ὡς δὲ νῦν ἔχει,
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345
 ΗΛ. τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.
 OP. οὐχὶ ξυνίης;
 ΗΛ. οὐδέ γ' εἰς θυμὸν φέρω.
 OP. οὐκ οἶσθ' ὄτφ μ' ἔδωκας ἐς χέρας ποτέ;
 ΗΛ. ποίφ; τί φωνεῖς;
 OP. οὐ τὸ Φωκέων πέδον
 ὑπεξεπέμφθην σῆ προμηθία χεροῖν. 1350
 ΗΛ. ἢ κείνος οὗτος δν ποτ' ἐκ πολλῶν ἐγὼ
 μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;
 OP. ὀδ' ἐστί. μή μ' ἔλεγχε πλείοσιν λόγοις.
 ΗΛ. ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων
 Ἀγαμέμνονος, πῶς ἦλθες; ἢ σὺ κείνος εἶ, 1355
 ὃς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων;
 ὦ φίλταται μὲν χεῖρες, ἦδιστον δ' ἔχων [31 b.
 ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

1343. οὖν] ἐν LG Pal. οὖν AL². 1345. τὰ κείνων] τὰ κείνων C²A. 1350.
 προμηθία] προμηθία L. προμηθία C². προμηθείαι C²AL². προμηθία Γ. προθυμία
 Pal. 1355. ἦ] ἢ L. After κείνος (α or δ) L.

1342. 'I would have you know that you are the only dead man who is in the light of day.'

1343. τίνες λόγοι] Sc. εἰσί.

1344. τελουμένων] Sc. τῶν πραγμάτων. Cp. ἐπ' ἐξειργασμένοις. The present has a quasi-perfect sense, 'When these things have their completion.' Cp. Hdt. I. 206, οὐ γὰρ ἄν εἰδείης εἰ τοι ἐς καιρὸν ἔσται ταῦτα τελεόμενα. ὡς . . . ἔχῃ.] Supply ἐρῶ τάδε.

1345. 'All is well in that quarter, even what is not well,'—viz. Clytemnestra's unnatural joy.

1347. οὐδέ γ' ἐς θυμὸν φέρω] (I do not perceive:) no, nor can I bring to mind.' θυμός, as in θυμῷ βάλλειν (Aesch. Prom. 706), is used after the Epic manner, so as to include the

understanding. See Essay on L. § 49. P. 92, 1.

1349, 50. Join οὐ χεροῖν.

1354. ὦ . . . φῶς] 'O joyful day!' The words have the same meaning as in supr. 1224, though they do not carry the same strength of feeling.

1356. The Paedagogus had proved his faithfulness by saving both Electra and Orestes from danger, before she entrusted him with the precious charge. Cp. supr. 1351, 2.

1357. 'She addresses the hands, which she is holding in her own.' Wecklein.

1357, 8. ἦδιστον . . . ὑπηρέτημα] 'And thou whose feet have done most precious service;' viz. in going to and returning from Phocis.

- ξυνών μ' ἔληθες, οὐδ' ἔφαινες, ἀλλὰ με
 λόγους ἀπώλλυς, ἔργ' ἔχων ἥδιστ' ἐμοί; 1360
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ
 χαῖρ'· ἴσθι δ' ὡς μάλιστα σ' ἀνθρώπων ἐγῶ
 ἤχθηρα κάφιλησ' ἐν ἡμέρᾳ μιᾷ.
- ΠΑ.** ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσφ' λόγους,
 πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, 1365
 αἰ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.
 σφῶν δ' ἐννέπω γε τοῖν παρεστώτων ὅτι
 νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·
 νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,
 φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις 1370
 ἄλλοισι τούτων πλείοσιν μαχοῦμενοι.
- ΟΡ.** οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
 Πυλάδῃ, τὸδ' εἶη τοῦργον, ἀλλ' ὅσον τάχος
 χωρεῖν ἔσω, πατρῶα προσκύσανθ' ἔδη
 θεῶν, ὄσοιπερ πρόπυλα ναλοῦσιν τάδε. 1375

1362. ἴσθι δ'] ἴσθ L. ἴσθι δ' C²AL². ἴσθι Γ. μάλιστα σ' ἀνθρώπων] from μάλιστα
 τανθρώπων C¹. 1365. κυκλοῦνται] κυκλοῦ(νται) L. κυκλοῦ(σι) C². κυκλοῦνται
 L². κυκλοῦσι AMM² Vat. ac VV². κυκλοῦνται Γ Pal. 1372. ἡμῖν] ἡμῖν LL².
 ἡμῖν Pal. 1374. πατρῶα] a from ρ L. 1375. ὄσοιπερ] ὄσοι LAG.

1359. οὐδ' ἔφαινες] 'And not make
 thyself known.' The use of the active
 voice is softened by the possible re-
 sumption of ξυνών, i.e. συνόντα σέ.
 But it is also justified by the implied
 metaphor from a body shining with its
 own light. Cp. Aesch. Ag. 101, 2,
 ἀγανά φαίνουσ' | ἑλπίς.

1360. ἔργ' . . ἔμοι] '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, πῶς εἶπας, ὦ παῖ; and note.

1364. τοὺς . . λόγους] 'For as to
 what has happened in the interval.'
 The turn of expression in the next line
 (πολλαὶ κυκλοῦνται, κ.τ.λ.) leaves this
 accusative out of construction, and it
 is resumed in ταῦτα (1366).

1365. κυκλοῦνται] The change to

κυκλοῦσι in some MSS. may have been
 occasioned either by the wish to obtain
 a construction for λόγους, or by the
 similarity of δείξουσιν. It is better
 therefore to retain κυκλοῦνται.

1370. 1. σοφωτέροις . . πλείοσιν]
 'Not only with these, but with others
 who have superior cunning and super-
 ior numbers.' σοφωτέροις, because men
 and not women; πλείοσιν, because the
 guards of Aegisthus would overpower
 the Phocian men.'

1372. 3. οὐκ ἂν . . τοῦργον] 'It
 would seem, Pylades, that our busi-
 ness here no longer has to do with
 words.'

1374. 5. ἔργον ἐστὶν ἡμῖν.
 1374. 5. 'Having first bowed before
 the shrines of my father's gods.'

1375. ὄσοιπερ . . τάδε] Cp. Aesch.
 Ag. 509-19, where Zeus, Apollo (supr.
 637), Hermes, are expressly mentioned,
 and other deities spoken of as δαίμονες

ΗΛ. ἀναξ Ἄπολλον, ἔλωσ αὐτοῖν κλύε,
 ἔμου τε πρὸς τούτοισιν, ἧ σε πολλὰ δὴ
 ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερσί.
 νῦν δ', ὦ Λύκει' Ἄπολλον, ἐξ οἶων ἔχω
 αἰτῶ, προπίτνω, λίσσσομαι, γενοῦ πρόβρων
 ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,
 καὶ δεῖξον ἀνθρώποισι τάπιτιμία
 τῆς δυσσεβείας οἷα δωροῦνται θεοί. 1380

ΧΟ. στρ. ἴδεθ' ὅπου προνέμεται
 τὸ δυσέριστον αἶμα φυσῶν Ἄρης.
 βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι 1385

1378. προὔστην] προὔστην L. προὔστην APL². 1380. προπίτνω] προ(σ)πιτνω L.
 προ . πιτνω C². προπιτνω A. προσπιτνω ΓL² Pal. 1383. τῆς] σ from στ L.

ἀντήλιοι.—After some moments of silent devotion, Orestes, Pylades, the Paedagogus, and their attendants, enter the palace. Electra remains outside and prays aloud to Apollo.

1377. σε is governed by λιπαρεῖ προὔστην χερσί = ἐπέτευσά σε.

1378. λιπαρεῖ . . χερσί] 'Came before thee with ever-instant hand.' The gloss of Suidas, λιπαρεῖ ἀφθόνῳ, πλουσία, must be attributed to misapprehension.

1379. ἐξ οἶων ἔχω] Sc. εὐχομένη, 'Vowing of such things as I have.' Cp. Aesch. Cho. 486-8, ΗΛ. κἀγὼ χόαις σοι τῆς ἐμῆς παγκληρίας | οἶσω πατρῶων ἐκ δόμων γαμηλίουσ' | πάντων δὲ πρώτων τόνδε πρεσβεύσω 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, 3. τάπιτιμία . . θεοί] 'What reward the gods bestow upon impiety.'

1384 foll. In a single strophe and antistrophe (cp. O. C. 1556-1578) the Chorus (1) angur the success of the dreadful enterprise, and (2) recognise the presence of Hermes, who is conducting it. Beginning with a resolved cretic (the fourth paeon) the rhythm becomes first dochmiac and then iambic.

Paeon. $\overset{\cup}{\cup} \cup \cup \cup \cup$

Dochm. $\cup \overset{\cup}{\cup} \cup \cup - \cup \cup \cup -$

Iamb. $\cup \cup \cup - \cup \cup \cup - \cup \cup \cup -$
 Iamb. { $\cup \cup \cup - \cup - \cup \cup \cup -$
 Dochm. { 5 $\cup \cup \cup \cup -$
 Iamb. { $- \cup \cup - \cup \cup \cup -$
 { $- \cup \cup - \cup \cup \cup - \cup \cup \cup -$

¹ Or (if νεδαόνητον is possible):

Dochm. $\cup \overset{\cup}{\cup} \cup \cup - \cup \cup \cup \cup -$

1384, 5. 'Dehold ye, where the God of Strife advances panting forth the eager blood-drops of a fatal feud;' i.e. full of his slaughterous intent. προνέμσθαι 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. Aj. 197 foll., and notes: Hdt. 5. 101, αὐτίκα ἀπ' οἰκίης ἐς οἰκίην ἰὼν τὸ πῦρ, ἐπεσέμετο τὸ δασυ ἅπαν; ib. τὰ περιέσχατα νεμομένου τοῦ πυρός; Thuc. 2. 54, ἡ νόσος . . ἐπενείματο Ἀθήνας μὲν μάλιστα, ἐπειτα δέ, κ.τ.λ.

δυσέριστον is either (1) as the Scholiast explains it, δι' ἔριαν γινόμενον πακύν, 'Instinct with the evil of contention;' or (2) 'Irresistible;' 'ineluctabilem caedem spirans' (Jacobs).

αἶμα is here the spirit of bloodshed. See Essay on L. § 42. p. 80 β, and for a similar confusion, cp. Aesch. Ag. 1428, λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέμα.

- μετάδρομοι κακῶν πανουρηγμάτων
 5 ἄφυκτοι κύνες,
 ὥστ' οὐ μακρὰν ἔτ' *ἀμμενεῖ
 τοῦμδν φρενῶν δνειρον αἰωρούμενον. 1390
- ἀντ. παράγεται γὰρ ἐνέρων
 δολιόπους ἀρωγὸς εἴσω στέγας,
 ἀρχαῖόπλουτα πατρὸς εἰς ἐδάλια,
 νεακόνητον αἶμα χειροῖν ἔχων· 1395
- 5 ὁ Μαίας δὲ παῖς
 'Ερμῆς σφ' ἀγει δόλον σκότφ
 κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμένει.
 ΗΛ. ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

1389. ἀμμενεῖ] ἀμμένει L. ἐμμένει Γ. Wunder corr. 1390. αἰωρούμενον] αἰω-
 ρουμένων L. 1395. χειροῖν] ει into ε C². χεροῖν A. 1396. ἀγει] ἐξάγει L.
 ἔξάγει C². ἐπάγει C²A. σφ' ἀγει Γ. σφ' ἐπάγει Pal. 1398. ἄνδρες] ἀνδρες
 LA Pal.

1387, 8. Clytemnestra and Aegisthus were above spoken of as an embodiment of the Alastor (supr. 198-200). Similarly, Orestes and Pylades are here identified with the Erinyes. In the antistrophe, ll. 1391, 2, Orestes is described in vaguely impressive language as the 'helper of the powers below, ἐνέρων . . . ἀρωγ'ς. For 'help' = 'vengeance,' cp. supr. 811, and note.

1389. The emendation suggested by Wunder, consisting only in the change of an accent (see v. rr.), 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. εἴσω στέγας] The construction is Homeric, cp. Il. 21. 124, 5, ἀλλὰ Σκάμανδρος | οἴσει θυρίεις εἴσω ἄλδς εὐ-
 ρεία κόλπων.

1395. νεακόνητον . . ἔχων] 'Holding with his hands the newly-whetted Death.' In αἶμα the effect is put by metonymy for the cause. Essay on L. § 42, p. 81. For νεακόνητον, cp. Aesch. Ag. 1535, 6, δίατην δ' ἐπ' ἄλλο πρᾶγμα θηγάει βλάβης | πρὸς ἄλλαις θηγάεισι Μοῖρα. The quantity probably, though not certainly, follows the analogy of νεακονής (Doric for νεακονής), Hermann's νεο-κόνητον in-

volves an awkward prolepsis.

1396. δόλον σκότφ κρύψας] Cp. Aesch. Cho. 812-8. The words πρὸς αὐτὸ τέρμα, though joined primarily with ἀγει, are to be resumed with κρύψας ('Concealing the guile till close upon the goal').

1397. After this line there is a pause, in which Electra comes forth to watch for Aegisthus. In tones of suppressed excitement she tells what is going on within.

The following passage (1398-1441), although consisting largely of senarii, appears to be antistrophic, nearly corresponding even in the division of the lines. According to this view ll. 1404-1406 are either (1) not to be counted in the strophe, or (2) lines answering to them after l. 1427 must be supposed to have been lost. As the lines in question relate to the sudden cry of Clytemnestra from within, the former supposition is sufficiently probable. Cp. note on O. C. 117 foll., vol. i. p. 298 (1st column). In the 'strophe,' ll. 1398-1421, Clytemnestra is put to death, —in the 'antistrophe,' ll. 1422-41, the bleeding sword is displayed, and Aegisthus is desecrated. The young men then retire into the palace, and Electra waits outside.

- τελοῦσι τοῦργον· ἀλλὰ σίγα πρόσμενε.
 ΧΟ. πῶς δῆ; τί νῦν πρᾶσσουσιν;
 ΗΛ. ἡ μὲν ἐς τάφον 1400
 λέβητα κοσμεῖ, τῶ δ' ἐφέστατον πέλας.
 ΧΟ. σὺ δ' ἐκτὸς ἤξας πρὸς τί;
 ΗΛ. φρουρήσουσ' ὅπως
 Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω. [32 a.
 ΚΛ. αἰαῖ.
 ἰὼ στέγαι
 φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι. 1405
 ΗΛ. βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλοι;
 ΧΟ. ἤκουσ' ἀνήκουστα δύστανος, ὥστε φρίξαι.
 ΚΛ. οἴμοι τάλαιν'. Αἴγισθε, ποῦ ποτ' ὦν κυρεῖς;
 ΗΛ. ἰδοὺ μάλ' αὖ θροεῖ τις.
 ΚΛ. ὦ τέκνον τέκνον, 1410
 οἴκτειρε τὴν τεκοῦσαν.
 ΗΛ. ἀλλ' οὐκ ἐκ σέθεν
 ὀκτείρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.
 ΧΟ. στρ. ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε
 μοῖρα καθαμερία φθίνει φθίνει.

1399. τελοῦσι] τελοῦσι C⁷. 1403. ἡμᾶς] om. MSS. add Reisk. 1404.
 αἰαῖ] αἰ αἰ L Pal. αἰ αἰ αἰ αἰ AL². αἰ αἰ αἰ αἰ Γ. 1407. ἀνήκουστα] ἀνή-
 κοστα L. ἀνήκουστα C⁷?. ἤκουσα Pal. 1408. φρίξαι] φρίξαι L Pal. 1409.
 ποῦ] ποῖ L. πο A. ποῦ ΓL². 1410. ὦ τέκνον τέκνον] ὦ τέκνον ὦ τέκνον MSS.
 Tricl. corr. 1412. οὐδ' οὐθ' LA. 1414. καθαμερία] καθαμερία LA Pal.
 Tricl. corr. φθίνει φθίνει] φθίνει φθ(δ)νει L pr. ΓL² Pal. φθίνει A.

1399. τελοῦσι is future.
 πρόσμενε] Addressed to the Cory-
 phaeus.
 1401. λέβητα κοσμεῖ] 'She is deck-
 ing the urn,—adorning it with wreaths
 for funeral consecration. Cp. Aesch.
 Cho. 686.
 Mr. Paley doubts, surely unneces-
 sarily, if the cinerary urn be meant
 here as in Aesch. Cho. 686.

1407. — — — — — }
 = 1429.
 ἀνήκουστα] 'What is horrible to hear,'

—as ἀρρητα are 'things horrible to
 tell.'
 1411, 2. ἀλλ'.. οὗτος] Cp. supr. 296,
 7, 601.
 1413, 4-
 — — — — — } = 1433, 4.
 If the text is sound, φθίνει is transitive
 here. καθαμερία is predicative and
 adverbial,— 'Is destroying thee this very
 day.' This brief lyrical utterance fills
 the moment of dread suspense before
 the falling of the blow.

Κλ. ὄμοι πέπληγμαί.

Ηλ. παῖσον, εἰ σθένεις, διπλήν. 1415

Κλ. ὄμοι μάλ' αὐθις.

Ηλ. εἰ γὰρ Αἰγίσθω *γ' ὄμοῦ.

ΧΟ. τελοῦσ' ἀραί· ζῶσιν οἱ γὰς *ὑπαὶ κείμενοι.

παλίρρυτον γὰρ αἰμ' ὑπεξαιροῦσι τῶν 1420

κτανόντων οἱ πάλοι θανόντες.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ

στάζει θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν.

Ηλ. Ὀρέστα, πῶς *κυρεῖτε ;

ΟΡ. τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν. 1425

Ηλ. τέθνηκεν ἢ τάλαινα ;

1416. *γ] θ' MSS. 1419. τελοῦσ'] τελοῦσιν L. Tricl. corr. *ὑπαὶ
κείμενοι] ὑποκείμενοι MSS. Brunck corr. 1420. παλίρρυτον] πολύρρυτον LL².
πολύρρυτον ΑΓ. Bothe corr. 1422. καί] Ηλ. καὶ L. Herm. corr. 1423.
θυηλῆς] θυηλῆς C². 1424. *κυρεῖτε] κυρεῖ MSS. Elmsl. corr.

1417. εἰ γὰρ Αἰγίσθω *γ' ὄμοῦ] 'Ay, would that you were crying "Oh!" for Aegisthus too.' Αἰγίσθω follows the construction of μοί in ὄμοι. 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 γε following γάρ is awkward.

1419-21.
 س س س س س س س س }
 س س س س س س س س } = 1439-41.
 س س س س س س س س }

1419. τελοῦσ'] 'Are finishing,' i. e. are accomplishing their end.

1420. παλίρρυτον] 'Flowing in return.' Cp. supr. 246, 7, οἱ δὲ μὴ πάλιιν δῶσοις' ἀντιφώνους δικας.

The MSS. have Ηλ. 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.

οὐδ' ἔχω λέγειν] 'And I am speechless,' i. e. the moment is too great for words. Erfurd's conjecture, οὐδ' ἔχω ψέγειν, has been commonly received. But it is intolerably frigid, and although οὐκ ἔχω τί φῶ is more usual, the other expression, οὐκ ἔχω λέγειν, is quite possible, and it is a natural thing for the Chorus here to say.

1425. Ἀπόλλων εἰ καλῶς ἐθέσπισεν] The horror which pervades the Choëphori 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.

- OP. μηκέτ' ἐκφοβοῦ
μητρῶν ὡς σε λῆμ' ἀτιμάσει ποτέ.
- XO. παύσασθε. λεύσω γὰρ Αἴγισθον ἐκ προδῆλου.
- ΗΛ. ὦ παῖδες, οὐκ ἀψορρον; 1430
- OP. εἰσορᾶτε ποῦ
τὸν ἀνδρ';
- *ΗΛ. ἐφ' ἡμῖν οὔτος ἐκ προαστίου
χωρεῖ γεγηθῶς. -υ-υ-υ-υ
- XO. ἀντ. βᾶτε κατ' ἀντιθύρων ὄσον τάχιστα,
νῦν, τὰ πρὶν εὐ θέμενοι, τὰδ' ὡς πάλιν.
- OP. θάρσει· τελοῦμεν ἦ νοεῖς.
- ΗΛ. ἔπειγέ νυν. 1435
- OP. καὶ δὴ βέβηκα.
- ΗΛ. τὰνθάδ' ἂν μέλοιτ' ἐμοί.

1428. λεύσω] λεύω LG. λεύσω C¹ or ⁵ Pal. 1430. OP. om. A. εἰσορᾶτε ποῦ] εἰσορᾶτε που L. εἰσορᾶτέ που C⁹ Pal. VV³ Vat. ac. εἰσορᾶτε ποῦ Γ Herm. 1431. τὸν ἀνδρ'; ΗΛ. ἐφ' ἡμῖν] τὸν ἀνδρ' ἐφ' ἡμῖν; ΗΛ. L Pal. Vat. ac. L² VV³. τὸν ἀνδρ' + ἐφ' ἡμῖν A². Herm. corr. προαστίου] προαστείου C⁹ AΓL². 1433. ὄσον] ὄ on L. ὄσον C⁹. ὄσον A. 1435. OP.] XO. A. ἐπειγέ νυν] ἔπειγε νῦν LA Pal.

1429. ἐκ προδῆλου] ἐκ with the genitive (cp. supr. 78, θυρῶν) 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. I. εἰσορᾶτε ποῦ | τὸν ἀνδρ';] 'Where do ye see him?' This is addressed to the Chorus. The next moment Electra has perceived Aegisthus, and cries out exultingly (l. 1431), 'Here he is at our mercy (ἐφ' ἡμῖν), joyously advancing from the open ground.' Others explain ἐφ' ἡμῖν to mean either with χωρεῖ, 'He comes close upon us,' or with γεγηθῶς, 'Triumphing over us,' or (as the MSS.) with the preceding words, 'Do you see him anywhere near us?'

1432. Some words are wanted to complete the senarius, perhaps indicating the absence of the guard, e.g. οὐδ' ὑπηρέτης πάρα.

1433. κατ' ἀντιθύρων] Either (1), 'Towards the place over against the door.' Cp. the use of ἐπί with the genitive in

such expressions as ἐπ' οἴκου. 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. τὰδ' ὡς πάλιν] Sc. εἰ θῆσθε.

1435. It is unnecessary, with Erfurdt, to take the words ἦ 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, ἔπειγέ νυν.

1436. τὰνθάδ' . . ἐμοί] Electra says this when Orestes is already out of sight of the audience. As he disappears, Aegisthus approaches, and the Chorus make their speech (ll. 1439-41), *sotto voce*, with their eyes turned towards him.

ΧΟ. δι' ὧτος ἂν παυρὰ γ' ὡς ἠπίως ἐννέπειν
πρὸς ἄνδρα τόνδε συμφέροι, λαθραίων ὡς 1440
δρούση πρὸς δίκας ἀγῶνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,
οὖς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις;
σέ τοι, σέ κρίνω, *ναὶ σέ, τὴν ἐν τῷ πάρος 1445
χρόνῳ θρασεῖαν ὡς μάλιστά σοι μέλειν [32 b.
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

ΗΛ. ἔξοιδα πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλάτης.

ΑΙ. ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

ΗΛ. ἔνδον φίλης γὰρ προξένου κατήνυσαν.

ΑΙ. ἦ καὶ θανόντ' ἠγγεῖλαι ὡς ἐτητύμως;

ΗΛ. οὐκ, ἀλλὰ κάπεδειξαν, οὐ λόγῳ μόνον.

ΑΙ. πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῆ μαθεῖν;

ΗΛ. πάρεστι δῆτα καὶ μάλ' ἀζηλος θέα. 1455

1437. ΧΟ] om. LAGL². 1438. ἠπίως] γρ. νηπίως C². ἠπίως Pal. VL² (with
blank preceding). 1440. λαθραίων] λαθραῖο . . L pr. 1441. δρούση]

δρούση . . . L. 1442. Φωκῆς] φωκείας L. φωκῆς A. 1443. ἡμῖν]
ἦμιν L. ἡμῖν A. 1445. *ναὶ] καὶ MSS. Reiske corr. 1449. τῆς φιλάτης]

ἦσ
ἦσ
τε φιλάτων L. τε φιλάτων A. τῆς φιλάτης F (γρ. τῶν φιλάτων). τῶν φιλά-
των Pal. 1450. δίδασκέ με] γράφεται, μήνυέ μοι C²*. δίδασκέ μοι Pal.

1439. ὡς ἠπίως] 'With feigned gen-
tleness.' A few MSS. have ὡς νηπίως,
'With feigned simplicity.' See Scholia.

1440. 1. λαθραίων . . ἀγῶνα] 'That
he may rush unawares upon the struggle
of doom.' λαθραίων (with ἀγῶνα) is pre-
dicative: i.e. That the struggle may be
unforeseen.

1448, 9. συμφορᾶς . . φιλάτης] 'Else
I had been a stranger to the fact which
most concerns me.' Aegisthus under-
stands, 'The event which touches Electra's
heart most nearly; to herself she means,
'The event that has filled me with joy.'
τῶν ἐμῶν, (1) sc. συμφορῶν, or (2) gen.
obj., 'What has happened to my friends.'

1451. To Aegisthus Electra means,
'They succeeded in obtaining a kindly

welcome'—from Clytemnestra in her
gladness, *supr.* 800. And in this sense
κατήνυσαν is construed with the genitive
after the analogy of *τυγχάνω* or *κυρέω*.
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; Elec-
tra means that of Clytemnestra.

ΑΙ. ἢ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛ. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνοι τάδε.

ΑΙ. σιγᾶν ἄνωγα, κἀναδεικνύναι πύλας
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄρᾶν,
 ὡς εἴ τις αὐτῶν ἐλπῖσιν κεναῖς πάρος 1460
 ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρων νεκρὸν
 στόμια δέχεται τάμά, μηδὲ πρὸς βίαν
 ἐμοῦ κολαστοῦ προστυχὼν φύσῃ φρένας.

ΗΛ. καὶ δὴ τελεῖται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ
 νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν. 1465

ΑΙ. ὦ Ζεῦ, δέδορκα φάσμ' ἄνευ φθόνου μὲν οὐ
 πεπτωκός· εἰ δ' ἔπεισι Νέμεσις, οὐ λέγω.
 χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως

1457. χαρτά] χαρὰ L. χαρτὰ C². τυγχάνοι] τυγχάνει A. 1464. χρόνῳ]
 from χρόνῳ C². 1466. φθόνου] φόνου L. φθόνου C². 1467. εἰ δ' ἔπεισι] εἰ δ'
 ἐστι L. εἰ δ' ἔπεισι(ν) C². εἰ δ' ἔστιν Γ. εἰ δ' ἔπεισι A Vat. ac. δέ τις ἐστὶ V.

1457. The optative, if right, is to be explained as hinting an uncertainty, 'If so it prove.'

1458. σιγᾶν] In accordance with the εἰφήμια which Greek sentiment prescribed in the presence of death. Mr. Paley unnecessarily conjectures σίγειν.

κἀναδεικνύναι πύλας] (1) The usual explanation of these words is that given in Wunder's note:—'Notanda locutio est ἀναδεικνύναι πύλας, significans ἀνεργμένων τῶν πυλῶν δεικνύναι τὰ ἐντός, quum vulgo potius δόμον ἀναδεικνύναι dicitur, veluti apud Aristoph. Nub. 304, ἴνα μυστοδόκος δόμος ἐν τελεταῖς ἀναδεικνύται. Nam significat proprie ἀναδεικνύναι 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. ἀνδρὰ τόνδε νεκρόν)?

1460 foll. Aegisthus here betrays the fear in which he has been living. There is a reminiscence of Aesch. Ag. 1667, 8.

1461. ἀνδρὸς τοῦδε] See Essay on L. § 9. p. 12, d 2.

1462. 3. μηδὲ . . φρένας] 'And may not, by encountering my chastisement, be made wise against his will.' Cp. Aesch. Ag. 180, καὶ παρ' ἄκοντας ἦλθε σαρφρονεῖν: O. C. 172.

1464. καὶ δὴ . . ἐμοῦ] 'My rebellious hopes (τὰ ἀπ' ἐμοῦ) are already at an end.' Cp. supr. 1344; also 1319-21.

1465. ὥστε συμφέρειν τοῖς κρείσσοσιν] 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 ἐκκύκλημα, 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.' ἔπεισι, sc. τῷ λόγῳ. For οὐ λέγω, cp. Trach. 500. πίπτειν is used in the sense of 'to befall' (L. and S. s. v. V. 2), but also with an allusion to the fall of Orestes. Another way of taking the words has been suggested, 'What I see cannot have fallen thus without the Envy of the Gods,—whether *Just Retribution* has also been at work, I do not say.' But such an opposition between φθόνος and νέμεσις is hardly possible in tragic Greek.

1468. 'Take off all covering from before my sight, that I too may duly mourn over my kin.'

τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη.

OP. αὐτὸς σὺ βάσταξ'· οὐκ ἐμὸν τῶδ', ἀλλὰ σόν, 1470
τὸ ταυθ' ὄραν τε καὶ προσηγορεῖν φίλως.

AI. ἀλλ' εὖ παραινείς, κάπιπέισομαι· σὺ δέ,
εἴ που κατ' οἰκόν μοι Κλυταιμνήστρα, κάλει.

OP. αὐτὴ πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

AI. οἴμοι, τί λεύσσω;

OP. τίνα φοβεῖ; τίν' ἀγνοεῖς; 1475

AI. τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις
πέπτωχ' ὁ τλήμων;

OP. οὐ γὰρ αἰσθάνει πάλαι

ζῶν τοῖς θανοῦσιν οὐνεκ' ἀνταυδῆς ἴσα;

AI. οἴμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ. 1480

OP. καὶ μάντις ὦν ἀριστος ἐσφάλλου πάλαι;

AI. ὄλωλα δὴ δεῖλαιος. ἀλλά μοι πάρες
κἂν σμικρὸν εἰπέω.

ΗΛ. μὴ πέρα λέγειν ἔα
πρὸς θεῶν, ἀδελφέ, μηδὲ μηκύνειν λόγους.

1469. τοι] τε LA pr. Pal. κάπ'] καὶ ἀπ' Pal. 1471. φίλως] φίλος C²⁴.
φίλος AG. φίλως I². 1481. ἐσφάλλου] ἐσφάλου L Pal. ἐσφάλλου C²A.
1483. κἂν σμικρὸν] κἂν ἐπιμικρὸν LGL². gl. κἂν σμικρὸν C²*A. κἂν ἐπι μικρὸν
Pal.

1470. αὐτὸς σὺ βάσταξ'] 'Take it up yourself;' viz. τὸ κάλυμμα, which, like the corpse itself, should be sacred from a stranger's touch.

οὐκ ἐμὸν τῶδ', ἀλλὰ σόν] 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 δέ] To Electra.

1474. Aegisthus is waiting for Clytemnestra before completely withdrawing the covering, which Orestes finally removes with these words.

1475. After a glance of horrified recognition at the corpse, Aegisthus looks strangely on Orestes. τίνα = διὰ τί τόνδε; Essay on L. § 22. p. 36, 4. Cp. supr. 122, and note.

1478. '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 ἴσα, 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 ζῶντας θανοῦσιν, which Brunck 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. Pind. Ol. 7. 56, παρέπλαγξαν καὶ σοφόν.

[τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων
 θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;]
 ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ
 ταφεύσιν ὦν τόνδ' εἰκὸς ἔστι τυγχάνειν
 ἀποπτον ἡμῶν. ὡς ἐμοὶ τὸδ' ἂν κακῶν
 μόνον γένοιτο τῶν πάλαι λυτήριον. 1485

OP. χωροῖς ἂν εἴσω σὺν τάχει· λόγων γὰρ οὐ
 νῦν ἔστιν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι.

AI. τί δ' ἐς δόμους ἄγεις με; πῶς, τὸδ' εἰ καλὸν
 τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κτανεῖν;

OP. μὴ τάσσε· χῶρει δ' ἔνθαπερ κατέκτανες 1495
 πατέρα τὸν ἄμῶν, ὡς ἂν ἐν ταυτῷ θάνης. [33 a.

AI. ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
 τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

OP. τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

AI. ἀλλ' οὐ πατρῶν τὴν τέχνην ἐκόμπασας. 1500

1485. τί] τί(σ) L. τί A. τίσ GL² Pal. 1487. πρόθεσ] πρό(σ)θεσ L. πρόθεσ A.
 πρόσθεσ GL² Pal. 1488. ἔν] ἔ L. ἔν C². 1490. γένοιτο] om. L add C².
 1492. ἀγών] ἀγών LA Vat. ac. 1496. ἔν] om. LAF². 1499. τὰ γοῦν σ']
 τὰ γ' οὖν .. L. τὰ γ' οὖν σ' C² A. τὰ γ' οὖν σά L² Pal. τὰ γοῦν σά γὰρ Γ.

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 γνώμη 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. πρόθεσ] 'Lay him out for burial.'

1488. i.e. κούιν ἢδ' οἰανοῖς. Cp. esp. Od. 3. 256, foll. εἰ ζῶντ' Αἰγισθον ἐνὶ μεγάροισιν ἔτεμεν | Ἀτρείδης Τροίηθεν ἴαν, ξανθὸς Μενέλαος | τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν, | ἀλλ' ἄρα τόν γε κούιν τε καὶ οἰανὸν κατέδαψαν, | κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος.

1489, 90. ὡς ἐμοὶ .. λυτήριον] 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

ἀρχαῖος τάφος (893) would be intolerable to her.

1493, 4. πῶς .. οὐ πρόχειρος εἶ κτανεῖν] 'Why not slay me out of hand?' More lit. 'Why not put forth your hand at once to slay me?' For this use of πρόχειρος, cp. πρόθυμος, πρόφρων, πρόγλωστος.

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 (ll. 1508-10)?' So much is allowed to remain of the impression produced by the Choëphori, 1075, 6, ποῖ δῆτα κραεῖ, ποῖ καταλήξει | μετακομισθὲν μόνος ἄτης;

1500. πατρῶν] See Essay on L. § 23. p. 38, δ 1.

OP. πόλλ' ἀντιφωνεῖς, ἢ δ' ὀδὸς βραδύνεται.
ἀλλ' ἔρφ'.

AI. ὑφηγοῦ.

OP. σοὶ βαδιστέον πάρος.

AI. ἦ μὴ φύγω σε;

OP. μὴ μὲν οὖν καθ' ἡδονὴν

θάνης· φυλάξαι δεῖ με τοῦτό σοι πικρόν.

χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505

δοστις πέρα πράσσειν γε τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

XO. ᾧ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὼν

δι' ἐλευθερίας μάλις ἐξῆλθες

τῇ νῦν ὀρμηῇ τελεωθέν. 1510

1502. ἔρφ'] ἔρπε LL³V Pal. ἔρφ' C³A Vat. ac. ἔρφ' V². 1505. τήνδε] om.
L add C². 1506. πέρα] πέραι L. θέλοι] θέλει C²AV.

1501. ἢ δ' ὀδὸς βραδύνεται] Cp. O. C. 1628, πάλαι δὴ τὰπὸ σοῦ βραδύνεται.

1505-7. These lines appear commonplace to modern readers. But so do many other γῶμαι in Greek tragedy. And Orestes' speech ends too abruptly if they are omitted.

1506. γε may be explained as confirmatory of the preceding sentence, 'Ay, —whosoever chooses to transgress the

law,—to slay him.' Although θέλει is quite admissible, θέλοι is preferable with the past tenses ἐχρήν—ἦν, as the more subtle construction.

1508-10. 'O seed of Atreus, how, after many woes, thou hast hardly won thy way into the path of freedom, being made perfect by the effort of to-day!' δι' ἐλευθερίας ἐξῆλθες is a pregnant expression, equivalent to ἐξῆλθες ὥστε δι' ἐλευθερίας ἵναί.

1505. 1507

TPAXINIAI.

INTRODUCTION.

THE *Trachiniae* is one of some fifteen plays of Sophocles which were named from the Chorus. This may have been occasioned in the present instance by a natural doubt whether the error of Deianira or the fate of Heracles formed the central subject of the tragedy. For while the death of Heracles is the main event, Deianira's action alone gives to this event an ethical interest, and renders it capable of Sophoclean treatment. The two crises are obviously inseparable, —more closely bound together even than the death of Antigone and the remorse of Creon; and it was impossible that either singly should give its designation to the play. It therefore takes its name from the Chorus of Trachinian Maidens, who, after their *parodos*, are present throughout, and while privy to the venial crime of the heroine are eye-witnesses of its terrible result.

Schlegel doubted the authenticity of the *Trachiniae*, which, as compared with the other six plays, appeared to him to be wanting in depth and significance. And several critics since his time have assumed this inferiority as proved. But it may be confidently asserted that in point of dramatic structure the *Trachiniae* will bear comparison with the greatest of Sophoclean tragedies. The speech of the Messenger who in the *Antigone* narrates before Eurydice the fulfilment of Teiresias' prophecy, forms an impressive means of binding into one the twofold action of that play. But the wild and gloomy return of Hyllus, whom the spectator saw go forth as a bright hopeful boy, and his horror-stricken narrative, ending with the curse pronounced against his mother, are still more effective in concentrating the tragic interest of the present drama. And the sudden elation of Deianira, her vivid interest in Iole, her dejection on learning the truth, her quick contrivance instantly carried into act, her presentiment of its possible consequences, all follow each other with startling rapidity, and yet with perfect naturalness, and with a steadily ascending climax of interest that is only surpassed in the *Oedipus Tyrannus*.

As a piece of character-drawing, Deianira is unique in ancient poetry. Her uncalculating constancy, her bountifulness, her womanly pride, her manifest fascination so distrustful of itself, form a whole which can scarcely be paralleled except from Shakspeare.

The other characters are also powerfully drawn. Each of the subordinate persons, from Hyllus to the *Ἄγγελος* and the *Θεράπαινα*,

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 mis-giving which crosses the mind of Deianira, when in the fulness of her own joy she looks with compassion upon Iole, and the mention of her happy bridal journey with which she prefaces her account of the fatal charm, may be instanced in particular.

If there are weak places in the Trachiniae, they must be sought for towards the end. To a reader or student the ravings of Heracles are apt to seem like a repetition of the speech of Hyllus. But they would produce a different impression if the part of Heracles could be 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,—
ἦμαρτε χρηστὰ μαμένη.

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

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 portion¹. 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 *Οιχαλίας Διωσις*, assigned at one time to Homer, but by the Alexandrians to Creophylus of Samos², 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 *ποινή* for the murder of Iphitus³. 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 *Οιχαλίας Διωσις*.

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 Oechalia⁴,—a town which some placed in Thessaly and some in Euboea⁵. 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.

² According to Clemens Alexandrinus, Strom. vi. p. 751, Panyasis of Halicarnassus claimed the authorship. See Didot's *Homer* (1856), p. 591.

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 *Οιχαλίας ἀλωσις*), 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 *δωδέκατος ἄροτος* of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his taskmaster and his teacher¹, 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 Glauca. It is the burning and glowing cloud that enwraps the form of the Dawn-goddess Athena, and that of Apollo, the Sun-god, as their aegis. The burning of Hercules on Mount Oeta is the Sun as he sinks in fiery glory² behind a hill. The bride Iole is the violet cloud, a name akin to Iamus, Iolaus, perhaps even to *Ἴωτες*. 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

¹ According to *Theocr.* 24. 107, Heracles was instructed by Eurytus in the use of the bow.

² Cp. *Trach.* 94, 5, *ὄν ἀόλα πῦρ . . . κατενιάζει φλογίζομενον.*

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.

the poet himself is said to have called *ἠθικώτατον καὶ ἀριστόν*, 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.

(δ) 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 work¹, not forgetting the disadvantages under which modern criticism necessarily labours in dealing with any master-piece of antiquity².

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. Comic 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 *ρήσεις* of Heracles, interrupted now and again with anapaestic ejaculations, take the place of a more extended *κομμός*.

The *Senarii* have throughout a liquid flow, and may be said to

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 ἀρχαί' ἴσως τοι φαίνομαι λέγειν 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.

Ll. 409, 418, 876, 7, 9, are divided between two speakers, the division occurring at various places in the line. See on this point vol. i. p. 271, note 1.

The traces of a text differing from that of L, although very few, are not wholly insignificant. The error in l. 1106, *αἰθηδής* for *αἰθηθείς*, which the scribe of L avoided after having written *αἰθη*¹, 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 (C^s C^r).

That there must have been considerable divergence amongst earlier recensions appears from such differences between our MSS. and the quotations of grammarians and others as the following:—

l. 7. *δενον—ετλον*. l. 12. *ανδρείη τύπη | βούκρανος—ανδρείη κίτει | βούπρρος*².

These and a few other variants (ll. 240, 308, 331) give sufficient colour to Mr. Paley's supposition that in ll. 84, 5 'two lines belonging to different ancient recensions or editions, appear to have been combined in the existing MSS³.' 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 *αἰ(θη)θηθείς*.

² Cp. Philoctetes, l. 220.

³ ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλότος
κείνου βίον σώσαντος, ἢ οἰχώμεσθ' ἔμα.

ΤΡΑΧΙΝΙΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΙΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ *Παρθένων*

Τραχινίων.

ΛΓΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΔΗΙΑΝΕΙΡΑ.

ΛΌΓΟΣ μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανεῖς, [65 a.
 ὡς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάνῃ τις, οὐτ' εἰ χρηστός οὐτ' εἰ τῷ κακός·
 ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἄιδου μολεῖν,
 ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν· 5
 ἦτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως
 ναίουσ' ἐνὶ Πλευρῶνι νυμφείων ὄκνον

2. ἐκμάθοις] ἐκμάθοι AL²V²R: ἐκμάθησ' Vat. 3. θάνῃ] θάνοι AVV²R. 4. Ἄιδου] Ἄιδου A. 6. δόμοισιν] δόμοισι L pr. δόμοισιν C¹A. 7. ναίουσ' ἐν] ναίουσ' ἐν LL². ναίουσ' ἐνὶ A VV²R. ναίουσά γ' ἐν Tricl. V⁴. νυμφείων] νυμφείων L. ὄκνον] γρ. ὄκλον C²*. ὄκνον c. gl. φόβον A^o. ὄκνον Vat.

1. Λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανεῖς] 'Men have indeed declared of old.' ἔστι is the copula connecting λόγος, κ.τ.λ., as subject, with ὡς, κ.τ.λ., as predicate. Cp. El. 417, λόγος τις αὐτὴν ἔστιν εἰσιδεῖν, κ.τ.λ. φανεῖς, 'Made known,' is added exegetically (cp. Phil. 3, κρατίστου πατρὸς Ἑλλήνων τραφεῖς), to strengthen ἀρχαῖος, which thus acquires the force of a supplementary predicate. ἀνθρώπων is possessive genitive with λόγος, not — ἐξ ἀνθρώπων. The chief stress is on λόγος. For this very prevalent γνῶμη, cp. amongst other places Fragn. 583. The contradiction of old maxims sometimes gives point to tragic situations, though the confirmation of them is the more usual form. Deianira's trouble is beyond the experience of the wise.

2. αἰῶνα . . βροτῶν] 'A mortal life,' i. e. αἰῶνά τινος βροτῶν. The missing indefinite pronoun is supplied afterwards in τις and τῷ.

3. θάνῃ] θάνοι (indirect speech in past time, cp. 687) is another reading.

4. τὸν ἐμόν is the object primarily of ἔξοιδα, and secondarily of ἔχουσα, which is introduced by a change of construction. δυστυχῇ and βαρύν agree with it in the latter connection. ἔχουσα

has a pathetic force, 'The life which I live,' cp. the dative in εἰ τῷ supr.

5. ἔξοιδα] ἔξ, as in ἐκμάθοις = 'fully,' with still stronger emphasis. 'One cannot clearly tell,—but I clearly know.'

6. ἦτις] In dwelling on her misery, Deianira's mind goes back to her first great trouble (cp. 144 foll.), the wooing of Achelōus, 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 Erfurd's ἐν ἐν is unnecessary and weak. ἐνὶ does not occur again in Sophocles as a preposition; but cp. ἔπει, Ant. 1035: Wund. reads ἐνὶ Πλευρῶνι, Mr. Paley, ναίουσα δ' ἐν with Par. B.

7, 8. νυμφείων . . γυνή] 'Was afflicted with terror as to my nuptials beyond all my countrywomen.'

ὄκνον] ὄκλον is a possible reading, but is probably only an early emen-

Δλιγιστον ἔσχον, εἴ τις Αἰτωλῖς γυνή.
 μνηστήρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός, 10
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλικτός, ἄλλοτ' ἀνδρείφ κῦτει
 βούπρῳρος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοιδὺν' ἐγὼ μνηστήρα προσδεδεγμένη 15

8. ἔσχον] ἔσχον C¹ or 2. ἔσχον A. 10. ἐξήτει] ἐξήτει L³V⁴. 11. ἐναργῆς] ἐναργῆς L. 12. κῦτει] τύτω L. τύτω AVV²R. τύτω Vat. κῦτει Strabo. 13. βούπρῳρος] Βούκρανος MSS. Βούπρῳρος Strabo. 15. προσδεδεγμένη] γ om. A pr.

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.' *ὄτλον* may have been taken from Aesch. S. c. T. 18, *ἅπαντα πανδοκοῦσα παιδείας ὄτλον*, where it suits the context.

8. *Δλιγιστον . . εἴ τις*] A sort of double superlative. Essay on L. § 40. 5. p. 75. Cp. infr. 896, 7, *μᾶλλον . . κέρ' ἢν φκτισας*: Eur. Andr. 6, *νῦν δ', εἴ τις ἄλλη, δυστυχεστάτη γυνή*.

9. 'For a river was my suitor, Achelōus I mean.'

10. *ἐξήτει*] 'Who in three shapes importuned my father for me.' *ἐξήτει* is a weak reading, probably a mere clerical error.

11. *φοιτῶν*, 'Visiting us,' is more closely connected with what follows than with the preceding line, to which it is added epexegetically. Cp. l. 1, *φανείς*.

ἐναργῆς ταῦρος] 'In the unmistakable form of a bull.' *ἐναργῆς* either (1) distinguishes the complete from the partial bull-shape (*ἀνδρείφ κῦτει βούπρῳρος*), or (2) implies that the bull was the proper and acknowledged symbol of the river-god. Cp. Eur. Iph. A. 274, 5, *κατείδυμαν | πρύμνας σῆμα ταυρόπουν δρᾶν | τὸν πάροι- κων Ἀλφεόν*.

Ἄλλοτε is anticipated with *ταῦρος*. Cp. El. 752, 3, *φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ | σκέλη προφαίνων*.

11, 12. *αἰόλος* | *δράκων*] Cp. infr. 834. The epithet is taken from Homer's *αἰόλος ὄφις*, Il. 12, 208, but with the meaning 'Spotted,' 'Variegated,' rather than 'Glancing' or 'Writhing.' The

comparison of a winding river to a snake is obvious, and appears often in Greek as in other literature.

12. *ἀνδρείφ κῦτει*] 'In manly shape.' *κῦτει*, 'Case,' or 'Trunk,' agrees better with the picturesque quaintness of the whole description than *τύτω*, 'General outline.'

13. *βούπρῳρος*] 'With the front of a bull.' *Βούκρανος* is another reading. Cp. Eur. Or. 1378, *ἄκεανός . . ταυρόκρανος*.

Εὐρ. Or. 1378, ἄκεανός . . ταυρόκρανος, although upheld by the MSS., appears to be a prosaic substitute, perhaps originating in an early gloss, for *κῦτει βούπρῳρος*, which, although supported only by the quotation of Strabo, is decidedly, as Prof. Paley says, the more poetical reading.

δασκίου] 'Bushy.' Aesch. Pers. 316, *πυρσὴν (ἀπληθῆ δάσκιον γενειάδα*. The ancients seem to have given this word a false association with *δασύς*.

14. *κρουνοὶ . . ποτοῦ*] '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 Callirhoë is the daughter of Scamander, and Achelōus too has a daughter Callirhoë.

15. *προσδεδεγμένη*] This word may mean either, 'Having received,' or, 'In constant expectation of.' Cp. *ποτιδέγμενος*, and *δεδεγμένη*, in Homer (where *προσδεδεγμένος* is excluded by the metre). To the latter meaning it has been objected that Achelōus was already the wooer of Deianira, who therefore could not be said to expect him in that capa-

δύστηνος αἰεὶ κατθανεῖν ἐπευχόμεν
πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.

χρόνῳ δ' ἐν ὑστέρω μὲν, ἀσμένῃ δέ μοι,
ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
ὅς εἰς ἀγῶνα τῷδε συμπεσῶν μάχης 20
ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
οὐκ ἂν διείποιμ'· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν
θακῶν ἀταρβῆς τῆς θέας, ὅδ' ἂν λέγοι.
ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
εἰ δὴ καλῶς· λέχος γὰρ Ἡρακλεῖ κριτὸν

16. κατθανεῖν] κτθανεῖν A. 19. ἀλκμήνης] ἀκλμήνης L. ἀλκμήνης C²A.
23. θακῶν] θαίκων? L. θῶ κῶν C¹. θακῶν A. 24. ἤμην] ἤμην LAL³ Vat. V³.
ἤμην C¹ (gl. ἦν L²). 26. ἔθηκε] ἔθηκεν L. 27. εἰ δὴ] εἰ δεῖ L².

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 *τοῖόνδε μνηστήρα* 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 *ὄκνον*, supr. 7), harmonizes better with what follows, *αἰεὶ . . . ποτε*.

17. τῆσδε] Essay on L. § 22. p. 34: infr. l. 20.

18. χρόνῳ] The sentence begins as if with the usual *χρόνῳ*, 'In course of time;' but as the distinction arises with *μὲν* and *δέ*, 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. ἀγῶνα] 'Trial,' being a very general word, is further defined by *μάχης*, 'Combat.' Cp. Aj. 1163, *ἔριδος τῆς ἀγῶν*.

21. ἐκλύεται] 'Delivers.' For the historical present in tragic narrative, cp. O. T. 807, *παῖω δὲ ὀργῆς*. The word *ἐκλύεται* is much more expressive of release from an odious bond than *ἐκρύεται*, which Blaydes suggests. The middle voice signifies, 'With his own hand.' Cp. Aesch. Prom. 253, *ἑλευσάμην*

βροτοῦς: Ant. 1112, *καὶ παρὼν ἐκλύσομαι*. Essay on L. § 31. p. 53 d.

21. πόνων] 'The fray.' A general word including the particulars described by the Chorus, infr. 507–522. Cp. Aj. 61, *ἐπειδὴ τοῦδ' ἐλώφησεν πόνου* (the slaughter of the cattle).

22. οὐκ ἂν διείποιμ' 'I could not distinctly tell.' Cp. O. T. 894, *διείπε χρήναι*, κ.τ.λ., and note, ib. 354.

23. ἀταρβῆς τῆς θέας] 'Without terror in beholding that sight.' The genitive after the privative adjective is here a genitive of relation. Cp. O. T. 884, *δικας ἀφόβητος*.

24a] In support of this reading, in preference to *ὁ δέ*, Mr. Blaydes and others have rightly compared Ant. 464, *ὅστις γὰρ . . . ἕψ. πῶς δδ' οὐχί, 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. 465), is the more touching when this reminiscence precedes.

27. εἰ δὴ καλῶς] Cp. Eur. Or. 17, *ὁ κλεινός, εἰ δὴ κλεινός, Ἀγαμέμνον*.

ξυστᾶσ', αἰεί τιν' ἐκ φόβου φόβον τρέφω,
 κείνου προκηραίνουσα. νύξ γὰρ εἰσάγει,
 καὶ νύξ ἀπαθεῖ διαδεδεγμένη πόνον.
 κάψυσαμεν δὴ παῖδας, οὐδ κείνους ποτε,
 γῆτης ὅπως ἄρουραν ἔκτοπον λαβών,

30

28. ξυστᾶσ' αἰεί] ξυστᾶσ' αἰεί L. ξυστᾶσ' αἰεί A. 29. προκηραίνουσα] προ-
 κηραίνουσα L³ pr. 30. διαδεδεγμένη] διαδεγμένη L. διαδεδεμένη A. pr.

λέχος . . [ξυστᾶσα] 'Since being
 matched with Heracles in the marriage
 which was adjudged to him.'

λέχος] 'In a marriage,' accusative in
 apposition with the action of the sen-
 tence, or cognate acc. Cp. Aj. 491, τὸ
 σὺν λέχος ξυνήλθον. Ἡρακλεῖ is pri-
 marily (a) dative after κριτόν, and
 secondarily (b) dative after ξυστᾶσα,
 'Having met Heracles in a marriage
 which was adjudged to Heracles.' For
 this 'ambiguous construction,' see Essay
 on L. pp. 66, 7.

γάρ at once introduces the announce-
 ment of the result, indicated in the
 words τέλος ἴθιμι Ζεὺς, and the ex-
 planation of the doubt expressed in
 εἰ δὴ καλῶς. 'For I was married to
 Heracles, but have lived ever since in
 fear.'

κριτόν] 'Adjudged,' viz. by the issue
 of the contest, determined by Ζεὺς ἀγ-
 ῶνιος. Cp. Aj. 443. κρίνειν ἐμὲλλε κρέ-
 τος ἀριστίας τινί: Hdt. 6. 129, τὸν
 κρίνει ἐκ πάντων Others render 'Chosen,'
 because Heracles had fixed his choice
 on this marriage. Cp. Pind. Pyth. 4.
 89, κριτὸν . . γυναικῶν . . γένος.

28. ξυστᾶσα] This word suggests
 permanence more than ξυνελθούσα, and
 may also imply that a marriage with
 Heracles was one involving grave is-
 sues. Cp. the uses of ξυστασθαι in
 Herodotus, and Aesch. Prom. 896, μηδὲ
 πλασθῆν γαμέτῳ τινὶ τῶν ἐξ οὐρανοῦ.
 Hermann, who takes the word as simply
 = συνελθούσα, quotes the Homeric phrase
 ἰμὸν λέχος ἀντιώσαν. For τρέφω, cp.
 Aesch. Ag. 669, ἐδουκολοῦμεν φροντισίην
 νέον πάθος. A preceding scholion pro-
 perly belongs to this line, viz. διὰ τὸ αἰεί
 περὶ Ἡρακλείου ἀγωνίαν.

29. προκηραίνουσα] 'Harassed with
 cares on his behalf.' The compound
 occurs nowhere else, but is perfectly
 natural here. Cp. Ant. 83, μὴ μου προ-
 τάρμει.

30. νύξ γὰρ . . πόνον] '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 νύξ
 meaning one and the same night (which
 alone suits the context), cp. Aesch.
 Pers. 560, νῆες μὲν ἀγαγον . . νῆες δ'
 ἀπώλεσαν: Philoct. 1370, 1, διπλὴν μὲν
 . . διπλὴν δέ: and see Essay on L. § 40.
 p. 76. The same night that brings
 him home takes up the thread of his
 labours which had been dropped.

διαδεδεγμένη πόνον = διαδοχὴν ἔχουσα
 πόνου. Cp. 825, ἀναδοχὰν . . πόνων. 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.' ὅστε διαδοχὴν μοι πόνου
 γενέσθαι, Schol. Rom. But εἰσάγει nat-
 urally refers to κείνου, and there is
 frigidity in such an expansion of ἐκ
 φόβου φόβον τρέφω. (2) 'For one
 night brings him home, and another
 night dismisses him, receiving sorrow
 in his room.' But Deianira is dwelling
 on the life of Heracles, not on her own
 feelings. And this is implied in the
 words κείνου προκηραίνουσα, with which
 γὰρ connects what follows. Besides,
 the personification of night is in this
 case very confused. For ἀπαθεῖ, 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.'

κάψυσαμεν δὴ παῖδας] 'And so we
 became the parents of children.' ποτε,
 'At some uncertain time.' The vague-
 ness of this has a pathetic force, like
 Helen's εἴτωρ' ἦν γε.

31. The family of Heracles is like
 a distant field, which the farmer never
 sees from sowing-time to harvest.

σπείρων μόνον προσεΐδε κάξαμῶν ἀπαξ.
 τοιοῦτος αἰὼν εἰς δόμους τε κάκ δόμων
 αἰετὸν ἀνδρῶν ἔπεμπε λατρεύοντά τῳ.

35

νῦν δ' ἠνίκ' ἀθλων τῶνδ' ὑπερτελής ἔφω,
 ἐνταῦθα δὴ μάλιστα ταρβήσασ' ἔχω.
 ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
 ἡμεῖς μὲν ἐν Τραχίνι τῆδ' ἀνάστατοι
 ξένῳ παρ' ἀνδρὶ ναίομεν, κείνος δ' ὅπου
 βέβηκεν οὐδείς οἶδε· πλὴν ἐμοὶ πικρὰς
 ὠδίνας αὐτοῦ προσβαλὼν ἀποίχεται.

40

[65 b.

35. ἀεί] αἰεί L. αἰεί A. τῳ] τ from π C² α². τῳ A. 37. ταρβήσασ']
 ταρβήσας L. ταρβήσασ' C². 38. Ἰφίτου βίαν] Ἰφίτου (μίαν) L. 39. ἀνά-
 στατοι] ἀνάσταστοι L. pr.

33. προσεΐδε] 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 venomous, | Still wears a precious jewel in his head.' Hence the meaning of κάξαμῶν is not to be pressed. Heracles after begetting his children only saw them for a moment when they were grown.

35. ἐπέμπε] She has hitherto been speaking generally; she is now going to particularize. The one long service is past (hence the imperfect tense), but her troubles are not yet over.

36. ὑπερτελής ἔφω] 'He had surmounted these labours,' i. e. His life had passed beyond them. For ἔφω, cp. Ant. 575, Ἄιδης . . ἔφω.

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 (l. 40) and Eurystheus, which are omitted. The removal of Deianira and Hyllus to Trachis took place immediately after the death of Iphitus, more than fifteen months before the opening of the play.

Ἰφίτου βίαν] An adaptation of such Homeric phrases as βίην Ἑρακλήϊον.

39. ἡμεῖς] Deianira and her sons.

40. ξένῳ . . ἀνδρὶ] 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. 1. ὅπου | βέβηκεν] '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 οἰχεταί than to ναίει, infr. 99. Cp. infr. 134. ὅπου is not required, because the meaning is equivalent to τοῦ κερεῖ οἰχόμενος. Cp. O. C. 118, τοῦ κερεῖ ἐπτόπιος σθεῖς;— In confirmation of this interpretation, which suits best with the emphatic position of βέβηκεν, see esp. infr. 246, 7, ἡ κατὰ ταύτη τῇ πόλει τὸν ἄσποπον | χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον, where βεβῶς is clearly equivalent to οἰχόμενος. See also ἀποίχεται. infr. 42, in which the notion of βέβηκεν is resumed.

42. αὐτοῦ has been changed to αἰτοῦ, which, though certainly more grammatical because referring to the main subject, does not improve the sense. For the pronoun is to be connected with the immediately preceding words, implying ἐγὼ πικρὰς ὠδίνας αὐτοῦ ἔχω. For the genitive of the object, see Essay on L. § 9. p. 12, 2.

προσβαλὼν ἀποίχεται] 'He has given me by going away.' The participle has the chief emphasis. Cp. O. C. 894, 5, οἰχεταί . . ἀποσπᾶσας: Essay on L. § 36. p. 63.

σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν
 χρόνον γὰρ οὐχὶ βαιὸν, ἀλλ' ἤδη δέκα
 μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει. 45
 κᾶστιν τι δεινὸν πῆμα· τοιαύτην ἔμοι
 δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ
 θεοῖς ἀρῶμαι· πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΙΑΝΑ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ
 κατείδον ἤδη πανδάκρυτ' ὀδύρματα 50
 τὴν Ἡράκλειον ἔξοδον γοωμένην·
 νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν
 γνώμοισι δούλαις, κάμῃ χρῆ φράσαι τὸ σὸν·

49. Δηάνειρα] δηάνειρα LA.
 AV²R. το σὸν L¹.

53. τὸ σὸν] τό σου L. τὸ σὸν C²* Vat. τόσου

43. σχεδὸν .. ἐπίσταμαι] 'I am all but certain.'

44. βαιὸν] Cp. O. C. 397, βαιοῦ, ποῦδ' μύριον 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 Hercules. And she has heard nothing.

45. ἀκήρυκτος· ὃν οὐδὲς ἔλαθ' ἀκηρύττει καὶ ἀπαγγέλλει, τοῦ πόν' ἐστί. Schol.

46. κᾶστιν .. δεινόν] (1) 'Is really to be feared.' Cp. Hdt. 7. 157, τοῦτο .. ἤδη δεῖνόν γίγνεται, μὴ εἶσθαι πᾶσα ψ' Ἑλλάς. Or (2), 'There is (i.e. must have been) some terrible misfortune.'

τοιαύτην .. ἔστειχε] 'Because of the nature of the tablet which he left with me at parting.' For this causal use of τοιαύτος. see Essay on L. § 22, pp. 35, 36, and cp. Aj. 218, τοιαύτ' ἔν ἔκ. 2, 27. λ.

47. δέλτον] See below, 157 foll.

λιπὼν ἔστειχε] He had given it to her in the house before setting forth. The participle has the chief stress. The imperfect ἔστειχε recalls the time of leaving. Cp. Phil. 1452, φέρει τὴν στείχων γαμὰν πάλαισα. Some editors have changed ἔστειχε, τὴν τοῦ ἔστειχε φρ. But see Essay on L. § 45, p. 85, and cp. supr. l. 7. 414, and note.

48. ἀρῶμαι .. 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 βούλου λόγου, | οὐκ εἶπας ἐς τῆσδ', ἔμπίδαις εἰρηκίμαι.

49 foll. Whether the Θεράπιανα here is the same with the Τροφός in 871 ff., or different, is a question which is best left unanswered.

49, 50. πολλά .. πανδάκρυτ' ὀδύρματα] 'Often with tearful wailings.' The adverbial πολλά is expanded by the addition of πανδάκρυτ' ὀδύρματα.

53. γνώμοισι δούλαις may be in one of two constructions: either (1) dative of reference after δίκαιος, 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 σοφαὶ γνώμαι: infr. 844, 5, ἀπ' ἀλλοφρον γνόμας. 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 generally to be taken together.

53. κάμῃ χρῆ φράσαι τὸ σὸν] 'Then is it right for me to suggest what you should do.' τὸ σὸν is preferable: 10

πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ
 ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, 55
 μάλιστα δ' ὄνπερ εἰκὸς ὕλλον, εἰ πατρὸς
 νέμοι τιν' ὄραν τοῦ καλῶς πράσσειν δοκεῖν;
 ἔγγυς δ' ὄδ' αὐτὸς ἀρτίπους θρώσκει δόμους,
 ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,
 πάρεστι χρῆσθαι τάνδρι τοῖς τ' ἐμοῖς λόγοις. 60

ΔΗ. ὦ τέκνον, ὦ παῖ, κάξ ἀγεννήτων ἄρα
 μῦθοι καλῶς πίπτουσιν ἦδε γὰρ γυνή
 δοῦλη μὲν, εἴρηκεν δ' ἐλεύθερον λόγον.

62. ἦδε] ἦδε (δ from γ) L. ἦδε A.

τόσον, (1) because the expression and the correspondence of the clauses is more complete and harmonious; (2) because, except in the phrase *ὅτι τόσα* (Aj. 277), the form *τόσος* does not occur elsewhere in the senarii of Sophocles. See on O. T. 570, *τοσόνδε γ' αἶσα, 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 . . ἀτὰρ] We have here an instance of the form of sentence which often meets us in a more complex form in Thucydides and Plato, e.g. Rep. B. 2. p. 367 E, where two coordinate or opposed clauses are included under the *vinculum* of a single interrogative or negative. Cp. infr. 229 foll.: Philoct. 519 foll., *ἄρα σὺ μὴ νῦν μὲν τις, κ.τ.λ.* See Essay on L. § 36. p. 68.

55. ἀνδρὸς κατὰ ζήτησιν] Cp. Hdt. 1. 94, *ἀποπλάειν κατὰ βίον ζήτησιν.*

56. εἰκὸς] *λέγειν* rather than *πέμπειν* is the 'word understood,' as required by the subsequent context. Cp. O. T. 190, *Ἀρεά τε τὸν μαλερόν, κ.τ.λ.*

57. νέμοι] The Scholiast seems to have read *νέμει*. But *νέμοι* agrees better with the indirect turn given by *ὄνπερ 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' ἀνομιμένων προσοσόμενοι τοῦ τὰς κεφαλὰς ἐργεῖς ἔχειν.* For the

periphrasis with *δοκεῖν*, pointing to the desire of good tidings, cp. O. T. 402, *εἰ δὲ μὴ δόκεις γέρον εἶναι*, and note: Thuc. 3. 10, *ἀρετῆς δοκούσης*. Here, as in similar expressions in Greek, seeming is not necessarily opposed to reality.

58. ἀρτίπους] (1) *δ ἔστιν, ἀρτίως καὶ ἠρμοσμένως 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.'

δόμους = *εἰς δόμους*, accusative of motion towards. Essay on L. § 16. p. 22.

59. τί] Cp. O. C. 1034, *νοεῖς τι τοῦτον.*

61. ὦ τέκνον, ὦ παῖ] The affectionate repetition betrays excitement. Cp. Philoct. 260, *ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλεύου.*

ἀγεννήτων] 'Of no birth,' i.e. low-born. *ἀ priv.*, as in *ἀγενής*, has the meaning of *δυσ-*. Cp. *ἀγλωσσοσ* for *βάρβαρος*, infr. 1060.

62. πίπτουσιν] 'Drop,' or 'Fall from the lips.' The notion is that of coming forth unexpectedly. Cp. *χρησμός ἐκπίπτει*, and the other expressions mentioned by L. and S. s. v. *ἐκπίπτω*, 5.

63. δοῦλη μὲν] Sc. *ἔστιν*. For this

ΥΛΛΟΣ.

- ποιόν; διδάξον, μήτηρ, εἰ διδακτά μοι.
 ΔΗ. σὲ πατὴρς οὕτω δαρὸν ἐξενωμένου 65
 τὸ μὴ πυθέσθαι ποῦ 'στιν αἰσχύνην φέρειν.
 ΥΛ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεῶν.
 ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός;
 ΥΛ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
 Λυδῆ γυναικί φασί νιν λάτριν πονεῖν. 70
 ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.
 ΥΛ. ἀλλ' ἐξαφείται τοῦδέ γ', ὡς ἐγὼ κλύω.
 ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;
 ΥΛ. Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν,
 ἐπιστρατεύειν αὐτόν, ἢ μέλλειν ἔτι. 75
 ΔΗ. ἀρ' οἶσθα δῆτ', ὦ τέκνον, ὡς ἔλειπέ μοι

66. ποῦ 'στιν] ποῦστιν L. ποῦ 'στιν A. φέρειν] φέρε(-) L. φέρεαι AL²V²R.
 φέρειν Vat. Valckenaer. 68. ἰδρῦσθαι] ἰδρῦσθαι LA. 69. ἄροτον] ἄροτρον L.
 ἄροτρον A. 74. εὐβοῖδα] εὐβοῖδα L? εὐβοῖδα A.

form of the senarius, see on O. T. 1513. ἐλευθερον' ἐλευτέρῃ πρόποντα, Schol.

64. εἰ διδακτά μοι] Sc. ἐστίν. 'If I may be told.' The plural neuter of the verbal adjective has the force of an impersonal verb.

65. ἐξενωμένου] 'Estranged,' i.e. Remaining away from home. Compare the use of ζένος in El. 865-7, εἰ ζένος . . κέκευθεν.

66. αἰσχύνην φέρειν] The infinitive (depending on εἰρηκεν, l. 63) is necessary, although most MSS. have φέρεαι.

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. μύθοις] Three MSS. read μύθοις γ', a plausible reading, but made less

likely by the recurrence of the same variant after θανόν in line 73.

69. ἐν μήκει χρόνου] 'All this while,' is to be taken with πονεῖν. 'He has been labouring all this while for the past year.' Cp. infr. 824, 5, ὅποτε τελεόμενος ἐκφέρει . . ἄροτος.

70. λάτριν πονεῖν] 'That he has been serving as a menial.' The tense is the imperfect.

73. ἢ θανόν] 'If he be indeed alive.' Deianira is stung by the report of Heracles' 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 ἢ θανόν is added with despairing bitterness. On the passive ἀγγέλλεται, see Essay on L. § 31, p. 54 b. The reading ἢ θανόν γ' (Par. B) is plausible, but see on l. 67.

74. Εὐρύτου πόλιν] Apposition of a part to the whole. Essay on L. § 33, p. 56.

75. ἢ μέλλειν ἔτι] '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, ἀνῆρ εἰς, and note.

76. ἔλειπέ] The imperfect (being

μαντεία πιστὰ τῆσδε τῆς χώρας πέρι ;
 ΥΛ. τὰ ποῖα, μήτηρ; τὸν λόγον γὰρ ἀγνοῶ.
 ΔΗ. ὡς ἡ τελευταίην τοῦ βίου μέλλει τελεῖν,
 ἡ τοῦτον ἄρας ἄθλον, εἰς τὸν ὑστερον 80
 τὸ λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
 ἐν οὖν ῥοπή τσιῦδε κειμένῳ, τέκνον,
 οὐκ εἶ ξυνέρξων, ἠνίκ' ἡ σεσώσμεθα
 [ἡ πίπτομεν σοῦ πατρὸς ἐξολωλότος]
 κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἄμα; 85
 ΥΛ. ἀλλ' εἴμι, μήτηρ· εἰ δὲ θεσφάτων ἐγὼ

79. ὡς ἡ] ὡς οἱ L. ὡς οἱ L². ὡς ἡ AR. 80. ἄθλον] ἄθλον L. ἄθλον A.
 81. τὸ λοιπὸν] τὸν λοιπὸν L²V^R. 82-84. om. A pr. add mg. 85. κείνου
 .. ἄμα] Marked with :· in L. ἡ] om. L². 86. εἴμι] εἴμι L. εἴμι A.

more descriptive) refers more pointedly to the time of Heracles' departure (sc. *δτε ἴσταιχε*, cp. *supr.* 47), than the aorist would have done.

77. τῆσδε τῆς χώρας πέρι] As Wunder observes, Oechalia was not mentioned in the oracle, but Deianira infers, from the coincidence of time, that the prophecy referred to what Heracles was doing now. *Dobr. conj. πείρας*, *Dronke, ἄρας*, *Hense, χρείας*.

78. τὰ ποῖα] More precise than *νοῖα*. 'What were they exactly?'

τὸν λόγον] 'The matter' to which you refer. Cp. *Aj.* 734, *τοῖς κυρίαις γὰρ πάντα χροῖ δηλοῦν λόγον*.

79. ὡς ἡ τελευταίην . . τελεῖν] 'That he is either to accomplish the ending of his life.' Cp. 1255, *δ, παυλά τοι κακῶν αἴτη, τελευτῆ τοῦδε τάνδρος ὑστάτη*. To which Hyllus replies, *ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε*. The expression, though unusual, is not more so than *O. C.* 1551, 2, *τὸν τελευταῖον βίον | κρύψων*: *ib.* 1720, *ἄβλιος γ' ἔλυσεν | τὸ τέλος . . βίον*. For the pleonasm, cp. esp. *infr.* 1171, *λύσειν τελείσθαι*.

80, 81. These lines have been much suspected, but if *τὸν δει* = *τὸν δει χρόνον*, in *El.* 1076, *O. C.* 1701, which there is no good reason for doubting, *εἰς τὸν ὑστερον* = *εἰς τὸν ὑστερον χρόνον*, may be allowed.

ἄρας] 'When he has carried away,' i.e. Performed successfully. The notion is partly that of lifting a weight,

partly of removing an obstacle (between *molitus* and *amolitus*).

82. ἐν . . κειμένῳ] 'When he is at such a critical point;' lit. such a turning of the scale. *ῥοπή* 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 *κειμένῳ*, cp. *Aj.* 323, *ἐν τσιῦδε κείμενος . . τύχη*, where, however, there is the additional notion of being 'laid prostrate.'

83. ἠνίκα] 'At a moment when.'

84, 85. Canter ingeniously defended 1. 84 by placing it after 85 and reading *καὶ* for *ἡ*. But the line is still unnecessary and falls flat. Some editors, with strange judgment, have rejected 85. 84 is most probably spurious. It looks like an attempt to fill up the lacuna, when 85 had been lost. The only other considerable interpolation to which we can point with any confidence is in lines 898, 899, which look like a players' addition. These three lines make but a slight foundation for the theory of two editions of the *Trachiniae*, even if we add ll. 88, 9, and the *v. rr.* in lines 12, 13, *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 τοῖς ἐμαυτῆς τὸν βίον σώσω κακοῖς*, where, as *Ellendt* remarks, *Clytemnestra* is not thinking only of her life, but of the prosperity attending it.

βάξιν κατήδη τῶνδε, κὰν πάλαι παρῆ.

*πρὶν δ' ὁ ξυνήθης πόντος οὐκ *εἶα πατρὸς

ἡμᾶς προταρβεῖν οὐδὲ δειμαίνειν ἄγαν.

νῦν δ' ὡς ξυνήμη', οὐδὲν ἔλλείψω τὸ μῆ

[66 a.

πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

91

ΔΗ. χώρει νυν, ὦ παῖ· καὶ γὰρ ὑστέρῳ τό γ' εἶ
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾶ.

ΧΟΡΟΣ.

στρ. α'. δν αἰόλα νύξ ἐναριζομένα

τίκτει κατευνάζει τε φλογιζόμενον,

95

87. κατήδη] κατήδην L. κατήδει A. Brunck corr. παρῆ] παρῆν LA. 88.
*πρὶν] νῦν MSS. Vauv. corr. *εἶα] εἶα MSS. 92. νυν] νῦν LA. 93. πύ-
θοιτο] from πύθοιο L. πύθοιο A.

87. βάξις 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 (εἶα for ἐξ) 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 πόντος in this indifferent sense (fortune whether good or bad), cp. Fr. 786. 1, 2, ἀλλ' οὐμὸς δει πόντος ἐν πυκνῷ θεοῦ | τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν.

90. τὸ μῆ] For the absence of οὐ here in reference to prospective action, cp. O. T. 77, μὴ δρᾶν, 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 οὐ after μῆ in this place, proposed by Brunck and others.

92, 3. τό γ' εἶ | πράσσειν] γε emphasizes εἶ: 'Wise action, even though late.' The emphatic position of πράσσειν at the beginning of another line, and the addition of ἐπεὶ πύθοιτο, may justify the singular use of τὸ εἶ πράσσειν in an active sense (= 'Doing right,' not, 'Faring well'), which is required by the context. For the omission of τίς, τινί (the subject of πύθοιτο and the

dative after ἐμπολᾶ), see Essay on L. § 39, p. 72, 3, and cp. O. T. 314, 5, ἀφ' ἧν ἔχοι τε καὶ δύναιτο.

94-140. Parodos. 'Where in the wide world is Heracles, reposing in what continent, or by what narrow sea? Tell us, bright, all-beholding Sun! For our Deianira, 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:—

α'.

υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 5 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ
 υ υ υ υ υ υ υ υ υ υ

Ἄλιον, Ἄλιον αἰτῶ

τοῦτο καρῦξαι τὸν Ἀλκμήνας πῶθι μοι πῶθι *παῖς
 5 ναίει ποτ', ὃ λαμπρᾶ στεροπᾶ φλεγέθων,
 ἡ ποντίας αὐλώνας, ἡ δισσαῖσιν ἀπείροις κλιθεῖς· 100
 εἶπ', ὃ κρατιστεύων κατ' ὄμμα.

97. τοῦτο καρῦξαι] τοῦτοι καρῦξαι L.A. 98. *παῖς] μοι παῖς MSS. Porz. corr.
 99. λαμπρᾶ στεροπᾶ] λαμπρὰ στεροπᾶ L. λαμπρᾶ στεροπᾶ C³A. 100. ποντίας]
 ποντίας L. ποντίους A. 101. ἀπείροις] ἀπείροισιν L. ἀπείροισι A.

β'.
 1 0 0 0 0 0 0 0 }
 0 0 0 0 0 0 0 0 }
 1 0 0 0 0 0 0 0 }
 0 0 0 0 0 0 0 0 }
 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0
 5 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
 1 0 0 0 0 0 0 0 1 0 0 0 0 0 0 0 0 0
 0 0 0 1 0 0 0 1 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
 5 1 0 0 0 0 1 0 0 0 0 0 1 0 0 0 0 0
 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0
 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0

94. 5. ἐναριζομένα τίκτα] 'Gives birth to. being despoiled.' The word αἰόλα (like ποικιλείμαν in Aesch. Prom. 24) suggests the glories of the starry night. (See Buttman, Lexil. § 12.) These perish with her as she vanishes, 'Shot through with orient beams.' Cp. El. 19, μέλαινα τ' ἄστρων ἐκλείπειν εὐφρόνη: Aesch. Ag. 279, τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. The mention of day succeeding night prepares for the suggestion of hope, infr. 131. καταναίει τε φλογιζόμενον] 'And lays glowing to his rest.' φλογιζόμενον calls up the image of a red sunset.
 96. Ἄλιον αἰτῶ] The accusative or third person instead of the vocative, as in Aesch. Prom. 91, καὶ τὸν παύσασθαι κύκλον ἡλίου καλῶ· ἴδεσθ' ἐμ'.
 97. πῶθι μοι πῶθι] The repetition belongs to the later manner of Greek tragedy. The change of construction after πῶθι (παῖς not παιδα) is right. To avoid the hiatus after l. 4 of the antistrophe the second μοι rather than παῖς

(see v. rr.) should be omitted. μοι is dative of indirect reference after πῶθι ναίει (cp. O. C. 137, ποῦ μοι ποτε ναίει), and also supplies the remoter object of καρῦξαι.
 99. ὃ . . φλεγέθων] Cp. O. T. 163, 4, καὶ Φοῖβον ἐκαβόλον, ἰὼ . . προφάνητε. στεροπᾶ is used etymologically, like στέροψ in Ant. 1126 = 'Dazzling light.'
 100. ἡ . . αὐλώνας] Sc. ναίων. '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, ποντίας, may therefore be right. Cp. Fr. 503 (Ath. 5. p. 189 D). The change to the dative is occasioned by the addition of κλιθεῖς on which ἀπείροις 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: *interfusa nitentes . . Cycladas* (Hor. Od. 1. 14, sub fin.). κλιθεῖς with the dative is an expression borrowed from the Homeric κελιμένος (e. g. Il. 5. 709, λίμνη κεκλιμένος Κηφισίδι).
 δισσαῖσιν ἀπείροις] 'On one of the two continents.' i. e. somewhere on the seaboard of Europe or of Asia, which are divided by the πόντιοι αὐλώνες. Others have suggested Thessaly and Epirus, or even Euboea and Thessaly. But cp. Hdt. 4. 118, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατίστραπται, . . διαβέβηκε ἐς τήνδε τὴν ἡπειρον, and Schol. in Aesch. Pers. 181, τὰ δὲ ἡπείρου. 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 ἂν δυοῖν ἡμετρον, i. e. δυοῖν θατέρου.
 101. εἶπ' resumes the imperative implied in αἰτῶ . . καρῦξαι.
 ὃ κρατιστεύων κατ' ὄμμα] 'O thou

ἀντ.α'. ποθουμένα γὰρ φρενὶ πυνθάνομαι
 τὰν ἀμφινεικῆ Δηϊάνειραν αἶει,
 οἶά τιν' ἄθλιον ὄρνιν, 105
 οὐποτ' εὐνάζειν ἀδακρύτων βλεφάρων πύθον, ἀλλ'
 5 εὐμναστον ἀνδρὸς δεῖμα φέρουσαν ὁδοῦ
 ἐνθυμίους εὐναῖς ἀνανδρώτοισι τρύχεσθαι, κακὰν 110
 δύστανον ἐλπίζουσαν αἴσαν.

στρ.β'. πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νύτου ἢ βορέα τις

104. τὰν] τὰν L. τὰν A.
 βορέα] A.

110. κακὰν] κακὰν L. κακὰν A.

112. βορέα]

that bearest the palm for strength of sight!' For κατὰ, cp. O. T. 1087, καὶ κατὰ γνάμην ἴβρις. And for ὄμμα, see Essay on L. § 34. p. 99, and cp. infr. 1018, σοὶ τε γὰρ ὄμμα | ἐμπλεῖον ἢ δι' ἐμοῦ σώζειν.

103. ποθουμένα . . φρενὶ] ποθουμένα is either (1) middle, 'With longing soul:'—of such a use of ποθεῖσθαι in the middle voice we have no example, but see Essay on L. § 31. p. 52, and cp. O. T. 1487, νοοίμενος.—or (2) passive, 'With heart oppressed by longings.' This gives a better meaning, but implies a causative sense of ποθεῖν not found elsewhere. Similarly in the Electra, 1065, ἀπόητοι may be said to imply a causative sense of πορεῖν, 'To afflict with toil.' (Musgr. conjectures πονουμένα here.) See Essay on L. § 53. p. 98, and cp. Pind. Ol. 10 (11). 93, αἰδέετο δὲ πᾶν τέμενος τερπναῖσι θαλλῆαι | τὸν ἐγκώμιον ἀμφὶ τρόπον, where αἰδέετο means, 'Was occupied with song.' In either sense the phrase is applied to Deianira.

104. ἀμφινεικῆ] 'The bride of strife.' She whose hand was once the object of fierce contention is now forlorn. Cp. Aesch. Agam. 669, τὰν δορίγαμβρον ἀμφινεικῆ θ' Ἐλένας: infr. 527, ἀμφινεικῆτον ὄμμα νύμφας. The word may also allude to the etymological meaning of Δηϊάνειρα ('Object of contention among men').

αἶει looks forward to τρύχεσθαι.

105. ὄρνιν] The nightingale, poetically imagined as being wakeful for sorrow. Cp. Od. 19. 518 foll., ὡς δ' ὄρε Πανδαρέου σούρη, χλωροῆς Ἀηδάν, κ.τ.λ.

ἀδακρύτων] A familiar instance of prolepsis. 'Never allows to rest the longing in her eyes, nor dries her tears.'

106, 7. ἀλλ' . . ὁδοῦ] 'Bearing a trembling recollection of her husband and of his far journey.' ἀνδρός is to be taken as genitive of the object with εὐμναστον, 'Keenly mindful of,' as well as with δεῖμα. ὁδοῦ is added epexegetically, as a genitive of respect, ὁδός = 'A journey or expedition,' often includes the enterprise which is the object of the expedition, with its attendant circumstances.

φέρουσαν] Cp. O. T. 93, τᾶνδε γὰρ πλεον φέρω | τὸ πένθος, κ.τ.λ.: 863, εἰ μοι ξυνεῖη φέροισι, κ.τ.λ.; Casaubon (Anim. in Athen. 549) ingeniously but unnecessarily conjectured τρέφουσαν.

110. ἐνθυμίους . . ἀνανδρώτοισι] 'On a bed of care, to which no husband comes.' ἐνθυμίους, '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 ἐνθυμίους, ταῖς μεριμνηταῖς, ταῖς πολυφροντιστοῖς. This meaning of ἐνθύμιος = ἐνθυμία πληρῆς, although singular, is not impossible. Cp. O. C. 240, and see Essay on L. § 50. p. 94, § 42. p. 80.

ἀνανδρώτοισι, 'Not visited by a husband.' The verbal notion is hard to render, but adds vividness to the idea of bereavement.

111. κακὰν . . αἴσαν] 'Unhappy one (δύστανον), forecasting an evil fortune.' For ἐλπίζουσαν, cp. Aj. 606, κακὰν ἐλπίδ' ἔχων, and note.

112. πολλά, expressing the primary notion of the sentences, belongs in the

κύματ' *ἐν εὐρείῳ πόντῳ βάντ' ἐπίοντα τ' ἴδοι, 115
 οὕτω δὲ τὸν Καδμογενῆ τρέφει, τὸ δ' αὔξει, βίβου
 πολύπονον ὡσπερ πέλαγος Κρήσιον. ἀλλὰ τις θεῶν
 5 αἰὲν ἀναμπλάκhton Ἄϊδα σφε δόμων ἐρύκει. 120

114. *ἐν] om. MSS. add Erfurdt. 117. αὔξει] (ἀ)ζει L. αὔξει C'A. 118.
 ὡσπερ] ὡστε L. ὡσπερ A. 120. ἀναμπλάκhton] ἀμπλάκhton MSS. corrected
 from Schol. Ἄϊδα] αἶδα L.A.

first instance to the apodosis, in which βίβου πολύπονον is substituted for πάθη or whatever word was at first intended, whereupon πολλά falls into a secondary agreement with κύματα. 'As many as are the waves,' not, 'Like the many waves.'

114. ἀκάμαντος νότου, βορέα, are not simply genitives in regimen, like κύματα παντοίων ανέμων, Il. 2. 396, but either (1) genitives of the cause, or (2) genitives absolute = νότου συνεχῶς πνέοντος. For the former (1), cp. Eur. Or. 497, πλῆγεις θυγατρὸς τῆς ἐμῆς ὑπὲρ κέρα. And, for the latter (2), O. C. 1588, ἰφρηγητήρος σθένος 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. βάντ' ἐπίοντα τες] Not, 'Coming and going,' or, 'Falling and rising,' but, '(One) having gone and (another) coming on.' Cp. Il. 4. 422. 3, ὡς δ' ὄτρ' ἐν αἰγιαλῷ πολυχηεῖ κύμα θαλάσσης | ὄρνυ' ἐκασσύτερον Ζεφύρου ἔπο κινήσαντος: 13. 798, (κύματα) πρὸ μὲν τ' ἄλλ' αὐτὰρ ἔπ' ἄλλα. For the meaning given to βάντα, cp. Ant. 120, ἔβα, and note.

[5οι] The change to the subjunctive, in accordance with Homeric idiom, is unnecessary. Cp. O. C. 1172, ὅν γ' ἐγὼ ψέξαιμι τι: Hdt. 2. 93, ἵνα δὴ μὴ ἀμάρτοιεν τῆς ὁδοῦ. And see Essay on L. § 36. p. 61. Several editions read ἴδου, with τὸν in 114. But for the ellipse of τις, see Essay on L. § 39. p. 72, 3.

οὕτω δέ] δέ 'in apodosis,' as in El. 27, ἀσαύτως δὲ σύ, κ.τ.λ.

116. Καδμογενῆ] Heracles, having been born at Thebes, was claimed as a Theban hero, and therefore of the stock of Cadmus by adoption.

τρέφει τὸ δ' αὔξει.] (1) 'Surrounds and also magnifies.' For a similar

idiomatic use of τὸ δέ, cp. Thuc. 1. 107, τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπηγον αὐτοῦς, ib. 7. 48, τὸ δέ τι καὶ τὰ τῶν πολεμίων . . ἐλπιδος τι ἐτι παρέιχε. The words τὸ δ' αὔξει are διὰ μέσου. It has been thought that τρέφειν and αὔξει are too near one another in meaning to point an antithesis, and στρέφει for τρέφει has been proposed. For this, more recently, Hense has substituted στερεῖ. But the words are not an application of the simile, as though Heracles was now engulfed 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 τρέφειν of the circumstances or surroundings of a life, cp. O. T. 374, μᾶς τρέφει πρὸς νυκτός. And, for αὔξειν, 'To magnify,' ib. 1090, 1. μὴ οὐ σέ γε καὶ πατριῶταν Οἰδίου καὶ τροφὸν καὶ ματέρ' αὔξειν. The words τὸ δ' αὔξει are added by the Chorus (though logically inconsistent with ἀλλά in what follows), because of their strong wish to suggest cheerful thoughts to Deianira.

In this case, the remaining words may be taken in one of two ways, either (a) supposing a slight inversion and alternation of clauses, the order may be πολύπονον πέλαγος βίβου, ὡσπερ Κρήσιον (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' αὔξει βίβου πολύπονον, 'As it were a Cretan sea surrounds Heracles and increases this toilsomeness of his life.'

The Cretan sea was wider than the Aegean and no less subject to storms. Cp. Hor. Od. 1. 26. 1, 'tristitium et metus | tradam protervis in mare Creticum | portare ventis.' For the concrete imagery, cp. O. T. 194, εἴτ' ἐς μέγαρον θάλαμον Ἀμφιτρίτας | εἴτ' ἐς τὸν ἀπέξενον ὄρμον | Θρήκιον κλύδωνα.

120. ἀναμπλάκhton Ἄϊδα δόμων] 'Some deity, never suffering him to fall,

ἀντ.β. ὦν ἐπιμεμφομένα σ' ἀδεία μὲν, ἀντία δ' οἶσω.
 φαμί γὰρ οὐκ ἀποτρύνει ἐλπίδα τὰν ἀγαθὰν 125
 χρῆναί σ' ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραιῖνων βασιλεὺς
 ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
 πᾶσι κυκλοῦσιν, οἶον ἄρκτου στροφάδες κέλευθοι. 130
 ἐπ. μένει γὰρ οὐτ' αἰόλα νῦξ βροτοῖσιν οὔτε κῆρες
 οὔτε πλοῦτος, ἀλλ' ἄφαρ
 βέβακε, τῷ δ' ἐπέρχεται [66 b.
 χαίρειν τε καὶ στέρεσθαι. 135
 ἂ καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω

121. ἐπιμεμφομένα σ'] ἐπιμεμφομένης LAL³V². ἐπιμεμφομένασ' Vat 126.
 κραιῖνων βασιλεὺς] κραιῖνων βασιλεὺς A. 128. ἐπέβαλε] ἐπέβαλλε LA. θνα-
 τοῖς] θ(α)πᾶτοῖς L. θνατοῖς A. 129. πῆμα καὶ χαρὰ] πῆματι καὶ χαρᾶι L.
 πῆμα καὶ χαρὰ C³ or ⁴A. 135. βέβακε] βέβηκε L. βέβακε A.

keeps him away from the halls of Hades.'
 For gen. see E. on L. § 8. p. 11.

121. ὦν] 'In respect whereof,' to be
 joined with *ἐπιμεμφομένα* and repeated
 with *οἶσω*. The genitive of respect is
 here assisted by *ἐπὶ* in composition.
 See Essay on L. § 54. pp. 99, 100.

ἀδεία μὲν, ἀντία δ' οἶσω] '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. *δούλι μὲν, εἴρηκεν*
δ' εἰλειθερν λόγον. The only difference
 is that *δούλι* is full predicate (= *δούλι*
ἐστί) and *ἀδεία* supplementary predicate
 (= *ἀδεία οὔσα*). And for *ἡδὺς* = *φέρων*
ἡδέα, cp. O. T. 82, ἀλλ' *εἰκάσαι μὲν,*
ἡδὺς. Musgrave's correction, *αἰδοῖα*,
 has since been modified by Blaydes and
 Hense to *δέδοικα, εἰδαισα*.

124. ἀποτρύνει] 'Suffer to wear
 out,' = *ἐξῆν ἀποτρέσθαι*. Cp. such ex-
 pressions as *αἶρειν θυμόν* = 'To allow
 passion to rise.' E. on L. § 30. p. 52 d.

125. ἐλπίδα τὰν ἀγαθὰν] 'Good
 hope' opposed to the expectation of
 evil, which might be called *καυῆ ἐλπίς*,
 as in Aj. 606.

126. ἀνάληγτα] Lit. 'Things with-
 out pain,' i. e. 'A tranquil existence.'
 For this use of the neuter adj. cp. Aj.
 885, *σχέτλια γάρ, κ.τ.λ.*, O. C. 537.

127. ἐπέβαλε] Gnomic aorist = 'Doth
 not send.' *ἐπιβάλλειν* is used as in
ἐπιβάλλειν ζημίαν. 'The lot which Zeus
 imposes on mortals is never exempt

from grief.'

ἐπὶ . . . κυκλοῦσιν] 'Grief and joy
 come circling round to all,' i. e. Grief
 succeeds to joy and joy to grief. For
 the tmesis, see Essay on L. § 18. p. 27.
ἐπὶ marks succession in time, as in *ἐπῆ-
 λυθον ἄραι*.

οἶον . . . κέλευθοι] 'Like the circling
 course of the Bear,' i. e. As the con-
 stellation now is high in heaven, and
 now all but touches the horizon, so
 man's life is elevated and depressed.
 Others, without the comma, read *χαράν*,
 'A circling course like that of the Bear
 brings round joy and grief to all.'

l. 133. αἰόλα] 'Glimmering,' or
 'Palpitating,' rather than 'Spangled.'
 Cp. El. 106, *ἀστρων βιβάς*. For the
 repetition of the same word with some
 difference of meaning, see Essay on L.
 § 44. pp. 83, 4.

135. βέβακε] Sc. ὁ πλοῦτος ἢ αἱ
 κῆρες.

τῷ δ'] (1) 'And to him,' viz. from
 whom the sorrow or the wealth has de-
 parted, 'comes in turn either rejoicing
 or loss.' Or (2) 'To another man.' In
 this case *χαίρειν τε καὶ στέρεσθαι* means,
 'To be glad and again' (afterwards)
 'to lose.' The point, however, is not
 that sorrow passes from one to another,
 but rather that sorrows and joys alter-
 nate in the same life.

136. & (1) is resumed by apposition
 in *τάδε*, cp. Eur. Andr. 1115, *ἄν Κλυ-
 ταιμηστρας τόκος|εἰς ἦν ἀπάντων τῶνδε*

τάδ' αἰὲν ἰσχεῖν· ἐπεὶ τίς ᾔδει
τέκνοισι Ζῆν' ἄβουλον εἶδεν;

140

ΔΗ. πεπυσμένη μὲν, ὡς ἀπεικάσαι, πάρει
πάθημα τούμῳν· ὡς δ' ἐγὼ θυμοφθορῶ
μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἀπειρος εἶ.
τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται
χώροισιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ,
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ,

145

145. αἰτοῦ] αὐτοῦ LAL²V². ἀτοῦ C². αἰτοῦ Vat. 146. οὐδὲν] (οὐ. δ. ἐν)
οὐδὲν L. κλονεῖ] κλονεῖ(ν) L. κλονεῖ A.

μηχανογράφος. '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, κάρτ' ἐν ἐλπίσιν τρέφω, κ.τ.λ.

140. τέκνοισι . . ἄβουλον] 'Without providence for his children.' 'Filiis male consulentem.' For the vague plural, cp. 1268, οἱ φύσαντες καὶ κληζόμενοι πατέρες, κ.τ.λ.

Hermann has remarked that the images chosen in the beginning of this ode all harmonize with the mood of Deianira (the vanishing of beauteous night, the fiery death of day, etc.), just as all cheering topics are suggested towards the end.

141. ὡς ἀπεικάσαι] 'To hazard a conjecture.' Hermann lays down the rule that ἀπεικάω always implies comparison, and he therefore reads ἐπεικάσαι here. But ἀπο- in ἀπεικάω may have the same force as in ἀπομαντεύομαι, ἀποινδυνεύω, ἀποδείκνυμαι, of something done (as we say 'right off') on the spur of the moment.

142. πάθημα . . θυμοφθορῶ] There is an opposition between the outward accident and the inward feeling. The one the maidens know,—but not the other.

143. μήτ' . . νῦν δ'] The antithesis is strengthened as the sentence grows. 'I would not have you learn by experience, but, as yet, you know nothing of it.' Hence δὲ answering τε. Essay on L. § 36. p. 65f.

144. 5. τὸ γὰρ . . αὐτοῦ, κ.τ.λ.] 'For youth is nurtured in places of its own

where no experience of sorrow reaches.'

τοιοῖσδε] Hermann missed the correlative of τοιοῖσδε, and thought he had found it in the conjectural emendation χώροις, ἴν' αὐτοῦ. Of this and many other attempted changes of this passage, it may be said that they are either too abrupt or destroy simplicity. τοιοῖσδε, like ὅδε, often in Sophocles refers to what has preceded, and may here be easily referred to ἀπειρος εἶ, 'Such,' i.e. as I see in you. 'You are ignorant of my sorrow, for youth is so placed' (as to be ignorant of sorrow). Essay on L. § 22. pp. 35, 6, and for the emphasis on αὐτοῦ, see Essay on L. § 9. p. 12 b, and cp. O. C. 659, 60, ὁ νοῦς δὲ τὸν αὐτοῦ γένηται. For the possessive following a descriptive adjective, cp. O. T. 1462, ταῖν δ' ἄθλιον οἰκτραῖν τε παρθένων ἐμαῖν.

βόσκειται] The image is that of a young plant, as in Aj. 558, τέως δὲ κόφους πνεύμασιν βόσκου.

145. θεοῦ] 'Of the sun.' Cp. Eur. Alc. 722, φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον: Med. 352, εἰ σ' ἡ' πιόουσα λαμπὰς ἄφεται θεοῦ.

The whole passage recalls Od. 4. 566, 5. 478 foll., 6. 43.

146. πνευμάτων οὐδὲν] The emphatic repetition of the negative immediately before the verb is idiomatic. Cp. infr. 1013, οὐ τῦρ, οὐκ ἔγγος τις δηήσιμον οὐκ ἀποτρέψει.

κλονεῖ] The verb is adapted to the nearest subject. 'No heat offends, no rain disturbs, no wind ruffles it.' οὐδὲν is substantive, i.e. πνεῦμα is not to be supplied. 'No breath of winds,' ποι, 'No wind of all the winds.' Cp. Ant. 499, 500, τῶν σῶν λόγων . . οὐδὲν.

ἀλλ' ἠδοναῖς ἀμοχθον ἐξαίρει βίον
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή
 κληθῆ, λάβη τ' ἐν νυκτὶ φροντίδων μέρος
 ἦτοι πρὸς ἀνδρὸς ἢ τέκνων φοβουμένη. 150
 τότ' ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
 πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.

πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην
 ἐν δ', οἶον οὐπω πρόσθεν, αὐτίκ' ἐξερῶ.
 ὀδδὸν γὰρ ἦμος τὴν τελευταίαν ἀναξ 155
 ὠρμᾶτ' ἀπ' οἴκων Ἑρακλῆς, τότ' ἐν δόμοις
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην

151. τότ' τὸ δ' A. αὐτοῦ] αὐτοῦ L.
 ἐξερῶ C². 156. ὠρμᾶτ'] ὠ from δ L.

αὐτοῦ A. 154. ἐξερῶ] ἐξερῶ L.

147, 8. ἠδοναῖς ἀμοχθον ἐξαίρει βίον] ἐς τοῦθ'] 'But it grows up' (lit. rears its life) 'amid delights, knowing not pain,—even (ἐξ) to that point.' For ἐξαίρει = ἔχει ἐξαιρούμενον, cp. ἀποτρέπει supr. 125 and note. The word suits with the simile from a young plant, for which, cp. Il. 18. 56, δ δ' ἀνδραμει ἔρπει ἴσος.

148. γυνή] 'A woman.' The word refers less here to the marriage-relationship than to the position of a matron.

149. ἐν νυκτὶ] 'In a night,' i. e. the night of marriage. Cp. Fr. 521. 11, ἐπειδὴν εὐφρόνη (εὐφρῆ μία: Eur. Fr. 660, λέγουσιν ὡς μί' εὐφρόνη χαλᾶ | τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λέχος. Musgrave and Hermann join ἐν νυκτὶ φροντίδων, 'Anxiety by night.'

150. ἦτοι . . φοβουμένη] 'Being in fear either on her husband's account or for her children.' This verse has been unnecessarily suspected. The language is not quite accurate, but the meaning is clear, the sentence being continued as if λάβη were ἀρέτῃαι ἔχειν.

151. τῆς] The indefinite pronoun here in the apodosis refers more pointedly to the persons addressed than supr. 148. See Essay on L. § 22. p. 36. 4.

εἰσίδοιτο] The middle has some such force as 'might see of himself.'

αὐτοῦ] The masculine is often used where women are spoken of in a general way. Essay on L. § 20. p. 30.

152. κακοῖσιν οἷς] i. e. τὰ κακὰ οἷς.

For the attraction, see Essay on L. § 35. p. 59, and cp. O. C. 1150, 1, λόγος δ' ὅς ἐμπέπτακεν ἀρτίως ἐμοὶ . . συμβαλοῦ γνῶμην.

153. δῆ] 'As you well know.'

154. οἶον οὐπω πρόσθεν] Sc. εἶπον, implied in ἐκλαυσάμην.

157. The δέλτος 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 ξυθήμαθ'] Having notes inscribed on it. The word ξυθήημα 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 ξυθήματα κρυπτὰ χαράξας, which appears on an altar in the Museum at Athens, on which certain hieroglyphic 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. 23 b. Heracles might be said ἐγγράψαι τὴν δέλτον (or τῇ δέλτῳ) ξυθήματα.

ξυνθήμαθ', ἀμοὶ πρόσθεν οὐκ ἔτλη ποτέ,
πολλοὺς ἀγῶνας ἐξιών, οὐπω φράσαι,
ἀλλ' ὡς τι δράσων εἶρπε κού θανούμενος. 160

νῦν δ' ὡς ἔτ' οὐκ ὦν εἶπε μὲν λέχους δ' τι
χρεῖη μ' ἐλέσθαι κτήσιν, εἶπε δ' ἦν τέκνοις
μοῖραν πατρώας γῆς διαιρετὸν νέμοι,
χρόνον προτάξας ὡς τρίμηνον *ἠνίκα
χώρας ἀπείη κἀνιαύσιος βεβῶς, 165

158. ἀμοί] ἀμοι L.A. 159. οὐπω] οὐπω L. οὐπω A. 161. ἔτ' οὐκ]
ἔτ' οὐκ A. δ' τι] ὄτι LAV². δ' τι Vat. Musgrave corr. 162. χρεῖη] χρεῖη ἢ L.

χρεῖ ἢ C²AV². χρεῖη Vat. Brunck corr. 163. διαιρετὸν νέμοι] διαιρετὸν μένειν
A. 164. *ἠνίκα] ἠνίκα ἂν L.A. Dawes corr. (See on l. 3.) 165. ἀπείη] ἀπείη
L. ἀπείη C². ἀπείη A. κἀνιαύσιος] κἀνιαύσιος (γεγάς?) L. κἀνιαύσιος Cett.

159. πολλοὺς ἀγῶνας ἐξιών] 'Though he had gone forth on many labours.' ἀγῶνας is in a similar construction with ὀδόν in l. 155: the labour and the journey to meet the labour being included in one conception.

The resumption of πρόσθεν οὐ . . ποτέ in οὐπω, 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.'

φράσαι in what follows is (1) 'To show,' (2) 'To explain.'

160. ὡς . . εἶρπε] 'He went with the mien of one.' εἶρπω is a picturesque word, calling up the act of motion to the eye.

161. ἔτ' οὐκ ὦν] 'Already doomed.' Cp. Phil. 1217, ἔτ' οὐδέν εἰμι (where there is the same inversion of οὐκέτι).

161, 2. δ' τι . . κτήσιν] 'What I must appropriate as my marriage portion;' lit. 'Possession having to do with my marriage.' The MSS. read δτι, which may be right, implying that Deianira (knowing the amount of her marriage portion) was to select from the property of Heracles to that amount before dividing the remainder. But δ τι agrees better with ἦν in the next clause, and with the situation.

ἦν τέκνοις] This may refer, as Schndw. supposes, to the partition of the Peloponnese among the Heracleidae. Cp. the

anonymous mention of Eurystheus and Ceyx above, ll. 35, 40, and see Eur. H. F. 462 foll., σοὶ μὲν γὰρ Ἄργος ἐνεμ' ὁ κατθανὼν πατήρ, κ.τ.λ.

ἦν . . νέμοι] What share of their father's land he assigned for distribution to his children (severally). τέκνοις is short for ἐκάστω τέκνων.

The scribe who wrote μένειν seems to have understood, 'The part that remained after the marriage portion was taken out.'

164. χρόνον] Viz. a time when it would be known whether the will was to be at once executed or not.

τρίμηνον] Sc. χρόνον, to be repeated as accus. of duration with ἀπείη.

165. The nom. ἐνιαύσιος, if right, is occasioned by the addition of βεβῶς, and is to be explained, after the analogy of χρόνιος, τριταῖος, etc., like Aj. 217, νύκτερος ἀπελωβήθη: ib. 602, μηνῶν . . ἀνήριθμος . . τρυχόμενος. 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, τῷδε τῷ χρόνῳ τὸ θανεῖν only. 'Then the decree of fate should take effect either for him to die within that time,' etc.

τότ' ἢ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ,
ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος
τὸ λοιπὸν ἤδη ζῆν ἀλυπτήν βίω.

τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
τῶν Ἑρακλείων ἐκτελευτᾶσθαι πόνων,
ὡς τὴν παλαιὰν φηγὸν αὐδήσαι ποτε
Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη.

170

καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου
τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεῶν.
ὥσθ' ἠδέως εὐδουσαν ἐκπηδᾶν ἐμέ
φῶβφ, φίλαι, ταρβοῦσαν, εἴ με χρῆ μένειν

175

166. χρεῖη σφε] χρεῖ' ἦσφε L. χρεῖ' ἦσφε A. Brunck corr. 171. αὐδήσαι ποτε]
αὐδήσαι ποτέ L. αὐδήσαι ποτε A. 173. ναμέρτεια] ναμερτεια L. ναμέρτεια A.

167. τοῦτο . . τοῦ χρόνου τέλος]
'This appointed period of time;' lit.
'This completion in respect of the
time.' The conjecture τοῦτε for τοῦτο
rather weakens the expression.

ὑπεκδραμόντα] 'Having escaped
from,' i.e. 'Having passed the danger of.'
Burges conj. ὑπερδραμόντα. But the
text is more expressive, dimly suggesting
the image of a danger to be escaped.

169. τοιαῦτα . . πόνων] 'Such he said
was the Heaven-appointed issue of the
labours of Heracles.' τοιαῦτα, to which
εἰμαρμένα adheres, is the 'cognate sub-
ject' of ἐκτελευτᾶσθαι (Essay on L.
§ 17. p. 25 c); i.e. if the expression
were turned actively, it would stand
thus, τὸν Ἑρακλῆν τελευτᾶν τοιαῦτα
(= τοιαύτην τελευτῆν) τῶν πόνων, 'That
Heracles should find such an end of his
labours.' Cp. Thuc. 2. 13, τὰ δὲ πολλὰ
τοῦ πολέμου γνῶμη καὶ χρημάτων περι-
ουσία κρατεῖσθαι. The genitive may be
taken as one of respect, but is assisted
by ἐκ in ἐκτελευτᾶσθαι ('Such issue
from his labours'). The present tense
is often used in prophecies. Aesch. Prom.
848, ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα.
The wording of the oracle may have
been τοιαύτην τελευτῆν ἐκτελευτᾶ Ἑρα-
κλῆς τῶν αὐτοῦ πόνων. This is another
example of Sophocles' fondness for the
passive voice. See Essay on L. § 31.
p. 54. There is no reason for doubting
the genuineness of these two lines, which
is confirmed by the Sophoclean charac-
ter of the construction.

ἔφραζε . . ἔφασκε] Sc. ὁ Ἑρακλῆς.

172. δισσῶν ἐκ πελειάδων] Sophocles
does not explain the manner in which the
oracle at Dodona had been given: but
vaguely combines the talking oak (Aesch.
Prom. 832) with the prophetic pigeons
(Hdt. 2. 55, where, however, of the two
birds only one comes to Dodona).

173. ναμέρτεια] 'The true fulfilment
of these words as predestined (ὡς . .
χρεῶν) comes to pass about this time.'
τῶνδε ναμέρτεια almost = τὰδε ναμερτῆ
όντα, with some thought of the etymo-
logical meaning (νη, ἀμαρτάνω). For
τὰδε of the prophecy and event in one,
cp. O. T. 901, εἰ μὴ τὰδε χειρόδεικτα
πᾶσιν ἀρμόσει βροτοῖς.

συμβαίνει] For συμβαίνειν of the
issue or fulfilment of an oracle, cp.
Thuc. 2. 17, καὶ μοι δοκεῖ τὸ μαντεῖον
τοῦναντίον ξυμβῆναι ἢ προσεδέχοντο.

173, 4. χρόνου] τοῦ νῦν παρόντος]
The dative of time would be too precise
and matter-of-fact to express Deianira's
meaning, with reference to an emer-
gency, which had not actually arisen.
But in using the genitive she does not
mean to be indefinite. 'The fulfilment
belongs to the hour that now is here.'

175. 'So that in the midst of a sweet
slumber, I start up in fear and dread.'
Cp. Plat. Rep. 1. 330 E, καὶ ἐκ τῶν ὕπνων,
ὥσπερ οἱ πᾶνες, θαμὰ ἐγειρόμενος, δει-
μαίνει. φῶβφ is a causal dative (with
ἐκπηδᾶν). ταρβοῦσαν is added in ex-
planation of φῶβφ.

εἴ] 'To think that it is possible,'

πάντων ἀρίστου φωτὸς ἔστερημένην.
 ΧΟ. εὐφημίαν νῦν ἴσχ'· ἐπεὶ καταστεφῆ [67 a.
 στείχονθ' ὀρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

δέσποινα Δηάνειρα, πρῶτος ἀγγέλων 180
 ὀκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκου
 καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κάκ μάχης
 ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.
 ΔΗ. τιν' εἶπας, ᾧ γεραιέ, τόνδε μοι λόγον;
 ΑΓ. τάχ' ἐς δόμους σοῦς τὸν πολυζήλον πόσιν 185
 ἤξειν, φανέντα σὺν κράτει νικηφόρῳ.
 ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;
 ΑΓ. ἐν βουθερεῖ λειμῶνι πρὸς πολλοὺς θροεῖ

177. om. L. add C². 182. κρατοῦντα κάκ] κρατοῦντα ακ L. κρατοῦντα.
 κάκ C². 186. ἤξειν, φανέντα] ἤξειν φανέντα, L. σὺν κράτει] συγκράτει L.
 σὺν κράτει A. 187. τοῦ τόδ'] τοῦτο δ' LA. 188. πρὸς πολλοὺς] πρόσπολος LA.

cp. infr. 666, ἀθυμῶ δ' εἰ φανήσομαι. For this ethical use of εἰ, which is frequent in Greek (Od. 21. 253) see Essay on L. § 28. p. 46 f.

176. εἰ μὴ χρὴ μένειν] 'That I may have to live on.' μένειν has a pathetic force, i. e. to endure, when he is gone. Cp. Phil. 1368, καὶ τὸς ἐν Σκύρῳ μένων | εἶα κακῶς αὐτοῖς ἀπόλλυσθαι κακοῖς.

177. φωτὸς] φῶς appears for the most part to have two senses in Sophocles, (1) rather depreciatory, 'An inconsiderable person,' e.g. O. C. 1018, ἀμαυρῶ φωτί: (2) here and in Aj. 807, ἔγνωκα γὰρ δὴ φωτὸς ἠπατημένη, 'A husband.'

178. εὐφημίαν νῦν ἴσχε] '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. εὐφήμει is an injunction to silence, but generally with reference to some unlucky word that has been or is likely to be said. For the form of expression, cp. Phil. 807, ἀλλ', ᾧ τέκνον, καὶ θάρσος ἴσχ', κ. τ. λ.

Others would explain, 'Speak no

more sadly,' for you will now have cause for joy.

καταστεφῆ] O. T. 83, Aesch. Ag. 493.

179. πρὸς χαρὰν λόγων] To be joined with καταστεφῆ στείχοντα in one phrase. 'Coming garlanded, like a messenger of joy.' πρὸς χάριν λόγων would merely mean, 'To do the office of a messenger.'

180. πρῶτος ἀγγέλων] This busybody, who is somewhat like the *ἄβλας* in the Antigone, though not quite so mean, has rushed in before Lichas in the hope of getting some reward (infr. 191).

183. ἀπαρχὰς] Including the captives, see below, l. 245.

184. Deianira is too much overcome by the announcement to realise it at once. Cp. Phil. 917-19, ib. 1380, where an unwelcome statement is received in the same vacant way: O. T. 359, λέγ' αἰθις, ὡς μᾶλλον μίθω: Aesch. Ag. 268, πῶς φῆς; πέφηνγε τοῦπος ἐξ ἀπιστίας.

186. σὺν κράτει νικηφόρῳ] 'Bringing with him triumphant conquest.'

188. βουθερεῖ] 'Where the oxen in summer feed.' The summer grass is the

Λίχας δ' κήρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων
ἀπῆξ', ὅπως τοι πρῶτος ἀγγελίας τάδε 190
πρὸς σοῦ τι κερδάναιμι καὶ κτόμην χάριν.

ΔΗ. αὐτὸς δὲ πῶς ἀπεστίν, εἴπερ εὐτυχεῖ;

ΑΓ. οὐκ εὐμαρεῖα χρώμενος πολλῇ, γύναι.
κύκλω γὰρ αὐτὸν Μηλιεύς ἀπας λεὼς
κρίνει παραστάς, οὐδ' ἔχει βῆναι πρόσω. 195
τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων
οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.
οὕτως ἐκείνος οὐχ ἑκῶν, ἐκούσι δὲ
ξύνεστιν· ὄψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον δὲ λειμῶν' ἔχεις, 200

189. κήρυξ] κήρυξ LA. τοῦ δ'] τὸν δ' L. τοῦ δ' C²A. 200 δε] ὡς L. δε A.

harvest (θέρος) of the cattle. This is more picturesque (esp. with ἄτομον λειμῶνα following, infr. 200) than βου-θόρην, 'Where the oxen leap.'

189. τοῦ] (a) With κλύων, (b) with ἀπῆξα.

190. τοῖς] 'To say sooth.' The particle introduces the avowal of his motive. Cp. esp. El. 1468, 9. ὅπως | τὸ συγγενές τοι κάπ' ἐμοῦ θρήνων τύχη. The candour of the messenger here resembles that of the Corinthian in O. T. 1005, καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὐ πράξαιμί τι. Cp. also the Old Man in the Electra, when assuming a similar character, 772, μάτην ἄρ' ἡμεῖς, ὡς εἰκιν, ἤκομεν.

192. αὐτός] 'Lichas himself.' εἴπερ εὐτυχεῖ] Sc. ὁ Λίχας. 'If all is well with him.'

193. οὐκ εὐμαρεῖα χρώμενος πολλῇ] 'Being not altogether his own master'; i. e. he is detained, not quite of his own free will.

194. Μηλιεύς . . λεὼς] The Melian people and the Trachinians are the same in the mind of Sophocles. Cp. his indifference about Calydon and Pleuron in l. 7. The gentile substantive is used for the adjective, as often elsewhere. 'All the Melian folk press round and question him (cp. infr. 314), nor can he advance a step.'

195. κρίνει . . ἔχει.] There is no dif-

ficulty in the change of subject. See Essay on L. § 36. p. 65. -

196. τὸ . . ποθοῦν . . ἐκμαθεῖν] '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 ἂν μεθεῖτο] (1) 'Refuse to let him go.' The third person is used as the first might have been, οὐκ ἂν μεθείμην σε, 'I will not let thee go.' See Aristophanes, Ran. 830, οὐκ ἂν μεθείμην τοῦ θρόνου: Aj. 313, εἰ μὴ φανοίην, and note.

Or (2), 'He is not likely to be let go.' καθ' ἡδονήν] 'To their heart's content.' κατὰ, as in κατὰ νοῦν.

198. οὐχ ἑκῶν, ἐκούσι δέ] 'Not of his will, but by theirs.' Cp. Odys. 5. 155, παρ' οὐκ ἐθέλων θελοῦσθ.

200 foll. The mention of the precinct on Mount Oeta, which was sacred to Zeus (infr. 436, 1191), is preparatory to the death of Heracles on that spot.

ἄτομον, 'Inviolable.' Cp. Hymn Merc. 72, where the oxen of the gods are in λειμῶνες ἀπηράσιοι, a Cretan inscription (Corp. Inscr. 2. 1103), ἴνα μηθεῖς ἐν τῷ ἱερῷ τοῦ Διὸς τοῦ Δικταίου μήτε ἐννέμη μήτε ἐναυλοστατῆ μήτε σπειρῆ μήτε ἐν-λεῦη: Eur. Hipp. 73, σοὶ τόνδε πλεκτόν

ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαράν.
 φωνήσατ', ὦ γυναῖκες, αἱ τ' εἶσω στέγης
 αἱ τ' ἐκτὸς αὐλῆς, ὡς ἀελπτον ὄμμ' ἐμοὶ
 φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα.

ΧΟ. ἀνολοῦξάτε δόμοις
 ἐφειστίοις ἀλαλαγαῖς

205

204. ἀνασχὼν] ἀνασχόν L. ἀνασχὼν A.
 ξέτε δόμοις LA. ἀνολοῦξάτε, δόμοις L²
 ἀλαλαῖσ LALV³. ἀλαλαγαῖς Vat.

205. ἀνολοῦξάτε δόμοις] ἀνολοῦ-
 ἀνολοῦξέτε δόμοις Vat. ἀλαλαγαῖς]

στέφανον ἐξ ἀκηράτου, κ.τ.λ.: Hom H.
 Ven. 269, 70, ἐστᾶσ' ἠλίβατοι· τεμένη
 δέ ἐ κελήσκουσιν | ἀναράτων· τὰς δ' οὔτι
 βροτοὶ κείρουσι σιδήρῳ.

201. ἀλλὰ σὺν χρόνῳ] 'At length,
 though late.' Cp. Ant. 552, τί δῆτ' ἄν
 ἀλλὰ νῦν σ' ἐτ' ἀφελοῖμ' ἐγώ;

202, 3. αἱ τ' εἶσω στέγης . . αἱ τ'
 ἐκτὸς αὐλῆς] The variety of expression
 has little or no significance. Deianira
 addresses herself to the women who
 belong to the house, as well as to the
 Chorus who have come to visit her,
 and are standing before the gates.

203, 4. 'We now reap the gladness
 of a vision of hope that has arisen un-
 expectedly on me in the utterance of
 this auspicious word.' On the mixed
 metaphor, see Essay on L. § 58. p. 105.

ὄμμα] The notions of an act and of
 an object of vision, as well as of the
 instrument, are contained in this word.
 See Essay on L. § 54. p. 99. Hence
 it comes to mean anything which sud-
 denly affects (1) the eye, or (2) (meta-
 phorically) the mind. Cp. esp. El.
 902, 3, ἐμπαίει τί μοι | ψυχῇ ξύνηθεε
 ὄμμα. ἐμοὶ is in construction with
 ἀνασχόν, and also with ἀελπτον.

204. φήμης is genitive of origin.
 The news is regarded as a star or sun
 from which the new light proceeds. For
 ἀνασχεῖν of a sudden event, cp. Hdt.
 7. 14, τάδε τοι ἐξ ἀνῶν ἀνασχήσειν.

205-224. The Chorus in response to
 Deianira raise this strain, accompanied,
 at least in the latter part of it (216 foll.),
 with dancing, or some rapid motion to
 and fro. Cp. Aj. 693-717, O. T. 1086-
 1109, Ant. 1115-1152, for similar expres-
 sions of hope before some catastrophe.
 See also O. C. 1044 foll., El. 1384-1397.

The maidens who are come to visit
 Deianira (1) challenge the maidens
 within the house to shout for joy, and

(2) invite the young men to accom-
 pany them; (3) they encourage each
 other to raise the hymn to Artemis, (4)
 they dance under the excitement of the
 flute and the thyrsus, (5) they call at-
 tention to the coming of Lichas with
 the captives. These quick changes
 mark the feeling of trepidation which
 the situation is calculated to produce.

205-215. 'Cry aloud in the house,
 ye brides that are to be, and let the
 young men hymn Apollo our protector
 with his full quiver. And, maidens,
 raise the hymn with them, the hymn
 to Artemis, of one birth with him,
 Ortygian huntress, bearing fire in either
 hand, and the neighbouring nymphs.'

The metres are as follows:—

ὤ — — ὤ — —
 ὤ — — ὤ — —
 ὤ — — ὤ — — ὤ — —
 ὤ — — ὤ — —
 5 ὤ — — ὤ — —
 ὤ — — ὤ — — ὤ — — ὤ — —
 ὤ — — ὤ — —
 ὤ — — ὤ — — ὤ — — ὤ — —
 ὤ — — ὤ — —
 10 ὤ — — ὤ — —
 ὤ — — ὤ — — ὤ — — ὤ — —
 ὤ — — ὤ — —
 ὤ — — ὤ — — ὤ — —
 ὤ — — ὤ — —
 15 — — — —
 ὤ — — ὤ — —
 ὤ — — ὤ — —
 ὤ — — ὤ — —

205. ἀνολοῦξάτε δόμοις] There is no
 cause for changing the MS. reading

- ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων
 ἴτω κλαγγὰ τὸν εὐφάρετραν
 5 Ἀπόλλωνα προστάταν
 ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγετ', ὃ παρθένου, 210
 βοᾶτε τὰν ὁμόσπορον
 Ἄρτεμιν Ὀρτυγίαν ἐλαφὰ βόλον, ἀμφίπυρον,
 γέιτονάς τε Νύμφας. 215
 10 ἀείρομ' οὐδ' ἀπώσομαι

210. παιᾶν'] παιᾶνα LA.

of this line, which, as Hermann pointed out, has the same metre as El. 1384, ἴθεθ' ὄπον προνέμεται. The plur. imperative is addressed to all within the house (young men and maidens), who are mentioned separately afterwards.

206. ὁ 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 χόρος (κατὰ σύνεσιν). The former (1) is more probable, and the gender is to be accounted for, as in l. 151 supr., τὴν αὐτοῦ σκοπῶν πρᾶξιν.

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 δέ] 'And therewith.' Essay on L. § 18. p. 26.

κοινός] 'Mingling' with the voices of the maidens. Cp. O. C. 1500, τίς αἶ παρ' ἑμῶν κοινὸς ἡχείται κτύπος; κοινός feminine occurs only here.

207. ἴτω] Nauck well quotes Fr. 435, ἴτω δὲ Πυθιάς βοὰ θεῶ: Eur. Fr. Phaeth. 775, l. 52, ἴτω τελεία γάμων αἰοῦσα.

τὸν . . . προστάταν] The accusative is governed by the general notion of 'celebrating' implied in the preceding words. See E. on L. § 16. p. 23.

εὐφάρετραν] 'Lord of the quiver,' an epithet which either (1) simply brings the figure of the god vividly before the eye, cp. ἀργυρότοκος, or (2) implies his propitious power.

προστάταν] 'The protector,' Apollo προστάτης or προστατήμος, is rightly invoked by those within the house, as having his altar at the gate. El. 637.

210. παιᾶνα παιᾶν'] The repetition

imitates the hymn itself, in which the same sounds would be often renewed.

ἀνάγετε] Cp. Eur. Phoen. 1350, ἀνάγετε κοκκυθόν.

ὃ παρθένου] The Chorus now address themselves, as below l. 821, ἴδ' οἶον, ὃ παιῖδες, προσέμμεν ἄφαρ, κ τ λ.

211. βοᾶτε τὰν . . . Ἄρτεμιν] 'Call aloud the name of Artemis.' Cp. supr. 207.

ὁμόσπορον] 'His sister.' See the Homeric Hymn to Apollo, ll. 14 foll., and the Hymn to Artemis, l. 2.

212. Ὀρτυγίαν] Two accounts are given of the use of this epithet: (1) that as, according to the Scholiast of Apollonius Rhodius, the name Ortygia primarily belonged to Artemis as worshipped in Aetolia, she is so named here in compliment to Deianira: (2) that Artemis Ortygia was believed to haunt some place in the neighbourhood of Trachis. The latter is confirmed by l. 637, and by the most natural meaning of γέιτονας in this passage, viz. 'in our neighbourhood.' The comparison of the Syracusan Ortygia (Pind. Pyth. 2. 10, 11, Ὀρτυγίαν . . . ποταμίας Ἰδος 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 (ὄρτυξ) may have been peculiarly abundant in such places. For γέιτονας, i.e. Μηλιάδας, cp. Phil. 725, Μηλιάδων νυμφῶν, κ τ λ.

214. ἀμφίπυρον] Artemis is commonly represented with a torch in either hand. Cp. O. T. 207, 8, τὰς τε πυρφόρους | Ἀρτέμιδος αἴγλας εἴναι αἰς | Λυαί' ὄρεα διᾶσσει.

216. This line seems to mark the point where the dance, or the rapid

τὸν αὐλόν, ὃ τύραννε τὰς ἐμᾶς φρενός.

ἰδοῦ μ' ἀναταράσσει

εὐοῖ μ' ὁ κισσὸς ἄρτι *βακχίαν

220

ὑποστρέφων ἄμιλλαν.

15 ἰὼ ἰὼ Παϊάν—

[67 b.

*ἴδ', ὃ φίλα γύναι,

τάδ' ἀντίπρῳρα δὴ σοι

βλέπειν πάρεστ' ἐναργῆ.

ΔΗ. ὀρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

225

*φρουρὰν παρήλθε τόνδε μὴ λεύσσειν στόλον'

χαίρειν δὲ τὸν κήρυκα προῦννέπω, χρόνῳ

πολλῶ φανέντα, χαρτὸν εἶ τι καὶ φέρεις.

220. εὐοῖ μ' | εἴ οἱ μ' LA. *βακχίαν] βακχείαν LA. Brunck corr. 222.
 *ἴδ', ὃ] ἴδε ἴδ' ὃ, MSS. Dind. corr. 226. *φρουρὰν] φρουρὰ LA Vat V3.
 φρουρὰν V Musgrave. λεύσσειν] λεύσειν L. λεύσσειν C^o or³ A. στόλον]
 στόλον C². στόλον A. 227. φέρεις] φέρει A Vat.

movement of the Chorus, begins. The elision of the termination in ἀείρωμαι is very unusual.

ἀείρωμ' οὐδ' ἀπέσομαι τὸν αὐλόν] 'I am uplifted, and will not repel the flute;' i.e. I will yield to its power. The following words are not addressed to Deianira, but are an apostrophe to the power of the flute, 'The sovran of the willing soul' (as Gray calls the lyre, in summing up the first Pythian), which is compelling them to the dance. Cp. Aj. 693, περιχαρῆς δ' ἀνεπτάμαν.

219, 20. ἰδοῦ .. ἄμιλλαν] '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 thyrsus, with which they incite each other to the dance.

βακχίαν .. ἄμιλλαν is probably acc. in app. with the action of ὑποστρέφω. '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. ἰὼ, ἰὼ Παϊάν] The Chorus are just leading up the Pæean, 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 γυναικῶν. But there is no reason to assume that the

three lines must be alike. The iambic tripod with a pause ∪ ∪ ∪ — ∪ — ∪ makes a good transition to the other form, ∪ ∪ ∪ — ∪ ∪ —. (Qy. ἰδέ· | ἴδ' ὃ φ. γ.)

223, 4. τάδ' .. ἐναργῆ] 'Here is the thing face to face, present and palpable to sight.'

ἐναργῆ] 'Beyond the possibility of mistake.'

225, 6. ὄμματος .. στόλον] The subject of παρήλθε is the vague τάδε (l. 223) resumed with more distinctness in τόνδε .. στόλον: i.e. οὐ παρήλθέ μ' ὅδε ὁ στόλος, μὴ λεύσσειν αὐτόν. παρήλθε, 'Escaped,' as in Dem. 550. 26, τοῦτ' .. μικροῦ παρήλθέ με εἰπεῖν, 'I see it, dear friends, nor hath this escaped the vigilance of my eye.' τόνδε, sc. ὄντα τοῦνδε. For the second acc. (μὲ governed by ὄμμ. φ. π. = ἔλαθε) see Essay on L. § 16. p. 23, and cp. O. C. 113, καὶ σύ μ' ἐξ ὀδοῦ πόδα | κρήνην. 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. μὴ λεύσσειν] Although μὴ οὐ would be in place here, we are not in a position to say that μὴ by itself is wrong.

227, 8. χρόνῳ | πολλῶ] Cp. Phil.

ΛΙΧΑΣ.

- ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφωνούμεθα,
 γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς 230
 πράσσοντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.
 ΔΗ. ὦ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι
 δίδαξον, εἰ ζῶνθ' Ἡρακλέα προσδέξομαι.
 ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
 καὶ ζῶντα καὶ θάλλοντα κού νόσφ βαρύν. 235
 ΔΗ. ποῦ γῆς, πατρώας, εἶτε βαρβάρου; λέγε.
 ΛΙ. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ' ὀρίζεται
 βωμοὺς τέλη τ' ἔγκαρπα Κηναίφ Διί.

230. ἔργου] ἔργου Α. εὐβοίς LA pr.

235. νόσφ] ο from ω L. νόσφ Α pr. εὐβοίς Α^ο.

237. Εὐβοίς]

238. τέλη] τελεί Α.

715, δεκίτη χρόνῳ: Aesch. Ag. 521, δέξασθε κύμα βασιλέα πολλῶ χρόνῳ.

χαρτῶν . . φέρας] For the direct address following the third person, cp. O. T. 162, καὶ φοῖβον ἑκαβόλον . . προφάνητε. There is an obvious play of words, to which καὶ gives emphasis, 'Joy to thee, herald, if thou bringest joyful news.' For the order of words, cp. O. C. 665, φοῖβος εἰ προὔνεμθέ σε.

229. ἀλλ' εὖ μὲν ἴγμεθ'] ἀλλά sets aside the doubt expressed in εἰ . . φέρεis. Cp. Phil. 232, ἀλλ', ὦ ξέν', ἴσθι 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' ἔργου κτῆσιν = ὥσπερ ἔργον ἐκτησάμεθα, sc. ἀγαθά implied in εὖ.

ἄνδρα . . ἔπη] 'He who is fortunate cannot fail to win good words.' For ἀνάγκη, which may seem rather abrupt, cp. 295, πολλή 'στ' ἀνάγκη ἤδη τοῦτο συντρέχειν, where, as here, the expression is stronger than the thought, 'It cannot be otherwise,' meaning only, 'It is but natural.'

332. φίλτατ' ἀνδρῶν] For the affectionate address arising simply from the effusion of joy, cp. El. 1227, ὦ φίλταται γυναῖκες, ὦ πολίτιδες, κ.τ.λ. Lichas has also, of course, a claim on Deianira's gratitude for having brought the news.

βούλομαι] Sc. διδάσθῃναι.

233. προσδέξομαι] Deianira, in her

eager questioning, goes beyond what Lichas could possibly tell.

234. ἄσπον] For the tense, see on l. 47. 'When I took leave of him he was,' etc.

ἰσχύοντά τε | καὶ ζῶντα] i. e. 'Not only alive but strong.' See Essay on L. § 41. p. 78 b.

235. θάλλοντα] 'Flourishing,' as one who has lately done great things.

236. 'Where in the world either of his own land or of lands beyond?' Cp. supr. 73 for a similar condensed question. Like the Chorus, Deianira is all uncertainty as to Heracles' whereabouts, and her imagination wanders far. In supr. 163 the words πατρώας γῆς denoted the Peloponnese, as the inheritance of the sons of Heracles. Here (γῆς) πατρώας refers to Hellas generally, either (1) simply as the native land of Heracles, or (2) as the land which was under the especial protection of his father Zeus. Cp. Aesch. Fr. 157.

237. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ'] The usual formula in describing the place where anything occurred (l. 752, Ant. 966, Homer passim).

ὀρίζεται] 'He consecrates.' The word is literally applicable to the τέμενος, whose bounds were marked out, but is extended to the altar and what is placed on it.

238. τέλη τ' ἔγκαρπα] The 'tribute of fruitful things' is (1) that proportion of the produce of the τέμενος which

- ΔΗ. εὐκταία φαίνων, ἧ 'πὸ μαντείας τινός ;
 ΛΙ. εὐχαῖς, δὲ ἦρει τῶνδ' ἀνάστατον δορὶ 240
 χώραν γυναικῶν ὧν ὄρας ἐν ὄμμασιν.
 ΔΗ. αὐται δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες ;
 οἰκτραὶ γάρ, εἰ μὴ ξυμφορᾷ κλέπτουσί με.
 ΛΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πῶλιν
 ἐξείλεθ' αὐτῷ κτήμα καὶ θεοῖς κριτόν. 245
 ΔΗ. ἧ κάπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον
 χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον ;
 ΛΙ. οὐκ, ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον
 κατείχεθ', ὡς φησ' αὐτός, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρὴ φθόνον, 250

240. εὐχαῖς] εὐκταί AV³ εὐχαῖς LL²V Vat. ἀνάστατον] ἀνάστατον A.
 243. ξυμφορᾷ] ξυμφορᾶ: L. ξυμφορᾶ. C². συμφορᾶ Vat. ξυμφορᾷ V. ξυμφοραὶ
 AV³. 245. ἐξείλεθ'] ἐξήλεθ' L. ἐξείλεθ' A. αὐτῷ] αὐτῶ L. 247. ἀνή-
 ριθμον] ἀριθμειον L. ἀριθμιον C²L². ἀνήριθμον A. 248. οὐκ] from οὐκί A.
 249. ὡς φησ'] ὡς φησ' L. ὡς φησ' A.

was to be devoted to the immediate service of the god. Or (2) more generally, 'Offerings of the fruits of the earth.'

239. εὐκταία φαίνων] 'To fulfil a vow.' For φαίνειν of the practical manifestation of an intention, cp. O. C. 721, *vñ σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη*: Hd. 3. 36, *εὐνοίαν φαίνων*.

240. εὐχαῖς] 'By reason of the vow he vowed.' For the dative of the reason, cp. infr. 1127, *τοῖς γε πρόσθεν ἡμαρτημένοις*. 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 εὐκταί, the reading of Par. A, although the latter is equally good in point of sense.

ἀνάστατον] Proleptic. 'He conquered and made homeless.'

243. ξυμφορᾷ] '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 ξυμφοραί, which is found in other MSS., because Deianira's feeling is better expressed by making the maidens the subject of the sentence, than if ξυμφοραί = αὶ ξυμφοραὶ αὐτῶν were the nominative.

245. καὶ θεοῖς] Cp. Eur. Ion 309, 10, *τοῦ θεοῦ καλωμαί δούλος, εἰμί τ',*

ἡ γύναι. KP. ἀνάθημα πόλεως, ἧ, κ.τ.λ.: Phoen. 220, 1, *ἴσα δ' ἀγάλμασι χρυσοτεύκτοις Φοῖβῳ λάτρει γενόμενα*.

κριτόν] 'Choice.' Cp. Pind. Pyth. 4. 89, *κριτὸν εὐρήσει . . γένος*, but the word here retains more of the verbal meaning = *ἐκκριτόν*.

246. 'And was it by that city that he was absent during the vast time of which the days could not be numbered?'

ἄσκοπον] That cannot be taken into the eye (or the mind). Essay on L. § 51. p. 96.

247. For βεβῶς here, see on l. 41. ἡμερῶν ἀνήριθμον] For the gen., cp. O. T. 178, *ὃν πόλις ἀνάριθμος ἔλλαται*, 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. τὸν . . πλείστον] Viz. twelve months out of the fifteen (l. 253).

249. ὡς φησ' αὐτός . . 253. ὡς αὐτός λέγει] The word of Heracles himself is required to confirm a statement so degrading to him.

250, 1. τοῦ λόγου δ' οὐ χρὴ φθόνον

γύναι, προσεῖναι, Ζεὺς δτου πράκτωρ φανῆ.

κείνος δὲ πραθεὶς Ὀμφάλη τῇ βαρβάρῳ

ἐνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.

χοῦτως ἐδήχθη τοῦτο τοῦνειδος λαβῶν

ὥσθ' ὄρκον αὐτῷ προσβαλὼν διώμοσεν,

255

ἦ μὴν τὸν ἀγχιστῆρα τοῦδε τοῦ πάθους

ξὺν παιδί καὶ γυναικὶ δουλώσειν ἔτι.

κοῦχ ἠλίωσε τοῦπος, ἀλλ' ὀθ' ἀγνὸς ἦν,

στρατὸν λαβῶν ἐπακτὸν ἔρχεται πόλιν

τὴν Εὐρυτεῖαν. τόνδε γὰρ μεταίτιον

260

253. ἐξέπλησεν] ἐξέπλησεν L. ἐξέπλησεν A. 254. ἐδήχθη] ἐδείχθη L.
ἐδήχθη C²A. τοῦνειδος] τ' δνειδος L. τοῦνειδος A.

255. αὐτῷ] αὐτῶν LA.

257. καί] om. A.

258. κοῦχ] κοῦχ^x L. κοῦχ A.

260. μεταίτιον] μέτ'

αἴτιον L. μεταίτιον A.

.. προσεῖναι] '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.'

Zeus, κ.τ.λ.] Infr. 275.

252. πραθεὶς repeats ἐμποληθεὶς with less attempt at softening the harsh fact. Cp. 276. 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 δνειδος = 'Disgrace,' cp. O. C. 967, 984, O. T. 1035, 1494.

255. Cp. with ὄρκον .. προσβαλὼν the expressions ὄρκον ἐπελαύνειν and προσάγειν τι in Hdt. 1. 146, 6. 62.

256. τὸν ἀγχιστῆρα] 'The causer.' This being a verbal form cannot be the equivalent of ἀγχιστεύς, which is from ἀγχιστος, as ἀριστεύς from ἀριστος. Whether a verb ἀγχιζω existed or not, it is presupposed in the formation of ἀγχιστῆρ, which can only mean, 'Him who brought on' (Seidler). 'He expressly swore that he would reduce to slavery the man who brought this trouble.' αὐτόχειρα has been conjectured, but this word could hardly be applied to Eurytus with reference to the bond-

age of Heracles. There Eurytus was only μεταίτιος, an accomplice before the fact, which was the work of Zeus.

257. ξὺν παιδί] In Odys. 9. 199, οὐνεκά μιν σὺν παιδί περισχόμεθ' ἠδὲ γυναικί, there is a various reading παισί, but there is nothing improbable in the collective use of the singular here. Essay on L. § 20. p. 31, 2.

258. οὔχ ἠλίωσε] 'He made not void;' i. e. amply fulfilled.

ἀγνός] 'Clean,' i. e. free. The bondage was a pollution incurred by the murder of Iphitus and at the same time an expiation of it. There may also have been some formal expiation not expressly mentioned. When this was over, he was pure, and might therefore look for success.

259. στρατὸν .. ἐπακτὸν, quem dicit Sophocles, Arcades fuisse et Malienses et Locros Epicnemidios perhibet Apollodorus, 2. 7. 7; solos Arcades nominat Diodorus, 4. 37.' Herm. The point is one of no importance to the action.

πόλιν] Accusative of motion to. Essay on L. § 16. p. 22.

260. τόνδε] Sc. τὸν Εὐρυτον. A simple instance of the construction κατὰ σύνεσιν. Essay on L. § 36. p. 64.

μεταίτιον] 'Alone partner with Zeus in the blame of this calamity.' Cp. Aesch. Eum. 199, 200, αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, | ἀλλ' εἰς τὸ πᾶν ἔπραξας ὄν παλαιτίος.

μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους·
 ὅς αὐτὸν ἐλθόντ' ἐς δόμους ἐφέστιον,
 ξένον παλαιὸν ὄντα, πολλὰ μὲν λόγους
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾶ φρενί,
 λέγων, χεροῖν μὲν ὡς ἀφυκτ' ἔχων βέλη 265
 τῶν ὧν τέκνων λείποιο πρὸς τόξου κρίσιν,
 φωνεῖ δέ, δοῦλος ἀνδρὸς ὡς ἐλευθέρου [68 a.
 ραίοιτο· δείπνοις δ' ἠνικ' ἦν οἰνωμένος,
 ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
 ὡς ἴκετ' αὐθις Ἴφιτος Τυρυνθίαν 270
 πρὸς κλιτύν, ἵππους νομάδας ἐξιχνοσκοπῶν,
 τότ' ἄλλοσ' αὐτὸν ὄμμα, θάτέρα δὲ νοῦν
 ἔχοντ', ἀπ' ἄκρας ἤκε πυργώδους πλακός.

261. βροτῶν] βροτῶν L. βροτῶν C²A. 265. βέλη] om. L. add C²A.
 266. λείποιο] λείποιο LL². λείποιο A. 267. φωνεῖ δέ] φωνεῖ δὲ LAVV².
 φωνεῖ δὲ Vat. 270. ἴκετ'] ἴκετ' L. ἴκετ' C². 272. θάτέρα] θητέρα LA.

261. *μόνον βροτῶν*] Cp. 355, *μόνος θεῶν*.

262. *ἐφέστιον*, | *ξένον παλαιὸν ὄντα*] 'Coming to be received at his hearth, having been a friend of old.'

263, 4. *πολλὰ μὲν . . . πολλὰ δέ]* '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 φρενί] 'With mischief-meaning mind.' Cp. Phil. 1272, *πιστός*, *ἀτηρὸς λόγῳ*.

265. *ἀφυκτα . . . βέλη]* The bow and arrows afterwards bequeathed to Philoctetes. Cp. Phil. 105.

266. *τῶν ὧν . . . κρίσιν]* 'He came behind his (Eurytus') sons in fitness to compete with the bow;' (i.e. *πρὸς τὸ τόξῳ κρίνεσθαι*.)

267. *φωνεῖ δέ]* 'And he utters the word.' This emphatic resumption of *λέγων* may be justified by the extraordinary nature of the reproach. Such a use of *φωνεῖν* is rare, but cp. O. T. 780, *καλεῖ παρ' οἴνου*, κ.τ.λ.: Aj. 1047, *οὔτος, σὲ φωνῶ*, κ.τ.λ., and see above, *λόγους ἐπερρόθησε*. The word suggests the loud tones in which the reproach was uttered. For the 'return to the indicative,' see Essay on L. § 36. p. 64 b.

Most MSS. have *φώνει*, the imperfect without augment. Brunnck substituted for this the vivid present. Hermann suspected the word, and conjectured *φανεῖς*. I formerly suggested *φύσει* (Il. 19. 95 foll., O. C. 1295).

268. *ραίοιτο]* 'Was being crushed,' viz. by Eurystheus. Cp. Aesch. Prom. 189, *ὄταν ταίτη βαισθῆ*.
δείπνοις] 'At a feast.' O. T. 779 and note.

ἦν οἰνωμένος] Sc. δ' Ἡρακλῆς. As Epic and Ionic forms are sometimes employed in narration, it is not worth while to alter the MS. reading to *φινώμενος* here. Cp. *μοῦνον*, l. 277.

270. *αὐθις]* 'Again,' on another occasion.

Τυρυνθίαν πρὸς κλιτύν] 'To the Tiryinthian height.'

271. *ἵππους 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.' *ἀπ' ἄκρας . . . πυργώδους πλακός*, 'From the tower-like crown of the cliff,' is an expression which recalls the appearance of Tiryus as seen from below.

ἔργου δ' ἑκατι τοῦδε μηνίσας ἀναξ,
 ὁ τῶν ἀπάντων Ζεὺς πατήρ Ὀλύμπιος, 275
 πρατόν νιν ἐξέπεμψεν, οὐδ' ἠνέσχετο,
 ὀθούνεκ' αὐτὸν μόνον ἀνθρώπων δόλω
 ἔκτεινεν. εἰ γὰρ ἐμφανῶς ἠμύνατο,
 Ζεὺς τᾶν συνέγνω ξὺν δίκη χειρουμένω.
 ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες. 280

κεῖνοι δ' ὑπερχλίοντες ἐκ γλώσσης κακῆς,
 αὐτοὶ μὲν Ἄιδου πάντες εἰς οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾶς,
 ἐξ ὀλβίων ἀζηλον εὐρούσαι βίον
 χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς 285
 ἐφείτ', ἐγὼ δέ, πιστὸς ὦν κείνω, τελῶ.
 αὐτὸν δ' ἐκείνον, εὐτ' ἂν ἀγνὰ θύματα

275. ἀπάντων] ἀπάντων L. 277. μόνον] μόνον L. μόνον A. 279. τῶν]
 τ' ἂν LA. 281. ὑπερχλίοντες] ὑπερχλιδῶντες C² or A^v.

275. τῶν ἀπάντων] Of all, and not only of Heracles, to whom therefore he could not forgive this wrong.

276. γ. οὐδ' ἠνέσχετο, | ὀθούνεκ'] 'And would not endure it, that—.'

μόνον ἀνθρώπων] Unlike the rest of those whom he had slain. See the story of Iphitus told in Od. 21. 14-41.

278. εἰ . . ἠμύνατο] 'If he had made requital openly.'

279. 'Zeus manifestly would have consented' either (1) 'to his being justly punished,' or (2) 'to his justly punishing him.' In the former case, (1) χειρουμένω 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 over-weening 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.

280. 'It is not to be supposed that the gods any more than men favour the proud.' Of this the ruin of Oechalia is a proof.

281. κείνοι] 'And they too'—Eurytus and his sons, who must be supposed to have joined with him in his transgression.

ἐκ γλώσσης κακῆς] 'With reviling words.' ἐκ here denotes rather the manner than the origin of the offence.

ὑπερχλίοντες is in the *imperfect* tense. See Essay on L. § 32. p. 54, and cp. Thuc. 3. 9. § 3, ἐν τῇ εἰρήνῃ τιμώμενοι.

282. Ἄιδου οἰκήτορες] Cp. infr. 1161, ὅστις Ἄιδου φθίμενος οἰκῆτωρ πέλοι.

283. τάσδε] For this attraction of the antecedent, see Essay on L. § 35. p. 59, and cp. supr. 152.

284. ἐξ ὀλβίων] Sc. οὐσῶν. As if the sentence were ἐξ ὀλβίων ἀζηλοὶ γενόμενοι.

286. πιστὸς ὦν κείνω] Deianira remembers this afterwards, ll. 617-20.

287. αὐτὸν . . ἐκείνον] Resumed in νῦν, l. 289, where Hense unnecessarily conjectures φρόνησον.

ἀγνὰ θύματα] 'Pure sacrifices,' con-

ρέξει πατρώφ Ζηνὶ τῆς ἀλώσεως,
φρόνει νιν ὡς ἤξοντα· τοῦτο γὰρ λόγου
πολλοῦ καλῶς λεχθέντος ἡδιστον κλύειν.

290

ΧΟ. ἀνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ,
τῶν μὲν παρόντων, *τὰ δὲ πεπυσμένη λόγφ.

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν, ἀνδρὸς εὐτυχῆ
κλύουσα πράξειν τήνδε, πανδίκφ φρενί;
πολλή 'στ' ἀνάγκη τῆδε τοῦτο συντρέχειν.

295

δμως δ' ἔνεστι τοῖσιν εὐ σκοπουμένοις
ταρβεῖν τὸν εὐ πράσσοντα, μὴ σφαλῆ ποτε.
ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
ταύτας ὀρώση δυσπότους ἐπὶ ξένης
χώρας ἀοίκους ἀπάτοράς τ' ἄλωμένας,

300

289. φρόνει] φρονεῖν L. φρόνει C¹. φρόνει A. 292. τὰ δέ] τῶν δὲ L.A.
Scaliger corr. 295. πολλή 'στ' ἀνάγκη] πολλήστ' ἀνάγκη L. πολλήστ' ἀνάγκη
C². πολλή 'στ' ἀνάγκη A. πολλή δ' ἀνάγκη Vat. πολλή τ' ἀνάγκη V. 299.
ὀρώση] ὀρώση C¹. 4 dots ·· in mg. C¹. 300. ἀλωμένας] as from ους A.

secrating the victory by acknowledging the help of the gods.

288. τῆς ἀλώσεως] 'For the capture,' as a thank-offering. To be joined with θύματα. Essay on L. § 10. p. 15 d.

πατρώφ Ζηνί] Schndw. says that although Zeus was the father of Heracles he was here worshipped by him as the god of the whole race (of Amphitryon?). But Zeus was πατρώφ to Heracles in a peculiar sense—'The Zeus of fatherhood,' i. e. 'The author of being.' Cp. infr. 753. Οὔ φρονεῖν (see v. π.)?

290. καλῶς λεχθέντος] 'Of many words fair to hear this is the fairest.' πολλοῦ has been questioned and δλον conjectured by Otto Hense. But δλον 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. πανδίκφ φρενί] 'With a heart that has every reason to rejoice':—πανδίκως τῆ φρενί.

295. 'This cannot fail' either (1) 'to coincide with that' (the joy with the news), or (2) 'to coincide in this way.'

In (1) τῆδε = τῆ πράξει. In (2) τῆδε 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. ἔνεστι τοῖσιν εὐ σκοπουμένοις] Either (1) 'There is occasion in the eyes of those who consider well' (the middle voice occurs in O. T. 964, τί δῆρ' ἄν, δ γίγναι, σκοποῦτό τις, κ.τ.λ.):—the dative, as in O. T. 616, καλῶς ἔλεξεν εὐλαβουμένφ πεσεῖν:—or (2), 'There is room, when things are well considered.' In this case the dative is governed by ἐν in ἔνεστι.

298. For οἶκτος of pity mixed with apprehension, cp. Eur. Med. 931, εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε.

δεινός] 'Overpowering,' of strong feeling. Cp. infr. 476, ταύτης δ δεινὸς ἡμερος: Plat. Theact. 169 B, οὕτω τις ἔρωτ δεινὸς ἐνδέδυκε τῆς περὶ ταῦτα γυμνασίας.

300. 'Homeless,' because Oechalia

αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως
 ἀνδρῶν, τανῦν δὲ δοῦλον ἰσχουσιν βίον.
 ᾧ Ζεῦ τροπαίε, μήποτ' εἰσίδοιμί σε
 πρὸς τοῦμόν οὐτω σπέρμα χωρήσαντά ποι,
 μηδ', εἴ τι δράσεις, τῆσδέ γε ζώσης ἔτι. 305
 οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη.

ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων;
 ἀνανδρος, ἢ τεκνούσσα; πρὸς μὲν γὰρ φύσιν
 πάντων ἄπειρος τῶνδε, γενναία δέ τις.

Λίχα, τίνας ποτ' ἐστὶν ἡ ξένη βροτῶν; 310
 τίς ἢ τεκούσα, τίς δ' ὁ φιλύσας πατήρ;
 ἔξειπ' ἐπεὶ νιν τῶνδε πλείστον ᾤκτισα
 βλέπουσ', ὄσπερ καὶ φρονεῖν οἶδεν μόνη.

Αἱ. τί δ' οἶδ' ἐγὼ; τί δ' ἄν με καὶ κρίνεις; ἴσως

306. τάσδ' τῶσδ' L. τάσδ' A. 308. τεκνούσσα] τεκούσα LA. τεκούσα
 Vat. V²R. τεκνούσα V. γρ. τεκνούσα A mg. R. 309. τῶνδε] τῶνδε(ν) L.
 τῶνδε A. 311. τεκούσα] τεκούσα A. τεκούσα Vat. γρ. τεκούσσα ἢ τεκνα
 ἔχουσα V². 312. πλείστον] πλείστον L. πλείστον A. 313. καὶ] om. L².
 314. καὶ κρίνεις] κερκίνοις L. καὶ κρίνεις A.

was destroyed; 'Fatherless,' because its chief men had been slain in battle.

301. πρ(ν) 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.' Deianira has been commonly understood to address Zeus thus as the averter of evil (ἀποτρόπαιος). But elsewhere τροπαίος means the god who turns armies in battle. On this occasion Zeus has driven the army of Oechalia before Heracles and his allies. Deianira apprehends the possibility of some descendant of the Heracleidae being similarly defeated and made captive through the same god favouring another race.

304. ποι after the verb of motion = πον.

305. τῆσδέ γε ζώσης ἔτι.] Sc. δρᾶσιαι

306. ὀρωμένη] The middle adds a touch of feeling, like the ethical dative, i.e. Looking at them with reflection.

Cp. O. T. 1487, νοούμενος τὰ λοιπὰ τοῦ μικροῦ βίου.

307. Iole is naturally silent and downcast in the presence of Deianira, 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. τεκνούσσα (see v. rr.) is obtained from the lemma of the Scholiast.

φύσιν] 'Appearance.' Cp. O. T. 740, 1, φύσιν | τίς εἶχε, φράζε.

309. πάντων . . τῶνδε] Sc. τοῦ ἄδρα τε καὶ τέσσα σκεῖν.

313. φρονεῖν οἶδεν] 'Has the sense to feel her position.' See note on 307.

For this pleonastic use of οἶδεν = εἰσίσταται. cp. Hom. Il. 7. 238, οἶδ' ἐπὶ δεξιά, εἶδ' ἐπ' ἄρσπερὰ νεμησάι βῶν: Phil. 1010, ἐς οὐδὲν ἔδη πλὴν τὸ προσταχθῆν ποιεῖν: Arist. Vesp. 376, ὦ' εἰδῆ | μὴ πατεῖν τὰ | τῶν θεῶν ἐπιμαματα.

314. τί δ' ἄν με καὶ κρίνεις;] καὶ opposes the question to the reply. 'I cannot answer, and why should you ask?'

- γέννημα τῶν ἐκεῖθεν οὐκ ἐν ὑστάτοις. [68 b.
- ΔΗ. μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν; 316
- ΛΙ. οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
- ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις;
- ΛΙ. ἤκιστα· σιγῇ τοῦμὸν ἔργον ἦνυτον.
- ΔΗ. εἶπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπεὶ 320
- καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἶ.
- ΛΙ. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
- χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ

315. ὑστάτοις] ὑστάτοις L. 316. τυράννων; Εὐρύτου] τυράννων Εὐρύτου; LA. σπορά τις] σπορά τις L. σπορά τις A. 319. τοῦμὸν] υ from ν L. ἦνυτον] om. L pr. add A. 320. ἡμῖν] ἡμῖν L. ἡμῖν A. 321. μὴ εἰδέναι] μὴδέναι L. μὴ εἰδέναι A. σέ] σε A. 322. οὐ τᾶρα] οὐτ' ἄρα LA. 323. χρόνῳ] χρόνω A. οὐδαμὰ] οὐδαμὰ L. οὐδαμὰ A Vat. Herm. corr.

315. τῶν ἐκεῖθεν] Sc. γέννημάτων. Cp. O. T. 1167, τῶν λαῶν τοίνυν τις ἦν γέννημάτων.

οὐκ ἐν ὑστάτοις] '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 ἦν] Either (1) 'Is it possible she is Eurytus' offspring?' τις = πῶς. See Essay on L. § 22. p. 36, sub fin., and cp. O. T. 1167, quoted above. Or (2) 'Had Eurytus any offspring?' So Hermann.

317. οὐδ' ἀνιστόρουν μακράν] 'I did not carry my inquiries far.'

318. τῶν ξυνεμπόρων] 'Of those travelling with her and you,' viz. the other captives.

ἔχεις = πέτυσαι. Cp. Phil. 789, ἔχετε τὸ πρᾶγμα.

319. τοῦμὸν ἔργον] The herald's task of bringing the captives home.

320. Deianira, 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 ἡμῖν. (Cp. O. C. 238, ὦ ξένοι, . . . ἀλλ' ἐπεὶ, κ.τ.λ.)

321. καὶ ξυμφορά 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 συμφορῆν ἐποιετο, τὸ μὴ εἰδέναι τὴν ξένην ἢ τις εἶη. It has been observed that the particles ἐπεὶ καὶ τοι are not found together elsewhere. But each of

the three words has a distinct and opposite meaning. 'For' (ἐπεὶ) 'I tell you' (τοι) 'I am even' (καὶ) '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 αἰδουμένη σε φθέγγεται, κατ' οὐδὲν ἄρα ἔξισου τῷ πρόσθεν χρόνῳ προκομίσειεν (ἂν ?) αὐτῆς τὴν γλῶτταν· τὸν γὰρ πρὸ τοῦ χρόνου ἐσιώπῃ: 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 διαφέρειν can mean, 'To bring between the lips,' and so answer the προκομίσειεν of the Scholiast. Wakefield's conjecture διήσας, 'Will let pass through her lips,' is supported by O. C. 963 (ὅστις φόνους . . . τοῦ σοῦ διήσας στόματος. Hermann explained the words to mean, 'Just as hitherto (τῷ γε πρόσθεν ἐξ ἴσου χρόνῳ) she will maintain an even tenour (οὐδὲν διοίσει) as to her tongue.' Dindorf (agreeing with the second Scholiast), 'She will not employ her tongue' (οὐ . . . διοίσει or διήσει γλῶσσαν) 'inconsistently with what she has done hitherto.'

323. 4. οὐδαμὰ | πρόσφηνεν] 'Made no sign.

- προῦφηγεν οὔτε μείζον' οὔτ' ἐλάσσονα,
 ἀλλ' αἰὲν ᾠδίνουσα συμφορᾶς βᾶρος 325
 δακρυρροεῖ δύστηνος, ἐξ ἄτου πάτραν
 διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
 κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
- ΔΗ. ἡδ' οὖν ἐάσθω, καὶ πορευέσθω στέγας 330
 οὔτως ὅπως ἤδιστα, μηδὲ πρὸς κακοῖς
 τοῖς οὖσιν ἄλλην πρὸς γ' ἐμοῦ λύπην λάβου·
 ἄλις γὰρ ἡ παρούσα. πρὸς δὲ δώματα
 χωρῶμεν ἤδη πάντες, ὡς σύ θ' οἶ θέλεις
 σπεύδῃς, ἐγὼ δὲ τᾶνδον ἐξαρκῆ τιθῶ.
- ΑΓ. αὐτοῦ γε πρῶτον βαῖδν ἀμείναισ', ὅπως 335
 μάθῃς, ἀνευ τῶνδ', οὐστινάς τ' ἀγεις ἔσω,

326. δακρυρροεῖ] δακρυρροεῖ C³AV³R.
 ἄλλην Vat. V⁴. Tricl. λύπην] λύπης AV³.

332. πρὸς δέ] προσδε L.

331. ἄλλην] λύπην LAL³VV³R.
 λύπην V Vat. γρ. λοιπὴν λύπην V³mg.
 336. τ'] om. L. add Erfurd. γ' A.

325. 'But travailing with the weight of her calamity she has wept over it ever since.' The accusative is to be joined both with ᾠδίνουσα and δακρυρροεῖ. Cp. Shak. Pericles, 5. 1, 'I am great with woe and shall deliver weeping.'

327. διήνεμον] It is difficult to determine whether this is (1) a mere epithet, 'Wind-swept,' like the Homeric ἡνεμόεσσα, descriptive of a city on a hill, or (2) a supplem. pred. = διήνεμον ὄσαν, '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, ἔρημον (2), ὑψηλον (1).

ἡ δέ τοι] This is better than ἡδε 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 excuse her silence.'

328. For ἔχει, cp. Thuc. 2. 41. § 3, ἀγανάκτησιν ἔχει ('Gives cause for complaint'): Eur. Phoen. 995, τοῦμὸν δ' οὐχὶ συγγνώμην ἔχει.

329. ἡδ' οὖν] ἡ δ' οὖν is sometimes read here, as in O. T. 669. But while δέ is unnecessary, the opposition of πάντες in what follows is enough to justify the use of the demonstrative ἡδε.

στέγας] For the accus. cp. 58, δόμους.

330. ἤδιστα] For this sense of ἤδεις, cp. O. C. 639, 40, εἰ δ' ἐμοῦ στείχειν μέτα | τὸδ' ἡδύ.

331. This line in LA (see v. rr.) has manifestly suffered from corruption, some other word being replaced either by the first or the second λύπην. The Triclinian reading which is adopted in the text, although possibly due to conjecture, is more probable than any other of the various changes which have been proposed.

It is not necessary to change λάβου to λάβῃ. The optative slightly varies the expression, 'I would not have her,' etc.

333. For τῶ . . . δέ, see Essay on L. § 36, p. 65 f, and cp. supr. 143. The antithesis is introduced after the sentence is begun.

οἱ θάλας] Viz. to rejoin Heracles.

334. ἐξαρκῆ] 'As they should be.' Cp. infr. 625.

335. ἀμείναισα] Sc. χειροῖς ἀν. Cp. Phil. 645, χωρῶμεν, ἐνδοθεν λαβόν. For the use of the participle with γε = 'Not until,' cp. Plat. Phaedr. 228 D, δέλφας γε πρῶτον, ᾧ φιλότις, κ.τ.λ. The Ἄγγελος is rude, and something of a busybody, but honest and well-meaning.

336. ἀνευ τῶνδε] 'When Lichas and the captives are not present.'

ὦν τ' οὐδὲν εἰσήκουσας, ἐκμάθησ' ὃ ἄ δεῖ.

τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.

ΔΗ. τί δ' ἐστὶ; τοῦ με τήνδ' ἐφίστασαι βᾶσιν;

ΑΓ. σταθεῖσ' ἀκουσον· καὶ γὰρ οὐδὲ τὸν πάρος 340

μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκᾶ.

ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν

καλῶμεν, ἢ μοι ταῖσδέ τ' ἐξείπειν θέλεις;

ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.

ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαινέτω. 345

337. ὅ] γ' AV²R. ὅ Vat. V.
Vat. V². 343. ἢ μοι] ἤμοι LAV².

339. ἐφίστασαι] φ from π LA. ἐπίστασαι
ὀμοι Vat. Groddeck corr.

337. ἐκμάθησ' ὃ ἄ δεῖ] The change from τε to γε in AV²R is an attempt to simplify the sentence, but still leaves an awkward resumption. The Ἄγγελος, full of the importance of his message, and yet afraid to speak it too soon, hurries over the latter part of the sentence, 'That you may learn, first who they are whom you are taking within, and then what else is hidden from you, and (in short) that you may learn fully what you ought to know.'

l. 338 is characteristic of the man's self-importance. There is a certain ὄγκος in the postponement of γάρ (Aj. 522, El. 492); and the expression πάντ' ἐπιστήμη, 'Knowledge as to all things,' 'Absolute knowledge,' has also a mockheroic (almost 'Pistol'-like) air.

339. τί δ' ἐστὶ] 'What is the matter? Why do you stay my footsteps here with your interruption?' τοῦ for τίνος = τίνος ἕνεκα. See Essay on L. § 10. p. 15 d. The punctuation (that of L.) is rendered probable by comparing O. T. 938, τί δ' ἐστὶ; ποῖαν δύναμιν ἄδ' ἔχει διπλῆν;

ἐφίστασαι] The present middle of ἵστημι is used transitively in Hdt. 7. 9, πολέμους ἵστανται, 'They set up wars amongst themselves.' παρίστασθαι is so used by Sophocles, O. C. 916, ἀγεις ὃ ἄ χρήσεις καὶ παρίστασαι βίη, and by other writers: καθίσταμαι by Eur. Suppl. 522, πόλεμον τὸ καθίσταμαι: προϊστασθαι by Plato and Demosthenes: διαστασθαι by Plato, Tim. 63 C. It is therefore possible that ἐφίστασθαι here and in Aj. 869 (ἐπίσταται MSS.) may mean, 'To arrest.'

τήνδε . . βᾶσιν] The second accusative expresses the respect in which Deianira 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 ἐφίστασαι were taken intransitively: 'Why do you stand before me in this your coming?' See esp. l. 335, αὐτοῦ . . ἀμείνασα, and 340, σταθεῖσα.

341. μάτην] 'Without result,' i. e. without the event proving the truth of my words.

δοκᾶ] Sc. τὸν μῦθον μάτην ἀκούσεσθαί σε.

342. ἐκείνους] Those other people, who were here a little while ago.

It may be remarked, as exemplifying the dramatic manner of Sophocles, that the words ἀνευ τῶνδε in l. 336 are unobserved by Deianira. Cp. O. T. 360, and note.

344. οὐδὲν εἴργεται.] Sc. τάδε λεχθήναι. For the passive, cp. Thuc. 8. 54, ὥστε μηκέτι διαμέλλεσθαι.

τούτους] Though further off than the Chorus, Lichas and the captives are still imagined as within sight through the open door, and within call.

345. χῶ λόγος σημαινέτω] 'Now then let your speech declare your meaning.' Deianira 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, διχοστατῶν λόγος. σημαινεν, without an expressed object, occurs several times in Sophocles and Thucydides; and in Xenophon, Mem. 1. 1. § 4, τὸ δαιμόνιον γὰρ ἐφη σημαινεν.

- ΑΓ. ἀνὴρ ὄδ' οὐδὲν ὄν ἔλεξεν ἀρτίως
 φωνεῖ δίκης ἐς ὀρθόν, ἀλλ' ἢ νῦν κακός,
 ἢ πρόσθεν οὐ δίκαιος ἀγγελος παρῆν.
- ΔΗ. τί φῆς; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·
 ἃ μὲν γὰρ ἐξείρηκας ἀγνοία μ' ἔχει. 350
- ΑΓ. τούτου λέγοντος τάνδρὸς εἰσήκουσ' ἐγώ,
 πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης
 ταύτης ἔκατι κείνος Εὐρυτόν θ' ἔλοι
 τήν θ' ὑψίπυργον Οἰχάλιαν, Ἔρωσ δέ νιν
 μόνος θεῶν θέλξειεν αἰχμάσαι τάδε, 355
 —οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ὀμφάλη πόνων
 λατρεύματ', οὐδ' ὁ ριπτὸς Ἰφίτου μόρος·
 —ὄν νῦν παρώσας οὗτος ἔμπαλιν λέγει.
 ἀλλ' ἠνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον

346. ἀνὴρ] ἀνὴρ MSS. 347. φωνεῖ] φάνει C². 350. ἀγνοία] ἀγνοια L.
 ἀγνοια A. Herm. corr. 353. Εὐρυτόν] εὐροτόν L. εὐροτόν C². εὐρυτόν
 A Vat. 356. οὐδ'] οὐτ' L. οὐδ' A. ἐπ'] ε from a C¹ or 2.

346. ἀνὴρ ὄδ'] 'Lichas here' (pointing indoors). Cp. τούτους, supr. 344.

347. δίκης ἐς ὀρθόν] 'Truly and uprightly.' For δίκη in this sense, cp. Ant. 538, οὐκ ἔασει τοῦτό σ' ἢ δίκη. κακός] Sc. ἐστί. 'He is behaving badly.'

348. δίκαιος] 'Honest.'

349. πᾶν ὅσον νοεῖς] 'All that thou knowest.'

353. ἔλοι] 'Subdued,' viz. killed Eurytus and destroyed Oechalia. For a similar double use of εἶλον, cp Pind. Ol. 1. 142, ἔλεν δ' Οἰνομάου βίαν | παρθέον τε σύνεινον.

354. 5. Ἔρωσ . . μόνος θεῶν, κ.τ.λ.] 'The god of love, and no other, had moved him to this feat of arms.'

αἰχμάσαι τάδε] 'To enter on this warlike enterprise.' τάδε, cognate accusative.

356, 7. τὰπὶ . . λατρεύματα] (1) 'Not the toilsome service at the bidding of the Lydians or of Omphale.' Or (2) the preposition may have the merely locative sense in the first instance, and the different meaning, 'In the power of,' with the second word. 'The labours which he performed among the Lydians and in the service of Omphale.'

ἐπί = 'In the power of.' Cp. O. C. 66, ἀρχει τις αὐτῶν, ἢ πὶ τῷ πλήθει λόγος;

357. ὁ ριπτὸς . . μόρος] 'The death by hurling from the rock.' For a use of the passive of ρίπτω (with cognate subject) corresponding to this use of the verbal adj., cp. the oracle in Hdt. 1. 62, ἔρριπται δ' ὁ βόλος ('Now the cast is made'), τὸ δὲ δίκτυον ἐκπεπέτασται. Cp. also Eur. Or. 990, 1, Μυρτίλου φόνον | δικάν, and see Essay on L. § 53. p. 98.

358. ἐν] Referring to Ἔρωσ, the most important subject in the preceding lines. Cp. O. C. 86, 7, Φοῖβη τε κάμοι, κ.τ.λ., δς, κ.τ.λ. The conjectures ε and δ are quite unnecessary.

παρώσας] 'Having thrust aside,' cp. Eur. El. 1037, τάνδρον παρώσας λέκτρα: Plat. Rep. 5. p. 471 C, δ . . παρωσάμενος . . πάντα ταῦτα εἴρηκας.

ἔμπαλιν λέγει] 'Tells a different (lit. opposite) tale.'

359. οὐκ ἔπειθε] 'He could not persuade.' The imperfect implies that his suit was continued for some time.

φυτοσπόρος is originally ὁ σπείρας τὸ φυτόν.

τὴν παῖδα δοῦναι, κρύφιον ὡς ἔχοι λέχος, 360
 ἔγκλημα μικρὸν αἰτίαν θ' ἑτοιμάσας [69 a.
 ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ἧ
 τὸν Εὐρυτον τόνδ' εἶπε δεσπόμεν θρόνων,
 κτείνει τ' ἀνακτα πατέρα τῆσδε καὶ πόλιν
 ἔπερσε. καὶ νῦν, ὡς ὄρᾳς, ἦκει δόμους 365
 ὡς τοῦσδε πέμπων οὐκ ἀφροντίστως, γύναι,
 οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·
 οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθω.

ἔδοξεν οὖν μοι πρὸς σὲ δηλῶσαι τὸ πᾶν,
 δέσποινα, ὃ τοῦδε τυγχάνω μαθὼν πάρα. 370
 καὶ ταῦτα πολλοὶ πρὸς μέση Τραχινίων

360. ἔχοι] ἔχη (η from ει) L. ἔχοι A. 363. τόνδ' τῶνδ' LA. 364. πατέρα]
 πα. τέρα L. πατέρα A. πόλιν] παλιν L. πόλιν A. 366. τοῦσδε] τοῦσδε L.
 τοῦσδε A. 367. τόδε] τόνδε (not τάδε?) L. τόδε CA. 370. τυγχάνω]
 τυγχάνων A.

360. κρύφιον . . λέχος] '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 Φύλαξ in the Antigone, has already shown a fondness for false emphasis and superfluous words. The words ἀνακτα πατέρα τῆσδε in l. 364 are in the same manner.

ἐν ἧ | τὸν Εὐρυτον τόνδ' εἶπε δεσπόμεν θρόνων] 'The same wherein he told us that Eurystus 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 τῶνδε (see v. 17.) involves a still more superfluous use of the demonstrative.

365. ὡς] Hermann's note in defence of ὡς shows a wise caution. He thinks that the rule of grammarians that ὡς for πρὸς 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.

ἦκει.] 'Heracles is come.' After the

words of Lichas in supr. 289, the arrival of Heracles is regarded as an accomplished fact.

366. ἀφροντίστως] 'Without special care,' as he would have done, if she had merely fallen to his lot as part of the spoil. Cp. supr. 283-6.

367. μηδὲ προσδόκα τόδε] 'Nay, do not look for that.' μηδέ is rather ad-versative to Deianira's previous impression than to the preceding words. Others have taken it to mean, 'As it is not the fact, so neither must you think it.' Cp. Aesch. Ag. 879, μηδὲ θαυμάσης τόδε, where there is a similar doubt.

368. ἐντεθέρμανται] ἐνθερμαίνειν may surely mean ἐντὸς θερμαίνειν, as ἐπιμπλάναι means ἐντὸς πιμπλάναι, and unless we are to get rid of all ἀπαξ λεγόμενα, there is no good reason for exchanging this, at some one's suggestion, for ἐκτεθέρμανται, because the Scholiast explains the word by ἐκπέπαιται and ἐκθερμαίνειν means somewhere, 'To chafe the limbs.' The addition of this line is suited to the character of the Messenger, whose garrulity unconsciously rubs the sore.

371. πρὸς μέση . . ἀγορᾷ] 'Near the midst of the Trachinians' public place.' Lichas was standing in the midst of the ἀγορά, his audience were standing near. The expression is varied infr. 423. The

ἀγορᾷ συνεξήκουν ὡσαύτως ἐμοί,
 ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,
 οὐχ ἥδομαι, τὸ δ' ὄρθον ἐξείρηχ' ὄμωσ.

ΔΗ. οἴμοι τάλαινα, ποῦ ποτ' εἰμί πράγματος; 375

τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον
 λαθραῖον; ὃ δύστηνος, ἄρ' ἀνόνημος
 πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;

ΑΓ. ἦ *κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν,
 πατρὸς μὲν οὔσα γένεσιν Εὐρύτου ποτὲ 380

'ὼλη 'καλεῖτο, τῆς ἐκείνος οὐδαμὰ
 βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

ΧΟ. δλοιντο μῆ τι πάντες οἱ κακοί, τὰ δὲ

372. ὡσαύτως] ὡσ αὐτως L. ὡσαύτως A. 374. ὄμωσ] ὄμωσ L. 378.
 οὐπάγων] οὐπαγων A. 379. ΑΓ.] Written opposite 380, but with the mark ζ
 above it opposite 379, L. A corrector has transposed the note of interrogation
 from διώμνυτο; to φύσιν; *κάρτα] κά(ρ)τα (?) L. (The erasure of an acute
 accent and of a prolongation beneath the line of what is now ι, are distinguishable,
 but not the loop of ρ.) καὶ τα C¹. καὶ τὰ A Vat. VV². κατὰ R. Canter corr.

380. οὔσα γένεσιν] οὔσα γενεσιν L. οὔσα γένεσιν A. οὔσα γενεσιν C². 381.
 'καλεῖτο] καλεῖτο LA Vat. Brunck corr. οὐδαμὰ] οὐδαμαῖ L. οὐδαμὰ A. Herm.
 corr. 383. ΧΟ.] om. L. add A.

word μέση marks the publicity of Lichas' statement. See note on O. T. 808.

373. ἐξελέγχειν] Sc. αὐτόν. 'Clearly to convict him.'

εἰ δὲ μὴ 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.

374. οὐχ ἥδομαι] 'I am sorry.' Cp. Eur. Med. 136, οὐδὲ συνῆδομαι, ὃ γύναι, ἀλγεσι δάματος, ἐπεὶ μοι φίλον κέρανται.

375. ποῦ . . πράγματος] 'Where am I?' Cp. Aj. 314, κἀνῆρε', ἐν τῷ πράγματος κροῖ ποτέ.

376-7. 'What undermining trouble have I welcomed in beneath my roof?' Cp. Ant. 531, σὸ δ', ἢ κατ' οἴκουσ ὡς ἐχιδν' ὑφειμένη | λήθουσα μ' ἐξέπινες.

ὃ δύστηνος] Sc. ἐγώ. Cp. 375, 1143, 1243, O. T. 1155, O. C. 318.

ἄρ' ἀνόνημος] Deianira thus dwells bitterly on the deceit of Lichas, whereupon the literal Messenger proclaims Iole's name.

379. καὶ κατ' ὄμμα καὶ φύσιν] 'In birth, as in appearance.'

380. πατρὸς . . Εὐρύτου] 'Taking lineage from Eurystus for her sire.' Cp. Phil. 260, ὃ παῖ πατρὸς ἐξ Ἀχιλλέως: El. 365, νῦν δ' ἐξὸν πατρὸς . . παῖδα κεκαλῆσθαι, καλοῦ τῆς μητρὸς: O. C. 215, τίνας εἰ σπέρματος, ὃ ἐξέτε, φώνει, πατρόςθεν.

ποτέ] 'Once.' Cp. supr. 301, and the Homeric εἰ ποτ' ἔην γε (Il. 3. 180).

380, 1. 'Of whose origin he had not a word to say, pretending forsooth to have made no inquiry.' Cp. supr. 317.

382. οὐδὲν ἱστορῶν] 'Because he did not inquire' at that former time. ὅτι (τότε) οὐδὲν ἱστορεῖ. Cp. supr. 281, ὑπερχλίοντες, and note.

383. δλοιντο μῆ τι πάντες οἱ κακοί] The Chorus in a sort of *aside*, which Deianira is too absorbed to perceive (see infr. 386, ἐκπεπηγμένη), 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

- λαθραῖ' δς ἀσκέι μὴ πρέποντ' αὐτῷ κακά.
 ΔΗ. τί χρῆ ποιεῖν, γυναῖκες; ὡς ἐγὼ λόγους 385
 τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.
 ΧΟ. πεύθου μολοῦσα τάνδρος, ὡς τάχ' ἂν σαφῆ
 λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.
 ΔΗ. ἀλλ' εἶμι καὶ γὰρ οὐκ ἀπο γνώμης λέγεις.
 ΧΟ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρῆ ποιεῖν; 390
 ΔΗ. μίμν', ὡς δδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
 ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.
 ΑΙ. τί χρῆ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
 διδάξον, ὡς ἔρποντος εἰσορῆς ἐμοῦ.
 ΔΗ. ὡς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν 395

385, 90. ποιεῖν] ποιεῖν L. ποιεῖν A. 387. ΧΟ.] om. L. add C³. 388. νῦν]
 μιν L.A. Brunck corr. ἀνήρ] ἀνὴρ L.A. 393. ΑΙ.] — L. ΑΙ Α. Ἡρακλεῖ]
 εἰ from ηι C². Ἡρακλεῖ Α. 395. σὺν χρόνῳ] σὺν χρόνῳ L. σὺν χρόνῳ Α.

is more probable that the Trachinian women, unheard by Deianira, thus breathe a curse on the unfaithfulness of Heracles. It should be remembered that he is not their master, so that the analogy of Medea, 83, 4, *ἄλοιο μὲν μὴ, δεσπότης γὰρ ἐστ' ἐμός, | ἀτὰρ κακός γ' ἂν ἐς φίλους δλίσκεται*, is rather in favour of this interpretation than against it. Cp. Phil. 451, 2, *ποῦ χρῆ τίθεσθαι ταῦτα, ποῦ δ' ἀνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὔρω κακοῖς*;

386. (I ask you because) 'I am struck dumb by what is now reported.'

387. σαφῆ] 'Clear truth.'

388. εἰ . . θέλοις] 'If you chose to press him hard with questioning.'

389. καὶ γὰρ . . λέγεις] 'For your words are not unwise.'

οὐκ ἀπο γνώμης = πρὸς γνώμης. 'Thought' in such expressions = 'Wise thought,' or 'Wisdom.'

390. This line, which in the Laurentian MS. is expressly given to the Chorus, has been transferred by Hermann and recent editors to the Messenger (cp. El. 772, *μάτην ἀρ' ἡμεῖς, ὡς εἰκεν, ἤκομεν*), on the ground that the Chorus were bound in any case to stay where they were, and moreover were helpless in this matter. But (α) τί χρῆ 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 Chorus 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 imagination. Cp. Aesch. Prom. 1058 foll., where Hermes advises the ocean-nymphs to fly, and El. 1399, *ἀλλὰ σίγα πρόσμενε*. (c) The answer of Deianira is perfectly consistent with the coryphaeus having asked, 'Shall we some of us accompany you, or all wait till you come back?' but is unmeaning 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 . . ἀγγέλων] Sc. κλητός, which is suggested by *αὐτόκλητος* following.

394. εἰσορῆς] Wunder conjectures *ὡς ὄρῆς*. Dindorf, on the other hand, suggests that Sophocles may have used *εἰσορῆς* here for the parenthetical *ὄρῆς* to avoid the repetition of *ὡς*. But the parenthetical *ὄρῆς* is interrogative, and that is unsuitable here. The best explanation of the words as they stand is to suppose that they are a confusion of two constructions, (1) *ὡς εἰσορῆς ἐμὲ ἔρποντα*, (2) *ὡς ἔρποντος ἐμοῦ*.

395. ἐκ ταχείας] For this adverbial expression, cp. infr. 727, *ἐξ ἄκουσίας* :

ἄσσεις, πρὶν ἡμᾶς καὶ νεώσασθαι λόγους.

ΛΙ. ἀλλ' εἴ τι χρήσεις ἱστορεῖν, πάρειμ' ἐγώ.

ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

ΛΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.

ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστὶν ἣν ἤκεις ἄγων;

400

ΛΙ. Εὐβοίσι· ὦν δ' ἔβλασταν οὐκ ἔχω λέγειν.

*ΑΓ. οὗτος, βλέφ' ᾧδε. πρὸς τίν' ἐννέπειν δοκεῖς;

ΛΙ. σὺ δ' εἰς τί δὴ με τοῦτ' ἐρωτήσας ἔχεις;

ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, δ' σ' ἱστορῶ.

ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως

405

κόρην, δάμαρτά θ' Ἑρακλέους, εἰ μὴ κυρῶ

397, 399. ΛΙ.] ἀγγ L. ΛΙ. Α. 400 foll. The persons hereabouts are often indicated merely by a line.

402. ΑΓ.] ΔΗΙ L (with a cross x) A. Brunck corr. 403. ΔΙ.] ἀγγ L. ΛΙ. Α. ἐρωτήσας] ἐρωτήσασ' L.A. Tyrwhitt corr.

404. ΑΓ.] ΔΗ. Α. δ σ'] δσ L. δ σ' Α.

Plat. Soph. p. 231 C, τὰς ἀπάσας μὴ ἄξιον εἶναι διαφεύγειν. ὁρμῆς, or some such word, can easily be supplied. But the ellipse has become idiomatic.

σὺν χρόνῳ βραδεῖ] 'So tardily.' Cp. O. C. 1602, ταχεῖ ἐν χρόνῳ. For the meaning, cp. supr. 44, 5; χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἦθη δέκα | μῆνας πρὸς ἄλλοις πέντ' ἀπὸ κρητοῦ μένει

396. καὶ νεώσασθαι] 'Before I have conversed again with you.' Hermann conjectures κἀνεώσασθαι, — i. e. καὶ ἀνεώσασθαι, cp. Od. 10. 102, ἀννεῖται. 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 τύχῃ νέμων. For τὸ πιστὸν τῆς ἀληθείας, cp. Thuc. 2. 40, ἐλευθερίας τῷ πιστῷ: ib. 6. 72, τὸ πιστὸν τῆς ἐπιστήμης.

399. ὦν γε = (νέμω ἀλήθειαν) τούτων δ. 402. Cp. O. T. 1121, δεῦρό μοι φῶναι βλέπων. The Messenger rudely calls Lichas' attention to himself. Here and elsewhere in this scene (see v. rr.) the traditional reading confuses the persons of Lichas and the Messenger.

403. The reading ἐρωτήσασ' (cp. 412)

has suggested to some editors a transposition of the lines, which is quite unnecessary. Thus Dindorf (Oxford, 1869) reads ΔΗ. 400, ΛΙ. 403, ΔΗ. 404, ΛΙ. 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 Ἄγγελος than with the character of Deianira.

404. τόλμησον εἰπεῖν] 'Say frankly.' τολμᾶν is one of those words which, like ἐπιχειρεῖν, are not to be pressed too closely when used as auxiliaries. Cp. O. C. 184, τόλμα . . ἀποστουγείν: El. 1051, οὔτε γὰρ σὺ τᾶμ' ἔπη τολμᾶς ἐπαινεῖν, κ.τ.λ.: Aesch. Prom. 999, 1000, τόλμησον . . ὀρθῶς φρονεῖν.

εἰ φρονεῖς] 'If you have the sense to know it;' i. e. 'If your lie has not 'made such a sinner of your memory' as to make you forget to whom you spoke. Hermann strangely understands the Ἄγγελος to speak ironically, as if the Messenger thought that Lichas would not dare to answer the question if he were in his right mind.'

406. δάμαρτά θ' Ἑρακλέους] Several editors propose to read δ' for θ'.

- λεύσσων μάταια, δεσπότην τε τὴν ἐμήν.
 ΑΓ. τοῦτ' αὐτ' ἔχρηζον, τοῦτό σου μαθεῖν. λέγεις
 δέσποιναν εἶναι τήνδε σήν; [69 b.
 ΑΙ. δίκαια γάρ.
 ΑΓ. τί δῆτα; ποῖαν ἀξιοῖς δοῦναι δίκην, 410
 ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν;
 ΑΙ. πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;
 ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.
 ΑΙ. ἀπειμι. μῶρος δ' ἦ πάλαι κλύων σέθεν.
 ΑΓ. οὐ, πρὶν γ' ἂν εἴπῃς ιστορούμενος βραχύ. 415
 ΑΙ. λέγ' εἴ τι χρήσεις· καὶ γὰρ οὐ σιγηλὸς εἶ.
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
 κάτοισθα δῆπου;
 ΑΙ. φημί· πρὸς τί δ' ιστορεῖς;
 ΑΓ. οὐκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρας,

407. λεύσσω] λεύσων L. λεύσσω C² or ⁴A. 408. ΑΓ.] ΔΗΙ. ΛΑ. αὐτ']
 αὐτ' L. αὐτ' A. 409. ΑΙ.] ἀγγ L. ΑΙ. Α. 410. ΑΓ.] ΔΗ. Α. 411.
 ἦν] ἦν . . L. 412. ποικίλας] ποικίλας L. Α. ποικίλλας Vat. V²R. ποικίλας V.
 413. ΑΓ.] ΔΗΙ. ΛΑ. μέντοι] μέντο A pr. 414. ΑΙ.] ἀγγ L. ΑΙ. Α. ἦ]
 ἦν ΛΑ. 415. ΑΓ.] ΔΗ. Α. 417. ΑΓ.] ΔΗΙ. ΛΑ. δόμους] δόμο . . L.
 δόμουσ C². 418. ΑΙ.] ἀγγ L. ΑΙ. Α. 419. ΑΓ.] ΔΗ. Α. ἀγνοίας]
 ἀγνοίας(a) L. ἀγνοίας AV².

407. λεύσσων μάταια] 'If I have not lost the sight of my eyes.' Cp. infr. 863, πότερον ἐγὼ μάταιος. Lichas professes to be shaken by the rudeness of the question, so as for the moment almost to doubt his eyesight. For the adverbial use of the accusative plural, cp. Eur. Alc. 413, δνόνατ' ἐνύμφεσσας.
 408. For the repetition of τοῦτο, see on supr. 362, and cp. O. T. 1013, τοῦτ' αὐτό . . τοῦτό μ' εἶσαεὶ φοβεῖ.
 σου μαθεῖν] 'To understand from you.' Cp. O. T. 575, ἐγὼ δέ σου | μαθεῖν δικαῖω ταῦθ' ἀπερ κάμου σὺ νῦν.
 409. δίκαια γάρ] 'Yes, for it is right,' that I should acknowledge this. δίκαιος only means 'true' in this indirect way, viz. because it is right to speak the truth. Cp. supr. 347.
 410. 'What punishment would you accept?' i.e. 'do you allow that you deserve?' Cp. O. T. 944, εἰ μὴ λέγω τάληθές, ἐξῆς θανεῖν.
 412. τί ποτε ποικίλας ἔχεις;] 'What

riddle have you devised?' Cp. infr. 1121, οὐδὲν ξυνήμ' ὦν σὺ ποικίλλεις πάλα.
 413. τοῦτο δρῶν] Sc. ποικίλλων, 'Keeping up a mystery.'
 414. μῶρος . . σέθεν] 'I have been a fool in listening to you for so long.'
 415. οὐ] Sc. οὐκ ἄπει. 'Not until being asked you have answered one little word.' See note on O. T. 360.
 416. 'Speak what you will—indeed you have enough to say.'
 418. κάτοισθα δῆπου;] 'You know, I presume?' Cp. infr. 1219, τὴν Εὐρυτείαν οἴσθα δῆτα παρθένον;
 419. ἣν ὑπ' ἀγνοίας ὄρας] 'Whom you regard with strangeness.' For ὑπό with the genitive, where (as in some uses of the dative, Essay on L. § 14. p. 20, 1) the notion of cause passes into that of manner, or accompaniment, cp. El. 630, ὑπ' εὐφύμου βοῆς; Eur. Hipp. 1299, ὑπ' εὐκλείας θανεῖν.
 Ioie is not present; therefore ὄρας

- 'Ιδλην ἔφασκες Εὐρύτου σπορὰν ἀγειν ; 420
- ΛΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολὼν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρῶν ;
- ΑΓ. πολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχινίων
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.
- ΛΙ. ναί.
κλύειν γ' ἔφασκον. ταῦτ' οὐχὶ γίγνεται 425
δόκησιν εἰπεῖν κάξ' ἀκριβῶσαι λόγον.
- ΑΓ. ποῖαν δόκησιν ; οὐκ ἐπώμοτος λέγων
δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἀγειν ;
- ΛΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος. 430
- ΑΓ. ὅς σου παρὼν ἤκουσεν ὡς ταύτης πόθφ
πόλις δαμείη πᾶσα, κούχ ἢ Λυδία
πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρωσ φανείς.
- ΛΙ. ἀνθρωπος, ὃ δέσποιν', ἀποστήτω. τὸ γὰρ
νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος. 435

423. ΑΓ.] ΔΗΙ. ΛΑ. 424. ταῦτά γ'] ταῦτ' L. ταῦτά γ' A. 425. ΔΙ.]
ἀγγ. L. ΔΙ. A. γίγνεται] γίνεται L.A. 428. Ἡρακλεῖ] Ἡρακλεῖ C². Ἡρα-
κλεῖ A. 430. τόνδε] ο from ω L. τόνδε A. 431. ΑΓ.] ΔΗΙ. ΛΑ. ἤκου-
σεν] ἤκουσεν L. ἤκουσεν A. 432. κούχ ἢ] κούχ' LL³ Vat. V. κούχ ἢ AV³R.
434. ἀνθρωπος] ἀνθρωπος L.A.

must refer to the behaviour of Lichas in the former scene. Schnidw. conjectured *ἦς σύ γ' ἀγροεῖς γονάς*.

423. πολλοῖσιν ἀστῶν] The dative answers *ποίοις ἐν ἀνθρώποισι* in l. 421, so that *ἐν* is easily supplied. Essay on L. § 35. p. 60.

424. ταῦτά γ'] 'This, ay, this!' *γε* adds emphasis to *ταῦτα*, but also qualifies the whole sentence as affirming what Lichas denies.

425. ναί has 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.

ταῦτ' οὐχ[] The negative is emphasized by being postponed. Essay on L. § 41. p. 78, γ.

426. δόκησιν εἰπεῖν] 'To state an impression and to speak with exactness.'

427. ποῖαν δόκησιν] 'Impression quotha!' The only example of this

idiom in tragedy. Cp. *ᾄ τάν* in the mouth of the Corinthian messenger in O. T. 1145, where see note.

430. τόνδε . . ξένος] Cp. *supr.* 98, and note.

432. πόλις . . πᾶσα] (1) i. e. *πᾶσα ἡ πόλις*, i. e. Oechalia. *πᾶσα* marks that the whole city was ruined for one maid. Cp. *infr.* 466. Or (2) the expression is at first general, 'A whole city,' and passes on to the particular (433, *αὐτήν*), as often happens in Thucydides.

κούχ ἢ Λυδία] The sense is here improved by adopting the reading of Paris A. and other MSS., involving a very slight and probable change from *κούχί*, the reading of L.

433. φανείς] 'Having arisen;' i. e. 'Having proved to be a fact in the life of Heracles. (Not, 'Having been disclosed.')

435. νοσοῦντι . . σῶφρονος] 'To talk idly to a madman is unworthy of a man in his senses.'

ΔΗ. μή, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος

Δίδς καταστράπτοντος, ἐκκλέψης λόγον.

οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῆ,

οὐδ' ἦτις οὐ κάτοιδε τάνθρώπων, ὅτι

χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί.

440

*Ἐρωτὶ μὲν νυν ὅστις ἀντανίσταται

πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.

οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,

κάμου γε· πῶς δ' οὐ χἀτέρας, οἷας γ' ἐμοῦ;

ὥστ' εἴ τι τῶμῳ τ' ἀνδρὶ τῆδε τῆ νόσφ

445

ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,

436. πρὸς σε] πρὸς σέ L. πρὸς σὺ A. Herm. corr. 440. τοῖς] τοὶ L. τοῖς C²A. 441. μὲν νυν] μὲν . . ἢν L. μὲν νῦν C². μὲν νῦν A. 445. om. L. add C²mg. τ' ἀνδρὶ] τάνδρὶ C²V². τ' ἀνδρὶ A Vat. Seidler corr. 446. μεμπτός εἰμι] μεμπτός εἰμι L. μεμπτός εἰμι A.

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. ἐκκλέψης λόγον] 'Cheat me of the truth.' ἐκκλέπτειν here is to deprive by falsehood. λόγον, 'The true account.' Cp. Aesch. Prom. 783, μηδ' ἀτιμώσης λόγους.

439. Either (1) 'To be always glad is not granted by Nature to the same person,' or (2) 'He' (man, ἀνθρώπος, implied in τὰ ἀνθρώπων) 'is not of a nature to delight always in the same things.' For (1) cp. Thuc. 2. 64, πάντα γὰρ πέφυκε καὶ ἑλασσοῦσθαι: El. 859, πᾶσι θνατοῖς ἔφιν μόρος. And, for (2), Phil. 88, ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς.

The first meaning is more pathetic, and on the whole preferable, although the second may be thought to suit better with Deianira's present purpose (see especially l. 448). For the indefinite or collective singular alternating with the plural in (2), see Essay on L. § 20. p. 31, 3.

441. μὲν has no distinct antithesis,

but prepares for ἀλλὰ . . ἀλλὰ in ll. 449, 453. Cp. with εἰς χεῖρας λέναί the old English expression, 'To go to buffets.'

443, 4. καὶ θεῶν . . κάμου γε] 'Even over the gods, and certainly over me.'

444 foll. The following quotation from La Fameuse Comédienne is believed to record the personal experience of Molière:—'My passion has risen to such a height that it goes the length of entering with sympathy into her concerns; and when I consider how impossible it is for me to overcome my love for her. I say to myself that she may have the same difficulty in subduing her inclinations, and I feel accordingly more disposed to pity her than to blame her.'—See Molière, in Blackwood's Foreign Classics, p. 106.

οἷας γ' ἐμοῦ] 'I mean one who is a woman as I am.' Cp. infr. 447. For the attraction (= οἷα ἐγὼ εἰμι), see Essay on L. § 35. p. 59, and cp. Plato, Soph. 237 C, χαλεπὸν ἦρον καὶ . . οἶφ γε ἐμοὶ παντάσῃν ἄσπορον.

445. τε . . 447. ἦ] ἦ 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. Theaet. 143 C, περὶ αὐτοῦ τε . . ἦ αὖ περὶ τοῦ ἀποκρονομένου . .

446. μεμπτός εἰμι] 'Feel reproachfully.' For this use of the verbal adjective, cp. supr. 357, δ βαπτὸς Ἰφίτου

ἢ τῆδε τῆ γυναικί, τῆ μεταίτια
 τοῦ μηδὲν αἰσχροῦ μηδ' ἔμοι κακοῦ τινος.
 οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθῶν
 ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις· 450
 εἰ δ' αὐτὸς αὐτὸν ὤδε παιδεύεις, ὅταν
 θέλῃς γενέσθαι χρηστός, ὀφθήσει κακός.

ἀλλ' εἰπέ πᾶν τάληθές· ὡς ἐλευθέρῳ
 ψευδεὶ καλεῖσθαι κῆρ πρόσεστιν οὐ καλή.
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται· 455
 πολλοὶ γὰρ οἷς εἶρηκας, οἱ φράσουσ' ἔμοι. [70 a.
 κεί μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἐπεὶ
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
 τὸ δ' εἶδέναι τί δεινόν; οὐχὶ χιτέρας

447. μεταίτια] μετ' αἰτια L. μετ' αἰτια C^s. μεταίτια A. 449. οὐκ ἔστι] οὐκέστι? L. οὐκ ἔστι A. 451. αὐτόν] αὐτόν L. αὐτόν A. 453. πᾶν τάληθές] πάντ' ἀληθές L. πᾶν τάληθές A. 455. λήσεις] λήσεις L. λήσεις A. γίγνεται] γίνεταί L. γίγνεται A. 456. φράσουσ'] φρασσ' A. 459. οὐχί] οὐχί L.

μέρος, and note. The force of the verbal here is, 'Touched with a feeling of blame,' 'Affected with displeasure' = *μομφὴν ἔχων* (Aj. 180).

μαίνομαι] Cp. Aj. 1330, ἢ γὰρ εἶην οὐκ ἂν εὖ φρονῶν; Aesch. Ag. 1064, ἢ μαινεται γε καὶ κακῶν κλύει φρονῶν, κ.τ.λ.

448. τοῦ μηδὲν αἰσχροῦ] 'Of that which is in no way disgraceful'—because shared by so many. ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν, Eur. Hipp. 439.

μηδ' ἔμοι 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 ἔστι ταῦτα] 'There is no such thing,' as this jealous feeling you are afraid to wound.

450. ἐκμανθάνεις] ἐκ is repeated from ἐκ κείνου, without adding to the meaning. Essay on L. § 55, p. 101.

451. 'If you are your own instructor in this,' i. e. if you are not acting on instructions from another.

452. γενέσθαι χρηστός] 'To prove yourself good.' Cp. Thuc. 3. 14. § 2, γίγνεσθε. ἄνδρες οἴουσπερ ὑμᾶς ὁ τε Ἕλληνας ἀξιοῦσι, κ.τ.λ.

ὀφθήσει] Cp. Ant. 709, ὀφθήσαν κενοί. 453. ἐλευθέρῳ . . καλή] i. e. εἰ ἐλευθέρως τις ὦν ψευδῆ καλεῖται, πρόσεστιν αὐτῷ οὐ καλὴ αὐτῆ ἢ κῆρ. For προσείναι of a moral attribute, cp. Isocr. Panathen. p. 250, ἦν περὶ ἀνδρῶν τοιοῦτου διαλεγόμενος παραλίαν τι τῶν ἐκείνων τε προσόντων ἀγαθῶν καμὸι προσήκοντα εἰπεῖν: ib. 256 C.

455. The same inverted style, occasioned by Deianira's earnestness, is continued in ll. 458, 9. 'As to any way of eluding detection, neither is that feasible for you.'

457. καὶ μὲν δέδοικας] A suppressed antithesis is slightly hinted in μὲν: viz. 'And if you are not afraid, why not have told me?' Cp. O. T. 227, καὶ μὲν φοβεῖται, κ.τ.λ.

οὐ καλῶς] 'Unworthily,' because groundlessly. For the variation in δέδοικας . . ταρβεῖς, cp. O. T. 54.

458. τὸ μὴ πυθέσθαι] i. e. To remain in suspense, when the doubt has once been suggested.

- πλείστας ἀνὴρ εἰς Ἡρακλῆς ἐγῆμε δῆ ; 460
 κοῦπω τις αὐτῶν ἐκ γ' ἐμοῦ ἄλογον κακὸν
 ἠνέγκατ' οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ
 κάρτ' ἐντακεῖη τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ᾤκτειρα δὴ μάλιστα προσβλέψασ', ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν, 465
 καὶ γῆν πατρώαν οὐχ ἐκούσα δύσμορος
 ἔπερσε κάδούλωσεν. ἀλλὰ ταῦτα μὲν
 ρείτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἀψευθεῖν ἀεὶ.
- ΧΟ. πείθου λεγούσῃ χρηστά, κοῦ μέμψει χρόνῳ 470
 γυναικὶ τῆδε, κάπ' ἐμοῦ κτήσει χάριν.
- ΑΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
 θνητὴν φρονοῦσαν θνητὰ κοῦκ ἀγνώμονα,

463. ἐντακεῖη] ἐντακειη(τὸ) L. ἐντακεῖη A Vat. 464. ᾤκτειρα] ᾤκτειραι L.
 ᾤκτειρα A. 470. λεγούσῃ] λέγουσι L pr. λεγούσῃ A. 471. τῆδε] τῆδε
 from ai? L. τῆδε A.

465. For ἀνὴρ εἰς, cp. O. T. 1380, and note.

462. ἠνέγκατο] 'Has obtained.' φέρεσθαι is to carry away with oneself either good or evil. Cp Plat. Legg. 6. 762A. *ὀνειδὴ φέρεσθασαν*: Rep. 3. 406 B, *καλὸν* (ironical) .. τὸ γέρας .. ἠνέγκατο.

ἦδε τ'] We should rather have expected *δέ*, but *τε* may have been preferred for the sake of euphony. There are already four δ's in the line.

463. ἐντακεῖη τῷ φιλεῖν] The subject may be (1) Iole. Hermann defends this by referring to l. 444. But, taking into account the whole connection, and also the meaning of φιλεῖν, which implies *actives* rather than *passives* affection (cp. O. C. 1617 foll., τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὄτου πλεόν, κ.τ.λ.), it is better to suppose (2) a change of subject, or rather a reversion to the main subject, with the Scholiast and Mr. Blaydes. 'And she shall not, though he were irrevocably steeped in his affection' (for her). *ἐντακῆναι* is used of that which adheres indissolubly. Cp. El. 1311, *μισός τε γὰρ παλαιὸν ἐντέτηκέ μοι*, and especially Plat. Symp. 183 E, *ὁ δὲ τοῦ ἡδους χρηστοῦ ὄντος ἐραστής διὰ βίου μένει, ἅτε μονίμῳ συντακείσ.*

468. ρείτω κατ' οὖρον] 'Drift down

the wind.' Nauck and Blaydes conjecture *ἴτω*, which is the more ordinary expression (Aesch. S. c. T. 690, *ἴτω κατ' οὖρον κύμα Κωκιντοῦ λάχον* .. *πάν τὸ Λαίου γένος*. Cp. O. T. 1458, *ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅσοι περ εἶσ', ἴτω*). 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 *εἶναι πρὸς ἄλλους*, which removes the emphatic word from the first place in the line. Essay on L. § 41. p. 77.

470, 1. 'Yield to her good persuasion, so hereafter you will find no fault with her, while you will have gained our gratitude.' For *οὐ μέμψει*, cp. Aesch. S. c. T. 560, *ἢ ἔωθεν εἴσω τῷ φέροντι μέμψεται*. *γυναικὶ τῆδε* is governed by *μέμψει* and is opposed to *ἐμοῦ*.

473. *θνητὴν φρονοῦσαν θνητὰ*] 'Having mortal thoughts, as becomes a mortal.' Cp. esp. Fr. 320, *καλὸν φρονεῖν τὸν θνητὸν ἀνθρώπου* Is. a.

πᾶν σοι φράσω τάληθες οὐδὲ κρύψομαι.
 ἔστιν γὰρ οὕτως ὡσπερ οὗτος ἐννέπει. 475
 ταύτης ὁ δεινὸς ἱμερὸς ποθ' Ἑρακλῆ
 διῆλθε, καὶ τῆσδ' οὐνεχ' ἡ πολύφθορος
 καθηρέθη πατρός Οἰχάλια δορί.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 οὗτ' εἶπε κρύπτειν οὗτ' ἀπηρηθήη ποτέ, 480
 ἀλλ' αὐτός, ὃ δέσποινα, δειμαίνων τὸ σὸν
 μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
 ἡμαρτον, εἴ τι τήνδ' ἀμαρτίαν νέμεις.
 ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,
 κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485
 καὶ στέργε τὴν γυναῖκα καὶ βούλου λόγους
 οὗς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.
 ὡς τᾶλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν

475. οὕτως] οὗτος L. οὕτως C²A. 476. Ἑρακλῆ] Ἑρακλεί L. Ἑρακλῆ A.
 477. οὐνεχ' οὐχ' A. 485. χάριν] χάρη L. χάριν A.

κοῦκα ἀγνώμονα] (1) 'And not per-
 verse' (thoughts). Neuter plural. Cp.
 Aj. 1236, ποιοῦν κέκραγας ἀνδρὸς ἄδ' ὑπέρ-
 φρονα. Or (2) sc. οὐσαν, 'And not per-
 versely disposed.'

474. οὐδὲ κρύψομαι] 'And will not
 hide what I know.' οὐ κρύψω τὸ ἐμὸν.
 Cp. the use of the middle voice in ἀγγέ-
 λωμαι, Aj. 1376. Essay on L. § 31.
 p. 53 d.

476. ταύτης] What follows is exepe-
 getic of οὕτως, κ.τ.λ. Hence the asynde-
 ton.

ὁ δεινὸς ἱμερός] 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. διῆλθε, καί] 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. πατρός] 'Of her sires.'

479. δεῖ γάρ, κ.τ.λ.] Cp. supr. 449.
 i. e. While telling the truth, I must also
 (καί) clear him as far as I can.

480. εἶπε] i. e. ἐκέλευσε.

481, 2. τὸ σὸν . . στέρνον is to be
 taken after δειμαίνων, as well as after
 ἀλγύνοιμι.

483. εἴ τι τήνδ' ἀμαρτίαν νέμεις] 'If
 at all you reckon this a sin.'

τήνδε = τόδε, attracted to the predi-
 cate ἀμαρτίαν.

484. ἐπεὶ γε μὲν δὴ] 'However, since
 you are now made acquainted with all.'
 For the collocation of particles, cp.
 Eur. Hel. 1259, διδοῖς γε μὲν δὴ δυσγενὲς
 μηδὲν δίδου.

485. 'Alike for his sake and your
 own.'

For κοινήν, cp. Pind. Ol. 2. 89, Πυ-
 θῶνι . . Ἴσθμοί τε κοινὰί χάριτες: Pyth.
 5. 137, σφὸν ἄλλων υἱῶ τε κοινὰν χάριν.

486. στέργε τὴν γυναῖκα] 'Take
 kindly to the woman.'

487. ἐμπέδως] Nauck's correction,
 ἐμπέδους, is not necessary.

488, 9. It is strange that these lines
 should have been suspected by some
 modern critics. A μήσις often ends

τοῦ τῆσδ' ἔρωτος εἰς ἀπανθ' ἦσσαν ἔφν.

ΔΗ. ἀλλ' ὦδε καὶ φρονούμεν ὥστε ταῦτα δρᾶν, 490

κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα,

θεοῖσι δυσμαχοῦντες. ἀλλ' εἰσω στέγης

χωρῶμεν, ὡς λόγων τ' ἐπιστολὰς φέρης,

ἃ τ' ἀντὶ δῶρων δῶρα χρὴ προσαρμόσαι,

καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε 495

χωρεῖν, προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.

ΧΟ. στρ. μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας αἰεί.

491. γ'] om. LL^s. add A Vat. V. ἐξαρούμεθα] ἐξαιρούμεθα LAVV^sR. ἐφαρού-
μεθα Vat. 494. ἃ τ' ἀντὶ] ἀτάντὶ L. ἀντ' ἀντὶ A. 495. κενόν] κείνον L.

κενὸν A. κείνον C^s. κωνόν R. 497. μέγα τι σθένος] γρ. μέγα τι σθένουσα C^{2*}.

with a couplet not much in point. Cp. Aj. 1038, 9, 1089, 90, 1262, 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 ἀπαντα] 'Utterly.'

ἔφν] Cp. Phil. 1052, νικᾶν γε μέντοι πανταχοῦ χρῆζαν ἔφν. The word here implies the argument, 'It was in his nature, and therefore not to be avoided.'

490. καὶ marks the correspondence between Lichas' advice and Deianira's state of mind. 'So am I minded.' Cp. Plat. Theaet. 166 D, ἀλλ' αὐτὸν τοῦτον καὶ λέγω σοφόν.

491. κοῦτοι . . γε] 'Yea, and I certainly will not.'

νόσον . . ἐπακτὸν ἐξαρούμεθα] This may be taken in one of three ways: (1) 'I will not cause to arise for myself a self-sought mischief,' (2) 'I will not aggravate the trouble, which then would be (in so far) of my own seeking' (ἐπακτὸν, proleptic = ὥστε ἐπακτὸν ἔχειν αὐτήν), (3) 'I will not aggravate the mischief thus brought in from without.' For (3), cp. infr. 536 foll., Eur. Phoen. 343, γάμων ἐπακτὸν ἄταν. 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

ταῦτα 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, ἀρτίκολλος), 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. 540-2, τοιάδ' Ἡρακλῆς . . οἰκούρι' ἀντέπεμψε τοῦ μικροῦ χρόνον.

498-530. The power of Aphrodite here, as in Ant. 781 foll., is regarded more with awe than with delight. It has been now exemplified in Iole's conquest of Heracles, so cruel to Deianira, and destined to be so calamitous to all concerned (infr. l. 872). The maidens in their sympathy with Deianira recall the time when the same power had driven heroes to do battle for her, and when she was carried triumphantly from her mother's side. There is a close correspondence, as elsewhere, between this lyric strain and passages in the preceding senarii. Cp. esp. ll. 4-40, 142-150, 441-3, 465-7. The ode consists of a strophe, antistrophe, and epode, in which logaedic rhythms are varied with anapaestic and iambic metres. The anapaests (cp. O. T. 469, 470, 479, 480) indicate the coming on of the combatants; the interrupted rhythms of the epode help to express

καὶ τὰ μὲν θεῶν
 παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω, 500
 οὐδὲ τὸν ἔννουχον Ἄϊδαν,
 ἢ Ποσειδάωνα τινάκτορα γαίας·
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἀκοῖτιν [70 b.
 *τίνες ἀμφίγυοι κατέβαν πρὸ γάμων, τίνες 505

501. Ἄϊδαν] ἄϊδαν LA.
 ποσειδάωνα Vat.
 τίνες Vat.

502. Ποσειδάωνα] ποσειδάωνα LL³. ποσειδάωνα AV³R.
 504. τίνες] om. MSS. Herm. corr. τίνες] τινὲς LA.
 τίνες Vat.

the struggle between them, while the happy issue is marked by the trochaics and glyconics at the close.

στρ. ἀντ.

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ἐπ.

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498. (1) 'Aphrodite ever advances unchecked in mighty conquering force' (*ἐκφέρεται*, passive; cp. the intransitive use of the active in *Il.* 23. 759, *ἔκφερ' Οἰλιάδης: σθένος*, adverbial accusative); (2) 'Aphrodite ever exhibits mighty conquering force' (*ἐκφέρεται*, subjective middle, *σθένος*, accusative in regimen); or (3) 'Aphrodite ever wins great might of victory' (*σθένος*, accusative in regimen; *ἐκφέρεται*, 'dative-like' mid-

dle). (2) may be rejected as bad Greek, though it pleased Hermann; (1) is preferable to (3), as more poetical, and in better keeping with the style of the ode, and also because (3) seems to require *κράτος* (which Mr. Blaydes proposes) instead of *σθένος*, which denotes rather the *act* than the *result* of victory. For a similar doubt, cp. *Hdt.* 4. 129, *ταῦτα μὲν νῦν ἐπὶ συμκρόν τι ἐφέροντο τοῦ πολέμου.*

499. τὰ μὲν θεῶν] *Supr.* 443: *Ant.* 786, *οὐτ' ἀθανάτων φόβιμος οὐδέεις.*

500. παρέβαν] In Greek, a thought or feeling which is made the subject of reflection is often spoken of in the aorist, and not, as in English, in the present tense. Cp. *Aj.* 693, *ἔφριξ' ἔρωτι, κ.τ.λ.* This idiom is analogous to the aorist of the immediate past (*τί εἶπας*, etc.). *Essay on L.* § 32. p. 55. So in Pindar we have *κατέβαν*, *Ol.* 7. 23: *ἔμολον*, *Ol.* 14. 26: *ἐπέβαν*, *ἔσαν*, *Nem.* 1. 26-9: and *μετέσταν* in *Aesch. Suppl.* 538.

οὐ λέγω] The words imply a dislike for myths that are lowering to the gods. Cp. *Pind. Pyth.* 1, and, for the expression, *El.* 1467, *εἰ δ' ἔπεισι Νέμεσις, οὐ λέγω.*

502, 3. The love of Hades for Persephone, of Poseidon for Amynone, Tyro, etc.

504. ἐπὶ τάνδ' . . ἀκοῖτιν] It makes little difference whether *ἀκοῖτιν* 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 *τιν* (*ἀκοῖτιν, τίνες*). *λέγω* or *ἔρω* is understood from *οὐ λέγω* *supr.*, the positive elicited from the negative.

πάμπληκτα παγκόνιτά τ' ἐξῆλθον ἀεθλ' ἀγώνων.
 ἀντ. ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραβρου
 φάσμα ταύρου,
 Ἄχελῶος ἀπ' Οἰνιαδᾶν, ὁ δὲ Βακχίας ἀπο 510
 ἦλθε παλίντονα Θήβας

509. Ἄχελῶος] ἀχελῶος L. ἀχελῶος A. 510. Βακχίας] βακχίας LA.
 Brunck corr. ἀπο] ἀπο L. ἀπο C^aA. ἦλθε] ἦλθε L.

Essay on L. § 36. p. 64. This is better than with Schndw. to suppose a transition to direct interrogation, which is too abrupt.

*τίνας ἀμφίγυοι] (1) 'What all-accomplished champions.' ἀμφίγυοι has been differently explained. (2) 'Diversely armed,' Herm. (3) 'Both strong of limb,' Schndw., who compares such compounds as *δικρατεῖς*, *δισάρχας*, 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 parry various forms of attack: infr. 516-9. There is an etymological reference to *γυῖον*, 'Active in every limb.' This interpretation agrees also with *πάμπληκτα*, which signifies, 'Carried on with blows of every kind.'

κατέβαν] Sc. ἐς μέσον (l. 514). Cp. Hdt. 5. 22, Ἄλεξάνδρου . . ἀεθλεῖν ἐλομένου, καὶ καταβάντος ἐπ' αὐτὸ τοῦτο. παγκόνιτα] Either (1) 'Amidst clouds of dust,' the force of *παν-* 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 *παγκόνιτ' ἐπέξῆλθον*, needlessly substituting a prosaic for a poetical word. For the accusative, cp. supr. 159, πολλοὺς ἀγῶνας ἐξίαν, infr. 562, τὸν πατρίων . . στόλον . . ἐσπόμην. ἀεθλα] This word in the plural is sometimes equivalent to *ἀθλος*, e.g. Phil. 507, δυσοίστων πόνων ἀθλα, which also illustrates the periphrasis here. See L. and S. s. v. *ἀθλον*. 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. ποταμοῦ σθένος] An Epic expression. Cp. Il. 18. 607, ποταμοῖο μέγα σθένος Ὀκεανοῖο: ib. 486, τό τε

σθένος Ὀρίαντος: ib. 13. 248, σθένος Ἴδο-μνήος. It is also used by Pindar and Aeschylus.

507. 8. ὑψίκερω τετραβρου | φάσμα ταύρου] Eustathius, p. 573, 27, reads *τετράρορον*, but he quotes elsewhere as in the text, and the epithets redoubled about the same word are more impressive in this connection. *τετράροροι ἵπποι* in Od. 13. 81 are *τέσσαρες ὀμοῦ δέιροντες ἄρμα*. Sophocles here employs the word in a new sense, = *ἐπὶ τέσσαρα ἰσχυροὶ*, 'Upborne by fourfold means,' = 'four-footed.' This gives the Achelous an advantage against his biped antagonist, and so lends additional terror to the description.

φάσμα is in apposition with *ποταμοῦ σθένος*, i. e. *σθεναρὸς ποταμός, ταῦρος παραφανόμενος*. The word *φάσμα*, like our 'apparition,' implies something which produces a strange impression through the eye. Cp. infr. 836, 7, *δεινοτάτῳ . . ὕδρας . . φάσματι*. Achelous enters the contest *ἐναργῆς ταῦρος*, supr. l. 111. Cp. Il. 21. 237, 8, *τοῦς ἐμβαλλε θύραζε, μεμυκὸς ἦν τε ταῦρος, | χέρσονδε*.

510. ἀπ' Οἰνιαδᾶν] According to Hellenic notions each of the competitors for a prize must have a city. Achelous hails from Oeniadae, the city at his mouth, where he was probably worshipped, and had a *τέμενος βαμὸς τε θυήεις*.

Βακχίας . . Θήβας] For Thebes as the city of Heracles, see above, l. 116, *Καδμογενῆ*. The word *Βακχίας* commends him to the favour of the Dionysiac worshippers. Cp. Ant. 1135 foll., *Θηβαίας ἐπισκοποῦντ' ἀγυῖας | τὰν ἐκ πασῶν τιμᾶς | ὑπερτάταν πόλειαν*.

The emphasis on *Θήβας* is strengthened by the order of words, *παλίντονα* 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

τόξα καὶ λόγχας βόπαλόν τε τινάσσων,
 παῖς Διός· οἱ τὸτ' ἀλλεῖς
 ἴσαν ἐς μέσον ἰέμενοι λεχέων· μόνα δ'
 εὐλεκτρος ἐν μέσῳ Κύπρις ραβδονόμει ξυνοῦσα. 515

εἰ. τὸτ' ἦν χερός, ἦν δὲ τόξων πάταγος,
 ταυρείων τ' ἀνάμιγδα κεράτων·
 ἦν δ' ἀμφίπλεκτοι 520

513. Διός] Δίο A pm.
 ρείων] ταυ. εἰων L. ταυρείων A.

514. ἰέμενοι] ἰέμενοι L. ἰέμενοι A.
 520. δ'] δὲ LA.

518. ταυ-

bow: i. e. Drawing against that which draws it. Cp. Heracl. Fr. 56, ed. Byw. παλίντονος ἀρμονίη κόσμου, ἔκωσπερ λόγῃς καὶ τόξου: Il. 8. 266, παλίντονα τόξα τιταίνων.

513. παῖς Διός] The name is not required after this full description of the hero who is always in our thoughts.

ἀλλεῖς] 'With collected might.' The Scholiast drily says, καταχρηστικῶς εἶπεν ἐπὶ δύο τὸ ἀλλεῖς. 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 τετραβρου, supra. Cp. Milton, Par. Lost, Bk. 2. ll. 636 foll., where Satan is compared to a fleet at sea: ib. 714, 18, 'As when two black Clouds, | With Heaven's Artillery fraught, come rattling on | Over the Caspian, then stand front to front | Hovering a space, till winds the signal blow | To join their dark encounter in mid air.'

514. ἰέμενοι λεχέων] 'Eager for the bridal.' See Essay on L. § 56. p. 102, and cp. Il. 23. 371, πάτασσε δὲ θυμὸς ἐκάστου | νίκης ἰεμένον.

μόνα] The combat was manifold, but one power, that of the Goddess of Love (supr. 497-506), presided over the whole.

515. εὐλεκτρος. . . Κύπρις] 'Aphrodite, the giver of desired marriage.' So εὐχλοῦς Δημήτηρ is Demeter who gives abundant herbage.

ραβδονόμει ξυνοῦσα] 'Was there directing all.' The ραβδονόμος, or ραβδούχος, was not the Βραβευτής or βραβεύς (in this case Ζεὺς ἀγώνιος) who awarded the prize, but the regulator of the contest, who was not necessarily the same person. Cp. Plat. Prot. 338 A

(Hippias loq.), πείθεσθέ μοι ραβδούχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὅς ἑμὴν φυλάξει τὸ μέτριον μήκος τῶν λόγων ἑκατέρου.

517. Schndw. regards this line as a hendiadys describing the noise made by hand and bow together, 'There was the sound of the hand, the sound of the bow,' i. e. the sound of the hand upon the bow. But χερός rather means, 'Of blows with the fist,' and in τόξων πάταγος is included, besides the twang of the bow, the whizz and loud impact of the arrow. Musgrave objects to τόξων as unsuited for close fighting (cp. Hdt. 3.78. § 3), and absurdly suggests ταρσῶν. The arrows might be delivered before closing, or Heracles might retire a few paces. But it is needless to press the details of the description, which is meant to suggest in a few words the incidents of a varied encounter. Cp. the meeting of Satan and Death in Milton, or of Christian and Apollyon in the Pilgrim's Progress.

519. ἀνάμιγδα] 'Therewithal.' The crashing blows of the bull's horns were mingled with the twanging of the bow, etc., in a confused noise. The more usual form is ἀμμιγα.

520. ἦν] This, the so-called 'schema Pindaricum,' does not occur elsewhere in Sophocles. Cp. Eur. Ion 1146, ἐν ἦν δ' . . . ὑφαί: Hes. Theog. 321, τῆς δ' ἦν τρεῖς κεφαλαί. It only happens where the verb precedes the noun, and it is here used for the sake of the emphatic repetition of ἦν—ἦν—ἦν. Recent philology inclines to consider ἦν in such cases not as the 3rd person singular, but as a dialectical form of ἦσαν.

ἀμφίπλεκτοι κλιμακες] 'Twistings and mountings on the back.' The κλιμαξ was a trick in wrestling. Hermann

κλίμακες, ἦν δὲ μετώπων ὀλβεντα
 πλήγματα καὶ στόνος ἀμφοῖν.
 ἃ δ' εὐῶπις ἀβρὰ
 τηλαυγεῖ παρ' ὄχθῳ
 ἦστο, τὸν δν προσμένουσ' ἀκοίταν.
 ἐγὼ δὲ μάτηρ μὲν οἶα φράζω.
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας
 ἐλεινὸν ἀμμένει
 κἀπὸ ματρὸς ἄφαρ βέβακεν,
 ὥστε πόρτις ἐρήμα.

525

530

521. μετώπων] μετόπων A. 526. οἶα] οἶα L. οἶα C³. 527. τὸ δ' ἀμφινείκητον] τὸδ' ἀμφινείκητον L. τοδ' ἀμφινείκητον A. ἀμφινείκων L². 528. ἐλεινὸν] ἐλεινόν MSS. Porson corr. 530. ὥστε] ὡπερ L. ὥστε A. ἐρήμα] ἐρήμα L. ἐρήμα C²A.

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 ἀμφίπλεκτοι, cp. supr. 357, μπτός and note, and see Hdt. 3. 78, συμπλεκέντος . . Γωβρύεω τῷ Μάγῳ.

521. μετώπων . . πλήγματα] 'Blows given with the forehead'—of Achelōus. Cp. Ovid, Met. 9. 44, 5, 'Totoque ego pectore pronus | Et digitos digitis, et frontem fronte premebam.'

522. στόνος] 'Groanings'—not from pain, but from the extremity of effort.

523 foll. Cp. supr. 24, ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ.

523. ἃ δ' εὐῶπις ἀβρὰ] The Chorus, who have only seen Deianira as a careworn matron, delight in imagining her tender beauty as a girl.

524. τηλαυγεῖ] 'Far-glancing.' Explained by τηλεσκόπῳ; i.e. τῆλε πέμψουσα τὰς αἰγὰς τῶν ὀμμάτων. 'Where a rising-ground gave a distinct view of the fight.' Paley.

526. ἐγὼ δὲ μάτηρ μὲν οἶα φράζω] The interpretation of one Scholiast, ἐγὼ παρείσα τὰ πολλά, τὰ τέλη λέγω τῶν πραγμάτων, seems to point to a lost various reading, in which τὰ θερμόνια, or something of the kind, was written for μάτηρ μὲν οἶα. It is another question whether the conjecture founded upon this, τὰ τέρματ' οἶα, gives better sense

than the reading in the text, which is explained in the first scholion: ἐγὼ, φησὶν ἐνδιαθέτως, ὥσει μήτηρ λέγω. 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' . . ἀμμένει] 'And she for whom they fought, with anxious looks awaits her lord.' δέ, as in prose δ' οὖν, here resumes the clause τὸν δν . . ἀκοίταν after the parenthesis. This makes easier the omission of the object after ἀμμένει, which has been felt as a difficulty:—i.e. ἡ νύμφη, περιμάχητος οὖσα ἀμφοῖν, ἐλεινὸς θεωμένη ἀναμένει τὸν νικῶντα. Her 'eye' or 'gaze' (Essay on L. § 54. p. 99) is made the subject because she is intently looking on, and not merely, as the Scholiast says, because the most beautiful part is put for the whole. Cp. Aj. 140, πτηνῆς ὡς ὄμμα πελείας.

528. ἐλεινόν] 'Deserving pity,' because distracted with doubt and fear. Cp. O. C. 317, 8, καὶ φημὶ κἀπόφρημι, κοῦκ ἔχω τί φῶ, | τάλαινα.

529. κἀπὸ ματρὸς, 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. ὥστε πόρτις ἐρήμα] 'Like a heifer taken from the mother' whom

ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
 ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξέδδφ,
 τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα,
 τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,
 τὰ δ' οἶα πάσχω συγκατοικτιουμένη. 535
 κόρην γάρ, οἶμαι δ' οὐκέτ', ἀλλ' ἐζευγμένην,
 παρεισδέδεγμαί, φόρτον ὥστε ναυτίλος,
 λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.
 καὶ νῦν δὴ οὖσαι μίμνομεν μῖα ὑπὸ
 χλαίνης ὑπαγκάλισμα. τοιάδ' Ἑρακλῆς, 540
 ὁ πιστὸς ἡμῖν κάγαθὸς καλούμενος,

531. θροεῖ] θροεῖ LAL²VV². θροεῖ C⁴ Vat. 532. ὡς] ὡς A. 534. φρά-
 σουσα] φρά(σουσα LL². φράσουσα A. 535. οἶα] οἶα L. οἶα C². 538. ἐμῆς]
 ἐμῆς L. 539. ὑπὸ] ὑπο L. ὑπο C² A. 541. πιστὸς] πιστὸς . . . L. πιστὸς A.

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, confides her intention to the Trachinian maidens, and, on Lichas' coming forth, entrusts the gift to him, with the appropriate commands.

532. ὡς ἐπ' ἐξέδδφ] 'With his departure in view.' Cp. El. 1322.

533. θυραῖος] The masc. for the fem. form occurs more readily where a woman is speaking to women. Cp. supr. 151; El. 313; Essay on L. § 20. p. 30.

534. χερσὶν δ] For the postponement of the initial word, see Essay on L. § 41. p. 78.

τὰ μὲν . . . τὰ δέ are adverbial accusatives = 'Partly,' not antecedents to the relatives. Cp. infr. 843, 4.

535. οἶα πάσχω] 'For the treatment I receive.' In what follows she takes up the latter topic first.

συγκατοικτιουμένη] 'To implore commiseration.' For the effect of the middle voice, cp. Hdt. I. 114, ἀποιετί(ζ)ετο τῶν ὑπὸ Κέρου ἤτησε.

536. οἶμαι δ' οὐκέτι] Sc. κόρην εἶναι.

537. παρεισδέδεγμαί] para- implies, 'At unawares,' (as we say, 'By a side wind.')

538. 'A piece of merchandize 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 ἐμπόλημα, which is an accusative in apposition, not to φόρτον, but to the action of παρεισδέδεγμαί. The line may be thus paraphrased: ὥστε τούτῳ τῷ ἐμπολήματι ἐμπολᾶσθαι καὶ λελωβῆσθαι καὶ τὴν ἐμὴν φρένα. λωβητὸν is the verbal of the cognate passive, = ἐπὶ λωβῇ πραττόμενον. 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 φρενός is merely a periphrasis like ἡ ἐμὴ ψυχὴ in Ant. 559. Cp. Phil. 1281, and especially Ant. 1063, ὅς μὴ 'μπολήσαν ἴσθι τὴν ἐμὴν φρένα.

540. ὑπαγκάλισμα] 'Clasped in one embrace.' Cp. Ant. 650, ψυχρὸν παραγκάλισμα τοῦτο γίγνεται. The sense of μῖα is continued: i. e. μ. ὅ. χ. ἐν ὑπαγκάλισμα.

τοιάδ' Ἑρακλῆς, κ.τ.λ.] This, the single expression of bitterness on Deianira'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. ἡμῖν is to be taken with πιστὸς κάγαθός, rather than with καλούμενος (which is added to complete the sense). ἡμῖν is also resumed with ἀντέπεμψε.

οἰκούρι ἀντέπεμψε τοῦ μακροῦ χρόνου.

ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίσταμαι
νοσοῦντι κείνῳ πολλὰ τῆδε τῆ νόσῳ,
τὸ δ' αὖ ξυνοικεῖν τῆδ' ὁμοῦ τίς ἂν γυνή

545

δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;
ὀρῶ γὰρ ἤβην τὴν μὲν ἔρπουσαν πρόσω,
τὴν δὲ φθίνουσαν· ὧν ἀφαρπάζειν φιλεῖ
ὀφθαλμὸς ἀνθος, τῶν δ' ὑπεκτρέπει πόδα.

[71 a.

ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἑρακλῆς
ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνῆρ.

550

ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν
γυναῖκα νοῦν ἔχουσαν· ἢ δ' ἔχω, φίλαι,
λυτήριον †λύπημα, τῆδ' ὑμῖν φράσω.

542. ἀντέπεμψε] ἀντέπεμψεν L. ἀντέπεμψε A.
554. ὁμῶν] ὑμῖν L. ἡμῶν Vat.

551. καλῆται] καλεῖται LA pm.

'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 μίσθον*. τοῦ μ. χρ. sc. τῆς οἰκουρίας.

For the sense, cp. Eur. H. F. 1371-3, σέ τ' οὐχ ὁμοίως, ἢ τάλαν', ἀπέλεσα. | ὥσπερ σὺ τὰμὲν λέκτρ' ἔσωξες ἀσφαλῶς | μακρὰς διαντλοῦσ' ἐν δόμοις οἰκουρίας.

543. οὐκ ἐπίσταμαι] 'I cannot.' Cp. Ant. 686, μήτ' ἐπιστάμην λέγειν.

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' αὖ ξυνοικεῖν] The article, for which cp. Ant. 78, τὸ δὲ | βίᾳ πολιτῶν δρᾶν ἴφην ἀμήχανος, gives indignant 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 τίς ἂν δύναιτο, cp. Eur. Med. 1044, οὐκ ἂν δυναίμην' χαιρέτω βουλευμάτῃ | τὰ πρόσθεν.

546. γάμων] γάμος is not strictly reserved for the *κουριδίη ἀλοχος*. Cp. Eur. Hel. 190.

547. ἤβην, κ.τ.λ.] The contrast is developed as the sentence proceeds.

Cp. O. C. 1649, ἀνδρα, τὸν μὲν, κ.τ.λ. τὴν μὲν] i.e. τῆσδε μὲν. Cp. Aj. 114, τέρψις ἦδε, and note.

548. ὧν, κ.τ.λ.] 'From which' (viz. from those whose youth advances) 'the eye is wont to cull 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, φοίβῳ τε κάμοι . . δε μοι. And, for the generic relative plural with a singular antecedent, cp. Thuc. 6. 12, 13, νεωτέρῳ . . | οὗς ἐγὼ δρῶν νῦν ἐνθάδε.

549. ὑπεκτρέπει πόδα] Sc. ὁ ἕμερος understood in the personified ὀφθαλμὸς. The crowding of images is certainly rather bold. For the general sense, cp. Plato, Symp. 195, 6, especially the words ἀνανθεῖ γὰρ καὶ ἀπηρηγόετι καὶ σώματι καὶ ψυχῇ καὶ ἄλλῳ ὄντοι οὐκ ἐνίσει ἔρωσ.

550. ταῦτ' οὖν φοβοῦμαι] 'This then is my fear;' i.e. τοῦτον τὸν φόβον φοβοῦμαι. ταῦτα refers to what precedes, and is further explained by what follows.

The distinction between πόσις and ἀνῆρ, 'husband' or 'lord,' and 'mate,' is readily intelligible.

554. λυτήριον] Cp. O. T. 392, ἡδῶσ τι . . ἐκλυτήριον.

†λύπημα] The MS. reading, λυτήριον

ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτὲ 555
 θηρόδ, λέβητι χαλκῆφ κεκρυμμένον,
 ὃ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ
 Νέσσου φθίνοντος ἐκ φόνων ἀνείλημην,
 ὃς τὸν βαθύρρουν ποταμὸν Εἰθνον βροτοῦς
 μισθοῦ ἴβρευε χερσίν, οὔτε πομπίμοις 560
 κάπαις ἐρέσσω οὔτε λαίφεισιν νεῶς.
 ὃς κάμέ, τὸν πατῶρον ἠνίκα στόλον
 ξὺν Ἡρακλεῖ τὸ πρῶτον εἰνις ἐσπόμην,
 φέρων ἐπ' ὤμοις, ἠνίκα ἦν μέσφ πόρφ,

557. ἔτ'] ἔτ(ι) L. ἔτ' A. παρὰ] πάρα L.A. 558. Νέσσου] νέσου L. νέσου A.
 559. εἰθνον] εἰθνὸν C³ or 2. εἰθνον A. 560. ἴβρευε] ἴβρευε L.A. 561.
 λαίφεισιν] λαίφαισιν L. λαίφεισιν A. 562. τὸν πατῶρον .. στόλον] τῶν πατῶρων
 .. στόλων AV³R. τὸν πατῶρον .. στόλον Vat. 564. ἦν] ἐν AR. ἦν VV³.

λύπημα, has not been successfully explained. *λυτήριον* 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. κήλημα, 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 *ον* preceding or *νοῦν* coming in the line above. Other conjectures are *λυτήριον τι πημονῆς* (Ziel), and Mr. Paley's ἦ δ' ἔχει . . *λυτήριον λύπημα*. To this last it may be objected that the use of the first person (ἐγώ) is more expressive of Deianira's sanguine mood. A third way of interpreting the words as they stand may be suggested, viz. taking *λυτήριον* passively, agreeing with *λύπημα*: 'I will tell you a way in which I find the grief remediable.' For the passive use, see Essay on L. § 53. p. 99, and for the redundant antecedent, ib. § 40. p. 75, 2.

555. ἦν . . *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 *δῶρον*. Cp. O. T. 1043, ἦ τοῦ τυράννου τῆσδε γῆς πάλα ποτὲ;

For ἀρχαῖος in the sense of 'old,' cp. O. C. 112, χρόνῳ παλαιοί. *παλαιός* and ἀρχαῖος convey more of a sense of awe or wonder as attaching to old age, than γέρον or γεραίος. The Centaur is

thought of as an old-world creature belonging to a state of things that is passed away.

557. παρὰ=from a person=(i.e. by his will), ἐκ=out of a place.

558. φόνων] Bergk conjectures *φονῶν*. Cp. *infr.* l. 573, *σφαγῶν*.

559. τὸν . . ποταμὸν . . ἴβρευε] Cp. Plat. Theaet. 199 E, ὃ τὸν ποταμὸν καθηγούμενος. The epithet *βαθύρρουν* accounts for mortals needing the Centaur's help.

561. ἐρέσσω, which is added to explain the instrumental dative *κάπαις*, is of course not resumed with *λαίφεισιν*.

562. τὸν πατῶρον . . στόλον] 'On that journey on which my father sent me forth.' viz. When he gave me in marriage. The expression is more natural if we imagine Oeneus as having accompanied them part of the way. This accusative is in a loose construction with the sentence (in apposition to the action). Cp. O. C. 1400, 1401, *ὅσον δρ' ὁδοῦ τέλος* | 'Ἀργεῖος ἀφορμήθημεν.

563. ξὺν Ἡρακλεῖ] 'With Heracles at my side.' The preposition is not required with *ἐσπόμην* following, but the fullness of expression marks the closeness of her relation to Heracles.

564. ἠνίκα ἦν μέσφ πόρφ] 'When he was at the middle of the crossing.' Cobet would read ἦ 'ν ('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.

ψαύει ματαίαις χερσίν· ἐκ δ' ἤϊσ' ἐγώ, 565
 χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χερσίν
 ἦκεν κομήτην ἰόν· ἐς δὲ πλεύμονας
 στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε, παῖ γέροντος Οἰνέως,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθη, 570
 πορθμῶν, ὀθούνεχ' ὕστατην σ' ἔπεμψ' ἐγώ·
 ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν
 σφαγῶν ἐνέγκη χερσίν, ἧ μελαγχόλους
 ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας,
 ἔσται φρενὸς σοι τοῦτο κλητήριον 575
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον.

567. ἰόν] ἰον from ἰόν A pr. πλεύμονας] πλεύμονας L. πλεύμονα A. 570.

ἐὰν πίθη] ἐὰν πυθῆ LI². γρ. ἐὰν πι(θη) C². ἐὰν πίθη A. ἐὰν πειθη R. 571.
 ὀθούνεχ'] ὀθούνεχ' A pr. σ'] om. LAL²VV²R. σ' Vat. 577. στέρξει] εἰ

from η L. στέρξει Vat. V. στέρξει V². στέρξει R.

565. ματαίαις] 'Wanton' Cp. Aesch. Suppl. 229, and the use of ματῆζων in O. T. 891.

566. ἐπιστρέψας] The middle voice is more usual. Here τόξον or βέλος may be supplied in thought. The word always implies a sudden movement.

χερσίν] Either (1) 'From' (gen.), or (2) 'With' (dat.) 'his hands.'

567. κομήτην] The feather of the arrow which is elsewhere imagined as a swift wing, is here figured as its hair.

568. στέρνων] Governed of δια- in διερροίζησεν.

ἐκθνήσκων] 'As he breathed his last.' This compound is elsewhere used figuratively, as in γέλω ἐκθανον, Od. 18. 100, ('died outright [as it were] with laughter'); and from Plato onwards, 'To faint or fall into a trance,' is the accepted meaning of the word.

570. 1. τῶν ἐμῶν . . πορθμῶν] For this use of the possessive adjective, cp. O. T. 572, 3. τὰς ἐμὰς . . Λαῖον διαφθοράς.

572. γάρ introduces the explanatory statement, answering τοσόνδε.

τῶν ἐμῶν σφαγῶν is (a) possessive genitive with αἷμα, and also (b) ablative genitive with ἐνέγκη, 'Bear from

my wound the clotted gore of my wound.'

573. 4. ἧ . . ὕδρας] 'At the place where the arrows had been tinged with black venom from the Lernaean hydra,' i.e. 'From that part of the wound where a dark tinge shows a trace of the hydra's venom in which the arrows were dipped.' The blood would be more clotted about the wound because of the venom, and the part of the blood most affected by the venom would be preternaturally dark. Observe the unconscious tautology in θρέμμα after ἀμφίθρεπτον, and for the periphrasis, cp. the uses of φάσμα in Il. 509, 837. θρέμμα is merely expletive. See Essay on L. § 10. p. 17. Madvig's reading, adopted by Paley, is μελάγχαλος . . ἰός. θρέμμα is then 'the issue.'

577. στέρξει] The future indicative after ὥστε μή is curious. Cp. O. T. 411, ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι. Several MSS. and Hermann read στέρξει; 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 ὥστε μή.

ἀντὶ σοῦ πλέον] 'Before thee:' a

τοῦτ' ἐννοήσασ', ὦ φίλοι, δόμοις γὰρ ἦν
 κείνου θανόντος ἐγκεκλειμένον καλῶς,
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα 580
 ζῶν κείνος εἶπε· καὶ πεπείρανται τάδε.
 κακὰς δὲ τόλμας μῆτ' ἐπισταίμην ἐγὼ
 μῆτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.
 φίλτροις δ' ἐάν πως τήνδ' ὑπερβαλώμεθα
 τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, 585
 μεμηχάνηται τοῦργον,—εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι.
 ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

579. ἐγκεκλειμένον] ἐγκεκλεισμένον A. 581. κείνος] ἐκείνος A. 583. τὰς] τὰς A. 587. πεπαύσομαι] πεπαύσεται A. γρ. πεπαύσεται V^{co}. 588. εἴ τις] ἦτις L. εἴ τις A.

twofold expression including 'Instead of thee' and 'More than thee.' Cp. Ant. 182, 3, μέϊζον' . . ἀντὶ τῆς αὐτοῦ πάτρας.

578. τοῦτ' ἐννοήσασ'] 'Bethinking me of this.' See the conjectural reading νόημα supr. l. 554, note, which this would seem to resume.

δόμοις] Probably a cabinet or closet, which would exclude the light. Cp. Eur. Alc. 160, 1, ἐκ δ' ἐλοῦσα κεδρίων δόμων | ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο, where the 'cedarn habitation' of the dress is a sort of wardrobe.

580. ἔβαψα] Sc. τοῦτφ from τοῦτο supr.

προσβαλοῦσ' ὅσα | ζῶν κείνος εἶπε] 'With such addition as the Centaur, while yet alive, enjoined.' This refers to the manner of application, or of preparation for immediate use—cp. infr. ll. 680-7—and not (as Schn dw. supposes) to something added to or mingled with the blood. The words need not include more than the precautions on which she afterwards lays such stress:—infr. 684-92. Others take προσβαλοῦσα (sc. τὸν νοῦν) to mean, 'Giving careful heed to.' Cp. infr. 844, and note.

581. πεπείρανται] An Epic word. Cp. Od. 12. 37, 8, ταῦτα μὲν οὕτω πάντα πεπείρανται.

582. κακὰς δὲ . . 584. φίλτροις δὲ . .]

The repetition of δέ indicates the contention of opposing thoughts. Cp. O. C. 1014, 5, ὁ ξείνος, ἀναξ, χρηστός, αἱ δὲ συμφοραὶ | αὐτοῦ πανάλεις, ἀξίαι δ' ἀμυναθεῖν.

τὰς τε τολμώσας] Sc. τὰς τοιαύτας τόλμας.

585. ἐφ' Ἡρακλεῖ] 'Upon Heracles;' i. e. used with the view of influencing him. Cp. Eur. Hipp. 32, Ἴππολύτῳ δ' ἐπι, κ.τ.λ.

586. μεμηχάνηται τοῦργον] 'The means have been contrived.'

587. εἰ δὲ μὴ] 'But if otherwise, I will proceed no further,' i. e. εἰ δοκῶ πράσσειν μάταιόν τι. τι in the preceding clause is to be taken, not with δοκῶ, but with πράσσειν. Cp. El. 31, εἰ μὴ τι καιροῦ τυγχάνω.

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. ἢ 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 . . κακῶς expresses a cautious approval. Cp. Fr. 154, ἐχοιμ' ἂν αὐτὸ μὴ κακῶς ἀπεικάσαι.

- ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν 590
 ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.
 ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὡς οὐδ' εἰ δοκεῖς [71 b.
 ἔχειν, ἔχοις ἂν γνῶμα, μὴ πειρωμένη.
 ΔΗ. ἀλλ' αὐτίκ' εἰσόμεσθα· τόνδε γὰρ βλέπω
 θυραῖον ἤδη. διὰ τάχους δ' ἐλεύσεται. 595
 μόνον παρ' ὑμῶν εὖ στεγοίμεθ'· ὡς σκότῳ
 κὰν αἰσχροῦ πράσσης, σῆποτ' αἰσχύνῃ πεσεῖ.
 ΛΙ. τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως,
 ὡς ἔσμεν ἤδη τῷ μακρῷ χρόνῳ βραδεῖς.
 ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα, 600
 ἕως σὺ ταῖς ἔσωθεν ἡγορῶ ξέναις,
 ὅπως φέρῃς μοι τόνδε γ' εὐφῆ πέπλον,

592. οὐδ' εἰ δοκεῖς] οὐδοκεῖς L. οὐδ' εἰ δοκεῖς C^a A. 593. ἂν γνῶμα] γρ.
 ἀγνωμα C^a mg. τὸ γνῶμα C^a mg. ἂν γνῶμα A. 597. πράσσης] πράσσης L.
 πράσσης A. αἰσχύνῃ πεσεῖ] αἰσχύνῃ πεσεῖ L A. αἰσχύνῃ πεσεῖ Vat. 598.
 ποιεῖν] ποιεῖν L. ποιεῖν A. 601. ταῖς] ταῖς C^a. ταῖς A. 602. τόνδε γ'
 εὐφῆ] τόνδε γ' εὐφῆ C^a. τόνδε γ' εὐφῆ A Vat. VV².

590. γ' marks the limitation under which she assents to εἰ τις ἐστὶ πίστις supra.

591. ἔνεστι] Sc. τῇ πίστει or τῷ βουλευμάτι.

πείρα 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. γνῶμα] 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 γνῶμα = ἐγνωσμένον τι, which in the present context would signify, 'Anything clearly discerned or determined.' μὴ πειρωμένη = 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: πόνου γὰρ ἄραρον οὐκ 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 Cenaeum, where his master is.

596. στεγοίμεθ'] 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.'

σκότῳ] i.e. ἐν σκότῳ. 'Under covert of darkness': the dative of place passing into a dative of circumstance. Essay on L. § 11. p. 18, § 14. p. 20.

597. The dative αἰσχύνῃ is either (1) causal = 'By reason of shame,' or (2) = ἐς αἰσχύνῃν: cp. O. C. 483, αὐτῇ . . τιθείς: infr. 789, χθονὶ βίπτων ἑαυτὸν: probably the former (1). E. on L. § 11. p. 18, 3 a.

599. ὡς . . 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 . . πράσσω] 'I have been arranging this very thing,' viz. what Lichas is to do.

601. ἡγορῶ] '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' εὐφῆ] 'Just this care-

δώρημ' ἐκείνη τάνδρῃ τῆς ἐμῆς χερσός.
 διδοὺς δὲ τόνδε φράζ' ὅπως μηδεὶς βροτῶν
 κείνου πάροιθεν ἀμφιδύσεται χροῖ,
 μηδ' ὄψεται νιν μήτε φέγγος ἡλίου
 μήθ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας,
 πρὶν κείνος αὐτὸν φανερόν ἐμφανῆς σταθεῖς
 δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῃ.

605

οὕτω γὰρ ἠΰγμην, εἴ ποτ' αὐτὸν ἐς δόμους
 ἴδοιμι σωθέντ' ἢ κλύοιμι, πανδίκως
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
 θυτῆρα καινῷ καινὸν ἐν πεπλώματι.
 καὶ τῶνδ' ἀποίσεις σῆμ', δ' κείνος εὐμαθὲς

610

608. φανερόν ἐμφανῆς] φανερ(δ)σ ἐμφανῶσ, (ο) from ὦ, L. φανερός ἐμφανῶς AL².
 Tricl. corr. 613. ἐν] ἐμ L. ἐν A.

fully woven garment.' Wunder's conjecture, *ταναῦφῃ*, 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' *σήμανε*, and particularizing: (b) *εὐιφῆ*, 'Carefully woven,' is exactly in point; the value of the gift was enhanced by the care which Deianira had spent on it: (c) *ταναῦφῃ* (for which, cp. 674, *ἐνδυτῆρα*) 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. *μήθ' ἔρκος ἱερὸν μήτ' ἐφέστιον σέλας*] 'Nor sacred enclosure' (because there would be fire upon the hearth or altar there), 'nor hearth-lit flame.' *ἐφέστιον* 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 *ἐστῖαν* in l. 658.

608. φανερόν ἐμφανῆς] The reading of Triclinius (also according to Blaydes of Par. A.) is here better than that of L, φανερός ἐμφανῆς.

609. ἡμέρα ταυροσφάγῃ] For the gladness implied in this phrase, cp. the Biblical expression, 'As in a day of slaughter,' and Pind. Nem. 6. 69, ἐν ἀμικτιύων | ταυροφόνῃ τριετηρίδι. The

meaning of the phrase, 'A day when the greatest victims are sacrificed,' is illustrated by infr. 760 foll.

611. πανδίκως] This word is rightly taken by Mr. Paley and Otto Hense with the following line:—'I would array him rightly in this robe.' On *πανδίκως* see above, l. 294.

612. στελεῖν] 'That I would array him.' Cp. Eur. Bacch. 827, 8, ΔΙ. ἐγὼ στελεῶ σε δαμάτων εἰσω μολόν. | ΠΕ. τίνα στολήν; ἢ θῆλιν; ἀλλ' αἰδώς μ' ἔχει.

613. The words καινῷ καινόν, as Dindorf observes, are thrown together according to a very frequent idiom, for which, cp. especially Aj. 467, *μόνος μόνους*. The meaning of καινόν 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. εὐμαθὲς . . ἐπ' ὄμμα θήσεται] 'Which his eye, that lights on this firm seal, will easily discern.' Against the conjecture of Billerbeck, *ἐπὸν μαθήσεται*, it may be urged that the tautology *εὐμαθὲς μαθήσεται* is singularly ungraceful (Dindorf has accordingly introduced the further conjecture *εὐθίως*, and Mr. Paley that of *ὄμμα θεῖς*, for *εὐμαθὲς*) and that *ἐπὸν* adds nothing to the sense. On the other hand the reading in the text requires *εὐμαθὲς* to have an active mean-

σφραγίδος ἔρκει τῷδ' ἐπ' ὄμμα θήσεται. 615

ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,
τὸ μὴ 'πιθυμεῖν πομπὸς ὧν περισσὰ δρᾶν'
ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι
κάμου ξυνηλοῦσ' ἐξ ἀπλῆς διπλῆ φανῆ.

ΑΙ. ἀλλ' εἴπερ Ἐρμοῦ τήνδε πομπεύω τέχνην 620

βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,
τὸ μὴ οὐ τόδ' ἄγγος ὡς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι.

615. σφραγίδος] σφραγίδος L. σφραγίδος A.
622. μὴ οὐ] μὴν C² or². μὴ οὐ A. μὴ Vat.

621. τι] τοι LL². τι A.

ing, and δ to be governed *κατὰ σύνεσιν* by the whole clause. The expression *ἐπιθήσεται ὄμμα* also appears strange. But for the two former objections, see Essay on L. § 53. p. 99, *supr.* 136, and note; and for the last-mentioned expression, cp. Il 10. 46, 'Ἐκτοροῖσι ἄρα μᾶλλον ἐπὶ φρένα θῆχ' ἱεροῖσιν. σφραγίδος ἔρκος is simply 'A safeguard consisting of a seal,' without any reference to the rim of the seal. Cp. Pind. Nem. 10. 66, *ἐν ἀγγέων ἔρκεσιν παμπουκίλοισι*.

616. νόμον] 'Rule of conduct,' as in Ant. 191, *τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αἴξω πόλιν*. See Essay on L. p. 88, and cp. *infr.* 1177, 8, *νόμον . . κειθαρχεῖν πατρί*.

617. περισσὰ δρᾶν] 'To act beyond thine office.' The meaning of *περισσός* is relative to the circumstances in question. Here it conveys a rebuke for Lichas' previous conduct, rather than a warning not to break the seal, etc. Cp. *περισσὰ πράσσειν* in Ant. 68.

619. ἐξ ἀπλῆς διπλῆ] The favour which Lichas has hitherto sought is 'single,' being that of Heracles alone. Cp. *supr.* 286, *πιστὸς ἂν κείνῳ*, and note.

620. πομπεύω τέχνην = χρώμαι πομπήμω τέχνη, just as *τυμβεύσαι* χοάς in El. 406 = *χάει* *ἐπιτυμβίου* χοάς. The chief stress is on *βέβαιον*. '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 σοί] i. e. *οὐ μὴ τι σφαλῶ ἐν σοί γε*. 'I will not offend in anything concerning *ἔθεσ*.'

622. τόδ' ἄγγος] 'This casket.' ἄγγος here is the *κοῖλον* (*ζύγαστρον* (*infr.* 692) in which Deianira had enclosed the robe.

ὡς ἔχει] 'As it is,' i. e. With the seal unbroken.

623. λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι] 'And add thereto the fitting assurance of thy very words.' The Scholiasts misinterpret this passage, taking *ἐφαρμόσαι* (which they must have read *ἐφάρμοσαι*) for an imperative.

The use of the word *ἀρμόζω*, cp. *supr.* l. 494, *προσαρμόσαι*, has no reference (as Schndw. supposes) to the closely-fitting robe (*πλευραῖσιν ἀρτίκολλος*, *infr.* l. 768). *ἔχεις* has been suspected: but cp. El. 934, 5, *λόγοις τοιοῖσδ' ἔχουσ'*: Ant. 635, 6, *σύ μοι γνώμας ἔχων | χρηστὰς ἀπορθοῖς*. *ἔχω* has a wide range of meaning in Sophocles. Thus explained, the line may be translated, 'And adding therewith faithfully the words you use,' referring to ll. 604-613.

The words *λόγων πίστιν* may be explained as = *λόγων πιστῶς λεχθέντας* (abstract for concrete), cp. *supr.* l. 173, *τῶνδε ναμέρτεια = τάδε νημερτῶς γενησόμενα*.

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 σὸν μόνης δόρημ' ἔλαξεν*. *ἔχεις* then = *παρέχεις*, and, possibly, *ἦν* should be read for *ἂν*.

ΔΗ. *στείχοις ἂν ἤδη. καὶ γὰρ ἐξεπίστασαι*
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει. 625

ΛΙ. *ἐπίσταμαί τε καὶ φράσω σεσωσμένα.*

ΔΗ. *ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὄρων*
προσδέγματ', αὐτήν θ' ὡς ἐδεξάμην φίλως.

ΛΙ. *ὥστ' ἐκπλαγῆναι τούμδν ἠδονῆ κέαρ.*

ΔΗ. *τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ* 630
μὴ πρὸς λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τάκειθεν εἰ ποθοῦμεθα,

ΧΟ. *στρ. α'. ὦ ναύλοχα καὶ πετραῖα*

625. *τυγχάνει]* *τυγχάνει.* A. 628. *θ'] om.* A. 631. *πρὸ]* *πρὸι* L.A.
πρὸι C². *πρῶτον* L². 632. *τάκειθεν]* *τὰ κείθεν* L. *τάκειθεν* A. 633. *ναύ-*
λοχα] *ναύλοχος* A.

628. *αὐτήν θ']* The opposition between Iole and her reception is merely verbal, but it justifies the position of *αὐτήν*. See v. rr.

631. *πρὸ]* 'Too soon.'
λέγοις ἂν] Sc. *εἰ λέγοις*. The construction remains unaffected by *μὴ*. '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 ποθοῦμεθα*, sc. *ἐκεῖ*, is said by the same idiom as *εἰδέναι τινά, εἰ κάμνει*, 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-awaited 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'.
 — — — — —
 — — — — —

— — — — —
 — — — — —
 5 — — — — —
 — — — — —
 — — — — —
 β'.
 — — — — —
 — — — — —
 — — — — —
 — — — — —
 5 — — — — —
 — — — — —
 — — — — —

633-5. 'Ye dwellers by the hot springs near the haven and the rock, and by the Oetean heights.'

633. Hot springs were sacred to Heracles (Aristoph. Nub. 1047, etc.). Hence Thermopylae (where there was an altar to him, Hdt. 7. 176) had a special interest in his return.

ναύλοχα καὶ πετραῖα] '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. *λουτρά* no less than *πάγους* is governed of *παραναϊεῶντες*: The word *πάγος* is used of the summit of Mount Oeta, infr. l. 1191, but *πάγος* here in-

θερμὰ λουτρὰ καὶ πάγους
 Οἴτας παραναιετάοντες, οἳ τε μέσσαν [72 a.
 Μηλίδα πᾶρ λίμναν 636
 5 χρυσαλακάτου ἵ ἀκτὰν κόρας,
 ἔνθ' Ἑλλάνων ἀγοραὶ
 Πυλάτιδες *κλέονται,
 ἀπ. α'. ὁ καλλιβόας τάχ' ὑμῖν 640
 αὐλὸς οὐκ ἀναρσίαν
 ἰάχων καναχὰν ἐπάνεισιν, ἀλλὰ θείας
 ἀντίλυρον μούσας.
 ὁ γὰρ Διὸς Ἀλκμήνας κόρος
 σεύται πάσας ἀρετᾶς 645

635. μέσσαν] μέσαν A. 637. πᾶρ λίμναν] παραλίμναν LA. Tricl. corr. 638.
 Ἑλλάνων] Ἀλλάνων A. 639. *κλέονται] καλούνται LA Vat. R. Musgr. corr.
 640. ὑμῖν] ὑμῖν L. 644. κόρος] τε κόρος L Vat. V. τε κούρος AV³. Tricl. corr.

clude the rocky region to the north and east of the mountain. See Hdt. 7. 198.

635. μέσσαν] i. e. Surrounded by the lands of Euboea, Trachis, and Phthiotis.

636. λίμναν 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, ἐπ' οἴδμα λίμνας, a phrase which is ridiculed as an affectation by Aristophanes, Av. 1337, 8.

637. χρυσηλακάτος is the Homeric epithet of Artemis, χρυσηλακάτος κελαιδαινῆς. 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, Ἀρτέμιδος ἀγλας, κ. τ. λ., and note.

ἀκτάν] The word signifies a jutting foreland, or cliff, such as elsewhere, as in Salamis and at Artemisium in Euboea, was dedicated to the divine huntress. Cp. supr. l. 212, Ὀρτυγίαν, and note.

638, 9. 'Where are the famous gatherings of Hellenes in the Council of Pylae.'

Ἑλλάνων ἀγοραὶ Πυλάτιδες are the meetings of the Amphictyonic Council at Pylae.' Cp. Hdt. 7. 200, 201.

*κλέονται (cp. infr. l. 659, ἔνθα κλήζεται θυτήρ: Eur. Or. 331, ἵνα μεσόμ-

φαλοι λέγονται μυχοί), although a conjectural reading, is more probable, because more poetical, than καλεῖνται, which in this connection could hardly mean anything but 'are summoned.'

640. καλλιβόας] 'With delightful sound.' Cp. Simon. Fr. 46, ἐκείτερ ἄρατο τερπνοτάτων μελῶν ὁ καλλιβόας πολυχορδὸς ἀλόος: Aristoph. Av. 682, καλλιβόαν . . ἀλόν. βοή is used of musical sounds in Il. 18. 495, ἀλόι φόρμυγγές τε βοήν ἔχον.

640. ὑμῖν . . ἐπάνεισιν] 'Will arise over you.' The sound will travel far and high.

641. ἀναρσίαν] 'Unwelcome.' Cp. Herod. 3. 10, ἀνάριστον πρήγμα, and the use of δάϊος in Aesch. Pers. 257, νεέκοτα καὶ δάϊα.

642, 3. θείας | ἀντίλυρον μούσας] 'Sweet as the lyre of Heavenly Muse.' The flute was commonly associated, not with Apollo and the Muses, but with ruder powers. But the joy which it now proclaimed would make it as musical as the lyre.

644. ὁ γὰρ Διὸς Ἀλκμήνας κόρος] 'Alcmene's man-child begotten of Zeus.' The Triclinian reading omitting τε is adopted on the ground of metre.

645, 6. πάσας ἀρετᾶς | λάφυρα] 'Spoils, such as are the meed of supreme valour.' πᾶς is here intensive—not 'All' but 'Uttermost.'

λάφυρ' ἔχων ἐπ' οἴκους·

στρ.β. ὃν ἀπόπτολιν εἶχομεν, πάντα

δυοκαιδεκάμηνον ἀμμένουσαι

χρόνον, πελάγιον, ἴδριες οὐδέν

ἀ δέ οἱ φίλα δάμαρ

650

5 *τάλαιναν δυστάλαινα καρδίαν

πάγκλαυτος αἰὲν ὄλλυτο·

νῦν δ' Ἄρης οἰστρηθεῖς

ἐξέλυσ' ἐπίπονον ἀμέραν.

ἀστ.β. ἀφίκοιτ' ἀφίκοιτο· μὴ σταίη

655

πολύκωπον δχημα ναὸς αὐτῶ,

646. ἐπ' οἴκους] ε from α C¹. 650. δ] δ L. δ A Vat. δάμαρ] δάμαρ . . . L. δάμαρ A. 651. τάλαιναν] τάλαινα LAV³. 652. πάγκλαυτος] γ from ν L. πάγκλαυτος A.

647. ὃν ἀπόπτολιν εἶχομεν] i.e. δε ἦν ἀπόπτολις ἡμῶν. 'Whose absence we endured.'

648. πάντα . . . χρόνον] 'All a twelve-month's time.' πάντα has been changed to παντᾶ 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 παντᾶ is read, it may be possibly explained of direction, 'Looking all ways for him.' Cp. supr. 96 foll.

δυοκαιδεκάμηνον] 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 τελεόμητος ἐκφέρει δωδέκατος ἄροτος, ἀναδοχὰν τελείν πόνων τῷ Διὸς αἰτόσσιαι.

649. πελάγιον] 'Far at sea.' The expression is metaphorical, as in O. C. 662, 3. φανήσεται | μακρὸν τὸ δεῦρο 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 δέ οἱ] In Lyric poetry the habit of allowing a hiatus before οἱ is retained from the Epic style.

651. *τάλαιναν, Dindorf's correction

of τάλαινα, removes an unpleasing tautology, and improves at once the metre and the sense.

652. πάγκλαυτος] Cp. supr. ll. 105 foll.

654, 5. 'Hoc innuit chorus: quum Hercules diu ubi esset ignoratus, longe dissitas regiones peragrasset, nunc bellum quod exarsit, sustulit labores.' Herm. 'The War-god stung to fury' is a lyrical condensation of ll. 359-365, in which Lichas described the sudden levying of the war against Eurystus. For the personification, cp. Aj. 706, ἔλυσεν αἰὲν ἄχος ἀπ' ὀμμάτων Ἄρης, and note. The conjectures αὐ στραθεῖς, οἱ στραθεῖς, though receiving some plausibility from a late variant οἰστρηθεῖς, are really worthless.

654. ἐξέλυσ' ἐπίπονον ἀμέραν] 'Has freed him from the day of toil.' The phrase ἐπίπονος ἀμέρα is formed on the analogy of δοῦλιον ἡμαρ, ἐλευθέρων ἡμαρ, and the like, in Epic Greek. For the accusative, cp. O. T. 35, ἐξέλυσας . . . δασμόν. The 'day of toil' is the succession of labours, which had weighed on the life of Heracles, and through him on Deianira. Cp. infr. l. 825, ἀναδοχὰν τελείν πόνων, κ.τ.λ.

655. πολύκωπον δχημα] Literally, 'The many-oared car.' The expression is figurative, for there is no reason to suppose that here or in Aesch. Prom. 468, δχημα is generalised as it is in Plato, Polit. 288 A, 289 B, to signify literally, 'Any means of locomotion.'

πρὶν τάνδε πρὸς πόλιν ἀνύσειε,
 νασιῶτιν ἐστίαν
 ἀμείψας, ἔνθα κηῖζεται θυτήρ·
 ὄθεν μῆλοι πανάμερος,
 τᾶς πειθοῦς παγχρίστῳ
 συγκραθεῖς ἐπὶ προφάσει θηρός.

660

ΔΗ. γυναῖκες, ὡς δέδοικα μὴ περαιτέρω
 πεπραγμέν' ἢ μοι πάνθ' ὄσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως;

665

ΔΗ. οὐκ οἶδ'· ἀθυμῶ δ', εἰ φανήσομαι τάχα
 κακὸν μέγ' ἐκπράξασ' ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἑρακλεῖ δωρημάτων;

657. τάνδε] ταῖδε A pr. 658. ἀνύσειε] ἀνύσεισ L. ἀνύσειε A. ἀνύσεισ C.
 659. θυτήρ] θυτήρ . . . L. θυτήρ A. 660. πανάμερος] παναμερος A. 661. παγ-
 χρίστῳ] γ from ν C² or¹.

656. ἀνύσειε] The optative follows the previous optative, and continues the expression of desire.

657. νασιῶτιν ἐστίαν] 'The island altar,' viz. of Zeus Ceneaeus in Euboea.

659. ἀμείψας] 'Passing from.' Cp. Phil. 1262. The other construction, τήνδε τὴν πόλιν ἀμείψας ἐκ νησιωτίδος ἐστίας, would have been equally possible.

κηῖζεται] Viz. since the report of Lichas, ll. 237, 8.

660. πανάμερος] Either (1) 'All day long,' i. e. not breaking the journey (cp. infr. 740); or (2) 'All docile,' from ἥμερος, i. e. cured of his passion.

661, 2. τᾶς πειθοῦς παγχρίστῳ [συγκραθεῖς] '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, τεῖ τούτου μυχρῖνον φρενί: Hdt. 4. 152, φίλιαι . . . συνεκρήθησαν. Prof. Paley, metri gratia, conjectures συντακείς.

παγχρίστῳ has been suspected. But such a substantival use of the adjective does not seem impossible here. Cp. El. 851 foll. πανύρτῳ παμμήνῳ, κ.τ.λ., where, however, the text is probably corrupt.

662. ἐπὶ προφάσει θηρός] 'By the Centaur's precept.' πρόφασις here may mean 'Fore-telling,' just as πρόφατος

in Pind. Olymp. 8. 16 means 'Proclaimed.' Or if πρόφατον be, as some allege, = πρόφαντον, then πρόφασις may have the meaning of προφάνσει. Cp. ἔμφασις, and Hdt. 6. 129, ἐκφάσιος. In either case it is quite unnecessary to adopt an inferior reading (ἐπιπόνων ἀμερῶν) in the strophe (l. 655).

The proscenium having been vacant during the preceding ode, Deianira—with changed countenance (?)—comes forth from the house.

663. περαιτέρω] 'Too far,' = περαιτέρω (i. e. πέρα) τοῦ δέοντος. The comparative form strengthens the notion already contained in πέρα.

665. τέκνον Οἰνέως] The formality of address reflects the solemnity of Deianira's tone.

666. εἰ, κ.τ.λ.] Cp. supr. 176, and note.

668. οὐ δὴ introduces a question about something which is suspected to be true, but is either too strange, or too good, or, as here, too bad, to be at once believed.

τι] Sc. λέγεις.

τῶν . . . δωρημάτων is a vague genitive, as if with the ellipse of περὶ. Essay on L. § 9. p. 13, 3. Cp. O. T. 701, Κρόντος, οἳ μοι βεβουλευκὸς ἔχεις. For the dative Ἑρακλεῖ governed by the verbal noun, cp. supr. 603, δάρημ' ἐκείνῳ τάνδρι.

ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
ἀδηλον ἔργου τῷ παραινέσαι λαβεῖν. 670

ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ἄτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,
γυναῖκες, ὑμῖν θαυμ' ἀνέλπιστον μαθεῖν.
φῖ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως
ἔχριον, ἀργήτ' οἶδς εὐείρω πύκω, 675
τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς
τῶν ἔνδον, ἀλλ' ἔδεστὸν ἐξ αὐτοῦ φθίνει
καὶ ψῆ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἅπαν, [72 b.
ἧ τοῦτ' ἐπράχθη, μείζον' ἐκτενω λόγον.

670. τῷ] τῷ L. τῷ A. μαθεῖν AR.
675. οἶδς] οἶδς L. αὐτοῦ] αὐτοῦ L.

672. ἣν] ἂν LA.
πύκω] πύκω A.

673. μαθεῖν] λαβεῖν L.
676. διάβορον] διάβορον A.

669, 70. προθυμίαν | ἀδηλον, κ.τ.λ.] 'To have zeal where they have not certainty in anything which they do.' The adjective belongs in sense rather to ἔργου. Cp. infr. 817, 8, ὄγκον . . ὀνόματος . . μητρῶον. For προθυμίαν ἔργου λαβεῖν = προθύμως ἔργου ἀπτεσθαι, cp. Ant. 301, παντὸς ἔργου δυσσέβειαν εἰδέναι.

οἶον . . μαθεῖν] For the construction, cp. Aristoph. Plut. 349, ποῖός τις;—Ὅσος—ἦν μὲν κατορθώσωμεν, εὖ πράττειν δεῖ.

673. ὑμῖν] We must suppose an ellipse of ἂν γενέσθαι or ἂν γένοιτο, to which μαθεῖν is exepetetic.

674. ἐνδυτήρα] Cp. Aesch. Eum. 1028, φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασιν. 'Ἐνδυτός non simpliciter quod induitur significat, sed quod ornatus causa'—Hermann, who compares Eur. Iph. Aul. 1073, 4. ἐνδύτ' ἐκ θεῶν ματρὸς δωρήματα (the arms of Achilles), Troad. 258, ἐνδυτῶν στεφάνων ἱεροῖς στολμοῖς. 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 *i* 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, ὑπαντιάζειν παῖδ'

ἔμφω, 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 synzesis supposed by Hermann (ἀργήτι' αἶος) is practically equivalent to the elision.

εὐείρω] For the twofold epithet, see Essay on L. § 23. p. 37. The brightness and freshness of the piece of wool increased the marvel of its rapid disappearance.

676. πρὸς οὐδενὸς τῶν ἔνδον] 'Not by anything in the house' (οὐδενός, neut.). The conjecture τῶν ἐκτός ('Of things foreign to it') is quite unnecessary.

677. φθίνει] For the return to the indicative, see Essay on L. § 36. p. 64.

678. Several editors have objected to ψῆ having an intransitive meaning = καταψήχεται, 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' ἄκρας 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.

ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, πονῶν 680
 πλευρὰν πικρᾶ γλαγχίνι, προὔδιδάξατο,
 παρήκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμεν,
 χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφῆν.
 καί μοι τὰδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἔδρων
 τὸ φάρμακον τοῦτ' ἄπυρον ἀκτίνος τ' αἶε 685
 θερμῆς ἀθικτον ἐν μυχοῖς σώζειν ἐμέ,
 ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που.
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,
 ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῆ
 μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην, 690
 κᾶθηκα συμπτύξασ' ἀλαμπὲς ἡλίου
 κοίλῳ ζυγιάστρω δῶρον, ὥσπερ εἶδετε.
 εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν

685. τ'] om. L. τ' A. 686. θερμῆς] θέρημσ C²A. 691. κᾶθηκα] καθῆκα
 L. κᾶθηκα A. 692. εἶδετε] εἶδεταί L. εἶδετε A.

680, 1. πονῶν πλευρὰν πικρᾶ γλαγχίνι] 'When suffering in his side from the cruel barb.' The alliteration is suggestive of struggle and difficulty. Although πικρὸς διστός (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. ὅπως ἐν χαλεπῇ δέλτῳ δύσνιπτον γραφῆν.

684. This verse has been condemned by critics since Wunder,—unnecessarily. Although it repeats and expands what is already said, this is expressive of the perturbation of Deianira's mind, and of her effort in collecting her thoughts. She returns upon her steps several times in telling her story. See ll. 678, 698; 675, 690, 695; 685, 691.

687. ἕως . . . που] 'Until, having laid it freshly on, I should apply it to some use.' The retention of ὦν 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 ἕως νιν.

689. ἔχρισα] 'I applied the unguent.' The object (πέπλον) is easily supplied. Cp. inf. 696, φ' προύχριον.

μὲν prepares for the contrast between the care taken with the robe and the neglect of the bit of wool. But Deianira's speech is not logically coherent, and δ' in l. 693 does not answer to 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 ἐν μυχοῖς σώζειν . . . ἕως . . . ἀρμόσαιμί 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.' Λάχνη, 'Wool,' is a more general word than μαλλῶ, 'Sheep's-wool.'

692. ζυγιάστρω] The ἄγγος mentioned above l. 622. It was a box with strong fastenings. See L. and S. s. v.

693. ἀποστείχουσα] 'Returning,' from before the gate.

693, 4. φάτιν . . . μαθῶν] 'A thing beyond the hearer's thought, beyond

ἀφραστον, ἀξύμβλητον ἀνθρώπων μαθεῖν.
 τὸ γὰρ κάταγμα τυγχάνω βίψασά πως
 τῆς οἴου, φ̄ προύχριον, ἐς μέσην φλόγα,
 ἀκτῖν' ἐς ἠλιώτιν ὡς δ' ἐθάλλετο,
 βεῖ πᾶν ἀθλον καὶ κατέψηκται χθονί,
 μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος
 ἐκβρώματ' ἀν βλέψειας ἐν τομῇ ξύλου.
 τοῖονδε κεῖται προπετές. ἐκ δὲ γῆς, ὅθεν
 προσκειτ', ἀναζέουσι θρομβώδεις ἀφροί,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ
 χυθέντος εἰς γῆν Βακχίας ἀπ' ἀμπέλου.

695

700

ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσω

705

696. προύχριον] προύχριον L. προύχριον A. 698. κατέψηκται] κατέψηκται L.
 κατέψηκται A. 700. ἀν βλέψειας] ἐκβλέψειας L. ἀν βλέψειας A. 704. Βακ-
 χίας] Βακχίας LA. 705. Line in mg. L, added by C¹ or 2.

the guess of man to understand.' φάνη .. ἀφραστον=οἷον θαῦμ' ἀνέλπιστον μαθεῖν, supr. ll. 672, 3. ἀφραστον is that 'which from its strangeness escapes or baffles the mind,' as ἀσκοπος is, 'What from its vastness escapes or baffles the eye.' For the infin. cp. Aesch. Suppl. 94. κατιδεῖν ἀφραστοί.

695. κάταγμα.] 'The bit of wool that I had pulled.' κατάγειν 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. προύχριον] 'Prepared (the robe) by anointing.' Supr. 675, 689.

697. ἀκτῖν' ἐς ἠλιώτιν] 'Into the bright sunshine.' Added to explain φλόγα.

698. βεῖ .. ἀθλον] 'It melts all out of sight,' i.e. dissolves and disappears.

καὶ κατέψηκται χθονί] 'And is crumbled on the ground,' i.e. The shrunken morsels that remain appear like a crumbling substance.

699. εἰκαστὸν ὥστε] The comparison begins afresh with ὥστε, as if εἰκαστὸν had not preceded. See Essay on L. § 40. p. 75, 5.

ὥστε .. ξύλου] 'As, where wood is severed, you may see the morsels bitten out by the saw,' i.e. it had the appearance of sawdust.

701. προπετές] This has been commonly explained, 'On the ground,' or 'Thrown away:' as if κεῖται προπετές were simply = προκειται. But the radical meaning of προπετής is rather, 'Ready to fall' than 'Having fallen.' See L. and S. s. v. And on comparing infr. l. 976, Menand. Παρακ. 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.

ὅθεν] The adverb of place being added to particularize ἐκ γῆς, ὅθεν takes the case of its antecedent (= κείθεν οὐ), just as ἀν is often = τοῦτων δ.

702. προύκειτο] 'It lay exposed.'

θρομβώδεις ἀφροί] 'Clots of foam.'

703. γλαυκῆς .. ἀμπέλου] 'As when in bloomy vintage-time the rich liquor pressed from Bacchus' vine is spilt upon the ground.' γλαυκῆς ὀπώρας 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, Βακχίας ἀπ' ἀμπέλου is to be joined with ποτοῦ rather than with χυθέντος. The venom frothed like the spilt of new-made wine.

705. ποῖ γνώμης πέσω] 'Whither finally to rush in thought.' πέσω (more than μόλω) expresses the violence of the

ὄρῳ δέ μ' ἔργον δεινὸν ἐξειργασμένην.

πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θνήσκων ὁ θῆρ

ἐμοὶ παρέσχ' εὖνοιαν, ἧς ἔθνησχ' ὑπερ;

οὐκ ἔστιν, ἀλλὰ τὸν βαλόντ' ἀποφθίσαι

χρήζων ἔθελέ μ'. ὦν ἐγὼ μεθύστερον, 710

ὄτ' οὐκέτ' ἄρκεῖ, τὴν μάθησιν ἄρνημαι.

μόνη γὰρ αὐτόν, εἴ τι μὴ ψευσθήσομαι

γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ·

τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν

Χείρωνα πημήναντα, χῶσπερ ἂν θίγη 715

φθίρει τὰ πάντα κνώδαλ'· ἐκ δὲ τοῦδ' ἴδε

σφάγῳν διελθὼν ἰὸς αἵματος μέλας

πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.

καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,

ταύτη σὺν ὀρμῇ κάμῃ συνθανεῖν ἄμα. 720

707. ἂν] v from μ L. ἂν A. 710. ἐθελγέ μ'] ἐθελγεν A. μεθύστερον] μεθ' ὑστερον L. μεθύστερον A. 712. ψευσθήσομαι] ψευσθήσομαι A. 715. χῶσπερ] χ' ὡσπερ L.A. χῶσα περ ἂν θ. Vat. χῶσπερ VV²R (gl. δστις V³, gl. δστις ἂν AC). 718. δόξῃ γοῦν] δοξηγ'οῦν L. καὶ .. δόξει .. ἐμοὶ A. δόξῃ .. ἐμῇ L². 720. ὀρμῇ] ὀρμηῖ L. ὀρμηῖ A. ὀρμηῖ L³.

disturbance in Deianira's mind. Cp. the Homeric use of ὀρμαίνειν.

706. ὄρῳ δέ μ' .. 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. ἧς .. ὑπερ.] 'On whose account.' He was slain in vindication of Deianira's honour.

714. τὸν .. ἄτρακτον] The arrows of Heracles, all alike dipped in the poison of the Hydra, are poetically spoken of as one.

βαλόντ'] Sc. τὸν Νέσσον.

θεόν] Chiron was a son of Cronus.

715. χῶσπερ ἂν is more forcible than Wakefield's conjecture χῶσπερ ἂν. 'Even as it touches, even so it destroys;' i.e. 'As sure as it touches, so surely it kills.' Cp. Ar. Pax, 24.

716. ἐκ δὲ τοῦδ' ἴδε, κ.τ.λ.] 'And

must not the dark gory venom from his (Nessus') wound be fatal to him (Heracles) too?' τοῦδε, sc. τοῦ Νέσσου, from the implied object of βαλόντα, supra. For the repetition of the same pronoun, cp. O. C. 1405-1413.

717. ἰὸς αἵματος is the 'poison consisting of the (envenomed) blood.'

719. δέδοκται] Sc. ἐμοὶ from ἐμέ in l. 720. Observe the unconscious tautology in δόξῃ (718) .. δέδοκται.

σφαλῆσεται] i.e. πείσεται τι. 'If he shall come to harm.' A euphemism for θανείται.

720. ταύτη σὺν ὀρμῇ] 'Together with that fall, I too shall die with him.' ὀρμηῖ is 'sudden departure,' the impetus which carries Heracles away. Cp. Aesch. Ag. 1388, θυμὸν ὀρμαίνει: Eur. Alc. 901, 2, ὀμοῦ χθονίαν λίμνην διαβάντε. She will not follow, she will rush from life together with him. The conjecture ταύτη makes no difference to the sense. Cp. Aj. 497. Others understand the words to mean, 'The same impulse

ζῆν γὰρ κακῶς κλύουσαν οὐκ ἀνασχετόν,
ἦτις προτιμᾶ μὴ κακῇ πεφυκέναι.

[73 a.

ΧΟ. ταρβεῖν μὲν ἔργα δειν' ἀναγκαίως ἔχει,
τὴν δ' ἐλπίδ' οὐ χρῆ τῆς τύχης κρίνειν πάρος.

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν 725
οὐδ' ἐλπίς, ἦτις καὶ θράσος τι προξενεῖ.

ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλῆσι μὴ ἔξ ἔκουσίας
ὀργὴ πέπειρα, τῆς σε τυγχάνειν πρέπει.

ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ᾧ μηδὲν ἔστ' *οἶκοι βαρῦ. 730

ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστήρ πατρὸς δὲ πρὶν ᾤχετο.

ΥΛΛΟΣ.

ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἦ μηκέτ' εἶναι ζῶσαν, ἢ σεσωσμένην 735

723. δειν'] δειν' L. δειν' A. 730. ἔστ'] ἔστιν L. ἔστ' A. οἶκος] οἶκος
MSS. Wakefield corr. 731. λόγον] χρόνον LAR. γρ. λόγον C'. 732.
σαυτῆς] σαυτῆσ C'. 733. μαστήρ] om. L pr.

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 δεινά] (1) 'A terrible fact,'
such as the portent of the crumbling
piece of wool. Or (2) 'Actions which
are fearful,' as the sending of the robe
now proves to have been.

724. τὴν δ' ἐλπίδ' οὐ χρῆ .. κρίνειν]
This has been explained in two different
ways: (1) 'One ought not to judge of
a hope,' and (2) 'One ought not to de-
cide one's judgment of the future.' The
first suits the context best. The 'hope'
is that with which Deianira had sent the
robe (cp. supr. l. 667), and the Chorus
urge that it is too soon to condemn
that hope as having been ill-founded.

726. ἦ τις . . προξενεῖ] Mr. Blaydes
unnecessarily questions the indicative
here. It makes the reference to the
actual circumstances more pointed.

727. ἔξ ἔκουσίας] For this adverbial
expression, cp. supr. l. 395.

728. Cp. Thuc. 3. 40, ἐγγνωμον δ'
ἔσσι τὸ δαούσιον. πέπειρα is (a) 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. *οἶκος] 'At home,' i. e. within
the sphere of his own life. The MS.
reading οἶκος is indefensible. For the
figure, cp. O. T. 1390, τὴν φροντίδ' ἔξω
τῶν κακῶν οἰκεῖν γλυκεύ.

731-3. These quiet words precede
the climax of horror. Cp. O. T. 1110,
and note. ἀρμόζοι, sc. τῷ καιρῷ, i. e.
καιρὸς εἶη.

τὸν πλείω λόγον] 'Anything more
which you have to say.' Cp. Eur. Med.
609, ὡς οὐ κερνοῦμαι τῶνδ' εἰ τὰ πλείονα.

732. εἰ μὴ τι λέξεις] 'Unless you
mean to speak.'

733. μαστήρ . . ᾤχετο] Cp. O. C. 35,
μοσπὸς προσήκει: ib. 70, πομπὸς . .
μόλοι.

734. The pronominal phrase, ἐκ τριῶν
ἐν, takes the place of an infinitive, of
which σε is the subject. Cp. similar con-
structions with δυοῖν θάτερον, οὐδὲν ἄλλο
ἢ, τί ἄλλο ἢ, and the like expressions.

- ἄλλου κεκλησθαι μητέρ', ἢ λάους φρένας
 τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί ποθεν.
- ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον ;
 ΥΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
 πατέρα, κατακτείνασα τῆδ' ἐν ἡμέρᾳ. 740
- ΔΗ. οἴμοι, τί ν' ἐξήνεγκας, ὦ τέκνον, λόγον ;
 ΥΛ. δν οὐχ οἶόν τε μὴ τελεσθῆναι τὸ γὰρ
 φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν ;
- ΔΗ. πῶς εἶπας, ὦ παῖ ; τοῦ παρ' ἀνθρώπων μαθὼν
 ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς ; 745
- ΥΛ. αὐτὸς βαρείαν ξυμφορὰν ἐν δμμασιν
 πατρὸς δεδορκῶς κοῦ κατὰ γλῶσσαν κλύων.
- ΔΗ. ποῦ δ' ἐμπελάσεις τάνδρι καὶ παρίστασαι ;
 ΥΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.

736. μητέρ'] μητέρα σ' L. μητέρ' A. 743. 2nd ἂν om. MSS. corr. ex Suida.
 ἀγένητον] ἀγένητον AV'. ποιεῖν] ποιεῖν LL'. ποιεῖν A. 745. φῆς] φῆς A pr.
 747. κοῦ] καὶ LA. κοῦ C^{mg}. 748. ἐμπελάσεις] εἰ from ηἰ L. ἐμπελάσεις A.

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. τὸ . . ποθοῦν, supra 196). 'What cause of dislike is there that proceeds from me?' i.e. 'What cause have I given for your abhorrence?' See E. on L. § 31. p. 54.

739, 40. τὸν δ' ἐμὸν λέγω | πατέρα] Hyllus corrects himself, as if he had admitted too much in speaking of his father as Deianira's husband. 'Thy husband? no, I mean my father.' Cp. infr. 807.

τῆδ' ἐν ἡμέρᾳ] This shows that the action is imagined as lasting only for a day. Cp. supr. 660, *πανήμερος*, and note.

741. τί ν' ἐξήνεγκας . . λόγον] 'What hast thou uttered?' Deianira, stunned by her anguish, falters this out half-consciously. *τίνα* is nearly = *οἶον*. Cp. El. 388, *τί ν', ὦ τάλαρα, τόνδ' ἐπηράσω λόγον* ;

ἐξήνεγκας] ἐκφέρειν is literally to produce that which one has in possession.

742. 3. τὸ . . φανθὲν] 'That which has come into existence,' *superasque evasit in auras*.

743. τίς ἂν δύναιτ' ἂν] For a similar reduplication of ἂν in an emphatic passage, cp. O. T. 339, 40, *τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη | κλύων* ; Suidas (s. v. π.) has preserved the true reading, for ἀγένητον is unsuitable here.

745. ἄζηλον = ἀνόλβιον. 'So horrible a deed.' Cp. El. 1455, *ἀζηλος θέα*.

746, 7. αὐτὸς . . πατρὸς] Nauck's inversion of these words injures the effect. αὐτός is made much stronger by being separated from *δεδορκῶς* and put first in the sentence.

748. ἐμπελάσεις . . παρίστασαι] Historical present. τάνδρι is pronominal = 'to him.' These words are said in a subdued tone. Though heart-broken, she still wishes to hear more of Heracles.

749. 'If you must know, then I must tell all.'

εἰ χρὴ μαθεῖν σε] 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.

πάντα] 'All,' and not merely the answer to Deianira's last question. Hyllus is in too impatient a mood to tell his story piecemeal.

δθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750

νίκης ἄγων τροπαῖα κάκροβίγια,

ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον

Κήναιόν ἐστιν, ἔνθα πατρώφ Διὶ

βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα·

οὐ νιν τὰ πρῶτ' ἐσεΐδον ἄσμενος πόθφ. 755

μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς

κῆρυξ ἀπ' οἴκων ἵκετ' οἰκείος Λίχας,

τὸ σὸν φέρων δῶρημα, θανάσιμον πέπλον·

δν κείνος ἐνδύς, ὡς σὺ προὔξεφίεσο,

ταυροκτονεῖ μὲν δώδεκ' ἐντελείς ἔχων 760

λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ

ἐκατὸν προσήγε συμμιγῇ βοσκήματα.

καὶ πρῶτα μὲν δειλαιὸς ἔλεφ φρενὶ

κόσμφ τε χαίρων καὶ στολῇ κατηύχετο·

751. τροπαῖα] τρώπαια L.A. 753. Κήναιόν] κηναῖόν L. κήναιόν A. 756. πολυθύτους] πολυθύτους A. 757. κῆρυξ] κήρυξ A. ἵκετ' ἤκετ' L. ἵκετ' A. οἰκείος] οἰκοῖος L. οἰκείος C²στ²A. 759. προὔξεφίεσο] προὔξεφίεσο L. προὔξεφίεσο A. 761. ἀπαρχήν] ἀπαρχ(θ?)ήν L. ἀπαρχήν A.

750-3. δθ' εἶρπε . . ἀκτὴ τις . . ἐστίν] Cp. supr. 237, and especially Eur. Hippol. 1198, ἐπεὶ δ' ἔρημον χώρον εἰσεβάλλομεν, ἀκτὴ τις ἐστὶ, . . ἐνθεν τις ἤχῳ . . βρόμον μεθήκεν. See also Aesch. Fr. 29, Εὐβοῖδα καμῆν ἀμφὶ Κηναίων Διὸς ἀκτὴν, κατ' αὐτὸν τύμβον ἀθλίου Λίχα.

752. Εὐβοίας ἄκρον] 'At the extreme end of Euboea.' ἄκρον is an adjective, rather than a substantive = 'A point of Euboea.'

754. By a slight variation of expression ὀρίζει is here active, whereas ὀρίζεται in l. 237 is in the middle voice. See Essay on L. § 30. p. 51 b.

τεμενίαν τε φυλλάδα] τέμενος πολύφυλλον, Schol.

755. ἄσμενος πόθφ] 'Rejoicing, for I longed to see him.' The joy of Hyllus at finding his father was in proportion to his longing for him; hence the latter is represented as occasioning the former.

756. πολυθύτους τεύχειν σφαγὰς] 'To commence the slaying of many

victims.' πολυθύτους = πολλῶν θυμάτων.

757. οἰκείος] 'His own,' i.e. attached to his person. This word denotes the relation of Lichas to Heracles. Deianira, to the Trachinian maidens, supr. l. 531, speaks of him as ὁ ξένος, i.e. as not belonging to Trachis.

759. ὡς σὺ προὔξεφίεσο] Supr. ll. 608, 9, 623, and note. Hyllus heard Deianira's charge repeated by Lichas.

760. ταυροκτονεῖ . . βοῦς] '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, οἰκονομῶ θαλάμους. ἔχων marks the continuity of the act = ἐπέχων. ἐντελείς is either (1) 'Unblemished,' or (2) 'Entire' = ἐνόρχους, so that ἐντελείς βοῦς = ταύρους.

762. προσήγε] Sc. τοῖς βώμοις.

764. κόσμφ τε . . καὶ στολῇ is either (1) a hendiadys for κόσμφ στολῆς. 'The ornate raiment,' or (2) implies that the dress was accompanied with ornaments, such as a brooch, etc.

ὅπως δὲ σεμνῶν ὀργίων ἐδαίετο 765
 φλῆξ αἱματηρὰ κάπῳ πιείρας δρυός,
 ἰδρῶς ἀνήει χρωτί, καὶ προσπτύσσετο [73 b.
 πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος,
 χιτῶν ἅπαν κατ' ἄρθρον ἦλθε δ' ὀστέων
 ἀδαγμὸς ἀντίσπαστος εἶτα φοινίας 770
 ἐχθρᾶς ἐχίδνης ἰδὸς ὡς ἐδαίνυτο.
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,
 ποίαις ἐνέγκοι τὸνδε μηχαναῖς πέπλον
 ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης 775

767. ἰδρῶς ἀνήει] ἰδρῶσ ἀν ἕει L. ἰδρῶς ἀνήει A. ἀνήει Vat. ἀνήει V². ἀνίει VR.
 προσπτύσσεται] προσπτύσσετο MSS. Musgr. corr. 770. ἀδαγμὸς] ὀδαγμὸς LA
 corr. ex Photio. φοινίας] φοινίας L. φοινίας C². 771. ὡς] ὡς LA. Wakefield
 corr. 774. ἐνέγκοι] ἐνέγκαι AV²R. c. gl. ἀττικόν A². ἐνέγκοις Vat.

765. σεμνῶν ὀργίων] 'From the solemn sacrifices.' Abl. gen. assisted by ἀπό in what follows.

766. πιείρας δρυός] Hermann, following a suggestion of the Scholiast, imagines δρυός here to be the pine, or rather a general word for tree. This is disproved by comparing infr. 1195. The oak is naturally preferred in sacrificing to Zeus. πιείρας then refers not to the special peculiarity of the wood, but generally to the sap, or essential oil, or whatever the flame is supposed to feed on,—as R. Browning says, 'Tasting some richness caked in the core of the tree.' (Balaustion).

767. ἰδρῶς ἀνήει] We may either read thus, or ἰδρῶσ' ἀνίει. See v. rr. The breaking forth of the sweat is the first symptom of the activity of the poison.

προσπτύσσετο] 'Was clinging.' This is the reading of the MSS., and was retained by Hermann. See on O. C. 1624, θῶύξεν. Musgrave conj. προσπτύσσεται.

768. ἀρτίκολλος] 'Fast-glued,' not, 'Lately glued,' as the Scholiast supposed.

ὥστε τέκτονος] Sc. κολλήσαντος, 'Like the work of a carpenter.' τέκτονος is a genitive absolute passing into the genitive of cause. Essay on L. § 9. pp. 13, 14.

769. ἅπαν κατ' ἄρθρον] 'At every joint,' i. e. showing every curve of the body.

ἦλθε] 'Came on.' Cp. O. T. 681, δόκησις ἀγῶος λόγων ἦλθε.

ὀστέων ἀδαγμὸς ἀντίσπαστος] 'Racking pains in the bones.' ὀστέων ἀδαγμὸς is, 'A shooting pain in the bones,' just as ὀμμάτων φόβον is, 'A fear in the eyes,' O. C. 729, 30.

770. ἀντίσπαστος] 'In contrarium velleis.' Wakefield.

771. ἐδαίνυτο] 'It began devouring.' Sc. ὁ ἰός, to be supplied from ἰδὸς ὡς. The thing compared is again absorbed in the comparison (cp. supr. 32, 3, 537, 8) Hyllus infers the presence of poison from the effect.

772. βόησε] The absence of the augment in a narrative passage may be justified by many examples, but it is a point of little importance whether we read βόησε or βόησε.

773. τοῦ σοῦ κακοῦ] Cp. O. T. 572, 3, τὰς ἐμὰς | οὐκ ἂν ποτ' εἶπε Λαῖον διαφθοράς.

774. For ποίαις, κ.τ.λ., depending on βόησε, cp. O. T. 780, καλεῖ . . ὡς εἶην, κ.τ.λ., supr. 267.

775. μόνης] 'And of no other,' a form of asseveration. Cp. O. C. μόνης τόδ' ἐστὶ δήλων Ἰσμήνης κἀρα.

δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.
 κάκείνος ὡς ἤκουσε καὶ διώδυνος
 σπαραγμὸς αὐτοῦ πνευμένων ἀνθήψατο,
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,
 ριπτεῖ πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν 780
 κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου
 κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.
 ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεῶς,
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου
 κούδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν. 785
 ἐσπᾶτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,
 Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.
 ἐπεὶ δ' ἀπέειπε, πολλὰ μὲν τάλας χθονὶ
 ρίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν, 790

777. ἤκουσε] ἤκουσεῦ L. ἤκουσε A. 778. πνευμένων] πλευμένων AL².
 783. ἀνευφήμησεν] ἀνευ φανῆσεν ἐν L. ἀνευφάνησεν AL²V. ἀνεφάνησεν Vat. V²R.
 corr. ex Hesychio.

776. ἔλεξεν] Sc. εἶπαι. Cp. infr. 1128, ἐρεῖς (sc. πρέπειν).

ὥσπερ ἦν ἐσταλμένον] Either (1) 'As had been given him in charge.' Or (2) taking δώρημα as the subject,—'Even as it had been sent forth.' The robe had been sent expressly as Deianira's gift, supr. l. 603.

779. μάρψας ποδὸς] Cp. Eur. Cycl. 400, τὸν δ' αὖ τένοντος ἀρπᾶσας ἄκρου ποδός.

ἄρθρον ἧ λυγίζεται] 'Where the joint moves about.'—At the ankle-socket.

780. ριπτεῖ] Editors have changed this to ρίπτει. Cp. Aj. 239. The derivative is more emphatic. Cp. φορῶν and φέρω.

πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν] (1) 'On a spray-washed island-rock that jutted from the sea.' ἐκ πόντου, sc. προφανόμενον,—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 Λιχάδες νήσοι.

781, 2. κόμης . . ὁμοῦ.] 'And out through the hair he sprinkles a grey pulp, the brain being scattered about

and blood therewith.' μέσου κάρα is a periphrasis for ἐγκέφαλος.

κόμης is ablative genitive assisted by ἐκ in ἐκραίνει. Cp. supr. 765.

There remains the question whether the subject of ἐκραίνει 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, φουσῶντ' ἀνω . . αἰμ' ἀπ' οἰκείας σφαγῆς.

784. 'For the frenzy of the one and for the violent end of the other.'

785. τάνδρὸς . . μολεῖν] 'To approach my father.' That the pronominal use of ἀνὴρ implies no coldness or indifference is clear from this passage, and from supr. l. 748.

786. ἐσπᾶτο . . μετάρσιος] 'For the convulsion pulled him to the ground, then threw him up into the air.'

787. ἐκτύπουν] Diog. L. 10. 137, in quoting the passage, gives ἔστεισε.

788. Cp. Il. 2. 528, Λοκρῶν, οἱ ναῖοισι πέτρην ἱερῆς Εὐβοίας.

789. χθονί] For this 'pregnant' use of the locative dative = ἐς χθόνα, cp. El. 747, τοῦ δὲ πίπτοντος πέδω.

τὸ δυσπάρεινον λέκτρον ἐνδατούμενος
 σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
 οἶον κατακτῆσαιτο λυμαντὴν βίου,
 τότ' ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας εἶδέ μ' ἐν πολλῷ στρατῷ 795
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ,
 ᾧ παῖ, πρόσελθε, μὴ φύγῃς τούμῳν κακόν,
 μηδ' εἴ σε χρὴ θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἕξω, καὶ μάλιστα μὲν μέθες
 ἐνταῦθ' ὅπου με μὴ τις ὄψεται βροτῶν 800
 εἰ δ' οἶκτον ἴσχεις, ἀλλά μ' ἕκ γε τῆσδε γῆς
 πρόθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάναω.
 τοσαῦτ' ἐπισκήψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μῶλις
 βρυχώμενον σπασμοῖσι. καὶ νιν αὐτίκα 805

795. ἄρας] ἄρας L. ἄρας A. ἐν] ἐν A. 796. καλεῖ] κάλει LAVV²R.
 καλεῖ Vat. 797. φύγῃς] φύγῃς L. 799. ἄρον] αἶρον L. 802. θάναω]
 θάνω A. 805. σπασμοῖσι] σπασμοῖσι L.

791. τὸ δυσπάρεινον . . ταλαίνης] 'Harping bitterly on his ill-assorted marriage with you, the wretched woman.' ἐνδατούμενος is more literally, 'Reproachfully dilating upon.' See L. and S. s. v. Heracles, in his half-articulate outcry (infr. 1031-1111), continually introduces Deianira, 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 προσέδρου λιγνύος] 'From the clinging smoke.' This has been interpreted to mean the dimness of vision induced by the disease, metaphorically spoken of as a blinding smoke. Schndw. rightly explains it to mean the smoke from the hecatomb, clinging about the place of sacrifice, and perhaps parted for the moment by a puff of wind. As Heracles had been standing by the sacrifices, the smoke would be most dense immediately around him, and would aggravate his torment. His distraction is calmed for the moment

when the thick cloud which enveloped him is parted, and his eye rests upon his son.

795. στρατῷ] 'Multitude' = λεώς, supr. l. 783. Cp. El. 749, στρατὸς δ' ὄπας ὁρᾷ νιν ἐκπεπαικότα.

799. Hermann rightly prefers μέθες to the conjecture με θές. 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 πυρᾶν με θῆς.

800. Cp. O. T. 1410-12, ἕξω μέ που . . ἐκρίψατ', ἐνθα μήπωτ' εἰσώψεσθ' ἔτι.

801. εἰ δ' οἶκτον ἴσχεις] 'But if your feelings will not allow of that.' οἶκτος is 'weak emotion,' as in O. C. 1636, οὐκ οἶκτον μέγα. If Hyllus is too soft-hearted to leave Heracles in a desert place, he is at least to remove him from Euboea, where his enemies would rejoice over his sufferings (Schndw.).

802. πρόθμευσον] 'Ferry me' across the strait.

803. ἐν μέσῳ σκάφει] 'In the hollow of the ship.'

ἢ ζῶντ' ἐσόψεσθ', ἢ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μήτηρ, πατρὶ βουλεύσασ' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὧν σε ποίνιμος Δίκη
 τίσαιτ' Ἐρινύς τ': εἰ θέμις δ', ἐπεύχομαι [74 a.
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προῦβαλες, 810
 πάντων ἀριστον ἄνδρα τῶν ἐπὶ χθονὶ
 κτείνας', ὅποῖον ἄλλον οὐκ ὄψει ποτέ.

ΧΟ. τί σίγ' ἀφέρπεις; σὺ κάτοισθ' ὀθούνεκα
 ξυνηγορεῖς σιγῶσα τῷ κατηγορῷ;

ΥΛ. ἔατ' ἀφέρπειν. οὔρος ὀφθαλμῶν ἐμῶν 815
 αὐτῇ γένοιτ' ἀπωθεν ἐρπούση καλός.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν
 μητρῶον, ἥτις μηδὲν ὡς τεκοῦσα δρᾶ;
 ἀλλ' ἐρπέτω χαίρουσα: τὴν δὲ τέρψιν ἦν
 τῷμῳ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι. 820

ΧΟ. στρ. α'. ἴδ' οἶον, ὦ παῖδες, προσέμιξεν ἀφαρ

810. προῦβαλες] προῦλαβες L. προῦβαλες A.
 816. καλός] καλῶς LAVV²R. καλός Vat.

813. ἀφέρπεις] ἐφέρπεις A.

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, ὄλοιο μή πο, πρὶν μαθοίμ' εἰ καὶ πάλιν | γνώμην μετοίσεις' εἰ δὲ μή, θάνοις κακῶς. Hyllus' hesitation, however, is only momentary, and is overcome by the apparently overwhelming evidence of his mother's guilt.

810. τὴν θέμιν σὺ προῦβαλες] '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. οὔρος.. καλός] 'Fair be the wind that carries her away out of my sight!' καλός, which is the better reading, is sufficiently supported by the Scholiast. For οὔρος, cp. O. T. 195,

ἐπουρον, and note. Join ἀπωθεν ὀφθαλμῶν ἐμῶν. The inversion gives greater force both to ἐμῶν and to καλός.

816 foll. 'Why vainly keep the high-sounding name of mother for one whose deeds are all unmotherly?' Although ὄγκον ἄλλως might stand alone = 'A solemn mockery,' it is better here to join ἄλλως with τρέφειν. μητρῶον ὄγκον ὀνόματος = ὀγκῶδες ὄνομα μητρός. See Essay on L. § 42. p. 80 γ.

818. ἥτις] For the implied antecedent, cp. O. C. 263 foll. κάμοιγε σὺ ταῦτ' ἔστιν, ὅτινες βάρβαρον, κ.τ.λ.

819. χαίρουσα] 'And joy go with her,' said ironically, like οὔρος, supr.; i.e. I willingly give her leave to go.

τὴν δὲ τέρψιν, κ.τ.λ.] 'And may that joy be hers,—even that, which she gives to my father!'

ἦν] The careless rhythm, with the monosyllable in synaphea, 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. The Chorus, in an ode which marks the chief peripeteia, (α)

τοῦπος τὸ θεοπρόπον ἡμῖν
τᾶς παλαιφάτου προνοίας,

822. τοῦπος] τοῦ προς L. τοῦπος C².

823. παλαιφάτου] παλαιφάτου(σ) L.

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 (α'), the latter (2), expressing sadness, in the second (β').

In ll. 3-5 of β' there are corruptions of the text both in strophe and antistrophe, and the metre is consequently uncertain.

α'.

υ λ υ - - λ υ υ - υ υ -
 - λ υ υ - υ υ λ -
 λ υ - υ λ υ - -
 - λ υ υ λ υ υ λ υ υ - υ λ υ -
 5 - λ υ υ λ υ υ λ υ υ - υ λ υ -
 λ υ υ - υ λ υ - υ λ -
 - λ υ υ λ -
 - λ υ υ λ -
 υ λ υ υ λ υ λ υ -
 10 υ λ υ - -

β'.

λ - - - λ υ υ -
 υ λ υ υ - υ υ λ υ -
 υ λ υ - - λ υ υ υ υ -
 λ υ υ λ υ λ υ -
 5 - λ υ - υ λ υ - υ λ υ - 1 ?
 - λ υ υ λ υ λ -
 - λ υ υ λ -
 - λ υ υ λ -
 - λ υ υ - λ υ υ - λ υ υ - λ υ υ - λ -

¹ Or, - λ υ - - - λ υ υ - υ - ? See note on 841 foll.

821. ἰδ' . . ὦ παῖδες] '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 ἰδε, being virtually an interjection, loses the meaning of the inflection, and is used here, like the Homeric ἰδέ, as = ἰδοί.

προσέμψεν] 'Has arrived;' i.e. it comes to its fulfilment, and has touched our life.

ὦ παῖδες] Cp. infr. l. 871.

ἄφαρ] This Epic and Lyric word occurs four times in the Trachiniae, and nowhere else in Sophocles. See Essay on L. § 57. p. 104.

822. θεοπρόπον] 'Prophetic,' or 'Inspired.' θεοπρόπος is more commonly used of persons; but cp. O. C. 239, 40, ἔργων | ἀκόντων; ib. 977.

823. τᾶς παλαιφάτου προνοίας] 'Of the prescience that revealed itself of old.'

*δ τ' ἔλακεν, ὅποτε τελεβήμητος ἐκφέροι
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνων
 τῷ Διὸς αὐτόπαιδι· καὶ τὰδ' ὀρθῶς
 ἔμπεδα κατουρίζει.

825

πῶς γὰρ ἂν ὁ μὴ λεύσσω
 ἔτι ποτ' ἔτ' ἐπίπονόν *γ' ἔχοι

θανὼν λατρεῖαν;

830

ἀντ.α'. εἰ γὰρ σφε Κενταύρου φονία νεφέλα
 χρίει δολοποῖδς ἀνάγκα
 πλευρὰ προστακέντος ἰού,

824. *δ] ὁ MSS. Ηετπ. corr. ἀναδοχὰν] ἀναδοχὰν L. ἀναδοχὰν A.

825. ἄροτος] ἄροτρος L. ἄροτος A. ἀναδοχὰν] ἀναδοχὰν L. ἀναδοχὰν A.

830. ἔτι ποτ' ἔτ' ἐπίπονόν] ἔτι ποτὲ ἔτ' ἐπίπονόν MSS. *γ'] om. MSS. add Heath.

831. φονία νεφέλα] φονία νεφέλα LA. φονία νεφέλα A pr.

832. ἀνάγκα] ἀ γάγκᾳ L. ἀνάγκα A.

833. πλευρὰ] πλευρὰ L. A. πλευρὰ Vat. πλευρᾷ VV. Erfurt corr.

824. *δ τ' ἔλακεν] The MS. reading, δ τ' ἔλακεν, has been variously explained: (1) (δ, neuter) 'Which sounded to this effect,' viz. τὸ ἔπος; (2) (δ, neuter) 'Which he uttered,' viz. θεός, implied in θεοσρόπων; (3) (δ, masc.) 'Who declared,' again referring to θεός; (4) (δτε) 'When he (θεός) declared.' The conjectural reading δ τε, already adopted by some editors, gives a clearer sense and also secures perfect metrical correspondence to the antistrophe. 'Which' (sc. ἡ πρόνοια) 'declared.' If δ is read, the first (1) of the above-mentioned interpretations should be adopted.

ὅποτε . . ἄροτος] 'When the twelfth year, with its full tale of months, should come to an end.' For ἐκφέροι, cp. O. C. 1424, ὅς ἐς ὀρθὸν ἐκφέρει, and note. And for ἄροτος, cp. supr. 69, τὸν . . παρελθόντ' ἄροτον.

825. ἀναδοχὰν τελεῖν πόνων] 'The undertaking' (rather than the 'succession') 'of labours should terminate.' τελεῖν (fut.), (1) like ἐκφέρει, is used absolutely, for which, cp. El. 1419, τελοῦσ' ἀραί, or (2) = 'The year should end his toils.' For the meaning, cp. ll. 164-172. And for ἀναδοχὴ πόνων, cp. supr. ll. 27-35.

τῷ . . αὐτόπαιδι] 'For the very son of Zeus.'

826. ὀρθῶς] ἔμπεδα κατουρίζ[ει] (1) 'Comes safely into harbour with straight course;' i.e. attains fulfilment without

failure. For the image, cp. Aesch. Suppl. 432, ἐφοκέλευται: O. T. 1315, δυσόριστος, and note: El. 502, and note. τὰδε implies that the fulfilment is already visible. 'Lo, where the foretold event is sailing into port!' Or (2) taking κατουρίζ[ει] actively, and supplying either τὸ . . ἔπος or ἡ πρόνοια as the subject, 'And it brings this safely into haven, certainly fulfilled.'

830. θανών, 'After death,' is not a mere resumption of μὴ λεύσσω, but contains a pathetic argument, 'Seeing that he is dead and gone.'

σφε] Sc. τὸν Ἡρακλῆ, implied in δ μὴ λεύσσω supr. l. 828.

831. σφε . . χρίει δολοποῖδς ἀνάγκα] 'Fate working by guile is stinging him.' The craft of Nessus was the means employed by Fate.

φονία νεφέλα] 'Gory cloud,' or 'envelopent.' Some have supposed a metaphorical application of the secondary use of νεφέλη = 'A net.' (L. and S. s. v. νεφέλη, III). And an association from this meaning may have been present. Cp. infr. 1052. But the less definite image is more impressive.

833. πλευρὰ] Hermann's authority is in favour of connecting this word with χρίει. But on the whole, although the construction of the accusative is unusual, it seems better to take it with προστακέντος. Cp. infr. ll. 1053 foll. πλευρᾷ γὰρ προσμαχθέν, κ.τ.λ. Sc. προστακέντος αὐτῆ πλευρᾷ.

δν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων,
 πῶς δδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι, 835
 δεινοτάτῳ μὲν ὕδρας προστετακὼς
 φάσματι, μελαγχαίτα τ'
 ἄμμιγά νιν αἰκίζει
 * ὑποφόνια δολόμυθα κέντρ'
 ἐπιζέσαντα. 840

στρ. β. ὦν ἄδ' ἅ τλάμων ἄοκνον

835. ἀέλιον] ἄλιον L. ἀέλιον A. τανῦν] τὰ νῦν L. τανῦν A. 836. δεινο-
 τάτῳ] οἱ from ω L. δεινοτάτῳ A. 840. ὑποφόνια] νέσου θ' ὑπο | φόνια (νέσσου
 A) LA. νέσου θ' ὑπο φόνια Vat. VV².

834. δν τέκετο .. δράκων] 'Which Death begat upon the spotted snake.' Hermann says here, "Ἐτρεφε δ' Lo-beckius ad Aj. p. 327. Injuriā, ut puto, haerent interpretes in verbis τέκετο et ἔτεκε: quae etsi promiscuè usurpantur, tamen proprie medii verbi potestas patri magis quam matri convenit: et sic videtur hic Sophocles distinxisse: *quæst generis mors, peperit autem draco.*'

The α of ἀέλιος is made short here and in Euripides, Med. 1252, Ion 122.

835. ἕτερον ἢ τανῦν] Cp. Ant. 808-10, νέατον .. φέγγος .. κόμπῳ' αἰθῆς, and note.

836. προστετακὼς. Sc. εἰ προστέτακε. See note on θανάων, in supr. l. 830.

φάσματι.] Heracles 'cleaves to the Hydra, that terrible shape.' The meaning is that the evil nature of the poison is of the essence of the Hydra. But the word for 'essence' was not yet invented, and the terrible 'aspect' of the Hydra is used to symbolize this idea. Cp. supr. ll. 508, 9, ἰψίκερω τετραπόρου | φάσμα ταύρου. For the whole expression, cp. Plat. Symp. 183 E, εἴτε μονίμῃ συντακείσ.

837-40. 'And therewithal break forth upon him to torment him the piercing wounds of the dark-haired one, envenomed 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 murderous will of Nessus, operating through his crafty speech. Although the adjective ὑποφόνιος is not found elsewhere (see L. and S. s. v. ὑποφόνια), 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 Νέσου θ', which occur in the MSS., may be a corruption of Νέσσου θηρός, a double gloss on μελαγχαίτα. As Hermann observes, this epithet is used for the proper name by a sort of Epic liberty, which is the more excusable with Κενταύρου preceding in l. 831. μελαγχαίτης is an epithet of the Centaur Mimas in Hes. Scut. 186. μελαγχαίτα κέντρα are the stinging wounds inflicted by Nessus. They are called ὑποφόνια because stealthily destroying 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, because of the malady which they produced. Cp. supr. ll. 767 foll., also Aesch. S. c. T. 709, ἐξέζεσεν γὰρ Οιδίπου κατεύγματα. 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, emendation must be more than ever uncertain. A reading of ll. 853, 4 consistent with the metre is obtained in the text by omitting πω and altering the position of οὐα and of ἀγακλειτόν. The reconciliation of ll. 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. ἰὼ κελαινὸν αἰμ' ἀπροσμάχου δορός?), or (2) the metre of l. 855 is to be followed, and δλεθρία is corrupt (qy. ἀθηραῖσι συναλλαγαῖς?).

841-50. 'Which this poor lady, see-

μεγάλαν προσορῶσα δόμοις βλάβαν
 νέων αἰσούντων γάμων τὰ μὲν οὔτι
 προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
 γνώμας μολόντ' † ὀλεθρίαῖς ξυναλλαγαῖς
 ἢ που ὀλοᾶ στένει,
 ἢ που ἀδινῶν χλωρᾶν

845

844. προσέβαλε] προσέβαλλε L. προσέβαλε C Vat. V^o c. gl. ἐπέβαλε . ἔγνω.

προσέβαλεν A. ἀπ' ἐπ' L. gl. ἀπὸ τοῦ νέου. ἀλλόθρου] ἀλλοθρόου L. ἀλλόθρου
 A pr. ἀλλόθρου A^c. Erfurd. 846. ἢ ἢ A. 847. ἢ ἢ A.

ing great calamity fast coming upon her house, a strange new marriage being imminent, in one way did not understand at all (844. note), but for the unwitting act which arose from an alien will in consequence of a fatal meeting, over that methinks she groans in her misery, over that methinks she drops the fresh dew of abundant tears.

ἄσκον] 'Not shrinking,' i.e. Pressing on.

842. προσορῶσα δόμοις = ὄρωσα πρὸς δόμοις. Cp. supr. ll. 376, 7, τίς εἰσδέδεγμαι πημων ὑπόστεινον | λαθραῖον; νέων] Not merely new, but also 'strange,' or 'unprecedented.' Cp. Phil. 784, καί τι προσδοκῶ νέον.

αἰσούντων] Cp. for the personification, El. 492, ἀλεκτ' ἀνυμφα γὰρ ἐπέβα μαυφόνων | γάμον ἀμλλημαθ' οἷσιν οὐ θέμις, Ant. 10, πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακῆ.

844. οὐ τι προσέβαλε] (1) 'Had no perception.' Schol. συνήκεν, and so Herm. This assumes that προσβάλλειν τι (γνώμη) = προσβάλλειν γνώμην τῷ. (2) Another meaning is, however, not to be rejected, viz. οὐ τι πρ. '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. l. 1051, καθήψεν, κ.τ.λ., and especially Aesch. Pers. 781, ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει: Eur. Med. 637 foll. μηδέποτε ἀμφιλόγουσ ὄργας ἀόρεστά τε νεῖκη | προσβάλου δεινὰ Κενερίσ. In either case, the words τὰ μὲν . . . τὰ δ' are added by an afterthought. The Chorus intend to speak of Deianira's repentance, but cannot do so without first declaring her innocence.

τὰ μὲν . . . τὰ δέ are not really different

parts of the action, but the action regarded in different points of view.

ἀλλόθρου] 'Alien,' not merely as of another race of men, but of a race different from man, viz. of the Centaur.

845. γνάμας] 'Intention,' or 'Determination.' Cp. esp. Aj. 744, Phil. 962, 1192.

ὀλεθρίαῖς ξυναλλαγαῖς] Hermann follows Triclinius in reading ὀλεθρίαῖς συναλλαγαῖς. But the text remains uncertain. See above, note on 841 foll. The dative is that of the cause. For the meaning of ξυναλλαγαῖς, cp. O. T. 1130, ἢ ξυνήλαξάς τί πω;

846. 7. ἢ που . . . ἢ που] This is more forcible than ἢ που . . . ἢ που, the MS. reading. The accents are not clear in L. ὀλοᾶ] This word may be either (1) fem. sing., 'undone,' as in El. 843, or (2) neut. plur. adv. 'despairingly,' (so Schndw.). For the latter, cp. ll. 23. 10, εἰεῖ κ' ὀλοοῖο τεταρπύμεσθα γόου. But the former is more poetical, because fixing attention on the person of Deianira. Cp. supr. 111, δίστανον, and note; and, for the meaning of the adjective in this case, infr. 878, τάλαιν' ὀλεθρία.

849. χλωρᾶν . . . ἄχνων] 'Tender dew.' χλωρός is a difficult word in Sophocles, because, as Bacon observes, words like 'hard,' 'soft,' 'moist,' 'dry,' being imperfectly abstracted from experience, have many secondary meanings. Tears are 'soft,' 'tender,' 'moist,' because 'the melting mood' does not suit the 'hard' temper, and 'dry eyes' give evidence of a 'dry,' unsympathizing soul. Again, χλωρὸν αἷμα, infr. l. 1055, is 'the blood which keeps the body flexible and fresh;' while χλωρὰ ψάμαθος, in Aj. 1064, is literally the 'moist,' 'dank,' 'clammy' sand.

τέγγει δακρύων ἄχναν. 850
 ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν
 καὶ μεγάλην ἄταν. [74 b.]

ἀντ.β. ἔρρωγεν παγὰ δακρύων,
 κέχυται νόσος, ὧ πρόποι, οἶον *οὐκ
 ἀναρσίων *Ἡρακλέους ἀγάκλειτον *
 ἐπέμολε πάθος οἰκτίσαι. 855
 †ἰὼ κελαινὰ λόγχα προμάχου δορός,†
 ἃ τότε θοὰν νύμφαν

853, 4. οἶον . . ἀγάκλειτον] οἶον ἀναρσίων | οἶπῳ ἀγάκλειτῶν | Ἡρακλέους MSS.
 855. ἐπέμολε] ἀπέμολε LA Vat. VV²R. ἐπέμολε Tricll.

850. *τέγγει . . ἄχναν*] The cognate accusative is substituted for the accusative in regimen after *τέγγω*. So Pind. Nem. 10. 75, has *τέγγων δάκρυα*.

851. *προφαίνει*] 'Portends.' Cp. Hd. i. 210, τῷ δὲ ὁ δαίμων πρόφαινε, ὡς αὐτὸς μὲν τελευτήθειεν αὐτοῦ ταύτη μέλλοι, ἢ δὲ βασιλεῖη αὐτοῦ περιχωρεῖ ἐς Δαρειῶν: ib. 3. 65; 7. 37, εἶρετο τοῦς μάγους τὸ θέλει προφαίνειν τὸ φάσμα.

δολίαν] (1) The calamity is the more cruel because of the bright hopes out of which it springs. Cp. El. 489-91, ἃ δεινοῖς | κρυπτομένα λόχοις | χαλκῶπος Ἐρινύς. This is better than (2) to suppose a reference to the fraud of Nessus, repeating the notion of *δολόμυθα* above.

852. *ἔρρωγεν παγὰ δακρύων*] The Scholiast, Hermann. and Schndw. suppose the Chorus to be speaking of their own tears, and to say in effect, 'I begin to weep.' But this would come tamely in the midst of a lofty and condensed lyric strain. It seems better to take these words as parallel to those which follow, and to understand them to mean, 'A flood-gate of tears is burst open,' i.e. 'A calamity has arisen, for which tears will flow in large measure.'

853. *κέχυται νόσος*] 'A trouble has begun to flow.' *νόσος*, as elsewhere in Sophocles, is to be taken in the general sense of 'Trouble,' 'Calamity.' The meaning is the same as that expressed by Heracles himself, infr. ll. 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.

854. 5. *ἀναρσίων . . οἰκτίσαι*] 'Greater than any of the famous woes that from enemies of Heracles came erewhile against him so as to move compassion.' *ἀναρσίων*, genitive of origin: Ἡρακλῆα, as object of *ἐπέμολε*, to be supplied from Ἡρακλέους: *οἰκτίσαι*, an active infinitive added epexegetically, like *εὐδαιμονίσει* in O. C. 144. In speaking of 'pity' the Chorus are thinking more of the present trouble than of those with which they compare it.

856. *κελαινὰ*] 'Dark point of the champion spear.' Cp. Aj. 231, *κελαινοῖς ξίφεσι*. 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, 483, and, for the general meaning, infr. 1010-2. There was a statue of Ἡρακλῆς Πρόμαχος in the Ἡρακλειῶν at Thebes, Paus. 9. 11, 4. (2) Others prefer the meaning 'foremost in fight.'

858. *τότε*] At the time of the capture of Oechalia, before the sacrifices at Ceneaeum.

θοὰν, 'Swiftly borne away,' = *ταχέως φερομένην*. 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.

ἔγχευες ἐπὶ αἰετοῦσ' 859
 τάνδ' Οὐχάλιας αἰχμῆ·
 ἃ δ' ἀφρόσιλος Κίπριος ἔκκευλος φανερὰ
 τῶνδ' ἐφάνη πράκτωρ.

ΗΜΔ. πότερον ἐγὼ μάταιος, ἢ κλισίω τυτὸς
 οἴκτου δὲ οἴκων ἀργίας ὀρμημένω;
 τί φημί; 865

ΗΜΣ. ἡχέει τις οὐκ ἄστυμον, ἀλλὰ δεστυχηῖ
 κωκυτὸν εἶσω, καί τι καινίζει στέγη.
 ξύνες δέ
 τήνδ' ὡς ἀθήης καὶ συτωφρομένη
 χωρεῖ πρὸς ἡμᾶς γραῖα σημαίνουσα τι 870

863. ΗΜ.] ΧΟ. ΙΑ.
 ὁ V.

866. 8. ΗΜ. om. ΙΑ.

869. ὡς ὅτι Α. ὡς Vat.

144 foll. 529, 30. ἀπὸ μητρὸς ἄφαρ
 βέβαιον ὥστε πόρτις ἐρήμη.

859. αἰχμῆ. 'At the point of the spear,' i.e. Having achieved her in war.

860. ἀφρόσιλος... ἔκκευλος (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 ἀφρόσιλος ἔκκευλος 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 ob. tinately 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.

863. μάταιος] 'Silly,' i.e. 'Alarmed

without cause.' For the masc. form, cp. supr. l. 151, and note.

864. οἴκτου. 'Cry of sorrow.' Cp. Αἰ. 895, οἴκτου τὰδε συτωφρομένην, and for ἔρμημένω, 'Springing forth,' ib. 892, βοή... ἐξέβη νόστου.

865. τί φημί. 'What is this?' For this expression and for the broken line here and in l. 868, cp. O. T. 1471. The three cor. plets are probably spoken by different members of the Chorus.

866. οὐκ ἄστυμον. 'A sound of wailing that is not ambiguous but full of sorrow.' Cp. O. C. 1501, Ant. 1209. The conjectural reading, οὐκ εἴσημον, ἀλλὰ δεστυχηῖ, introduces a false and meaningless antithesis.

867. τι καινίζε. i.e. καινὸν τι ἔχει.

869. ἀφθγς.] This has been unnecessarily changed to ἀθήης, which should rather mean 'sullen' than 'sad,' and at all events expresses the same thing with συτωφρομένη. 'Strange,' 'Unlike herself,' is a meaning which aptly suits the place, and is properly made more definite by the addition of καὶ συτωφρομένη.

870. σημαίνουσα.] 'Declaring.' The correction σημαίνουσα, 'To declare,' is possibly right; but the present tense may suitably call attention to the gestures of the Τροφός, before she speaks.

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
 ἤρξεν τὸ δῶρον Ἡρακλεῖ τὸ πρόμπιμον.
 ΧΟ. τί δ', ὦ γεραιά, καινοποιηθὲν λέγεις ;
 ΤΡ. βέβηκε Δηάνειρα τὴν πανωστάτην
 ὀδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.
 ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα ;
 ΤΡ. πάντ' ἀκήκοας.
 ΧΟ. τέθνηκεν ἡ τάλαινα ;
 ΤΡ. δεύτερον κλύεις.
 ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ;
 ΤΡ. σχετλιώτατα †πρός γε πράξιν.
 ΧΟ. εἰπὲ τῷ μόρῳ,

871. ἡμῖν] ἡμῖν I. ἡμῖν A:

871. οὐ σμικρῶν] That the gift has caused evil is already known, the extent of the evil to the house at Trachis is only now revealed.

872. Ἡρακλεῖ τὸ πρόμπιμον] The adj. is added to explain τὸ δῶρον, because the dative alone would have been an imperfect construction with δῶρον. For the passive meaning of πρόμπιμον (which recalls the mission of Lichas, supr. ll. 600 foll.), cp. esp. supr. 822, O. C. 487, τὸν ἰκέτην σωτήριον.

873. καινοποιηθὲν] 'Freshly wrought,' i.e. since the news of Heracles' agony were brought by Hyllus.

875. ἐξ ἀκινήτου ποδός] 'Without stirring foot.' Cp. the figurative language of the Watchman in the Antigone, 317, etc.

876. οὐ δὴ ποθ' ὡς θανοῦσα (sc. βέβηκε)] 'You cannot mean the way of death!' Cp. supr. 668, and note.

πάντ' ἀκήκοας] She insists that her first words have told them all; but the Chorus, with the eagerness of sorrow, demand a more explicit statement. Cp. El. 676, θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

878. τάλαιν' ὀλεθρία] 'Poor ruined one!' ὀλέθριος implies guilt added to calamity. Cp. O. T. 1341, τὸν μέγ' ὀλέθριον, according to one reading. The

resolved feet mark the trepidation of the speaker.

879. σχετλιώτατα †πρός γε πράξιν] 'Most ruthlessly, as for the execution;' i.e. Whatever else the deed was, it was cruelly determined. Cp. infr. 923-931. The anapaest in the second place is hardly possible even in a passage where the usual rules of the senarius are otherwise relaxed. A possible correction would be to substitute ἐς for πρὸς.

As the text stands the metres of ll. 878-95 are the following:—

υ. υ. υ. υ. — υ. υ. υ. υ. υ. —
 † υ. υ. υ. υ. υ. υ. υ. υ. υ. υ. υ. —
 υ. υ. υ. υ.
 — υ. υ. — — υ. υ. —
 5 υ. υ. υ. υ. υ. υ. —
 — — υ. υ. υ. υ. —
 υ. υ. υ. υ. υ. υ. υ. —
 υ. υ. υ. υ. υ. υ. —
 υ. υ. υ. υ. υ. υ. — }
 υ. υ. υ. υ. — — }
 10 † υ. υ. υ. — — υ. υ. υ. υ. —
 υ. υ. υ. — — υ. υ. υ. υ. —
 υ. υ. — υ. υ. —
 — υ. υ. — — υ. υ. — — υ. υ. —

γόναι, ξυντρέχει.

880

ΤΡ. αὐτὴν διηίστωσε.

ΧΟ. τίς

ἢ θυμός, — ἢ τίνες νόσοι —

τάνδ' αἰχμᾶν βέλεος κακοῦ

ξυνεῖλε; πῶς ἐμήσατο

πρὸς θανάτῳ θάνατον

885

ἀνύσασα μόνα;

ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.

ΧΟ. ¹⁰ ἐπειδες, ὦ ματαία, τάνδ' ὕβριν;

ΤΡ. ἐπειδον, ὡς δὴ πλησία παραστάτις.

ΧΟ. τίς ἦν; πῶς; φέρ' εἰπέ.

890

881. διηίστωσε] διηίστωσεν L. διηίστωσε A. 884. ξυνεῖλε] ξυνεῖλε A.

886. τομᾷ] στομαί L. στομαί C. τομᾷ A. σιδάρου] σιδήρου LA. Erfurdt corr.
888. ματαία] ματαία L. ματαία A Vat. VV²R.

∪ ∪ — ∪ ∪ —
 15 ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ — ∪ ∪ —
 ∪ ∪ ∪ — ∪ ∪ —

A certain approach to an antistrophic structure appears in the near correspondence of ll. 10, 18; 13, 15; 1, 2, 11, 12; 9, 16.

ἐπὶ τῷ μόρῳ] The Chorus still press the old woman, who is too horror-stricken to speak clearly, to be more explicit.

880. ξυντρέχει] 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?' ξυνεῖλε (= ματαίτιος ἦν τοῦ ἔλεον) agrees with θυμός, which is the chief nominative. ἢ τίνες νόσοι being added διὰ μέσου, 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, ὄλος ἦν ὁ φράσας, ἔρος ὁ κτείνας. Several editors have read τάνδ' αἰχμᾶ βέλεος κακοῦ ξυνεῖλε; = 'What rage snatched her away with the point of an evil weapon?' But there is something cold and inappropriate in the demonstrative pronoun thus applied to Deianira here,

—as if those present could suppose anyone else to be meant.

884. πῶς ἐμήσατο .. ἀνύσασα.] 'How did she meditate and carry into effect?' For the proleptic use of the participle, cp. Aj. 185, ἐν ποίμας πίττω, and note.

887. στονόεντος] 'Deadly,' like βέλεα στονόεντα, στονόεντες ἀστοί, πολέστος ἴος, in Epic Greek.

ἐν τομᾷ] For ἐν of the means or instrument, cp. Ant. 961, ἐν κερτομίαις γλώσσαις. Essay on L. § 19. p. 28.

888. ματαία has been changed to μάταιε, making an iambic pentapody. As the text stands, the line is a combination of two iambs, a bacchius, and a cretic. ματαία (or μάταιε) conveys the reproach of helplessness, — 'You saw, and could do nothing!'

τάνδ' ὕβριν] 'This violent deed.' The use of ὕβρις, 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. τίς ἦν; πῶς;] τίς = ποῖος. Cp. O. C. 775, τίς αὐτῆ τέρεψις; The language here becomes very abrupt and irregular.

ΤΡ. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

[75 a.

ΧΟ. τί φωνεῖς;

ΤΡ. σαφηνῆ.

ΧΟ.¹⁵ ἔτεκεν ἔτεκεν μέγαν

ἀ νέορτος ἄδε νύμφα

δόμοισι τοῖσδ' Ἑρινύν.

895

ΤΡ. ἄγαν γε μάλλον δ', εἰ παροῦσα πλησία

ἔλευσσεσ οἶ' ἔδρασε, κάρτ' ἄν ᾤκτισας.

ΧΟ. καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεῖα κτίσαι;

ΤΡ. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.

ἐπεὶ παρῆλθε δωμάτων εἴσω μόνη,

900

καὶ παιδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια

στορνύνθ', ὅπως ἄψορρον ἀντῆφ πατρί,

κρύψασ' ἑαυτὴν ἔνθα μὴ τις εἰσίδοι,

891. αὐτῆ] αὐτῆ L. αὐτῆ A. 893. μέγαν] μεγάλαν L.A. 894. ἀ νέορτος] ἀν ἔορτος L. ἀνέορτος A. ἄδε] ἄδε L. ἄδε A. 895. Ἑρινύν] Ἑρινύν L. Ἑρινύν AV.^o 896. δ'] om. L. add C^oA. εἰ] εἰ from η L. δ' εἰ A. 897. ἔλευσσεσ] ἔλευσεσ L. ἔλευσεσ A. ἔδρασε] ἔδρασε(ν) L. ἔδρασε A. 898. κτίσαι] κτίσαι . . L. κτίσαι A Vat. 901. αὐλαῖς] αὐλαῖς A. 902. ἀντῆφ] ἀντοῆ L.A. Tricl. corr.

891. 'She did and suffered this herself from her own hand.' So the force of the middle voice may be rendered. *χειροποιεῖται* is *ἅπαξ λεγόμενον*.

892 foll. The ruin of Heracles and the death of Deianira are the first-born offspring of his union with Iole. For the iteration, which is rare in Sophocles, cp. O. C. 1670, *ἔστιν, ἔστι νῦν δὴ, κ.τ.λ.*

898, 9. *Χο.* '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' ἐμπελάσει τάνδρῳ καὶ παρίστασαι*; has the same excuse of being there to give time for the stream to burst forth. *τις* in 898 (any woman's hand) can hardly be defended, but there are many ways in which this blemish may be removed, e.g. *καὶ ταῦτ' ἄρ' ἔτλη χ.*, κ.τ.λ.

900. *ἐπεὶ παρῆλθε*] The conjecture *ἐπεὶ γὰρ ἦλθε* is unnecessary. Whether Π. 898, 9 are retained or not, the asyndeton is forcible and good. For *παρῆλθε*, cp. O. T. 1241. Compare with the following narration Virg. *Aen.* 4. 642 foll.

901. *κοῖλα*] 'Yielding.' *κοῖλος* is a favourite epithet. Essay on L. § 56. p. 103. The bed is hollowed in the middle where the person lies.

902. *ἄψορρον*] Sc. *ἄν*, implied in *ἀντῆφ*. '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.

βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι
 γένοιτ' ἐρήμη, κλαίει δ' ὄργάνων διου
 ψάσειεν οἷς ἐχρήτο δειλαία πάρος·
 ἄλλη δὲ κάλλη δωμάτων στραφωμένη,
 εἴ του φίλων βλέψειεν οἰκετῶν δέμας,
 ἔκλαιεν ἢ δύστηνος εἰσορωμένη,
 αὐτὴ τὸν ἀτῆς δαίμον' ἀνακαλουμένη
 καὶ τὰς ἀπαιδὰς ἐς τὸ λοιπὸν οὐσίας.
 ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὄρω
 τὸν Ἡράκλειον θάλαμον εἰσορῶμένην.
 κἀγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη
 φρούρου· ὄρω δὲ τὴν γυναῖκα δεμνίως

906. δειλαία] δειλαία L. δειλαία A.

913. εἰσορῶμένην] v added C^o.

904. Several verbs in this narrative are without the augment. Cp. supr. 767, and note.

905. γένοιτ' ἐρήμη] Nauck has changed this to γίνονται ἔρημοι, 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.

κλαίει, 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 domestics is made a point in the delineation of her character (cp. supr. 49-63). Euripides as usual dwells more on the details of the situation in Alc. 193 foll., ἢ δὲ δεξιῶν | προὔτειν' ἐκάστω, κ.τ.λ.

911. καὶ τὰς ἀπαιδὰς ἐς τὸ λοιπὸν οὐσίας] (Cp. O. C. 552, τὰς αἰματηρὰς ὀμμάτων διαφθοράς.) This is a strong case of the poetical plural, but the

words may be understood to mean τὸ εἶναι αὐτὴν ἀπαιδα 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 Hyllos' 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.

ἐξαίφνης] Cp. the sudden movement of Oedipus, O. T. 1260 foll., δεῖνον δ' ἄσπας ὡς ὑψηλοῦ τινὸς | πύλαις διπλαῖς ἐνήλατ', κ.τ.λ.

914. λαθραῖον ὄμμ' ἐπεσκιασμένη] 'With shadowed and unseen gaze,' lit. 'With an eye overshadowed so as to be unobserved.' The accusative ὄμμα is to be repeated as cogn. acc. with φρούρου. Cp. Phil. 151, φρουρεῖν ὄμμ' ἐπὶ σφ' μάλιστα καίρω.

915. δεμνίως = ἐς δέματα. Cp. supr. 789, and note.

τοῖς Ἡρακλείοις στρωτὰ βάλλουσαν φάρη.
 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
 καθέζετ' ἐν μέσοισιν εὐναστηρίοις,
 καὶ δακρῶν ῥήξασα θερμὰ νάματα
 ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ ἔμά,
 τὸ λοιπὸν ἦδη χαίρεθ', ὡς ἔμ' οὐποτε
 δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.
 τοσαῦτα φωνήσασα, συντόνῳ χερὶ
 λυεὶ τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
 προδκκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν
 πλευρὰν ἄπασαν ὠλένην τ' εὐώνυμον.

920

925

κὰ γὰρ δρομαία βᾶσ', ὄσονπερ ἔσθενον,
 τῷ παιδί φράζω τῆς τεχνωμένης τάδε.
 κὰν ᾧ τὸ κείσε δευρὸ τ' ἐξορμώμεθα,
 ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ
 πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ παῖς ᾤμωξεν· ἔγνω γὰρ τάλας

930

920. νυμφεῖ²] νυμφεῖ Α. 922. δέξεσθ' ἔτ'] δέξεσθ' ετ' Α. 924. αὐτῆς]
 αὐτῆσ L. αὐτῆς Α. 932. ὁ παῖς] om. L. add Α. ἔγνω] ἔγνω . . L. ἔγνω Α.

917. ἐπενθοροῦσ' ἄνω] The language suggests the sudden and violent movements of passionate grief. The words λέχη, νυμφεῖα, εὐνήτριαν, show that (like Jocasta, O. T. 1246) she returns in thought to her early married life. The plural νυμφεῖα adds a pathetic vagueness, including with the bridal chamber all the associations connected with espousal and marriage.

923. συντόνῳ χερὶ] 'With strong, impulsive hand.' The words mean that the hand was in a state of tension, as in the determination of excited action.

924. ᾧ] 'Whose clasp of beaten gold lay before her breast.' For ᾧ some would read οὐ, others ᾧ, unnecessarily.

928. τῆς τεχνωμένης τάδε] These words are needlessly joined by some editors with φράζω. The passages which Mr. Blaydes cites in support of this all differ from it in one important respect, that the genitive does not contain the predicate,—as would be the case, for instance, if in infr. 1122, 3, οὐσης . . ἀμαρ-

τούσης were substituted for ἐστί . . ἡμαρτε. The object of φράζειν is, however, to be supplied from τεχνωμένης, 'I told the son of her who was contriving thus,—that she was so contriving.' 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.' δευρὸ, like the present ὀρῶ, is said with reference to the chamber of Deianira, as the chief point of interest which is brought before the mind's eye. πεπληγμένην is middle voice, and directly reflexive. It is somewhat strange that the left side should have been bared for a wound directed at the liver.

932. ἔγνω γὰρ τάλας] An exception to the law of the cretic ending. Cp. O. C. 115, ἐν γὰρ τῷ μαθεῖν.

τοῦργον κατ' ὄργην ὡς ἐφάψειεν τῷδε,
δψ' ἐκδιδαχθεῖς τῶν κατ' οἶκον οὐνεκα
ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.

[75 b.

κάνταυθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων
ἐλείπετ' οὐδέν, ἀμφί νιν γοώμενος,
οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν
πλευρὰν παρῆς ἔκειτο πόλλ' ἀναστένων,
ὡς νιν ματαίως αἰτία βάλοι κακῆ,
κλαίων ὀθούνεκ' ἐκ δυοῖν ἔσοιθ' ἄμα,
πατρός τ' ἐκείνης τ', ὠρφανισμένος βίου.

936

940

τοιαῦτα τάνθαδ' ἐστίν. ὥστ' εἴ τις δύο
ἢ καὶ πλείους τις ἡμέρας λογίζεται,
μάταίως ἐστίν· οὐ γὰρ ἔσθ' ἢ γ' αὔριον,
πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

945

934. ἐκδιδαχθεῖς] ἐκδιδαχθεῖς L.
δψ' οὐνεκ' A.

942. ὠρφανισμένος] ὠ from ο L. ὠρφανισμένος A.

935. ἔρξειεν] ἔρξεν A.

941. ὀθούνεκ']

944. ἢ

καὶ πλείους τις] ἢ καὶ πλείους τις LA (πλείους A) Vat. VV². γρ. πλείους V². 946.
εἶ] εὖ A.

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 ἐφάπτειν is probably, as L. and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λίνουσ' ἂν ἢ φάπτουσα.

934. τῶν κατ' οἶκον] (1) Genitive of the agent (assisted by ἐκ?). Or (2) κατὰ σύνεσιν, because ἐκδιδαχθεῖς = πυθόμενος.

935. πρὸς τοῦ θηρός] 'Induced by the Centaur.' The construction is κατὰ σύνεσιν, the feeling of the place being, as is implied in ἄκουσα, that Deianira was a passive agent, and that her act was πεπονθὸς μάλλον ἢ δεδρακός (O. C. 267.).

936. ὁ παῖς δύστηνος] The position of the adjective is emphatic. Cp. O. T. 58, ὁ κωιδες οἰκτροί. Essay on L. § 23. p. 37. β 2.

937. ἐλείπετ' οὐδέν] 'Showed every sign of grief.' This general statement is particularized in γοώμενος . . ἀμφι-

πίπτων. For the expression, cp. Phil. 375, οὐδὲν ἐνδεὲς ποιούμενος.

938. πλευρόθεν = ἐκ πλευρᾶς. 'Close by her side.'

940. ματαίως] 'Falsely.'

βάλοι] 'He had smitten her,' as with an arrow. Cp. Aj. 1244, 5, ἀλλ' αἰδῶ ἡμᾶς ἢ κακοῖς βαλεῖτέ που | ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι.

942. βίου] It makes little difference whether we read βίον with Wakefield or βίου with the MSS. ὠ.βίου is, 'Orphaned in respect of his life'; ὠ.βίου, '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. ὥστ' εἴ τις δύο, κ.τ.λ.] δύο . . ἡμέρας = δευτέραν ἡμέραν: i.e. to-morrow in addition to to-day. Cp. Ant. 1156 foll.

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.'

ΧΟ. Πότερ' *ἄρα πρότερ' ἐπιστένω, πότερα τέλεα περαιτέρω,
δύσκριτ' ἔμοιγε δυστάνφ.

947. Πότερ' *ἄρα πρότερ'] πότερ' ἂν πρότερα L.A. πότερ' ἂν πότερ' Vat. VV³.
Herm. corr.

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:—

α'. $\overset{\curvearrowright}{\cup} \cup \cup \overset{\curvearrowright}{\cup} \cup \cup \cup - \quad \overset{\curvearrowright}{\cup} \cup \cup \overset{\curvearrowright}{\cup} \cup \cup \cup -$
 $\cup \cup \cup - \cup \cup \cup -$

β'.
 $- \cup \cup \cup - \cup -$
 $\cup \cup \cup - \cup \cup \cup - \cup \cup \cup$
 $\cup \cup \cup - \cup \cup \cup - \cup \cup \cup -$
 $- \cup \cup \cup - \cup \cup \cup -$
 5 $- \cup \cup \cup - \cup \cup \cup$
 $\cup \cup \cup - \cup \cup \cup$
 $\cup \cup \cup - \cup \cup \cup -$
 $\left\{ \begin{array}{l} - \cup \cup \cup - \cup - \\ \cup - \cup \cup \cup - \end{array} \right\} \cup \cup \cup - \cup \cup \cup$

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:

α' (1004-6, 1014-16).
 $\cup \cup$
 $\cup \cup \cup - \cup \cup \cup - \cup \cup -$
 $\cup \cup \cup \cup - \cup -$

Anapaests (1007-8).

Paroemiac $- \cup - - - \cup -$
 Dimeter $\cup \cup \cup \cup -$
 Paroemiac $- \cup \cup \cup - \cup \cup \cup -$

β'. (1023-30).

Glyconic $- \cup \cup \cup -$
 Logaedic $\cup \cup \cup - \cup \cup \cup - \cup -$

Dochmiac $\cup \overset{\curvearrowright}{\cup} \cup - -$
 Anapaestic $\left\{ \begin{array}{l} - \cup - - - \cup - - \\ \cup \cup \cup - - \end{array} \right.$
 Logaedic $\cup \cup \overset{\curvearrowright}{\cup} \cup - \cup \cup \cup \cup$

γ. (1031-43).

5 Dactylic Hexameters.

Logaedic $\left\{ \begin{array}{l} \cup \cup \cup - - - \\ - \cup \cup - \cup \cup \cup \cup - \cup - \\ \cup \cup \cup - \cup - \end{array} \right.$

947. πότερ' *ἄρα] This reading is as near to the MSS. as the vulgate πότερα. and secures a more exact metrical correspondence with l. 950. For the sense, cp Phil. 337, 8, ἀμχανῶ δὲ πότερον, ᾧ τέκνον, τὸ σὸν | πάθῃμ' ἐλέγχω πρῶτον, ἢ κείνον στένω.

948. τέλεα περαιτέρω] The explanation of the Scholiast, πότερα χαλεπότερα καὶ περαιτέρω δεινότητος, has suggested various alterations of τέλεα into μέλεα, ὀλοά, 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.'

τάδε μὲν ἔχομεν ὄρᾶν δόμοις, τάδε δὲ μελόμεν' ἐπ' ἑλ-
πίσιν· 950

κοινὰ δ' ἔχειν τε καὶ μέλλειν.

στρ. Εἴθ' ἀνεμβεσά τις

γένοιτ' ἔπουρος ἔστιώτις αὔρα,
ἦτις μ' ἀποικίσειεν ἐκ τόπων, ὄπως 955

τὸν Ζηνὸς ἄλκιμον γόνον

5 μὴ ταρβαλέα θάνοιμι

μοῦνον εἰσιδοῦσ' ἄφαρ·
ἐπεὶ ἐν δυσαπαλλάκτοις ὀδύνας 960

χωρεῖν πρὸ δόμων λέγουσιν ἄσπετόν τι θαῦμα.

ἀντ. Ἄγχοῦ δ' ἄρα κοῦ μακρὰν

προῦκλαιον, ὀξύφωνος ὡς ἀηδῶν.

ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.

πᾶ δ' αὐ φορεῖ νιν ; ὡς φίλον 965

951. μελόμεν] μέλλομεν LAV². μελόμεν' Vat. R. 954. αὔρα] ἀφα LA.
956. Ζηνός] Διός LA. Tricl. corr. 957. θάνοιμι] θάνοιμι C². 960. δυσαπα-
λάκτοις] δυσαπαλλάκτοις L (from δυσαπαλλάκτοις). δυσαπαλλάκτοις A. 963.
ἀηδῶν] ἀηδῶν ξένου LA. Tricl. corr.

950. τάδε μὲν, κ.τ.λ.] Deianira is dead in the house. the dying Heracles is momentarily expected. Cp. Ant. 1278-80, ὦ δέσποθ', ὡς ἔχων τε καὶ κεκτημένος, | τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις | ἕοικας ἦμιν καὶ τάχ' ὄψεσθαι κακά.

μελόμενα] Sc. ἐστίν, or ἔχομεν. Erfurd and others conjecture μένομεν. ἐπ' ἑλπίσιν] 'In hope.' Cp. El. 108, ἐπὶ κωκυτῷ.

951. κοινά] Sc. ἐστίν, 'It is all one' (i.e. belongs alike to sorrow) 'whether evil be present or looked for.'

953. 4. εἴθ' ἀνεμβεσσα . . αὔρα] (1) 'Might there but spring up a gale from the hearth, wafting me!' ἐστιώ- τις = ἀφ' ἐστίας.

955. ἐκ τόπων] Cp. ἐκτόπιος, O. C. 118.

ὄπως, κ.τ.λ.] For the postponement of μή, cp. O. C. 1365, εἰ δ' ἐξέφουσα τάσδε μὴ μανθῆ τροφοῖς.

957. μή, κ.τ.λ.] Connect ὄπως μὴ θάνοιμι ταρβαλέα ἀφαρ μοῦνον εἰσιδοῦσα τὸν Ζηνὸς ἄλκιμον γόνον, 'That I die not suddenly of fear, after only glauc-

ing on the valiant son of Zeus.' ἀφαρ, like εὐθύς, etc., adheres to the participle in grammar, but to the verb in meaning.

961. ἄσπετόν τι θαῦμα] Accusative in apposition with the action of χωρεῖν; i.e. the 'Stupendous marvel' is not the person of Heracles, but the manner of his coming.

963. προῦκλαιον] 'I mourned beforehand.' The word suits more exactly with μακρὰν than with ἀγχοῦ.

ὀξύφωνος, κ.τ.λ.] The figure is suggested by the distance to which the notes of the nightingale are carried.

964. ξένων γὰρ ἐξόμιλος ἦδε τις βάσις] 'For here comes the step of strangers from another people.' βάσις is abstract for concrete, like ἀνδρῶν Φεραιῶν εὐμενῆς παρουσία (Eur. Alc. 606), and implies that those approaching are heard but not yet seen. As ἔκτοπος = ἔξω τῶνδε τῶν τόπων, and so 'Foreign,' so ἐξόμιλος = ἔξω τῆσδε τῆς ὀμιλίας. In what follows, the abstract word is treated as a collective; hence the singular number in φορεῖ, προκηδομένα.

965. πᾶ δ' αὐ φορεῖ νιν] Hearing the

κάκκινήσεις κάνασθήσεις
φοιτάδα δεινήν
νόσον, ὦ τέκνον.

980

ΥΛ. ἀλλ' ἐπί μοι μελέφ
βάρος ἀπλετον ἐμμέμονε φρήν.

ΗΡΑΚΛΗΣ.

᾿Ω Ζεῦ,
ποῖ γὰς ἤκω ; παρὰ τοῖσι βροτῶν
κεῖμαι πεπονημένος ἀλλήκοις
ὀδύναις ; οἴμοι ἐγὼ τλάμων·
ἡ δ' αὖ μαιρὰ βρύκει. φεῦ.

985

ΠΡ. ἀρ' ἐξήδης, ὅσον ἦν κέρδος
σιγῇ κεύθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς
βλεφάρων θ' ὕπνον ;

990

ΥΛ. οὐ γὰρ ἔχω πῶς ἄν
στέρξαιμι κακὸν τόδε λεύσσω.

ΗΡ. ᾿Ω Κηναία κρηπίς βωμῶν,

979. κάκκινήσεις κάνασθήσεις] κάκκινήσης κάνασθήσης A. 984. γὰς] γὰς A.
c. gl. γῆς A^c. 987. ἡ δ' ἦδ' LA. 988. ἐξήδης] ἐξήδης A.

979. κάνασθήσεις] The pain is imagined as a wild beast, which for the present is couched in slumber. For κάκκινήσεις, cp. El. 567. 8. ἐξεκίνησεν ποδοῦν | στικτὸν κεράστην ἔλαφον.

980. φοιτάδα] 'Wild.' If the malady is once awakened, there is no saying whither it may run.

981, 3. ἐπί μοι . . φρήν] 'My feelings rush upon me with resistless force.' Sophocles probably connects ἀπλετος with ἀπλατος. Βάρος ἀπλετον is accusative in apposition with the action of ἐμμέμονε. Cp. Eur. I. T. 655. Heracles now awakes in delirium.

984. παρὰ τοῖσι] This form of the dative of τίς is rare. Cp. Hdt. 1. 37. τέοισι δμμασι, 2. 81.

985. ἀλλήκοις] Epic for ἀλήκοις.

986, 7. For the two paroemiacs, cp.

infr. 1006-8, El. 88, 9, 105, 6.

987. ἡ δ' αὖ] The disease is again spoken of as a living thing. Cp. Phil. 758, ἡκει γὰρ αὕτη, κ.τ.λ.

988. ἐξήδης] 'Hast thou now learnt?' 989. σιγῇ κεύθειν] (1) 'To remain shrouded in silence,' κεύθειν being used intransitively as in O. T. 968, κεύθει κάτω δὴ γῆς. This is better than (2) 'To hide (what you might wish to say).'

991, 2. πῶς ἄν | στέρξαιμι] 'How to endure,' i.e. so as to keep silence. Valcknaer's conjecture, στέξαιμι, 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 anapaestic verse that is used in laments.

993. ὦ Κηναία κρηπίς βωμῶν] 'Cenean support of altars;' i.e. Rock of Ceneaeum, on which the altars are set.

ἱερῶν οἶαν *οἶων ἐπὶ μοι 995
 μελέφ χάριν ἠνύσω ᾧ Ζεῦ,
 οἶαν μ' ἄρ' ἔθου λάβαν, οἶαν
 ἦν μήποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ὄφελον ὄσσοις, τόδ' ἀκήλητον
 μανίας ἄνθος καταδερχθῆναι. 1000
 τίς γὰρ ἀοιδός, τίς ὁ χειροτέχνης
 ἰατρίας, δεσ τήνδ' ἄτην
 χωρὶς Ζηνὸς κατακλήσει;
 θαῦμ' ἂν πύρρωθεν ἰδοίμην.
 ξ ξ,

995. οἶαν οἶαν ἐπὶ μοι] οἶαν ἀνθ' οἶων (ω from α L) θυμάτων ἐπὶ μοι LAVV³R.
 Martin corr. 996. ἠνύσω, ᾧ Ζεῦ] ἠνύσω(εῦ, L. ἠνύσω, ᾧ Ζεῦ A. 1004.
 ἰδοίμην] ἰδοίμ' ἂν L. ἰδοίμ' ἂν C². ἰδοίμην A.

995. ἱερῶν . . ἠνύσω] '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.) ἀπὶ and θυμάτων are due to glosses. Mr. Paley objects to ἐπὶ μοι. But cp. Phil. 1139, O. C. 414, and see Essay on L. § 44. p. 83, g.

996. ἠνύσω ᾧ Ζεῦ.] According to this punctuation, the words ᾧ Ζεῦ are not a passing exclamation, but an address to his Father, to whom he suddenly turns, accusing him as the first cause of all (cp. infr. 1278). So Hermann. For the two accusatives after ἔθου, cp. Eur. Or. 1038, ἔβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον.

998 foll. ἦν μήποτ' ἐγὼ . . καταδερχθῆναι.] Heracles, in his delirium, confuses the effect with the cause. ἦν . . ὄσσοις referring to the sacrificial robe (cp. infr. 1048-52). There would be something feeble in his merely wishing that he had not experienced this trouble. And ὄσσοις would then be inappropriate. Wunder supposes Κηναία κρηπίς to be the antecedent to ἦν; but this is of course inconsistent with our punctuation, and is forced in any case.

999, 1000. τόδε . . καταδερχθῆναι is epexegetic of προσιδεῖν. In what follows ἀκήλητον is taken up and expanded.

μανίας ἄνθος] 'Bloom of madness,' i. e. madness in the highest degree. Cp.

Ant. 959, 60, οὕτω τὰς μανίας δειδὸν ἀποστάσει | ἀνθηρόν τε μένος.

1001. τίς γὰρ ἀοιδός] '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 ὁ, which Erfurd had condemned: 'Incipit poeta, ut si dicturus sit, τίς ἀοιδὸς κατακλήσει; tum mutata structura pergit, τίς ὁ χειροτέχνης ἰατρίας, δεσ κατακλήσει.' Besides giving an antecedent to δεσ, the article asks for one great physician to be named. 'What charmer,—or who is he, the famed physician?' etc.

1003. χωρὶς Ζηνός] 'Save only Ζεὺς,' who has power to heal as to destroy.

1004. θαῦμ' ἂν πύρρωθεν ἰδοίμην] Hermann placed a mark of interrogation after this line, understanding it to mean, 'Am I likely to see a miracle coming from afar?' This is hardly satisfactory. It seems better to take θαῦμα as an adverbial accusative. Cp. supr. 982, βάρος ἀπλετον. 'Mine eyes would hail him wonderingly from afar.'

1004 foll. ξ ξ, κ.τ.λ.] Heracles thus addresses those who approach to lift him from the litter to the bed. Hyllus takes him in his arms and places him there. while he speaks ll. 1007, 8. The outburst that follows, ll. 1009 foll., is made from the bed.

ἔατέ μ', ἔατέ με δύσμορον εὐνάσαι' 1005

ἔαθ' *ὑστατον εὐνάσαι.

πᾶ μου ψαύεις; ποῖ κλίνεις;

ἀπολείς μ', ἀπολείς.

ἀντέτροφας ὃ τι καὶ μύση.

ἦπταί μου, τοτοτοῖ, ἦδ' αὐθ' ἔρπει. πόθεν ἔστ', ὃ
πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δῆ. 1010

πολλὰ μὲν ἐν πόντῳ, κατὰ τε θρία πάντα καθαίρων,

ὠλεκόμαν ὃ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι:

οὐ πῦρ, οὐκ ἔγχοις τις ὀνήσιμον οὐκ ἀποτρέψει; [76 b.

ξ ξ,

οὐδ' ἀπαράξαι κράτα βίου θέλει 1015

μολῶν τοῦ στυγεροῦ; φεῦ φεῦ.

1005 a. δύσμορον] γρ. ὑστατον C³ α². 1005 b. ἔαθ' ὑστατον εὐνάσαι] ἔατέ
με δύστανον εὐνάσαι LAVR. om. Vat. ἔατέ με τὸν δύστανον V³. Hekm. corr.
(See note on 1005 a). 1006. πᾶ] πᾶ L A. 1007. ἀπολείς] 2nd ἀπολείς
(μ') L. ἀπολείς A. 1008. ἀντέτροφας] ἀντέτροφας V. 1009. τοτοτοῖ]
τὸ τὸ τοῖ L. τοτοτοῖ AV³. c. γρ. τοῦτὸ τοῖ A^oV³ ὅττο τοῖ Vat. 1012. ἐν
πόντῳ] ἐνιπόντῳ L. ἐν πόντῳ A.

1008. ἀντέτροφας ὃ τι καὶ μύση] 'If
aught of the evil slumber for a moment,
you disturb it again.' Wunder com-
plains 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 ἔστ' ἔτυμος
λόγος ὅς ἄν . . φῆ. 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 μύσαι,
the optative for the subjunctive, evades
the difficulty. ἀν(α)τέτροφας is perfect
of ἀνατρέφω with present meaning.

1009. πόθεν ἔστ'] The Scholiast
says, τὴν δὲ ἐκ τόπου σχεῖσιν εἶπεν ἀντὶ
τῆς ἐν τόπῳ, ὡς σχεδόνθεν δέ οἱ ἦλθεν
'Ἀθήνη (Od. 2, 267), ἀντὶ τοῦ σχεδόν.
So ἐγγύθεν ἐλθών, Il. 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 . . ἀνέρες] Either (1)
'Ye most unrighteous of all Greeks:'
or, (2) supposing the genitive not to be
governed by the superlative, but to be
a partitive gen. with ἀδικώτατοι ἄνδρες.
'Ye most unrighteous' (i. e. ungrateful
'men in every part of Hellas.' See
Essay on L. § 10. p. 17, 6. He does not
expect aid from barbarians, though
he has cleansed barbarous countries
too.

οὓς δῆ] Hermann suggested οὓς,
but it is better to retain οὓς, the inhabi-
tants being put for the countries, with
the additional notion of benefits con-
ferred on them, and to take πολλά
adverbially; i. e. ἄν γαίαν καθαίρων,
κ.τ.λ. Cp. infr. 1061.

1011. i. e. πολλά μὲν ἐν πόντῳ, πολλά
δὲ κατὰ θρία πάντα, κ.τ.λ.

1012. Heracles calls not for healing
(cp. supr. 1001 foll.), but for instant
death. Cp. Phil. 747-50, 799-801.

1013. For the negatives, see E. on L.
§ 29. p. 48, 1.

1015, 16. The interpretation of the

ΠΡ. ὦ παῖ τοῦδ' ἀνδρός, τούργον τόδε μείζον ἀνήκει
ἢ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. σοί τε γὰρ ὄμμα
ἔμπλεον ἢ δι' ἐμοῦ σώζειν. 1020

ΥΛ. ψαύω μὲν· ἔγωγε,
λαθίπνον δ' ὀδυνᾶν οὐτ' ἔυδοθεν οὔτε θύραθεν
ἔστι μοι ἑξανύσαι * βίτοκα· ταιαῦτα κέμει Ζεῦς.

ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ;
τᾶδέ με τᾶδέ με πρόσλαβε κουφίσας.
ἔξ, ἰὼ δαίμον. 1025

θρώσκει δ' αὖ, θρώσκει δειλαία
διολοῦσ' ἡμᾶς
ἀποτίβατος ἀγρία νόσος. 1030

1018. ἀνήκει] ἀνεῖκει L. ἀνήκει A. ἀνεῖκει C'. 1020. Space but Person
om. A. 1021. ὀδυνᾶν] ὀδύναν LA. θύραθεν] θύραζ' ἐν LAV'R. θύραζ' ἐν C'.
θύραζεν Vat. 1022. ἔστι] ἔστι L Vat. ἐστὶ C'R. ἐστὶ A. βίτοκα] βίτοτου MSS.
Musgr. corr. 1023. ὦ παῖ] ὦ παῖ παῖ L. παῖ παῖ A. Seidler corr. 1025.
ἔξ ἰὼ δαίμον] ἔξ ἰὼ δαίμον LA. (ἔξ Ἄ.)

Scholias (οὐδεὶς ἐκείνων, φησί, βούλεται
ἔλθων τὴν κεφαλὴν μου ἀποτεμῖν, καὶ
ἐλευθερώσαι τοῦ μοχθηροῦ βίου) suggests
a slightly different text. Hermann
would read λῦων for μολῶν. Another
expedient is to read ἀπαράξας κρᾶτα
βίου θέλει | λῦσαι τοῦ στυγεροῦ. The
Scholiast may have read λῦσαι μολῶν.
Then λῦσαι having been dropped,
through similarity to the last syllable
of θέλει, ἀπαράξας would be changed to
ἀπαράξαι for the sense.

1017. ὦ παῖ τοῦδ' ἀνδρός] 'Son of
Heracles here!' It is strange that this
expression should have given any trouble,
when the much more vague ὦ παῖ κείνου
τάνδρός is so familiar in prose.

1019. σοί τε γάρ . . σώζων] '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 l. 650, or ἀποτί-
βατος, infr. 1030. As βλέπειν some-
times = (ἦν, so ὄμμα may be put by
synecdoche for keenness of the faculties
generally. And the ellipse of μᾶλλον
(E. on L. § 39. p. 73) may be accounted
for by ἔμπλεον suggesting ἐνὶ πλεον. δι'

ἐμοῦ σώζειν = τὸ δι' ἐμοῦ σώζεσθαι αὐτόν,
'The hope of saving him through me.'

1021. λαθίπνον δ' ὀδυνᾶν] Essay
on L. § 40. p. 75, § 55. p. 101.

οὐτ' ἔυδοθεν οὔτε θύραθεν] (1) 'Nei-
ther by my own resources nor with help
from others.' Or, (2) 'Neither from
within nor from without,' distinguishing
between the inward pain of Heracles
and the cares which press upon him. Cp.
O. T. 1318, κέντρον τε τῶνδ' οἰσθημα καὶ
μνήμη κακῶν: Milton, Samson Agonistes,
l. 18, 'Ease to the body some, none to
the mind.' For a similar expression, cp.
supr. 730, ᾧ μὴδὲν ἐστ' *οἴκοι βαρῦ.

1022. ταιαῦτα νέμει Ζεῦς] 'The
Father holds such things in his power.'
Cp. Phil. 843, τᾶδε μὲν θεὸς ἔβηται.
Others understand, 'So fearful is the
trouble dispensed by Zeus.'

1023. ποῦ ποτ' εἶ] Heracles re-
cognises the voice of Hyllus, but is too
much distracted to perceive him other-
wise at first. Cp. Phil. 805, ποῦ ποτ'
ἄν, τέκνον, κυρεῖς; Then presently he
directs him how to hold and turn him
for greater ease.

1030. ἀποτίβατος] 'Unapproach-
able,' i. e. Irresistible or intractable.
Cp. Aj. 255, τὸν αἰσ' ἀπαιτος ἰσχεῖ.

ἰὼ *ἰὼ Παλλὰς, τῶδε μ' αὐ λωβᾶται. ἰὼ παῖ,
 *φύσαντ' οἰκτείρας, ἀνεπίφθονον εἴρυσον ἔγχος,
 παῖσον ἐμᾶς ὑπὸ κληῖδος· ἀκού δ' ἄχος, φ' μ' ἐχόλω-
 σεν

1035

σὰ μάτηρ ἄθεος, *τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν
 αὐτως, ᾧδ' αὐτως, ὡς μ' ὤλεσεν *ᾧ γλυκὺς Ἄιδας, 1040
 *ᾧ Διὸς αὐθαίμων,
 εὔνασον εὔνασον *μ' ὠκυπέτα μόρφ
 τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφοράς, φίλαι,
 ἄνακτος, οἷας οἶος ὦν ἐλαύνεται.

1045

ΗΡ. ᾧ πολλὰ δὴ καὶ θερμὰ *κού λόγῳ κακὰ

1031. ἰὼ *ἰὼ] ἰὼ LA. 1035. ἐμᾶς] ἡμᾶς L. ἐμᾶς A. κληῖδος] κληῖδος
 L. κληῖδος A. κληῖδος C². ἀκού . . φ'] ἀκου . . δ(μ) L. ἀκού δ' ἄχος] bis A.
 ἐχόλωσεν] γρ. ἐχόλησεν C²*. ἐχόλωσε A. 1038. σά] σᾶ L. σὰ A. *τὰν]
 ἄν LA. Seidler corr. 1041. *ᾧ γλυκὺς Ἄιδας] ᾧ διὸς αὐθαίμων ᾧ γλυκὺς Ἄιδας
 L or C² mg. AVL². Seidler corr. 1042. εὔνασον εὔνασον *μ'] εὔνασον μ' εὔνα-
 στον LAVV²R. 1044. τάσδε συμφοράς] τᾶσδε συμφορᾶς L. τάσδε συμφοράς A.
 1046. *κού] καὶ MSS. cp. supr. 747. Bothe corr.

1031. ἰὼ ἰὼ] ἰὼ ἰὼ. *φύσαντ'] The MSS. have τὸν φύσαντ', for which some (Dindorf) would substitute τὸν φύτορ', others τὸν πατέρ'. The spondaic rhythm prevails throughout these five hexameter lines, and the omission of the article can be excused by saying that the participle is not = *ὅς ἐφύσα*, but = *εἰ (or ἐπεὶ) ἐφύσα*.

1032. ἀνεπίφθονον] 'Blameless:' i.e. no one could upbraid Hyllus for slaying his father under the circumstances.

1035. παῖσον] For the asyndeton, which is expressive, cp. Phil. 747-9, πρὸς θεῶν, πρόχειρον εἰ τί σοι, τέκνον, πᾶρα | ξίφος χερσίν, πάταξον εἰς ἄκρον πίδα· | ἀπάμησον ὡς τάχιστα, μὴ φείσῃ βίου.

ἄχος, φ' μ' ἐχόλωσεν] '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 wreak, is the bitterest pang of all.

1036. ἄθεος] 'God abandoned.' Either *ος* is long in arsi, before the pause, or (as in text) τὰν should be read for ἄν.

1040. αὐτως, ᾧδ' αὐτως, ὡς μ' ὤλε-
 σεν] 'Even as she destroyed me, in the very way ye see me now.'

For γλυκὺς in addressing a deity, cp. O. C. 106, 17', ᾧ γλυκεῖαι παῖδες ἀρχαίου Σκότου. The MSS. have ᾧ διὸς αὐθαίμων, ᾧ γλυκὺς Ἄιδας. The transposition, made for metrical reasons, also improves the sense by restoring the climax.

1042. εὔνασον εὔνασον *μ'] Here also the MSS. are at fault, giving εὔνασον μ' εὔνασον. The metre is dochmiac.

ὠκυπέτα] (1) 'Flying,' or (2), 'Descending swiftly,' in the shape of a thunderbolt. Cp. infr. 1086, 7: O. C. 1460, Διὸς περατοῦς . . βροντῆ.

1045. οἷας οἶος ὦν] Cp. Aj. 923, οἶος ἄν οἷος ἔχεις. The MS. reading *οἷας* may be defended as following the case of its antecedent συμφοράς, and also as cognate accusative. Others read *οἷας*.

1046. ᾧ . . ἐγώ, κ.τ.λ.] For this mode of expression, cp. O. C. 337 foll, ᾧ πάντ' ἐκείνω . . τροφάς, κ.τ.λ.

*κού λόγῳ κακὰ] 'Evils that were so not in name only.' This is Bothe's emendation of the MS. reading καὶ λόγῳ, which is certainly as old as Cicero's

καὶ χερσὶ καὶ νώτοισι μοχθήσας ἐγώ
 κοῦπω τοιοῦτον οὐτ' ἄκοιτις ἢ Διδὸς
 προῦσθηκεν οὐθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοί
 οἶον τὸδ' ἢ δολῶπις Οἰνέως κόρη
 καθῆψεν ὤμοις τοῖς ἐμοῖς Ἐρινύων
 ὕφαντὸν ἀμφίβληστρον, φῖ διόλλυμαι. 1050 [77 a.]

πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πνεύμονός τ' ἀρτηρίας
 ῥοφεῖ ξυνοικοῦν' ἐκ δὲ χλωρὸν αἷμά μου
 πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
 τὸ πᾶν, ἀφράστῳ τῆδε χειρωθεὶς πέδη. 1055

κού ταῦτα λόγῃ πεδιάς, οὐθ' ὁ γηγενῆς
 στρατὸς Γιγάντων, οὔτε θήρειος βία,
 οὐθ' Ἑλλάς, οὐτ' ἄγλωσσος, οὐθ' ὄσπην ἐγώ 1060

1047. χερσὶ] χεῖρὶ A. 1051. ἐμοῖς] ἐμοὶ L. ἐμοῖς AC'. Ἐρινύων] Ἐρινυῶν A. 1052. διόλλυμαι] διώλλυμαι L. διόλλυμαι A. 1054. πνεύμονος] πνευμονος L. πλεύμονας A. 1056. πέπωκεν] πέπτωκεν A. 1059. Γιγάντων] Γηγαντων A. θήρειος βία] θήριος βία L. θήρειος βία A.

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, καίτοι καὶ λόγῳ ἀκοῦσαι δεινόν, ἐπ' ἀνδρὶ γε ἐνὶ πάντα . . γεγενῆσθαι. Wunder conjectures καὶ λόγων πέρα, which yields a fair sense, but κού λόγῳ is simpler and more forcible. Cp. Aesch. S. c. T. 847, ἦλθε δ' αἰακὰ πῆματ' οὐ λόγῳ.

1047. καὶ νώτοισι] Some have supposed an allusion here to Heracles having relieved Atlas of his burden. But cp. infr. 1090 foll.

1048. κοῦπω] καὶ = καίτοι. Cp. infr. 1072: Phil. 385, κοῦκ αἰτιῶμαι τοῦτον: Essay on L. § 25. p. 42.

1050. δολῶπις] 'Of the deceitful eye.' The remembrance of Deianira's beauty returns involuntarily.

1050-2. τὸδ' . . Ἐρινύων . . ἀμφίβληστρον] Aesch. Ag. 1115, δίκτυον . . Αἰδού: Cho. 492, μέμνησε δ' ἀμφίβληστρον ἐπ' ἐκαίνισαν: ib. 999.

1053. προσμαχθὲν] Supr. 767-9. ἐκ . . βέβρωκε] Tmesis.

ἐσχάτας] i.e. 'Even to the bone.'

1054. πνεύμονος . . ξυνοικοῦν] 'Lodging in the lung it drains the passages;' i.e. It has penetrated the lung and is shrivelling up the vessels there. ξυνοικοῦν, sc. τῷ πνεύμονι.

1055. 'Hath already sucked away my fresh life-blood.' For χλωρὸν, see above, note on l. 849.

1057. ἀφράστos is, 'Baffling the mind,' and is here applied to that which cannot be overcome because it cannot be discerned,—'Inscrutable.'

1058. λόγῃ πεδιάς] 'The array of spearmen on the plain. λόγῃ is used collectively, like ἡ ἴππος, etc. Whether Heracles is thinking of the battle with the Minyans, or of some other exploit, we cannot determine.

1059. θήρειος βία is probably, 'The violence of the Centaurs,' cp. infr. 1095, 6, and not generally, 'of wild beasts.'

1060. Ἑλλάς] Sc. γαῖα. The word is strictly adjectival here. Some have supplied ἀνὴρ or βία, supposing that ἀγλωσσος could not be an epithet of country. But why not ἀγλωσσος γαῖα as well as βάρβαρον αἶαν, El. 95?

ἀγλωσσος] 'Without speech,' =

γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω
 γυνὴ δέ, θήλυς οὔσα κούκ ἀνδρὸς φύσιν,
 μόνη με δὴ καθεῖλε φασγάνου δίχα.

ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον. 1065

δὸς μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβῶν
 ἐς χεῖρα τὴν τεκούσαν, ὡς εἰδῶ σάφα
 εἰ τοῦμὸν ἀλγείς μᾶλλον ἢ κείνης ὄρων
 λωβητὸν εἶδος ἐν δίκῃ κακούμενον.

ἴθ', ὦ τέκνον, τόλμησον' οἴκτειρόν τέ με 1070
 πολλοῖσιν οἴκτρὸν, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων' καὶ τὸδ' οὐδ' ἂν εἰς ποτε
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
 ἀλλ' ἀστένακτος αἰὲν ἐσπόμην κακοῖς.

1062. κούκ] κούκ κ from α A. 1067. εἰδῶ] εἶδω L. εἰδῶ C²A. 1071. ὥστε] ὥστις L. ὥστε A. 1073. φαίη] φερη A.

'Without intelligible speech,' just as ἀγέννητος = δυσγενής, sup. 61: ἀθμος = ἀπόδημος, Fr. 577. Pindar (Isthm. 6 (5). 24) uses παλίγγλαστος in this sense.

1062. θήλυς οὔσα κούκ ἀνδρὸς φύσιν] 'A woman, and not of manly mould,' θήλυς for θήλεια occurs several times in Greek poetry, e.g. Eur. Hec. 659, θήλυν σποράν. The construction of the remaining words is difficult: but ἀνδρός may be (1) a genitive of derivation, in accordance with the ancient notion that the female element came from the mother and the male from the father,— 'Being female and not derived from the male in her birth'; or (2) a genitive of quality = ἀνδρόδης. For φύσιν, Aj. 760, ἀνθρώπου φύσιν βλαστάν, which has suggested several emendations of this line, e.g. θήλυν σχοῦσα κούκ ἀνδρὸς φύσιν (Reiske), etc.

1064. γενοῦ . . γεγώς] Cp. infr. 1157, ἐξήκεις δ' ἵνα | φανεῖς ὁποῖος ἂν ἀνὴρ ἐμὸς καλεῖ. The tautology γενοῦ . . γεγώς adds a pathetic emphasis.

1065. Cp. El. 366, 7, καλοῦ | τῆς μητρὸς, and note. We are to imagine the effect of this on Hyllus, who has just been bewailing his mother's death.

1068. ἢ 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. οἴκτειρόν τέ με] The two imperatives are connected by τε, because Heracles regards obedience to his request as inseparable from pity for his state.

1071. πολλοῖσιν οἴκτρὸν] i.e. 'Whom many (and not my son only) may be expected to pity.' Cp. Eur. Med. 509, πολλαῖς μακαρίαν.

1074. ἐσπόμην κακοῖς] 'I turned not aside from trouble.' The imperfect εἰσόμεν might rather have been looked for here, but the aorist, summing up the past, is not wrong. Blaydes and Meineke propose εἰχόμεν, the former on the ground that 'evils do not require to be followed after.' But (a) ἔπεισαι is not necessarily to follow *after*, but also to 'accompany' (see L. and S. s. v. ἔπω, 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. Cp. Eur. Alc. 499, 500, HP. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, | σκληρὸς γὰρ δεῖ καὶ πρὸς αἴως ἔρχεται. Cp. also the Epic phrase πτόμον ἐπισπεῖν.

νῦν δ' ἐκ τοιούτου θῆλυς εὔρημαι τάλας. 1075

καὶ νῦν προσελθὼν στήθι πλησίον πατρός,
σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
πέπονθα· δείξω γὰρ τὰδ' ἐκ καλυμμάτων.
ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,
ὄρατε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω. 1080

αἰαῖ, ᾧ τάλας,

ἔ ἔ,

ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὀδ' αὖ,
διῆξε πλευρῶν, οὐδ' ἀγύμναστον μ' ἔαν
ἔοικεν ἡ τάλαινα διαβόρος νόσος.

ᾧναξ Ἀΐδη, δέξαι μ', 1085

ᾧ Διὸς ἀκτίς, παῖσον.

ἐνσεισον, ᾧναξ, ἐγκατάσκηψον βέλος,
πάτερ, κεραυνοῦ. δαίνυται γὰρ αὖ πάλιν,
ἤνθηκεν, ἐξώρμηκεν.

ᾧ χέρες χέρες,

ᾧ νῶτα καὶ στέρν', ᾧ φίλοι βραχίονες, 1090

1080. δύστηνον] δύστανον L. δύστανον C¹. δύστηνον A. 1081. αἰαῖ, ᾧ τάλας]

αἰ αἰ ᾧ τάλας αἰαἰ L. αἰ αἰ ᾧ τάλας αἰ αἰ C¹. αἰ αἰ ᾧ τάλας ἔ ἔ AR. 1082. ὀδ' αὖ]
· ὀ δ' αὖ A. 1085. ᾧναξ] ᾧναξ L. ᾧναξ A. μ'] με L.A. 1087. ᾧναξ]
ᾧναξ L. ᾧναξ A.

1075. ἐκ τοιούτου] (1) 'In consequence of such a thing;' i.e. From an unseen, subtle, woman-inflicted evil (ll. 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 dimeter brachyca- talectic). Then looking again at his shrivelled members, he recalls once more their prowess in past days, con-

trasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

1078. ἐκ καλυμμάτων] 'Forth of coverings,' i.e. unveiled. For the emphatic use of the preposition, cp. ἀπὸ in ἀπὸ βυτήρος, O. C. 900, and similar expressions.

1082. ἔθαλψεν] Hermann conjectures ἔθαλψέ μ'; but με is easily supplied.

ἄτης σπασμὸς . . ὀδα] 'This cruel fatal spasm.' ἄτης is an attributive genitive like Ἐρινύων in supr. 1051.

For the order, cp. Phil. 1050, 1.

1083. οὐδ' ἀγύμναστον μ' ἔαν] For the present tense, cp. Ant. 625, πρῶσσε δ' ὀλιγοστὸν χρόνον ἐπέτὸς ἄτας.

ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκάλων ἀλάστορα,
 λέοντ', ἀπλατον θρέμμα κάπροσῆγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν, [77 b.
 διφυῆ τ' ἄμικτον ἵπποβάμονα στρατὸν 1095
 θηρῶν, ὑβριστήν, ἀνομον, *ὑπέροχον βίαν,
 Ἐρμάνθιδν τε θῆρα, τὸν θ' ὑπὸ χθονὸς
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχιδνης θρέμμα, τὸν τε χρυσεῶν
 δράκοντα μῆλων φύλακ' ἐπ' ἑσχάτοις τόποις. 1100

ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κούδεις τροπαῖ' ἔστησε τῶν ἐμῶν χερῶν.
 νῦν δ' ὄδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' αἵτης ἐκπεπρόθημαι τάλας,
 ὁ τῆς ἀρίστης μητρὸς ὀνομασμένος, 1105

1091. ὑμεῖς ἐκεῖνοι] ὑμεῖσ δὲ κείνοι L. ὑμεῖς ἐκεῖνοι A. καθέσταθ'] κατεστάθ' L.
 καθέσταθ' A. 1094. κατειργάσασθε] κατειργάσαθε A pr. 1096. *ὑπέροχον]
 ὑπέροχον MSS. Bentley corr. 1102. τροπαῖ'] τρώπαι' A.

1091. ἐκεῖνοι . . καθέσταθ'] 'Are the same.' However changed they appear, these achievements remain theirs. This is implied in the use of *καθεστάναι* for the substantive verb.

1093. κάπροσῆγορον] 'And not affable.' For the irony implied in this epithet, cp. Job 41. 3, 5, 'Will he make many supplications unto thee? Will he speak soft words unto thee? . . Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?'

1094. κατειργάσασθε] Cp. Hdt. i. 24. *ἐαυτὸν κατεργάσασθαι*.

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 *ὑπέροχον*, which is unmetrical here.

1098. σκύλακα] The word conveys

a touch of contempt for Heracles' old enemy, Cerberus.

1099. δεινῆς Ἐχιδνης θρέμμα] 'Nurseling of dire Echidna.' Cp. Hes. Theog. 310, where Cerberus is so designated.

1100. ἐπ' ἑσχάτοις τόποις] 'In the farthest region.' The vagueness of the expression, without *γῆς* or *χθονός*, is intentional.

1102. τῶν ἐμῶν χερῶν] Genitive of the object: i. e. of that over which the triumph is celebrated.

1103. κατερρακωμένος] 'Reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023, *σώματος μέγα βίαιος*,—said of Prometheus torn by the vulture.

1104. τυφλῆς] 'Blind,' i. e. 'Losing sight.' Cp. supr. 1057, *ἀφρόστεφ.*

ἐκπεπρόθημαι] 'I am utterly destroyed.' Cp. Aj. 896, *διαπεπρόθημαι*.

1105. ὀνομασμένος] Alcmena's name was often introduced in speaking of Heracles. Cp. supr. 19, 644: Aj. 1303, 'Ἀλκμήνης γόνος; Aesch. Ag. 1040, *παῖδα . . Ἀλκμήνης*.

ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τῶδ' ἴστε, κὰν τὸ μηδὲν ᾧ
 κὰν μηδὲν ἔρπω, τὴν γε δράσασαν τάδε
 χειρώσομαι κάκ τῶνδε. προσμῆλοι μόνον,
 ἵν' ἐκδιδαχθῆ πᾶσιν ἀγγέλλειν ὅτι
 καὶ ζῶν κακοῦς γε καὶ θανῶν ἐτισάμην.

1110

ΧΟ. ᾧ τλήμων Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.

ΥΛ. ἐπεὶ παρέσχεσ ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν δμῶς.
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.
 δός μοι σεαυτόν, μὴ τοσοῦτον ὡς δάκνη
 θυμῷ δύσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς
 χαίρειν προθυμῆι κὰν ὅτοις ἀλγείς μάτην.

1115

ΗΡ. εἰπὼν δ' χρήσεις λῆξον ὡς ἐγὼ νοσῶν
 οὐδὲν ξυνίημ' ὦν σὺ ποικίλλεις πάλαι.

1120

1106. αὐδηθεὶς] αὐ(θη)δη θεὶς L, αὐδηθη AL² pr. R, αὐδηθεὶς Vat. VV².
 1113. τοῦδέ γ' εἰ] τοῦδ' εἶγε A. 1116. τυγχάνειν] εἰπὼν δ' χρήσεις add A.
 1117. om. A. 1121. ξυνίημ'] ξυνείημ' L. ξυνείημ' C⁴. ξυνίημ' A.

1106. δ. . αὐδηθεὶς] 'Who was named aloud.' Cp. Phil. 240, 1, αὐδῶμαι δὲ παῖς Ἀχιλλέως, Νεοπτόλεμος. There seems to have been a v. r. αὐθαδής, a curious instance of the mixture of mechanical and mental error which has given rise to some corruptions.

1107, 8. κὰν τὸ μηδὲν ᾧ | κὰν μηδὲν ἔρπω] 'Though I be nothingness and have no power to move.' The second μηδέν 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: O. T. 624.

1111. καὶ θανόν] 'And when already dead,' as he was in effect even now.

1113. εἰ σφαλῆσεται] 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.

1116. Cp. O. C. 1106, αἰτεῖς δ' τεύξει.

1117, 18. μὴ τοσοῦτον . . δύσοργος] i. e. ὡς μὴ τοσοῦτον δάκνη θυμῷ δύσοργος, 'That you be not so exceedingly vexed with rage, being grievously distempered.' θυμῷ is to be joined both with δάκνη and with δύσοργος. For the postponement of ὡς, cp. Aj. 589, 90, ἐγὼ θεοῖς | ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι. μὴ adheres closely to τοσοῦτον. Others, reading δάκνει, suppose an alternation of clauses = μὴ τοσοῦτον δύσοργος, ὡς δάκνει θυμῷ, 'In a less wrathful mood, than now you are devoured 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. ὡς ἐγὼ νοσῶν] 'Since I in my distraction.'

1121. Heracles' impatience is roused

ΥΛ. τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων, ἐν οἷς
νῦν ἔστιν οἷς θ' ἤμαρτεν οὐχ ἔκουσία.

ΗΡ. ὃ παγκάκιστε, καὶ παρεμνήσω γὰρ αὐ
τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ; 1125

ΥΛ. ἔχει γὰρ οὕτως, ὥστε μὴ σιγᾶν πρέπειν.

ΗΡ. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.

ΥΛ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.

ΗΡ. λέγ', εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγῶς.

ΥΛ. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς. 1130

ΗΡ. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.

by Hyllus' vague antithetical expression (1117-9), which he treats as a riddle. Then Hyllus speaks more plainly.

1122. τῆς μητρὸς] 'About my mother.' For this genitive, cp. O. T. 701, Κρέοντος, and note.

1123. οἷς θ' ἤμαρτεν] 'And wherein she erred unwittingly.' Cp. Phil. 1011, 2, ἀλγυνῶς φέρον | οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ παθον.

1124. καὶ παρεμνήσω γάρ] 'What? Hast thou even made passing mention?' γάρ gives the reason of ὃ παγκάκιστε. παραμνήσκομαι, like several other rare words, is common to Sophocles and Herodotus. See Essay on L. p. 88, note 1.

1125. τῆς πατροφόντου μητρὸς] 'Of the mother that is thy father's murderer.' For the masculine form, cp. O. T. 80, 1, τύχη . . σωτήρι.

1126. ἔχει γὰρ οὕτως] (1) 'For her state is such,' or (2), sc. *περὶ αὐτῆς*, 'For the case stands so with her.'

ὥστε μὴ σιγᾶν πρέπειν] 'That silence is not well,'—because it leaves her beneath an unjust imputation after she is dead.

1127. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις] (1) 'Certainly there is no cause for silence on account of her former errors;' i.e. No blame requiring silence attached to her until to-day. Or (2) 'No, her fault should be blazoned.' Or (3) 'Not so, for her crimes demand silence.' But (2) and (3) assign no meaning to πρόσθεν. For the sending of the robe was not a former error, but the latest act of Deianira so far as Heracles knew, unless πρόσθεν may be taken to mean, 'Before this revelation which you are about to make.'

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. supr. 1050, δολῶπις, and note.

1128. ἐρεῖς] Sc. *εἰταν μάθης*. (1) 'Neither does her fault to-day require silence, as you will presently confess.' 'Sed et hodie dices ne ob haec quidem tacendum esse.' Musgr. Or (2), 'Her fault of to-day, too, (her suicide) must be spoken of.' Or (3) (γρ μ. δ.?), 'But you will not say so when you have heard what has happened to-day.'

1129. εὐλαβοῦ . . γεγῶς] 'Take heed you do not prove yourself base;' viz. By preferring your mother to your father. Supr. 1064, 5.

1130. The comparison of Aj. 898, 9, Αἴας δδ' ἡμῖν ἀρτίως νεοσφαγῆς | κείται, shows that ἀρτίως is to be taken closely with νεοσφαγῆς. 'She is dead, slain even but now with recent stroke.'

1131. διὰ κακῶν is explained by the Scholiast διὰ δυσφήμων, 'In ill-omened words,' and by Schndw. as equal to διὰ ψευδῶν, 'Falsely.' But there is no point in Heracles' saying either δυσφήμεις, when the news is what he wishes to hear, or ψεύδει, when he is asking for further information. May not διὰ be taken as in διὰ πάντων = 'Amidst and rising above,'—the 'evils' being the pain of Heracles? Cp. Plat. Rep. 6. 494 D, ἀρ' εἴπερ ἐς οἷε εἶναι εἰσακούσαι διὰ τσοούτων κακῶν; 'Your miraculous words are a portent amidst my woes.' The mind of Heracles is struck by the sudden news: 'You have told me, in mysterious words, piercing through my woes, a strange thing.'

- ΥΛ. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.
 ΗΡ. οἶμοι· πρὶν ὡς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερσὶ;
 ΥΛ. κὰν σοῦ στραφεῖη θυμός, εἰ τὸ πᾶν μάθοις.
 ΗΡ. δεινοῦ λόγου κατήρξας· εἶπὲ δ' ἦ νοεῖς. 1135
 ΥΛ. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ μωμένη.
 ΗΡ. χρῆστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρᾶ;
 ΥΛ. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
 ἀπήμπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.
 ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων; [78 a.
 ΥΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν 1141
 τοιῶδε φίλτρῳ τὸν σὸν ἐκμήναι πύθον.
 ΗΡ. ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.

1132. αὐτῆς] αὐτῆς L. αὐτῆσ A. 1134. κὰν σοῦ] κἀνσου L. στραφεῖη]
 στραφοῖη A. 1135. κατήρξας] κατήρξασ LA. 1136. χρῆμ', ἤμαρτε] χρῆμ'
 ἤμαρτε, L. μωμένη] μωμένη LA. Heath. corr. 1137. χρῆστ'] χρῆστ' L.
 χρῆστ' A. 1139. ἀπήμπλαχ'] ἀπήμπλακ' L. ἀπήμπλαχ' A. 1141. Νέσσος]
 νέσσοσ L. νέσσοσ A.

1132. ἐκτόπου] 'From without;' i.e. Other than herself. Cp. supr. 730, οἴκοι: 1021, οὐτ' ἔνδοθεν οὔτε θύραθεν, and notes.

1135. δεινοῦ] Not merely 'Strange,' but 'Hardly endurable;' i.e. likely to provoke a quarrel. Cp. O. C. 861, δεινὸν λέγεις.

1136. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ μωμένη] 'The whole matter is, she erred with good intent.' Nauck edits ἀπλοῦν τὸ βῆμ'. χρῆμα is the subject of the sentence. For the syntax, cp. O. T. 1234, 5, ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τίθνηκε θεῖον Ἰουδᾶσθης κᾶρα. 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. δρᾶ = λέγεις δεδρακέναι. Phil. 58.

1138. σέθεν, objective genitive, is connected with the noun, instead of σοί with προσβαλεῖν, so marking the stress upon στέργημα. Cp. supr. 575, 6, ἔσται φρενὸς σοι τοῦτα κηλητήμιον | τῆς Ἑρακλείας.

1139. ἀπήμπλακε] 'She missed her aim.' The chief stress is on the former part of the sentence, with which the clause with ὡς is therefore connected.

ἀπήμπλακε implies, 'She did what she least of all desired to do.'

τοὺς ἔνδον γάμους] 'The marriage within there,' prepared in the house, i.e. by the introduction of Iole. The sting of the offence was not merely the marriage with Iole, but the fact that she was brought home. Cp. supr. 536-546. Hyllus hints as gently as he can at the cause of trouble.

1140. καί, as in καὶ πῶς; expresses wonder. Cp. Ant. 1102, καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεκαθεῖν;

1142. τοιῶδε] '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 (507), where Odysseus has revealed his name to the Cyclops, 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

δλωλ' δλωλα, φέγγος οὐκέτ' ἔστι μοι.

οἴμοι, φρονῶ δὴ ξυμφορᾶς ἴν' ἔσταμεν.

1145

ἴθ', ὦ τέκνον· πατὴρ γὰρ οὐκέτ' ἔστι σοι·

κάλει τὸ πᾶν μοι σπέρμα σῶν ὀμαιμόνων,

κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς

μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ

φήμην πύθησθε θεσφάτων δσ' οἶδ' ἐγώ.

1150

ΥΛ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτία

Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν·

παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,

τοὺς δ' ἂν τὸ Θήβης ἄστρῳ ναίοντας μάθοις·

ἡμεῖς δ' ὄσοι πάρεσμεν, εἴ τι χρῆ, πάτερ,

1155

πράσσειν, κλύοντες ἐξυπηρετήσομεν.

ΗΡ. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἴνα

φανεῖς ὁποῖος ὦν ἀνήρ ἐμὸς καλεῖ.

ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,

1145. ἔσταμεν] ἐστάμεν L. ἔσταμεν A.
πράσσειν] πράττειν L.A. Brunck corr.
πρόφαντον A.

1150. δσ'] δσσ' L. δσ' A. 1156.
1159. πρόφαντον] πρόσφατον L. πρό-
φαντον A.

he is absorbed in preparing for his end. He is thus prevented from uttering a word of amends to Deianira, and our impression of her desolation is not relieved.

1145. φρονῶ . . ἔσταμεν] 'I know now whither Fate has brought me.'

1149. μάτην] Because Zeus appears to have forsaken her son.

1149, 50. ὦσ . . 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. *δσ' οἶδ' ἐγώ* is added to limit the expression, according to a usual idiom, but may remind us that Heracles did not know all.

1151. For *οὔτε* followed by *δέ* (l. 1153), see Essay on L. § 36. p. 65f.

1151, 2. ἀλλ' ἐπακτία . . ἔδραν] (1) 'But she has obtained leave to dwell at Tiryns by the shore.' *συμβέβηκεν* = *σύμβασις ἐποιήσατο*, sc. *τῷ Εὐρύσθει*. Or (2), 'She happens to be dwelling.'

1153. παίδων] 'Of *his* sons.' Alc-

mena had taken some of her grandchildren with her to live at Tiryns. Cp. *σὼν ὀμαιμόνων*, supr. 1147. 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 *ὄσοι πάρεσμεν* in l. 1155. The general meaning is, 'All your sons are not here, but those who are will execute your will.'

1154. ἂν . . μάθοις] Sc. *εἰ πυνθάνοιο*.

1156. ἐξυπηρετήσομεν] 'Will obediently carry out.' *ἐκ* as in *ἐκποιεῖν*.

1157. σὺ δ' οὖν] 'Well, then'—however that may be; i.e. If the others are absent, Hyllus must act for them.

τοῦργον] 'The thing which has to be done,'—'the business.' For *ἔργον*, of an act in contemplation, cp. Aj. 466, *οὐκ ἔστι τοῦργον τλητόν*. Heracles is already thinking, as the words *ἐξήκεις . . καλεῖ* show, of the command with which he means to conclude. Cp. Od. 16. 300, *εἰ δ' ἐτέον γ' ἐμός ἐστι καὶ αἵματος ἡμετέροιο*.

1159. πρόφαντον] Cp. supr. l. 851, *προφαινεί*, and note.

†πρὸς τῶν πνεόντων μηδενὸς θανεῖν ἔπο,
 ἀλλ' ὅστις Ἄιδου φθίμενος οἰκήτωρ πέλοι.
 ὁδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θεῖον ἦν
 πρόφρανον, οὕτω ζῶντά μ' ἔκτεινεν θανῶν.

φανῶ δ' ἐγὼ τοῦτοισι συμβαίοντ' ἴσα
 μαντεῖα καινά, τοῖς πάλαι ξυνήγορα,

ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
 Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην
 πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός,
 ἧ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
 ἔφασκε μόχθων τῶν ἐφεστῶτων ἔμοι

λύσιν τελείσθαι· κἀδόκουν πράξειν καλῶς.
 τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἔμέ.

1161. πέλοι] πέλει^{οι} L. πέλει A.
 1172. τὸ δ'] τὸδ L. τὸδ' C'A.

1167. ἐσελθὼν] εἰσελθὼν L. ἐσελθῶν A.

1160. πρὸς . . ἔπο] The two propositions can hardly be genuine, though we might compare such expressions as *τίσος δὴ χάριν ἔνεκα*; Either τῶν μὲν πνεόντων or τῶν ἐμπνεόντων may possibly be right. If the text is retained, a confusion must be supposed of πρὸς τῶν πνεόντων μὴ θανεῖν and ὑπὸ μηδενὸς θανεῖν.

θανεῖν] For the use of the aorist, cp. Aesch. Prom. 667, 8, μολεῖν | κεραυνόν.

1161. φθίμενος] 'Being already dead.'

1164. συμβαίοντ' ἴσα] 'Agreeing in purport.' Cp. supr. 173, 4, τῶνδε ναμάρτεια συμβαίνει χρόνον | τοῦ νῦν παρόντος: O. T. 902, ἀρμόσει. For ἴσος denoting harmony or agreement, cp. O. C. 171, ὁμοῖς ἴσα χρῆ μελετῶν: Ant. 375, μήτ' ἔμοι παρῆστιος γένοιτο μήτ' ἴσον φρονῶν, κ.τ.λ.

1165. This line has been objected to, as inconsistent with supr. 157, where Deianira speaks of the tablet containing this oracle as παλαιά. But 'new' and 'old' are relative terms, and what seemed old to Deianira, may seem new to Heracles, who is revolving a much older prophecy. Nor is it certain that Sophocles must necessarily have observed consistency in a point which is after all external to the fable (ἔξω τοῦ

μυθεύματος). Cp. supr. 647, δοικαιδικά-μνον, and note.

1166. χαμαικοιτῶν] The Homeric χαμαιεῖναι, Il. 16. 235.

1167. εἰσεγραψάμην] 'I noted down for my use.' So the force of the middle voice may be expressed.

1168. πατρώας] Dodona and not Delphi is the fountain of revelation in the Trachiniae, because Heracles is not to receive oracles from any one less than his father Zeus.

πολυγλώσσου] Either, (1) 'Uttering diverse oracles,' or, (2) 'With many tongues,' alluding to the means by which the oracular sounds were produced.

1169. τῷ ζῶντι καὶ παρόντι νῦν] 'Which now has life and being.' Time, both universal and particular, is continually personified in Sophocles. See Essay on L. § 48. p. 91, and cp. O. C. 7.

1170. ἐφεστῶτων] 'That were then impending over me.' τελείσθαι is future. See Veitch, Gr. Verbs, s. v. τελείω. ἔμοι is to be joined both with τελείσθαι and ἐφεστῶτων.

1172. τὸ δ' ἦν ἄρ'] 'Whereas the truth of it was.' Cp. Plat. Rep. 2. 357 A, τὸ δ' ἦν ἄρα, ὡς ἔοικε, προοίμιον. ἄρα, 'As the event proves.'

τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.
 ταυτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,
 δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῳ σύμμαχον,
 καὶ μὴ 'πιμείναι τοῦμόν δέξυναι στόμα,
 ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον
 κάλλιστον ἐξευρόντα, πειθάρχειν πατρί.

1175

ΥΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν
 τοιάνδ' ἐπελθῶν, πείσομαι δ' ἃ σοι δοκεῖ.

1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρότιστά μοι.

ΥΛ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡ. οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί;

1173. γάρ] om. A. προσγίγνεται] προσγίγνεται LA. Brunck corr. 1175.

τῷδε τάνδρῳ] τῷδε τ' ἀνδρῷ L. τῷδε τάνδρῳ A. 1176. μὴ 'πιμείναι] μὴ ^ωπειμῆναι

L pr. μὴ ^(av)πιμείναι C³. μὴ πιμείναι A. δέξυναι] δέξυναι L. δέξυναι A. 1177.
 εἰκαθόντα] εἰ κάθοντα LA^a. εἰκαθόντα A pr. 1181. ἔμβαλλε] ἔμβαλε L. ἔμ-

βαλλε A. 1183. ἀπιστήσεις] ἀπιστήσις L. γρ. προστήσις ἐμοί C^{3*} ἀπιστήσεις A.

1173. τοῖς γάρ, κ.τ.λ.] This is Heracles' comment on the word *λύσις*, and shows that he looks forward only to the rest of death. Cp. El. 1170, τοῖς γὰρ θανόντας οὐχ ὄρω λυπούμενους.

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. δέξυναι] 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 *-ύνω* are sometimes intransitive, e. g. El. 916, θάρσυνε.

1177. αὐτόν] 'Of thine own accord.'

νόμον] 'Course or principle of action.' Cp. Ant. 908, τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;

1178. ἐξευρόντα] '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 *ἐξευρεῖν* is used elsewhere

of bringing old thoughts to mind. Cp. O. T. 304, ἦς σὲ προστάτην | σωτήρᾳ τ', ἄναξ, μούνον ἐξευρίσκομεν. (The saving power of Oedipus was no new idea to the Thebans.) Ellendt would supply *ἄντα* ('Finding this to be,' etc.)

1179. ἐς λόγου στάσιν | τοιάνδε] The edd. compare O. T. 634, 5, στάσιν | γλώσσος, and would translate, 'Into such a debate.' But Hyllus, who is prepared to obey his father to the uttermost in all things possible, does not at this moment anticipate the contention which follows, though his promise of obedience is accompanied by a natural fear. It seems therefore better, with Dobree (who renders, 'In hujusmodi colloquio delatus') to take *στάσις* in the simpler meaning of 'position,' and *λόγος* 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 τήνδε] Cp. O. C. 1632, δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνος.

ἄγαν ἐπιστρέφεις] 'Do you urge on me so vehemently?' Musgrave proposed *ἐπιστρέφει*, 'Dost thou regard?' Perhaps rightly.

1183. οἴσεις] Sc. τὴν πίστιν.

- ΥΛ. ἰδοὺ προτείνω, κούδεν ἀντειρήσεται.
 ΗΡ. ὄμνυ Διὸς νυν τοῦ με φύσαντος κάρα. [78 b.
 ΥΛ. ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται; 1186
 ΗΡ. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.
 ΥΛ. ὄμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.
 ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὗχου λαβεῖν.
 ΥΛ. οὐ μὴ λάβω· δράσω γάρ. εὗχομαι δ' ὄμω. 1190
 ΗΡ. οἴσθ' οὖν τὸν Οἴτης Ζηνὸς ἕψιστον πάγον;
 ΥΛ. οἶδ', ὡς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.
 ΗΡ. ἐνταῦθά νυν χρῆ τούμδον ἐξάραντά σε
 σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήσεις φίλων,
 πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 1195
 κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμὸνθ' ὄμοῦ
 ἄγριον ἔλαιον, σῶμα τούμδον ἐμβαλεῖν,
 καὶ πευκίνης λαβόντα λαμπάδος σέλας
 πρῆσαι. γόου δὲ μηδὲν εἰσίστω δάκρυ
 ἀλλ' ἀστένακτος κἀδάκρυτος, εἴπερ εἶ 1200
 τοῦδ' ἀνδρός, ἔρξον· εἰ δὲ μή, μενῶ σ' ἐγῶ

1185. ὄμνυ] ὄμνυμι Α. 1193. ἐνταῦθά νυν] ἐνταῦθα νῦν L.A. Brunck corr.
 ἐξάραντά σε] ἐξαιρέντά σε L (ἐξαρέντα pr.) ἐξάραντά σε Α. 1197. ἔλαιον]
 ἔλαιον L. ἔλαιον Α. 1200. εἴπερ] εἴπερ L. εἴπερ Α.

1185. ὄμνυ Διὸς νυν] The postponement of the particle νυν is due to the strong emphasis on the two first words.

1188. ἐπώμοτον] Although the passive voice of ὄμνυμι is not used, the verbal adjective has here the passive sense of 'Sworn by.'

1191. τὸν Οἴτης Ζηνὸς . . πάγον] 'The height of Oeta, sacred to Zeus.' For the two genitives, cp. Ant. 1204, λιδοστρωτον κόρης | νυμφεῖον Ἰδίου.

ἕψιστον] Some edd., following Wakefield, read ἡψίστου, a change which, though harmless (cp. Phil. 1289), is unnecessary. The *topmost* height of Oeta was most suitable for the purpose which Heracles had in view.

1192. ὡς . . σταθεῖς] 'As having stood.'

θυτήρ] 'In the act of sacrifice.'

1194. αὐτόχειρα . . φίλων] 'With your own hands, assisted by whom you will of your friends.'

1195, 6. ὕλην . . κείραντα] These words are applicable, not to the hewing of timber, but to the lopping of such smaller boughs and brushwood as would be suitable for the pyre. The wild-olive, on the other hand, is to be cut down to the root. For δρυὸς, cp. supr. 766.

1196. πολλόν] Cp. Ant. 86, πολλὸν ἐχθίον ἔσει.

ἄρσεν'] Herm. quotes Ovid, Fast. 4, 741, 'ure mares oleas,' where others read 'maris rorem,' but gives no other authority for the distinction between male and female olive-trees. The wild olive, associated with Heracles in connection with Olympia, may be called *αρσην*, because rougher and harder than the cultivated and fruitful tree.

1199. εἰσίστω] Sc. τῷ ἔργῳ. 'Come in, to interfere with the just rite.'

1201. σε here is governed by the meaning of the sentence and not by the nearest word. Not, 'I shall await thee

καὶ νέρθεν ὦν ἀραῖος εἰσαεὶ βαρύς.

ΥΛ. οἶμοι, πάτερ, τί εἶπας; οἰά μ' εἴργασαι.

HP. ὅποια δραστὲ' ἐστίν· εἰ δὲ μή, πατρὸς
ἄλλου γενοῦ του μηδ' ἐμὸς κληθῆς ἔτι. 1205

ΥΛ. οἶμοι μάλ' αὖθις, οἰά μ' ἐκκαλεῖ, πάτερ,
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

HP. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιώνιον
καὶ μούνον ἰατῆρα τῶν ἐμῶν κακῶν.

ΥΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν; 1210

HP. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τἄλλα γ' ἔργασαι.

ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

HP. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΥΛ. ὄσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν·
τὰ δ' ἄλλα πράξω κού καμεί τούμδν μέρος. 1215

HP. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι

1203. τί εἶπας] τίν' εἶπας A. 1205. του] τοῦ L. του A. 1210. ὑπαίθων]
ὑπαίθων C⁴. ὑπαίθων A. 1211. ἀλλ'] om. A but space. γ'] μ' L. γ' A.
1215. καμεί] καμηῖ L. κάμη A. 1216. πρόσνειμαι] προνείμαι L. πρόνείμαι
C⁵. πρόσνειμαι A.

troubulously with curses,' but, 'My curse shall be an abiding trouble to thee.'

1202. For ἀραῖος, cp. Fr. 366, δ πρόσθεν ἐλθὼν ἦν ἀραῖός μοι νεκός: Plat. Legg. 931 C.

1203. τί εἶπας] The reading of A points to τί μ' εἶπας; 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 δραστὲ' ἐστίν] Sc. εἶπον.
1206. οἰά μ' ἐκκαλεῖ] 'To what an act do you summon me!' οἰά is cognate accusative, and the words φονέα . . . σέθεν are in apposition to it. The middle voice marks the reference of the action to Heracles.

1208. ὦν ἔχω] Sc. κακῶν. The resumption of this expression in the next line, τῶν ἐμῶν κακῶν, makes an appearance of redundancy, but cp. supr. ll. 1149, 50 and note.

1210. Hyllus cannot at once accept the thought that death is to be the cure

of his father's woes, and he still clings to the notion of a bodily healing.

1211. πρὸς τοῦτο] Qy. γ' ἐς τοῦτο? Cp., however, Plat. Theaet. p. 154 C, τὸ δοκοῦν πρὸς τὴν νῦν ἐράττησιν.

1212. φθόνησις is ἀπαξ λεγόμενον.

1213. πλήρωμα] Sc. γενήσεται (from οὐ γενήσεται supr.) = πληρώσεις, whence the construction of l. 1214. He means the exact fulfilment of ll. 1195-8.

1214. ἂν] Sc. πράξαιμι.

ποτιψαύων] It is easy by conjectural emendation to get rid of the dialectical anomaly involved in ποτι-, but in the composite tragic dialect there are many isolated uses of Epic and Lyric forms. Cp. supr. 7, ἐν Πλευρώνι, and note, Ant. 653, and see Essay on L. pp. 85, 104.

1215. κού καμεί τούμδν μέρος] 'And my part of the work shall not flag.' For this personification of labour, cp. Aesch. Prom. 57, οὐ ματᾶ τοῦργον τόδε.

1216. πρόσνειμαι] The subjective middle makes a more personal appeal than πρόσνειμον. But possibly, as Paley

χάριν βραχείαν πρὸς μακροῖς ἄλλοις διδούς.

ΥΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.

ΗΡ. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον;

ΥΛ. Ἴόλην ἔλεξας, ὡς *γ' ἐπεικάζειν ἐμέ. 1220

ΗΡ. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκήπτω, τέκνον'

ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν

βούλει, πατρῶων ὀρκίων μεμνημένος,

προσθοῦ δάμαρτα, μηδ' ἀπιστήσης πατρί'

μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225

κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ

ἀλλ' αὐτός, ὦ παῖ, τοῦτο κήθουσον λέχος.

πέιθου· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοί

σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.

ΥΛ. οἴμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακόν, 1230

τὸ δ' ὄδ' ὄραν φρονούντα τίς ποτ' ἂν φέροι;

1218. μακρά] μακρὰν Α. κάρτ'] from κρατ' L. κάρτ' Α. 1219. παρθένον]

παρθένον L. παρθένον Α. 1220. ὡς *γ' ἔστ' L.A. Schaefer corr. 1224.
προσθοῦ] πρόσθου L.A. 1225. ἐμοῖς] ἐμοί L. ἐμοῖσ AC'. 1230. τὸ] τῷ L.
τὸ Α.

suggests, προσεῖμαι should be read, sc. αἰτῶ σε. Cp. supr. 289, and note.

1217. μακροῖς] = μεγάλοις. Cp. infr. ll. 1228, 9.

1220. ὡς γ' ἐπεικάζειν] So the Scholiast. The MSS. have ὥστ' 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. τοσοῦτον 'This much.' Cp. supr. 1217, χάριν βραχείαν: Aj. 831.

1223. πατρῶων ὀρκίων] 'The promise 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. I. 53, εἰ τινα στρατῶν ἀνδρῶν προσθέοιτο φίλον: ib. 69, τὸν Ἕλληνα φίλον προσθέοιται.

1225. ἄλλος . . ἀντὶ σοῦ] 'Another and not thou.' Cp. Aj. 444, οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ: supr. 577.

1226. λάβοι] The conjectural reading λάβῃ is preferred by some edd.; but Heracles may be supposed to pass from the tone of command to the expression

of a desire. Cp. supr. 331, and note.

1227. κήθουσον λέχος] 'Be thyself the maker of this marriage bond.' An instance of the cognate verb: i. e. κήθουσον 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 τοῖσι κηθούσασσι refers to Creon, who had contrived the marriage between his daughter and Jason.

1228. μεγάλα πιστεύσαντ' ἐμοί] 'Having obeyed me in an important thing.' This rare use of πιστεύω (repeated below, 1251) is made clearer by the opposition of ἀπιστεῖν.

1229. σμικροῖς ἀπιστεῖν] 'To disobey a trivial command.' The construction is varied.

συγχεῖ] 'Obliterates.' The metaphor is taken from a waxen tablet, the writing on which could be cancelled by holding it to the fire.

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?'

- HP. ὡς ἐργασίων οὐδὲν ὦν λέγω θροεῖς. [79 a.]
- ΥΛ. τίς γάρ ποθ', ἧ μοι μητρὶ μὲν θανεῖν μῆνη
μεταίτιος σοὶ τ' αἰθῆς ὡς ἔχεις ἔχειν,
τίς ταυτ' ἄν, ὅστις μὴ' ἔξ ἀλαστόρων νοσοῖ, 1235
ἔλοιτο; κρείσσον κάμῃ γ', ὦ πάτερ, θανεῖν
ἢ τοῖσιν ἐχθίστοισι συνναίειν ὄμοῦ.
- HP. ἀνὴρ ὄδ' ὡς ἕοικεν οὐ νέμειν ἐμοὶ
φθίνοντι μοῖραν' ἀλλὰ τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240
- ΥΛ. οἴμοι, τάχ', ὡς ἕοικας, ὡς νοσεῖς φράσεις.
- HP. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.
- ΥΛ. δειλαιος, ὡς ἐς πολλὰ τάπορεῖν ἔχω.
- HP. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.
- ΥΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245
- HP. οὐ δυσσέβεια, τοῦμόν εἰ τέρψεις κέαρ.

1232. οὐδέν] οὐδὲν οὐδὲν (but the first is cancelled with a line) L. οὐδὲν A.
1237. ἐχθίστοισι] ἐχθίστοισιν L. ἐχθίστοισι A. συνναίειν] συνναίειν L pr. συνναίειν
C¹ or¹ A. 1238. ἀνὴρ] ἀνὴρ L. ἀνὴρ AV. 1240. ἀπιστήσαντα] ἀπιστήσαν-

anti L. ἀπιστήσαντα A. 1241. οἴμοι] ὄμοι L. οἴμοι A. ὄς] ὦσ L.
1242. ἀπ' εὐνασθέντος] ἀπεινασθέντος A. 1244. κλύειν] κλύειν A. 1246.

δυσσέβεια] δυσίβεια L. δυσίβεια C¹. δυσσέβεια A.

1233. τίς γάρ ποθ'] Sc. ταῦτα δρῆγ
ἀν. for which ταυτ' ἀν. . . ἔλοιτο is substituted as the sentence proceeds.

1233. 4. μῆνη | μεταίτιος] 'Sole sharer of the blame' with Nessus. Cp. supr. 260, 1, τόνδε γὰρ μεταίτιον | μόνον, κ.τ.λ., and note. The form in -ος is used here, although τῆ μεταίτιος occurs supr. 447, where Deianira is contrasting Iole with Heracles.

1234. σοὶ τ' αἰθῆς] Sc. αἰρία. The τε here has been generally changed to δε, and perhaps rightly.

1235. ἔξ ἀλαστόρων] Cp. O. C. 371, νῦν δ' ἐκ θεῶν του κἀξ *ἀλειτροῦ φρενός, κ.τ.λ.: Eur. Or. 1069, μὴ τινος κλύειν | ἀλαστόρων δόξαιμι σὴν κλύειν ὄπα.

1238. ὡς ἕοικεν, οὐ νέμειν] For this confusion between οὐ νέμει, ὡς ἕοικεν, and ἕοικεν οὐ νέμειν, cp. Hdt. I. 58, ὡς . . . δοκίει, οὐδὲ . . . ἀξήθηται. For the present-future, cp. supr. 1083, and note. And for the feeling of φθίνοντι, cp. Tennyson's Morte d'Arthur, 'Authority forgets a

dying king, [Laid widowed of the power in his eye | That bowed the will.'

1239. ἀλλὰ τοι] These particles are usually separated. τοι means 'however,' i. e. 'Although you think so lightly of my curse.' For θεῶν ἀρὰ, 'A curse having a divine sanction,' cp. Ant. 607, 8, and notes.

1241. ὄς . . φρέσσις] 'You will tell us that your trouble is returned.' Hyllus observes the rising expression of pain on his father's countenance, and fears the outburst that is likely to follow.

1242. σὺ γάρ . . κακοῦ] 'For you rouse me from the state in which my pain was lulled' = ἀπὸ τοῦ εὐνασθῆναι τὸ κακόν. Cp. Thuc. 2. 49. § 3, μετὰ ταῦτα λαφύσαντα = μετὰ τὸ λαφύσαι ταῦτα.

1243. ὡς . . ἔγω] 'In how many ways am I straitened!' For τάπορεῖν ἔγω, cp. O. C. 1617, 8, τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ἔτου πλείον | ἢ τοῦδε τάνδρος ἔλαχθ', οὐ, κ.τ.λ.

1244. δικαιοῖς] Cp. Hdt. I. 89, δικαιοῖ ('I think it my duty') σημαίνει σοί.

1246. οὐ δυσσέβεια] For this use of

ΥΛ. πρῶσσειν ἀνωγας οὖν με πανδίκως τάδε ;

ΗΡ. ἔγωγε· τούτων μάρτυρας καλῶ θεούς.

ΥΛ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε 1250
κακὸς φανείην σοί γε πιστεύσας, πάτερ.

ΗΡ. καλῶς τελευτᾶς, κάπῃ τοῖσδε τὴν χάριν
ταχεῖαν, ᾧ παῖ, πρόσθε· ὡς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυρὰν με θῆς.
ἀγ' ἐγκονεῖτ', αἴρεσθε. παῦλά τοι κακῶν 1255
αὕτη, τελευτῇ τοῦδε τάνδρὸς ὑστάτη.

ΥΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.

1250. δεικνύς] δεικνὺς (οἷς?) C¹ or ². δεικνὺς A. 1254. με θῆς] μεθεῖς changed to μεθῆς L. με θῆς A. 1256. τελευτῇ τοῦδε τάνδρὸς] τελευτῇ τοῦδέ τ' ἀνδρὸς L. τελευτῇ τοῦδε τάνδρὸς A. 1257. τελειοῦσθαι] τελειοῦσθαι L. pr.

the abstract noun, cp. O. C. 883, ἀρ' οὐχ ὕβρις τάδ' ;

1247. For the position of οὖν, see note on supr. 1185.

πανδίκως is to be taken with ἀνωγας, 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?' (Faley.)

1249. κοῦκ ἀπώσομαι] 'And will not refuse it.' Cp. supr. 216, γ οὐδ' ἀπώσομαι | τὸν αὐτόν, κ.τ.λ.: Plat. Rep. B. 4. p. 437 B, καὶ τὸ προσάγεσθαι τῷ ἀπωθεῖσθαι . . τῶν ἐναντίων ἀλλήλοις θείης.

1249. 50. τὸ σὸν | θεοῖσι δεικνὺς 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 σὸν ἔργον = τὸ ἔργον, σὸν δὲν. Cp. supr. 775, τὸ σὸν μόνης δάρημ' ἔλεξεν ('He said it was thy special and peculiar gift'), and O. T. 572, τὰς ἐμαῖς | οὐκ ἂν ποτ' εἶπε Λαίου διαφθοράς ('He would not have spoken, as he has done, of my being Laius' destroyer'). Also Aj. 1013.

1251. σοὶ γε πιστεύσας] (1) 'Having acted in reliance on thy word.' Cp.

O. C. 175, σοὶ πιστεύσας καὶ μεταναστᾶς: Phil. 1374, θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς 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.

1252, 3. κάπῃ . . πρόσθε] '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.

με θῆς] Clearly not μεθῆς here, although μέθες was preferred in l. 799.

1255. ἀγε is chiefly addressed to Hyllus, but may be said, like ἴδε, 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. αἴρεσθε is subjective middle (= 'Apply your strength to raise me') and is less peremptory than αἴρετε, infr. l. 1264.

1255, 6. παῦλα . . ὑστάτη] 'This is my reprieve from woe, this is the last end of my being.' Heracles knows nothing of the bliss which is hereafter to be his portion.

- HP. *ἀγε νυν, πρὶν τήνδ' ἀνακινήσαι
νόσον, ᾧ ψυχὴ σκληρὰ, χάλυβος* 1260
*λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπαυε βοήν, ὡς ἐπίχαρτον
τελέουσ' ἀκούσιον ἔργον.
- ΥΛ. *αἶρετ', ὀπαδοί, μεγάλην μὲν ἔμοι
τούτων θέμενοι συγγνωμοσύνην,* 1265
*μεγάλην δὲ θεῶν ἀγνωμοσύνην
εἰδότες ἔργων τῶν πρᾶσσομένων,
οἱ φύσαντες καὶ κληζόμενοι
πατέρες τοιαυτ' ἐφορῶσι πάθη.
τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ,* 1270
*τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
αἰσχρὰ δ' ἐκείνοις,
χαλεπώτατα δ' οὖν ἀνδρῶν πάντων*

1259. νυν] νῦν LA. 1263. *τελέουσ'] τελέως LAVV²R. τελέως' Vat.
Billerbeck corr. 1264. ΥΛ.] om LV². add C¹ or A Vat. 1265. συγγνω-
μοσύνην] συγγνωμοσύνην C²? συγγνωμοσύνην A. 1266. δὲ θεῶν] τε θεῶν LA.
1273. πάντων] ἀπάντων L. θαλάτου AR.

1259. 60. πρὶν τήνδ' ἀνακινήσαι | νό-
σον] Either (1) taking ἀνακινήσαι as
transitive, 'Before allowing this trouble
to re-awaken'; see note on Aj. 674, 5,
ἐκείμια | στίνοντα πόντον, or (2) with
ἀνακινήσαι intransitive, 'Before this
trouble re-awaken.' Other compounds
of κινεῖν, as παρακινεῖν, ὑποκινεῖν, are used
intransitively, and why not ἀνακινεῖν?
Heracles thus steels himself against the
possible recurrence of the pain, because
ἐν εὐφημία χρητέλευται.

1260. ᾧ ψυχὴ σκληρὰ] Cp. Eur. Alc.
837. HP. ᾧ πολλὰ τλάσα καρδία ψυχῆ
τ' ἐμή.

1260. 1. χάλυβος | λιθοκόλλητον στό-
μιον] 'A bit of iron set with adamant.'
λιθοκόλλητον is literally, 'Inlaid with
stones.'

1261. παρέχουσ'] Sc. τῇ βοῇ, 'Ap-
plying' as a preventive.

1262. ὡς ἐπίχαρτον, κ.τ.λ.] i.e. τελέ-
ουσα ἔργον ἀκούσιον ὡς ἐπίχαρτον ἐν,
'Performing an unwilling deed as a
thing to rejoice at.' Not, 'As per-
forming an unwilling deed that will
bring joy,' which is inconsistent with

l. 1256, and with the tone of the whole
scene.

1264. μεγάλην . . συγγνωμοσύνην]
'To me allowing great excuse for what
is now being done,' because Hyllus is
compelled by his father.

1266. μεγάλην . . εἰδότες] 'But to
the gods attributing great unkindness.'
The antithesis is more formal than real.
For the expression, cp. εἰδέναί χάρην,
and for θεῶν ἀγνωμοσύνην, O. C. 86, μὴ
γένησθ' ἀγνώμονες.

1268. 9. οἱ . . πάθη] The plural helps
to soften the rebellious utterance of
Hyllus against Zeus, who now afflicts
his son. Cp. Od. 20. 202, 3.

1269. ἐφορῶσι] 'Look on' with in-
difference. Cp. El. 826, εἰ ταῦτ' ἐφο-
ρῶντες κρύπτουσιν ἔπηλοι.

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.

1272. ἐκείνοις] Sc. τοῖς θεοῖς.

1273. ἀνδρῶν πάντων] For the mas-

τῷ τήνδ' ἄτην ὑπέχοντι.

ΧΟ. λείπου μηδὲ σύ, παρθέν', ἀπ' οἴκων, 1275
 μεγάλους μὲν ἰδοῦσα νέους θανάτους,
 πολλὰ δὲ πήματα καὶ καινοπαθῆ, [79 b.
 κούδεν τούτων ὁ τι μὴ Ζεὺς.

1275. ΧΟ. λείπου] ΧΟ. ἢ ΤΑΑ. λείπου L Vat. 1276. ἰδοῦσα] i from ει L. ἰδοῦσα A.
 1277. καὶ καινοπαθῆ] καὶ καινοπαθῆ L. καινοπαθῆ A pr. V³R. καινοπαθῆ L² Vat. V.

culine genitive of comparison after the neuter word, cp. O. T. 467, ἀελλάδων | ἵππων σθεναρότερον.
 1274. τῷ . . ὑπέχοντι] 'To him who undergoes this affliction.' Hyllus avoids naming both Zeus (1268) and Heracles.
 1275. λείπου μηδὲ σύ, παρθέν', ἀπ' οἴκων] The Chorus say this to the maidens from within the palace, the same who were addressed, in supr. 205, 6, as ὁ μελλόνυμφος. (1) 'Neither fail thou, maiden, leaving the house;' i.e. Be sure to follow us and not to stay at home; ἀπ' οἴκων being construed with μὴ λείπου, as = ἔπον, 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 *exodus* of the Chorus. The Laurentian MS. heads them with χο. ἢ ἔλλ. A similar doubt occurs at O. C. 1777, viz. whether the concluding lines are spoken by the Chorus or by Theseus.
 The procession is now formed. Cp. Aj. sub fin.
 1276. μεγάλους μὲν . . θανάτους] 'Thou that hast been witness of a dreadful and strange death' (that of Deianira).
 1277. πολλὰ . . καινοπαθῆ] 'And many unheard-of sufferings' (those of Heracles).
 1278. κούδεν . . Ζεὺς (sc. ἔπραξεν)] 'And of all this Zeus is the doer.' For the ellipse, cp. O. T. 696, τανῦν τ' εὐπομος, εἰ δύναιο, and note: Rhesus, 861, καὶ ταῦτ' Ὀδυσσεύς.

ΦΙΛΟΚΤΗΤΗΣ.

INTRODUCTION.

Ἄλλ' ὁ μὲν ἐν νήσῳ κείτῳ κρατέρ' ἄλγεια πάσχων,
Λήμνῳ ἐν ἡγαθέῃ, ἵνα μιν λίπον νῆες Ἀχαιῶν
ἔλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου.
ἔνθ' ὁ γε κείτ' ἀχέων τάχα δὲ μῆσισθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆται ἀνακτος.

Il. 2. 721.

Φαντὶ δὲ Λαμνόθεν ἔλκει τειρόμενον μετανάξοντας ἐλθεῖν
ἦρωας ἀντιθέους Ποίαντος υἷον τοξόταν·
ὃς Πριάμοιο πόλιν πέρσεν τελευτάσέν τε πόνους Δαναοῖς,
ἀσθενεῖ μὲν χρωτὶ βαινῶν, ἀλλὰ μοιρίδιον ἦν.

Pind. Pyth. 1. 52 foll.

Αὐτάρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
πᾶσαν ἀληθειὴν μυθήσομαι, ὥς με κελεύεις·
αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἴσης
ἦγαγον ἐκ Σκύρου μετ' εὐκνήμιδας Ἀχαιούς.

Od. 11. 506-9.

I. THE subject of Philoctetes at Lemnos had been previously handled by Aeschylus and Euripides¹, and probably by other tragic poets². Sophocles appears to have modified the fable in three important respects: (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.

1. In the plays of Aeschylus and Euripides there was a chorus of Lemnians who came to visit the hero either for the first time³, or after a long interval; and Euripides gave him also a Lemnian friend and visitant, named Actor⁴. But in Sophocles the only human beings whom Philoctetes has seen during the ten years

¹ Ἐδιδάχθη ἐπὶ Πυθοδώρου ἀρχοντος Ὀλυμπιάδος πρὸς ἔτει πρώτῳ. πρῶτος Εὐφορίαν, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης, Μηδεία, Φιλοκτῆτη, Δίκτυι, Θερισταῖς σατύροις. Argum. Aristophanis in Eur. Medeam.

² Fragments are quoted from a Philoctetes by Achaeus 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 Poias 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. 59, Euripides had followed 'Homer,'

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 s. c. 409, the drama of reconciliation may have been peculiarly welcome for political reasons—although the hy-

pothesis 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 guile¹. 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 ἀντίρροια or antinomy is treated not with casuistry or logical disceptation, but through what may be termed the dialectic of feeling². 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 action³.

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, Ψυχῆ γὰρ εὐνοῦς καὶ

φρονούσα τοῦνδικον | κρείσσαν σοφιστοῦ
πατὸς ἔστιν εὐρέτις.

³ See an able monograph on the *Philoctetes*, by F. Zimmermann. Darmstadt, 1847.

dentially inflicted¹, and that he had been guilty of no serious offence either against gods or men. He is represented to us as an innocent sufferer. The gods, whose final purpose towards him was beneficent, were cruel to him for the time, and the pain of his miraculous wound was so great as to wring from the hero loud and incessant cries, while the fetid odour from the injured foot made his neighbourhood intolerable. The Achaeans thus came to reject their destined saviour; and even Odysseus—so blind is human wisdom—saw no further than the necessity of removing him, and the means for executing this.

If human policy is blind, it is also hard—as the Athenians well knew,—and the Argive chiefs had shown small compunction in doing what they considered expedient for the host.

But now the ten years were past, and it was time for Troy to fall, and for Philoctetes to be restored. The will of the gods was partially made known. The captive Helenus, at once prince and seer, had prophesied in the camp, and in consequence Neoptolemus had been brought from Scyros. But this was not enough. The bow of Heracles in the hand of Philoctetes must also come to Troy. The chiefs are now eager to conciliate the man whom they formerly cast out. Odysseus, who is best acquainted with the circumstances and the man, knows better than any one how difficult it will be to bring him back. But his zeal for the army is indefatigable; and confident once more in 'policy,' or, as he phrases it, in the unfailing aid of Athena Polias, he undertakes the task. Odysseus' policy is frustrated, but the divine end to which he ministers is attained, through the interposition of Philoctetes' divine master and friend.

The apparition of Heracles is not the only piece of 'celestial machinery' in the Philoctetes. The intention of the gods is signified to us by a very simple and beautiful expedient, reminding us of the obedience of the elements in Shakespeare's 'Tempest.' Four times in the course of the play it is clearly indicated that a fair wind is blowing steadily towards Troy (ll. 464, 5, 639, 40, 855, 1450, 1).

2. Odysseus hits upon the seemingly excellent plan of associating with himself for the enterprise the son of Achilles, whom he has brought from Scyros to conclude the war. Neoptolemus (l. 114) had at first been led to believe that this achievement was to be entirely his own. When he suddenly finds that there is an obstacle to his success, his ambition will make him ready to do anything. And his inexperience and boyish simplicity are more persuasive than any rhetoric, and promise to make him a pliant instrument in the hands of Odysseus. At first these calculations bid fair to be realized. Though falsehood is against his nature, yet, having undertaken to lie, the young man lies with the spirit of a Greek, and speedily wins the confidence of Philoctetes. But the very completeness of this triumph gradually undermines his resolution. Where he had looked for suspicion and misanthropy, he finds open-heartedness and a tender, loyal spirit. In the man

¹ ἐκ 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 *αὐτόχθονες*; a fire-mountain celebrated as the work of Hephaestus, with none at hand to celebrate it; a rule of Zeus without human subjects, were scarcely within the range of Greek imagination. It was enough for his purpose that the 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 Scyros immediately before his voyage to Troy. But the point is external to the present fable; and, were it not so, is not the inconsistency inherent in the legend, if we compare the supposed age of Neoptolemus with that of Achilles? And the language need not be so far pressed. 'I had not seen him' is not too strong an expression for one to use who was a mere child when his father left, and is now a man.

3. Another small inconsistency is worth noticing, because it bears on the degree and kind of unity that is observed in the Greek drama. Neoptolemus, at l. 112, has not yet realized the part to be played by Philoctetes in taking Troy. At l. 197 he knows more of this than Odysseus has told him. And at l. 1326 he has the whole story 'at his finger ends.'

4. The aesthetical controversy which once raged about the cries of Philoctetes may safely be regarded as extinct, and is chiefly memorable for the fine image which it drew from Lessing:—'The Athenians are to be supposed capable of despising this rock of a man, because he reverberates to the waves that cannot shake him¹.'

It is enough to say that a similar scene occurred in the Philoctetes of Aeschylus, and that it was a necessary part of the tradition: also that by no other means could the situation be made real to the spectators. But neither here nor in the Trachiniae, nor anywhere

¹ 'Und diesen Felsen von einem Manne hätten die Athenienser verachten sollen, weil die Wellen, die ihn nicht erschüttern können, ihn wenigstens ertönen machen.'

in Sophocles, is attention solely concentrated on physical pain. It is the disappointment of Philoctetes, overtaken by his malady in the moment when he thought to realize his hopes, and the effect of the cries on Neoptolemus, whose resolution now begins to waver, that chiefly interest us even when the theatre is resounding to the strong man's agony.

V. Language and Metre.

1. The language of the Philoctetes is less condensed and more flowing than that of the earlier tragedies¹. 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 ἀπὸ σκηνῆς* 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 Bernhardt, 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 *ἔδαο-*

σαλίαι in the Alexandrian *Ἰφιδέστες* to the Greek plays are generally to be trusted.

ΦΙΛΟΚΤΗΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΧΟΡΟΣ.

ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΗΡΑΚΛΗΣ.

ΟΔΥΣΣΕΥΣ.

ἌΚΤῆ μὲν ἦδε τῆς περιρρύτου χθονὸς [80 a.
 Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη,
 ἔνθ', ὃ κρατίστου πατρὸς Ἑλλήνων τραφεῖς
 Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιᾶ
 Ποίαντος υἷδν ἐξέθηκ' ἐγὼ ποτε, 5
 ταχθεὶς τὸδ' ἔρδειν τῶν ἀνασσόντων ἵπο,
 νόσφ καταστάζοντα διαβόρῳ πίδα·
 δι' οὔτε λοιβῆς ἡμῖν οὔτε θυμάτων
 παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγρίαις
 κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις, 10
 βῶων, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ

2. οἰκουμένη] οἰκουμένην L².
κατεῖχετ' LF. κατεῖχ' A.

8. ἡμῖν] ἡμιν L. ἡμιν A.

10. κατεῖχ']

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.

1. Ἄκτῆ . . Λήμνου] 'This coast belongs to Lemnos, that wave-surrounded land.'

μὲν opposes the preliminary statement to what follows, especially ἀλλά, 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. ὃ . . τραφεῖς] The slight periphrasis, by which *τραφεῖς* is substituted for *γεγώς* may or may not convey an allusion to the nurture of Neoptolemus in Scyros while Achilles was at Troy. Cp. ll. 19. 326, *ἦε τὸν δὲ Σκυρῶ μοι ἐνὶ τρέφεται φίλος υἱός*: infr. 243, *θρέμμα Λυκομήδους*.

4. Νεοπτόλεμε] *Νεοπτόλεμε*.

5. Odysseus thus suggests his own example to Neoptolemus.

11. μὲν opposes ταῦτα, κ.τ.λ. to ἀλλ' ἔργον, κ.τ.λ. in l. 15.

λέγειν; ἀκμή γὰρ οὐ μακρῶν ἡμῖν λόγων,
 μὴ καὶ μάθη μ' ἦκοντα κάκχέω τὸ πᾶν
 σόφισμα τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 15
 σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα
 τοιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῆ
 πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρῆτος αὐλίου πέμπει προή.
 βαιὸν δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἄν 20
 ἴδοις ποτὸν κρηναῖον, εἴπερ ἔστι σῶν.
 ἃ μοι προσελθὼν σίγα σήμαιν' εἰτ' ἔχει

14. αὐτίχ' αὐτίχ for κ C². αὐτίχ' A. 15. λοιφ' λοιφ' L. λοιφ' C². λοιφ' A.
 16. θ' om. L. add C². ὅπου 'στ' δ' ποῦστ' LA. δ' ποῦστιν Γ. 22. ἔχει]
 ἔχει . . L. ἔχει A Vat. V (c. gl. οἰκεί V) V². ἐνι Vat. b.

12. ἀκμή . . λόγων] 'For now is the time not for many words.' For the sudden introduction of the negative. cp. infr. 961, *δλοιο μήπω, κ.τ.λ.* It is no time for nice consideration of the past. The present crisis must be practically met. Thus Odysseus obviates further discussion.

13. μὴ καλ] Cp. infr. 46. and see Essay on L. § 25. p. 40.

κάκχέω] 'And so I lose.' For καλ implying consequence, cp. infr. 286, 490, 1061. ἐκχεῖν signifies the sudden loss by inadvertence of something held in store. Cp. Aesch. Pers. 824-6, *μηδέ τις . . ἄλλον ἔρασθεις δλβον ἐκχέη μέγαν*, (*ἐκχέω* is aor.).

15. τὰ λοιφ' 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.

17. ἡλίου . . ἐνθάκησις] 'On both sides one may sit in the sun.' ἡλίου ἐνθάκησις = *θάκησις ἐν ἡλίῳ*, Essay on L. § 9. p. 11. For the use of ἡλιος = 'Sunshine,' cp. Plat. Phaed. 116 E, *ἐτι ἡλιον εἶναι ἐπὶ τοῖς ὄρεσιν*.

18, 19. ἐν θέρει . . πνοή] 'And in summertime the breeze wafts slumber through the pervious cell.'

21. εἴπερ ἔστι σῶν] 'If it be not destroyed;'—explaining the uncertainty implied in *τάχ' ἄν*.

22. The comparison of Aj. 1101 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 ἔχει is difficult and the force of γε is not obvious. It is also doubted whether the subject of ἔχει is Philoctetes, or the cave and spring. The first agrees better with what follows in ll. 29-40, the other with the previous context, ll. 16 foll. Either (1) making Philoctetes the subject, we may render, 'Whereto, 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:—γε emphasizing the expansion of *ἐνταῦθα* (l. 16) in the words *χῶρον πρὸς αὐτὸν τόνδε*, 'At this very place where we are.' Elmsley conjectured *τῶνδ' ἐτ'*. Or, (2) making the antecedent of ἃ the subject of ἔχει, '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 ἔχει in (1) cp. Il. 13. 679, *ἀλλ' ἔχεν, ἢ τὰ πρῶτα πύλας καὶ τείχος ἐσάλτο*: O. C. 1169, *σχῆς ὄσπερ εἰ*: Xen. An. 5: for ἔχει in (2) cp. Hdt. 2. 17, *ἢ δὲ ἐτέρη τῶν ὁδῶν πρὸς ἐσπέρην ἔχει*. Proposed alterations of this difficult place are (a) *ἐκεῖ* for ἔχει, conjectured by Canter and finally approved by Hermann, 'Whether they are yonder (where you stand), even close to this very spot.'

χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ,
ὡς τάπιλοιπα τῶν λόγων σὺ μὲν κλύης,
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν *ἴη.

25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἀναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις.
δοκῶ γὰρ οἶον εἶπας ἀντρον εἰσορᾶν.

ΟΔ. ἀνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τὸδ' ἐξῦπερθε, καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔ. ὄρα καθ' ὕπνον μὴ καταυλισθεὶς κυρῆ.

30

ΝΕ. ὄρῳ κενὴν οἴκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστὶ τις τροφή;

ΝΕ. στυπτή γε φυλλὰς ὡς ἐναυλίζοντι τῷ.

23. γ'] om. L². εἴτ' ἢ τ' L. εἴτ' Γ. 24. κλύης] κλύεις LAG. 25. *ἴη]
εἴη MSS. Camerarius corr. 29. στίβου] στίβου A. κτύπος] τύπος AL²T
(γρ. καὶ κτύπος). γ'] Γ' L. τ' A. δ' Γ (γρ. καὶ κτύπος Γ). 30. καταυλι-
σθεὶς] κατακλιθεὶς A. 33. στυπτή] στυπτή A^o. ἐναυλίζοντι] ἐν . αυλίζοντι L.

But the conjunction of *ἐκεῖ* with *τόνδε* is harsh, and the accusative after *πρὸς* requires a different verb from *κυρεῖ*: (*b*) *χῶρον τὸν αὐτόν*, 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. *ἴη] This reading is implied in the Scholiast's explanation *προβαίνει*.

26. *τοῦργον 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. *περανθησόμενον*. Essay on L. § 24. p. 49.

28. *ἀνωθεν*] Sc. *φαιρόμενον*. 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. *στίβου* . . *τύπος*, the reading of L²TA^o, 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' οὐδεὶς τύπος*.

30. *ὄρα . . κυρῆ*] 'See whether he be not within and asleep.' For *καταυλισθεὶς* some MSS. give *κατακλιθεὶς*, a natural variation.

31. Cp. Aj. 464, *γυμνὸν . . τῶν ἀριστείων ἀτερ*.

32. *οὐδ' . . τροφή*] 'But is there not within it some of the provision that makes a home?' Hermann rightly explains *τροφή*. 'Utensilia quibus locus aliquis in modum domus instruitur.' Others conjectured *τροφή*, the irony of which would be misplaced; others *ἐστ' ἐπιστροφή*. For uses of *τροφή* in Sophocles, see Essay on L. § 50, i. p. 94. Cp. also Plat. Polit. 288 E-299 B.

33. *στυπτή . . τῷ*] (1) 'Yes, there is

ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδέν ἐσθ' ὑπόστεγον;

ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαουρουγοῦ τινὸς 35
τεχνήματ' ἀνδρός, καὶ πυρεὶ' ὁμοῦ τάδε.

ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.

ΝΕ. ἰοῦ ἰοῦ· καὶ ταῦτά γ' ἄλλα θάλπεται
βάκη, βαρείας του νοσηλείας πλέα.

ΟΔ. ἀνὴρ κατοικεῖ τοῦσδε τοὺς τόπους σαφῶς, 40
κᾶστ' οὐχ ἐκάς που. πῶς γὰρ ἀν νοσῶν ἀνὴρ
κῶλον παλαιᾶ κηρὶ προσβαίη μακράν;
ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελήλυθεν,
ἢ φύλλον εἴ τι νώδυνον κάτοιδέ που. [80 b.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπήν, 45
μὴ καὶ λάθῃ με προσπεσῶν ὡς μᾶλλον ἀν

34, 35. Persons om. L. add A. 34. ἄλλ'] αἰ? L. ἄλλ' C². ἄλλ' A.
ἔρημα] ἔρ A. 35. φλαουρουγοῦ] φλαουρουγῶ L. φλαουρούργου C². φλαουρούρ-
γου A. 40. ἀνὴρ] ἀνὴρ LA. 44. εἴ] ἢ Γ. 45. τι(ν) L. τί Γ.

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. 11, Πιθίας παιδύματα.) 'The contrivance.' Cp. infr. 195, ἐμμηχανίμην. There is a slight oxymoron in φλαουρουγοῦ ἀνδ. τεχνήμ., 'The skill of one unskilled.'

πυρεῖα are the means of lighting a fire. Some embers were left covered up (cp. θησαύρισμα), or Neoptolemus sees the stones mentioned infr. l. 196, with sticks to be kindled from them.

37. σημαίνεις τόδε] 'In telling me of this hoard, you give me a token of his presence.'

38. ἰοῦ, ἰοῦ] An exclamation of discovery mixed with dislike. Cp. O. T. 1071, 1182.

ἄλλα] 'Besides.' See Essay on L. § 23, δ. p. 39.

θάλπεται] 'Are being warmed or dried in the sun.'

39. βαρείας] 'Grievous,' with the implied notion of 'offensive,' 'repulsive.'

νοσηλεία is properly 'attendance on disease,' and ν. πλ. means not simply full of purulence, but 'infected through ministration to some grievous sore.' Cp. infr. 520, ὅταν δὲ πλησθῆς τῆς νόσου ἔννουσίη.

41. που] (1) 'Somewhere.' Cp. infr. 163; or, (2) 'Methinks.'

42. κηρὶ] 'Misfortune,' viz. that which befell him at Chrysa.

προσβαίη] 'Advance.' This use of προσβαίω, without a dative or an accusative with a preposition, is rare. But the adverb μακράν helps to supplement the expression.

43. ἐπὶ φορβῆς νόστον] (1) 'For the purpose of a return with food;' i. e. To bring home provender. Or, (2) φορβῆς 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.)

ἢ εἰ . . . που] Sc. ἐκεῖσε ἐξελήλυθεν.

45. Hereupon the one attendant, the Ἐμπορος of 542 foll., withdraws to a distance, and Odysseus and Neoptolemus are left alone. For τὸν παρόντα, cp. El. 424, τοῦ παρόντος, ἠρίχ' Ἑλίφ | δέϊαννοι τοῖσιν.

ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.

NE. ἀλλ' ἔρχεται τε καὶ φυλάζεται στίβος.
σὺ δ' εἴ τι χρήσεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας 50
γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
ἀλλ' ἦν τι καινόν, ὧν πρὶν οὐκ ἀκήκοας,
κλύης, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

NE. τί δῆτ' ἀνωγας;

ΟΔ. τὴν Φιλοκτῆτου σε δεῖ 55
ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.
ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·
πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν

47. ἔλοιτό] Last ο from ε L. ἔλοιτό A. λαβεῖν] μολεῖν A. 57. τόδ'] δ
from οὐ L. τόδ' A.

47. ἔλοιτό μ'] It is unnecessary to read ἔλοιτ' ἐμ', 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.' μάλλον ἔλοιτο is an imperfect expression for βούλοιο ελεῖν. 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. φυλάζεται στίβος] 'The approach (of Philoctetes) shall be watched.' φυλάζεται is fut. mid. with passive meaning. On στίβος, see above, note on l. 28.

49. χρήσεις] Sc. γενέσθαι.
δευτέρῳ λόγῳ] 'Renewing thy discourse,' according to the promise in 24, 25. Gedike conjectured ἐλευθέρῳ λ.

50-54. τῷ σώματι follows γενναῖος εἶναι, κατὰ σύνεσιν, as if it were ὑπουργεῖν, for which it has been substituted as more pleasing. ἦν is equivalent to κἄν (see Essay on L. § 28. p. 47). Nauck thinks that ὑπηρέτης is too low a word for the position of Neoptolemus, who only acknowledges himself to have been sent as ἐνεργάτης 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 δῆτ' ἀνωγας;

55. λέγοισιν . . 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. ὅταν . . παῖς] These words are in apposition to ὅπως . . λέγων.

57. τόδ' οὐχὶ κλεπτέον] 'This is not to be dissembled.' κλεπτέον is repeated in a slightly different sense. The change to κρυπτόν, proposed by some edd., is unnecessary.

58. πλεῖς] Sc. ὡς φήσεις λέγων. Odysseus puts before Neoptolemus the situation which he is to assume. This is more vivid than πλεῖν, which in some edd. has been substituted for πλεῖς as more grammatical. But cp. Trach. 1137, δρᾷ, 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' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
οἱ σ' ἐν λιταῖς στειλαντες ἐξ οἰκῶν μολεῖν, 60
μόνην ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
οὐκ ἤξίωσαν τῶν Ἀχιλλείων ὄπλων
ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,
ἀλλ' αὐτ' Ὀδυσσεῖ παρέδοσαν λέγων δσ' ἂν
θέλης καθ' ἡμῶν ἔσχατ' ἔσχατων κακά. 65
τούτων γὰρ οὐδέν μ' ἀλγυνεῖς εἰ δ' ἐργάσει
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
οὐκ ἔστι πέρσαι σοὶ τὸ Δαρδάνου πέδον.
ὡς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὀμιλία 70
πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενί

59. ἐχθήρας] ἐχθῆρας L. ἐχθήρας A. 61. μόνην] μόνην δ' LΓ. μόνην A.
64. αὐτ' αὐτ' L. αὐτ' A. δσ' ἂν] δσ ἂν L. δσ' ἂν C². 66. οὐδέν μ'] οὐδέ μ' L.
οὐδέ μ' C². οὐδέν μ' A Vat. b VV². οὐδέν Vat. ἀλγυνεῖς] ἀλγυνεῖ Vat. 67.
Ἀργείοις] ἀργείοισ(ι) L. Ἀργείοις A.

5. 3. περιέπει τὸν Ἄθων ὡς ἐπὶ τὴν Ἀμφίπολιν: Trach. 532, ὡς ἐπ' ἐξόδῳ.

59. ἔχθος ἐχθήρας μέγα] For the effect to be produced by this part of the lie, cp. infr. 322 foll., 403 foll.

60. οἱ] The antecedent (αὐτοῖς) is suppressed, as elsewhere, in expressing indignation. Cp. esp. O. C. 263 foll., οἵτινες βάθρον, κ.τ.λ.

ἐν λιταῖς] For ἐν of the instrument, see Essay on L. § 19, p. 28, and cp. ἐν δόλῳ, infr. 102. 'Ita ut vis adducendi in precibus sita esset,' Dind.

61. μόνην] Essay on L. § 51, p. 96. 'Having no way but this for taking Troy.'

62. οὐκ ἤξίωσαν . . αἰτουμένῳ] 'Refused to grace thee with Achilles' arms, or give them to thee, when thou didst come to Troy and claim them with full right.' 'Confata oratio ex duabus locutionibus, una οὐκ ἤξίωσάν σε τῶν Ἀχιλλείων ὄπλων, et altera, οὐκ ἤξίωσάν σοι δοῦναι τὰ ὄπλα.' (Herm.) The imperfect expression is supplemented by epexegetis. See Essay on L. § 36, p. 67. For κυρίως, cp. Aj. 734, τοῖς κυρίως γὰρ πάντα χρῆ δηλοῦν λόγον.

64. Ὀδυσσεῖ] The name, so hateful

to Philoctetes, must not be omitted.

παρέδοσαν] 'Gave away.' On comparing infr. 399, it appears that *παρά* in composition has here the special meaning of 'wrongly,' as in *παραγιγνώσκειν*.

λέγων] λέγειν in l. 57 was equivalent to an imperative, and parallel to *ἔπος ἔκκλέψεις*, supr. λέγων agrees with the general subject of these verbs. For the detached participle, cp. O. T. 1289, τὸν μητρός, αὐδῶν ἀνόσι' οὐδέ βητὰ μοί.

65. ἡμῶν = ἐμοῦ.

66. τούτων . . οὐδέν] 'In nought of this.' Sc. λέγων or ποιῶν. Cp. infr. 1021, 2, ἐγὼ δ' ἀλγύνομαι | τοῦτ' αὐτό, where the accusative similarly expresses the cause.

66, 7. For *μή* emphatically postponed, see Essay on L. § 41, p. 78.

βαλεῖς = προσβαλεῖς. See Essay on L. § 55, p. 101, 4, and cp. Eur. Phoen. 1535, σκότον ὀμμασι βαλόν.

69. σοὶ] This (σοί, not σοι) is the reading of L., and agrees with the emphatic pleading of Odysseus.

71. πιστῆ] 'With mutual confidence.'

βέβαιος] 'Without danger.'

72-74. Odysseus anticipates the reproaches which Philoctetes would cast

οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου,
ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.

ὥστ' εἴ με τόξων ἐγκρατῆς αἰσθήσεται, 75

ὄλωλα καὶ σὲ προσδιαφθερῶ ξυνών.

ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
ὅπως γενήσῃ τῶν ἀνικῆτων ὄπλων.

ἔξοιδα καὶ φύσει σε μὴ πεφυκῶτα
τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά. 80

ἀλλ' ἡδὺ γάρ τι κτῆμα τῆς νίκης λαβεῖν,
τόλμα· δίκαιοι δ' αὖθις ἐκφανόμεθα.

νῦν δ' εἰς ἀναιδῆς ἡμέρας μέρος βραχὺ
δός μοι σεαυτὸν, κᾶτα τὸν λοιπὸν χρόνον

κέκλησο πάντων εὐσεβέστατος βροτῶν. 85

NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,

74. οὐδέν] οὐδὲν L. 78. γενήσῃ τῶν] γενήσῃσι . στῶν L. pr. γενήσῃ τῶν
C³AF. 81. τι] τοι AV². κτῆμα] χρῆμα L². 82. δ'] θ' L. δ' A.
83. μέρος] μέρος A.

on him; which would be inapplicable to Neoptolemus, as he had not made one of the original expedition.

72. πέπλευκας] πλεῖν is used here and elsewhere without further definition to denote the voyage to Troy.

ἐνορκος] All those chiefs who took part in the war at its commencement had been bound to each other by an oath: Aj. 1113. Odysseus, in casting Philoctetes forth, was therefore guilty of perjury against him.

73. For ἐξ ἀνάγκης, cp. infr. 1025, 6, καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ (υγείης ἐπλεῖς ἄμ' αὐτοῖς: Aesch. Ag. 841.

77. αὐτὸ τοῦτο] 'This very point is to be gained by craft,' viz. that suggested in the words τόξων ἐγκρατῆς.

κλοπεύς] This word has no such mean associations as κλέπτῃς; and ἀνικῆτων, which follows, is calculated to stir Neoptolemus' ambition.

79. ἔξοιδα καὶ] 'I am well aware.' καί, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while.' Cp. Thuc. 8. 91, ἦν δέ τι καὶ τοιοῦτον ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων, καὶ οὐ πάνυ διαβολῆ μόνον τοῦ λόγου, and 5. 43, ᾧ εἰδόμεν μὲν καὶ ἄμεινον εἶναι. The

same idiomatic use occurs in Electra 1251, ἔξοιδα καὶ ταῦν', where see note. The conjectures, καί, μὲν, δή, τοι are unnecessary; but if a change were required, ἔξοιδά τοι would be the most probable emendation. For the meaning of 79, 80. cp. infr. 88, 9, ll. 9. 312, where Achilles says, ἐχθρὸς γὰρ μοι κείνος ὁμῶς Ἄϊδαο πύλησιν, κ.τ.λ.

81. ἀλλ' ἡδὺ . . λαβεῖν] The construction is analogous to that so frequent with χρῆμα, e.g. Eur. Andr. 181, ἐπίφθονόν τι χρῆμα θηλειῶν ἔφθ.—(Sc. τὸ τῆς νίκης, or the genitive of definition takes the place of the nominative ἡ νίκη.) λαβεῖν is added to define ἡδὺ. γὰρ τοι (see v. r.) is plausible, but cp. Eur. l. c.

82. ἐκφανόμεθα] i. e. Our justice shall shine forth, as from a passing cloud. αὐθις, 'another day.'

83. εἰς ἀναιδῆς] 'To shamelessness.' For the abstract neuter without the article, cp. Plat. Gorg. 504 C, ταῖς μὲν τοῦ σώματος τάξεσιν ὄνομα εἶναι ἰγινόν . . ταῖς δὲ τῆς ψυχῆς τάξεσι . . νόμιμόν τε καὶ νόμος: Thuc. 5. 18. § 4, δικαίῳ χρῆσθων καὶ ἔρκος.

86. κλύων] (1) i. e. ὀνειδίζομενος. So Musgrave. This agrees well with κέκλησο, supr.,—'I hate to be called false,

Λαερτίου παῖ, τούσδε καὶ πρᾶσσειν στυγῶ
 ἔφην γὰρ οὐδὲν ἐκ τέχνης πρᾶσσειν κακῆς,
 οὐτ' αὐτὸς οὐθ', ὡς φασιν, οὐκφύσας ἐμέ.
 ἀλλ' εἴμ' ἐτοιμὸς πρὸς βίαν τὸν ἀνδρ' ἄγειν 90
 καὶ μὴ δόλοισιν οὐ γὰρ ἐξ ἐνὸς ποδὸς
 ἡμᾶς τοσοῦσδε πρὸς βίαν χειρώσεται.
 πεμφθεῖς γε μέντοι σοὶ ξυνεργάτης ὀκνῶ
 προδότης καλεῖσθαι βούλομαι δ' ἀναξ, καλῶς
 θρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς. 95

ΟΔ. ἰσθλοῦ πατρὸς παῖ, καὐτὸς ὢν νέος ποτὲ
 γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν
 νῦν δ' εἰς ἔλεγχον ἐξιὼν ὀρῶ βροτοῖς
 τὴν γλῶσσαν, οὐχὶ τάργα, πάνθ' ἠγουμένην.

(1)
 92. τοσοῦσδε] τοι σ' οσοῦσθε οὐ τοσοῦσθε? L. τοσοῦσθε A. 96. καὐτός] καὐτό L. καὐτός C' α' A.

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. τοσοῦσδε . . στυγῶ. 'I abhor the same in action.' τοσοῦσδε. sc. τοῖς λόγους. For *λογος*, implying *πρᾶξις*, cp. e.g. Trach. 78, τὸν λόγον γὰρ ἀγροῶ: ib. 250, I, τοῦ λόγου . . Ζεὺς ὅπου πρῶτατος φασῶ. And for the expressed antecedent, cp. Ant. 463, 4, ὅστις γὰρ ἐν πολλοῖσιν, ἄς ἐγώ, πακοῖς. | 15, πῶς δδ' οὐχὶ παθεῖν κερδὸς φέρει;

88. ἔφην . . πρᾶσσειν] 'It is not in my nature to do anything through base artifice.'

89. οὐτ' αὐτός, κ.τ.λ. For this frequent form of expression, cp. especially Plat. Prot. 324 B, ἵνα μὴ αὐτὸς ἀδικῶς μήτε αὐτὸς μήτε ἄλλος ὁ τοῦτων ἰδῶν.

91. δόλοισιν. Odysseus, sup. 55, had said *λόγοισιν*. Neoptolemus is more plain-spoken.

ἐξ 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.

92. τοσοῦσδε' i.e. not only the three who have advanced, but the whole crew. Infr. 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. infr. 1220, ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεί, πρᾶσσω τᾶδε; NE. εἰδὲ τῆ διαπίπ τὸν εἶν οὐ ταρβῶ φόβον.

καλεῖσθαι] Cp. sup. 85, κείλησο: infr. 119, κείλησο: Trach. 453, 4, ὡς ἐλευθέρῳ φεῖδει καλεῖσθαι ἐπὶ πρᾶσσειν οὐ 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, ποικὴν ἐστὶ τοῖςμαρτεῖναι.

καὐτὸν καὐτός. 'To win a base victory;' i.e. ν. καὐτὸν θρῶν.

96. ἰσθλοῦ πατρὸς παῖ] Cp. sup. 3, 89.

98. εἰς ἔλεγχον ἐξιὼν] i.e. in proving the world, and bringing words and actions to the test of experience.

ὀρῶ . . ἠγουμένην] 'I find that wherever mortals are concerned words and not actions have always the chief influence.' βροτοῖς is dative of reference, not *ἑρ* ἠγ. = 'Leading mankind').

- NE. τί οὖν μ' ἀνωγας ἄλλο πλὴν ψευδῆ λέγειν; 100
 ΟΔ. λέγω σ' ἐγὼ δόλω Φιλοκτῆτην λαβεῖν.
 NE. τί δ' ἐν δόλω δεῖ μάλλον ἢ πείσαντ' ἀγειν;
 ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
 NE. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;
 ΟΔ. ἰοὺς ἀφύκτους καὶ προσέμποντας φόνον. 105
 NE. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;
 ΟΔ. οὐ, μὴ δόλω λαβόντα γ', ὡς ἐγὼ λέγω.
 NE. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῆ λέγειν;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει.
 NE. πῶς οὖν βλέπων τις ταῦτα τολμῆσει λακεῖν; 110
 ΟΔ. ὅταν τι δρᾶς ἐς κέρδος, οὐκ ὀκνεῖν πρέπει.
 NE. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;
 ΟΔ. αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκειτ', εἴμ' ἐγώ;
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς οὐτ' ἐκείνα σοῦ. 115
 NE. θηρατέ * ἂν γίγνοιτ' ἂν, εἴπερ ὦδ' ἔχει.

100. οὖν] οὐ L. οὖν C³A. 103. πίθηται] πείθηται LAF. πίθηται C³. 106.
 οὐδέ] οὔτε L. οὐδέ A. θρασύ] βαρύ B. 108. δῆτα τὰ] τάδε L. δῆτα τὰ A.
 (.)
 110. λακεῖν] λακεῖν L. λαλεῖν C² or 4 AL²VV². λαλεῖν Vat. b. λαβεῖν Vat.
 111. ἐς] εἰς LG. ἐς A. 112. δ' ἐμοὶ] δέμοι A. Τροίαν] Τροίαν L. Τροίαν AF.
 116. θηρατέ * ἂν] θηρατέα L. θηρατέα c. gl. δυνατῆ] ληφθῆναι A. θηρατέα γίνουτ'
 ἂν (γρ. γίγνοιτο) Γ. θηρατέ' οὖν Tricl. Herm. corr.

100. τί οὖν . . λέγων] Neoptolemus says curtly, 'I see you want me to tell a lie: have you any further commands?' He is indignant; but his curiosity is awakened. Cp. Ant. 497, θέλεις τι μείζον ἢ κατασκευάσαι μ' ἐλπίσ.
 101. λέγω σ'] 'I repeat that you must.' λέγω resumes the force of ἀνωγας. Odysseus repeats his first command.
 104. Join οὕτως with δεινόν.
 ἰσχύος θράσος] 'Boldness consisting in strength;' i.e. an emboldening strength. Cp. Thuc. 5. 14, οὐκ ἔχοντες τὴν ἐλπίδα τῆς βέωμης πιστὴν ἔτι.
 106. θρασύ] i.e. θαρσάλεον, ἀνευ φόβου. Cp. Pind. Nem. 7. 50, θρασύ μοι τόδ' εἰπεῖν.
 110. πῶς . . βλέπων] 'With what countenance?' i.e. How shall I look him in the face while saying it? Cp. O. T.

1371, ἐγὼ γὰρ οὐκ οἶδ' ὁμμασιν ποίοις βλέπων, κ.τ.λ.
 λακεῖν] 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 in l. 69 Odysseus had mentioned as well known. We must imagine him to have been passive hitherto, and only now to have his attention roused to the object that is to work on his ambition. This makes the change of mind in him more conceivable.
 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

ΟΔ. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.

ΝΕ. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.

ΟΔ. σοφός τ' ἂν αὐτὸς κάγαθός κεκλήῃ δμα.

ΝΕ. ἴτω· ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 120

ΟΔ. ἡ μνημονεύεις οὖν ἃ σοι παρήνεσα;

ΝΕ. σάφ' ἴσθ', ἐπέπερ εἰσάπαξ συνήνεσα.

ΟΔ. σὺ μὲν μένων νυν κείνον ἐνθάδ' ἐκδέχου,
ἐγὼ δ' ἀπειμι, μὴ κατοπτευθῶ παρών,
καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125

καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῆτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὡς ἂν ἀγνοία προσῆ·
οὐ δῆτα, τέκνον, ποικίλως ἀδωμένου
δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.
ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρῆς τάδε·

130

118. ποίω] ποία δοικῶς in mg. C². 119. αὐτός] αὐτός LA Vat. Vat. b VV².
κεκλήῃ] κεκλησ' L. κεκληῖ' C⁴. κέκλησ' A. κέκλης Γ. 120. ποιήσω]
ποήσω L. ποιήσω A. 123. νυν] νῦν LA om. Γ. κείνον] ἐκείνον Γ. 126.
χρόνου] χρόνου(σ) L. χρόνου A. δοκῆτέ τι] δοκῆτ' ἔτι LAG. η from ει C² or².
127. αὖθις] αὖτις LV. αὖθις A Vat. Vat. b V². ἐκπέμψω] ἐκπέμψω L. ἐκπέμψω C⁴.
ἐκπέμψω A. 130. ἀδωμένου] ἀδῆν μένον L. ἀδωμένου C⁴A. ἀδουμένοι Γ.

reading of L is necessary. Hermann read, as in the text, *θηρατί' ἄν*, explaining the second *ἄν* as belonging to *εἶπερ, κ.τ.λ.*, —in other words, as emphasizing Neoptolemus' hesitation and doubtfulness.

117. δύο . . δωρήματα.] Cp. El. 1088, δύο φέρειν ἐν ἐνὶ λόγῳ, σόφα τ' ἀρίστα τε παῖς κεκλήσθαι.

119. αὐτός.] This seems better here than *αὐτός*, 'In your own person.' But cp. O. T. 458, ἀδελφὸς αὐτὸς καὶ πατήρ, i. e. Your taking Troy will be a proof of bravery, and your having first obtained the bow, of wisdom.

122. Neoptolemus makes the decision with sudden impulsiveness, and having once taken his course, continues it with apparent firmness to infr. 810.

125. τὸν σκοπὸν.] The attendant who has been set to watch for Philoctetes, supr. 45. This guard is no longer necessary when Odysseus withdraws.

126. 7. ἐάν μοι . . κατασχολάζειν.] 'If

I find at all that you are wasting time.' τοῦ χρόνου τι is put by *λιτότης* for τὸν χρόνον as *τούτων τι* for ταῦτα in Ant. 35, and *κατασχολάζειν* is used actively like other compounds of *κατά*, e. g. *καταργουῖν, κατοικνεῖν, καταστασιάζειν, καταυλεῖν, καταστρατηγεῖν, κατασωπῆν, καταληρεῖν, κατακερδαίνειν, καταδαπανῶν*.

128. 9. ναυκλήρου τρόποις . . προσῆ.] 'Having craftily disguised him after the fashion of a sea-captain, that he may not be known.' Cp. 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 οὐ is (a) genitive after *δέχου*, (b) after *λόγων*, (c) genitive absolute. *αἰδῶσθαι* is mid. not passive here and in Aj. 772. *δέχεσθαι* implies attentive expectation.

132. σοὶ παρῆς τάδε.] 'Leaving matters here under thy charge.'

'Ερμῆς δ' ὁ πέμπων δόλιος ἠγήσαιο νῶν
 Νίκη τ' Ἀθάνα Πολιάς, ἣ σώζει μ' αἰεί.

ΧΟΡΟΣ.

στρ. α'. Τί χρῆ τί χρῆ με, δέσποτ', ἐν ξένα ξένον 135

133. πέμπων] πέμπων L. 134. Ἀθάνα] ἀθηνᾱ L.A. Πολιάς] om. A. add A°. 135. με δέσποτ'] δέσποτα μ' LAG. 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; ἦτε τοι αἰὲν | ἐν πάντασσι πόνοισι παρίσταμαι ἠδὲ φυλάσσω: Aj. 14 foll., ib. 34. 5, πάντα γάρ . . σὴ κυβερνώμαι 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 δ πέμπων = δ 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'.
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
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 υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 5 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
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 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

β'.
 Glyc. { υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

Glyc. { 5 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 Chor. υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 Glyc. { υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 10 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 Glyc. { 5 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇
 υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇ υ̇

¹ β 5. Cp. O. C. 688.
² β 8. Cp. O. C. 1568, 1570, 1575.

It is evident that the lyric strains were accompanied with gesticulation, especially in στρ. and ἀντ. 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

στέγειν, ἢ τί λέγειν πρὸς ἀνδρ' ὑπόπταν; [81 b.
φράζε μοι.

τέχνα γὰρ τέχνας ἐτέρας προῖχει

5 καὶ γνώμα, παρ' ὅψ τὸ θεῖον

Διὸς σκῆπτρον ἀνάσσειται. 140

σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν

πᾶν κράτος ὠγύγιον τό μοι ἔννεπε,

τί σοι χρεῶν ὑπουργεῖν.

NE. Νῦν μὲν ἴσως γὰρ τόπον ἐσχατιαῖς

προσιδεῖν ἐθέλεις ὄντινα κείται, 145

δέρκου θαρσῶν ὀπτόταν δὲ μόλη

δεινὸς ὀδίτης τῶνδ' ἐκ μελάθρων,

136. ὑπόπταν] ἀποπταν A. 139. γνώμα] γνώμας L Vat. b V. γνώμα A Vat.
γνώμα γνώμας PL². 140. ἀνάσσειται] ἀνά . . . σσειται L. ἀνάσσειται A.
142. ἔννεπε] ἔννεπε(ν?) L. ἔννεπε A. 143. ὑπουργεῖν] υπουργεῖν L. 144.
ἴσως γάρ] γάρ ἴσως B. τόπον] last o from ω L. τόπον A. 145. ἐθέλεις]
ἐθέλει. s L. ἐθέλεις Vat. Vat. b. ἐθέλεις V.

Triclinius has been retained by most editors.

136. στέγειν] 'To keep close.' Cp. O. T. 341, κἄν ἐγὼ σιγῇ στέγω. πρὸς ἀνδρ' 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 . . ἀνάσσειται] '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 | ὑπερφέρουσα: ib. 398, γνώμη κυρήσας, where τέχνη and γνώμη are used of practical wisdom. The reading γνώμας is probably due to an interlinear explanation of γνώμα.

139. παρ' ὅψ] Sc. παρ' ἐκείνῃ, παρ' ᾧ (or simply ᾧ).

140. For σκῆπτρον ἀνάσσειται, cp. O. C. 449, σκῆπτρα κρᾶναιεν. The expression Διὸς σκῆπτρον recalls the monarchical feeling of heroic times.

141. σὲ δ' ὦ] Wunder and others have conjectured σοί, 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.

τόδ' . . ὠγύγιον] 'This absolute power with immemorial right.'

142. πᾶν is intensive, as often in com-

position: cp. πᾶσα ἀνάγκη, and similar expressions. See especially Plat. Legg. 6. 762 C, ἡ πάσης τινὸς ἀνάγκης ἐμπεσοῦσης. ὠγύγιον is attributive, not predicative. See Essay on L. § 23. p. 38.

τό] 'Wherefore.' Epicē. Cp. Il. 17. 404, τό μιν ὀπτοτε ἔλπετο θυμῷ | τεθνάμεν. See Essay on L. § 21. 3, p. 32.

144-6. νῦν . . θαρσῶν] Some editors insert a comma after μέν, but although νῦν is not to be separated from δέρκου, it belongs to both clauses. Cp. infr. 1020, 1, ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι, κ.τ.λ., where a comma after ἀλλ' would be obviously inconvenient.

τόπον . . ὄντινα κείται] 'What place he makes his lair.' The relative follows the case of τόπον, which is accusative after προσιδεῖν. But the construction of ὄντινα κείται may also be explained as cognate, like αὐτόμαθ' ἑσθ' κειμένη in Thuc. 1. 37.

ἐσχατιαῖς] Cp. Od. 9. 182, ἐν' ἐσχατιῇ σπῆος εἶδομεν ἀγχι θαλάσσης. The dative of place is perhaps assisted by the neighbourhood of πρὸς in προσιδεῖν (Essay on L. § 54. p. 99, and also p. 62). For the plural, cp. τρώπαις, supr. 128: infr. 153, αὐλάς: Pind. Isthm. 6. 12, ἐσχατιαῖς ἤθη πρὸς δλβου.

147. δεινός] 'Dread,' reflecting the impression produced on Neoptolemus

πρὸς ἔμην αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.

ΧΟ. ἀν.α'. Μέλον πάλαι μέλημά μοι λέγεις, ἀναξ,* 150

φρουρεῖν δμῖ ἐπὶ σῶ μάλιστα καιρῶ·
νῦν δέ μοι

λέγ' αὐλὰς ποίας ἐνεδρος ναίει

5 καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι

μαθεῖν οὐκ ἀποκαίριον, 155

μὴ προσπεσῶν με λάθῃ ποθέν,

τίς τόπος, ἢ τίς ἔδρα, τίν' ἔχει στίβον,

ἐναυλον, ἢ θυραῖον.

ΝΕ. Οἶκον μὲν ὄραξ τόνδ' ἀμφίθυρον

πετρίνης κοίτης. 160

150. μέλον] γρ. μέλλον Γ. μοι] om. Γ. ἀναξ] ἀναξ τὸ σὸν LA λέγεις
ἀναξ Γ. Tricl. corr. 151. φρουρεῖν] φρουρεῖν L. φρουρεῖν C²A. 153.
αὐλὰς] αὐλᾶσ L. αὐλὰς C²A. 156. μὴ προσπεσῶν με λάθῃ] μὴ με λάθῃ προσ-
πεσῶν MSS. Herm. corr.

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.

ὀδίτης] Cp. supr. 43, 4, infr. 162, 3. τῶνδ' ἐκ μελᾶθρων] 'Who inhabits here.' Sc. ὀρμῶμενος. The form of expression is suggested by the verbal notion in ὀδίτης. Some, including the διορθωτής of L, have wrongly connected τ. ἐ. μ. with προχωρῶν, 'Avoiding this habitation.' τῶν μελᾶθρων ἀποστάς, Schol. For μελᾶθρον of the cave, cp infr. 1262, ἀμείβας τάσδε πετρήρεις στέγας.

148. πρὸς ἔμην . . χεῖρα] 'At my hand;' i. e. At the signals which I shall give, as to a hound in approaching game. Cp. infr. 865, and note; also Aesch. Suppl. 507, καὶ δὴ σφε λέτω χεῖρὶ καὶ λόγοις σέθεν ('At your signal and behest').

149. τὸ παρὸν θεραπεύειν] (1) 'To meet each occasion duly.' Cp. Thuc. 3, 56, τὸ δὲ ἐνυφένον μᾶλλον θεραπεύοντες: El. 1305, 6, οὐ γὰρ ἂν καλῶς | ἕπηρετοῖην τῶ παρόντι δαίμονι. 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 σόν, connecting πάλαι with the verbal notion in μέλημα.

But it is more probable that τὸ σόν is a mistaken gloss on δμμα.

151. φρουρεῖν . . καιρῶ] 'That I should fix a watchful glance on what is most opportune for thee.' For the use of the adverb in σῶ μ. καιρῶ = τῶ μάλιστα ἐν καιρῶ ὅστι σοί, see Essay on L. § 24. p. 41. And for φρουρεῖν δμμα, cp. Tr. 914, κάγῳ λαθραῖον δμῖ ἐπεσκιασμένη | φρούρου (where δμμα has the verbal meaning and in part at least depends on φρούρου).

153. αὐλὰς . . ἔχει] 'What home does he inhabit, and where is the place of his abode?' The Chorus, through the coryphaeus, ask two questions in one. Neoptolemus replies to either separately.

157. τίς τόπος, ἢ τίς ἔδρα] Sc. ἐσ-
τιν αὐτῶ.

στίβον] Cp. supr. 29.

159-61. These lines break the antistrophic effect. Cp. O. C. 197 foll., El. 1403-5, and notes.

159. οἶκον . . κοίτης] 'Thou seeest 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 coryphaeus, with one or more of the other choreutae, has mounted to the stage during the recitation of 144-9. He advances further while his companion recites 150-8, and

ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἀπεισιν;

ΝΕ. δῆλον ξμοιγ' ὡς φορβῆς χρεία
 στίβον ὄγμευει τόνδε πέλας που.
 ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
 λόγος ἐστὶ φύσιν, θηροβολοῦντα
 πτηνοῖς ἰοῖς στυγερὸν στυγερῶς,
 οὐδέ τιν' αὐτῷ
 παιῶνα κακῶν ἐπινωμᾶν.

165

ΧΟ. στρ.β. Οἰκτεῖρω νιν ἔγωγ', ὅπως,
 μὴ του κηδομένου βροτῶν
 μηδὲ σύντροφον ὀμμ' ἔχων,
 δύστανος, μόνος αἰεῖ,

170

161. ἀπεισιν] ἀπεισι L.A. ἀπεισιν B.
 στυγερὸν στυγερῶς] gl. ἐπιμόνος C² & Γ.
 L. μὴ του κηδομένου C² A.

166. πτηνοῖς] πτηνοῖ L. πτηνοῖς C².
 170. μὴ του κηδομένου] μὴ τοὺς κηδομένους
 μὴ LΓ. μηδὲ A. 172. αἰεῖ] αἰεῖ L.AΓ.

Neoptolemus points out the cave to him. He turns to Neoptolemus with this question and then rejoins his comrades. While Neoptolemus recites 162-68, the Chorus take up their regular position in the orchestra in front of the stage.

161. ὁ τλήμων] This expression is prompted by the sight of Philoctetes' 'homeless dwelling-place.'

163. στίβον ὄγμευει] 'He tracks his way.' The metaphor is taken from ploughing, and expresses the difficult motion of the lame man dragging his foot, and as it were harrowing the ground. For ὄγμος, 'A furrow,' cp. II. 18. 546, Archil. 115.

τόνδε πέλας που] 'This way, somewhere not far off.' With τόνδε Neoptolemus points to the way which Philoctetes must have taken. In πέλας he echoes what Odysseus had said in 41.

166. στυγερὸν στυγερῶς] The gloss *ἐπιμόνος*, compared with Hesych. *στυγερὸν*: *ἐπίπονον, οἰατρὸν, μοχθηρὸν, στυγερῶς*: *ἐπιμόνος*, certainly favours Brunck's emendation, *στυγερὸν στυγερῶς*. But *στυγερῶς* occurs nowhere else in Tragedy, *μογερῶς* being the form regularly used. And in iterative phrases like *μόνος μόνος*. Aj. 467: *καὶνῷ καὶνὸν ἐν πεπλάματι*, Tr. 613, it often happens that both words are not equally significant. Neoptolemus, in his horror of

the solitary life, may also feel beforehand a natural horror of the solitary man. Philoctetes himself apprehends this, *infr.* 225, 6, *καὶ μὴ μ' ὄσση | δεισαντες ἐπὶ πλάγῃτ' ἀπηγραιμένον*. Cp. Od. 13. 399, 400, *ἀμφὶ δὲ λαΐφος | ἔισσας, ὃ κεν στυγέσσω ἰδὼν ἄνθρωπος ἔχοντα*: *ib.* 11. 81, *καὶ μὲν ὅς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν | ἤμεθα*.

167, 8. οὐδέ τιν' αὐτῷ . . ἐπινωμᾶν] (1) 'Nor brings to his relief any healer of his woe;' so the Scholiast: i. e. 'No healer comes to him.' See E. on L. § 30. p. 52, d. Or (2) reading *αὐτῷ*. 'Nor does any healer of his woes approach him.' But there is no clear instance in early Greek of *νωμῶν* being used absolutely = 'To move.' See note on *infr.* 717. (3) Linwood prefers, 'Nor does any man bring him a healer.'

169. ὅπως] As after *θανάτω*.

170. The reading of the first hand of L, *τοὺς κηδομένους*, admits of a possible construction with *ἔχων*, but is probably an error arising from the change of construction.

171. μηδὲ σύντροφον ὀμμᾶ] 'Nor any soul to live with him.' *ὀμμᾶ* 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 *μῆ*, see E. on L. p. 48, 2, δ.

5 νοσεῖ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντί τῳ
 χρείας ἰσταμένῳ. πῶς ποτε πῶς δὺςμορος ἀντέχει;
 ὦ παλάμαι θνητῶν, 176
 ὦ δύστανα γένη βροτῶν,

10 οἷς μὴ μέτριος αἰών.
 ἀπ.β. Οὗτος πρωτογόνων ἰσως
 οἴκων οὐδενὸς ὑστερος,
 πάντων ἀμμορος ἐν βίῳ
 κεῖται μόνος ἀπ' ἄλλων 180
 5 στικτῶν ἢ λασιῶν μετὰ
 θηρῶν, ἐν τ' ὀδύναις ὁμοῦ
 λιμῷ τ' οἰκτρὸς, ἀνήκεστα μεριμνήματ' ἔχων *βάρει.
 ἀ δ' ἀθυρότομος 185

173. νόσον] last o from α L. νόσον A.
 184. μετά] μέτα LA. 187, 8. ἔχων βάρει. ἀ δ' ἔχων βάρει | α δ' LAL' Vat. V'.
 185. ἀθυρότομος] ἀθυρότοφος A.

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. ἄγριος, II. 4.

174. ἄλυα . . ἰσταμένῳ] 'And is
 distracted at each need, as it arises.'
 τῳ, 'Whatever it be,' is better than τῷ,
 for the article would come awkwardly
 at the end of the line.

176. ὦ παλάμαι θνητῶν] 'O strange
 devices of men,' that can produce such
 misery. Hermann and others have de-
 fended the long syllable here. But
 Lachmann's conjecture, θεῶν, has been
 widely accepted. Cp. Pind. Ol. 11. 21,
 θεῶ σὺν παλάμῃ; Pylh. 1. 48, εὐρίσκοιτο
 θεῶν παλάμαις τιμῆν; Nem. 10. 62, καὶ πά-
 θων δευρὸν παλάμαις Ἀραργητῆται Διὸς. The
 Scholiast and others interpret ὦ παλάμαι
 θνητῶν as said in admiration of the
 power of resource shown by Philoctetes.

178. οἷς μὴ μέτριος αἰών] 'To whom
 life is not tolerable.' Cp. Ant. 582,
 εὐδαίμονες οἷσι κακῶν ἀγενοτο αἰών: ib.
 584, 5, ἀτας οὐδὲν ἰλλείνει γενεάς ἐπὶ
 πλήθος ἔρπον. It is assumed that mis-
 fortune runs in families. Others take
 μέτριος αἰών to be the life that is
 'scated in the mean,' as if all who rose
 to distinction must be unfortunate. But

174. παντί τῳ] παντι τῷ L pr. V.
 187, 8. ἔχων βάρει | α δ' LAL' Vat. V'.
 185. ἀθυρότομος] ἀθυρότοφος A.

180. πρωτογόνων . . ὑστερος] 'In-
 ferior to no man of noblest family.'
 ἔχων is a curious variant in some MSS.
 of Suidas. Cp. Aj. 636.

ἰσως] 'I imagine.' The Scyriote
 sailors know of Philoctetes only by re-
 port. πρωτογόνων οἴκων is partitive gen.
 with οὐδενος.

181. ἐν βίῳ is joined with κεῖται, as
 if it were κεῖται ἐν βίῳ πάντων ἀμμόρω.

183. μόνος ἀπ' ἄλλων] Hom. H.
 Merc. 193, δ δὲ ταῦρος ἐβόσαστο μόνος
 ἀπ' ἄλλων. This line responds in mean-
 ing as well as metre to L 172.

184. στικτῶν] As the deer.

λασιῶν] As the wolf and boar.

185. ἐν τ' ὀδύναις . . οἰκτρὸς] 'Piti-
 able for the hunger and also for the
 pain in which he lives.' For the addi-
 tion of ἐν, see Essay on L. § 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' ἀθυρότομος, For the ar-
 ticle, cp. O. C. 670 2, ἐπὶ | ἀ λήγαι . .

φατὸς σύντροφος ὡς τειρομένου *του,
ἢ που τῆδ' ἢ τῆδε τόπων.

βάλλει βάλλει μ' ἐτύμα 205

5 φθογγά του στίβου κατ' ἀνάγκαν
ἔρποντος, οὐδέ με λάθει
βαρεῖα τηλόθεν αὐδὰ
τρυσάνωρ· διάσημα γὰρ θροεῖ.

ΧΟ. ἀντ.γ'. Ἄλλ' ἔχε, τέκνον,

ΝΕ. λέγ' ὁ τι.

ΧΟ. φροντίδας νέας· 210

ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνήρ,
οὐ μολπὰν σύριγγος ἔχων,
ὡς ποιμὴν ἀγροβότας,

5 ἀλλ' ἢ που πταίων ὑπ' ἀνάγκας 215

βοᾷ τηλωπὸν ἰωάν,
ἢ ναὸς ἄξενον ὄρμον

*αὐγάζων· προβοᾷ *τι γὰρ δεινόν.

202. προύφανη] προυφάνη L. προύφανη A. 203. του] om. MSS. add Porson.
204. ἢ που] ἢ που L.A. ἦπον B. Herm. corr. 205. ἐτύμα] ἐτοίμα LAL² Vat. b V²
(
ἐτύμα Vat. V. του] του(s) L. 207. λάθει] ληθει A. λάθη Γ. 212. ἀνήρ] ἀνήρ
L.A. 214. ἀγροβότας] ἀγροβάτας L. ἀγροβότας A. 215. ἦ] ἢ A. 216.
τηλωπὸν] τηλωπὰν A. 217. ὄρμον] αὐγάζων] αὐγάζων ὄρμον MSS. Dind. corr.
αὐγάζων] : αὐγάζον C. 218. τι γὰρ] γὰρ τι MSS. Wunder corr.

204. σύντροφος] 'Habitual.' A cry which tells of misery in the being from whose breast it issues.

206. ἐτύμα] 'Unmistakable.' Expanded in οὐδέ με λάθει, infr. 208. The cry when repeated leaves no doubt as to the quarter from whence it comes.

207. στίβου κατ' ἀνάγκαν ἔρποντος] 'Moving with extreme difficulty of gait.' A similar adverbial expression is καθ' ὄρμην, infr. 566 : cp. Thuc. 7. 57, κατὰ συμφορὰν ἐμάχοντο. στίβου κατ' ἀνάγκαν = ἀναγκαίῳ στίβῳ. βαρεῖα is not 'deep,' but rather 'grievous,' causing painful feelings.

208. τηλόθεν] 'Heard from afar.'

209. τρυσάνωρ] 'Of a man in pain;' ἀνδρὸς τρυχομένου. For this unusual force of the compound adjective, see Essay on L. § 23. p. 39, f.

211 foll. There are echoes of the strophe in the words ἔχε, τέκνον, πταίων,

ὑπ' ἀνάγκας, τηλωπὸν ἰωάν, προβοᾷ γάρ.

212. ἔξεδρος] Cp. Ar. Av. 275, ἔξεδρον χάραν ἔχων, where the phrase is imitated, according to the Scholiast, from the Tyro of Sophocles.

213. ἔχων] Cp. Aj. 320 and note: Il. 18. 495, αὐλοὶ φόρμυγγες τε βοῆν ἔχον.

215. ὑπ' ἀνάγκας is to be joined with βοᾷ. 'He cries aloud because of the pain.' The cry is forced from him in stumbling. Not, 'Stumbling by reason of difficulty, he cries out.'

216. ἰωάν] Cp. infr. 219, ἰώ, ξένοι.

217. 8. ἦ . . αὐγάζων] 'Or eyeing the inhospitable moorage of our ship, i. e. seeing a vessel moored on so inhospitable a coast. The moorage was only possible because of the S. W. wind, infr. 639, 1450, 1. The transposition of ὄρμον αὐγάζων is a slight change, and secures an exact correspondence of rhythm.

218. προβοᾷ] 'Shouts forth' = Sends

ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι,

τίνες ποτ' ἐς γῆν τήνδε ναυτίλω πλάτῃ 220

κατέσχετ' οὐτ' εὐορμον οὐτ' οἰκουμένην;

ποίας πάτρας ἂν ἢ γένους *ὕμᾶς ποτὲ

τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος

στολῆς ὑπάρχει προσφιλεστάτης ἐμοί·

φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μὴ μ' ὀκνεῖ 225

δεῖσαντες ἐκπλαγῆτ' ἀπηγγιωμένον,

ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,

ἔρημον ὧδε κάφιλον *κακούμενον,

φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.

ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὐτ' ἐμὲ [82 b.

ὑμῶν ἀμαρτεῖν τοῦτό γ' οὐθ' ὑμᾶς ἐμοῦ. 231

220. ναυτίλω πλάτῃ] κἀκ ποίας πάτρας L Vat. b. ναυτίλω πλάτῃ A Vat. φιλ. ἰὼ ξένοι. ναυτίλω κῶπη τῇ πλάτῃ προσρμίσατε τίνες ποτ' ἐς γῆν τήνδε κἀκ ποίας πάτρας L²V. κἀκ ποίας πάτρας c. gl. γρ. ναυτίλω πλάτῃ V². κἀτι ποίας πέτρας (γρ. πάτρας) Γ. 222. πάτρας ἂν ἢ γένους ὑμᾶς] πάτρας ἂν ὑμᾶς ἢ γένους L¹ Vat. Vat. b. πάτρας ὑμᾶς ἂν ἢ γένους A. 228. *κακούμενον] καλούμενον LAL²VV². καλώ-μενον Vat. καλάμνον Vat. b pr. Brunck corr. 230. ἀνταμείψασθ' ἀνταμείψασθ' C².

a shout before him. His cry rings terribly forth.

After all this preparation the entrance of Philoctetes has a thrilling effect.

219. ἰὼ ξένοι] Cp. the short lines in Aj. 333, 336, 339; O. T. 1468, 1471, 1475; O. C. 315, 318; Aesch. Ag. 1214, 1315.

220. ναυτίλω πλάτῃ] The gloss in L², in which this reading is mixed up with an explanation of πλάτῃ, viz. τῇ κῶπη, tends to confirm the evidence of A. Cp. Hom. Od. i. 171, ὀπποῖης δ' ἐπὶ νηὸς ἀφίκεο, πῶς δέ σε ναῦται | ἤγαγον εἰς Ἰθάκην; Fr. 394, ναύκληρον πλάτῃν.

222. The transposition of ὑμᾶς is necessary for the rhythm.

223. τύχοιμ' ἂν εἰπών] 'Shall I be right in naming you?' Cp. El. 663, ἐπεικάζων κυρῶ, and note.

224. This beautiful line is bracketed by Nauck, on the ground that Philoctetes would not be so imprudent as to

reveal his Hellenic sympathies at once! ὑπάρχει] 'Is to begin with,' i. e. This affords a presumption that ye are Hellenes.

225. ὀκνεῖ is to be taken with the whole sentence, and not with δεῖσαντες only.

228. *κακούμενον] For the added participle, see Essay on L. § 36, 5. καλούμενον may be explained to mean, 'Implored you.' So Herm. Cp. infr. 1264, τί μ' ἐκαλείσθε; Aesch. Ch. 216, καὶ τίνα συνοισθά μοι καλουμένην βροτῶν; But the slight correction καούμενον is on the whole more probable. Cp. infr. 471, ἔρημον ἐν κακοῖσι τοῖσδ', οἷσις ὄρεῖς. Many other changes have been proposed, of which Seyffert's, καὶ φίλων τηρώμενον, most deserves mention.

230, 1. '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.

NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
 *Ἕλληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.

ΦΙ. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
 τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
 χρεῖα; τίς ὀρμή; τίς ἀνέμων ὁ φίλτατος;
 γέγονέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον αὐδῶμαι δὲ παῖς 240
 Ἀχιλλέως, Νεοπτόλεμος. ἴσθα δὴ τὸ πᾶν.

ΦΙ. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι

234. καί] καὶ L. καὶ τὸ λαβεῖν L mg. καὶ A 236. τίς σ'] σ' om. L add C².
 237. ὀρμή] ὀρμη L. ὀρμη A. τίς ἀνέμων] τίς δ' ἀνέμων LG. τίς ἀνέμων A.
 238. εἰδῶ] mg. gl. μάθω C². 239. NE] om L. add C². περιρρύτου] περιρρύ-
 του A. 241. ἴσθα δὴ] ἴσθ' ἤδη LG. ἴσθα δὴ A.

233. τοῦτο . . μαθεῖν] The words of Philoctetes in 222-4 had clearly indicated this desire.

234. φώνημα] Cp. supr. φωνήσαι'. No utterance could be more welcome. φεῦ . . μακρῷ] 'Ah me! the bliss of being spoken to by one who is a Greek this once in all that length of time.' φεῦ is not merely the interjection of astonishment, but rather expresses a mingled feeling that is too deep for words, the effect of joy coming in suddenly upon sorrow and weariness. The momentariness of the aor. λαβεῖν is expressive.

235. τοιοῦδε] Sc. Ἕλληνας. For the vagueness of this, cp. Aj. 330, οἱ τοιοῦδε (sc. οἱ μανικῶς διακείμενοι).

236 foll. Cp. Pind. Pyth. 4. 70, τίς γὰρ ἀρχὰ θέλατο ναυτιλίας; 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. 1232 foll. He shows, in the address ὦ τέκνον, that his confidence is already won.

236. προσέσχε is causative. See Essay on L. § 53. p. 98. προσήγαγε, 'Drew you this way'; προσέσχε, 'Brought you to the shore.'

237. ὀρμή] 'Cause of departure,' nearly = στόλος, infr. 244.

τίς ἀνέμων ὁ φίλτατος] 'What wind, of all most dear?' For the extravagant language, cp. Shak. Cymb. 3. 2, 'Say, and speak thick, . . how far it is To this same blessed Milford, and, by the way, Tell me how Wales was made so happy as To inherit such a haven: but first of all,' etc.

239. Cp. Plat. Soph. 216 A, τὸ μὲν γένος ἐξ Ἑλέας.

240. αὐδῶμαι] 'I am named.' Cp. Trach. 1106, ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεῖς γόνος; Tennyson's Elaine, 'Whence comest thou, my guest, and by what name Liest between the lips?'

241. Some editors prefer ἴσθ' ἤδη. But the emphatic word of time is out of place. ἴσθα δὴ is simpler and better. 'There, you know all.'

242. φίλης χθονός] The genitive, as τῆς περιρρύτου Σκύρου, supr. 239. In the absence of Achilles, Neoptolemus was brought up in the house of his maternal grandfather Lycomedes, in the island of Scyros, where Deidameia, Lycomedes' daughter, had borne him to Achilles. Scyros was near Euboea and the Melian country, and it is imagined that there had been frequent intercourse between them.

243. τίνι στόλῳ] 'On what enter-

- στόλφ προσέσχεσ τήνδε γῆν πάθεν πλέων;
 ΝΕ. ἐξ Ἰλίου τοι *δὴ τανῦν γε ναυστολῶ. 245
 ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
 ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.
 ΝΕ. ἦ γὰρ μετέσχεσ καὶ σὺ τοῦδε τοῦ πόνου;
 ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾶς;
 ΝΕ. πῶς γὰρ κάτοιδ' ὄν γ' εἶδον οὐδεπάποτε; 250
 ΦΙ. οὐδ' ὄνομά *γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος
 ἦσθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;
 ΝΕ. ὡς μηδὲν εἶδὸτ' ἴσθι μ' ὦν ἀνιστορεῖς.
 ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρὸς, ὦ πικρὸς θεοῖς,
 οὐ μὴδὲ κληδῶν ὦδ' ἔχοντος οἴκαδε 255
 μῆδ' Ἑλλάδος γῆς μῆδαμοῦ διηλθέ που.

245. *δὴ τανῦν] δῆτα νῦν LA. Buttman. corr. 246. οὐ γὰρ δὴ σύ γ'] οὐ . .
 γὰρ συγ C². οὐ γὰρ δὴ σύ γ' A. οὐ γὰρ σύ γ' ἦσθα ναυβάτης Γ. 247. Ἰλιον]
 Ἰλιου L. 251. ὄνομά *γ'] ὄνομα A Vat. Vat. b. ὄνομ' Cett. 252. ποτ']
 ποτ' L. ποτ' A. 253. ἀνιστορεῖς] ἀν ἱστορεῖς LA. 254. ὦ . . ὦ] ὦ . . ὦ C².
 ὦ . . ὦ A. ὦ . . ὦ G.

prise or expedition?' Cp. Xen. Anab.
 3. 2, ὁ στόλος ἐλέγετο εἶναι εἰς Πισιδας.

245. τοι δῆ] 'Well, then, if you wish
 to know' (δῆ), 'I tell you' (τοι). Neop-
 tolemus 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. τοῦδε τοῦ πόνου] 'This labour,
 in which I and others have been engaged.'
 For the pronominal expression, cp. El.
 541, ἦς ὁ πλοῦς ὄδ' ἦν χάριν.

249. The craving for sympathy, so
 prominently shown in this and the fol-
 lowing lines, is the point in Philoctetes'
 character which most lays him open to
 the design of Neoptolemus, and is also
 most calculated to move his pity and
 that of the spectators.

250. ὄν γ' εἶδον] 'One whom I
 never yet beheld.' For this use of γε,
 cp. El. 923, πᾶς δ' οὐκ ἐγὼ κάτοιδ', ἃ γ'
 εἶδον ἐμφανῶς;

251. οὐδ' ὄνομά *γ'] It is uncertain
 whether this correction should be ad-
 mitted (Erf. conjectured οὐδ' ὄνομ' ἀρ')
 or οὐδ' ὄνομ' should be read from the
 inferior MSS. The latter is rhythmically
 smoother, but contains an Ionicism
 which does not occur elsewhere.

The addition of τῶν ἐμῶν with the
 second word has a pathetic emphasis.

252. διωλλύμην] The imperfect
 means, 'I have been perishing all this
 while.'

254. ὦ . . ἐγὼ] Cp. Trach. 1046, 7,
 ὦ πολλὰ δὴ . . μοχθήσας ἐγώ.

πολλὰ . . μοχθηρὸς] 'Afflicted in
 many ways,' i. e. In more ways than
 I knew, since to suffer unknown is worse
 than to suffer.

πικρὸς θεοῖς] 'Abhorred by the
 gods.' Else they would not permit
 such misery. πικρός, 'Utterly offen-
 sive.' Cp. Hdt. 7. 35. where Xerxes
 thus addresses the Hellespont, ὦ πικρὸν
 ὕδαρ.

255. ὦδ' ἔχοντος] This adds a touch
 of pathos to Philoctetes' complaint.
 He is not only forgotten, but forgotten
 in his extreme misery.

255, 6. οἴκαδε . . Ἑλλάδος γῆς] The
 thoughts of Philoctetes naturally fly
 home to Trachis, and he has no desire
 of his state being known beyond the
 world of Hellas. For the more parti-
 cular preceding the more general ex-
 pression, see E. on L. § 41. p. 78, β, b.

256. μῆδαμοῦ has been changed to
 μῆδαμοί, which may seem to be required

ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
 γελῶσι σὶγ' ἔχοντες, ἢ δ' ἐμῆ νόσος
 αἰεὶ τέθηλε κάπῃ μείζον ἔρχεται.

ὦ τέκνον, ὦ παῖ πατρός ἐξ Ἀχιλλέως, 260

δδ' εἴμ' ἐγὼ σοι κείνος, δν κλύεις ἴσως
 τῶν Ἑρακλείων ὄντα δεσπότην ὄπλων,
 ὁ τοῦ Ποιάντος παῖς Φιλοκτῆτης, δν οἱ
 δισσοὶ στρατηγοὶ χῶ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχρῶς ὠδ' ἔρημον, ἀγρία 265
 νόσφ καταφθίνοντα, *τῆς ἀνδροφθόρου
 πληγέντ' ἐχίδνης φοινίφ χαράγματι·
 ἔζν ἦ μ' ἐκείνοι, παῖ, προθέντες ἐνθάδε

259. τέθηλε] τέθ. ηλε L. τέθηλε A. κάπῃ] κάπῃ C¹. 262. Ἑρακλείων
 ὄντα] Ἑρακλείων τα L. Ἑρακλείων ὄντα C²A. 264. χῶ] χῶ L. χ' ὦ A. κεφαλ-
 λήνων] κεφαλίων AG. 266. τῆς] τῆσδ' MSS. Auratus corr. ἀνδροφθόρου]
 ἀνδροφόνου I². 267. φοινίφ] ἀγρία MSS. (γρ. σπαράγματι V).

by the verb of motion. But the latter form is doubtful, and ἐνταῦθα is similarly used for ἐνταυτοῖ. Cp. El. 380, Trach. 1193.

πov] 'Methinks.' He conjectures, from his case being unknown to Neoptolemus, that it has been heard of nowhere in Hellas, nor, bitterest of all, at his own home.

258. 'Though my name is forgotten, my affliction endures and grows.'

259. For κάπῃ μείζον ἔρχεται, cp. Fr. 786, El. 1000, κάπῃ μὴδὲν ἔρχεται.

261. 'Know that I whom you behold am he.' The fullness 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.

δν κλύεις ἴσως] 'Of whom surely you have heard.' For the present tense, cp. O. T. 305, εἰ καὶ μὴ κλύεις, infr. 591. ἴσως expresses confident assumption.

262. τῶν Ἡρ... 263. τοῦ Π... ib. οἱ δ... 264. χῶ K... 266. τῆσδ... 269. τῆσπ.] These articles show the vividness with which Philoctetes conceives his own situation. So does the emphatic position of οἱ at the end of 263. For this synaphea, cp. Ant. 409.

263. Ποιάντος] οἱ. But οἱ, infr. 461.

264. δισσοὶ στρατηγοί] Aj. 49, etc.

Κεφαλλήνων] Cp. Il. 2. 631-5, αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους, | οἱ β' Ἴθάκην εἶχον καὶ Νήριτον εἰνοσιφύλλον, | καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν, | οἱ τε Ζάκυνθον ἔχον ἡδ' οἱ Σάμον ἀμφεμένοντο, | οἱ τ' ἠπειρον ἔχον ἡδ' ἀντιπεραι' ἐνέμοντο. The expression here and infr. 791, ὦ ἐγὲ Κεφαλλήν, may have been taken from the Ilias Minor. (Cp. Quint. Smyrn. 5. 429, Κεφαλλήνων βασιλῆϊ.) It is unnecessary to assume, with Buttman, that Cephalenian was a word of abuse, because the inhabitants of the Western Isles were given to piracy.

266. τῆσ] Musgrave conjectured τῆσδ', 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. φοινίφ] The reading of Eustathius is adopted against the MSS., not because the tautology of ἀγρία... ἀγρία is impossible, but because φοινίφ is the more appropriate epithet, and ἀγρία with ἀγρία preceding is a natural corruption. Cp. Trach. 770, 1, εἶτα φοινίας |... ἐχίδνης ἰδὲ δὲ εἰδαιύοντο.

268. ἔζν ἦ] Sc. νόσφ. The relative points to the prior antecedent, the words τῆσ... χαράγματι being epexegetic.

268, 69. προθέντες... φχοντ'] 'Cast forth and departed.' Cp. Hd. 1. 112,

ῥχοντ' ἔρημον, ἠνίκ' ἐκ τῆς ποντίας
Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. 270

τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
εὐδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ πέτρῳ,
λιπόντες ῥχονθ', οἷα φωτὶ δυσμόρφ
ῥάκη προθέντες βαιὰ καὶ τι καὶ βορᾶς
ἐπωφέλημα σμικρὸν, οἷ' αὐτοῖς τύχοι. 275

σὺ δῆ, τέκνον, ποῖαν μ' ἀνάστασιν δοκεῖς
αὐτῶν βεβῶτων ἐξ ὕπνου στήναι τότε;
ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά; [83 a.
ὄρωντα μὲν ναῦς, ἄς ἔχων ἐναυστόλουν,
πάσας βεβῶσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
οὐχ ὄστις ἀρκέσειεν, οὐδ' ὄστις νόσου
κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν

273. οἷα] of A. 275. οἷ'] of L. of C². 276. ἀνάστασιν] ἀνάστασεν
L. pr. 280. οὐδέν'] οὐδέν' L. οὐδέν' CA. 282. συλλάβοιτο] συμβάλλοιτο L.
λλάβοιτο.
συμβα(λ)λοῖτο C². συλλάβοιτο A. συμβάλοῖτο Γ.

τοῦτο μὲν φέρων πρόθεσ. The word implies the helplessness of his condition. 'Thus afflicted was I when they cast me forth here companionless and left me.'

269. ἐκ τῆς ποντίας Χρύσης] The island of Chrysa, distinguished by the epithet ποντία from the sea-coast town of that name mentioned in the first Iliad as sacred to Apollo. Cp. Fr. 352, ἃ Λῆμνε Χρύσης τ' ἀγχιτέρμονες πάγοι.

270. κατέσχον] (1) 'They had put in.' The whole Achaean fleet is imagined as having been at Chrysa and again at Lemnos. Thus only can this passage be reconciled with the narrative of Odysseus, *supr.* 4-11. Otherwise (2) it might seem natural to suppose that Philoctetes was the leader of the expedition to Chrysa, and that κατέσχον, like ἐναυστόλουν, *infr.* 279, was in the first person singular.

271. ἄσμενοι . . εἶδον] 'They saw with delight.' The sleep of Philoctetes favoured their purpose and also relieved them from his crying. ἄσμενον, 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. ἐκ πολλοῦ σάλου] (1) 'After much

tossing.' He slept the more soundly because of the previous discomfort on-board-ship. (2) Hermann understands these words metaphorically, 'After my long trouble.'

273. οἷα φωτὶ δυσμόρφ] 'Such as accorded with my wretched state.' Cp. Thuc. 8. 84. οἷα δὴ ναῦται.

274. προθέντες] Cp. Ant. 775, φορβῆς τοσοῦτον, ἕς ἄγος, μόνον προθείς.

275. οἷ' αὐτοῖς τύχοι] 'May the like provision be their own some day!' The Scholiast rightly says καταρᾶται. Cp. *infr.* 315.

276, 7. 'And when they were gone, you may imagine, my son, to what agony I awoke.'

278. ποῖ' ἀποιμῶξαι κακά] 'What lamentation do you think I made over my woe?' 'ποῖα hic bis dictum πῶς' (Hermann). Cp. O. T. 421, ποῖος Κισθαίρων: 1467, κάποκαύσασθαι κακά.

279. Philoctetes naturally looked to see if his own vessels were there.

281, 2. νόσου κάμνοντι συλλάβοιτο] Cp. Ar. Vesp. 733, σοὶ δὲ νῦν τις θεῶν παρὸν ἐμφανῆς | συλλαμβάνει τοῦ πράγματος. The expression νόσου συλλαμβάνεσθαι τι is nearly analogous to πόνου συλλ. τι.

εὑρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν,
τούτου δὲ πολλὴν εὐμάρειαν, ᾧ τέκνον.

ὁ μὲν χρόνος δὴ διὰ χρόνου προῦβαινέ μοι, 285
κάδει τι βαιῆ τῆδ' ὑπὸ στέγῃ μόνον
διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα
τόξον τόδ' ἐξέυρισκε, τὰς ὑποπτέρους
βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
νευροσπαθῆς ἀτρακτος, αὐτὸς ἂν τάλας 290
εἰλυόμην δύστηνος ἐξέλκων πόδα
πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
καί που πάγου χυθέντος, οἶα χεῖματι,
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας

285. δῆ] ὄν LΓ. δῆ A. προῦβαινε] πρόβαινε L. προῦβαινε C'A. 286.
βαιῆ] βαιᾶ B. τῆδ' τιδ' L. τῆδ' C'A. 288. ἐξέυρισκε] εὑρισκε L. ἐξέυρισκε A.
290. ἀτρακτος] om L pr. add C'A. 292. εἴ τ'] εἴτ' L'.

284. 'But of this I found sufficient store, my son:' (more literally, 'Abundant opportunity'). This is said with a bitter smile.

285. 'Well, after a while I found the time advancing.' Cp. Hdt. 3. 140, τοῦ χρόνου προβαίνοντος.

διὰ χρόνου implies that a certain interval elapsed before Philoctetes completely realised his situation.

286. τι] 'More or less.' For this modest expression, or litotes, cp. Ant. 35, ὅς ἂν τοῦτων τι δρᾷ.

βαιῆ] So the best MSS. But B. and others have βαιᾶ, the more regular form.

287. διακονεῖσθαι] 'To minister to myself.' For this direct middle, see Essay on L. § 31. p. 52.

288. ἐξέυρισκε] 'Procured.' Cp. Trach. 25, μή μοι τὸ κάλλος ἀλγος ἐξέυροι ποτέ.

289. For τοῦτο used of a general antecedent, cp. Ant. 709, οὔτοι, κ.τ.λ.

290. νευροσπαθῆς ἀτρακτος] 'The shaft drawn back with the string,' i. e. The arrow from my bow.

291. δύστηνος] Schaefer and Hermann defend δύστηνος on the ground that τάλας is a mere exclamation and δύστηνος a predicate. 'I myself (unhappy one!) would writhe distressfully dragging my foot up to this.' And the

broken language suits the situation well. But Canter's conjecture, δύστηνον, is not improbable. Cp. infr. 1377, τῶδε δυστήνη ποδί. εἰλυομαι describes a wriggling, uneven motion, like that of a worm.

292. πρὸς τοῦτ' ἂν] This resumption is in keeping with the somewhat disjointed tenour of the whole speech, and the 'dragging phrase' has also a descriptive effect. ἂν here and in ll. 290, 294, 295, indicates that which happened repeatedly, and therefore might be expected to happen on any particular occasion. Cp. Hdt. 3. 19; 4. 128, 130.

εἴ τ' ἔδει] 'Or if there was need to get some fresh water.' Bergk (with L²) altered εἴ τ' to εἴτ' (cp. 295), but this introduces an awkward asyndeton at ταῦτ' ἂν in 294.

293. καὶ που] 'And perchance.' πάγου χυθέντος] This circumstance suggests not only the necessity of gathering wood, but the discomfort of doing so.

294. θραύσαι] 'To break.' Philoctetes 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.

ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρήν, 295
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις
 ἔφην' ἄφαντον φῶς, ὃ καὶ σώζει μ' αἰέ.
 οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
 πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.

φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης. 300
 ταύτη πελάζει ναυβάτης οὐδεὶς ἐκῶν·
 οὐ γὰρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βρωτῶν.

†τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε 305

296. ἐκτρίβων] ἐκθλίβων LL² Vat. b. ἐκθλίβων C³ or². ἐκτρίβων A Vat. VV².
 302. ὄρμος ἐστίν] ὄρμος ἐστιν LA. 304. σώφροσιν] σώφροσι LA. 305. τις]
 τίς L. τις AL² Vat. Vat. b VV². τίς σ' Γ. ἄκων] ἄκωντ' Γ. ἄκων V.

295. εἶτα . . παρήν] 'And then (when I had got the wood) there would be no fire (to kindle it with).'

ἂν is still descriptive, not inferential (as if ἀλλά were εἰ μή).

296. ἐκτρίβων] Seyffert defends ἐκθλίβων (see v. π). But although this is the less obvious word, it is also less descriptive of a lengthened process. And the use of θλίβω is more frequent in later Greek. The compound with ἐσ denotes more effort than the simple verb. μόλις is to be joined with ἔφηνα.

297. ἔφην'] The aorist here denotes a momentary action in uncertain time, viz. whenever the need arose.

ἄφαντον has been taken to mean simply 'hidden,' and Wakefield compared Virg. Georg. 1. 155, 'ut silicis venis abstrusum excuderet ignem.' 'I produced the hidden light.' But the verbal opposition ἔφην' ἄφαντον is then without much point. Either (1) (ἀ = δύσ-) 'I made appear the light that would not appear,' i.e. 'That seemed as if it would never kindle;' or, rather, (2) 'I lighted a dim spark.' Cp. infr. 534. δοκὸν εἰσοικισιν. The fire was but a poor business, a makeshift for a fire. The words then indicate either (1) the difficulty of kindling the fire, or (2) the smallness of the fire when kindled.

298. Philoctetes here states his own experience. It is unnecessary to suppose, with some editors, that he is making a general observation.

300 foll. Neoptolemus as a Greek (234), a neighbour (242), and above all as the son of Achilles (260), has completely won the confidence of Philoctetes, whose misery and isolation, while embittering his sense of wrong, have left unimpaired the open trustfulness of his nature. After pouring out his troubles, he begins to describe the island, his rugged nurse, for which he has formed such an affection (936 foll. 1452 foll.). But this soon brings him back to the main theme, his homeless and hopeless state.

300. φέρ' . . μάθης] The construction is the same that is usual in the first person, because φέρε . . μάθης is a courteous equivalent for φέρε διδάξω σε. Cp. Ar. Plut. 1027, τί γὰρ ποιήσῃ;

In what follows Philoctetes speaks of Lemnos as he knows it. Cp. supr. 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 (Ἀἴμνος ἡγαθή) was imagined as a wild, uncultivated region in the early times.

302. ὄρμος] Cp. Aesch. Phil. fr. 246, ἐνθ' οὔτε μίμνον ἀνεμὸς οὔτε πλεῖν ἐᾷ, where, however, the language may be metaphorical.

303. ἐξεμπολήσει] Sc. ἐκείθεν. ἢ ξενώσεται.] 'Or be well received.' Fut. mid. with passive meaning.

305. †τάχ' οὖν τις ἄκων ἔσχε] 'Well,

ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
 οὔτοι μ', ὅταν μὲλῳσιν, ὃ τέκνον, λόγους
 ἔλεουσι μὲν, καὶ πού τι καὶ βορᾶς μέρος
 προσέδοσαν οἰκτείραντες, ἢ τινα στολὴν
 ἐκεῖνο δ' οὐδεὶς, ἠνίκ' ἂν μνησθῶ, θέλει,
 σῶσαι μ' ἐς οἶκους, ἀλλ' ἀπόλλυμαι τάλας
 ἔτος τῶδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νῆσον.
 τοιαῦτ' Ἀτρεΐδαί μ' ἦ τ' Ὀδυσσέως βία,
 ὃ παῖ, δεδράκασ', οἷς Ὀλύμπιοι θεοὶ
 δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.

310

315

ΧΟ. ζοικα κάγῳ τοῖς ἀφιγμένοις ἴσα

306. ἂν] om. L add C³A.
 313. βόσκων] βώσκων A.

308. καὶ πού] κἄπου L. καίπου ΑΓ (γρ. ἢ που Γ).
 316. ἀντίποιν'] ἀντάποιν' ΛΓ. ἀντίποιν' A.

it may be, one did put in here against his will.' τάχα used as in τάχ' ἂν. Cp. Plat. Legg. B. 4. 711 A, ἡμεῖς δὲ τάχα οὐδὲ θεοῖασθε τυραννομένην πόλιν. οὐν introduces a modification or admission. 'No one puts in here willingly; unwillingly, however, some one may have brought his ship this way.'

ἔσχε] For the aor., cp. supr. 297, ἔφη. ἔσχε = κατέσχε, the simple verb for the compound. But query *κατ' οὐν τις ἄκων ἔσχε (i. e. κατέσχε τις οὐν ἄκων)? (For a case of tmesis in the senarii, cp. infr. 817).

πολλὰ γὰρ . . χρόνῳ] 'Such incidents might happen many times in the long course of human history.'

πολλὰ is predicative and τάδε = τοιάδε. For this, cp. Aj. 1246, ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε | κατάστασις γένοιτ' ἂν οὐδενὸς νόμου. It may be doubted whether ἀνθρώπων is to be taken with τάδε = 'Such human accidents,' or with χρόνῳ = 'The time during which men have existed.' For the latter, cp. Hdt. 6. 109, μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον. And for the idea, cp. Hdt. 5. 9, γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ: Agathon, Fr. 9, τάχ' ἂν τις εἰκότ' αὐτὸ τοῦτ' εἶναι λέγοι | βροτοῖσι πολλὰ τυγχάνειν οὐκ εἰκότα.

308. μὲν] 'No doubt,' belonging in sense rather to λόγους than to ἔλεουσι.
 καὶ που . . προσέδοσαν] 'And per-

chance have gone so far (προσ-) as to impart to me some portion of food.' The gnomic aorist is used of that which happens now and again. 'They always express pity, they sometimes give.'

309. οἰκτείραντες, 'Touched with compassion,' is also in the 'momentary' tense.

310. ἐκεῖνο] 'That which is always in my thoughts.' Cp. Ar. Nub. 657, ἐκεῖν', ἐκεῖνο, τὸν ἀδικώτερον λόγον. The pronoun here stands in the place of an infinitive.

311. σῶσαι] Cp. infr. 488, 496.

312. ἔτος . . δέκατον] These words are to be joined with ἀπόλλυμαι and resumed with βόσκων.

313. βόσκων] 'Supporting.' Philoctetes only lived to suffer. Cp. infr. 795, 1167.

ἀδηφάγον] Cp. infr. 756-8.

314. ἦ τ' Ὀδυσσέως βία] 'And great Odysseus.' Cp. infr. 321, 344. The Epic phrase is used with a touch of sarcastic irony, but probably (unlike Virgil's 'violentia Turni') without direct reference to the violence of the act.

315. 'Whom may the Olympian gods some day cause to suffer in their own persons (αὐτοῖς) full requital for my wrong!' So Brunck, Linwood, Paley, rightly. For the emphatic αὐτοῖς here opposed to ἐμοῦ, cp. supr. 275. In order to avoid this Porson conjectured οἱ Ὀλύμπιοι θεοί.

317. ζοικα] 'It would seem that I.'

ξένοις ἐποικτεῖρειν σε, Ποίαντος τέκνον.

NE. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις,
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχὸν κακῶν 320

ἀνδρῶν Ἀτρείδων τῆς τ' Ὀδυσσέως βίας.

ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἔγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθῶν;

NE. *θυμὸν γένοιτο *χειρὶ πληρῶσαί ποτε,
ἴν' αἱ Μυκῆναι γνοῖεν ἢ Σπάρτη θ' ὅτι 325

χῆ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ. [83 b.

ΦΙ. εὐ γ', ὦ τέκνον· τίνας γὰρ ὤδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

NE. ὦ παῖ Ποίαντος, ἔξερω, μάλιστα δ' ἐρῶ,
ἀγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν. 330

ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλεία θανεῖν,

319. λόγοις] λόγους^{MS} L. λόγοις A. 320. ἀληθεῖς] εἰ from ἡ L. ἀληθεῖς A.
ἀληθεῖς. οἶδα γὰρ τυχῶν Vat. σὺν σοὶ τυχῶν V³ Schol. 323. Ἀτρεΐδα·ς]
'Ατρεΐδ(·) L. Ἀτρεΐδαις C³A. 324. θυμὸν . . χειρὶ] θυμῷ . . χεῖρα MSS.

Brunck corr. 328. κατ' αὐτῶν] καυτῶν L. κατ' αὐτῶν C³A. 329. ἔξερω]
last ε from αι C¹. ἔξερῶ A.

Cp. Aesch. Prom. 1007, λέγων ζοικα
πολλὰ καὶ μάτην ἔρεῖν.

317, 8. The Chorus express pity for
Philoctetes, but tacitly remind them-
selves that their pity will not be shown
in action.

319. *Neoptolemus*. 'But I do more
than pity him, for I am a witness on his
side,' καὶ with the whole sentence. For
ἐν, ὦν has been conjectured. But ἐν
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. *συντυχῶν*] *συντυχεῖν* is gene-
rally construed with a dative, and the
preposition has therefore here a separate
meaning. 'Having in like manner
found.' So the Scholiast and Nauck.

324. 'May it be mine one day to satiate
my wrathful soul with violent action!'
There can be little doubt that the cor-
rection is right. For a similar confu-
sion in all the MSS., cp. O. T. 376.

327. εὐ γ', ὦ τέκνον] 'Well said, my
son!' Philoctetes' delight in Neoptole-

mus is further heightened by this sup-
posed discovery of a common resent-
ment.

τίνας . . ἐλήλυθας] 'For what cause
do you thus bring against them the ac-
cusation of your violent anger?' τίνας,
genitive of the reason (Essay on L.
§ 10. p. 15). Cp. O. T. 698, *δτου* |
μῆνιν τοσσηνδε πράγματος στήσας ἔχεις.
γάρ asks for explanation. ἐλήλυθας is
redundant (Essay on L. § 40. p. 75).

τὸν μέγαν χόλον] 'The mighty anger
which you now evince.' For the slight
inexactness in ἐγκαλεῖν χόλον, cp. O. T.
702, λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν
ἔρεῖς.

329. μάλιστα δ' ἐρῶ] 'Though I shall
find it hard to speak of it,' i.e. To
command myself sufficiently to do so.
Schol. ὑπὸ τῆς ὀργῆς. Cp. O. C. 326,
λύπη . . μάλιστα βλέπω.

331. ἐπεὶ γάρ] These words intro-
duce the occasion of his coming, in
explanation of μολῶν.

ἔσχε . . θανεῖν] 'The fate of death
overtook Achilles.' θανεῖν, epezegetic
inf. For ἔσχε, cp. Eur. Hec. 5, ἐπεὶ

- ΦΙ. οἴμοι· φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
 πρῶτον τὸδ'· ἢ τέθνηχ' ὁ Πηλέως γόνος;
- ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὑπο,
 τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
- ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανῶν τε χῶ' θανῶν.
 ἀμηχανῶ δὲ πότερον, ὃ τέκνον, τὸ σὸν
 πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.
- ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὃ τάλας,
 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
- ΦΙ. ὀρθῶς ἔλεξας. τοιγαροῦν τὸ σὸν φράσον
 αὐθις πάλιν μοι πρᾶγμ', ὅτφ σ' ἐνύβρισαν.
- ΝΕ. ἦλθόν με νηὶ ποικιλοστόλφ μετὰ
 δίδς τ' Ὀδυσσεὺς χῶ' τροφεὺς τοῦμου πατρός,
 λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην, 345
 ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο

333. ἦ] εἰ Α. ἦ Γ. 336. εὐγενής] ευγενής L. 341. τοιγαροῦν] τοιγαροῦν
 L pr. 343. ποικιλοστόλφ] last λ from μ C². ποικιλοστόμφ L pr. Α. ποικιλο-
 στόλφ L²V². ποικίλφ στόλφ Vat. 346. γίγνοιτ'] γίνοιτ' A.

Φρυγῶν πάλιν | κίνδυνος ἔσχε δορὶ πεσεῖν
 Ἑλληνικῶ.

332-9. This brief digression and the longer one below (410-460), have the effect (a) of showing the generous nature of Philoctetes, who, beneath his apparently obdurate resentment, really retains an unabated interest in the affairs of the army, and (b) of giving opportunity for the growth of friendly feeling between him and Neoptolemus. The news of Achilles' death so affects him as to make him for a moment forget his own suffering (339-40).

334. ἀνδρὸς is genitive of cause, for which ὅτο afterwards supplies a more distinct construction.

335. τοξευτός . . δαμείς] 'Subdued, so they tell the tale, with an arrow from the bow of Phoebus.' τοξευτός is a subsidiary predicate to δαμείς, for which word in this connection, cp. Il. 19. 417, θεῶ τε καὶ ἀνέρι ἴφι δαμῆναι. ἐκ rather than ὑπό, because the arrow came from the hand of Apollo. Cp. Il. 21. 277, 8, ἢ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων | λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσιν. Or, if the arrow were that of Paris, ἐκ denotes the remote agent, and Neoptole-

mus must be supposed to avoid mentioning the 'slight man' who had been the immediate author of Achilles' death.

336. Cp. Il. 21. 280, τῷ κ' ἀγαθὸς μὲν ἔπειν', ἀγαθὸν δὲ κεν ἐξενάριζεν.

337, 8. The delicate courtesy of these lines is no less obvious than their self-forgetfulness.

342. ὅτφ σ' ἐνύβρισαν] ὅτφ (governed by ἐν in ἐνύβρισαν) is best taken separate from τὸ σὸν πρᾶγμα. 'Tell me your own affair; what was the point in which they insulted you?'

343. ἦλθον . . μετὰ = μετῆλθον. ποικιλοστόλφ] = σὸν ποικιλίας ἐσταλμῆν, 'Decked out with ornament,' as being sent on an honorific mission. Others, 'With variegated prow' (στόλος); but in this less poetical sense it would be better to read ποικιλοστόμφ. See v. rr.

344. δίδς] The constant Homeric title, which Neoptolemus uses out of habit. χῶ' τροφεύς] Phoenix.

345. μάτην] 'Groundlessly.'
 346. ὡς . . γίγνοιτ'] 'That it came to be a thing irreconcilable with destiny.' Cp. Ant. 260, κὰν ἐγγίγνετο, and note.

πατήρ ἐμός, τὰ πέραμα' ἄλλον ἢ μ' ἐλεῖν.
 ταυτ', ὧ ξέν', οὕτως ἐννέποντες οὐ πολλὸν
 χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ,
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρα, 350
 ὅπως ἴδοιμ' ἄθαρτον· οὐ γὰρ εἰδόμεν·
 ἔπειτα μέντοι χῶ λόγος καλῶς προσῆν,
 εἰ τὰπὶ Τροίᾳ πέραμα' αἰρήσοιμ' ἰών.

ἦν δ' ἡμαρ ἤδη δευτέρον πλέοντί μοι,
 κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγόμην· καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς

347. ἢ μ'] ἢ μ' L pr. ἢ μ' C'. ἢ μ' A. 349. ἐπέσχον] ἐπάσχον A.

348, 9. οὐ πολλὸν . . ταχύ] 'They did not long restrain me, but that I set forth with speed.' On the indirectness of this way of saying, 'Their words were like a goad inciting me,' see Essay on L. § 42, a. p. 79. For μή we should rather expect μή οὐ. But though the addition of οὐ is permissible in such cases, there is no absolute rule. And ὧ ξένε, by suggesting 'You may imagine,' gives an hypothetical turn to the expression.

351. οὐ γὰρ εἰδόμεν] 'For I had not seen my father.' Schol. ὤντα. It is objected to this that when Achilles went to Troy from Scyros, Neoptolemus must have been old enough to remember him. But this is one of those improbabilities which are external to the action: and were it otherwise, there is no proof that Sophocles in the Philoctetes follows the version of the story which made Scyros Achilles' starting-point for Troy. Nor would there be anything unnatural in Neoptolemus saying, 'I had not seen him,' without adding, 'for so long.' Cp. Aj. 570, εἰσαεῖ, and note; Eur. Troad. 377, οὐ παιδας εἶδον, sc. πάλι. Seyffert reads, οὐδ' ἀρ' εἰδόμεν, and Prof. Jebb has suggested εἰ γὰρ εἰδόμεν. 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 ἔγωγε | ἤτηρσ' οὐδὲ ἴδον, said by Peisistratus of his eldest brother Antilochus. But Peisistratus (Od. 3. 401) would be a mere infant at the time of the departure for Troy.

352, 3. 'However, besides this, the proposal had a fair colour given to it in their declaration that, if I came (ἰών), I should take the citadel that commanded Troy.' For ὁ λόγος, cp. supr. 345-7.

προσῆν] Cp. supr. 129, ὡς ἂν ἀγνοῖα προσῆ.

353. For εἰ . . αἰρήσοιμ, see Essay on L. § 28. p. 46.

355. πικρὸν Σίγειον] 'Cruel Sigeum,' i. e. where I was destined to find so much vexation: the mourning for his father, who was buried there, being embittered by the refusal of the arms. Cp. Rhés. 734, ὃ στρυγοτάτην Τροίαν εἰσίδων. To this, however, some editors prefer the conjecture of Burges, 'π' ἄκρον Σίγειον!'

οὐρίῳ πλάτῃ] 'With favourable voyage.' This is objected to, apparently because oars would not be used under a fair wind. But πλάτῃ 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. κατηγόμην, | καὶ . . εὐθὺς . . ἐβάντα] The narrative is condensed.

ἐκβάντα πᾶς ἡσπάζετ', ὀμνύντες βλέπειν
τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.

κεῖνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δῦσμορος,
ἐπεὶ δάκρυσα κείνον οὐ μακρῶ χρόνῳ 360

ἐλθὼν Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,
τά θ' ὄπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἄλλ' ὄσ' ἦν.

οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
ὦ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
πατρῶ' ἐλέσθαι, τῶν δ' ὄπλων κείνων ἀνήρ 365

ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
κἀγὼ δακρύσας εὐθὺς ἐξανίσταμαι
ὄργῃ βαρεῖα, καὶ καταλήσας λέγω,
ὦ σχέτλι, ἦ τολμήσατ' ἀντ' ἐμοῦ τι
δοῦναι τὰ τεύχη τὰμά, πρὶν μαθεῖν ἐμοῦ; 370

357. ἡσπάζετ'] ἡσπάζετο' L. 363. οἴμοι] οἴ μοι L. οἴμοι A. 369. 'τολ-
μήσατ' τολμήσατ' L. Vauvillers corr. τολμήσ' A.

358. 'Achilles, who no longer lived, alive again.' Cp. the Trag. fr. quoted by Plutarch, Alc. 203 D, οὐ παῖς Ἀχιλλέως ἀλλ' ἐκεῖνος αὐτὸς εἶ.

359. ἔκειτ'] '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 supr. 351 was thus disappointed. The fiction of Neoptolemus is rather that after the funeral the question of the arms was quickly disposed of whilst he was absorbed in his grief.

360. οὐ μακρῶ 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, ὡς εἰκὸς ἦν] i. e. πρὸς Ἀτρ. ὡς πρὸς φίλους, ὥσπερ εἰκὸς ἦν αὐτοῖς εἶναι φίλους. For the omission of ὡς with ὡς following, see Essay on L. § 39. p. 73, 5, a. 'Assuming their friendship, as I had reason to do.'

362. ὄσ' ἦν] Sc. τοῦ πατρὸς.

363. οἴμοι expresses not only per-

sonal disappointment (infr. 368, καταλήσας), but also grieved astonishment that men could be so hardened.

364, 5. τᾶλλα . . πατρῶ' ἐλέσθαι] Cp. Aj. 572, μήθ' ὁ λυμῶν ἐμός. In ordinary Greek the article would be repeated with πατρῶς, 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.

365 κείνων] 'Those well-known arms,' viz. τῶν Ἡφαιστοτέκτων.

367, 8. 'Then tears burst from me, and I straightway rose in grievous wrath, and broke forth on them indignantly, and said.' καταλήσας, sc. κατ' αὐτῶν.

369. ὦ σχέτλι, ἦ τολμήσατ'] The voc. sing. σχέτλιε is addressed to Agamemnon, or whichever was the spokesman of the Atreidae. It is unnecessary to suppose a crasis of σχέτλιε ἦ.

For ἀντ' ἐμοῦ, cp. Aj. 444, οὐκ ἂν τις αὐτ' ἐμαρῆεν ἄλλος ἀντ' ἐμοῦ.

370. τὰ τεύχη τὰμά] The repeated article here emphasizes both words. 'Those arms, my arms, without consulting me!'

πρὶν μαθεῖν ἐμοῦ] 'Before understand-

ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κύρει,
 ναί, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε. [84 a.
 ἐγὼ γὰρ αὐτ' ἔσωσα κάκεινον παρών.
 κάγῳ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, 375
 εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσοργος ὦν,
 δηχθεὶς πρὸς ἀξήκουσεν ὧδ' ἡμέψατο,
 οὐκ ἦσθ' ἴν' ἡμεῖς, ἀλλ' ἀπήσθ' ἴν' οὐ σ' ἔδει.
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θραυστομῶν, 380
 οὐ μήποτ' ἐς τὴν Σκύρον ἐκπλεύσης ἔχων.

371. ὁ δ' εἶπ' Ὀδυσσεύς] ο from ε A. 376. ἀφαιρήσοιτό] ἀφ. αἰρή-
 σοιτό L. ἀφαιρήσοιτο A. 377. ἤκων] η from ε A. 381. μήποτ' ἐς τὴν]
 μήποτ' ἐς τὴν A.

ing from me,' sc. my will concerning them.

371. ὁ δ' εἶπ' Ὀδυσσεύς] 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.'

ὦν κύρει.] The omission of the augment, Epicè, in narrative *ῥήσεις* is proved by the crucial instance *τινὸς* | *θῆύξεν* in O. C. 1623, 4. It was therefore unnecessary to resort to conjectural emendation here. (*ἦν κυρῶν*, Brunck.)

372. ναί, παῖ] 'Yea, child!' Odysseus is supposed to treat the youth with insolent condescension.

373. This achievement of Odysseus is alluded to in Od. 5. 309. *ἤματι τῷ ἔτε μοι πλείστοι χαλκήρεα δοῦρα* | *Τρῶες ἐπὶ ῥίψω περὶ Πηλεΐωνι θανόντι*. It was doubtless fully narrated in the Ilias Minor, from which Ovid probably derived it, Met. 13. 284, (quoted by Gedike): 'His humerus, his, inquam, humeris ego corpus Achillis | Et simul arma tuli, quae nunc quoque ferre laboro.' *παρών* hints the reproach which comes out afterwards, l. 379.

374. ἤρασσον] 'I laid it on;'
ἀράσσω is here used absolutely. Cp. Ar. Nub. 1373, *ἐξαράττω*. And for the meaning, 'To assail with violent words,' cp. also Aj. 725, (*αἰὶόν . . . ὀνειδέσις*) *ἤρασσον ἔνθεν κείθεν*.

375. οὐδὲν ἐνδεὲς ποιούμενος, εἰ] The clause with *εἰ* (for which see Essay on L. § 28, i. p. 46), depends on the notion of the middle voice in *ποιούμενος*. '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, (*νεμεσσῶμαι δὲ τ' ἀκούων*) *εἰ δὴ τοῦτό γε τόξον ἀμιστήσας κεκαδήσει* | *θυμοῦ καὶ ψυχῆς. ποιούμενος* is subj. middle,—'for my part.'

376. κείνος] i. e. ὁ κακὸς καὶ κερῶν Ὀδυσσεύς, infr. 384.

377. ἐνθάδ' ἤκων] 'At this pass,' i. e. when he found himself resisted by a boy.

378. δηχθεὶς πρὸς ἀξήκουσεν] 'Stung at what he heard.' *πρὸς* with accusative, as in *πρὸς ταῦτα. πρὸς ἀξ.* should be joined in the first instance with *δηχθεὶς*, and resumed with *ἡμέψατο*.

379. ἴν' οὐ σ' ἔδει.] Sc. *ἀπειναί*. '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, ἔνθα ἔδει σε παρῆναί*. Infr. 429.

380. The language is not perfectly exact; *ταῦτα* is primarily the object of *ἔχων*, but is to be resumed with *λέγεις* in a different sense. For such ellipse, see E. on L. § 39. p. 73, and cp. supr. 361, and note.

σὲ κάκει, μᾶτερ πότνι, ἐπηυδάμαν, 395
 δτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,
 ὅτε τὰ πάτρια τεύχεα παρεδίδουσαν,
 ἰὼ μάκαιρα ταυροκτόνων 400
 λεόντων ἔφεδρε, τῷ Λαρτίου
 σέβας ὑπέρατον.

Φ1. ἔχοντες, ὡς ἕοικε, σύμβολον σαφὲς
 λύπης πρὸς ἡμᾶς, ὃ ξένοι, πεπλεύκατε,
 καὶ μοι προσῄδεθ' ὥστε γιγνώσκειν ὅτι 405
 ταυτ' ἐξ' Ἀτρειδῶν ἔργα κάξ' Ὀδυσσεύως.
 ἕξειδα γὰρ νιν παντὸς ἀν λόγου κακοῦ

395. ἐπηυδάμαν] ἐπηυδάμαν L. 399. τεύχεα] τεύ(χ)χεα L. παρεδίδουσαν]
 παρεδίδουσαν L Vat. b V. παρεδίδουσαν A Vat. V¹. 402. λαρτίου] λαερτίου L.A.
 λαρτίου Γ. 405. γιγνώσκειν] γινώσκειν LAG.

gold.' For νέμω, meaning, 'To dispense or give forth,' cp. O. C. 687, Κηφισοῦ νομάδες βέεθρον.

εὐχρυσον is a supplementary predicate = ὥστε εὐχρυσον εἶναι or βεῖν. μέγας is, 'Deserving awe and reverence.' Cp. Plato, Phaedo, 62 B, δ . . ἐν ἀπορήτοις . . λόγος . . μέγας τέ τίς μοι φαίνεται καὶ οὐ βῆδιος διδένειν. 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. ἐπηυδάμαν] The middle voice expresses, 'I invoked for my behoof.'

396. ὕβρις πᾶσα] 'The boundless insolence.' For πᾶσ intensive, see E. on L. § 55. p. 101, 6. The bacchic rhythm shows that πᾶσα is not to be taken predicatively with ἐχώρει.

397. παρεδίδουσαν] 'They were wrongfully giving away from him.' Cp. supr. 64, παρεδουσαν, and note.

400. ἰὼ . . ἔφεδρε] This long parenthesis belongs to the wild nature of the strain, and would be assisted with significant gestures.

λεόντων ἔφεδρε, 'Thou that sittest above the lions,' that draw thy car. Cp. the use of ἴπποι as equivalent to ἄρμα in Epic Greek.

401. τῷ Λαρτίου . . ὑπέρατον] 'Investing the son of Laertes with supreme glory.' The accusative, σέβας ὑπέρατον, is in apposition either (1) to τεύχεα, or

(2) to the action of παρεδίδουσαν. The dative is not to be taken with παρεδίδουσαν, but with σέβας ὑπέρατον, sc. γενέσθαι, i. e. ὥστε τὸν Λ. ὑπέρατον σέβας ἔχειν. (Ant. 304.)

402 foll. A point of rest has now been gained, and the action remains stationary for a little while. Neoptolemus has completely won the friendship of Philoctetes, and is confident of the attainment of his purpose. Cp. O. C. 631, 667.

402, 3. ἔχοντες σύμβολον σαφὲς | λύπης . . πεπλεύκατε] 'The grief ye have brought with you in sailing forth is a token which clearly commends itself to me.' Cp. Aristid. vol. 1. p. 416, ἰακόν ἐστι πρὸς αὐτήν, ὥσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας, a passage which shows that πρὸς ἡμᾶς should be taken with ἔχοντες σύμβολον rather than with πεπλεύκατε. The participle has the chief emphasis: see Essay on L. § 41. p. 77, β.

405. καὶ μοι προσῄδεθ'] 'And your words strike on a note that is in unison with my experience.' For a similar metaphor, cp. O. T. 1112, 3, ἐν τε γὰρ μακρῷ γῆρα ζυνάδει τῷδε τάνδρι σύμμετρος.

407. ἀν . . θιγόντα] 'I know that he would not refrain his tongue from any mischievous word or from any villany.' The effect of ἀν here is to mark that the supposed fact is in accordance with general probability.

γλώσση θιγόντα καὶ πανουργίας, ἀφ' ἧς
μηδὲν δίκαιον ἐς τέλος μέλλοι ποιεῖν.

ἀλλ' οὐ τι τοῦτο θαυμ' ἔμοιγ', ἀλλ' εἰ παρὼν 410

Αἴας ὁ μείζων ταῦθ' ὀρῶν ἠνείχετο.

NE. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'. οὐ γὰρ ἂν ποτε
ζῶντος γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

ΦΙ. πῶς εἶπας; ἀλλ' ἡ χούτος οἴχεται θανῶν;

NE. ὡς μηκέτ' ὄντα κείνον ἐν φάει νῦει. 415

ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος
οὐδ' οὐμπολητὸς Σισύφου Λαερτίω,

οὐ μὴ θάνωσι. τούσδε γὰρ μὴ ζῆν ἔδει.

NE. οὐ δῆτ'. ἐπίστω τοῦτό γ'. ἀλλὰ καὶ μέγα [84 b.

θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420

ΦΙ. τί δ' ὅς παλαιὸς κάγαθος φίλος τ' ἐμός,

409. δίκαιον] δὲ βαῖον L. δίκαιον C²A. 414. ἀλλ'] om. L. ἀλλ' Vat. Vat. V b.
ἀλλ' A. οἴχεται] οἴχεται A? 417. οὐδ' οὐμπολητὸς] οὐδ' ὁ ἔμπολητὸς Γ.
Λαερτίω] Λαερτίου (?) GL²V. Λαερτίου Vat. b. Λαερτίω Vat. A^c (and L, according
to Ferrai). 419. ἐπίστω] ἐπίστω A. 420. Ἀργείων] ἀργείων L. ἀργείων A.

421. ὅς] ὦ L. ὦ L². ὅς A. ὁ Vat. Vat. b V. ὅς V².

408. ἀφ' ἧς . . 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. μηδὲν] μή, because of the hypo-
thetical nature of the sentence implied
in ἂν θιγόντα.

ἐς τέλος] 'In the end.' Cp. Eur. Ion
1615, χρόνια μὲν τὰ τῶν θεῶν πως, εἰς
τέλος δ' οὐκ ἀσθενῆ.

μέλλοι] The optative because ἂν
θιγόντα = ὅτι ἂν θίγοι.

410, 411. ἀλλ' εἰ . . ἠνείχετο] Sc.
θαυμάζω. 'But' (it does seem marvel-
lous) 'if the taller Ajax, being there,
endured to see this done.'

παρὼν] i.e. supposing him to be at
Troy, and not absent on some expedi-
tion.

ὁ μείζων] The son of Telamon is so
distinguished from the Ὀϊλῆος ταχὺς
Αἴας.

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 audi-
ence 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. νῦει κείνον ὡς μηκέτ' ὄντα ἐν
φάει] μή, because of the subjective
meaning of νῦει.

417. 'Nor the son whom Laertes
bought of Sisyphus.' (The other read-
ing, Λαερτίου, would mean, 'Laertes' son
whom he bought from Sisyphus.' But
the two genitives are here extremely
improbable).

421, 2. τί δ' ὅς . . ἔστιν] '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?' ὅς has
been much questioned, but appears
sound.

Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τὰ γε
κεῖνων κάκ' ἐξήρκε, βουλευῶν σοφά.

NE. κείνός γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν
'Αντίλοχος αὐτῷ φρούδος ὅσπερ ἦν γόνος. 425

ΦΙ. οἴμοι, δὴ αὐτῶς δεινὸν ἔλεξας, οἷν ἐγὼ
ἦκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.
φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, δθ' οἶδε μὲν
τεθναῶσ', Ὀδυσσεὺς δ' ἔστιν αὖ, κἀνταυθ' ἵνα

422. πύλιος, ἔστιν] πύλιός ἐστιν L.A.V.

(κα)κ(ἐ)ξήρκε A^c. σοφά] σοφῶς A.
δειν . . ἔλεξας L. γρ. δὴ αὐτῶ δ' ἐξέειπας, δικάως, C². δὴ αὐτῶς δεινὸν ἔλεξας C²A Vat. b.
δὴ αὐτῶς δεινὸν ἔλεξας Γ. δὴ αὐτῶς δεινὸν ἔλεξας L²VV². δ' αὐτῶς δεινὸν ἔλεξας Vat.

423. κάκ' ἐξήρκε] γρ. κάκερκε C².

426. δὴ αὐτῶς δεινὸν ἔλεξας] δὴ αὐτῶς
δὴ αὐτῶς δεινὸν ἔλεξας C²A Vat. b.
δὴ αὐτῶς δεινὸν ἔλεξας L²VV². δ' αὐτῶς δεινὸν ἔλεξας Vat.

422, 3. Here the question is raised, whether Philoctetes had been at all at Troy. But this point also is ἔξω 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. κείνός γε] 'Ay, he.'

γε gives a modified assent to the meaning of the question.

425. The words ὅσπερ ἦν γόνος, 'The son whom he had' are slightly wanting in point, but they are commended by their simplicity, and no thoroughly satisfactory alternative has been proposed. The Scholiast mentions μόνος as having been read for γόνος. But although this reading, ὅσπερ ἦν μόνος, 'His only son,' affords a possible context (supposing the ellipse of νότος), 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 ὅς παρῆν γόνος, Herm. ('His son who was with him,') ὅς παρῆν μόνος, Musgr., and ὅς παρῆν πόνοισι, Arndt., ('Who supported him in toils of war').

426. δὴ αὐτῶς δεινὸν ἔλεξας] (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.' (δεινά being cognate and almost adverbial, as if it were δεινῶς ἔχοντες). The alternative reading, δὴ αὐ τῶδ' ἐξέειπας (inferred by Porson from the Scholia, see v. rr.),

although more plausible than some others recorded by the διορθωτής of L, is not really better. It is slightly improved upon by Prof. Jebb and Mr. Blaydes, who propose to read, δὴ αὐ τῶδ' ἀνθρ' ἔλεξας: (the letters erased after δειν' in L. were said by Dübner to be αν).—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 αὐ 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 οἶδε in l. 428 *infr.* includes not only Ajax and Antilochus, but also Achilles.

The doubt remains, whether δεινά is not too strong a word for the connection. (Qu. δὴ αὐτ' ἀλγεῖν ἔλεξας?)

427. For ὀλωλότοιν, including Nestor's desolation, cp. Aj. 896, El. 674.

428. τί δῆτα δεῖ σκοπεῖν] i. e. ποῖ βλέπωμεν εἰς σωτηρίαν; 'To what must we look, when Providence so manifestly fails us?' Cp. Ant. 922, 3, τί χρῆ με τὴν δύστηνον εἰς θεοὺς ἔτι | βλέπειν; O. T. 964, El. 924, 5, τάκεινον δέ σοι | σωτήρ, ἔρρει· μηδὲν εἰς κείνῳ γ' ἔρα.

428. Ὀδυσσεὺς δ' ἔστιν αὖ] 'But Odysseus, on the contrary, is alive.'

429. κἀνταυθ'] '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

- χρῆν ἀντὶ τούτων αὐτὸν αὐδάσθαι νεκρόν; 430
- NE. σοφὸς παλαιστῆς κείνος, ἀλλὰ χαί σοφαλ
γνώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.
- ΦΙ. φέρ' εἶπε πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταυθα σοι
Πάτροκλος, ὃς σοι πατρὸς ἦν τὰ φίλτατα;
- NE. χούτος τεθνηκὼς ἦν· λόγῳ δέ σ' *ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω, πόλεμος οὐδέν' ἀνδρ' ἐκὼν
αἰρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς αἰεῖ.
- ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσση δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440
- NE. ποίου γε τούτου πλήν γ' Ὀδυσσεῶς ἐρεῖς;
- ΦΙ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,

430. χρῆν] χρῆν L. χρῆν A. 435. τεθνηκὼς] τεθνηκὼς L. τεθνηκὼς C². σ' ἐν βραχεῖ] σε βραχεῖ MSS. Erfurdit corr. 436. οὐδέν' οὐδ' ἐν L pr. 437. αἰρεῖ] αἰρεῖ LA. 438. κατ' αὐτό] κατ' αὐτό L. κατ' αὐτό A. κατὰ τ' αὐτό Γ. 440. δέ] τε LAL²VV². δὲ Γ Vat. b. γέ Vat.

success of the army. Hermann's way of joining the words, 'Ulysses is found to be alive, as in other emergencies, so again in this,' is not satisfactory. Nor is there any real ground for his objection to Buttman's rendering of αὐ, — 'Aὐ si, ut Buttman videtur, ex altera parte significaret, deberet statim post Ὀδυσσεὺς positum esse.' As if there were not also an antithesis between τεθνᾶσιν and ἔστιν! The notion of Odysseus always turning up at critical moments, as lively as ever, is pleasant enough, but αὐ should have something to refer to, and ἴνα must be correlative to ἐνταυθα, and cannot mean 'whereas.'

430. αὐτόν = eum, not ipsum, though with a certain emphasis.

αὐδάσθαι 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.

433. γάρ is used with conversational freedom.

ποῦ . . ἐνταυθα] 'Where, then, in the circumstances which you describe?'

436. τοῦτ'] 'This truth:' i.e. the general truth of which these facts are instances.

πρόλαμος, κ.τ.λ.] This, like the preceding τί δεῖ σκοπεῖν, is a bit of common-place pessimism. Cp. Aesch. Fr. 94, ἀλλ' Ἄρης φιλεῖ | δεῖ τὰ λήστα πάντα τᾶνθρώπων στρατοῦ: Soph. fr. 652, Ἄρης γὰρ οὐδὲν τῶν κακῶν *λατίζεται.

ἐκὼν αἰρεῖ = φιλεῖ αἰρεῖν.

438. κατ' αὐτό τοῦτο] 'In connection with this very point,' viz. Your observation that the bad survive.

439. ἀναξίου . . φωτός] Sc. πέμ. For this genitive, see E. on L. § 8. p. 13. 3. ἀναξίου = οὐδενὸς ἀξίου.

440. τί = πῶς: cp. El. 1424, πῶς κυρεῖτε, E. on L. § 22. p. 36.

441. 'Ay? Who may that be, if you can mean any one but Odysseus?' The syntax of the previous sentence is continued. E. on L. § 35. p. 60.

442. οὐ τοῦτον εἶπον] In the spirit of Il. 64, 5, supr. Neoptolemus professes to be impatient of the very name of Odysseus. Cp. infr. 1400, 1.

442-4. 'I meant not him. But there was one Thersites, who would never be content with speaking once,

ὅς οὐκ ἂν εἰλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐφή· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

NE. οὐκ εἶδον αὐτόν, ἤσθόμην δ' ἔτ' ὄντα νιν. 445

ΦΙ. ἔμελλ'· ἐπεὶ οὐδέπω κακόν γ' ἀπόλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
καὶ πῶς τὰ μὲν πανούργα καὶ παλιντριβῆ
χαίρουσ' ἀναστρέφοντες ἐξ Ἄιδου, τὰ δὲ
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεὶ. 450
ποῦ χρῆ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὖρω κακοὺς;

NE. ἐγὼ μὲν, ὦ γένεθλον Οἰταίου πατρός,

443. εἰσάπαξ] εἰσάπαξ A. 444. ἐφή] ἐὼν LV. γρ. ἐφη? C^o. ἐφή A Vat.
Vat. b V^o. 445. δ' ἔτ' δέ τ' L. δ' ἔτ' A. 448. καὶ πῶς; καὶ πῶς L. καί-
πως A. παλιντριβῆ] παλιντριβῆ(ς) L. παλιντριβῆ A. 450. χρῆστ'] χρῆστ' L.
χρήστ' A. 451. χρῆ] χρῆ L. χρῆ A.

where all cried, Silence.' This, like
supr. 348, 9, is a strong instance of
ironical indirectness of expression. For
ὅπου μηδεὶς ἐφή, cp. esp. Plat. Symp.
175 B, ἐπειδὴν τις ὑμῖν μὴ ἐφεστήκη.
Also Aj. 1184, κῆν μηδεὶς ἐφ, 'Though
all say, You shall not.'

443. ἂν εἰλετο is a singular instance
of ἂν with the aor. 'of custom.' Cp. the
curious use of the imperfect with ἂν,
Ant. 260, κἂν ἐγγύροτο | πηγή τελευτῶσ',
and note. Dobree conjectured ἀνείχετ'.

445. αὐτόν] Burges conjectured αὐτός.
ἔτ' ὄντα νιν] 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 οὐδέπω
κακόν may be defended by comparing
supr. 83, εἰς ἀναιδές, and note. The
correction οὐδέν πο (Herm.) has been
generally adopted.

447. εὖ περιστέλλουσιν αὐτὰ] 'Care-
fully defend them from harm.'

αὐτὰ] Sc. τὰ κακά, which, like τὰ . .
πανούργα καὶ παλιντριβῆ refers to per-
sons. Cp. τὰ μέγα τῶν πολιτῶν and
similar expressions.

448. καὶ πῶς] Cp. Eur. Med. 119.
παλιντριβῆ] 'Froward.' The notion

in παλιντριβῆς is that of something
which resists treatment: cp. ἀντίτυπος.

449. ἀναστρέφοντες ἐξ Ἄιδου] 'In
turning back,' i. e. when on their way
thither. Like his father Sisyphus, who
intrigued himself out of Hades (infr.
625), Odysseus bears a charmed life.

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 δ' αἰνεῖν] ποῦ is used for πῶς by
attraction, or the tendency to repeat
the same expression (οἶον βυμῆ 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 ac-
quiesce in them? Cp. Eur. Heracl. 369,
ποῦ ταῦτα καλῶς ἂν εἴη;

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 ἐπαινῶν has an inceptive or
conative force.

453-465. Neoptolemus, while still
professing hatred of Troy, uses lan-
guage that is calculated to excite to
the utmost the desire of Philoctetes to
be taken home. He addresses him with
reference to his father and the sacred

τὸ λοιπὸν ἤδη τηλόθεν τῷ τ' Ἴλιον
καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι 455

ὅπου θ' ὁ χείρων τάγαθὸν μείζον σθένει
κάποφθίνει τὰ χρηστὰ χῶ δεινὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρεω ποτέ.
ἀλλ' ἡ πετραία Σκύρος ἐξαρκοῦσά μοι
ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ. 460

νῦν δ' εἶμι πρὸς ναῦν. καὶ σύ, Ποίαντος τέκνον,
χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν, ὡς ὀπηνίκ' ἂν θεὸς
πλοῦν ἡμῖν εἴκη, τηνικαυθ' ὀρμώμεθα. 465

ΦΙ. ἤδη, τέκνον, στέλλεσθε;

ΝΕ. καιρὸς γὰρ καλεῖ [85 a.
πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἴγγυθεν σκοπεῖν.

456. θ'] ὄ L. θ' A. 465. εἴκη] ἤκη L. εἴκη (ει from η) A. ἤκει Γ.
466. στέλλεσθε] στέλεσθε L. στέλλεσθε C' or 2A.

hill (infr. 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, ἄστροις . . ἐκμετρούμενος χθόνα, and note: Eur. Hippol. 102, πρὸσαθεν αὐτὴν ἄγνός ἂν ἀσπάξομαι.

457. χῶ δεινὸς κρατεῖ] 'And power is in the hands of clever rogues.' For this dislike of δεινότης, cp. Thuc. 8. 68, ὑπόπτος τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος: Isocr. Panathen. p. 242, C, ἐπαινεῖν μὲν . . τὴν . . ἀγαθὴν αἰτίαν γενημένην, δεινὴν δὲ νομίζει τὴν αὐτῇ τὰ συμφέροντα διαπραττομένην. Many have preferred δεινός, which involves a very slight change.

460. ὥστε τέρπεσθαι δόμῳ] 'And I shall have full contentment in my home.' Cp. Od. 13. 61, οὐ δὲ τέρπειο τῶδ' ἐνὶ οἴκῳ, | παισὶ τε καὶ λαοῖσι καὶ Ἀλεινώ βασιλῆϊ.

461. He again reminds Philoctetes

of his father, this time by name.

462. ὡς μέγιστα] The slight exaggeration shows Neoptolemus' feeling of the hollowness of this farewell.

463. ὡς αὐτὸς θέλεις] Cp. Od. 6. 180, σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῆσι μενοῦντι.

464, 5. ὡς . . ὀρμώμεθα] 'That we may sail at whatever moment Heaven vouchsafes to yield us a fair voyage.' Cp. Od. 9. 138, 9, εἰσάκει ναυτίων | θυμὸς ἱστορήσῃ καὶ ἐπιπνεύσασιν ἀήται. 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, σκοποῦντες καιρόν, εἴ τις παραίσει, ὥστε τοὺς ἄνδρας σώσει: Eur. Hec. 901, μῖνειν ἀνάγη πλοῦν ὀρώνας ἡσύχους. We have here another instance of in-

ΦΙ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ᾧ τέκνον,
 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὕτω μόνον, 470
 ἔρημον ἐν κακοῖσι τοῖσδ' οἷοις ὄρῃς
 ὄσοισί τ' ἐξήκουσας ἐνναίοντά με·
 ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν,
 ἔξοιδα, πολλή τούδε τοῦ φορήματος·
 ὄμως δὲ τλήθι. τοῖσι γενναίοισί τοι 475
 τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλείες.
 σοὶ δ', ἐκλιπῶντι τούτ', ὄνειδος οὐ καλόν,
 δράσαντι δ', ᾧ παῖ, πλείστον εὐκλείας γέρας,
 ἐὰν μὲν γὰρ ζῶν πρὸς Οἰταίαν χθόνα.
 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὄλης μῖα. 480
 τόλμησον, ἐμβαλοῦ μ' ὄπη θέλεις ἄγων,

468. νῦν] νῦν L A. Turn. corr. 470. λίπης] λείπησι L. λίπης A. 472.

ἐνναίοντα] ἐννέοντα L. ἐννέοντα C². ἐνναίοντα A. ἐννέοντα Γ. 475. δέ] δὲ A.
 481. ἐμβαλοῦ] ἐκβαλοῦ L. ἐμβαλοῦ A.

direct expression. See Essay on L. § 42. p. 79. Ὁν ἐξ ἀπόπτου, see Aj. 15, and note.

468 foll. The moment, for which the preceding scene has prepared the spectator, is now come. Philoctetes' agony of supplication is made more pathetic by our knowledge that he is 'working against his own desire,' and running thus eagerly 'to meet what he would most avoid.'

πρὸς . . προσφιλέ] Cp. O. C. 250. πρὸς σ' ὅ τι σοι φίλον ἐκ σίθεν ἀντομαι, and note: Od. 10. 66, πατρίδα σὴν καὶ δῶμα καὶ εἰ ποῦ τοι φίλον ἐστίν.

472. ὄσοισί τ' ἐξήκουσας] Viz. supr. 263-313; cp. infr. 591, ὄπερ κλείεις.

473. ἀλλ' ἐν παρέργῳ θοῦ με] (1) 'But stow me away' (or 'dispose of me') 'as a supernumerary.' θοῦ, sc. ἐν τῇ νηϊ: cp. infr. 481, ἐμβαλοῦ μ' ὄπη θέλεις (sc. τῆς νεώς). ἐν παρέργῳ, sc. τῶν φορομένων: cp. Eur. El. 63, παρέργ' Ὀρέστην κάμει ποιεῖται δόμων.

474. 'Indeed, as I well know, much annoyance is involved in such a freight.' δυσχέρεια contains the chief predicate. For the genitive, see E. on L. § 9. p. 12, 1 a. This line is strangely suspected by Nauck. It exactly expresses the

humbleness of Philoctetes in his extreme need.

475. 6. τοῖσι . . εὐκλείς] 'Surely the noble heart hates what is base, and appreciates the glory of kindness.' εὐκλείς, while opposed to ἐχθρὸν, is partly suggested by αἰσχρὸν, so that the whole argument, if drawn out at length, would be τὸ μὲν αἰσχρὸν ἐχθρὸν, τὸ δὲ εὐκλείς φίλον, τὸ δὲ γε χρηστὸν εὐκλείς. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown.

477. οὐ καλόν] 'Full of disgrace.' Cp. Trach. 454, κῆρ πρόσσιν οὐ καλή.

478. πλείστον εὐκλείας γέρας] 'An abundant meed of fair renown.' πλείστον rather than μέγιστον, which would agree better with γέρας, because πλείστον γέρας εὐκλείας = γέρας πλείστον εὐκλείας. See E. on L. § 42. γ. p. 80. Philoctetes thinks of the gratitude of Poëas and his Melian friends as enough to satisfy any man's ambition.

480. The expression is modified as the sentence proceeds: 'Tis the labour of a day, nay, not of one whole day.'

481. τόλμησον] 'Take heart to do it.' Cp. O. C. 184, τόλμα, κ.τ.λ., and note.

εἰς ἀντλίαν, εἰς πρῶραν, εἰς πρύμνην, ὅποι
ἤκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.

νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
πέισθητι. προσπίτνω σε γόνασι, κάπερ ὦν 485

ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μὴ μ' ἀφῆς
ἔρημον οὐτῶ χωρὶς ἀνθρώπων στίβου·

ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσον μ' ἄγων,
ἢ πρὸς τὰ Χαλκῳδοντος Εὐβοίας σταθμά,

κάκειθεν ὅ μοι μακρὸς εἰς Οἴτην στόλος 490

Τραχινίαν τε *δεράδα καὶ τὸν εὐροον

Σπερχειὸν ἔσται, πατρί μ' ὡς δείξῃς φίλφ,

δν δὴ παλαί' ἀν ἐξέτου δέδοικ' ἐγὼ

482. πρύμνην] πρύμναν L. Elmsl. corr.
γόνασι] γούνασι AF.
MSS. Toup. corr.

489. σταθμά] στα. θμά L.

493. παλαί' ἀν] παλαιάν L.

485. προσπίτνω] προσπίτνω LA.

491. *δεράδα] δειράδα

γρ. πάλαι ἀν C'. πάλαι'

δηθί θέλει] 'In what part (of the ship) you will.'

ἄγων] 'If you will but take me.' Cp. infr. 590, ποιοῦ λέγων. And see E. on L. § 36. p. 63.

482. ὅποι, sc. βεβλημένος, or = ἐκείσε ὄνου. The construction is attracted to that of the preceding words. See Essay on L. § 35, a. p. 59.

483. ξυνόντας] Cp. infr. 520, τῆς νόσου ξυνουσίαι.

484. πρὸς αὐτοῦ Ζηνός] Wishing to add something to his previous adjuration, supr. 468, 9, he can only think of Ζεὺς ἱκέσιος himself, whom he now brings forward, ὡς ἐπὶ τούτοις τὸν κολοφάνα.

485. γόνασι.] (1) 'By falling on my knees,' (instrum. dat.). Or, (2) 'On my knees,' (locative). Cp. γονυπετής. 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, ἔρημος ἐνθ' ἀν ἢ βροτῶν στίβος.

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.

ἄγων is here unemphatic; not as supr. 481.

489. Χαλκῳδοντος Εὐβοίας σταθμά] 'To the Euboean dwelling of Chalcedon,' i. e. Chalcis. Chalcedon is the father of Elephenor, who led the Euboeans to Troy; Il. 2. 536-541, οἱ δ' Εὐβοίαν ἔχον . . . | τὸν αὐθ' ἠγεμόνευ' Ἐλεφήνωρ ὄσος Ἄρηος | Χαλκῳδοῦτι-ἀδης, μεγαθύμων ἀρχὸς Ἀβάντων. The thoughts of Philoctetes are with the older generation (Poeas, Peleus, Telamon, Lycomedes, Chalcedon), who had known Heracles, and were still vigorous when Philoctetes left home for Troy.—According to a tradition, which is here ignored, Chalcedon had long since been slain by Amphitryon.

491. The correction of δεράδα καὶ (see v. rr.) is very uncertain. δεράς does not occur elsewhere. Other corrections are δειράδ' ἢ (Porson), πρῶνα καὶ (Wander), δειράδ' ἐπὶ (Hermann in one edition), δειράδ' ἀνά (Seyffert). Philoctetes imagines the features of his native land as they would successively disclose themselves in the homeward voyage in l. 488.

492. πατρί . . . φίλφ] 'That so thou mayest give me to my dear father's sight.'

ὡς δείξῃς depends on ἔκσωσον in l. 488.

493. παλαί' ἀν ἐξέτου = παλαιὸς χρόνος ἀν εἰη ἐξέτου, is to be joined as an

μή μοι βεβήκη. πολλά γὰρ τοῖς ἰγμένοις
 ἔστειλλον αὐτὸν ἰκεσίους πέμπων λιτάς, 495
 αὐτόστολον πέμπσαντά μ' ἐκώσῃσαι δόμοις.
 ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,
 ὡς εἰκός, οἶμαι, τοῦμδν ἐν σμικρῷ μέρος
 ποιούμενοι τὸν οἶκαδ' ἤπειγον στόλον.
 νῦν δ' εἰς σὲ γὰρ πομπόν τε καὐτὸν ἀγγελον 500
 ἦκω, σὺ σῶσον, σὺ μ' ἐλέησον, εἰσορῶν
 ὡς πάντα δεῖνὰ κάπικινδύνως βροτοῖς
 κεῖται παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
 χρῆ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὄραν,

494. βεβήκη] βεβήκει LAGL² Vat. VV². βεβήκη Vat. b. ἰγμένοις] ἰκμένοις
 LA. 500. γάρ] γὰρ L.

adverbial expression with βεβήκη. Cp. Thuc. 1, 6, where οὐ πολλὸς χρόνος ἐπειδὴ ἐπαύσαντο φοροῦντες = ἐναγχος ἐφόρουσ καὶ οὐ πολλὸς χρόνος γέγονεν ἐπειδὴ ἐπαύσαντο. Others read παλαιὸν ἐξ ἔθου. If this is adopted, the phrase is still to be joined to βεβήκη, and not to δέδοκα.

494. μή . . βεβήκη] 'Who, my fears tell me, may be long since gone.' βεβήκει might be defended as continuing the construction with ἄν; but this is improbable.

μοι is ethical dative.

πολλά, adv.

τοῖς ἰγμένοις] 'By means of those who had come,' (supr. 301 fol.). Cp. Ant. 164, 5, πομποῖσιν . . ἔστειλα.

495. ἔστειλλον] 'I urged him.' Cp. infr. 623. The imperfect tense represents an endeavour.

496. αὐτόστολον] 'With a ship and crew of his own providing.' Agreeing with αὐτόν.

δόμοις] Wund. conjectured δόμοις, perhaps rightly; but for the dative, see Essay on L. § 11. p. 18, 3.

497-9. τὰ τῶν διακόνων . . ποιούμενοι] Either (1) τὰ τῶν διακόνων simply = οἱ διάκονοι, with which ποιούμενοι agrees. Or (2) the mode of expression is altered from 'the service of my messengers failed me' (ἐξαπέλετο ἢ τι τοιοῦτον), to 'my messengers cared little for what concerned me, but pushed their homeward voyage, etc.'

498. ὡς εἰκός] Philoctetes attributes

to such involuntary visitants the home-sickness which he himself feels.

τοῦμδν . . ποιούμενοι] He says this as feeling bitterly his insignificance. Cp. supr. 254, 5.

500. Seyffert rightly omits the comma after νῦν δ'. Cp. supr. 144, 5.

εἰς σὲ . . ἦκω] '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, 7.

πομπόν τε καὐτὸν ἀγγελον] 'Who will be my guide at the same time that thou dost thyself report concerning me.' αὐτόν 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. εἰσορῶν] 'Seeing,' in the example now present before you.

502, 3. δευά] 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 δευά, Wakefield conjectured πάντ' ἀθλα.

504. ὄραν] 'To be ware of.' Schol. εὐλαβεῖσθαι. Cp. Aj. 1313, δρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν.

χῶταν τις εὐ ζῆ, τηρικαῦτα τὸν βίον 505
σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάθη.

ΧΟ. ἀντ. Οἴκειρ', ἀναξ' πολλῶν ἔλεξεν δυσοίστων πόνων
ἀθλ', ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
εἰ δὲ πικρούς, ἀναξ, ἔχθεις Ἀτρείδας, 510
ἐγὼ μὲν, τὸ κείνων κακὸν τῷδε κέρδος [85 b.
μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515
ἐπ' εὐστόλου ταχείας νεὼς
πορεύσαιμ' ἂν ἐς δόμους, τὰν *θεῶν
νέμεσιν ἐκφυγῶν.

ΝΕ. ὄρα σὺ μὴ νῦν μὲν τις εὐχερῆς παρῆς,
ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία, 520

507. ἔλεξεν] ἔλεξε LAG. 510. πικρούς] ρ from ν Α. 515. μετατιθέ-
μενος] μέγα τιθέμενος LAL²VV². μετατιθέμενος Vat. Vat. b. ἐπιμέμονεν] ἐπεὶ
μέμονεν LA. ἐπεὶ μέρηνεν Γ. Turn. corr. 517. τὰν *θεῶν] τὰν ἐκ θεῶν LA
Vat. Vat. b VV². Herm. corr. 520. This line in erasure A.

506. διαφθαρεῖς] Sc. ὁ βίος. Cp. Thuc. 8, 91, λήσειν διαφθαρέντας (sc. ἔφη Θηραμένης τοὺς τειχίζοντας τὴν Ἡετιώνειαν τοῖς Ἀθηναίοις).

507-518. In the strophe supr. 391-402, the one half-chorus echoed the falsehood of Neoptolemus. The other half-chorus now in similar measures professedly responds to the appeal of Philoctetes, and recommends him to the kindness of Neoptolemus. L. 510 is equivalent, although not identical in metre, with l. 395 :

υ υ υ - - υ υ υ - -
- υ υ υ - - υ υ υ - -

Each consists of two dochmiacs.

508, 9. πόνων ἀθλ'] Cp. Trach. 506, ἀεθλ' ἀγώνων.

509. ὅσσα] Porson's conjecture, οἶα, has been adopted by several editors. Other proposed corrections are ἄσσα and ἀθλους ἄ (Dobree). ὅσσα is at once, 'So many as,' and 'So great as.'

τύχοι] λάχοι, which Nauck reads, would be in a more usual construction. But the change is unnecessary.

510. πικρούς] Cp. supr. 320-3, 363, 369, 396.

511. τὸ κείνων . . μετατιθέμενος] 'Converting their evil deed into a benefit for him.' According to the pretended

situation, the same iniquity which cast Philoctetes forth has sent Neoptolemus from Troy, and Neoptolemus has now the opportunity of taking Philoctetes home. Thus evil may be made the occasion of good. The middle voice in μετατιθέμενος is subjective = 'On your own part.'

515. ἐπιμέμονεν] Sc. πορεύεσθαι. Cp. El. 1435, ἦ νοεῖς ἐπειγέ νυν.

516. ἐπ' εὐστόλου ταχείας νεὼς] 'On your trim swift bark.' For the double epithet, see Essay on L. § 23. p. 37.

517. τὰν *θεῶν] ἐκ (see v. rr.) is required by the same metrical reason which led to Λαερτίου being changed to Λααρτίου in l. 401.

518. νέμεσιν] The possibility of some Divine retribution following refusal was gently hinted at the conclusion of Philoctetes' speech, ll 501-506.

519. 'Consider, lest you who now stand there so goodnaturally, may show a different spirit from your present words when you are wearied through contact with the disease.' For the 'paratactic' structure, see Essay on L. § 36. p. 68. τις is added to a predicative word as in O. T. 618, 9, ὅταν ταχύς τις οὐτιβουλεύων λάθρα | χωρή. The slight redundancy of the expression, for which, cp. El. 506, ὅς ἐμολες αἰανή, κ.τ.λ., has sug-

τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.

ΧΟ. ἤκιστα. τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοῦννεῖδος ἕξεις ἐνδίκως ὀνειδίσαι.

ΝΕ. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδέεστερον

ξένω φανῆναι πρὸς τὸ καίριον πονεῖν.

525

ἀλλ', εἰ δοκεῖ, πλέωμεν, ὀρμάσθω ταχύς·

χῆ ναῦς γὰρ ἄξει κούκ ἀπαρνηθήσεται.

μόνον θεοὶ σώζοιεν ἕκ *τε τῆσδε γῆς

ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

ΦΙ. ὦ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνὴρ,

530

φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς

ἔργω γενοίμην, ὧς μ' ἔθεσθε προσφιλή.

ἴωμεν, ὦ παῖ, *προσκύσαντε τὴν ἔσω

521. τότ'] τότ' L. τότ' A. οὐκέθ' αὐτός] οὐκέθ' αὐτὸς L. οὐκ' ἔθ' αὐτὸς A.

522. ἤκιστα. τοῦτ'] ἤκιστα τοῦτ' L. 523. ἕξεις] ἕξεις L. ἕξεις A. 524.

αἰσχρὰ] αἰσχρὰ L. 528. ἕκ *τε] ἕκ δέ L. ἕκ γε A. ἕκ δὲ Γ. Gernhardt corr.
530. ἥδιστος] last o from ω L. 533. προσκύσαντε] προσκύσαντεῦ L.A. προσ-
κύσαντες Γ.

gested an unnecessary doubt whether *παρῆς* may not be from *παρίημι* ('You grant permission').

521. For *αὐτὸς τοῖς λόγοις τούτοις*, cp. O. T. 557; *καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευμάτι*, and note.

522, 3 are spoken by the coryphaeus.

524, 5. 'It were shame if I were found more backward than you are to serve a stranger in his need.'

ξένω either = *τῷ ξένω*, i.e. 'To Philoctetes,' or, with a slight difference, (2) more generally, 'To a stranger-friend,' —as *Philoctetes* is. The dative depends on *ἐνδέεστερον φανῆναι* (= *γενέσθαι*) and is to be resumed with *πονεῖν*.

525. *πρὸς τὸ καίριον* is an adverbial expression, like *πρὸς τὸ κάρτερον*, *πρὸς τὸ λιπαρές*, etc., and the infinitive depends on *ἐνδέεστερον*.

527. *οὐκ ἀπαρνηθήσεται*] (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 *Philoctetes* 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 be that which he now professes, and he trusts that by that time the wish of *Philoctetes* may be the same with his own.

533. **προσκύσαντε* . . *εἰσοίκησιν*] Schndw. threw suspicion on these words because of the *ἀπαρ* λεγόμενον *εἰσοίκησις*, and various modes of alteration have been suggested. But it is idle to object to every *ἀπαρ* λεγόμενον. And these words give an excellent sense. If *ἔφοικεῖν*, a rare word, means *ἔξω οἰκεῖν* (Lys. 187. 29, Dem. 845. 19), why may not *εἰσοικεῖν* mean *ἔσω οἰκεῖν*? (It is so used in Anth. P. 7. 320, according to the MS. reading.) Cp. *εἰσίδρυμαι*, *εἰσίζομαι*, *εἰσοικίζω*. In that case *ἡ εἰσοίκησις* is *ἡ ἔσω οἰκησις*, and *τὴν ἔσω* . . *εἰσοί-*

ἄοικον εἰσοίκησιν, ὥς με καὶ μάθησ
 ἀφ' ὧν διέξω, ὥς τ' ἔφυν εὐκάρδιος. 535
 οἶμαι γὰρ οὐδ' ἂν δμμασιν μόνην θέαν
 ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
 ἐγὼ δ' ἀνάγκη προὔμαθον στέργειν κακά.

ΧΟ. ἐπίσχετον, μάθωμεν. ἄνδρε γὰρ δύο,
 ὁ μὲν νεὸς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540
 χωρεῖτον, ὧν μαθόντες αὐθις εἴσιτον.

ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὸς σῆς σὺν δυοῖν ἄλλοιιν φύλαξ,
 ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
 ἐπείπερ ἀντέκυσσα, δοξάζων μὲν οὐ, 545
 τύχη δέ πως πρὸς ταῦτόν ὀρμισθεῖς πέδον.
 πλέων γάρ, ὡς ναύκληρος, οὐ πολλῶ στόλαφ

538. κακά] τάδε LAG. γρ. κακά C². 539. δύο] δύο LA. 540. νεὸς]
 νεὸς L. νεὸς C²A. 541. αὐθις] αὐθις L. αὐθις A. 545. οὐ] οὐν A^o mg.
 546. πρὸς ταῦτόν] πρὸς αὐτόν L. πρὸς αὐτόν C²or². πρὸς ταῦτόν A.

κῆσιν is merely a common instance of pleonasm, much as when we speak of the interior of a cave. If εἰς οἴκησιν is read, it becomes necessary to suppose a lacuna, for ἴωμεν here can only mean, 'Let us depart.' For the participial expression (προσκόσασατε = 'but first let us pay a farewell visit to'), cp. O. T. 690. μαθοῦσά γ' ἦτις ἡ τύχη.

Philoctetes' attachment to his bare and comfortless dwelling-place shows itself here, together with the longing expressed supr. 251 foll, that the extent of his misery and endurance might be known.

535. ἀφ' ὧν] ἀπο· as in ἀποζῆν.
 διέξω] 'I kept life afoot.' δια· of a persevering effort, as in διαμάχεσθαι.

536. μόνην 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 degrees,' i.e. conquering each evil as it met me. Cp. προδιδάσκειν.

539-41. These lines are spoken by the coryphaeus. The Σκοπός 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 ξένος (infr. 557) would not apply to the man until they knew whether he was of Scyros or not. He professes afterwards to come from Peperethus.

541. αὐθις] Blaydes conjectures αὐ-
 τίς. But αὐθις is 'afterwards,' as αὐθις in Il. 1. 140, ταῦτα μεταφρασόμεσθα καὶ αὐθις. 'After that, ye shall go in.'

542. τόνδε τὸν ξυνέμπορον] 'This companion of my way,' viz. from the mooring place to before the cave.

544. ποῦ κυρῶν εἴης] 'Where you were at this moment to be found.' A conversational pleonasm.

545. ἀντέκυσσα] Sc. σοί. 'Our paths have crossed.'

δοξάζων μὲν οὐ] 'Not that I had any thought of such a thing.' For the combination of aorist and imperfect (δοξάζων = εἶτε ἰδέεσθαι), cp. O. T. 1457, θήσασαν ἐσώθη.

546. ὀρμισθεῖς] 'Brought to anchor.' He has been baffled by the headwind mentioned infr. 639.

547. ὡς ναύκληρος, οὐ πολλῶ στόλαφ]

ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν
Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας, δι
σοὶ πάντες εἶεν οἱ νευαστοληκότες, 550

ἔδοξέ μοι μὴ σίγα, πρὶν φράσαιμί σοι,
τὸν πλοῦν ποιεῖσθαι, προστυχόντι τῶν ἴσων.
οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,
ἀ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ *νέα
βουλεύματ' ἐστί, κού μόνον βουλεύματα, 555
ἀλλ' ἔργα δρώμεν', οὐκέτ' ἔξαργούμενα.

NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένε,
εἰ μὴ κακὸς πέφυκα, προσφιλῆς μενεῖ
φράσον δ' ἄπερ γ' ἔλεξας, ὡς μάθω τί μοι [86 a.
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560

548. ἀπ'] ἐξ Α. 552. ποιεῖσθαι] ποιεῖσθαι L. ποιεῖσθαι Α. τῶν ἴσων] τὸν ἴσον L. τῶν ἴσων C¹ A. 553. σύ] υ from ο C². σύ Α. 554. σοῦ *νέα] σ' οὐνεκα LAL² VV². οὐνεκα Vat. ἀμφὶ εἶνεκα (γρ. ἀμφὶ δν ἀντι τοῦ περι σοῦ) Γ. Auratus corr. 555. ἐστί] ἐστι L. ἐστί Α. 559. γ'] om. LF. γ' Α. 560. βούλευμ'] βούλευμα Α.

'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 (εὐβοτρυν) island. Cp. Il. 7. 467, νῆες δ' ἐκ Λήμμοιο παρέστανσαν οἶνον ἀγούσαι. Peparthus is midway between Scyros and the entrance to the Malic gulf. The same wind that is pretended to have detained Neoptolemus would also delay the merchantman on his homeward voyage.

549. 50. ὡς . . νευαστοληκότες] 'When I had ascertained in the course of conversation that the mariners who had manned the vessel were one and all your men' (σοί, possessive pronoun). So Hermann, Opusc. 8. p. 190, rightly, although the reason which he gives ('Nam sic demum nauclerus tuto referre poterat, quae erat narraturus'), is not required. Dobree conjectured *συννευαστοληκότες* ('That they had all accompanied you in your voyage').

552. προστυχόντι τῶν ἴσων depends on τὸν πλοῦν ποιεῖσθαι as an affirmative expression: i. e. ἔδοξέ μοι, φράσαντι καὶ τῶν ἴσων προστυχόντι, οὕτω τὸν πλοῦν ποιεῖσθαι. 'When first I had received

fair recompense.' For the *παινέτέ* of this parenthetical demand, as not unbefitting 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 μὴν μάλιστα τοῦτ' ἀπεκόμην ἔπος | σοῦ πρὸς δόμοις ἐλθόντος εὐ πράξαιμί τι: Trach. 190, 1, ἔπος τοι πρῶτος ἀγγελίας τάδε | πρὸς σοῦ τι κερδῶναίμ.

553. οὐδὲν σύ σου] The asyndeton marks the urgency of the intelligence.

554. ἀμφὶ σοῦ *νέα] 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 ἔνεκα*, etc. (see especially Thuc. 8. 92, ἔσον καὶ ἀπὸ βοῆς ἔνεκα), the meaning as well as the grammar is distinctly improved by the change.

556. δρώμεν', οὐκέτ' ἔξαργούμενα] 'In act, no longer left undone.' Cp. Aesch. Ag. 1359, τοῦ δραντός ἐστί καὶ τὸ βουλεύσαι πέρι.

559. φράσον . . ἔλεξας] 'Declare at full what you have now mentioned.'

560. ἀπ' Ἀργείων] Sc. φαινόμενον. ἔχεις] Cp. Trach. 318, οὐδ' ὄνομα πρὸς τοῦ τῶν ζυνεμπόρων ἔχεις; O. C.

- EM. φρούδοι διώκοντές σε ναυτικῶ στόλῳ
 Φοῖνιξ ὁ πρέσβυς οἷ τε Θησέως κόροι.
 NE. ὡς ἐκ βίας μ' ἄξοντες ἢ λόγοις πάλιν;
 EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρεμί σοι.
 NE. ἢ ταῦτα δὴ Φοῖνιξ τε χοί ξυνναυβάται 565
 οὕτω καθ' ὄρμην δρῶσιν Ἀτρειδῶν χάριν;
 EM. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
 NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος
 πλεῖν ἦν ἐτοίμος; ἢ φόβος τις εἰργέ νιν;
 EM. κείνός γ' ἐπ' ἄλλον ἀνδρ' ὁ Τυδέως τε παῖς 570
 ἔστελλον, ἠνίκ' ἐξαηγόμεν ἐγώ.
 NE. πρὸς ποῖον ἀν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;
 EM. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον
 τίς ἐστίν· ἀν λέγῃς δὲ μὴ φῶναι μέγα.
 NE. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτῆτης, ξένε. 575

561. ναυτικῶ] ναυσικῶ A. 562. φοῖνιξ] φοίνιξ L. φοῖνιξ C²T. 565.
 ἢ ταῦτα δὴ φοῖνιξ A. 569. εἰργε] εἰργε L. εἰργε A. 571. ἐγώ] ἔσω LAG.

572. οὐδυσσεύς] ὁ δυσσεὺς L or C². οὐδυσσεὺς AV². ὀδυσσεὺς L² Vat. Vat. b V.
 574. ἐστίν] ἐστίν L. ἀν] ἀν L. ἀν AV. Brunck corr.

1451, μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων
 ἔχω φράσαι.

562. οἱ . . Θησέως κόροι] Acamas
 and Demophon, said to have been first
 mentioned in the Ἰάϊον πέρις of Arcti-
 nus. These names help to commend
 the lie to the fancy of the Athenian au-
 dience.

563. λόγοις] 'By persuasion.' Cp.
 infr. 612, 623 foll., 629, 30.

563, 5. These vague replies show that
 Neoptolemus has not yet seized his cue.
 Cp. 570, 1 foll.

566. οὕτω καθ' ὄρμην] 'Thus in-
 continently' (in the old sense); refer-
 ring to supr. 555, 6.

567. ὡς ταῦτ' ἐπίστω δρώμεν'] i. e.
 ἐπίστασο, ὡς ταῦτα δρώμενα (sc. ἐστίν).
 For ἐπίστασο ταῦτα ὡς δρώμενα this
 would be too violent an inversion.

568. πρὸς τὰδε] 'Hereupon,' i. e.
 'When such was the counsel of the
 Argives.'

αὐτάγγελος] 'Bringing the message
 in person;' i. e. αὐτὸς καὶ μὴ δι' ἄλλων
 ἀγγέλων. Phoenix and the Theseidae

were ἀγγελοι of the resolution of the
 chieftains to Neoptolemus.

569. ἢ . . νιν] Neoptolemus assumes
 a spirited tone, and suggests a mean
 motive in Odysseus, in order to gratify
 Philoctetes.

570. ἐπ' ἄλλον ἀνδρα] 'With de-
 signs 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. ποῖός ἐστιν ὁ ἀνδρ' ἐπλεῖ;
 So the unusual insertion of ἀν may be
 explained. See Essay on L. § 27, p. 45.
 And the meaning is so appropriate, that
 it seems better to retain the particle, al-
 though πρὸς ποῖον αὐ τόνδ' is a con-
 jectural 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' εἰμ' ἐγώ σοι κείνος, ὃν κλέυεις ἴσως |
 τῶν Ἡρακλείων ὄντα δεσπότην ὕπλων.

EM. μή νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει σεαυτὸν ξυλλαβῶν ἐκ τῆσδε γῆς.

ΦΙ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ
διεμπολᾶ λόγιοισι πρὸς σ' ὁ ναυβάτης;

NE. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν 580
εἰς φῶς δ' λέξει, πρὸς σὲ κάμῃ τούσδε τε.

EM. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλης στρατῶ
λέγονθ' ἂ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο
δρῶν ἀντιπάσχω χρηστά γ', οἳ' ἀνὴρ πένης.

NE. ἐγὼ εἰμ' Ἀτρείδαις δυσμενῆς· οὗτος δέ μοι 585
φίλος μέγιστος, οὐνεκ' Ἀτρείδας στυγεῖ.
δεῖ δὴ σ' ἔμοιγ' ἐλθόντα προσφιλῆ λόγον
κρύψαι πρὸς ἡμᾶς μηδέν' ὦν ἀκήκοας.

EM. ὄρα τί ποιεῖς, παῖ.

NE. σκοπῶ κάγῳ πάλαι.

576. μή νύν] μή νύν LAT. μ'] om. Γ. 579. πρὸς] πρὸς L. πρὸς C²A.
582. διαβάλης] διαβάλλησ L. διαβάλης A. 585. ἐγὼ εἰμ'] ἐγὼ μ' C¹or². ἐγὼ
εἰμ' A. ἐγὼ μὲν Γ. 586. Ἀτρείδαις] ἀτρείδαις LA. 588. ἡμᾶς] ἡμᾶς(δε) L.
ἡμᾶς A.

576. τὰ πλείον'] For the article, cp. Trach. 731, and note.

577. ἔκπλει σεαυτὸν ξυλλαβῶν] 'Snatch yourself up and sail away.' Cp. Eur. H. F. 833 foll., ἀλλ' εἴ', ἀτεγκτον ξυλλαβοῦσα καρδίαν . . ἔλαυνε, κίνει, κ.τ.λ.: also Plat. Rep. I. 336 B, συστρέψας ἑαυτὸν . . ἤκεν ἐφ' ἡμᾶς. The Ἔμπορος 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, ἐκπλευσον αὐτὸν συλλαβῶν, comparing infr. 621. 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, εἰς φῶς, 'Openly.'

579. διεμπολᾶ λόγιοισι πρὸς σε] 'Is treating me dishonestly in his talk with thee.' Cp. Ant. 1036, ἐξημώλημαι κάκπεφόρισμαι.

581. εἰς φῶς = 'Openly.' Cp. O. T. 93, εἰς πάντας αὐθᾶ.

τούσδε τε] The Chorus.
582, 3. μή με . . ἂ μή δεῖ] 'Bring

me not into discredit with the army, through my telling what I should keep close;' i. e. Do not make me tell, and so make them angry with me. For λέγοντα = διὰ τὸ λέγειν, cp. Thuc. 8. 87, ἦν εἶπε πρὸφρασιν οὐ κομίσας (i. e. δι' ὅ, τι οὐκ ἐκόμισεν).

583, 4. 'I. being poor, receive much kindness from them for service which I do.' For γε, which modifies the sentence, to which it gives a pleading tone, see Essay on L. § 26. p. 41.

οἳ' ἀνὴρ πένης] (1) 'As is natural in the case of one who is poor:' rather than, (2) 'Such service as a poor man may do.' Cp. supr. 273, and note.

585 foll. Neoptolemus professes to demand that, if there is danger, the Ἔμπορος should risk it for his and Philoctetes' sake. The Ἔμπορος 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. σὲ θήσομαι τῶνδ' αἴτιον. 590
- NE. ποιοῦ λέγων.
- EM. λέγω. 'πὶ τοῦτον ἄνδρε τῶδ' ὤπερ κλύεις
ὁ Τυδέως παῖς ἢ τ' Ὀδυσσέως βία,
διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ
πίσαντες ἄξιν, ἢ πρὸς ἰσχύος κράτος.
καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς 595
Ὀδυσσέως λέγοντος, οὗτος γὰρ πλεόν
τὸ θάρσος εἶχε θάτερον, δράσειν τάδε.
- NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
τοσφῶδ' ἐπεστρέφοντο πράγματος χάριν,
ὄν *γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες; 600
τίς ὁ πῶθος αὐτοὺς ἵκετ', ἢ θεῶν βία
καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
- EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο [86 b.
Ἔλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος 606
ὁ πάντ' ἀκούων αἰσχροῦ καὶ λωβήτ' ἔπη

593. ἦ] ἢ L. ἦ A. . 599. τοσφῶδ'] ο from ω L. τοσφῶδ' A. 600. γ'] τ' LAG.
Erfurdt corr. 601. βία] c. gl. φθόνος C?*. 607. λωβήτ'] λωβήτ' L. λωβήτ' A.

590. ποιοῦ λέγων] 'Make me so, if you will but speak.' For this emphatic use of the participle, cp. especially O. C. 1038, χωρῶν ἀπέλει νυν,—also supr. 481, and note.

591. ὤπερ κλύεις] Supr. 570, 1.

592. ἦ τ' Ὀδυσσέως βία] Cp. supr. 314, 321.

593. διώμοτοι] 'Expressly sworn.' Cp. Trach. 378, ὥσπερ οὐπάγων δώμυντο: O. T. 834, δεῖτε χρῆναι, κ.τ.λ. For the meaning, cp. infr. 618, 9, 623.

594. ἢ . . κράτος] 'Or were they to prevail by force.'

597. δράσειν τάδε is added as a resumption of ταῦτα, depending on λέγοντος (not on θάρσος εἶχε).

598, 9. i. e. τίνος δὲ πράγματος χάριν Ἀτρεΐδαι, χρόνῳ τοσφῶδε, οὗτος ἄγαν ἐπεστρέφοντο τοῦδε. For the order of the words, see Essay on L. § 41. p. 78, δ.

600. εἶχον . . *ἐκβεβληκότες] Cp. El. 590, ἐκβαλοῦσ' εἶχεις. 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 requite evil deeds?' For θεῶν βία, cp. Aesch. Suppl. 97, βίαν . . τὰν ἀπονον δαιμονίαν (?).

603. ἴσως . . 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. 344 foll. had professed to attach slight importance to the assertion that he was destined to take Troy.

607. ἀκούων] 'Called by,' i. e. deserv-
ing.

αἰσχροῦ . . ἔπη] 'Names of disgrace

δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων
 ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν
 δς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν 610
 καὶ τὰπὶ Τροίᾳ πέργαμ' ὡς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
 ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.
 καὶ ταυθ' ὄπως ἤκουσ' ὁ Λαέρτου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἶοιτο μὲν μάλισθ' ἐκούσιον λαβῶν,
 εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κᾶρα
 τέμνειν ἐφέϊτο τῶ θέλοντι μὴ τυχῶν.
 ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι 620
 καὶ τῶ παραίνῳ κεί τινος κήδει πέρι.

608. τ'] δ' A.

610. ἐθέσπισεν] ἐθέσπισε LA.

613. τὰ νῦν] τανῶν A.

614. ἤκουσ'] ἤκουσεν LAF² Vat. b VV². ἤκουσ' Vat.
 εἰπόντ' C'A. 617. μάλισθ'] μάλιστ' L² pr. V.

615. εἰπόντ'] εἰπόνθ' L.
 621. κήδει] κ. ἦδει L.

κῆδη A. κῆδη Γ.

and contumely.' On the meaning of the verbal adjective, see Essay on L. § 53. p. 98.

609. ἔδειξ' . . ἐς μέσον] 'Displayed publicly to the Achaeans.' *ἔδειξε* marks Odysseus' pride at bringing in his captive. Cp. *infr.* 616, *δηλώσειν*: 630, *δειξαι*: 944, *φῆνασθαι*.

610. The part of the prophecy which relates to Neoptolemus is thus slurred over.

611. τὰπὶ Τροίᾳ πέργαμα] Cp. *supr.* 353.

612. *πέρσοιεν* (as being the oratio obliqua of *πέρσετε*) seems to be an exception to the rule that *οὐ μὴ* takes 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, *οὐδένα μήποτε εὐρήσω*.

613. *ἄγοιντο*] The middle voice implies, 'Should bring for their purpose.' *νήσου τῆσδ'*] For the genitive of place, see Essay on L. § 8, p. 11, a. Observe the alliteration in *νήσου* . . *ναίει* . . *νῦν*.

614. *ταῦτα*] Governed of *ἤκουσε* and resumed with *τὸν μάντιν εἰπόντα*, which is added to complete the sentence.

615 foll. The statement in *supr.* 593-7 is here repeated with some additional circumstances.

617. *οἶοιτο*] The optative is used in turning the parenthetical *οἶομαι* into the oratio obliqua, as if *ἔστι* had preceded. Cp. Lys p. 130, *Θηραμένης ἀναστὰς λέγει ἔστι ποιήσει ὥστε τὴν πόλιν ἐλαττώσαι μηδέν· οἶοιτο δὲ καὶ ἄλλο τι ἀγαθὸν εὐρήσεσθαι*.

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, a, p. 77. *κᾶρα* governed (1) of *ἐφέϊτο*, and (2) of *τέμνειν*, which is expegetic inf. *μὴ τυχῶν* = *εἰ μὴ τύχοι*. For the sense, cp. Il. 2. 259, *μηκέτ' ἔπειτ' Ὀδυσσῆ κᾶρη ἔμοισιν ἐπέη, κ.τ.λ.*: Od. 16. 102 *ἀρτίε' ἔπειτ' ἀπ' ἐμεῖο κᾶρη τάμοι ἀλλότριος φῶς, εἰ μὴ, κ.τ.λ.*

τέμνειν = *ἀποτέμνειν*. Cp. *καράτομος*.

620. *τὸ σπεύδειν*] The article probably refers to *supr.* 576, 7.

621. *καὶ τινος κήδει πέρι*] Sc. *παραίνῳ* *ἐκείνῳ τὸ ἀτό.* The supposed stranger does not venture to compromise himself by giving this advice directly to Philoctetes. He alludes to *supr.* 585, 6.

- ΦΙ. οἶμοι ἴαλας. ἦ κείνος, ἦ πᾶσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;
 πεισθήσομαι γὰρ ὧδε κἀξ Ἄιδου θανὼν
 πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατῆρ. 625
- ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'. ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ
 ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.
- ΦΙ. οὐκουν τάδ', ὦ παῖ, δεινά, τὸν Λαερτίου
 ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
 δεῖξαι νεὸς ἀγοντ' ἐν Ἀργείοις μέσοις; 630
 οὐ. θᾶσσον ἂν τῆς πλείστον ἐχθίστης ἐμοὶ
 κλύοιμ' ἐχίδνης, ἣ μ' ἔθηκεν ὧδ' ἄπουν.
 ἀλλ' ἔστ' ἐκείνω πάντα λεκτά, πάντα δὲ

622. ἦ] ἦ L. ἦ A. 630. ἀγοντ'] ἀγονθ' L. ἀγοντ' A. ἐν] om. A.
 631. οὐ. θᾶσσον] οὐ θᾶσσον L².

622. On ἦ πᾶσα βλάβη, 'That utter pest.' see Essay on L. § 51. p. 95; and cp. El. 301.

624, 5. 'The persuasion that has force to bring me back to Troy, would fetch me from the dead.'

626. οὐκ οἶδ' ἐγὼ ταῦτ'] The professed Ἔμφορος is too discreet to mix further than he can help in such a hazardous business. Cp. O. T. 530, οὐκ οἶδ' ἄ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὀρῶ. The purpose of his coming has been accomplished, and he retires. For the synaphea, cp. especially O. T. 555, ὡς χρεῖη μ' ἐπὶ | τὸν σεμνόμεναι, κ.τ.λ.

627. σφῶν . . θεός] 'May heaven be with you both for your best good!' συμφέρειν is used nearly as συμφέρισθαι in O. C. 641, τῆδε γὰρ ἐννοίσομαι ('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.' Philoctetes has hitherto had his attention fixed on the Ἔμφορος, and has said ll. 622-5 half to himself. But as the stranger departs he turns to Neoptolemus with these indignant words.

629. ποτ' ἂν with δεῖξαι = ὅτι δείξειεν ἂν ποτε.

λόγοισι μαλθακοῖς] Cp. O. C. 774, σκληρὰ μαλθακῶς λέγων.

630. δεῖξαι] Cp. supr. 616, δηλώσειν.

δειξαι νεὸς ἀγοντα = δεῖξαι ἐκ νεὸς ἀγοντα ἐπὶ νηϊ. 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. § 35. p. 60, and cp. O. T. 808, ὄχου . . τηρήσας. κ.τ.λ.: El. 900. Herm. and Schndw. take νεὸς ἀγοντα to mean, 'Bringing ashore.' Cp. supr. 355-7. But ἀγειν is continually used elsewhere in the play for conveyance by sea; and the instrumental dative λόγοισι μαλθακοῖς connects more naturally with ἀγοντα than with δεῖξαι. Moreover, the meaning obtained by so joining νεὸς ἀγοντ' is wanting in simplicity.

631. οὐ.] Those who have suspected this reading have not observed the frequency of *asyndeton* in the language of Philoctetes (Essay on L. § 34. p. 58). The proposed readings, οὐ θᾶσσον (Welcker), ἦ θᾶσσον (Schndw.), are less forcible than the MS. text. Schndw. imagined οὐ to be a marginal gloss on ἦ. For the double superlative in πλείστον ἐχθίστης, see Essay on L. § 40. p. 76.

632. ἄπουν = οὐκ ἔχοντα βάσι, infr. 692.

633. ἐκείνω . . λεκτά] 'He is capable of saying anything.' Cp. O. C. 495, ἐμοὶ μὲν οὐχ ὀδατᾶ: *ibid.* 1000, 1, εἰ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν | λέγειν νομίζω, βῆτόν ἀρρητόν τ' ἔπος.

- τολμητά. καὶ νῦν οἷδ' ὀθούνεχ' ἴζεται.
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ
 πέλαγος * ὀρίξη τῆς Ὀδυσσεώς νεώς.
 ἴωμεν. ἦ τοι καίριος σπουδῆ πόνου
 λήξαντος ἕπνον κἀνάπαυλαν ἤγαγεν.
- NE. οὐκοῦν ἐπειδὴν πνεῦμα τοῦκ πρόφρας ἀνῆ,
 τότε στελοῦμεν' νῦν γὰρ ἀντιοστατεῖ. 635
- ΦΙ. ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
- NE. οὐκ' ἀλλὰ κάκεινοισι ταῦτ' ἐναντία.
- ΦΙ. οὐκ' ἔστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῆ κλέψαι τε χάρπάσαι βία.
- NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβῶν 645
 ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
- ΦΙ. ἀλλ' ἔστιν ὦν δεῖ, καίπερ οὐ πολλῶν ἀπο.
- NE. τί τοῦθ' ὃ μὴ νεῶς γε τῆς ἐμῆς ἔνι;
- ΦΙ. φύλλον τί μοι πάρεστιν, ὃ μάλιστ' ἀεὶ

634. ὀθούνεχ' ὀθ' οὐνεκ' L. ὀθ' οὐνεκ' A. 636. ὀρίξη ὀρίξει MSS. Brunck.
 corr. 639. τοῦκ] τοῦ L. τοῦκ A. ἀνῆ] ἀη L gl. παρῆ C². ἀγῆ A. ἀη Γ.
 βῆ B. Pierson corr. 644. κλέψαι τε] κλέψαι τε L². κλέψαι τε A. 648.
 NE.] NE. C²

635, 6. ὡς . . . ὀρίξη] 'That wide seas
 may part us.'

637. ἦ τοι . . . ἤγαγεν] Cp. Aj. 674, 5,
 ἐκοίμισε . . . πόντον, and note.

639. ἐπειδὴν πνεῦμα τοῦκ πρόφρας ἀνῆ]
 'When this head wind (1) ceases' (ἀνῆ
 absolute), or (2) 'lets us go' (ἀνῆ ἡμᾶς,
 sc.). The same doubt occurs in Hd. 2.
 113, οὐ γὰρ ἀνίει τὰ πνεύματα (sc. μιν?)
 Cp. Od. 19. 199, ἐνθα δυώδεκα μὲν μένον
 ἤματα δύο Ἀχαιοί, | εἰλει γὰρ βορέης
 ἀνεμος μέγας, κ.τ.λ. | τῆ τρισκαίδεκάτῃ δ'
 ἀνεμος πέσε, τοὶ δ' ἀνάγοντο. The cor-
 rection of Pierson here is all but certain.

641. Cp. Il. 14. 80, οὐ γὰρ τις νέμεσις
 φυγείν κακόν, οὐδ' ἀνά νύκτα.

642. οὐκ' ἀλλά] '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. Cp. Plat. Rep. 6. 491 E, οὐκ,
 ἀλλά, ἦ δ' ὅς, οὕτως, where there is a
 nearly similar inexactness of response.
 There is no sufficient ground for trans-
 posing 643, 4, 2, 1, with Prof. Paley.

The order is far more natural as it
 stands.

643, 4. 'Robbers feel not any con-
 trary wind when it is a time to steal
 and take by force.'

645. χωρῶμεν, ἔνδοθεν λαβῶν] 'Let
 us depart, when you have taken from
 within.' The participle agrees with part
 of the subject, and the second person
 has been implied in εἰ δοκεῖ, sc. σοί.
 For the limitation of subject, see Essay
 on L. § 33, p. 56, and cp. Trach. 205,
 ὀλοῦσθε δόμοι, | ὃ μελλόνυμφος, ἐν δὲ
 κοινὸς ἀρσένων | ἴτω κλάγχα, κ.τ.λ. : ib.
 333 : Aesch. Eum. 141.

648. 'What, that is not somewhere
 on board my ship?' νεῶς, partitive ge-
 nitive. Essay on L. § 10, p. 15. Cp.
 Aj. 659, γαίης ὀρίξας ἐνθα, κ.τ.λ. : O. C.
 694, γαίς Ἀσίας οὐκ ἐπικουῶν.

τοῦθ' ὃ is singular, though ὦν in 647
 is plural. Essay on L. § 20, β. p. 31.

649. φύλλον . . . πάρεστιν] 'There is
 a leaf which I have.' Cp. infr. 704, ὅθεν
 εὐμάρει ὑπάρχοι : supr. 44 : O. T. 766.

- κοιμῶ τὸδ' ἔλκος, ὥστε πραῖνειν πᾶνυ. 650
 NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἀλλ' ἐρῆς λαβεῖν; [87 a.
 ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
 παρερρήκεν, ὡς λίπω μὴ τῷ λαβεῖν.
 NE. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ', ἃ νῦν ἔχεις;
 ΦΙ. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν. 655
 NE. ἄρ' ἔστιν ὥστε κάγγύθεν θέαν λαβεῖν,
 καὶ βαστάσαι με προσκύσαι θ' ὡπερ θεόν;
 ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν,
 ὁποῖον ἂν σοι ξυμφέρῃ, γενήσεται.
 NE. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω· 660
 εἴ μοι θέμις, θέλοιμ' ἂν εἰ δὲ μὴ, πάρες.
 ΦΙ. δσιὰ τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
 ὅς γ' ἡλίου τὸδ' εἰσορᾶν ἔμοι φάος
 μόνος δέδωκας, ὅς χθόν' Οἰταῖαν ἰδεῖν,

654. τόξ' α] τόξα Α. 655. ἄλλα γ' ἔσθ' ἀλλ' ἔσθ' L. ἄλλα γ' ἔσθ' Α. ἀλλ' ἔσθ' Β. ἀλλ' ἔσθ' ἀλλ' Γ. 656. ἄρ' α] ἄρ' L. ἄρ' Α. ἔστιν] ἔστιν Α. ἔστιν Α°. 656-747. om. Vat. b. 659. ξυμφέρῃ] συμφέρον Γ. 663. τὸδ'] τὸτ' L. τὸδ' Α. τὸγ' Γ.

650. *πραῖνειν*] 'To assuage its violence.' There is no example of *πραῖνειν* being used intransitively. *πρῶος* is opposed to *ἀγριος*, cp. supr. 265. Philoctetes is eager to assure Neoptolemus that the evil is not intractable. Cp. infr. 733 foll.

651. *τί γὰρ ἔτ' ἀλλ' ἐρῆς λαβεῖν*] Philoctetes shows by his manner that the herb is not the only thing that he requires. To this look of longing hesitation γὰρ refers.

652. *εἰ . . . παρερρήκεν*] This is said to explain his unsatisfied look ('I would make search,' implied in *ἐρῆς λαβεῖν*), 'in case some of these my arrows may have slipped from my side.' Cp. II. 13. 256. *ἔρχομαι, εἴ τί τοι ἔγχοι ἐνὶ κλισίῃσι λέλειπται, | οἰσόμενος*.

653. *ὡς λίπω μὴ*] For the order, see Essay on L. § 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 *ἐκεῖνα καὶ οὐκ ἄλλα*: whence Blaydes conjectures *ταῦτ'· οὐ γὰρ οὐν ἔστ' ἄλλ'*. But the meaning given above is more in point. Cp. Morris' Story of Sigurd, 'That hath not the like

in the heavens, nor hath earth of its fellow told.'

656. *ἄρ' ἔστιν ὥστε*] 'Is it possible that one might?' *ὥστε* as after verbs of permission asked or obtained. The periphrasis is expressive of modesty.

κάγγύθεν] 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. *ὁποῖον . . . ξυμφέρῃ*] 'That is of a nature to accord with your desires.' Cp. supr. 627, and note.

γενήσεται] 'Shall be granted.'

661. *πάρες*] 'Let it go by;' i. e. Take no more notice of my wish.

662. *δσιὰ . . . φωνεῖς*] 'Your words are blameless.' 'You speak innocently.'

663. For the suppressed antecedent in the expression of strong feeling, see Essay on L. § 39. p. 72, 2. And for the emphatic repetition of *ὅς*, cp. O. C. 610, *φθίνει μὲν ἰσχυρὸς γῆς, φθίνει δὲ σώματος*, and see E. on L. § 44. p. 83.

664. *μόνος*] Supr. 500.

δε πατέρα πρέσβυν, δε φίλους, δε τῶν ἐμῶν 665
 ἐχθρῶν μ' ἐνερθεν οὐτ' ἀνέστησας πέρα.
 θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνειν
 καὶ δόντι δοῦναι κάζεπεύξασθαι βροτῶν
 ἀρετῆς ἕκατι τῶνδ' ἐπιψαῦσαι μόνον.
 εὐεργετῶν γὰρ καὐτὸς αὐτ' ἐκτησάμην. 670
 [οὐκ ἀχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.
 δοτις γὰρ εὖ δρᾶν εὖ παθῶν ἐπίσταται,
 παντὸς γένοιτ' ἂν κτήματος κρείστων φίλος.]

NE. χωροῖς ἂν εἴσω.

ΦΙ. καὶ σέ γ' εἰσάξω τὸ γὰρ.
 νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. 675

ΧΟ. στρ. α'. λόγφ μὲν ἐξήκουσ', ἔπωπα δ' οὐ μάλα,

666. πέρα] πέρας L. πέρα A. 670. αὐτ' ἀντ' L. αὐτ' A. αὐτ' Γ. 673.
 κτήματος] κτήματος A. 676. ἔπωπα] ἔπω L².

666. πέρα] 'Above their reach.' 'Where they cannot come.' ἀνιστάναι here is not merely 'To raise upright,' but 'To set up on high.' Cp. O. C. 661-3, κείνους δ' ἴσως καὶ δεῖν' ἐπερρώσθη λέγειν | τῆς σῆς ἀγωγῆς, αὐδ' ἐγὼ, φανήσεται | μακρὸν τὸ δεῦρο πέλαγος, οὐδὲ πλώσιμον: Aesch. Cho. 789.

667. θιγγάνειν] 'To handle for a while.' This word, expressing a lingering process, is rightly in the continuous tense, although δόντι . . . ἐξεπεύξασθαι are aorists. Cp. II. 6. 322, τόξ' ἀφάωντα.

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, Philoctetes does not at once give the bow to Neoptolemus. Cp. infr. 762 foll.

670. Cp. infr. 801-3.

671-3. These three lines seem out of place. Either there is a lacuna after 670, or they have crept into the text out of the margin, where some hand had inserted them as an apposite quotation from some other play. They have not the appearance of a deliberate interpolation, nor is the difficulty obviated by assigning them to Neopto-

lemus. If they are retained, they can only mean, 'I do not feel this generous action burdensome, now that I have seen and found a friend in you. For no possession can be equal to a friend who knows (as I am sure you do) how to return kindness for kindness done to him.' In other words, to secure so true a friend as Neoptolemus, even the effort of relinquishing the bow for a moment is not too much. But ἀχθομαι 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 compassion for Philoctetes, which had already been awakened both in Neoptolemus and in the Chorus. His generous willingness to trust them with his all, contrasted with their felt dissimulation, has intensified the sympathy which Neoptolemus afterwards avows, 965, 6. Yet the Chorus do not imagine for a moment that their master will relinquish his purpose. Hence, while sincerely pouring forth their lament over Philoctetes' innocent sufferings (which they can only compare with the torment of the guilty Ixion), and really rejoicing in the prospect of his deliverance, they maintain, as in duty bound (since they are within hearing of the cave), the

τὸν πελάταν λέκτρων ποτὲ * τῶν Διδῶν *
 κατ' ἄμπυκα δὴ δρομάδα
 δέσμιον ὡς ἔβαλεν ὁ παγκρατῆς Κρόνου παῖς 680
 5 ἄλλον δ' οὐτὶν ἔγωγ' οἶδα κλύων οὐδ' ἐσίδον μοῖρα
 τοῦδ' ἐχθίονι συντυχόντα θνατῶν,
 ὃς οὐτ' ἔρξας τιν' οὔτε νοσφίσας,

677. *τῶν] om. MSS. add Porson. 678. Διδῶν] διδῶν Ἰξίωνα MSS. Erf. corr. 679. ἔβαλεν] ἔλαβ' LAL²VV². ἔβαλεν Vat. 682. ἐσίδον] ἐσίδων C². ἐσίδον L pr. A. ἐσείδον Γ Vat. εἰσείδον L². μοῖρα] μοῖραι L. 684. οὐτ' ἔρξας] οὐθ' ἔρξας A.

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 Helenus, of which they knew, they had every reason to suppose that the return to Troy, though Philoctetes was averse to it, would be for his good. While this stasimon is being sung (whether by half-choruses or by the whole together), Neoptolemus is with Philoctetes in the cave, and is finding still more cogent evidence of his misery.

This stasimon consists of two strophes and antistrophes, of which the first are chiefly logaoedic, the second chiefly choriambic.

α'.
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 5 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 10 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

¹ Cp. Aesch. Suppl. 550. ² Ion. anacly, infr. p. 451, β' 15 and note ².

β'.
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 5 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

-- 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 -- 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
 -- 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

676. *ὄψωπα δ' οὐ μάλα*] 'Though I never actually saw.' *μάλα* emphasizes *οὐκ ὄψωπα*, because seeing is more than hearing. The sorrow of Philoctetes is patent to the eye.

677. *ποτὶ* belongs to the verbal notion in *πελάταν*. Cp. supr. 147.

678. *Ἰξίωνα* (see v. rr.) is omitted in the text as possibly arising from a gloss. Cp. Trach. 840.

679. *ἄμπυξ* is (a) a frontlet; hence (b) may be here understood to mean the convex external surface of a wheel. *ἄμπυκα . . . δρομάδα* = 'A rolling rim.' A conjectural reading, *ἀντυγα*, was proposed by Musgrave. But *ἀντυξ*, in the literal sense, is no more 'a wheel' than *ἄμπυξ*.

680. *ἔβαλεν*] Although *ἔλαβε*, the MS. reading, is not impossible, if we suppose *δέσμιον* proleptic ('seized bound' for 'seized and bound'), *ἔβαλεν* gives a better sense. Cp. O. C. 475. Mr. Paley reads, *κατ' ἄμπυκα δὴ δρομάδ' ὡς βάλε δέσμιον*] δ τ. κ. π. For the metre of this, cp. infr. 863, 4, 1114, 5; O. C. 253, 4.

681. For *ἐσίδον*, which is the reading of the first hand of L. and of Par. A, cp. El. 205.

682. *τοῦδ' ἐχθίονι*] See Essay on L. § 10. p. 15, 2 a.

684. 'Who having neither harmed nor defrauded any.' Cp. Od. 4. 690, *οὔτε τινὰ βέβησας ἐξαιτίσσω, οὔτε τι εἰπῶν*. The use of *ἔρδειν* absolutely for *ἔρδειν τι κακόν* is singular, but is assisted by *νοσφίσας* following. Cp. the frequent use of *παθεῖν τι* for *παθεῖν τι κακόν*. Mr. Paley strangely interprets, 'Having imprisoned any' (as if from *ἔργω*).

ἀλλ' ἴσος ἐν *γ' ἴσοις ἀνὴρ,
ἄλλυτο *τῆδ' ἀναξίως.

685

10 τὸδε θαυμ' ἔχει με, πῶς *δὴ ποτε πῶς ποτ' ἀμφιπλήκτων
ροθίων μόνος κλύων, πῶς ἄρα πανδάκρυτον οὕτω 690
βιοτὰν κατέσχευεν.

ἀντ. α'. Ἴν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν,

οὐδέ τιν' ἐγχώρων κακογείτονα,

παρ' ᾧ στόνον ἀντίτυπον

[87 b.

*τὰν βαρυβρῶτ' ἀποκαλύσειεν αἱματηρόν'

695

5 οὐδ' ὅς θερμοτάταν αἰμάδα κηκιομέναν ἐλέκων

ἐνθήρου ποδὸς ἠπίοισι φύλλοις

685. ἴσοις] ἴσως L. *γ'] om. MSS. Herm. corr. 686. ἄλλυτο *τῆδ'] ἄλ(λ)υθ' ᾧδ' L. ἄλυθ' ᾧδ' Γ. 687. *δὴ] om. MSS. 689. ροθίων] ρουθίων L². ροθίον Vat. V². ῥόθιον V. κλύων] κλύων LAVV². κλυζόμενος L². κλύων (γρ. κλύων) Γ Vat. V¹. 691. πρόσουρος] προσουργος L². 692. ἐγχώρων] ἐγχώρων L. 695. *τὰν] om. MSS. 696. οὐδ' ὅς] οὐδ' ὅς τὰν LAT. οὐδ' ὅς Vat. 698. ποδός] παιδός L² pr. φύλλοις] φύλλοις LFL². φύλλοις A.

ἐν *γ' ἴσοις] This, Hermann's, emendation of ἐν ἴσοις is adopted as the most probable. 'Just, at least amongst the just;' i.e. One sure to have been esteemed righteous, if he had lived amongst righteous men. Cp. (for the form of expression, not for the meaning of ἴσος) O. T. 677, ἐν δὲ τοῖσδ' ἴσος. The force of γε is to throw blame by implication on the Argives at Troy, who treated Philoctetes as if he had been a malefactor.

686. The metre requires some change. Dindorf reads ἄλεκεθ' ᾧδ'. But τῆδε has more point than ᾧδε, and connects better with what follows.

τῶδε . . ἔχει]. 'At this I marvel.' τὸδε is accusative after θαυμ' ἔχει με = θαυμάζω. Cp. Od. 20. 217, αὐτὰρ ἐμοὶ τῶδε θυμὸς . . πόλλ' ἐπιδυνεῖται.

690. 'How, when he retained his hold of a life so steeped in tears.' Cp. supr. 535, διέζων and note, infr. 1158-60.

691. Ἴν' αὐτὸς ἦν πρόσουρος] Sc. ἐαυτῷ. Schndw. cp. Lucian. Timon. θεοὺς θνήτω καὶ εὐωχέισθα μόνος ἐαυτῷ γείτων καὶ ἄλλοι. The phrase is an oxymoron. Cp. Aesch. Cho. 866, μόνος ὢν ἐφεδρος, ('Having none to second him').

οὐκ ἔχων βάσιν] 'Without power of movement.' Cp. supr. 632, ἄπουν, and, for the meaning of the verbal noun, supr. 18, ἐνθάπησις, and note.

Bothe's ingenious correction, Ἴν' αὐτὸς ἦν, πρόσουρον οὐκ ἔχων βάσιν (cp. supr. 171, μηδὲ σὺντροφον δῆμ' ἔχων), is inadmissible, (1) as too diffuse, and (2) because αὐτὸς εἰμι, 'I am by myself,' is not a poetical expression for the misery of solitude. This and the following lines are an echo and expansion of Philoctetes' complaint, supr. 280 foll. ἄνδρα δ' οὐδὲν ἔντοπον, | οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον | κάμνοντι συλλαβίοντο. Lambinus gives an odd explanation of πρόσουρος, 'expositus ventis.'

692. κακογείτονα] 'To be a neighbour to his misery.' This, as Lessing saw (Laoc. p. 37), = γείτονα κακῶν or ἐν κακοῖς.

694-6. By bringing *τὰν from before θερμοτάταν, where it injures the metre, to before βαρυβρῶτ', 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 (τὰν, sc. νόσον) so cruelly gnawing, so dripping with gore.'

694. στόνον ἀντίτυπον is thus cognate accusative with ἀποκαλύσειεν, i.e. 'So as to receive groan for groan.' Cp. Ant. 592, ἀντιπλήγεις ἀπταί.

697. ἐνθήρου] (Cp. supr. 226, ἀπηγρωμένον) 'That has lost the human shape,' no longer recognizable as that of a human being. Cp. Aesch. Ag. 562, τιδέντες ἐνθηρον τρίχα. The etymology

κατευνάσειεν, εἴ τις ἐμπέσοι,
 φορβάδος ἔκ τε γᾶς ἐλεῖν 700
 *εἶρπε γὰρ ἄλλοτ' *ἄλλαχᾶ
 10 τὸτ' ἂν εἰλυόμενος, παῖς ἄτερ ὡς φίλας τιθήνας,
 ὄθεν εὐμάρει' ὑπάρχοι, πόρον ἀνίκ' *ἔξανείη 705
 δακέθυμος ἅτα.
 στρ. β. οὐ φορβὰν ἱεράς γᾶς σπόρον, οὐκ ἄλλων
 αἶρων τῶν νεμόμεσθ' ἀνέρες ἀλφησται,
 πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξων 710
 πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν.
 5 ὦ μελέα ψυχά,

701. *εἶρπε] ἔρπει MSS. Bothe corr. ἄλλοτ' *ἄλλαχᾶ] ἄλλων' ἄλλῃ L. ἄλλοτ' ἄλλῃ A. 702. παῖς] πᾶς AV². ὡς] ὡς LA. φίλας] φίλος L². 703. ὑπάρχοι, πόρον] ὑπάρχει πόρον AL²VV² B. 705. *ἔξανείη] ἔξανεί . . ἦσι L. ἔξανείησι CAGL²VV². Herm. corr. 706. σπόρον] (σ)πόρον L. 711. πτανῶν ἀνύσειε πτανοῖς LL²V. πτανῶν πτανοῖς ἀνύσειε AV²R. πτανῶν ἀνύσει πτανοῖς γαστρὶ φορβάν Γ.

gical analysis of the word is difficult, perhaps = θηρίων ἐναριθμούμενος.

699. εἴ τις ἐμπέσοι (sc. αἰμάς)] 'If any attacked him;' i.e. If the bleeding at any time came on.

700. φορβάδος . . ἐλεῖν] 'Or to take them' (the herbs) 'from the sustaining earth.' There is a slight change of construction; i.e. ἐλεῖν = ὅστις ἔλοι, 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 ἔλοι.

701. *εἶρπε . . ἄν] Cp. supr. 290 foll. *ἄλλαχᾶ] This is the simplest change (see v. rr.), which restores correspondence of strophe and antistrophe. Others read ἀτίμας for ἀναξίαις in supr. 686.

τότε is antecedent to ἀνίκα in 704. εἰλυόμενος . . τιθήνας] 'Crawling, like a child without the kindly nurse.' So the Chorus expand the suggestive word εἰλυόμεν in 291; i.e. He needed the support of hands as well as feet in the rocky paths.

703. ὄθεν εὐμάρει' ὑπάρχοι] 'To the place where a supply for his wants (the herb for his pain, the birds for his hunger) was to be found.'

πόρον . . ἔξανείη] 'Left him the power of motion;' i.e. Allowed him to move again. As the pain might be said ἐμποδίζειν πόρον, so when it ceases it is said ἔξανιέναι πόρον. Cp. Aj. 674-6. This

seems the most likely interpretation of a difficult passage. For other suggestions, see Herm., Schnwd., 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. 958 E, ὅσα τροφήν μίτηρ οὐσα ἢ γῆ πέφυκε βούλεσθαι φέρειν), is to be resumed in l. 707 as the immediate object of αἶρων. (2) Another way is to take σπορόν (sic) as an adjective. Cp. τορός, τομός. 'Not taking up the sown sustenance afforded by the sacred earth, nor the sustenance afforded by other things, etc.'

711. πτανῶν πτανοῖς] (1) 'From his winged arrows by means of winged birds' (δρνείους, Scholiast). Cp. supr. 288, 9, τὰς ὑποπτέρους | βάλλον πελείας. Or (2) 'With winged shafts (instrum. dat.) he contrived a sustenance consisting of winged birds' (gen. of material). There is no sufficient ground for suspecting the reading. Perhaps, however, πτανάν, agreeing with φορβάν, would be better than πτανῶν. Cp. infr. 1146, πταναὶ θῆραι. For the tautology in φορβάδος, φορβάν, φορβάν, see Essay on L. § 44, pp. 83, 4.

712. ψυχά] Cp. supr. 55 and note.

δε μηδ' οἰνοχύτου πάματος ἦσθη δεκέτει χρόνῳ, 715
 λεύσσαν δ' ὅπου γνοίη στατὸν εἰς ὕδωρ,
 αἰεὶ προσενώμα.
 ἀν. β. Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων· 720
 δε νιν ποντοπόρῳ δούρατι, πλήθει
 πολλῶν μηνῶν, πατράων ἀγει πρὸς αὐλάν,
 5 Μηλιάδων νυμφᾶν 725
 Σπερχειοῦ τε παρ' ὄχθαις, ἴν' ὁ χάλκασπις ἀνὴρ θεοῖς
 πλάθει †πᾶσιν, θείῳ πυρὶ παμφαῆς,
 Οἴτας ὑπὲρ ὄχθων.

715. πάματος] πάματος LA Vat. VV². δεκέτει] δεκέτει (δεκετεῖ pr.)? L. δε-
 κέτη A. δεκατέϊ Γ. χρόνῳ] χρόνον A. χρόνω Γ. 716. λεύσσαν] λεύσσειν
 LV. λεύσσαν A Vat. V². λεύσειν (γρ. λεύσαν) Γ. γνοίη] γνοίη(?) L. 717.
 αἰεὶ] αἰεὶ LAF. 725. ὄχθαις] ὄχθας Γ. 728. †πᾶσιν] πᾶσι (πᾶσιν C²). MSS.
 729. Οἴτας] οἴτας AR.

715. For the genitive with ἦσθη, see Essay on L. § 10. p. 16, 5, and, for the dative χρόνῳ, *ibid.* § 11. p. 18, b.

716. λεύσσαν . . εἰς] 'Looking to,' in dependence. Cp. El. 925, μηδὲν ἐς κείνόν γ' ἔρα.

στατόν] The remark of Odysseus, *supr.* 21, εἴπερ ἐστὶ σῶν, showed that the fountain was not an abundant one, such as would afford a perennial stream of living water.

717. αἰεὶ προσενώμα] '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. παιδὶ συναντήσας is a good conjecture for Fröhlich.

720. 'He shall win happiness and glory after being so low.' εὐδαίμων is predicative and proleptic—ἐς τὸ εὐδαίμων εἶναι. Cp. O. T. 166, ἠνύσατ' ἔκτοσιν φλόγα πῆματος, i. e. ὥστε ἐκτοσίαν γενέσθαι. κείνων refers to 691-718.

721. πλήθει πολλῶν μηνῶν] 'In the fulness of many months.' Cp. O. T. 156, περιτελλομένας ἄραις: Aesch. Ag. 504, δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτος: Trach. 824, 5, ὅποτε τελεόμηνος ἐκφέροι | δωδέκατος ἄροτος.

724. πατράων . . αὐλάν] 'To his

father's hall.' The change to πατρίων, adopted by most editors—cp. *supr.* τὰ πάτρια τεύχεα—seems to be required for the metre, $\cup\cup\cup\cup\cup\cup\cup\cup$ (ἀνύσει γαστρὶ φορβάν, *supr.* 712). But see l. 1100, λῆνος.

725, 6. 'Beside the banks of the Spercheus, that are haunted by the Melian nymphs' (literally, 'Belonging to the Melian nymphs and (the river-god) Spercheus'). This is a more natural connection for the words Μηλιάδων νυμφᾶν than when they are joined with the preceding line.

726. ὁ χάλκασπις ἀνὴρ] Heracles. The epithet is picturesque. The orbed 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. †πᾶσιν] If this is retained, it is necessary to read εἰ που for ἔπου in the strophe, with Brunck. But Hermann's correction, πάλαι, is not improbable. The passage is to be differently interpreted according as πλάθει is regarded: whether as a literal, or as an historical present. If the latter is correct, then θείῳ 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 Heracles on Oeta and Heracles in Olympus.

- NE. ἔρπ', εἰ θέλεις. τί δὴ ποθ' ᾧδ' ἐξ οὐδενὸς 730
 λόγου σιωπᾶς κάμπληκτος ᾧδ' ἔχει;
- ΦΙ. ᾶ ᾶ, ᾶ ᾶ.
- NE. τί ἔστιν;
- ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ᾧ τέκνον.
- NE. μῶν ἄλγος ἴσχεις τῆς παρεστῶσης νόσου;
- ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίξειν δοκῶ. 735
 ᾧ θεοί. [88 a.]
- NE. τί τοὺς θεοὺς ἀναστένων καλεῖς;
- ΦΙ. σωτῆρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.
 ᾶ ᾶ, ᾶ ᾶ.
- NE. τί ποτε πέπονθας; οὐκ ἔρεῖς, ἀλλ' ᾧδ' ἔσει 740
 σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.
- ΦΙ. ἀπόλωλα, τέκνον, κού δυνήσομαι κακὸν
 κρύψαι παρ' ὑμῖν, ἀτταταῖ διέρχεται,
 διέρχεται. δύστηνος, ᾧ τάλας ἐγώ.

732. ᾶ ᾶ ᾶ ᾶ] ᾶ ᾶ ᾶ ᾶ L. ᾶ ᾶ ᾶ ᾶ C². 'ᾶ 'ᾶ 'ᾶ A. 734. ἴσχεις] ἴσχει Γ. 736. ᾧ θεοί] ἰὼ θεοί LA. 737. θεοῦς] θεοὺς οὕτως ΑΓ. καλεῖς] βοᾷς Γ. 739. ᾶ ᾶ ᾶ ᾶ] ᾶ ᾶ ᾶ ᾶ L. Corr. C². ᾶ ᾶ ᾶ A. 741. δέ τῳ φαίνει] δέ τῷ φαίνῃ L. δέ τῳ φαίνῃ ΑΓ. 742. ἀπόλωλα] ο from ω L. ἀπόλωλα A. 743. διέρχεται] (.)διέρχεται L.

730 foll. The last antistrophe was intended for the hearing of Philoctetes, and it is probable that, before it ended, he and Neoptolemus had already appeared from the cave. He now suddenly becomes motionless and speechless.

εἰ θέλεις] 'Will you?' Neoptolemus professes unconsciousness of the cause of Philoctetes' apparent change of purpose.

ἐξ οὐδενὸς λόγου] 'With no apparent cause.' 'Without assigning a reason.' Cp. O. C. 620, ἐκ συμπερὸς λόγου.

731. ἀκόπληκτος . . ἔχει.] 'Stand stupefied and caught.' Cp. Aj. 1144, 5, ἦνίκα' ἐν κακῷ | χεῖμῶνος εἴχετο.

732. The agony which he has in vain endeavoured to suppress forces a cry from Philoctetes against his will. Presently (ll. 733-5), he again assumes indifference, but is again overpowered, and cries to the gods for help.

733. οὐδὲν δεινόν] 'No matter for alarm.' Cp. Trach. 459, τὸ δ' εἰδέναι τί δεινόν; and cp. esp. O. C. 1200.

734. τῆς παρεστῶσης νόσου] i. e. τῆς νόσου παρεστῶσης σοι. Cp. infr. 765.

735. κουφίξειν] Sc. τὴν νόσον.

736. In some MSS. οὕτως is read after θεοῦς, and Seidler and others have suggested that ᾧ θεοί· τί τοὺς θεοὺς ᾧδ' ἀναστένων καλεῖς; should be read. But cp. Aj. 588, 9. It must be admitted however that the want of caesura is a reason for suspecting something wrong.

737. 'That they should interpose mercifully to save us.' (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. 610, 1, O. T. 746, indicates the use of significant action by the person who is not speaking.

742. For the omission of the article before κακόν, cp. supr. 83, and note, and see E. on L. § 21, p. 33, b.

743. διέρχεται] 'It pierces.' Cp. infr. 791, 2.

ἀπόλωλα, τέκνον βρύκομαι, τέκνον παπαῖ, 745
 ἀπαππαπαῖ, παπαῖ, παπαῖ, παπαππαπαῖ.
 πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
 ξίφος χεροῖν, πάταξον εἰς ἄκρον πῶδα
 ἀπάμησον ὡς τάχιστα· μὴ φείση βίου.
 ἴθ', ὦ παῖ. 750

NE. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
 τοςήνδ' ἰνυγὴν καὶ στόνον σαυτοῦ ποιεῖς;

ΦΙ. οἶσθ', ὦ τέκνον.

NE. τί ἔστιν;

ΦΙ. οἶσθ', ὦ παῖ.

*NE. τί σοί;

οὐκ οἶδα.

*ΦΙ. πῶς οὐκ οἶσθα, παππαπαππαπαῖ.

NE. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος. 755

ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἴκτειρέ με.

745. βρύκομαι] βρύχομαι LA. 746. This line om. L^s. ἀπᾶ. παπᾶ παπᾶ.
 παπα. πάπα | παπαῖ LA. ἃ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ πᾶ Γ. 749. μὴ] μὴ' L.
 750. ἴθ' ὦ παῖ] ἴθι παῖ A pr. 752. ποιεῖς] ποιεῖς LG. ποιεῖς A. 753. τί
 ἔστιν] τί δ' ἔστιν Γ. 754. MSS. Φι. οὐκ οἶδα. Ne. πῶς οὐκ οἶσθα. Φι. παρ.
 Bothe corr. παππαπαππαπαῖ] πάπ(π)απάπ(π)αῖαι L. παπᾶ παπᾶ παῖ A. πῶς
 οὐκ οἶδας φιλ. πᾶ, πᾶ πᾶ πᾶ Γ. 755. τοῦπίσαγμα] τοῦπέισαγμα AG.

745. βρύκομαι] 'I am torn as with teeth.' Cp. Trach. 987, ἡ δ' αὖ μαρὰ βρῖκει.

746. παπαῖ] 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.' πρόχειρος is one of the words which are used 'etymologically' in tragedy. (Essay on L. § 54. pp. 99, 100.) Cp. Eur. Hel. 1563, 4, φάσανόν θ' ἔμα | πρόχειρον ὄθει.

748. εἰς ἄκρον πῶδα] The force of ἄκρος in such phrases is not to be pressed. But cp. infr. 824.

750. ἴθ', ὦ παῖ] 'Do so, I pray thee, my son.' (Not, as supr. 733, where ἴθι is, 'Go on.')

751. ἐξαίφνης is joined with νεοχμὸν as = νεωστὶ γυνόμενον.

8τον] 'Wherefore.' Genitive of cause. Essay on L. § 10. p. 14.

752. σαυτοῦ] 'Over thyself,' is geni-

tive of the object after στόνον.

754. Hermann in 1841 defended the MS. distribution of the persons (see v. rr.), supposing Philoctetes to evade inquiry first by saying οἶσθα, 'You know as well as I do,' and then οὐκ οἶδα, 'I do not know,' with the inconsistency of one distracted by pain and avoiding question. And there is nothing unnatural in this. But the words πῶς οὐκ οἶσθα are very clumsy 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 σοί, 'What is the matter with you?' Hermann conjectured τί τοι;

756. ἀλλ' οἴκτειρέ με] The mental anxiety of the sufferer is greater than his pain.

NE. τί δῆτα δράσω;

ΦΙ. μή με ταρβήσας προδῶς·
ἦκει γὰρ αὐτῆ διὰ χρόνου πλάνοις ἴσως
ὡς ἐξεπλήσθη.

NE. ἰὼ ἰὼ δύστηνε σύ,
δύστηνε δῆτα διὰ πόνων πάντων φανεῖς. 760
βούλει λάβωμαι δῆτα καὶ θίγω τί σου;

ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλά μοι τὰ τόξ' ἐλὼν
τάδ', ὥσπερ ἦτου μ' ἀρτίως, ἕως ἀνῆ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν, 765
σῶζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ἕπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·
κούκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεῶν
ἔκηλον εὔδειν. ἦν δὲ τῶδε τῶ χρόνῳ
μόλωσ' ἐκείνοι, πρὸς θεῶν, ἐφίεμαι 770

759. ὡς] ὡ L. ὡς C²A. 762. λάβωμαι] λάβωμαι A. δῆτα] om. L. add C²A.
764. ἀνῆ] ἀνῆ L. 766. λαμβάνει] λαμβάνει(ν) L. λαμβάνει A. 767. ἐξίῃ]
ἐξῆ A. ἐξίῃ Γ. 769. Line om. L². εὔδειν] εὔδειν μ' B.

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. ἦκει.. ἐξεπλήσθη] (1) 'For this plague in its wanderings is come after an interval in no less strength than when it sated itself.' A recurrent malady is imagined as going out of a man, making a circuit, and returning. Cp. infr. 808: Tennyson, *Aylmer's field*, p. 80. For ἦκειν in a somewhat similar connection, cp. Plat. *Gorg.* 518 D, ὅταν δὲ αὐτοῖς ἦκη ἢ τότε πληρομένη νόσον φέρουσα συγχρῶ ὑπέρτερον χρόνῳ. For the dative πλάνοις (almost = *πλανωμένη*, Aesch. *Prom.* 275), see Essay on L. § 14. p. 20, 2. ἴσως = οὐχ ἦτρον ἰσχυρῶς. See Essay on L. § 24, a. p. 40. ὡς ἐξεπλήσθη, i. e. ὡς τὸ πρὶν ἦκουσα 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. ἱ. ὡ. ἱ., '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, ὡς ἐξεπλήσθη φλέψ. NE. ἰὼ δ. σ., is worth recording for its prosaic oddity.

760. διὰ πόνων πάντων] 'In passing through all (i. e. extreme) woe.' πάντων is virtually intensive. Others would render, 'Beyond all sufferings' that have been.

764. ἴως ἀνῆ] For the omission of ἀν, see Essay on L. § 27, 1. p. 45.

765. τὸ πῆμα .. παρόν] 'This present fit of pain.' Cp. O. C. 78, 9, for the epexegetis.

766, 7. λαμβάνει γὰρ οὖν [ἕπνος μ'] 'For, you must know, sleep is wont to seize me.' For the present tense, cp. supr. 308, ἐλευοῦσι μέν.

767. ἐξίῃ] 'Is passing off.'

768. λῆξαι] Sc. τὸ κακόν.

768, 9. ἀλλ' .. εὔδειν] μὲ is easily supplied: see v. rr. Cp. infr. 801: O. T. 461, κὰν λάβης ἐψευσμένον.

769. τῶδε τῶ χρόνῳ] 'While I am asleep.' Essay on L. § 11. pp. 17, 18.

ἐκόντα μήτ' ἄκοντα, μηδέ τῷ τέχνῃ
 κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἄμα
 κάμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη.

NE. θάρσει προνοίας οὐνεκ'. οὐ δοθήσεται
 πλὴν σοί τε κάμοι'. ξὺν τύχῃ δὲ πρόσφερε. 775

ΦΙ. ἰδοὺ δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,
 μὴ σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως
 ἔμοι τε καὶ τῷ πρόσθ' ἔμοι κεκτημένῳ.

NE. ὦ θεοί, γένοιτο ταῦτα νῶν· γένοιτο δὲ
 πλοῦς οὐρίδς τε κεύσταλης, ὅποι ποτὲ [88 b.
 θεὸς δικαιοὶ χά στόλος πορσύνεται. 781

ΦΙ. ἀλλὰ δέδοικ', ὦ παῖ, μὴ μ' ἀτελής *εὐχῆ·

771. μηδέ τῷ] μὴ τέτοι L pr. μήτε τῷ τέχνῃ Γ. 772 μεθεῖναι] μεθεῖνε L.
 μεθεῖναι A. ταῦτα] om. L. add A. σαυτὸν] σαυτῷ A. 777 ὅπως] gl.
 ὁμοίως C'A°. 778. τῷ] from τὸ L or C'. τῷ A. 780. κεύσταλης] καὶ
 εὐσταλῆς LAG. 782. ἀλλά] ἄλλα L. ἀλλὰ AG Vat. b. ἀλλ' οὐ Vat. V'. ὦ]
 ω from α A. ὦ Γ. *εὐχῆ] εὐχή MSS.

771. Several editors prefer *μηδ'*
ἀκόντα.

μηδέ τῷ τέχνῃ] Hdt. i. 112, ἐχρήζε
μηδεμῆ τέχνῃ ἐθεῖναι μιν.

773. *πρόστροπον*] This word has
 an especially sacred and compelling
 force. Cp. O. T. 41, *ικετεύομέν σε*
πάντες οἶδε πρόστροποι.

κτείνας γένη] Cp. especially Aj. 588,
μὴ προβοῦς ἡμᾶς γένη.

οὐ δοθήσεται . . κάμοι' 'They shall
 be given to no one (and no one shall
 have them) besides us two.' Neoptole-
 mus 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. *μηδ' ὅπως*] For the disjunctive
 form of expression, cp. supr. 80, *τοιᾶντα*
φανεῖν, μηδέ τεχνᾶσθαι κακᾶ.

778. Heracles and Philoctetes, both
 owners of the bow, had both had more
 than the usual share of trouble. The
 troubles of Heracles might even be
 traced to the weapon with which he
 had slain Nessus and provoked the
 sons of Eurystus to strife.

779 foll. Neoptolemus also feels the
 gravity of the moment, but dissembles

his gladness under the cover of a heart-
 felt though ambiguous prayer.

780. *εὐσταλής*] 'Happily conduct-
 ed' = *εὐτυχῶς ἐσταλμένος*: said with re-
 ference to other dangers than those of
 winds and waves; e.g. a mutiny arising
 from Philoctetes' malady. Cp. supr.
 520, 1, infr. 890 foll.

ὅποι ποτέ, κ.τ.λ.] The formality
 of the prayer renders its ambiguous
 vagueness less suspicious. Neoptole-
 mus trusts that, in spite of apparent
 difficulties, the will of the gods, as ex-
 pressed in prophecy, is on the side of
 his ambition.

782. The appearance of a single
 dochmiac line amongst the senarii is
 not of itself a sufficient reason for sus-
 picion in a passage which is naturally
 interrupted by physical as well as by
 mental suffering. Cp. Trach. 1185, 6.
 Indeed the regularity of the dochmiac
 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 *με—μ'* cannot = *μοι—αι*
 difficult to explain. The former ob-
 jection may be removed by conjectur-
 ing *μὴ μ' ἀτελής* (or *ἀτελῶς*) *εὐχῆ*, and
 the accusative may then be defended.
 See Essay on L. § 16. p. 23.

στάζει γὰρ αὐ μοι φοίνιον τὸδ' ἐκ βυθοῦ
κηκίον αἷμα, καί τι προσδοκῶ νέον.

παπαῖ, φεῦ.

785

παπαῖ μάλ', ὦ πούς, οἶά μ' ἐργάσει κακά.
προσέρπει,

προσέρχεται τὸδ' ἐγγύς. οἶμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.

ἀτταταῖ.

790

ὦ ξένη Κεφαλλήν, εἶθε σου διαμπερὲς
στερνῶν ἔχοιτ' ἄλγησις ἦδε. φεῦ. παπαῖ.
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ
τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

795

ὦμοι μοι.

ὦ θάνατε θάνατε, πῶς αἰεὶ καλούμενος
οὕτω κατ' ἡμᾶρ οὐ δύνα μολεῖν ποτε;

783. φοίνιον] φόνιον LG. φοίνιον A. 784. τι] τι? αἰ A. προσδοκῶ] προσ-
δοκέῖ L. προσδοκῶ A. 789. φύγητε] φύγοιτε LG. φύγητε A. 790. ἀττα-
ταῖ] ἀττατατᾶ A. 791. Κεφαλλήν] κεφαλλήν A. κεφαλλήν Γ. 792. ἄλγη-
σις] ἄλγησις L or C². ἄλγησις A. 798. δύνα] δύνη LA. Porson corr.

783. ἐκ βυθοῦ] 'From hidden depths.' Men in pain naturally exaggerate the dimensions of the part affected.

784. τι .. νέον] 'Some violent change.' Cp. O. C. 1447, and note.

786. παπαῖ μάλ'] Cp. O. C. 1462, ἴδε μάλα, and note.

ἐργάσει.] A great evil perpetually recurrent is 'most in apprehension.' But Philoctetes is also thinking of the danger to his new-found hopes.

787. ἔχετε τὸ πρᾶγμα] 'You know all now.' He has made known to them what he had sought to hide, l. 742 foll. and they are aware both of his need and his danger, 776 foll. He implores them therefore to stand by him. μηδαμῆ = μηδεμᾶ τέχνη. Cp. supr. 771.

791, 2. εἶθε .. ἦδε] 'Would that this pang might pierce thy breast and cling there!' For ξένη, cp. Aj. 817. Philoctetes and Odysseus had been bound by a common oath.

790. ἀτταταῖ] Perhaps *ιατταταῖ should be read so as to keep up the iambic rhythm.

794, 9. For the repeated interjection, cp. Eur. Alc. 235, βόασον ὦ, στέναξον ὦ Φεραία χθόν': ib. 460, ὦ μόνα, ὦ φίλα γυναικῶν: Cycl. 266.

794, ὦ Μενέλαε: 795, τὸν ἴσον: 797, ὦ θάνατε, θάνατε. The freer handling of the senarius, which marks the Philoctetes, and which belongs to the later manner of Greek tragedy, is most observable in this speech, where it expresses agitation (cp. O. T. 967). For other instances, see ll. 651, 665, 879, 923, 4, 950, 1029, 1315, 1327, mostly in speeches of Philoctetes.

797, 8. Cp. Aj. 854, ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκειναι μολάν: Aesch. Phil. fr. 250, ὦ θάνατε Παιδῶν, μή μ' ἀτιμώσης μολεῖν.

798. οὐ δύνα μολεῖν] 'Why can you not come?' i. e. 'Why is it impossible

ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν
 τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800
 ἔμπρησον, ὦ γενναῖε· κἀγὼ τοί ποτε
 τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὄπλων,
 ἂ νῦν σὺ σώξεις, τοῦτ' ἐπηξίωσα δρᾶν.

τί φῆς, παῖ;
 τί φῆς; τί σιγᾶς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς; 805

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὡς ἦδε μοι
 ὀξεῖα φοιτᾶ καὶ ταχεῖ' ἀπέρχεται.
 ἀλλ' ἀντιάζω, μὴ με καταλίπης μόνον.

NE. θάρσει, μενούμεν.

ΦΙ. ἦ μενεῖς;

NE. σαφῶς φρόνει. 810

ΦΙ. οὐ μὴν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.

803. σὺ] om. A. σφίς] σώξεις A. σφίς A^o. 808. ἀπέρχεται] ἐπέρχε-
 ται A. 809. καταλίπης] καταλείπησ L. καταλείπησ C². καταλίπης A.

to bring you?' *πῶς οὐ δυνατόν ἐστὶ σε
 μολεῖν;*

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 l. 803 there is a pause, during
 which Neoptolemus is lost in thought.
 Philoctetes, who is already losing con-
 sciousness, 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. τὰπὶ σοὶ] 'That afflict thee.'
 Cp. Trach. 981, ἀλλ' ἐπὶ μοι μελέφ βάρος
 ἀπλετον ἐμμέμονε φρήν.

807. The tripartite division of this
 line is very unusual. But it is modified
 by the elision in ἴσχ' for ἴσχε, 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, αὐτός τ' ἔδησα
 καὶ παρὼν ἐκλύσομαι.

809. θάρσει, μενούμεν] Neoptolemus
 says this with mingled feelings, and the
 eagerness of Philoctetes is made pa-
 thetic 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 (*ὡς . . γε* =
 'At any rate be assured that'), in which
 the hidden intention of fate (cp. *ξυμφορᾶς
 ξύνθημα*, O. C. 46) is again ambiguously
 conveyed. Philoctetes still requires the
 assurance of the right hand. Cp. O. C.
 1632, *δός μοι χερὸς σῆς πίστιν ἀρχαίαν*,
 and note: Trach. 1181. Neoptolemus
 gives it with the safe promise of remain-
 ing, which to Philoctetes at the moment
 is quite sufficient. (He afterwards, *infr.*
 1398, interprets the promise differently,
 as a confirmation of the original engage-
 ment, *supr.* 527). On receiving this
 satisfaction, he relapses into a semi-con-
 scious state, and dreaming apparently
 of Oeta, Olympus, and the Lemnian
 fire in one, begs to be carried 'yonder,'

NE. ὡς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἐμβαλλε χειρὸς πίστιν.

NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκείσε νῦν μ', ἐκείσε

NE. ποῖ λέγεις;

ΦΙ. ἄνω

NE. τί παραφρονεῖς αὐ; τί τὸν ἄνω λεύσσεις κύκλον; 815

ΦΙ. μέθες μέθες με.

NE. ποῖ μεθῶ;

ΦΙ. μέθες ποτέ.

NE. οὐ φημ' ἐάσειν.

ΦΙ. ἀπὸ μ' ὀλεῖς, ἦν προσθήγης.

NE. καὶ δὴ μεθήμ', *εἴ τι δὴ πλέον φρονεῖς. [89 a.

ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω

τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἔφα. 820

NE. τὸν ἄνδρ' ἕοικεν ὕπνος οὐ μακροῦ χρόνου

ἔξειν· κára γὰρ ὑπτιάζεται τόδε.

ιδρώς γέ τοι νιν πᾶν καταστάζει δέμας,

μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς

812. ἐμοῦστι] ἐμοί' στι LAL³ Vat. Vat. b. ἐμή' στί Γ. ἐμ' ἴσθι V. 813. με-
νεῖν] μένειν L. μενεῖν A. 814. μ'] μ' C². μ' A. μ' om. FB. 815. λεύσ-
σεις] λεύσσεις (λεύσησις pr.) L. λεύσσεις A. 818. μεθήμ' *εἴ τι δὴ] μεθήμῃ τι
δὴ LG. Herm. corr. μεθήμῃ τι δὲ δὴ A.

'upwards.' But immediately afterwards, when Neoptolemus comes near to hold him, he cries out to be let alone. (Prof. Paley interprets 813. 4, ἐκείσε . . 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, νεκτὸς αἰάνης κύκλος.

817. The tmesis of ἀπὸ occurs again infr. 1158, 1177.

818. *εἴ τι δὴ πλέον φρονεῖς] 'Supposing that you must know best.' πλέον, sc. ἐμοῦ. Cp. Plat. Hipp. Min. 371 A, τοῦ Ὀδυσσέως φαίνεται φρονεῖν πλέον πρὸς τὸ βραδίως λαθάνειν: Thuc. 5. 29. § 2, νομίσαντες πλέον τέ τι εἰδότες μεταστήναι αὐτούς, 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.

822. τόδε] See Essay on L. § 22, i. p. 34.

823. 'Sweat certainly is bathing him over all his frame.' γέ τοι calls attention to the sign which helps to confirm supr. 821, 2.

824. ἄκρου . . ποδός] Cp. supr. 748, and note.

παρέρρωγεν] 'Has burst from the side of' (i. e. from the place of the wound). For the repetition of the same

αἰμορραγῆς φλέψ. ἀλλ' εἰσώμεν, φίλοι,
ἔκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

825

ΧΟ. στρ. Ὑπν' ὀδύνας ἀδαῆς, Ὑπνε δ' ἀλγέων,

root in the compound, see Essay on L. § 40. p. 75, § 55. p. 101.

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. infr. 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 episodica, is in so far of the nature of a *commos* that it contains a lyrical interchange between the Chorus and one

of the persons on the stage. The text is imperfect in several places, and Bergk conjectures that four lines of Neoptolemus', answering to 839-42, have dropped out between 854. 5. It seems most probable that ll. 827-32 were sung by one half-chorus, and ll. 843-48 by the other, in subdued tones; that 833-8, 849-54 were recited severally by two of the chief choreutae, and that 855-64 were recited by the coryphaeus, or, possibly, sung by the whole Chorus.

The metres of this irregular strain are dactylic, anapaestic, trochaic, iambic, and choriambic. The following is an approximate scheme of them:—

στρ. and ἀστ.	
Logaoeodic	⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ —
Anapaestic	⏏ — ⏏ — — — ⏏ — (?) ⏏ — ⏏ — — — ⏏ — —
Choriambic	⏏ ⏏ ⏏ — ⏏ —
Logaoeodic 5	— — — — ⏏ ⏏ ⏏ — ⏏ —
Iambic	⏏ ⏏ ⏏ — ⏏ —
Iambic	— ⏏ ⏏ — — ⏏ —
Trochaic	⏏ ⏏ — — ⏏ ⏏ — ⏏ — (?)
Iambic	— ⏏ ⏏ — ⏏ —
Iambic 10	— ⏏ ⏏ — ⏏ —
Iambic	— ⏏ — ⏏ — ⏏ — — —
Paracelëusmatic, with logaoeodic close	⏏ ⏏ ⏏ ⏏ ⏏ ⏏ — ⏏ ⏏ — ⏏ —

The strophe is followed by four dactylic hexameters, the antistrophe by an epode, of which this is the scheme:—

Logaoeodic	— — ⏏ ⏏ ⏏ — ⏏ — — ⏏ ⏏ ⏏ ⏏ ⏏ — ⏏ —
Dactylic	⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ ¹ ⏏ ⏏ ⏏ — — — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — — — ⏏ ⏏ ⏏ — ⏏ ⏏ ⏏ — ⏏ ⏏
Iambo-trochaic 5	⏏ ⏏ ⏏ — ⏏ ⏏ — — — (?)
Dactylic	⏏ ⏏ ⏏ — — — ⏏ ⏏ — ⏏ ⏏ (?)
Iambic	⏏ ⏏ ⏏ — ⏏ — ⏏ —

¹ For ἄχιός, l. 858, cp. Eur. Hel. 1479, Suppl. 280.

827-9. It is seldom that we can Greek lyric verse. But the effect of at all realise the euphonic effects of the vowelly assonance of εδαῆς . . . ἐβαλῶν,

εὐαῆς ἡμῖν ἔλθοις,
 εὐαίων *εὐαίων, ὄναξ·
 ὄμμασι δ' *ἀντίσχοις
 5 τάνδ' αἴγλαν, ἃ τέταται τανῦν.
 ἴθι, ἴθι μοι παιῶν.

830

828. εὐαῆς] εὐμενῆς Γ. ἡμῖν] ὑμῖν Α. 829. 2nd εὐαίων om. MSS. add Tricl.
 ὄναξ] ὄναξ VR pr. 830. ὄμμασι] ὄμμασιον Α. ἀντίσχοις] ἀντίσχοις MSS. Brunck
 corr. 831. τανῦν] τὰ νῦν L. τανῦν Α.

accompanied by low breathings of the flute, may be partly imagined.

827. Ἰπν' . . Ἰπνέ] Cp. supr. 663 foll. δς . . δς, κ.τ.λ., and note.

ἰδύνας] 'Pain.'

ἄλγέων] 'Grief.' Herm. (1841) preferred ἄλγος for the metre.

Cp. Il. 14. 164, ὕπνον ἀπήμονά τε λιαρόν τε: Od. 13. 92, δὴ τότε γ' ἀτρέμας εἶδε, λελασμένος, ὅσ' ἐνεπύθει.

828, 9. The metre of these lines is different from that of 844, 5, which should correspond to them in the antistrophe. But the effect of the two spondaic (anapaestic) lines (cp. 837, 853) resembles El. 88, 9, 105, 6, 153, 173, 213-6, 233-6, and the antistrophe is possibly corrupt. See note on infr. 844. Others read εὐαῆς, in which the vocative would resemble δάιτωλαγκτε in Aj. 695. But the α is probably long.

εὐαῆς] The first strain of the Chorus, ll. 827-32, is intended at once to lull Philoctetes to sleep, and darkly to express their own wishes. Thus εὐαῆς is at once 'With kindly breath' (cp. supr. 18, 19, ἐν θέρει δ' ὕπνον | δ' ἀμφιτρήτος αὐλὸν πέμπει πνοή), and 'As with favouring gale' (to further our design).

829. εὐαίων] 'Bringing happiness.' For the repetition, which depends on the Triclinian MSS., cp. Eur. Or. 174, πότνια, πότνια νέξ. Sleep is invoked, as the Lord of happiest life. Cp. Fr. 372, ὡς τοῖς κακῶς πρᾶσσουσιν ἡδὲ καὶ βραχῶν | χρόνον λαθέσθαι τῶν παρεστῶτων κακῶν: Plat. Apol. 39 D. Others explain εὐαίων, 'Lasting,' 'Not soon over.'

830. ὄμμασι δ' ἀντίσχοις τάνδ' αἴγλαν . . τανῦν] 'And hold before his eyes this brightness that is now spread over them.' There is difficulty in the interpretation of αἴγλαν. Hermann was at one time satisfied with explaining it by a simple oxymoron, 'This light = the light the eyes

now have, i.e. darkness. Lobeck, Hermann in 1841, and, I believe, Prof. E. L. Lushington, would take αἴγλαν literally of the light of day, and explain ὄμμασι as a dativus compositi. ἀντέχειν then means 'To hold away,' 'Fend off.' 'And defend his eyes from this brightness that is now spread forth.' But the explanatory clause (ἃ τέταται τανῦν), according to this interpretation, appears weak and motiveless. Welcker's suggestion that αἴγλη here means a head-band (αἴγλη, χλιδῶν, Fr. 524), satisfies some interpreters. A modification of Hermann's first interpretation seems to afford a possible meaning. The Chorus, gazing on Philoctetes' closed eyelids, see an expression of peaceful repose in his countenance that was previously absent. They pray that this boon of sleep may be continued. 'Light' is a familiar image of relief and safety. But in speaking of repose as light, the Chorus think again of their design, and add, 'This light which his eyes now have on them, and not the light of waking. Or τάνδ' αἴγλαν may mean more simply, 'This soothing light: the relief which slumber brings to Philoctetes being associated with the cheerful sunshine. (Burges conj. ἀμπίσχοις; Auratus conj. ἀχλύν.)

τέταται, sc. τοῖς ὄμμασι. For a somewhat similar expression, cp. Aj. 706, ἔλυσεν αὐτὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

832. ἴθι, ἴθι] The hiatus here is one of those irregularities which suggest the doubt spoken of in the Introduction, p. 364. It may be accounted for by the ictus, ∪ ∪ ∪ ∪ ∪ — —. Cp. 859.

Cp. with this invocation to Sleep (in its second intention), Shak. Cymb. 2, 2, 'O Sleep, thou ape of death, lie dull upon her! | And be her sense but as a monument, | Thus in a chapel lying.'

ὦ τέκνον, δρα ποῦ στάσει,
 ποῖ δὲ βάσει, πῶς δέ μοι τάντευθεν
 φροντίδος. ὄρᾳς ἤδη.

835

10 πρὸς τί *μένομεν πράσσειν;
 καιρός τοι πάντων γνώμαν ἴσχων
 πολὺ παρὰ πόδα κράτος ὡ ὡ ἄρνυται.

NE. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὀρῶ οὐνεκα θήραν
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλείοντες. 840
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.
 κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχροὺν δνειδος.

XO. ἀντ. Ἄλλά, τέκνον, τάδε μὲν θεὸς δψεται

834. ποῖ] ποῦ L².
 μένουμεν MSS.

835. φροντίδος. ὄρᾳς] φροντίδος ὄρᾳς. L².
 838. πολὺ] om. A.

836. μένο-
 μεν] from σὺμ L. σὺν A.

833. For the frequent form of expres-
 sion, cp. especially Eur. Alc. 864, ποῖ
 βῶ; πᾶ σῶ; τί λέγω; τί δὲ μή;

834. πῶς δέ μοι . . φροντίδος] Sc.
 ἔσται. 'And how are matters from
 this point to proceed with me in respect
 of thought?' i.e. What course is my
 design to take? Cp. infr. 895.

835. ὄρᾳς ἤδη] 'You see (how things
 are) now; viz. that Philoctetes is fast
 asleep. For the short abrupt sentences,
 cp. O. C. 117-22, ib. 162-5.

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 exegetical of
 πρὸς τί. μενούμεν is the MS. reading,
 but the short vowel gives a more prob-
 able rhythm.

837. καιρός, κ.τ.λ.] 'Opportunity,
 which holds the clue of everything,
 by following closely, wins much advan-
 tage.' The Chorus hint the un-
 wisdom of adhering to one fixed plan,
 when a good opportunity occurs of sud-
 denly executing another. A conjec-
 tural reading is γνώμαν. But γνώμαν
 is confirmed by the echo of the phrase in
 the antistrophe. Cavallin, comparing
 πολλά in 305 supr., explains πολὺ as =
 πολλάκις.

γνώμαν ἴσχων nearly = γνώμα παρή-
 χων. Cp. El. 75, καιρός γάρ, ὅσπερ ἄν-
 δρασιν | μέγιστος ἔργου παντός ἔστ' ἐπι-
 στάτης: Pind. Pyth. 9. 78, ὁ δὲ καιρός

ὁμοίως | παντός ἐχέει κορυφάν. Others join
 πάντων κράτος = 'Opportunity, combined
 with judgment, carries a decided su-
 periority in all cases.' A word is lost
 of the quantity of αἰσίον (C.) or ἀνδρασίον
 (Hermann).

839-42. Hexameters occur similarly
 in the commos of Trachiniae, ll. 1017-
 23, where solemn reflections are inter-
 mingled with the more excited lyric
 strains. Cp. also ib. 1009-13, 1031-
 1040.

839. θήραν | τήνδ'] 'This capture,'
 accomplished supr. 779.

841. τοῦδε γὰρ ὁ στέφανος] Cp. infr.
 1344-7, Ἑλλήνων ἕνα | κριθέντ' ἀριστον . .
 κλέος ὑπέτρατον λαβεῖν. 'The prize was
 to be his.' Others (Paley) render, 'In
 him was the prize.'

εἶπε] Sc. δέιν.

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 δψεται] The com-
 pletion of the work achieved so far may
 be left to Divine providence, notwith-
 standing what is mysterious in the
 oracle. Cp. Aj. 1165, πόλιην κάπετόν
 τιν' ἰδεῖν, and note: O. C. 1454, ὄρᾳς.

ὄν δ' ἄν *κάμειβη μ' αὔθις,
 βαιάν μοι, βαιάν, ὦ τέκνον,
 πέμπε λόγων φάμαν·
 5 ὡς πάντων ἐν νόσῳ εὐδρακῆς
 ὕπνος αἰπνός λεύσσειν.
 ἀλλ' ὅτι δύναι μάκιστον,
 κείνῳ μοι, κείνο †λάθρα . .
 ἐξιδού ὅπως πράξεις.
 10 οἴσθα γὰρ ὃν αὐδῶμαι·
 εἰ *ταῦταν τούτῳ γνώμαν ἴσχεις,

844. *κάμειβη] ἀμειβη MSS. Herm. corr. 846. φάμαν] φήμαν MSS. Turn. corr. 849. δύναι] δύναι L Vat. b. δύναιο ΑΓ (γρ. δύναμαι Γ) Vat. V. 850. κείνο] om. A. λάθρα] λάθρα L A. λάθρα Vat. Vat. b. 851. ἐξιδού] ἐξιδου L. ἐξιδού A. ὅπως] ὅτι LAL³ Vat. Vat. b VV³. gl. ὅπως C². 852. ὄν] ὄν L Vat. b V. ὄν C². ὄν ΑΓ Vat. V². ὄν A^c. 853. Line om. L². εἰ] εἰ δὲ Vat. ταῦταν] ταῦτάν L Vat. b. ταντάν AVV². ἴσχεις] ἔχεις LL². ἴσχεις C²A Vat. Vat. b. ἔχοις V.

ὄρῃ ταῦτ' αἰεὶ χρόνος: Thuc. 5. 27, ὄρῃ τοῦς Ἀργείους ὅπως σωθήσεται ἡ Πελοπόννησος.

844. ὄν .. αὔθις] The metre of the MS. reading ὄν δ' ἄν ἀμειβη μ' αὔθις (— ∪ ∪ — — ∪ —) does not correspond to the strophe, and is not very probable. Possibly ἀμειβη was a gloss explaining προσφωνῆ .. αὔθις, and we might read, ὄν δ' ἄν προσφωνῆ μ' αὔθις. Cp. Il. I. 223, Πηλεΐδης δ' ἐξ' αὐτῆς ἀπατηροῖς ἐπέεσσιν | Ἀτρεΐδην προσέειπε, κ.τ.λ. Hermann's conjecture is provisionally adopted in the text.

847. ὡς .. λεύσσειν] 'Since ever in disease Sleep, which slumbers not, is quick to perceive.' πάντων ἐν νόσῳ, sc. ὄντων. 'Of all men, when they are sick.' (Others join πάντων εὐδρακῆς, 'Having quick sight of all things.') λεύσσειν is exegetic of εὐδρακῆς. Sleep is personified, and 'sight' used for perception in general. Cp. Trach. 1019.

850. The text is defective, as the metre shows. κείνο is opposed to τὰθε 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 λαθραῖως might be substituted to complete the line, which answers to supr. 834.

852. The reading ὄν, which would answer to μενούμεν in 836, gives no satisfactory meaning. For the comparison of supr. 240, I, αὐδῶμαι .. παῖς Ἀχιλλέως ('I call Achilles father') does not justify ὄν αὐδῶμαι = 'Whom I call master,' even if this were clearly in point. And if ὄν is read, the metre is the same as that of ll. 6 and 9. In this case αὐδῶμαι is active, as in O. T. 846. The question remains whether Philoctetes or Odysseus is the antecedent to ὄν. It seems necessary that τούτῳ in 853 should be the antecedent, and τούτῳ 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 ὄν αἰδοῦμαι, 'Whose

μάλα τῷ ἀπορα πυκνοῖς ἐνιδεῖν πάθη.

854

ἔπ. Οὐρός τοι, τέκνον, οὔρος ἀνήρ δ'
 ἀνόμματος, οὐδ' ἔχων ἀρωγάν,
 ἐκτέταται νύχιος, (ἀλεῆς ὕπνος ἐσθλός),
 οὐ χερρός, οὐ ποδός, οὐ τινος ἀρχων,
 ἢ ἀλλά *τις ὡς Ἀἶδα παρακείμενος
 ὄρῳ. †*βλέπ' εἰ καίρια †φθέγγει.

[89 b.

861

854. τοι] τοι . . . L. πυκνοῖς] πυκνοῖσιν LFL². πυκνοῖσιν C²A. 859. ἐκτέταται] ἐκτέταται L². ἀλεῆς ὕπνος ἐσθλός] ἀλήσ ἐσθλός ὕπνος LFL². ἀλήσ ἐσθλός ὕπνος C². ἀλεῖσ ὕπνος ἐσθλός A. 861. ἀλλά *τις ὡς] ἀλλ' ὅστις L. ἀλλ' ὡς τις L²AV² ἀλλ' ὡς Vat. Vat. b. ἀλλ' ὡς B. ὅστις V. 862. ὄρῳ. †*βλέπ' εἰ] ὄρῳ βλέπει L². ὄρῳ. βλέπει. A. Vat. b gives καίρια φθέγγει to NE. φθέγγει] φθέγγει AV². φθέγγει R. φθέγγει Γ. φθέγγου L²V.

fear is before my eyes,' viz. Odysseus'. Others read ταῦτόν . . γνώμας.

854. ἐνιδεῖν = sc. ἐστίν or ἐνεστω, (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 βλέπ' εἰ καίρια φθέγγει may be referred:—'Whether you speak seasonably,' viz. in hinting that we must take him away. Else they must allude to supr. 826, 6, which is far off.

οὔρος, κ.τ.λ.] This is to be taken literally, not figuratively with the Scholiast. Cp. supr. 639, 40, and note. Schindw. quotes Theocr. 13, 52, κομφότερ', ὃ παῖδες, ποιεῖσθ' ὕπλα· πλευστικὸς οὔρος.

856. οὐκ ἔχων ἀρωγάν] 'Helpless, in sleep, disease and solitude, and in the loss of his arms.' For ἀνόμματος, 'Without use of eyes,' cp. supr. 632, ἀπουν, 'Lame.'

859. νύχιος resumes ἀνόμματος with greater intensity. 'Sightless, as if steeped in night.' ἐκτέταται, 'Lies prostrate,' is stronger than κείται.

ἀλεῆς ὕπνος ἐσθλός] 'How kind is sleep, warm sleep!' A parenthesis like supr. 400, 1. To suppose a commonplace γνώμη, 'A man sleeps soundly

in the sun,' is hardly adequate in feeling. It is rather an exclamation of joy that their invocation (supr. 827 foll.) has been heard by the God of Sleep. For ἐσθλός, meaning propitious, cp. Od. 24, 311, ἦ τέ οἱ ἐσθλοὶ ἔσαν ὄρνιθες ἰόντι: ib. 19, 547, οὐκ ἔναρ, ἀλλ' ἔναρ ἐσθλόν: El. 1093, μοῖρᾳ μὲν οὐκ ἐν ἐσθλῷ βεβῶσαν. If ἀλεῆς is suspected, ἀδαῆς rather than ἀδεῆς should be read, although the latter might be connected with l. 864. But it is rash to reject ἀλεῆς, when λιάρος is an Homeric epithet of ὕπνος: Il. 14, 164, ὕπνον ἀπημονά τε λιάρον τε. The notion of 'Sleep in the sun' agrees with ἀγλαυ, supr. 831.

860. οὐ τινος] An enumeration of this kind often ends with a general expression. Cp. O. T. 1284, 5. They are perhaps thinking of the bow, which they dare not name.

861. 'But sees no more than the dead.' Cp. O. T. 972, κείται παρ' Αἰδη Πόλυβος, and see Essay on L. § 54, p. 99. Dindorf reads ἀλλ' ὡς τίς τ', 'formula epica.' But cp. l. 859.

862. βλέπ' 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 ὄρῳ. φθέγγει is also open to suspicion.

τὸ δ' ἀλώσιμον *ἀμῆ φροντίδι, παῖ, πόνος
ὁ μὴ φοβῶν κράτιστος.

NE. σιγᾶν κελύω, μῆδ' ἀφεστάναι φρενῶν. 865
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κἀρα.

ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τὸ τ' ἐλπίδων
ἀπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γὰρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχῃσ' ἐγὼ
τλῆναί σ' ἐλεινῶς ὄδε τὰμὰ πῆματα 870
μεῖναι παρόντα καὶ ξυνοφελούντά μοι.

863. τὸ δ'] τόδ' LA. *ἀμῆ] ἐμῆ LA Vat. b VV². ἐμῆ Vat. Dind. corr.
866. ἀνὴρ] ἀνὴρ LA. 870. ἐλεινῶς] ἐλεινῶς A.

Blaydes conjectures βλέπει κἀρία φῶ-
νει. But Neoptolemus is the first to
perceive the signs of waking in Phi-
loctetes. Others, βλέπ' εἰ κἀρία φωνῶ.

863. τὸ δ' ἀλώσιμον *ἀμῆ . . κράτι-
στος] 'So far as our minds can grasp,
young sir, the toil that frightens not its
best.' Cp. O. T. 1234, 5, ὁ μὲν τάχιστατος
τῶν λόγων εἰπεῖν τε καὶ μαθεῖν, τίθηκε
θεῖον Ἰοκάστης κἀρα: Plat. Rep. 7. 517 B,
τὰ δ' οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται,
ἐν τῷ γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ
ἰδέα καὶ μόγις δρᾶσθαι. ἀμῆ seems to
be required by the indications of the
metre (dactylic with anacrusis ∪ ∪.)

πόνος ὁ μὴ φοβῶν] The Chorus are
probably using the language of fisher-
men, meaning that if Philoctetes is once
alarmed, the capture of the bow will be
more difficult. See above, l. 839, θήραν,
and cp. Plato, Lys. 206 B, ποῖός τις
οὖν ἂν σοὶ δοκοῖ θηρευτῆς εἶναι, εἰ ἀνα-
σοβοῖ θηρεύων καὶ δυσσαλοτονέραν τὴν
ἀγραν ποιοῖ; Δῆλον ὅτι φαῦλος. For
πόνος in this connection, cp. Pind.
Pyth. 2. 79, ἄτε γὰρ ἐνάλιον πόνον
ἐχοῖσας βαθὸν | σκευᾶς ἐτέρας, ἀβάπτισ-
τός εἰμι, φελλὸς ὡς ὑπὲρ ἔρκος, ἄλμας:
Theocr. 21. 14, οὕτος τοῖς ἀλιεύσιν ὁ
πᾶς πόνος. The common interpreta-
tion, from the Scholiast downwards,
has been, 'The labour that causes no
fear,' i. e. that is not attended with
danger.

865. μῆδ' ἀφεστάναι φρενῶν] 'And
not take leave of your senses.' Cp. El.
1326, ὦ πλείστα μῦροι καὶ φρενῶν τητά-
μενοι, κ. τ. λ.

866. For ἀνάγει, 'Uplifts again,' cp.
Aj. 131, κλίνει τε κἀνάγει πάλιν.

867 foll. Just when the plot against
his peace is being urged most vehem-
ently, 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 Neop-
tolemus, and will have no support but
his.

867, 8. ὦ φέγγος . . ξένων] 'Light
after sleep, how welcome! And how
surpassing fondest hope, the patient
tendancy of these friends!' For the
construction of φέγγος and οἰκούρημα,
cp. Trach. 1046, 7, ὦ πολλὰ . . μοχθήσας
ἐγὼ.

διάδοχον] 'Succeeding,' taking the
place of (in my experience).
ἐλπίδων ἀπιστον] 'Beyond the be-
lief of expectation,' i. e. which I could
not have believed beforehand.

οἰκούρημα] More concrete than οἰ-
κουρία = 'Act of keeping watch.' οἰκου-
ρεῖν 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 at-
tempt which he most feared.

869. οὐκ ἂν ἐξηύχῃσα] 'I could
not once have vaunted.' The aorist
implies 'for a single moment,' and is
thus more forcible here than the im-
perfect would have been.

871. μεῖνας has been unreasonably
suspected. Cavallin conjectures ἰδεῖν.

οὐκουν Ἀτρεΐδαι τοῦτ' ἔτλησαν *εὐφόρως
 οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
 ἀλλ' εὐγενῆς γὰρ ἡ φύσις κἀξ εὐγενῶν,
 ᾧ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχεραῖ 875
 ἔθου, βοῆς τε καὶ δυσσομίας γέμων.
 καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
 λήθη τις εἶναι κἀνάπαυλα δῆ, τέκνον,
 σύ μ' αὐτὸς ἄρον, σύ με κατὰστησον, τέκνον,
 εἴν', ἠνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ, 88α
 ὀρμώμεθ' ἐς ναὺν μηδ' ἐπίσχωμεν τὸ πλεῖν.
 ΝΕ. ἀλλ' ἡδομαι μὲν σ' εἰσιδὼν παρ' ἐλπίδα
 ἀνώδυνον βλέποντα κἀμπνέοντ' ἔτι
 ὡς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σοι

872. εὐφόρως] εὐφόρως L.A. Brunck. corr.
 βοὶ A. 884. σοι] σοῦ A.

873. ἀγαθοὶ] ἀγαθοὶ LΓ. δίγα-

872. οὐκουν Ἀτρεΐδαι] 'It was not the Atreidae, who—' οὐν marks the reasonableness of Philoctetes' doubt, which was in accordance with the conduct of the Atreidae.

*εὐφόρως] This seems the simplest correction of εὐφόρως. See Essay on L. § 55. p. 101. Others prefer εὐπετῶς, comparing Fr. 523, χρῆδ' | τὰ θεῖα θνητοῖς ὄντας εὐπετῶς φέρειν. Or, εὐλόφως. Paley retains εὐφόρως.

874. κἀξ εὐγενῶν] The frequent allusions to his father have a constraining power over the heart of Neoptolemus.

875. ἐν εὐχεραῖ ἔθου] 'Took as a light burden.'

876. βοῆς] This reference of Philoctetes 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. O. T. 52, 3, ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην | παρέσχεθε ἡμῖν, καὶ παντὶ ἴσος γενεοῦ.

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 *perdu* 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 *γν. ἡ. ἀ. τὸ πνεῦμ' ἀπ. ποτέ?* Cp. *supr.* 639, 40.)

882. μὲν prepares for the narrative in *νῦν δ' αἶρε σαῦτόν.*

883. ἀνώδυνον βλέποντα] 'Opening thine eyes without the look of pain.' *βλέποντα* is sometimes put simply as an equivalent for ζῶντα, e.g. Aesch. Ag. 677, καὶ ζῶντα καὶ βλέποντα. But here the expression is modified by the addition of ἄνωδυνον as an adverbial accusative (i.e. not only seeing the light but free from the look of pain). Others take ἀνώδυνον as a masculine adjective, and make ἀνώδυνον βλέποντα = 'Living in freedom from pain.'

884. τὰ συμβόλαιά σοι . . ἐφαίμενο] Either (1) 'Your commerce with the circumstances surrounding you:' i.e. Your behaviour in the present juncture: 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 παρούσας ξυμφορὰς ἐφαίνετο. 885

νῦν δ' αἶρε σαυτὸν εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπέειπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.

ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ 890
ὁσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.

ΝΕ. ἔσται τάδ'· ἀλλ' ἴστω τε καὶ τὸς ἀντέχου.

ΦΙ. θάρσει. τό τοι σύνηθες ὀρθῶσει μ' ἔθος.

ΝΕ. παπαῖ· τί δῆτα δρῶμ' ἐγὼ τούνθενδε γε; 895

ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;

ΝΕ. οὐκ οἶδ' ὅποι χρῆ τᾶπορον τρέπειν ἔπος.

ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.

ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

886. αἶρε] αἶρε A pr.
δρῶμ' ΛΓ (γρ. δρῶμ Γ).
λόγων A.

888. οὕτω] οὕτως A. οὕτω Γ.
γε] λέγε LGL². γε A.

895. δρῶμ']
896. λόγῳ]

and, more doubtfully, from Eur. Ion 411, quoted by L. and S. But the former is better on the whole, and agrees with σοί, the reading of the chief MS. See v. rr.

887, 8. Cp. supr. 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. ὥσπερ 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, ὅστις τοῦ πλέονος μέρους χρῆσει . . ζῶειν.

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 δῆτ' ἄν.

896. 'What mean such words, myson? Whither tends this sudden diversion?'

897. 'I know not which way to express what is so full of perplexity.' τᾶπορον . . ἔπος 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).' τοῦδε πάθους, sc. τῆς ἀπορίας, from ἀπορεῖς, supr. . Or (2) simply, 'I am in a difficulty.' Cp. Aesch. Choëph. 891, ἐν ταῖθα γὰρ δὴ τοῦδ' ἀμφόμην κακοῦ.

- ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος 900
 ἐπεισεν ὥστε μὴ μ' ἄγειν ναύτην ἔτι ;
- ΝΕ. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπῶν τις δρᾷ τὰ μὴ προσεικότα. [90 a.
- ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἀνδρ' ἐποφελῶν. 905
- ΝΕ. αἰσχροὺς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι.
- ΦΙ. οὐκουν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾶς, ὀκνῶ.
- ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν ;
- ΦΙ. ἀνὴρ ὀδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν, 910
 προδοῦς μ' ἔοικε κάκλιπῶν τὸν πλοῦν στελεῖν.
- ΝΕ. λιπῶν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
 πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.
- ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μανθάνω.

901. ἐπεισεν] ἐπαισεν ΛΓ. ἐπεισεν Α. 902. αὐτοῦ] αὐτοῦ L. αὐτοῦ Α.

903. προσεικότα] προσήκοντα Γ. 906. πάλαι] πάλιν L. Cp. 913, 966. πάλαι
 Α. πολλά Γ. 907. γέ] τε ΛΓ γε Α. οἷς δ'] οἷ δ' L. οἷστ C²Γ. οἷς δ' Α.
 910. ἀνὴρ] ἀνήρ ΛΑΓ. γῶ] κάγῶ L. μ' ἐγῶ Α. κακός Γ. 911. ἔοικε] ἔοικεν
 L. ἔοικε Α. 913. πέμπω] πέμπων Γ. πάλαι] πάλιν ΛΓ. πάλιν C². πάλαι Α.

900. οὐ δὴ] 'Surely it cannot be—;'
 i. e. 'I trust it is not.' Cp. Trach. 668,
 and note.

901. ναύτην] 'On board your ship.'
 ναύτης here = πλωτήρ. The word is
 used predicatively. For both, cp. Aesch.
 Pers. 719, πε(ὸς ἢ ναύτης δὲ πείραν τήνδ'
 ἐμύραναν τάλας ;

902. ἅπαντα δυσχέρεια] 'There is
 nothing but unpleasantness.' For this
 use of the abstract noun, cp. O. C.
 883, ἀρ' οὐχ ὕβρις τὰδ' ;

903. ὅταν is postponed to give
 greater emphasis to τὴν αὐτοῦ φύ-
 σιν.

Λιπῶν] Cp. supr. 865, ἀφροσύνη.

904. ἔξω τοῦ φυτεύσαντος] 'From
 (i. e. 'alien to') your father's strain.'
 ἔξω is suggested by λιπῶν and φυτεύσαν-
 τος by φύσιν. Mollweide very ingeniously
 conjectured τοῦ προσεικότος (which, as
 Nauck observes, might be corrupted to
 τοῦ πατρὸς 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
 (μὴ αἰσχροὺς φανῆς), see Essay on L.
 § 39, b. 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 Phi-
 loctetes' mind, that the only evil in-
 tention he can imagine in Neoptolemus is
 that of leaving him behind.

912. λιπῶν .. ἔγωγε] Sc. στελεῶ τὸν
 πλοῦν.

913, 3. μὴ [πέμπω] The position of
 the words has the effect of throwing a
 strong emphasis on πέμπω.

914. τί ποτε] The trisyllabic foot

- NE. οὐδέν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
 πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρεΐδων στόλον.
 ΦΙ. οἴμοι, τί εἶπας ;
 NE. μὴ στέναζε, πρὶν μάθης.
 ΦΙ. ποῖον μάθημα ; τί με νοεῖς δρᾶσαι ποτε ;
 NE. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
 ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολῶν. 920
 ΦΙ. καὶ ταυτ' ἀληθῆ δρᾶν νοεῖς ;
 NE. πολλῆ κρατεῖ
 τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
 ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,
 δέδρακας ; ἀπόδος ὡς τάχος τὰ τόξα μοι.
 NE. ἀλλ' οὐχ οἶόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
 τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ.
 ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας

916. τόν] τῶν L. τὸν A. στόλον] στόλων L. στόλον A. 917. τί] τί γ' B.
 918. δρᾶσαι] δρασαι L. 924. τά] om. LG. τὰ A. 926. ποιεῖ] ποεῖν L. ποιεῖ
 A. ποεῖ Γ. 927. δεῖμα] δημα L. δεῖμα A.

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 penitus perspectam haberet animi humani naturam. Nam ubi 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 στιχομυθία in the Philoctetes are, like the style generally, less severely regular than in any of the other plays.

917. πρὶν μάθης] 'Till you understand the case.' Neoptolemus indulges the hope, which he only abandons at the last moment (infr. 1391), that Philoctetes may see that it is for his advantage to go to Troy.

919, 20. He here states briefly that which at a more favourable moment (infr. 1326-47) he explains at full.

920. τὰ .. 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. πολλῆ.. ἀνάγκη] 'This is ruled by strong necessity.' κρατεῖ τούτων, sc. ὥστε οὕτω γενέσθαι.

καί] 'And therefore.' καὶ with imperatives has often a slightly illative force. Cp. Plat. Gorg. 449 C, τούτου μὴν δεῖ, ὦ Γοργία· καὶ μοι εἰπείδεις αὐτοῦ τούτου ποίησαι.

923. ὦ ξένε] This change in the manner of address, from ὦ τέκνον, supr. 914, marks the transition from confidence to estrangement on the part of Philoctetes.

926. τό τ' ἐνδικόν .. ποιεῖ] 'Duty and interest alike compel me.' Cp. supr. 50 foll., 111 foll.

927-962. In this passionate outburst Philoctetes first reproaches Neoptolemus, then appeals to his feelings of honour and compassion, then meekly supplicates him. Then (934), when Neoptolemus turns away to hide the

δεινῆς τέχνημ' ἔχθιστον, οἶά μ' εἰργάσω,
οἷ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὄρων
τὸν προστρόπαιον, τὸν ἰκέτην, ᾧ σχέτλιε;
930 ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἰκνούμαι σ', ἀπόδος, ἰκετεύω, τέκνον.
πρὸς θεῶν πατράων, τὸν βίον * με μᾶφελῃς.
ᾧμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
ἀλλ' ὡς μεθήσων μῆποθ', ᾧδ' ὄρα πάλιν.
935 ᾧ λιμένες, ᾧ προβλήτες, ᾧ ξυνουσίαι
θηρῶν ὀρέλων, ᾧ καταρρώγες πέτραι,
ὑμῖν τὰδ', οὐ γὰρ ἄλλον οἶδ' ἄφω λέγω,
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
οἷ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·
940

928. εἰργάσω] (εἰ)ργάσω L. 932. ἰκνούμαι σ'] ἰκνούμ' A. 933. με μᾶ-
φέλης] μῆ μ' ἀφέλης L. μῆ μου φέλης A. μᾶφέλης Γ. Elmsl. corr. 934.
προσφωνεῖ] προφωνεῖ L. προσφωνεῖν μ'.

impression thus made on him, Philocetes, 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. 930). When this is answered by silence, he yields to despair, and turns his face and his complaint towards the lonesome cave. Once more (961) his mind reverts to him who has been so cruel, but had seemed so guileless, and before cursing him, he waits to know whether Neoptolemus will even yet repent.

927. πύρ] Cp. O. T. 190, 1, and note.

πᾶν δέημα] In this and similar expressions (supr. 622) it is doubted whether πᾶς is distributive or intensive, attributive or predicative. (1) πᾶν distributive: i. e. 'terror of every kind' (not only πύρ). (2) πᾶν intensive, 'entire' or 'utter terror.' The latter is more probable. 'Thou that art fire and terror unrelieved.'

πανουργίας . . ἔχθιστον] 'Most hateful piece of knavish villany.' For the abstract neuter substantive applied to persons in expressing dislike, cp. λάλημα, μίσος, λῆμα, etc. So φθέγμα in expressing affection.

929, 30. οὐδ' ἐπαισχύνει . . σχέτλιε] This is more forcible when taken interrogatively as a separate sentence. It is otherwise with the brief clause οὐδ' ἐπαισχύνει λέγων in Aj. 1307.

930, 2. The iteration and the broken rhythm (l. 932 has three trisyllabic feet) are expressive of distracted feeling.

935. ᾧδ'] 'Even so.' For the emphatic resumption of the antecedent, see E. on L. § 40. p. 75.

πάλιν] 'The opposite way.' 'Avertit vultum,' Brunck. Cp. Eur. Med. 411, καὶ δίκαι καὶ πάντα πάλιν στρέφεται.

936. προβλήτες] The substantive is more easily omitted with πέτραι following in the next line.

936, 7. ξυνουσίαι θηρῶν ὀρέλων] 'Wild comrades of the hills.' Cp. supr. 184, 5, στικτῶν ἢ λασίω μετὰ θηρῶν, and for the abstract word, Eur. Alc. 606, ἀνδρῶν φεραίων εὐμενῆς παρούσια.

939. ἀνακλαίομαι] 'I complain in my own behalf.' Such is the force of the middle voice. Cp. Antiphon, 119, 24, ἀποστερούμενος δὲ ἐπ' αὐτῶν μηδὲ τὰς παρούσας ἀτυχίας ἀνακλαύσασθα πρὸς ὑμᾶς, ἀπορῶ εἰς ἥντινα ἄλλην σωτηρίαν χρῆ με καταφυγεῖν, Trach. 153.

εἰωθόσιν] Sc. παρῖναι.

940. Cp. supr. 260, and note.

ὀμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
 προσθεῖς τε χεῖρα δεξιάν, τὰ τόξα μου
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἑρακλέους ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.
 ὡς ἀνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει, 945
 κοῦκ οἶδ' ἐναίρων νεκρὸν, ἧ καπνοῦ σκιάν,
 εἶδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε [90 b.
 εἰλέν μ'· ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλω.
 νῦν δ' ἠπάτημαι δῦσμορος. τί χρῆ με δρᾶν;
 * ἄλλ' ἀπόδος. ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ. 950
 τί φῆς; σιωπᾶς. οὐδέν εἰμ' ὁ δῦσμορος.
 ᾧ σχῆμα πέτρας δίπυλον, αὐθις αὐτὸν πάλιν
 εἴσειμι πρὸς σὲ ψιλὸς, οὐκ ἔχων τροφήν·
 ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,

941. ἀπάξειν] ἀπαξ A. 942. προσθεῖς] προθεῖς L? A. προσθεῖς Γ. 945.
 ἐλὼν] ἐλὼν μ' L. ἐλὼν μ' (sic) A. βίας μ'] βίας ΑΓ. 949. με δρᾶν] ποιεῖν
 Α. με δρᾶν Γ. 950. ἀλλ'] om. MSS. add Turn. σαντῷ] σαυτοῦ ΑΓ. σ'
 αὐτῷ Γ. 952. σχῆμα] χρῆμα L pr. σχῆμα C'A. 954. αὐανοῦμαι] αὐθις
 μαί ΛΑΓΛ? Vat. Vat. b VV³. γρ. αὐανοῦμαι ἀντὶ τοῦ ξηρανθήσομαι C²* mg.

942. χεῖρα δεξιάν] Cp. supr. 813, and note. And for προστιθῆμι in a similar connection, cp. El. 47, δρεκ προστιθείς: Fr. 428, ἔρκου δὲ προστεθέντος ἐπιμελεστέρα | ψυχῇ κατέστη.

943. For the slight transposition of the order of the words = ἱερὰ τοῦ . . Ἑρακλέους, λαβὼν ἔχει, see Essay on L. § 41. p. 77. In τοῦ Ζηνὸς Ἑρακλέους the second genitive has become a sort of epithet. Cp. Ant. 154, ὁ Θήβας . . Βάκχιος.

944. φήνασθαι] 'To show them as his own.'

945. ἐκ βίας μ' ἄγει] 'He seeks to carry me away by force.' In taking the bow, Neoptolemus tries to force Philoctetes to depart. Philoctetes feels this, though he prefers to die.

946. 7. Cp. O. C. 109, 10, οἰκτείρατ' ἀνδρὸς Οἰδῆϊπυ τόδ' ἄβλιον | εἶδωλον, οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας.

947. 8. οὐ γὰρ . . δόλω] These words are especially calculated to wound the pride of Neoptolemus.

949. τί . . δρᾶν] He returns upon himself for a moment, but, finding no

resource, makes one more effort to reach the heart of Neoptolemus. He is met with silence.

950. Cp. Ant. 552, τί δὴτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ; For ἐν σαυτῷ γενοῦ, 'Return to thy true self,' cp. Xen. An. 1. 5. 17, ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο: Aj. 639, 40, οὐκέτι συντρόφοις ὀργαῖς ἔμπεδος. The other idiom, ἐν σαυτοῦ, read in Par. A. ('esto apud te,' Lamb.), is a humorous expression unsuited for tragedy.

952. σχῆμα πέτρας δίπυλον] 'Rock formed with twofold doorway,' i.e. πέτρα δίπυλος ἰσχηματισμένη. For a similar periphrasis, cp. Eur. Alc. 911, ᾧ σχῆμα δόμων, πῶς εἰσέλθω; 'A common periphrasis for any object that presents itself to the eye in a familiar form.' Paley.

αὐθις αὐτὸν πάλιν] Supr. 930, 932.

953. ψιλὸς . . τροφήν] 'Without means of defence or sustenance.' Cp. Aj. 1123, κἄν ψιλὸς ἀρκέσαιμι σοὶ γ' ἄπλισμένῳ: infr. 1125, 6, χερὶ πάλλων] τὰν ἐμῶν μελέων τροφάν.

954. αὐανοῦμαι] There can be no

- οὐ πτηνὸν ὄρνιν οὐδὲ θῆρ' ὀρειβάτην 955
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 θανὼν παρέξω δαίθ' ὑφ' ὧν ἐφερβόμην,
 καί μ' οὐδ' ἐθήρων πρόσθε θηράσουσι νῦν
 φόνον φόνου δὲ ῥύσιον τίσω τάλας
 πρὸς τοῦ δοκοῦντος οὐδὲν εἶδέναι κακόν. 960
 ὄλοιο μὴ πῶ, πρὶν μάθοιμ' εἰ καὶ πάλιν
 γνώμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
- XO.** τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἀναξ,
 ἤδη 'στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
- NE.** ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις 965
 τοῦδ' ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
- ΦΙ.** ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
 σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
- NE.** οἴμοι, τί δράσω; μήποτ' ὄφελον λιπεῖν
 τὴν Σκῦρον οὕτω τοῖς παροῦσιν ἄχθομαι. 970
- ΦΙ.** οὐκ εἶ κακὸς σύ· πρὸς κακῶν δ' ἀνδρῶν μαθὼν
 ζοικας ἤκειν αἰσχρά. νῦν δ' ἄλλοισι δοῦς

956. τοισίδ'] τοῖσιν L pr. τοισίδ' C'A. ἀλλ'] om. A. 958. πρόσθε] πρόσ-
 θεν L. πρόσθε A. 966. πάλαι] πάλιν^{αι} L. πάλαι A. 967. παρῆς] παρῆι L.
 παρῆς A. 969, 971, 978. Persons omitted in A.

doubt about this reading, though the notion of a 'second death' (see v. rr. and cp. νεκρόν, supr. 946) has infected the MSS.

τῶδ' ἐν αὐλλῶ] Cp. supr. 19, infr. 1087.

957. For the suppressed antecedent (τοῖς or ἐκείνοις), cp. El. 1063, τροφᾶς κηδομένουσ ἀφ' ὧν . . βλάστωσιν.

959. ῥύσιον] 'In requital.' ῥύσιον is (a) that which is rescued from plunder, (b) what is taken in reprisal, (c) an act of reprisal or requital.

960. For πρόσθε, κ.τ.λ. after a verb in the active voice, see Essay on L. § 36. p. 64.

961. ὄλοιο μὴ πῶ] 'Perish—not yet!' The curse already on his lips (ὄλοιο) is suspended by the addition of the negative and changed to ὄλοιο μὴ πῶ, κ.τ.λ. then finally resumed in θάνοις.

πρὶν μάθοιμ'] Cp. supr. 325, and note.

καί] Cp. infr. 1270, οὐκεὼν ἐνεστί καὶ μεταγῶναι πάλιν;

963. δρῶμεν] Conjunctive mood.

964. ἤδη is to be joined with πλεῖν, 'To sail at once.' Cp. supr. 466, ἤδη . . στέλλεσθε;

968. σαυτοῦ] Some editors prefer σαυτόν, the reading of Γ, i.e. 'Do not let thy name become a reproach amongst men.' But the reading of L is sound. 'Suffer not this reproach against thee to go forth amongst men.'

ἐκκλέψας ἐμέ] 'Through your deceiving me.' Cp. supr. 55.

969. δράσω] Aor. conjunctive.

972. ζοικας ἤκειν] For this conversational periphrasis, see Essay on L. § 41. p. 77, a, and cp. Ant. 1279 foll.

For δοῦς used like ἐνδοῦς, 'yielding' (cp. the intransitive use, of 'give' in English), see Essay on L. § 55. p. 101, 4. Cp. also the turn of expression in Aj. 483, 4, παῦσαι γε μέντοι καὶ δοῦς ἄν-

οἷς εἰκὸς ἔκπλει, τὰμὰ μοι μεθεῖς ὄπλα.

NE. τί δρῶμεν, ἄνδρες ;

ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς ;
οὐκ εἶ μεθεῖς τὰ τόξα ταῦτ' ἐμοὶ πάλιν ; 975

ΦΙ. οἴμοι, τίς ἀνήρ ; ἄρ' Ὀδυσσέως κλύω ;

ΟΔ. Ὀδυσσέως, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.

ΦΙ. οἴμοι πέπραμαι κάπθλωλ'. δδ' ἦν ἄρα

ὁ ξυλλαβῶν με κάπονοσφίσας ὄπλων.

ΟΔ. ἐγώ, σάφ' ἴσθ', οὐκ ἄλλοσ' ὀμολογῶ τάδε. 980

ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.

ΟΔ. τοῦτο μὲν,

οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ

στείχειν ἐμ' αὐτοῖς, ἢ βία στελοῦσί σε.

ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,

οἷδ' ἐκ βίας ἀξουσιν ;

ΟΔ. ἦν μὴ ἔρπης ἐκῶν. 985

ΦΙ. ὦ Λημνία χθῶν καὶ τὸ παγκρατὲς σέλας

'Ἠφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,

εἶ μ' οὔτος ἐκ τῶν σῶν ἀπάξεται βία ;

ΟΔ. Ζεὺς ἔσθ', ἴν' εἰδῆς, Ζεὺς, ὁ τῆσδε γῆς κρατῶν, [91 α.

976. ἀνήρ] ἀνὴρ L.A. 978. δδ'] from ὦδ' L. δδ' A. 980. ὀμολογῶ]
δ(ν)μολογῶ L. ὀμολογῶ A. 982. δράσει] δρᾶσει A. καὶ σὲ δεῖ] καὶ σε δῆ
L pr. καὶ σὲ δεῖ A. 983. ἦ] ἦ L. ἦ A. 985. μὴ ἔρπης] μῆρπης L.
μῆρπης A² Vat. b V²R. μ' εἶρπης V. μ' ἔρπης Vat. 989. τῆσδε γῆς] τῆσδε
τῆσ γῆς A.

δρᾶσιν φίλοις | γνώμης κρατῆσαι, τάσδε
φροντίδας μεθεῖς : Eur. Phoen. 21, ἦδονῆ
δοῦς.

979. ξυλλαβῶν] Cp. supr. 945, and
note.

981. παῖ] Cp. supr. 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. στείχαν ἐμ' 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 στείχειν would
be required.

986-8. Cp. supr. 800, infr. 1464.

987. Cp. supr. 376, and note.

988. τῶν σῶν] Sc. χωρίων. The pron.
refers to Λημνία χθῶν, the words καὶ . .
'Ἠφαιστότευκτον being *did μέσου*.

989. ἴν' εἰδῆς] 'I tell you!' Cp.
Aesch. Cho. 439, ἐμασχαλίσθη δ' εἶθ' ὡς
τόδ' εἰδῆς. In such expressions there is
an ellipse of λέγω.

τῆσδε γῆς] Lemnos.

- Zeús, φ̄ δέδοκται ταυθ̄· ὑπηρετῶ δ' ἐγώ. 990
- ΦΙ. ὦ μῖσος, οἶα κάξανευρίσκεις λέγειν
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς *τίθης.
- ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἢ δ' ὀδὸς πορευτέα.
- ΦΙ. οὐ φημ' ἔγωγε.
- ΟΔ. φημί. πειστέον τάδε.
- ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995
πατήρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
- ΟΔ. οὐκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βία.
- ΦΙ. οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν,
ἕως γ' ἂν ἦ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
- ΟΔ. τί δ' ἐργασείεις;
- ΦΙ. κρατ' ἐμὸν τόδ' αὐτίκα
πέτρα πέτρας ἀνωθεν αἰμάξω πεσών.
- ΟΔ. ξυλλάβετέ γ' αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
- ΦΙ. ὦ χεῖρες, οἶα πάσχετ' ἐν χρεῖα φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρόμεναι. 1005

990. Ζεὺς] Zeús δ' L. 991. κάξανευρίσκεις] κάξανευρίσκεις A. 992. τίθης]
τιθείς LAG. Auratus corr. 994. πειστέον] πιστέον L. πειστέον A. 995. δούλους]
δοῦλος L pr. δούλους C'A. 997. ΟΔ.] Here and elsewhere only — L. 999.

χρη] χρη L. χρη CAG. παθεῖν] παθεῖν L. παθεῖν AG. 1000. ἕως γ'] ἕως
(γ') L. ἕως A. αἰπεινόν] from ἔπεινόν C¹ or ². αἰπεινὸν A. 1003. ξυλλά-
βετέ γ'] ξυλλάβετ' LGL² Vat. Vat. b V. ξυλλάβετέ γ' A.

992. Cp. O. C. 277. Zeus is false to Heracles if he favours the design against his friend.

993. The removal of Philoctetes fulfils 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.' Gerhardt conjectured, ΦΙ. οὐ φημ'. ΟΔ. ἐγὼ δέ φημι

997. ἄρα is postponed because of the energy with which the first words of the sentence are spoken. See Essay on L. § 26. p. 44.

998. τοῖς ἀρίστοισιν] Neoptolemus. 1000. γῆς . . βάθρον] 'This Lemnian steep.' Cp. Aj. 859. ὦ γῆς ἱερὸν οἰκείας πέδον | Σαλαμῖνος. For the descriptive pleonasm of γῆς, cp. Aesch. Prom. 433, Λίδος . . μυχοῦς γᾶς.

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1003. ξυλλάβετέ γ' αὐτόν] 'Ay, apprehend him.' γε may be explained by supposing the attendants to have advanced of their own accord on seeing the intention of Philoctetes. Recent editors have adopted G. Bernhardt's conjecture, ξυλλάβετον αὐτόν, supposing Odysseus to address his two attendants, the usual δὲ ἀμφίπολοι of Epic poetry. But if this were right the same dual form of command would have been found elsewhere, e.g. in O. C. 840, 847.

1005. ἀνδρὸς τοῦδε] 'Odysseus,' said with bitter emphasis. Cp. supr. 376, εἰ τὰμὰ κείνος ἐπλ' ἀφαιρησίοιτό με. συν-

ὦ μηδὲν ὑγιᾶς μηδ' ἐλεύθερον φρονῶν,
 οἷ' *αὐ μ' ὑπῆλθες, ὡς μ' ἐθράσω, λαβῶν
 πρόβλημα σαντοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,
 ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 δς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν' 1010
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ παθον.
 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφύη τ' ὄντα κού θέλονθ' ὁμοῦ
 εὐ προὔριδαξεν ἐν κακοῖς εἶναι σοφόν. 1015
 καὶ νῦν ἐμ', ὦ δύστηνε, συνδήσας νοεῖς
 ἀγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἧ με προὔβάλου
 ἀφιλον ἔρημον ἀπολιν, ἐν ζῶσιν νεκρόν.

1007. om. A. οἷ' *αὐ] οἷα LG Vat. b. οἷας V. οἷμ' ἀπῆλθες Vat. ^{ον} δια A^cV^s.
 Herm. corr. 1010. ποιεῖν] ποεῖν L. ποιεῖν A. 1011. ἐστιν]
 ἐστὶν L. ἐστιν A. 1014. θέλονθ'] θέλον θ' L. θέλων θ' C¹ or 4. θέλονθ' A.

θηρόμενοι is at once 'caught' and 'bound.'

1007. οἷ' αὐ] This seems a more probable correction of οἷα than οἷον, which, though found in some MSS., may have arisen from a gloss.

*αὐ] 'Again,' as you did ten years ago, when you took advantage of me sleeping; supr. 271 foll.

1008. πρόβλημα σαντοῦ] 'As your stalking-horse.' πρόβλημα is in apposition to παῖδα. For πρόβλεσθαι, as a word of blame, cp. Thuc. 1. 37, τὸ εὐ-πρεπὲς ἀσπονδόν . . . προβέβληνται.

1009. ἀνάξιον . . . ἐμοῦ] 'Who does not deserve to be thy minister, but well deserves to be my friend.'

1012. For the dative after ἀλγεινῶς φέρων = ἀχθόμενος, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μυχῶν βλέπουσ'] This is differently explained, (1) 'Spying into hidden places' (so Musgrave, who compares Philo J. 2. p. 78, τὸν αἰεὶ βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας). For this cp. Aj. 11, καὶ σ' οὐδὲν εἰσω τῆσδε παπταίνειν πύλης | ἐτ' ἔργον ἐστίν. Or (2) 'Spying out of hiding holes' ('per latebras prospiciens,' Schnidw.). 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, κακοπινέστατόν τ' ἄλημα στρατοῦ: ib. 390, and note.

1014. ἀφύη] 'Unapt,' sc. πρὸς τὸ τοιοῦτόν τι ποιεῖν: or, as Seyffert puts it, ἐπὶ τὸ σοφόν εἶναι ἐν κακοῖς. Cp. supr. 79, 80, ἔξοιδα καὶ φύσει σε μὴ πεφυκότα | τοιαῦτα φανείν, μηδὲ τεχνᾶσθαι κακᾶ.

1015. προὔριδαξεν] 'Has instructed him.' Cp. supr. 538, προὔμαθον, and note.

1016. δύστηνε] Cp. Aj. 1290, δύστηνε, ποὶ βλέπων ποτ' αὐτὰ καὶ θροεῖς;

συνδήσας agrees with the subject of ἀγειν. The intention here mentioned is spoken of in the more passionate phrase, supr. 979, as a finished act; cp. Aj. 1126, ἄκαια γὰρ τόνδ' εὐτυχεῖν κτεῖναντὰ με;

1017. ἀκτῆς] Supr. 1, 272. προὔβάλου] 'You contrived to cast me forth.' The (subjective) middle throws on Odysseus the prime responsibility of the act.

1018. ἀπολιν] 'Outcast.' Cp. the Homeric ἀφρήτωρ, ἀθέματος, ἀνίστιος. ἐν ζῶσιν νεκρόν] 'Among the living, but not alive.'

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1002. πέτρα] 'On the rock;' i.e. ἐν πέτρῳ = εἰς πέτραν (rather than instrum. dat.), to be joined with αἰμάξω. πέτρας is ablative genitive with πεσῶν.

1003. ξυλλάβετέ γ' αὐτόν] 'Ay, apprehend him.' γε may be explained by supposing the attendants to have advanced of their own accord on seeing the intention of Philoctetes. Recent editors have adopted G. Bernhardt's conjecture, ξυλλάβετον αὐτόν, supposing Odysseus to address his two attendants, the usual δὺ' ἀμφίπολοι of Epic poetry. But if this were right the same dual form of command would have been found elsewhere, e.g. in O. C. 840, 847.

1005. ἀνδρὸς τοῦδε] 'Odysseus,' said with bitter emphasis. Cp. supr. 376, εἰ τὰμὰ κείνος ὄπλ' ἀφαρησίοιτό με. συν-

ὦ μηδὲν ὑγιᾶς μηδ' ἐλεύθερον φρονῶν,
 οἴ * αὖ μ' ὑπήλθες, ὡς μ' ἐθηράσω, λαβὼν
 πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,
 ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 δς οὐδὲν ἤθη πλὴν τὸ προσταχθὲν ποιεῖν· 1010
 δῆλος δὲ καὶ νῦν ἐστιν ἀλγεινῶς φέρων
 οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ παθον.
 ἀλλ' ἢ κακὴ σὴ διὰ μυχῶν βλέπουσ' ἀεὶ
 ψυχὴ νιν ἀφυῆ τ' ὄντα κού θέλονθ' ὁμῶς
 εὖ προῦδίδαξεν ἐν κακοῖς εἶναι σοφόν. 1015
 καὶ νῦν ξμ', ὦ δύστηνε, συνδήσας νοεῖς
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἧ με προῦβάλου
 ἀφίλον ἔρημον ἀπολιν, ἐν ζῶσιν νεκρόν.

1007. om. A. οἴ * αὖ] οἶα LΓ Vat. b. οἶως V. οἶμ' ἀπῆλθες Vat. ^{ον} δια A^{ov}.
 Herm. corr. 1010. ποιεῖν] ποεῖν L. ποιεῖν A. 1011. ἐστιν]
 ἐστίν L. ἐστιν A. 1014. θέλονθ'] θέλον θ' L. θέλων θ' C' or 4. θέλονθ' A.

θηρόμενοι is at once 'caught' and 'bound.'

1007. οἴ αὖ] This seems a more probable correction of οἶα than οἶων, 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. πρόβλημα σαυτοῦ] 'As your stalking-horse.' πρόβλημα is in apposition to παῖδα. For προβάλλεσθαι, as a word of blame, cp. Thuc. 1. 37, τὸ εὐ-
 πρεπὲς ἀσπονδόν . . . προβέβληνται.

1009. ἀνάξιον . . . ἐμοῦ] 'Who does not deserve to be thy minister, but well deserves to be my friend.'

1012. For the dative after ἀλγεινῶς φέρων = ἀχθόμενος, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μυχῶν βλέπουσ'] This is differently explained, (1) 'Spying into hidden places' (so Musgrave, who compares Philo J. 2. p. 78, τὸν δὲ βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας). For this cp. Aj. 11, καὶ σ' οὐδὲν εἰσω τῆσδε παπταίνειν πύλης | ἐτ' ἔργον ἐστίν. Or (2) 'Spying out of hiding holes' ('per latebras prospiciens,' Schndw.). 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, κακοπινίστατόν τ' ἄλημα στρατοῦ: ib. 390, and note.

1014. ἀφυῆ] 'Unapt,' sc. πρὸς τὸ ποι-
 οὔτόν τι ποιεῖν: or, as Seyffert puts it, ἐπὶ τὸ σοφὸν εἶναι ἐν κακοῖς. Cp. supr. 79, 80, ἐξοῖδα καὶ φύσει σε μὴ πεφυκότα | τοιαῦτα φωνεῖν, μηδὲ τεχνάσθαι κακά.

1015. προῦδίδαξεν] 'Has instructed him.' Cp. supr. 538, προῦμαθον, and note.

1016. δύστηνε] Cp. Aj. 1290, δύστηνε, ποὶ βλέπων ποτ' αὐτὰ καὶ θροεῖς;

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, δίκαια γὰρ τόνδ' ἐόντων κτείναντὰ μὲ;

1017. ἀκτῆς] Supr. 1, 272. προῦβάλου] 'You contrived to cast me forth.' The (subjective) middle throws on Odysseus the prime responsibility of the act.

1018. ἀπολιν] 'Outcast.' Cp. the Homeric ἀφρήτωρ, ἀθέμιστος, ἀνέστιος. ἐν ζῶσιν νεκρόν] 'Among the living, but not alive.'

φεῦ.

ἄλλοιο καὶ σοὶ πολλάκις τόδ' ἠϋξάμην.

ἀλλ' οὐ γὰρ οὐδέν θεοὶ νέμουσιν ἡδύ μοι, 1020

σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
τοῦτ' ἀθθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεῖς 1025

ἐπλευεῖς ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
ἐκόντα πλεύσανθ' ἐπταῖ ναυσὶ ναυβάτην
ἄτιμον ἔβαλον, ὡς σὺ φῆς, κείνοι δὲ σέ.

καὶ νῦν τί μ' ἀγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;

ὅς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. 1030

πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι

χολός, δυσώδης; πῶς θεοῖς εὔξεσθ', ἐμοῦ

1019. καὶ σοὶ] καὶ σὺ. γρ. καὶ σοὶ A. ἠϋξάμην] ἠϋξάμην L. ἠϋξάμην A. 1022.
αὐθ] αὐθ' A. 1023. τε] γε L. F. τε A. 1025. τε] om. A. pr. ? κἀνάγκῃ]
κἀπάτῃ Γ. 1028. δὲ σέ] δὲ σε C². δὲ σέ A. 1032. εὔξεσθ'] ἐξεσθ' V^o.
ἐμοῦ] γρ. ὁμοῦ Γ mg.

1019. καὶ] 'And indeed.' For the stress on καὶ, cp. El. 597 (ὡς τὴν μητέρα | κακοστομούμεν.) καὶ σ' ἐγαγε δεσπότην | ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμῶς νέμω. Philoctetes adds this, not correcting himself, but as feeling painfully the impotence of his curse.

1022. τοῦτ' αὐτό is cognate accusative, expressing the cause. The pronoun refers both to ζῶν preceding, and to ὅτι ζῶ following. Cp. supr. 797, Ant. 463. 4, ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς | ζῶ, πῶς δδ' οὐκ ἐκθανόν κέρδος φέρει;

1025. κλοπῇ τε κἀνάγκῃ ζυγεῖς] 'Through being kidnapped, and bound under compulsion.' Cp. supr. 73, and note. For the metaphor in ζυγεῖς, cp. Aj. 24, κἀγὼ 'θελοντῆς τῆδ' ὑπεζύγην πόνω.

1027. ἐπταῖ ναυσί] Il. 2. 718, τῶν δὲ φιλοκτήτης ἤρχεν, τόζων εὖ εἰδώς, ἐπτα νεών.

1028. ἀτιμον ἔβαλον] 'Flung away dishonoured.' For the use of the simple verb = ἐξέβαλον, see E. on L. § 55. p. 101, 4.

κείνοι δὲ σέ] Sc. ἐκβαλεῖν μὲ φασιν.

Dindorf wrongly quotes ἔκβαλον as the reading of L.

1029. 'And now why take me, why force me away?' For the repetition and redundancy, cp. supr. 236. and note. ἀπάγεσθαι is the word for taking a criminal to execution, and the middle voice conveys more of personal feeling. (Cp. supr. 613.) The agitation of Philoctetes is again marked by two tribrachs following each other. Cp. supr. 932.

1030. τέθνηχ' ὑμῖν] Cp. O. C. 1366, ἢ τὰν οὐκ ἂν ἦ τὸ σὺν μέρος. And for the dative, ib. 444, φηγὰς σφιν ἔξω πτωχὸς ἠλώμην ἀέ.

1032, 3. πῶς θεοῖς εὔξεσθ' . . ἔτι] 'How shall ye declare to Heaven that ye will sacrifice or pour libation to the gods any more?' εὔχεσθαι 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 εὔχομαι is, 'I thankfully profess.'

θεοῖς is (a) dative after εὔξεσθε, (b) in a secondary construction with the in-

- πλεύσαντος, αἶθιν ἱερά; πῶς σπένδειν ἔτι; [91 b.
 αὐτῆ γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.
 κακῶς ὄλοισθ'· *ὄλεισθε δ' ἡδικηκότες 1035
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
 ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὐποτ' ἂν στόλον
 ἐπλεύσατ' ἂν τόνδ' οὐνεκ' ἀνδρὸς ἀθλίου,
 εἰ μὴ τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ', ὦ πατρώα γῆ θεοί τ' ἐπόψιοι, 1040
 τίσασθε τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
 ξύμπαντας αὐτούς, εἴ τι καμ' οἰκτείρετε.
 ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
 τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγέναι.
- ΧΟ. βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν 1045
 τήνδ' εἶπ', Ὀδυσσεῦ, κούχ ὑπέικουσαν κακοῖς.
- ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
 εἴ μοι παρῆκοι· νῦν δ' ἐνὸς κρατῶ λόγου.

1034. αὐτῆ] αὐτῆ L. 1035. *ὄλεισθε] ὄλοισθε I.A. ὄλοισθ' ὄλοισθ' Γ. Brunck.
 corr. 1037. δ'] γε Α. γ' Γ. ἐπέ] ἐπ' L. ἐπέι Α. 1046. ὑπέικουσαν]
 εἰ from η C². ὑπέικουσαν Α.

finitives αἶθιν ἱερά 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. 1275.

1034. αὐτῆ .. ἐμέ] Cp. supr. 8. It may be observed that Philoctetes here knows what he had not suspected at the time described by him, supr. 271.

ἐκβαλεῖν] Sc. ὥστε ἐκβαλεῖν. See Essay on L. § 36, p. 62.

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' (θεῖον, '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 ἐπόψιοι are either (1) the Ἐρινύες. Cp. Aj. 835, 6, τὰς αἰεὶ τε παρ-θέουσι | αἰεὶ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη. Or (2), as elsewhere, Zeus and Apollo. Cp. El. 175, Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει.

1042. καμ'] καί belongs to the verb. Cp. Ant. 280, παῦσαι, πρὶν ὀργῆς κάμει μεστῶσαι λέγον, and note.

1044. τῆς νόσου] Sc. ἐκ. See Essay on L. § 8, p. 11. Cp. Od. i. 18, πεφυγμένος ἦεν ἀέθλων: Ant. 488, 9, οὐκ ἀλύετον | μόρου κακίστου.

For the relief afforded by vengeance, cp. El. 939, τῆς νῦν παρουσίας πημονῆς λύσεις βάρος: ib. 1489, 90, ὡς ἐμοὶ τόδ' ἂν κακίον | μόνον γένοιτο τῶν πάλαι λυτήριον.

1045. Cp. Ant. 471, 2, δηλοῖ τὸ γέννημ' ὤμων ἐξ ὀμοῦ πατρὸς | τῆς παιδός· εἰκειν δ' οὐκ ἐπίσταται κακοῖς.

For the hypallage in φάτιν .. ὑπέικουσαν, cp. O. C. 977, πῶς *δᾶν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;

1048. εἴ μοι παρῆκοι] Sc. τὸ πρᾶγμα

οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·
 χάπτου δικάων κάγαθῶν ἀνδρῶν κρίσις,
 οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὖσεβῆ.

1050

νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφην,
 πλὴν εἰς σέ· νῦν δὲ σοί γ' ἐκὼν ἐκστήσομαι.
 ἄφετε γὰρ αὐτόν, μηδὲ προσψαύσητ' ἔτι.
 ἔατε μίμνειν. οὐδὲ σοῦ προσχρήζομεν,
 τὰ γ' ὅπλ' ἔχοντες ταῦτ', ἐπεὶ πάρεστι μὲν
 Τεύκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
 ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν

1055

1049. οὐ] οὐ L. 1051. μου] om. L. μου A. 1052. χρήζων] γρ. κρείσ-
 σαν C' T. 1055. σοῦ] from σε A°.

ἔστε πολλὰ λέγειν. 'Did but my leisure
 serve me.'

νῦν δ' ἐνὸς κρατῷ λόγου] 'But, as
 it is, I have only one thing to say.'
 This refers to infr. 1054 foll. 'All I
 can now say is that we need not take
 him, if he will not come. The bow is
 enough.' Odysseus means that this is
 not the time for justifying his act. He
 will do and say only what is necessary
 for his end. When the plea of justice
 is required, arguments will not fail him.

κρατῷ has been suspected. The near-
 est parallel to it is O. T. 409, τοῦδε
 γὰρ καὶ γὰρ κρατῷ.

1049. τοιούτων .. τοιοῦτος 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 (ME. πείθεσθαι χρεών.) OP.
 καὶ γὰρ τοιοῦτος (sc. τῇ γνῶμῃ εἰμ' ἔστε
 πείθεσθαι). Others suppose a vague
 reference to the accusation of injustice
 in Philoctetes' speech.

1050, 1. Cp. supr. 83-5.

1052, 3. νικᾶν γε . . ἐκστήσομαι]
 '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. σοί γ'] γε reaffirms εἰς σέ with
 ironical courtesy.

1054. ἄφετε] Cp. supr. 1003.

1055. προσχρήζομεν] προσ-, 'in ad-
 dition.'

1056. μὲν] '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 Aj. 1120, ὁ τοξότης ἔοικεν οὐ
 σμικρὸν φρονεῖν. It is necessary to the
 plot of the Philoctetes that skill in
 archery should be spoken of with re-
 spect, as in heroic times, whereas Mene-
 laus in the Ajax expresses the contempt
 of a hoplite of the time of Pericles for
 the light-armed Bowman.

1058. ἐγὼ θ'] 'And I too.' 'Post
 πάρεστι μὲν Τεύκρος sequi debet πα-
 ρειμι δ' ἐγώ, pro quo mutata orationis
 forma ἐγὼ τε illatum est, quia hoc
 sine verbo positum est.' Dindorf. E. on
 L. § 36. p. 65. Cp. infr. 1424-8.

ὃς οἶμαι, κ.τ.λ.] The bow of Odys-
 seus is not less famous than that of
 Heracles. See Introd. to Trachiniae.

1058, 9. οὐδὲν .. μηδ'] οὐ belongs
 strictly to οἶμαι, as in οὐ φημι, οὐ φαί-
 νεται, etc. μη' is to be taken closely
 with the infinitive, which receives an
 hypothetical turn from ἂν preceding.
 Wunder quotes Plat. Prot. 319 B, ὅθεν
 δὲ αὐτὸ ἡγοῦμαι οὐ διδασκὸν εἶναι μηδ'
 ἢ' ἀνθρώπων παρασκευστὸν ἀνθρώποις,
 δίκαιός εἰμι εἰπεῖν, but οὐ there rather
 adheres to διδασκόν. The repetition of
 the negative is here emphatic.

- τούτων κρατύνειν, μηδ' ἐπιθύνειν χερσί.
 τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν. 1060
 ἡμεῖς δ' ἴωμεν. καὶ τάχ' ἂν τὸ σὸν γέρας
 τιμὴν ἐμοὶ νείμειεν, ἣν σ' ἐχρῆν ἔχειν.
 ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
 ὅπλοισι κοσμηθεῖς ἐν Ἀργείοις φανεῖ;
 ΟΔ. μή μ' ἀντιφώνει μηδέν, ὡς στείχοντα δῆ. 1065
 ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
 γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;
 ΟΔ. χόρει σύ· μὴ πρόσλευσσε, γενναῖός περ ὦν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
 ΦΙ. ἦ καὶ πρὸς ὑμῶν ὦδ' ἔρημος, ὦ ξένοι, 1070
 λειφθήσομαι *δὴ κοῦκ ἐποικτερεῖτέ με;
 ΧΟ. ὄδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς. ὄσ' ἂν
 οὗτος λέγῃ σοι, ταῦτά σοι χῆμεις φαμέν.
 ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
 πρὸς τοῦδ'· ὅμως δὲ μέιναι', εἰ τούτῳ δοκεῖ, 1075
 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὸς
 στεῖλωσι ναῦται καὶ θεοῖς εὐξάμεθα.
 χούτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβωι

1060. Λῆμνον] λῆμνον A. 1062. ἣν ἐχρῆν σ' Γ. 1065. ὡς] ὦ L. ὡς C².
 1068. πρόσλευσσε] πρόσλευσε LG. πρόσλευσσε A. πρόσλεθε B. 1069. διαφθερεῖς]
 διαφθαρής Γ. 1071. λειφθήσομαι δῆ] λειφθήσομ' ἤδη LA. Wakefield corr. 1073.
 χῆμεις] γ' ἡμεις L. χ' ἡμεις C²A.

1060. Cp. *supr.* 2, and note.

1062. ἣν σ' ἐχρῆν ἔχειν] 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 in this line, cp. *infr.* 1369.

1066, 7. φωνῆς . . προσφθεγκτός] The pleonasm is pathetic. 'Shall I no more hear your voice addressing me?' Philoctetes, who *supr.* 220 foll. was overjoyed at the sight of Greeks, and longed to hear them speak, is now being left in tenfold desolation. He still clings to his hope in Neoptolemus, and makes a last appeal to the mariners, who,

507 foll., 676 foll., had shown some pity for him.

1074, 5. 'Odysseus will tell me that I am a victim of weak pity: but still, if Philoctetes craves it, go not yet.' ἀκούσομαι] 'I shall be reviled.' Cp. *supr.* 607, and note.

οἴκτου] Cp. O.C. 1636, οἴκοι κτου μέτα. πλέως is used in reproachful phrases, e.g. Aesch. Prom. 606, πρὸ γε στενάχεις καὶ φόβου πλέα τις εἶ.

1076. εἰς ὅσον] Sc. χρόνον. Cp. O. C. 1701, El. 1075, and notes.

τά . . ἐκ νεὸς] 'Things on board.' For ἐκ, with the genitive denoting the whereabouts of a thing, cp. πρὸς with genitive, ἐγγύθεν, πόρρωθεν, etc. Cp. also *supr.* 630, and note.

ΦΙ. στρ.α'. (1.) ὦ κοίλας πέτρας γύαλον [92 a.
 θερμὸν καὶ παγετῶδες, ὡς σ' οὐκ ἐμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέποτ', ἀλλὰ μοι
 5 καὶ θνήσκοντι συνοίσει. 1085
 ὦμοι μοί μοι.
 ὦ πληρέστατον αὐλιον

1082. θερμὸν καὶ] θερμὸν τε καὶ LA. Turn. corr. 1083. ὦ τάλας] 'ὦ ταλασ L.
 ὦ τάλας A. 1085. οὐδέποτ'] οὐδέποτε LA. 1086. ὦμοι μοί μοι] ὦ μοι μοι
 μοί L. οἱ μοι μοι μοι A. 1087. αὐλιον] αὐλίον L. αὐλιον A.

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 υ υ — υ υ — υ υ — υ υ —
 υ υ — υ υ — — — —
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- λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
 τί ποτ' αὐ μοι τὸ κατ' ἄμαρ
 10 ἔσται; τοῦ ποτε τεύξομαι 1090
 σιτονόμου μέλεος πόθεν ἐλπίδος;
 εἴθ' αἰθέρος ἄνω
 πτωκάδες ὄξυτόνου διὰ πνεύματος
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1090. 1. τοῦ . . σιτονόμου ἐλπίδος;] 'What hope of obtaining food?' For τοῦ, attributive, see E. on L. § 21. p. 33. And for the double interrogation, cp. Trach. 421, τίς πόθεν μάλα, κ.τ.λ. σιτονόμου = τοῦ νέμεσθαι σίτον. For this condensation of a phrase into an adjective, see Essay on L. § 43. p. 81, and cp. especially El. 857, 8, ἐλπιδαν . . κοινοτόκων | εὐπατρίδων τ' ἀρωγαί.

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ΦΙ. στρ.α'. (1.) ὦ κοίλας πέτρας γύαλον [92 a.
 θερμὸν καὶ παγετῶδες, ὥς σ' οὐκ ἐμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέποτ', ἀλλὰ μοι
 5 καὶ θνήσκοντι συνοίσει.
 ὦμοι μοί μοι.
 ὦ πληρέστατον αὐλιον 1085

1082. θερμὸν καὶ] θερμὸν τε καὶ LA. Turn. corr. 1083. ὦ τάλας] 'ὦ τάλασ L.
 ὦ τάλας A. 1085. οὐδέποτ' οὐδέποτε LA. 1086. ὦμοι μοί μοι] ὦ μοι μοι
 μοί L. οἱ μοι μοι μοι A. 1087. αὐλιον] αὐλίον L. αὐλιον A.

∪ ∪ ∪ ∪ ∪ —
 — — ∪ ∪ ∪ ∪ ∪ —
 — — ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ — ∪
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 — ∪ ∪ ∪ — ∪
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 — — ∪ ∪ ∪ — ∪ —
 (2.)
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ — — ∪ ∪ ∪ ∪ ∪ —
 ∪ — — — ∪ ∪ ∪ —
 5 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
 ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
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καὶ μόχθῳ λωβατός, ὅς ἤδη μετ' οὐδενὸς ὕστερον
ἀνδρῶν εἰσοπίσω τάλας
5 ναίων ἐνθάδ' ὀλοῦμαι, 1105
αἰαῖ αἰαῖ,
οὐ φορβὰν ἔτι προσφέρων,
οὐ πτανῶν ἀπ' ἐμῶν ὄπλων
*κραταιαῖσιν μετὰ χερσὶν 1110
10 ἰσχωρ' ἀλλά μοι ἄσκοπα
κρυπτά τ' ἔπη δολεράς ὑπέδου φρενός
ἰδοίμαν δέ νιν,
τὸν τάδε μησάμενον, τὸν ἴσον χρόνον
ἐμάς λαχόντ' ἀνίας. 1115
ΧΟ. (2.) πότμος, *πότμος σε δαιμόνων τάδ',
οὐδὲ σέ γε δόλος ἔσχεν ὑπὸ *χερὸς ἐμᾶς. στυγεράν ἔχε
δύσποτμον ἄρὰν ἐπ' ἄλλοις. 1120
καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλόττη' ἀπάσῃ.
- ΦΙ. στρ.β'. (1.) οἴμοι μοι, καὶ που πολιᾶς

1106. αἰαῖ αἰαῖ] αἰ αἰ αἰ αἰ L. αἰ αἰ αἰ αἰ A. 1110. *κραταιαῖσιν] κραταιαῖς
MSS. 1115. ἐμᾶς B. 1116. 2nd. πότμος om. MSS. add Erfurd. 1119.
*χερός] χείρος MSS. 1120. δύσποτμον] δύσποτ'μον L. δύσποτμον A. ἄρὰν]
ἄρὰν ἄρὰν LAL² ἄρὰν Γ Vat. Vat. b. 1121. φιλόττη'] φιλόττη(ι) L. φιλόττη' A.
1122. οἴμοι μοι] οἴ μοι μοί LA που] om. LA add C². 1123. πολιᾶς] πουλιᾶς L².

ferior sense ('fuller' for 'better'), and the quantity of *λαφόνος* 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, *πατρῶαν*: O. C. 117, *ποῦ ναίει*;

1101. Philoctetes renews his complaint without noticing the interruption.

1102. ὕστερον . . εἰσοπίσω] For the redundancy, cp. *supr.* 930, and note.

1108. προσφέρων] Sc. ταῖς ἐνδείαις. Cp. *supr.* 718, *προσενώμα*, and note.

1110. For the repetition of *οὐ*, see *Essay on L.* § 29, p. 48.

κραταιαῖσιν] For the shortening of αἰ, cp. *supr.* 1100, *λαφόνος*, and note. And for the Ionic rhythm, cp. O. C. 214. μετὰ χερσὶν] *Epicē.*

1111. ἰσχωρ'] Sc. τὰ ὄπλα.

1112. δολεράς . . φρενός] 'From a

guileful heart.'

ὑπέδου] Cp. *supr.* 1007, O. T. 386, 7. 1114. τὸν ἴσον χρόνον] Cp. *supr.* 794, 5, *πῶς ἀν' ἐμοῦ | τὸν ἴσον χρόνον τρέφοιτε τῆνδε τὴν νόσον*;

1116. Considering the repetition of *σύ τοι* in l. 1096, the repetition of *πότμος* here (see v. rr.) is the most probable emendation of the defective line. The Chorus feel that the curse against Odysseus involves themselves also, who have been his instruments, and with apparent, but not real inconsistency, declare that the theft of the bow was a divinely appointed act. *τάδε* is accusative in apposition with the sentence. For *ἔσχε*, cp. *supr.* 331, and for *ἔχε*, see *Essay on L.* § 51, p. 96.

1122. μῆ = *δπως μῆ.*

1123. The sense is continued from l. 1115, again without any notice being taken of the intervening lines.

- πόντου θινὸς ἐφήμενος,
 γελᾶ μου, *χερὶ πάλλων [92 b.
 τὰν ἐμὰν μελέου τροφάν, 1126
 5 τὰν οὐδεὶς ποτ' ἐβάστασεν.
 ᾧ τόξον φίλον, ᾧ φίλων
 χειρῶν ἐκβεβιασμένον,
 ἧ που *ἐλεινὸν ὄρας, φρένας εἴ τινας 1130
 ἔχεις, τὸν Ἡράκλειον
 10 ἄθλον *ἐμ' ᾧδέ σοι
 οὐκέτι χρῆσόμενον τὸ μεθύστερον
 †ἀλλ' ἐν μεταλλαγᾷ
 πολυμηχάνου ἀνδρὸς ἐρέσσει, 1135
 ὄρων μὲν αἰσχρὰς ἀπάτας, στυγνὸν τε φῶτ' ἐχθοδοπὸν,
 15 μυρὶ ἀπ' αἰσχροῶν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ'
 † Ὀδυσσεύς.

1125. χερὶ] χειρὶ L A. Turneb. corr. 1130. ἧ] from εἴ L? V. ἧ A. ἐλει-
 νόν] ἐλεινὸν MSS. Brunck. corr. 1131. ἔχεις] ἔχεις L. ἔχεις A F. 1132.
 ἄθλον] ἄθλιον LR Vat. γρ. ἄθλον mg. C² or². ἄθλον Γ L² B Vat. b VV². γρ. ἄθλιον
 V² mg. *ἐμ'] om. MSS. ᾧδέ σοι] ᾧδέ σοι Vat. 1133. μεθύστερον] μεθ'
 ὕστερον L. 1134. μεταλλαγᾷ] μεταλλαγῆ A. 1135. ἐρέσσει] ἐρέσση L A.
 ἐρέσσει Γ. 1138. ἀνατέλλονθ'] ἀνατέλλοντα L A.

1124. θινὸς ἐφήμενος] 'Sitting on the shore,' until all be ready for the departure. Cp. supr. 467, 1075 foll.

1126. τροφάν] Cp. supr. 931.

1127. ἐβάστασεν] Cp. supr. 657.

1128. φίλων is not used here in the ordinary Epic sense = ἐμῶν, but φίλον and φίλων are reciprocal in meaning. 'Beloved bow, torn from my loving hand!'

The bow, which Neoptolemus (supr. 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. ἐλεινὸν is an adverbial (or cognate) accusative neuter, meaning, 'With looks deserving pity' (not 'With compassionate gaze.') 'Piteous must be thy look, as thou beholdest me.'

1131, 2. τὸν . μεθύστερον] 'Me thus destined no more to use thee in

the Heracleian 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 (ογεμ). The scholion τὸν Ἡρακλέους διάδοχον refers merely to τὸν Ἡράκλειον 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 μεταλλαγᾷ = ἐν μετηλλαγμένῃ χρεῖᾳ. 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 antistrophe, 1157. Hermann conjectures ἄλλου δ' ἐν μεταλλαγᾷ: Paley reads, with Dindorf, ἐτ', ἀλλ' ἐν μεταλλαγᾷ: Cavallin conjectures ἀλλ' αἰὲν μετ' ἀγκάλαις.

1136. φῶτ'] Cp. O. C. 1018, and note.

1138, 9. 'Making countless issues to arise from all the shameful ills that he has

ΧΟ. (2.) ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἶπειν,

1140

εἰπόντος δὲ μὴ φθονεράν

ἐξῶσαι γλώσσας ὀδύναν.

κείνος δ' εἰς ἀπὸ πολλῶν

5 ταχθείς, τοῦδ' ὑφημοσύνα,

κοινὰν ἤνυσεν εἰς φίλους ἀρωγάν.

1145

ΦΙ. ἀντ.β. (1.) ὦ πταναὶ θῆραι χαροπῶν τ'

ἔθνη θηρῶν, οὗς δδ' ἔχει

1144. ὑφημοσύνα] ἐφημοσύνα L.
1147. οὗς] ou for ο Α^o?

1146. πταναί] πτηναί LG. πταναί A.

devised against me.' In all the events that happened after this at Troy, the results of the present action would be conspicuous; all, in Philoctetes' view, would be evil, and Odysseus would be known as the author of all. Cp. 1061, 4. The word Ὀδυσσεύς in the text is a manifest instance of a gloss having been substituted for the true reading, which is consequently lost. Cp. supr. 1095. Perhaps ἐμῆσαθ' οὗτος (the pronoun spoken with bitter emphasis) may be the true reading. That Odysseus is the subject appears both from the gloss in question, and from supr. 1114, τὸν τὰδε μῆσάμενον. Others would read, ἐμῆσατ', ὦ Ζεῦ.

1140. ἀνδρός τοι . . εἶπειν] 'Truly, it is a man's part heedfully to assert what is right.' For δίκαιον without the article, cp. supr. 83, ἀναιδές: Thuc. 5. 18. § 4, δικαίῳ χρῆσθαι καὶ ἄρκου. And for εἶ, modifying the whole clause, Plat. Legg. 9. 855 A, ὡς εἶ τε καὶ ἀνδρείως εἰς ἀγαθὸν ἐκ κακοῦ διαπεφευγότων, and especially Aesch. Suppl. 78, εὖ τὸ δίκαιον ἰδόντες: Eum. 517.

εἰπόντος δέ] 'But having done so,'—agreeing with ἀνδρός. See Essay on L. § 35. p. 60.

1141. μὴ φθονεράν . . ὀδύναν] 'To abstain from thrusting forth malignant mischief from the tongue.' ὀδύναν, 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 doubler tongue | Than thine, thou serpent, never adder

stung.' The soundness of the text here has been much questioned. But the three lines yield a good meaning, and the metres correspond exactly to those in the antistrophe. The former speaker (l. 1116 foll.) had cleared the Chorus from blame. He is followed by another, who defends Odysseus.

1143, 4. εἰς ἀπὸ πολλῶν | ταχθείς] Cp. O. C. 737 foll., οὐκ ἐξ ἐνός στείλαντος, ἀλλ' ἀνδρῶν ὑπο | πάντων κελευσθείς: ib. 850. ἀπὸ is used here because Odysseus was selected from all the Achaeans as their representative.

1144. τοῦδ' ὑφημοσύνα] 'Using Neoptolemus as his minister.' So Hermann, who rightly observes that the Triclinian ἐφημοσύνα is a combination of the readings of L and V³. This is one of the places where the independence of the inferior MSS. is of importance. ὑφημοσύνα is the harder reading, and also specially suited to the context. τοῦδ' ἐφημοσύνα would mean, 'Laying his commands on Neoptolemus.' τοῦδ' ὑφημοσύνα repeats in a softened form what Philoctetes had himself said supr. 1007, 8, and exactly describes the action of Odysseus, supr. 70-85.

1145. κοινὰν . . ἀρωγάν] Either (1) 'Effected a public advantage for his friends:' or (2) 'In common with Neoptolemus performed towards his friends an act of succour.' Cp. supr. 25.

1146. ὦ πταναὶ θῆραι] 'O ye, my winged chase!' Supr. 288, 9, τὰς ὑποπτεροῦς | βάλλον πελείας.

χαροπῶν τ' ἔθνη | θηρῶν] 'And ye tribes of wild-eyed creatures.' The bright eyes of the lynx, deer, etc. surrounding him, affect the sensitive Philoctetes in his solitude.

χῶρος οὐρεσιβάτας,
 φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων
 5 πελαῖτ'· οὐ γὰρ ἔχω χεροῖν
 τὰν πρόσθεν βελέων ἀλκάν,
 ᾧ δύστανος ἐγὼ τανῦν,
 ἀλλ' ἀνέδην ὄδε χῶρος ἐρύκεται,
 οὐκέτι φοβητὸς ὑμῖν.

1150

10 ἔρπετε, νῦν καλὸν
 ἀντίφονον κορέσαι στόμα πρὸς χάριν
 ἐμᾶς σαρκὸς αἰόλας.
 ἀπὸ γὰρ βίον αὐτίκα λείψω.
 πῶθεν γὰρ ἔσται βιοτά; τίς ᾧδ' ἐν αἰραῖς τρέφεται,

1155

15 μηκέτι μηδενὸς κρατύνων, ὅσα πέμπει βιόδωρος αἶα; 1160

1148. οὐρεσιβάτας] οὐρεσιβάτας L. οὐρεσιβάτας A. ο for a A^o. 1150.
 πελαῖτ'] πελαῖ(ι)' L. πελαῖτ' A. 1152. τανῦν] τὰ νῦν L. τανῦν A. 1153.
 ἀνέδην] ἀναδην L. ἀνέδην A. 1155. ἔρπετε] ἔρπεται A.

1148. οὐρεσιβάτας is either (1) accusative plural, agreeing with οὐς (θη-
 ρας), or (2) for οὐρεσιβάτης, nom. sing.
 masc., agreeing with χῶρος. The latter
 is best. See Essay on L. § 55. p. 101.
 'This region of rocky pasturage.'

1149, 50. φυγᾶ . . πελαῖτ'] 'No longer
 flying me from my cell, ye shall ap-
 proach me there,' i. e. οὐκέτι με φεύ-
 γοντες ἀπ' αὐλίων, πελαῖτέ μοι εἰς αὐλία.
 So the words are to be explained,
 with Bernhardy, if the text is sound.
 φυγᾶ = φεύγοντες, as supr. 1144. ἔφη-
 μουσιν = ὑφείς. με is governed, in the
 first instance, by the verb for which
 πελαῖτε is substituted; i. e. instead of
 saying οὐκέτι με φεύξεσθε ἀπ' αὐλίων, or
 πελαῖτέ μοι εἰς αὐλία, 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, ὅς σ' ἀπ' ἐλαϊδων οὐχ ὄνπερ
 ἐξέπεμπον εἰσαδεξάμην, and note. Herm.
 explained, 'Ye shall not draw me after
 you as you fly me.' Aur. conj. μηκέτι.

1151. For ἀλκάν, corresponding to
 an iambus in the strophe, see on O. C.
 1556 foll., 1570.

1152. Some editors put a comma
 after ἐγὼ, so as to connect τανῦν with
 ἔχω; but the language runs more sim-
 ply as in the text.

1153. ἀνέδην . . ἐρύκεται] 'Has no
 effective guard.' Lit. 'Is guarded by
 being abandoned,' an oxymoron. Cp.
 Aj. 1214, where ἀνήμι is used of the
 removal of a defence: Thuc. 4. 27,
 σφῶν ἀνέντων τὴν φυλακὴν περι = γενή-
 σεσθαι τοὺς ἀνδρας. The subject of the
 passive ἐρύκεται would have been in the
 dative after the active voice, ἐρύκειν θη-
 ρας χῶρον. Cp. Od. 5. 166, ἀ κέν τοι λι-
 μὸν ἐρύκοι.

1154. φοβητὸς is the verbal of φο-
 βέομαι as a deponent verb = 'To be fled
 from.'

1155. νῦν καλόν] 'Now is a golden
 time.'

1156. ἀντίφονον . . πρὸς χάριν] 'To
 glut your vengeful-gory jaws to heart's
 content.' For the compound ἀντίφονον,
 see Essay on L. § 54. p. 100, d. And for
 πρὸς χάριν, cp. πρὸς ἡδονήν. πρὸς χάριν,
 in Ant. 30, is in a different connection.

1157. ἐμᾶς σαρκὸς αἰόλας] 'On my
 discoloured flesh.' On the meaning of
 αἰόλας, 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 ἀπὸ recurs infr.
 1177, 1207; supr. 817.

1159. ἐν αἰραῖς] i. e. With no sur-
 roundings but the 'casing' air.

1160. πέμπει] 'Ministers,' 'Gives.'

ΧΟ. (2.) πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον

εὐνοία πάσα πελάταν·

ἀλλὰ γνῶθ', εὖ γνῶθ' ὅτι σοὶ

1165

κῆρα τάνδ' ἀποφεύγειν.

οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'

· ἔχειν μυρίον ἄχθος, ᾧ ξυνοικεῖ.

ΦΙ. ἐπ. (1.) πάλιν πάλιν παλαιὸν

1170

ἀλγῆμ' ὑπέμνασας, ὧ λῶσθε τῶν πρὶν ἐντόπων.

τί μ' ὄλεσας; τί μ' εἴργασαι;

ΧΟ. τί τοῦτ' ἔλεξας;

[93 a.]

ΦΙ. εἰ σὺ τὰν ἐμοὶ στυγερὰν

(σω)
1162. πέλασσον] πέλασσον L. πέλασσεν A. 1165. σοί] σοὶ LAL². σοὶ Vat.
Vat. b R. 1168. ᾧ] ὁ L. ᾧ A. 1174. ἐμοί] ἐμοί A.

Cp. Hdt. 7. 106, τῷ μόνῳ Ἡέρεης δῶρα πέμπεικε. The same notion is resumed in βιόδωρος, 'Sustenance,' 'Ministering,' 'Sustaining.' For the refinement by which the simple verb is used for the compound ἀναπέμπει, 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.

εἴ τι σέβει ξένον] 'If you reverence anything friendly,' i. e. if you have any respect for the kindness of a friend.

1161, 2. πέλασσον . . πελάταν] 'Draw near to him who draws near to thee with the best of good will.' πελά(ω 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. σοὶ here, and in O. C. 721, νῦν σοὶ τὰ λαμπρὰ ταῦτα δη φαίνειν ἔστι, has an idiomatic force = σὸν ἔργον ἔστιν. The reading in both places has been unnecessarily suspected.

1167. For ἔχειν, 'To endure,' cp. El. 223, οὐ σήσω ταύτας ἀτας. For ὅτι σοὶ M. Seyff. conjectures ἐπὶ 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, μαινομένοις ἄχεσιν, and note, and for βόσκειν, supr. 313, βόσκων τὴν ἀδηφάγον νόσον.

1170 foll. Similar astrophic passages in κομμοὶ 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 logaoedic at l. 1186, from this to dactylic at l. 1196, and again at l. 1210 to the iambo-dactylic. The iambs are plaintive and despairing, the logaoedic 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. Muff's Chorische Technik des Sophocles, Halle, 1877.

1171. ὧ λῶσθε τῶν πρὶν ἐντόπων] Cp. supr. 317, 8. The παλαιὸν ἀλγῆμα 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. τί τοῦτ' . . εἰ, κ.τ.λ.] 'Why speak you so?' '(For grief) to think that,' etc. See Essay on L. § 28. p. 46, and cp. supr. 376.

ἀλύοντα χειμερίῳ

λύπα καὶ παρὰ νοῦν θροεῖν.

1195

ΧΟ. (2.) βᾶθί νυν, ὦ τάλαν, ὡς σε κελεύομεν.

ΦΙ. οὐδέποτ' οὐδέποτ', ἴσθι τὸδ' ἔμπεδον,

οὐδ' εἰ πυρφόρος ἀστεροπητῆς

*βροντᾶς αὐγαῖς μ' εἰσι φλογίζων.

5 ἔρρέτω Ἴλιον, οἳ θ' ὑπ' ἐκείνω

1200

πάντες ὅσοι τὸδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.

ἀλλ', ὦ ξένοι, ἔν γέ μοι εὐχος ὀρέξατε.

ΧΟ. ποῖον ἐρεῖς τὸδ' ἔπος;

ΦΙ. ξίφος, εἰ ποθεν,

ἦ γένυν, ἦ βελέων τι, προπέμψατε.

1205

ΧΟ. 10 ὡς τίνα *δὴ ῥέξης παλάμαν ποτέ;

ΦΙ. κρατ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί·

φονᾶ φονᾶ νόος ἦδη.

ΧΟ. τί ποτε;

1195. παρὰ νοῦν] παράνοον ΑΓ. 1198. πυρφόρος] υ from ο L. πυρφόρος Α.
1199. *βροντᾶς αὐγαῖς] βρονταῖς αὐταῖς LAFL² Vat. Vat. b VV²R. γρ. καὶ αὐγαῖς
C^{2*}. 1206. δῆ] om. LA, add Herm. ῥέξης] ῥέξης . . . χ Α^o. ῥέξεις Γ.
1207. ἀπὸ πάντα] ἀποπάντα L. ἀπὸ πάντα Α. 1209. νόος] νόος L. νόος C².
νόσος ΑΓ.

1194. 5. ἀλύοντα . . 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. *βροντᾶς αὐγαῖς] This reading is not certain. *βροντᾶς is confirmed by the absurd note of the Scholiast, γρ. καὶ αὐγαῖς, ταῖς βροντῶν αὐγαῖς, ταῖς κεραυνίας. ἔστι μῆντοι λαβεῖν καὶ βροντᾶς, ἀντὶ τοῦ, βροντήσας. But βρονταῖς αὐταῖς is not impossible. For the plur. cp. O. C. 1514.

1201. ὅσοι . . ἀπῶσαι] '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.

ποδὸς ἄρθρον] For the periphrasis, cp. supr. 748, εἰς ἄκρον πόδα. The pleonasm of expression implies a sort of pity or fondness of Philoctetes for himself. Cp. supr. 786, 1188, 'This foot of mine.'

1202. ὀρέξατε] 'Extend.' A suppliant expression. Cp. Od. 15. 312, Πλάγχομαι, αἱ κέν τις κοτύλην καὶ πύρρον ὀρέξῃ.

1204. 5. ξίφος, εἰ ποθεν, ἦ . . προπέμψατε] 'Provide me with sword, or axe, or missile weapon, if there be such anywhere.' εἰ ποθεν is put elliptically for εἰ ποθεν δύνασθε. Cp. esp. Aj. 880, εἰ ποθι . . λεύσων, and note. For πέμψω in this sense, cp. supr. 1162, infr. 1266. Another possible reading of this place is to delete the comma after ξίφος, and read προπέμψετε.

1206. ὡς . . ποτέ] 'That you may put in execution what device?' For ῥέξης παλάμαν, cp. supr. 87, τούσδε (sc. λόγους) καὶ πράσσειν στυγῶ.

1207. κρατ' . . χερί] i.e. (ὡς) ἀποτέμω κρατα καὶ πάντα ἄρθρα χερί. The ὑστερον πρότερον here (see E. on L. § 41. p. 78.) has a somewhat singular effect to a modern ear. Cp. Aj. 238, κεφαλὴν καὶ γλῶσσαν ἄκραν | μπητεῖ θερίσας.

- ΝΕ. λύσων δσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
 ΟΔ. δεινόν γε φωνεῖς· ἢ δ' ἀμαρτία τίς ἦν; 1225
 ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ
 ΟΔ. ἐπραξας ἔργον ποῖον ὧν οὐ σοὶ πρόπον;
 ΝΕ. ἀπάταισιν αἰσχροῖς ἀνδρα καὶ δόλοισ ἐλών.
 ΟΔ. τὸν ποῖον; ὦμοι· μῶν τι βουλευεῖ νέον;
 ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ 1230
 ΟΔ. τί χρῆμα δράσεις; ὥς μ' ὑπήλθέ τις φόβος.
 ΝΕ. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν
 ΟΔ. ὦ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;
 ΝΕ. αἰσχροῦς γὰρ αὐτὰ κού δίκη λαβῶν ἔχω.
 ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235
 ΝΕ. εἰ κερτόμησίς ἐστι τάληθῆ λέγειν.
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἶρηκας λόγον;
 ΝΕ. δις ταῦτα βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη;
 ΟΔ. ἀρχὴν κλύειν ἀν οὐδ' ἀπαξ ἐβουλόμην.
 ΝΕ. εὐ νῦν ἐπίστω πάντ' ἀκηκοῦς λόγον. 1240
 ΟΔ. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν.
 ΝΕ. τί φῆς; τίς ἔσται μ' οὐπικαλύσων τάδε;
 ΟΔ. ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖσδ' ἐγώ.

1226. πιθόμενος] πειθόμενος LAF. 1231. τί χρῆμα] τί χρῆμα τί LF. τί
 χρῆμα A. ὑπήλθέ τις] ὑπῆλθ' ἔτι L. ὑπήλθέ τις C²A. 1232. περ ξ.] παρ. B.
 1235. δῆ] om. LF. δῆ A. 1237. Ἀχιλλέως] ἀχιλλέω L. ἀχιλλέως C²A. 1238.
 ἀναπολεῖν] ἀναπολεῖ L. ἀναπολεῖν C²A. 1240. ἀκηκοῦς] ἀκηκοας A.

1225. δεινόν γε φωνεῖς] 'That sounds
 alarmingly indeed!' Cp. O. C. 860,
 1, KP. τόνδ' ἀπάξομαι λαβάν. XO. δεινὸν
 λέγεις.

1227. ὧν οὐ σοὶ πρόπον] i.e. τῶν
 ἄπερ οὐ σοὶ πρόπον ἐστὶ πράξαι.

1228. ἐλών] Sc. ἐξήμαρτον.

1230. νέον μὲν οὐδέν] Cp. supr. 966,
 οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.

1233. οὐ τί που] Cp. supr. 900:
 Trach. 668 οὐ δῆ τι, and note.

1238. δις.. ἔπη] 'Would you have
 me go over and over the same ground
 in speaking?'

ἀναπολεῖν, literally = 'novare agros.'
 Cp. Pind. Nem. 7. 104, ταῦτα δὲ τρὶς τε-
 τράκι τ' ἀπολεῖν ἀπορία τελέθει.

1239. ἀρχὴν] 'At all.' Cp. Ant. 92,

El. 439, and note.

1240. Here the Laurentian and Tri-
 clinian MSS. agree in reading ἀκηκοῦς,
 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. οὐπικαλύσων] 'Post futurum
 ἔσται satis erat οὐπικαλύσων dicere, sed
 praetulit οὐπικαλύσων, ut argute respon-
 deret precedenti κωλύσει.' Dindorf. For
 the variation of simple and compound,
 cp. O. T. 566, 7. ἔσχετε; | παρέσχομεν.
 ἐπικαλύσει is. 'To interfere to prevent.'

1243. ἐν δὲ τοῖς is read in a re-
 cent MS. (Lc. of Dindorf: Laur.
 31. 1).

NE. σοφὸς πεφυκὼς οὐδὲν ἐξανδᾶς σοφόν.

ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασεῖεις *σοφά. 1245

NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.

ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
πάλιν μεθεῖναι ταῦτα;

NE. τὴν ἀμαρτίαν

αἰσχροὺς ἀμαρτῶν ἀναλαβεῖν πειράσομαι.

ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσω τάδε; 1250

NE. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

ΟΔ.

*NE. ἀλλ' οὐδέ τοι σῆ χειρὶ πείθομαι τὸ δρᾶν.

1245. δρασεῖεις] δρασεῖας ? L. δρασεῖεις C²A. δρασεῖης Γ. σοφά] σοφόν L.A. Brunck. corr. 1246. κρείσσω] κρείσω L. κρείσσω C²A. 1248. μεθεῖναι] μεθεῖ. . . να L. μεθεῖναι A. 1251. Lacuna indicated by Hermann. 1252 foll. *NE. ἀλλ' . . ΟΔ. οὐ . . NE. ἔστω . . ΟΔ. χεῖρα . . NE. ἀλλὰ . . ΟΔ. καίτοι] ΟΔ. ἀλλ' . . NE. οὐ . . ΟΔ. ἔστω . . NE. χεῖρα . . ΟΔ. ἀλλὰ . . τιμωρήσεται L² Vat. b V. Notes of Persons om. AV³ except in 1254. NE. ἔστω . . ΟΔ. χεῖρα. In V⁶ and R the Persons are nearly as in the text. Turneb. corr.

1244. 'Though you are wise, there is no wisdom in what you have now said.' For the force of the pronoun here, see Essay on L. § 22. p. 36.

1245. σοφά] Although the change is not absolutely necessary, σοφά agrees best with the context, and the reading σοφόν here may be due to σοφόν in the preceding line. Cp. infr. 1266.

1246. τάδε] τὰ δίκαια.

1247. καὶ πῶς δίκαιον] Not only the opposition between justice and expediency, but also that between conflicting principles of justice, appears in the age of Sophocles and Thucydides. Odysseus claims obedience to his own commands and those of the army. Against this Neoptolemus sets up the higher claims of sincerity and faithfulness. Cp. El. 1037, τῷ σὺ δικάϊω δῆτ' ἐπισπίσθαι με δεῖ;

ἃ γ' ἔλαβες] On the metrical irregularities of which this division of the tribrach is an example, see above, note on l. 795.

1248. ταῦτα] The antecedent is emphatically resumed. E. on L. § 40. p. 75.

1251. τὸν . . φόβον] 'I fear not the intimidation with which you threaten me.' The possessive pronoun of the second person has a sarcastic force. Cp. Eur. Heracl. 284, τὸ σὸν γὰρ Ἄργος

οὐ δέδοικ' ἐγώ. For φόβον, Hermann conjectures στρατόν. Fröhlich, ψόφον.

1252. In the text this line is given to Neoptolemus, and follows a threat of personal violence from Odysseus. Some editors would omit it altogether.

χεῖρα] is opposed to φόβον, supra. Either therefore (1) a line is dropped after 1251 (cp. O. T. 624); and the sense runs as follows: 'Ne. I tremble not before your intimidation. (Od. But I will compel you on the spot.) Ne. Neither do I yield to your compulsion to do this. Od. Then you, and not the Trojans, will be our adversary. Ne. Let come what will. Od. You see my hand upon the hilt. Ne. Nor will mine linger long, as you will see. Od. And yet I will leave you.' Or (2) 1252, 3 may be inverted, and ἔστω τὸ μέλλον given to Odysseus, together with the following words. Or (3) inverting 1252, 3 as before, we may read as follows: ΟΔ. ἔστω τὸ μέλλον. NE. χεῖρα . . ἐπιβούσαν. ΟΔ. ἀλλὰ . . τιμωρήσεται. It is hardly worth while to suggest a fourth alternative, (4) to leave the lines as they stand, and to suppose l. 1252 in Odysseus' mouth to mean, 'But, on the other hand, I do not credit you with force enough to effect your object.' That (1) is right appears from this, that Odysseus is in

ΟΔ. οὐ τάρᾳ Τρωσίν, ἀλλὰ σοὶ μαχοῦμεθα.

ΝΕ. ἔστω τὸ μέλλον.

ΟΔ. χεῖρα δεξιὰν ὀρᾶς

κώπης ἐπιψαύουσαν;

1255

ΝΕ. ἀλλὰ κάμῃ τοι

ταῦτὸν τὸδ' ὄψει δρώντα κού μέλλοντ' ἔτι.

ΟΔ. καίτοι σ' ἔασω τῷ δὲ σύμπαντι στρατῷ
λέξω τὰδ' ἐλθῶν, ὅς σε τιμωρήσεται.

ΝΕ. ἔσωφρόνησας· κὰν τὰ λοιφ' οὕτω φρονῆς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πίδα.
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω,
ἕξελθ', ἀμείψας τάσδε πετρήρεις στέγας.

1260

ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;

τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;

[94 a.

ὦμοι· κακὸν τὸ χρῆμα. μῶν τί μοι μέγα

1265

1255. κάμῃ] καὶ ἔμέ C' or² om. A. τοι] om. A. 1259. τὰ λοιφ'] τα λοιφ' L.

φρονῆς] φρον(εῖ)ς L. φρονῆς A. 1261. ποίαντος] ποίαντ(·)ς L. 1263. om. L pr. 1264. κεχρημένοι] κεχρημένον A.

this case the aggressor throughout, and Neoptolemus stands wholly on the defensive. Cp. infr. 1300-4.

The Scholiast on l. 1252 explains ἀλλ' οὐδὲ πεισθήσομαι, whence Bothe conjectures πείσομαι.

For the unintentional tautology in τὸ μέλλον.. κού μέλλοντ' ἔτι, see Essay on L. § 44. p. 83.

1254. For ἔστω, Wecklein conjectures ἴτω.

1257. καίτοι.. ἔασω] For καίτοι after a pause. cp. Ant. 904, καίτοι σ' ἐγὼ τίμησα: Trach. 719, καίτοι δέδοκται, 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, τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην | κακὸν ἀντύτων, ἐξ ἕβρας ἀνίστατε;

1263. τίς.. βοῆς] 'What loud disturbance is again taking place before

my cave?' For ἴσταται, cp. O. C. 1478, μαλ' ἀθῆς ἀμφίσταται διαπύριος ὄτοβος: Aesch. Cho. 885, τίνα βοήν ἴστης δόμοις; Eur. Iph. T. 1307, τίς ἀμφὶ δῶμα θεῆς τὸδ' ἴστησιν βοήν;

1264. ἐκκαλεῖσθε] Cp. Hdt. 8. 79 (of Aristicides), στάς ἐπὶ τὸ συνέδριον, ἐξεκαλέετο Θεμιστοκλέα.

1265. ὦμοι.. χρῆμα] 'Ah! mischief is afoot.' Philoctetes, who had at first only heard the sound of his own name, now starts on seeing Neoptolemus approaching him with the bow. He at once concludes that some harm is intended him.

μέγα] It is certain that some evil is meant, where Neoptolemus is employed. 'Is it a mighty evil?' this is all Philoctetes asks. 'Mala res, qua opus sit vobis. Dicit autem haec verba conspecto Neoptolemo. Nam quae precedent, nondum viso dicuntur. Hinc non interrogat, quod aliter expectari poterat, μῶν τί μοι νέον, sed μῶν τί μοι μέγα κακὸν πέμποντες πάρεστε.' Herm. The echo of κεχρημένοι in χρῆμα is probably unintentional.

δοστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
ἀπειστέρηκας, κᾶτα νουθετεῖς ἐμὲ
ἐλθῶν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
δολοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ
ὁ Λαρτίου παῖς, καὶ σύ.

1285

NE. μὴ πεύξῃ πέρα·

δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙ. πῶς εἶπας; ἄρα δεύτερον δολοῦμεθα;

NE. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὑψιστον σέβας.

ΦΙ. ὦ φίλτατ' εἰπῶν, εἰ λέγεις ἐτήτυμα.

1290

NE. τοῦργον παρέσται φανερόν. ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὄπλων.

ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπὲρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.

1285. μάλιστ'] μάλισθ' L. μάλιστ' A. 1287. ἐμῆς] ἐμοῦ? A. 1288. ἄρα]
οὐκ ἄρα L. οὐκ ἄρα ABΓ. Porson corr. δολοῦμεθα] δο(ν)λούμεθα C² or². δολοῦ-
μεθα A. 1289. σέβας] σέβας L. σέβας A. 1292. πρότεινε] . . τεινε L.
πρότεινε C². πρότεινε AL². 1294. τ'] om. LAG.

tition of γάρ, see Ellendt. Lex. Soph. s. v. γάρ, 7, d. and cp. 1158, 9. For κτήσει, Wakefield proposed θήσει (for which, cp. supr. 532), but for uses of κτᾶσθαι, cp. Aj. 1360, κτᾶσθαι φίλους: El. 1303, τὰς ἡδύνας . . ἐκτησάμην: Trach. 191, κτῆμην χάριν: ib. 470: infr. 1370, ἐξ ἐμοῦ κτήσει χάριν. The word expresses Philoctetes' sense of the value of his own friendship. Cp. supr. 478, and note.

1282, 3. τὸν βίον . . ἀπειστέρηκας] Cp. supr. 931.

1283, 4. νουθετεῖς ἐμὲ | ἐλθῶν] 'You come and give me advice.' That he should come at all, after what he has done, is an offence.

ἔχθιστος] ἀσχιστος, the conjecture of Pierson, has been accepted by recent editors. It certainly makes the antithesis more exact, and ἔχθιστος and ἀσχιστος are confounded in MSS. of Aj. 658, and elsewhere. But for inexact antithesis, see Essay on L. § 41. p. 78, ε, and for ἐχθρός simply expressing abhorrence, cp. supr. 928, τέχνημ' ἐχθιστον, and many other places in Sophocles. Translate, 'Most abhorred son of a father whom I most admired.' Cp. supr.

1242, δ φίλτατον παῖ πατρός.

1288. ἄρα] οὐκ (see v. rr.) has probably crept into the MSS. from an interlinear gloss.

1289. ἀπώμοσ'] For the aorist, see E. on L. § 32. p. 55, b, and cp. Aj. 536.

ἀγνοῦ . . σέβας] 'The highest worship of holy Zeus.' ὑψιστον is rightly the attribute of σέβας, as that which is sworn by. Some conjecture ἀγνόν . . ὑψιστον.

1291. τοῦργον . . φανερόν] 'The deed shall be openly made good.' τοῦργον = the reality corresponding to the word. παρέσται, 'Shall be given.' Cp. O. C. 726, θάρσει, παρέσται. φανερόν, 'Beyond the possibility of doubt.'

1292. κράτει] 'Be master of—.' Cp. Aj. 1337, ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὄπλων.

1293 foll. Odysseus reappears from his concealment at the critical moment, to protest with all his might against what is being done. But when Philoctetes has taken the bow, and points an arrow at him, he is compelled to retire.

1294. ὑπὲρ τ'] Cp. O. C. 33, 4, ὑπὲρ τ' ἐμοῦ | αἰτῆς θ' ὀρώσης.

- ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσεώς
ἐπησθόμην; 1295
- ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὄρα̃ς,
ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βία,
ἔάν τ' Ἀχιλλέως παῖς ἔάν τε μὴ θέλῃ.
- ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδ' ὀρθωθῆ βέλος.
- ΝΕ. ἄ, μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος. 1300
- ΦΙ. μέθεσ με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
- ΝΕ. οὐκ ἂν μεθείην.
- ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;
- ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ *καλόν. [94 b.
- ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ, 1305
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
δντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.
- ΝΕ. εἶεν. τὰ μὴν δὴ τόξ' ἔχεις, κοῦκ ἔσθ' ὄπου

1296. ἐπησθόμην] om. B. 1297. πεδί' ^(.) πεδία LG. πεδί' A. 1300. δ] da L.
da C². δ δ A. Tricl. corr. μηδαμῶς] μη δαμῶς L. 1302. μεθείην] μεθείμην B.
τί μ' τίν' LG. τί μ' A. 1304. οὐτ' ἐμοὶ . . σοὶ καλόν] οὐτ' ἐμοὶ καλόν . .
οὔτε σοὶ LA. (οὔτε μοὶ A. οὐτ' ἐμοὶ A^o). Wakefield corr. 1308. δή] om.
L. δή A.

1295. τέκνον] This address marks the perfect restoration of confidence. Cp. supr. 923, 4, δῖ ἔλεγε, and note.

τίνος . . ἐπησθόμην] Some editors connect φώνημα with ἐπησθόμην, but it seems more natural to take τίνος φώνημα (ἐστίν) as a separate sentence, although φώνημα may be resumed after ἐπησθόμην. ἐπησθόμην is omitted in Par. B, which in so far favours Nauck's conjecture, ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσεώς; ΟΔ Ὀδυσσεώς, σάφ' ἴσθι, καὶ πέλας γ' ὄρα̃ς.

1299. ὀρθωθῆ] 'Carry to its aim' = ὀρθῶς ἤνεχθῆ. Neoptolemus here lays his hand firmly on Philoctetes' arm.

1301, 2. For the construction, cp. Eur. Tro. 1146, ἀφείλετ' ἀντήν παῖδα μὴ δοῖναι τάφα.

1303. τόξοις ἐμοῖς] Philoctetes' pride returns to him with his weapon.

1304. The order seems more in favour of Wakefield's correction than of the mere substitution of τόδε for τοῦτο, with

Brunck and Seyffert, though this is also possible, viz. ἀλλ' οὐτ' ἐμοὶ καλόν *τόδ' ἐστίν. οὔτε σοί.—Philoctetes has at least the triumph of seeing the retreat of Odysseus.

1305. ἀλλ' οὖν] 'However this may be;' whether the deed were honourable or no.

τοὺς πρώτους στρατοῦ] 'The prime men of the host.'

1306. τοὺς . . ψευδοκήρυκας] 'The false intelligencers of the Achaeans.' Sc. τοὺς διὰ ψευδῶν κηρύσσοντας τὰ ἀπὸ τῶν Ἀχαιῶν. Philoctetes sees through the whole stratagem, and perceives that not only the employment of Neoptolemus, but the news of the pretended ἔμπορος, were the invention of Odysseus.

1307. ἐν δὲ . . θρασεῖς] See Essay on L. § 19. p. 27.

1308. κοῦκ ἔσθ' ὄπου . . ἐμὶ] 'And there is no place for anger or discontent on your part towards me.' Turnebus, by a slight change, read δτον, and

ὄργην ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙ. ξύμφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον, 1310
 ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός,
 ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὄτ' ἦν
 ἡκού ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἦσθην πατέρα τε τὸν ἐμόν εὐλογοῦντά σε
 αὐτόν τε μ'. ὦν δέ σου τυχεῖν ἐφίεμαι 1315
 ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
 τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν
 ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,
 ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν
 δίκαιόν ἐστιν οὐτ' ἐποικτεῖρειν τινά. 1320
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,
 ἐάν τε νουθετῇ τις εὐνοία λέγων,
 στυγεῖς, πολέμιον δυσμενῆ θ' ἠγούμενος.
 ὁμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·

1310. δ'] om. LG. δ' A.
 LAGL² Vat. V. τε V³R.
 τουτούσιν C¹T. τούτοις A.

1312. θ'] om. LG. θ' A.
 ἐμόν] ἀμόν Tricl.
 1322. εὐνοία] εὐνοῖάν σοι LG. εὐνοία A.

1314. τε] om.
 1319. τούτοις] τοτούσιν L.
 εὐνοῖαν B.

this has been generally adopted. For the use of *ἔσου*, however, cp. Aj. 1103, οὐδ' ἔσθ' ἔσου σοὶ τόνδε κοσμήσαι πλέον | ἀρχῆς ἔκειτο θεσμός· ἢ καὶ τῷδε σέ.

1311. οὐχὶ Σισύφου πατρός] Sc. βλαστάν. Cp. supr. 417.

1313. ἄριστα] Sc. τῶν ζώντων.

1314. 5. ἦσθην . . αὐτόν τε μ'] 'Your praises of my father and of myself too give me a thrill of joy.' For this accusative, see E. on L. § 16. p. 23. For the aorist, see ib. § 32. p. 55. In order to avoid the double trisyllabic foot some editors prefer τὸν ἀμόν, the reading of T, for which they compare several places of the *Electra*. But *Electra* and *Orestes* are speaking of *Agamemnon* as the father of them both. *Neoptolemus* stands alone as the son of *Achilles*. And, with αὐτόν τε μ' immediately following, the plural word is scarcely justifiable. *Nauck* conjectures ἦσθην γε πατέρα.

1315. Whether *με* or *ἐμέ* is preferable here is a point that can hardly be determined.

ὦν δέ σου τυχεῖν ἐφίεμαι] In re-

turning to the dangerous theme, *Neoptolemus* tries to avoid offence (cp. supr. 1283, *ἔτρα νουθετεῖς ἐμέ*) by putting his exhortation in the form of a request.

1318. ἐκουσίοισιν] Cp. Eur. Suppl. 151, σοφὴν γ' ἔλεξας τήνδ' ἐκουσίον φυγὴν.

1319. 20. This strain of reflection about the voluntary and involuntary reminds us that we are in the age of *Socrates*.

1321. ἠγρίωσαι] 'Art become intractable.' Cp. the use of *ἀγμαιῶν* in Plat. Rep. 6. 493 B, 501 E, Theaet. 151 C.

1322. *Schnidw.* has observed that the reading of L points to a v. r. εὐσοῖαν λέγων. Cp. O. C. 390.

1324. Ζῆνα . . καλῶ] ὄρκιον is either (1) attributive, 'And I invoke Zeus, who makes oaths binding.' Cp. Plat. Rep. 5. 451 A, προσκυνῶ δὲ Ἀδράστειαν, ὦ Γλαύκων, χάριν οὐ μέλλω λέγειν: Eur. Hipp. 1025, ὄρκιόν σοι Ζῆνα . . δμνημι. Or (2) 'I call on Zeus to witness my solemn word.' The former (1) is probably right.

"Ελενος ἀριστόμαντις, ὃς λέγει σαφῶς
ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους
Τροίαν ἀλῶναι πᾶσαν· ἢ δίδωσ' ἐκὼν
κτείνειν ἑαυτόν, ἣν τάδε ψευσθῆ λέγων.

1340

ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχῶρει θέλων.
καλὴ γὰρ ἡ 'πίκτησις, 'Ελλήνων ἔνα
κριθέντ' ἀριστον, τοῦτο μὲν παιωνίας
εἰς χεῖρας ἔλθειν, εἶτα τὴν πολύστονον
Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

1345

ΦΙ. ὦ στυγνὸς αἰὼν, τί με, τί δῆτ' ἔχεις ἄνω
βλέποντα κούκ ἀφῆκας εἰς "Αἰδου μολεῖν;
οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγους
τοῖς τοῦδ', ὃς εἴνους ὧν ἐμοὶ παρήνευσεν;
ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος
εἰς φῶς τὰδ' ἔρξας εἴμι; τῷ προσήγορος;
πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι.

[95 a.

1351

1342. ψευσθῆ λέγων] ψευδῆ λέγη γρ. λέγων Γ. 1343. συγχῶρει] sic L pr.
συχῶρη C. 1346. τήν] ἢ from ὁ L. 1347. κλέος] κλέο(υ)ς L. κλέος A.
1348. 2nd. τί] om. AG.

1338. ἀριστόμαντις] 'Prophet-prince.'
On the compound, see E. on L. § 55.
p. 101.

1339. ὡς] 'That.'

1341, 2. ἢ . . λέγων] 'Else, should
this word of his be falsified, he willingly
offers himself for death.' For the com-
bination of ἢ with the hypothetical
clause, cp. Plat. Rep. 6. 490 A, ἢ ἀλα-
ζόνι ἔντι (i. e. ἐὰν ἀλάζων ᾖ) μηδαμῆ
μετεῖναι φιλοσοφίας ἀληθινῆς. And for
the mode of expression, cp. supr. 618, 9.

1343. Philoctetes had heard some
of this before (l. 604 foll.), but in a
narrative which he had learned to dis-
believe (l. 1306). Now he knows it on
the authority of one who has given
a pledge of his good faith.

συχῶρη] 'Agree.' Cp. Hdt. 3. 83,
ὡς συνεχῶμεν οἱ ἐξ ἐπὶ τούτοις.

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.'

ἔνα] 'Above all others.' Cp. Aj. 1340,
ἔν' ἀνδρ' ἰδεῖν ἀριστον, and note.

1348. ὦ στυγνὸς αἰὼν] 'O hateful
light of day!' As the 'life,' αἰὼν, in
Homer is said to leave the man, e. g.
Il. 5. 685, ἔπειτά με καὶ λίποι αἰὼν, so
here it is said to refuse to let him
go.

1350. πῶς ἀπιστήσω] 'How shall
I refuse compliance?' 1 aor. conjunc-
tive. Cp. Trach. 1240, θεῶν ἀρὰ | μερεῖ
σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις.

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 κύκλοι means, (1)
'Eyes,' or (2) 'The orbs of day and night.'

ταῦτ' ἐξανασχῆσεσθε, τοῖσιν Ἀτρέως
 ἐμὲ ξυνόντα παισίν, οἳ μ' ἀπόλεσαν ;
 πῶς τῷ πανώλει παιδί τῷ Λαερτίου ;

1355

οὐ γάρ με τάλγος τῶν παρελθόντων δάκνει,
 ἀλλ' οἷα χρῆ παθεῖν με πρὸς τούτων ἔτι
 δοκῶ προλεύσσειν. οἷς γὰρ ἡ γνώμη κακῶν
 μήτηρ γένηται, τᾶλλα παιδεύει κακά.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

1360

χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν· οἳ *γέ σου καθύβρισαν,
 πατρὸς γέρας συλῶντες, [οἳ τὸν ἄθλιον
 Αἴανθ' ὄπλων σοῦ πατρὸς ὑστερον δίκη

1365

1356. παισίν] πασίν L pr. παισίν C²A. 1358. με τάλγος] μ' ἔτ' αλγος L.
 μετᾶλγος A. 1360. κακῶν] κακὸν L. κακῶν A. 1362. δ'] γ' B. 1364.
 *γέ] τε LAG. Brunck corr. καθύβρισαν] καθ' ὑβρισαν L. καθύβρισαν A.

or (3) 'The heavenly bodies.' Philoctetes more than once appeals to the powers of Nature. Cp. supr. 986-8. But such an invocation would be too hyperbolic 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. 291, 533-8, 757-9, 786, 795, 807, 1004, 1085, 1130-9, 1187, 1348, infr. 1377. Hence, instead of saying, 'How shall I bear to look upon the sons of Atreus?' (cp. O. T. 1371 foll.), he cries out, 'O eyes I how will you endure that I should be with them?' It is also said that ἀμφ' ἐμοῦ requires the article. But this phrase has been attracted into construction with the nearer word, i. e. τὰ πάντα ἰδόντες ἀμφ' ἐμοῦ = ἰδόντες ἀμφ' ἐμοῦ πάντα τὰ ἀμφ' ἐμοῦ (γενενημένα). For the genitive, cp. supr. 554.

1355. The compound with ἐξ- marks that endurance will here reach its furthest point.

τοῖσιν . . παισίν] For this apposition of a clause to a demonstrative pronoun, see Essay on L. § 33. p. 57. d.

1357. πῶς] Sc. ἐξανασχῆσεσθε ἐμὲ ξυνόντα.

1358. οὐ γάρ] Sc. τοσοῦτον.

1360. οἷς . . κακά] '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 bad children will go on, and will bring up an evil brood. The figure is lost if κακοῖς (Dobree) is read for κακά. For παιδεύει, cp. Fr. 443, λευκὸν αὐτὴν ὡς ἐπαίδευεν γάλα: Plat. Theat. p. 150 E, τὰ ὑπ' ἐμοῦ μαινεθέντα κακῶς τρέφοντες ἀπόλεσαν, ψευδῆ καὶ εἰθάλια περὶ πλείονος ποιησάμενοι τοῦ ἀληθοῦς.

1362. καὶ σοῦ δ' ἔγωγε . . τόδε] 'Ay, and for my part I wonder too at thee for this.' θαυμάω often expresses gentle expostulation.

1364. οἳ *γέ] The antecedent (οἳ ἐν Τροίᾳ) is to be supplied from εἰς Τροίαν. Essay on L. § 39. p. 72.

1365-7. οἳ . . ἄθλιον] 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-

'Οδυσσέως ἔκριναν,] εἶτα τοῖσδε σὺ
εἰ ξυμμαχήσων, κἀμ' ἀναγκάζεις τάδε;
μὴ δῆτα, τέκνον· ἀλλ', ἃ μοι ξυνώμοσας,
πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρω μένων
ἕα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῦς.

χοῦτω διπλὴν μὲν ἐξ ἑμοῦ κτήσει χάριν 1370
διπλὴν δὲ πατρός· κοῦ κακοῦς ἐπωφελῶν
δόξεις ὁμοῖοι τοῖς κακοῖς πεφυκέναι.

NE. λέγεις μὲν εἰκότ', ἀλλ' ὅμως σε βούλομαι
θεοῖς τε πιστεύσαντα τοῖς τ' ἑμοῖς λόγοις
φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός. 1375

ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδῖ;

NE. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
παύσοντας ἄλγους ἀποσώζοντας νόσου.

ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε; 1380

NE. ἃ σοί τε κάμοι *λῶσθ' ὀρῶ τελούμενα.

1366. κἀμ'] καί μ' LAG. Brunck. corr. τάδε] τόδε, ο from ω L. τάδε A.
τόδε γρ. τάδε Γ. 1369. ἀπόλλυσθαι] ἀπόλλυσσε L. 1370. χάριν] χάριε
L pr. 1371. κακοῦς] κακῶς A. κακῶς A°. κακοῦς Γ. 1373. εἰκότ']
εἰκότ(α) A. σε] added by L pr. between lines. σε A. 1381. *λῶσθ'] καλῶς
LGL² Vat. V. κάλ' AV²R. Dind. corr.

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 *δπλων*, which is a 'genitive of respect.' Cp. Aj. 839 foll.

1366. τάδε] Sc. *ξυμμαχήσοντα* *λέναι*.

1367. ἃ μοι ξυνώμοσας] The antecedent to *ἃ* is accusative in opposition to the clause, *πέμψον πρὸς οἴκους*. Hence the apparent ellipse of *ποιεῖν*.

1368. ἐν Σκύρω μένων] Cp. *supr.* 459, 60.

1369. κακῶς . . κακοῦς] For this common idiom, cp. especially O. T. 261, Trach. 613. The line, which has no caesura, is perhaps intentionally harsh.

1370. διπλὴν] Both Philoctetes and his father would be doubly grateful to Neoptolemus, (a) for the return to Trachis, (b) for the desertion of the Atreidae, as an act of vengeance. (But the re-

petition of *διπλὴν* 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 τοῦδε = *ἐμ ὄ*. φίλου is strongly emphatic, as appears from its position in the line.

1377. τῷδε . . ποδῖ] The dative of accompanying circumstance, nearly = *σύν*. 'Do you mean that I, thus afflicted, am to go to Troy, to Agamemnon?'

1380. δεινόν] Cp. *supr.* 1225. αἶνον is here correlative to *αἰνέσας*. '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, *συμπεσῶν μόνος μόνους*.

1381. *λῶσθ'] The correction of Din-

- ΦΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς;
 ΝΕ. πῶς γὰρ τις αἰσχύνοιτ' ἂν ὠφελοῦμενος;
 ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος, ἢ π' ἐμοὶ τόδε;
 ΝΕ. σοὶ που φίλος γ' ὦν, χῶ λόγος τοιοῦδε μου. 1385
 ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσιν ἐκδοῦναι θέλεις;
 ΝΕ. ὦ τάν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
 ΦΙ. ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις.
 ΝΕ. οὐκουν ἔγωγε· φημί δ' οὐ σε μανθάνειν.
 ΦΙ. *ἐγὼ οὐκ Ἀτρείδας ἐκβαλόντας οἰδᾶ με; 1390
 ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ἄρα.
 ΦΙ. οὐδέποθ' ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

1382. καταισχύνει] κατ' αἰσχύνη. L. καταισχύνη ΑΓ. 1383. αἰσχύνοιτ' οἱ
 from ει C². αἰσχύνοιτ' Α. 1384. τόδε] τάδε Α. 1385. μου] μοι L² Vat. V.

1387. τάν] τάν L pr. τάν Α. 1388. λόγοις] λό(ισ) L. λόγοις Α. 1390.
 ἐγὼ οὐκ Ἀτρείδας] ἐγὼ οὐκατρείδας LL² V. ἐγὼ γ' οὐκ ἀτρείδας Γ. ἐγὼ γ' ἀτρείδας
 AB Vat. V². Dind. corr. 1391. σώσουσ'] σώ? ουσ' L. σώσουσ' C² A.

σώσουσι σ' Γ. 1392. ἰδεῖν] ἐλεῖν L. ἰδεῖν Α. ἐλεῖν (γρ. ἐλθεῖν) Γ.

dorf here (see v. rr.) is right and necessary. κάλ' is a manifest MS. conjecture, based on imperfect knowledge. See L. and S. s. v. καλός. λῆστα is supplementary predicate with τελούμενα, and λῆστα τελούμενα = λῆστα ἐσόμενα εἰ τελοῖτο.

1384. In speaking of the taking of Troy as an advantage gained, Neoptolemus appears to Philoctetes to take part with the Atreidae, whose glory he accounted loss. Cp. Aj. 469, 70, ἀλλ' ὠδέ γ' Ἀτρείδας ἂν ἐφάρναίμῃ που. | οὐκ ἔστι ταῦτα. The expression is slightly varied. 'Do you mean advantage to the Atreidae, or do you say this with reference to me?'

1385. φίλος γ' ὦν] For the nominative, see Essay on L. § 15. p. 21; i. e. σοὶ που φίλος γ' ὦν, φίλον σοι ἔχω καὶ τὸν λόγον.

1386. The change from ἐχθροῖσιν to ἐχθροῖσί 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, καὶ λάβης ἐψευσμένον, and note, supr. 769.

1387. ὦ τάν] Cp. O. T. 1145, and note. Neoptolemus has earned the right to address Philoctetes with familiar confidence.

θρασύνεσθαι κακοῖς] 'To be hardened by misfortune,' so as to be unreasonably obdurate in resentment.

1388. γινώσκω σε] Sc. ὅτι ὀλεῖς με.

1389. οὐκουν] 'Not I, assure thee!' For οὐν, in giving assurance, cp. Ant. 741, σοῦ γὰρ οὐν προεήθομαι: O. T. 565, οὐκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας: O. C. 651, οὐκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.

φημί δ' οὐ 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 Ἀτρείδας] This (see v. rr.) 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. rr.

1391. Cp. O. C. 394, τῶν γὰρ θεοῖ σ' ὀρθοῦσι, πρόσθε δ' ἄλλυσαν.

1392. The reading Τροίαν γ' deserves some consideration, notwithstanding the repetition of γε. Cp. O. C. 977, and v. rr.

NE. τί δῆτ' ἄν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδὲν ὦν λέγω;
 ὡς ῥᾶστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δέ 1395
 ζῆν ὥσπερ ἤδη ζῆς ἀνευ σωτηρίας. [95 b.

ΦΙ. ἔα με πάσχειν ταυθ' ἄπερ παθεῖν με δεῖ·
 ἃ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν,
 πέμπειν πρὸς οἴκου, ταυτά μοι πρᾶξον, τέκνον,
 καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι 1400
 Τροίας· ἄλις γάρ μοι τεθρήνηται γόοις.

NE. εἰ δοκεῖ, στείχωμεν.

ΦΙ. ὦ γενναῖον εἰρηκῶς ἔπος.

NE. ἀντέρειδε νῦν βάσιν σήν.

ΦΙ. εἰς ἴσον γ' ἐγὼ σθένω.

1393. γ' ἐν] om. A add A°. 1395. μὲν] om. L. μὲν A. 1401. γόοις]
 λόγους LG. γρ. γόοις C*F. λόγους A. 1402. στείχομεν] στίχομεν L pr.
 στείχομεν A pr. στείχω μὲν Γ.

1394. πείσειν] For the assimilation of the tense of the infinitive to that of the principal verb, cp. 1242. But qv. πείσαι? μηδὲν ἄν λέγω] 'In nothing of what I say.' For this accusative, cp. O. C. 797, ἀλλ' οἶδα γὰρ σε ταῦτα μὴ πείθειν, ἴδι.

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, ὡς ἐμοὶ μὲν ῥᾶστὸν ἔσται, ἐμὲ μὲν, κ.τ.λ. See Essay on L. § 41. p. 78. In this speech Neoptolemus casts 'one last lingering look' at the cherished object of his ambition. But before Philoctetes has again ceased speaking, his resignation is complete.

1397. Cp. O. C. 1432 foll., Πολυ-
 νέκην. καὶ μὴ μ' ἐπίσχης γ'. ἀλλ' ἐμοὶ
 μὲν ἦδ' ὀδός, κ.τ.λ.

1398, 9. ἃ . . πέμπειν] For this ap-
 position or epexegetis, cp. supr. 1355, 6.
 δεξιᾶς . . θιγῶν] This was Philocte-
 tes' understanding of supr. 813; cp.
 941, 2.

1400. βράδυνε] Sc. τὸ πρᾶγμα.

1401. ἄλις . . γόοις] 'That name has
 been enough sounded in my complaints
 and cries.' The other reading, which

is to be gathered from L and A (see v. rr.)
 τεθρήνηται λόγοις, although somewhat
 more prosaic, is not impossible.

1402. At this point, before the com-
 mencement of the trochaic movement,
 which indicates departure (cp. O. T.
 1515 foll.), there must have been
 some by-play, signifying the act of ren-
 unciation 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. ἀντέρειδα . . σήν] (1) 'Lean
 now thy steps on mine.' Sc. τῇ ἐμῇ
 βάσει. Neoptolemus gives his arm to
 the lame man. Cp. supr. 893, καὶ τὸς
 ἀντέχου, and note. Others (2) explain
 ἀντέρειδα, sc. πρὸς τὸ οὐδαί, 'Press thy
 foot against the ground,' i.e. 'Step
 firmly.' But although this accords more
 exactly with the response of Philoctetes,
 εἰς ἴσον γ' ἐγὼ σθένω, the expression
 itself in this sense is hardly natural
 here, and the interpretation given above
 agrees better with the situation. The
 idiomatic uses of ἐρείδω, however, are
 such as to leave it doubtful whether
 Neoptolemus bids Philoctetes lean upon
 him, or simply encourages him to move.
 εἰς ἴσον . . σθένω] If the former in-
 terpretation of the first part of the line

NE. αἰτίαν δὲ πῶς Ἀχαιῶν φεύγομαι;

ΦΙ. μὴ φροντίσης.

NE. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; 1405

ΦΙ. ἐγὼ παρὼν

NE. τίνα προσωφέλησιν ἔρξεις;

ΦΙ. βέλεσι τοῖς Ἡρακλέους

NE. πῶς λέγεις;

ΦΙ. εἶρξω πελάζειν*.

NE. στείχε προσκύσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων

αἵτης μύθων, παῖ Ποίαντος 1410

φάσκειν δ' αὐδὴν τὴν Ἡρακλέους

ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.

τὴν σὴν δ' ἤκω χάριν οὐρανίας

ἔδρας προλιπῶν,

τὰ Διὸς τε φράσεων βουλευμάτα σοι, 1415

κατερητύσων θ' ὄδον ἣν στέλλει·

σὺ δ' ἐμῶν μύθων ἐπάκουσον.

καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξω τύχας,

1404. φεύγομαι] φεύγωμαι L. φεύγομαι A. 1406. προσωφέλησιν] πρὸς ἀφέλησιν A. ἔρξεις] ἔρξεις LA. Ἡρακλέους] Ἡρακλείους LAG. Brunck corr. 1407. πελάζειν*] πελάζειν σῆς πάτρας LA Vat. VV². πελάζειν σῆς πατρίδος L'B. NE.] om. L. ἀλλ' εἰ (οὐ L pr.) θραῖς ταυθ' ὡσπερ οὐδαῖς add LAVV². ἀλλ' εἰ θραῖς τὰδ' ὡς αὐθῆς Vat. V². Dind. corr. 1409. πρὶν] πρὶ L. πρὶν C²A. 1410. αἵτης] αἵτις LL². αἵτης A. 1412. τ'] τε LG. τ' A. 1416. κατερητύσων] κατηρετύσων L. κατερητυσῶν A.

(1) is right, Philoctetes takes only the general sense, as if it were βάδιζε ἀντερειδόμενος (ἰμοί).

1407. The superfluous words in the MSS. (see v. π.) are probably the remains of an early interpolation, viz. [σῆς πάτρας *πορθήτορας. NE. εἰ *δὲ θραῖς ταυθ', ὡσπερ αὐθῆς,].

1409. Heracles now appears on the θεολογεῖον. His approach (on the μηχανή) is marked by the anapaestic movement, ll. 1409-1417, at the end of which he is seen in full view.

1413. ἀκοῇ τε] For the position of τε, see Essay on L. § 36, p. 65.

1414. οὐρανίας ἔδρας] 'My abode in heaven.' Cp. Aj. 460, ναυλόχους λιπῶν ἔδρας.

1418. λέξω] Dindorf says that λέγω would be preferable,—presumably because the recital which the future tense seems to promise is not given. But the whole of this speech has the appearance of a hasty sketch. The real knot of the drama has been solved, and the action hastens to a close.

δους πονήσας καὶ διεξεληθὼν πόνους
 ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὄρᾶν. 1420
 καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
 ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.

ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωϊκὸν
 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,
 ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος, 1425
 Πάριν μὲν, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,
 τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίον,
 πέρσεις τε Τροίαν, σκύλα ἴ' εἰς μέλαθρα σὰ
 πέμψεις, ἀριστεῖ' *ἐκλαβὼν στρατεύματος,
 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα. 1430

ἂ δ' ἂν λάβης σὺ σκύλα τοῦδε τοῦ στρατοῦ,
 τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμήν

1422. τῶνδ'] τῶν L. τῶνδ' C¹A. εὐκλεᾶ] εὐκλεᾶ C². εὐκλεᾶ A. 1427.
 νοσφιεῖς] νοσφίσεις L. νοσφιεῖς A. 1429. ἐκλαβὼν] ἐκλαβῶν L.A. Turm. corr.
 1429-31. om. but added below (πλάκας, 1430) A.

1419, 20. Philoctetes knew the labours of Heracles, but not the glory which is now revealed to him. The emphasis conveyed by δους therefore belongs rather to the main predication than to the relative clause: 'How, after all that course of labour, I attained immortal renown.' ἀρετῇ is 'Glory of virtue,' as δυσσέβεια, in Ant. 924, is 'Meed of impiety.' For ἔσχον = πάρεσχον, 'I won,' see Essay on L. § 55. p. 101, and § 32. p. 55, and cp. Aj. 465, ὃν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν. The aor. ἔσχον = 'I came to have,' as ἐβασιλευσε = 'He came to reign.' See many instances of this use in Ast's Lexicon Platonicum, s. v. ἔχειν.

1420. ὡς πάρεσθ' ὄρᾶν] This implies some more elaborate stage effect than is commonly supposed to have belonged to the Greek theatre.

1421. τοῦτ' ὀφείλεται παθεῖν] 'This fate is destined.' Cp. El. 1173, πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

1422. ἐκ...βίον] In apposition with τοῦτο. For this epexegetis, cp. supr. 1355. 6.

1423. τῷδ' ἀνδρὶ] τῷ Νεοπτολέμῳ.

1425. For μὲν followed by τε, see

Essay on L. § 36. p. 65. And, for ἀρετῇ, κ.τ.λ., supr. 997, 1062, 1344. 5.

1428, 30. σκύλα] 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 σκύλα Τρωϊκά.)

1429. ἐκλαβὼν] Cp. Hdt. 8. 11, καὶ τὸ ἀριστήριον ἔλαβε οὗτος: ib. 123.

1430. Οἴτης] For Oeta, as a name for the country of Trachis, cp. supr. 453, ὃ γένεθλον Οἰταῖον πατρός. This word in the mouth of Heracles appeals more than all else to the heart of Philoctetes.

1431. τοῦδε τοῦ στρατοῦ] Sc. τοῦ Τρωϊκοῦ. For this vague use of the pronoun ὅδε, see Essay on L. § 22. p. 34, and cp. supr. 1426, ὃς τῶνδ' αἴτιος κακῶν ἔφυ, τοῦδε τοῦ πόνου. Schndw. conjectures τοῦ δῆου στρατοῦ.

1432. μνημεῖα] Accusative in apposition to κόμῃς: 'An act commemorative of my bow.'

πυρὰν ἐμήν] It is evident that the high-place on Mount Oeta, where He-

κὰν ζῶσι κὰν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445
 χρόνιός τε φανείς,
 οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕ. κἀγὼ γνώμη ταύτη τίθεμαι.

ΗΡ. μὴ νυν χρόνιοι μέλλετε πράσσειν. 1450
 καιρὸς καὶ πλοῦς
 ὄδ' ἐπέγει γὰρ κατὰ πρύμναν.

ΦΙ. φέρε νυν στείχων χώραν καλέσω.
 χαῖρ', ὦ μέλαθρον ξύμφουρον ἐμοί,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 καὶ κτύπος ἄρσην πόντου *προβολῆς, 1455

1447. ἀπιθήσω] : from ει L. ἀπιθήσω A. 1448. ΝΕ.] om. A. γνώμη] γνώμη LAL². γνώμη Γ Vat. ταύτη] ταῦτα Γ. 1449. μὴ νυν] μὴ νῦν L.A. πράσσειν] πράττειν LAF. Brunck corr. 1451. ὄδ' ὄδ'. L. 1452. νυν] νῦν L. στείχων χώραν] στείχων L. στείχων χώραν C¹. στείχων χώραν A. 1455. *προβολῆς] προβολῆς LAL²VV². προβολῆς Vat. V⁴. Herm. corr.

1445. πέμψας] Cp. supr. 846, and for φθέγμα, of a Divine utterance, Aj. 14: Aristoph. Nub. 320, 364, ὦ γῆ τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ τερατώδες.

1446. χρόνιος] 'At last, after so long' (adjective). Cp. O. C. 441, ἤλανέ μ' ἐκ γῆς χρόνιον. See Essay on L. § 23, e. p. 39.

1448. γνώμη ταύτη τίθεμαι] 'Determine likewise in my thought.' Various changes have been needlessly proposed, of which the most plausible is γνώμην ταύτη τίθεμαι, 'Give my vote the self-same way,' quoted by Lamb. as a v. r.

1449. For χρόνιοι with χρόνιος preceding in a different sense, see Essay on L. § 44. pp. 83, 84.

1450. καιρός] 'The right moment.' Cp. supr. 466, καιρὸς γὰρ καλεῖ.

πλοῦς] Here nearly = οἶκος. Cp. supr. 464, 5, ὄσπνις' ἀν θεός] πλοῦν ἡμῖν εἴρη.

1451. ἐπέγει] 'Counsels you to haste.' Cp. καλεῖ, supr. 466: O. C. 1540, ἐπέγει γὰρ με τοῦκ θεοῦ παρὸν. For the position of γὰρ, see Essay on L. § 26. p. 44.

κατὰ πρύμναν] Cp. Thuc. 2. 97, ἦν ἀεὶ κατὰ πρύμναν ἰσθμῆτα τὸ πνεῦμα.

Heracles is now withdrawn.

1452. στείχων] 'In departing.' Cp. supr. 1408: O. T. 1521, στείχε νυν, τέκνον δ' ἀφοῦ.

καλέσω] 'Let me address.' The word is used with some association from the frequent use of 'addressing a deity,' as in O. C. 1389 foll. Another somewhat singular use of καλεῖν occurs in O. T. 780, καλεῖ. . πλαστός ὡς εἶην, κ.τ.λ.

1453. ξύμφουρον ἐμοί] 'Sole comrade of my watch.' In the absence of companionship, the homeless cave was more than a dwelling-place to Philoctetes, supr. 298, 9, 533, 952, 1081 foll. The low roof of rock (his μέλαθρον) reflecting the feeble light of his fire, was all the society that cheered him through the watches of the night.

1454. 'And water-nymphs of the green meadow.' The bit of moist ground about his spring (supr. 21), or the standing-pool (supr. 716, 7), was peculiarly sacred to Philoctetes.

1455. ἄρσην] 'Bass.' Cp. the use of ἀνδρείος and γυναικεῖος for bass and treble in Hdt. 1.17,—and Shak. Tempest, 3. 3, 'Methought the billows spoke, and told me of it; | The winds did sing it to me; and the thunder, | That deep and dreadful organ-pipe, pronounced | The

γνώμη τε φίλων, χά πανδαμάτωρ
δαίμων, δε ταυτ' ἐπέκρανεν.

ΧΟ. χωρῶμεν *δὴ πάντες ἀολλεῖς,
Νύμφαις ἀλίσαισιν ἐπευξάμενοι
νόστου σωτήρας ἰκέσθαι.

1470

1469. *δὴ] ἤδη LΓ. Ἰδοῦ Α. Herm. corr. ἀολλεῖς] ἀολλέες L. ἀολλεῖς Α.
1470. ἐπευξάμενοι] επευξάμενοι L. 1471. σωτήρας] σωτηρίας Γ.

1467. γνώμη τε φίλων] Supr. 1374, 1381, 1389.

χά 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, *κούδεις τροπαί' ἔστησε τῶν ἐμῶν χειρῶν*.

1468. The compound *ἐπέκρανεν*, 'Consummated,' exactly describes the action of Heracles here. Others understand the words of Zeus. But it is very unlikely both that Zeus should be alluded to in Sophocles and not named, and that the word *δαίμων* should be applied to Zeus in Attic Greek of this period.

1469. πάντες ἀολλεῖς] '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, *τύχη .. σωτήρι*, 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, *κείνου βίον σώσαντος*: Od. 23. 68, *ἄλεσε τηλοῦ νόστον*.

FRAGMENTS OF SOPHOCLES.

VOL. II.

i i

INTRODUCTION.

THE Fragments of Sophocles consist of quotations from lost plays (including some Satyric dramas) which have been collected from Stobaeus, Athenaeus, Plutarch, etc., by successive editors. The first considerable collection was that of Brunck, containing 102 Fragments, to which Musgrave added a list of single words quoted from Sophocles by the Grammarians, chiefly Hesychius. The present edition is based on that of Nauck in his *Tragicorum Graecorum Fragmenta*, Lips. 1856, with frequent reference to Dindorf's edition in his *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), τοῦ αὐτοῦ: τοὺς πλουσίους τε καὶ ἀπλείστους (leg. ἀπλήστους) ὑδρωπιῶσιν εὐκείναι ἔλεγεν· οἱ μὲν γὰρ πεπλεισμένοι (leg. πεπλησμένοι) ὑδάτων· οἱ δὲ χρημάτων. τὰ τῶν πλουσίων καὶ ἀσώτων χρήματα ταῖς ἐπὶ τῶν κρημῶν συκείαις εἴκα[ε] [γ.] ἀφ' ὧν ἄνθρωπον μὲν μὴ λαμβάνειν κόρακας δὲ καὶ ἰκτίνους· ὥσπερ παρὰ τούτων ἕτερα (leg. ἑταίρας) καὶ κάλακας.

I have also omitted a few quotations or allusions, which, although probably authentic, only contain the substance of the passages to which they refer.

15.

καὶ περὶ καὶ φορμικτά.

18.

εἰ δεῖν' ἔδρασας, δεῖνὰ καὶ παθεῖν σε δεῖ.

ΑΙΓΕΥΣ.

19.

*ἔμοι μὲν ὤρισεν πατήρ
 ἀκτὰς ἀπελθεῖν . . τῆσδε γῆς*
 πρεσβεία νείμας . . . Λύκφ
 τὸν ἀντίπλευρον κῆπου Εὐβόλας νέμων
 Νίσφ δὲ τὴν δμαυλον ἐξαιρεῖ χθόνα
 Σκείρωνος ἀκτῆς· τῆς δὲ γῆς τὸ πρὸς νότον
 ὁ σκληρὸς οὗτος καὶ γίγαντας ἐκτρέφων
 εἴληχε Πάλλας.

5

21.

κέστρα σιδηρᾷ πλευρὰ καὶ κατὰ βάχιν
 *ἤλαυνε *παίων.

22.

*κλύω μὲν οὐκ ἔγωγε, χωρίτην *δ' ὄρω.

from *θριάζω*, a word which Hesychius quotes from the *Odysseus Furens* of Sophocles and the *Licymnius* of Euripides. Nauck says, 'Fortasse *ἐντεθρίασκον* praefendum, coll. Hesych. v. *ἐντεθρίασκον*.' 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:—

υ ὤ υ — — ὤ υ υ (?).

15. It is uncertain whether *περὶ* 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, *ἔκανες δὲ οὐ χρεῖν, καὶ τὸ μὴ χρεῖν πάθε*. The word *Αἰαντι* 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, *φησὶ δ' ὁ Αἰγεὺς ὅτι ὁ πατήρ ὤρισεν ἔμοι μὲν ἀπελθεῖν εἰς ἀκτὰς, τῆσδε γῆς πρεσβεία νείμας, τῷ δὲ Λύκφ, κ.τ.λ.* Meineke conjectured *ἔμοι μὲν ὤρισεν πατήρ | ἀκτὰς ἀπελθεῖν τῆσδε γῆς προσεσπίρους | πρεσβεία νείμας· εἶτα δευτέρῳ Λύκφ, κ.τ.λ.* Brunck, *πρεσβεία νείμας τῆσδε γῆς τῷ δ' αὖ Λύκφ*. In l. 4. Nauck reads *νέμει*. But the participle, continuing the sense of *ὤρισεν*, is Greek and in the manner of Sophocles. Cp. Phil. 64, and note.

21. 2. *ἤλαυνε *παίων is the conjecture of Casaubon for *ἤλοισαι πλείον*. Nauck suggests *κατηλόησε* or *κατηλόμισται πλείον*.

22. *κλύω μὲν] *ἐκλύωμεν*, MSS. Meineke corr.

*δ'] γ', MSS. Meineke corr.

32.

ἀσπίς μὲν *ἡμῆ λῖγδος ὡς *πυκνοματεῖ.

33.

ὕφρηθῃ σοι κάλαμος ὡσπερὶ λύρας.

34.

ἐν παντὶ γάρ *τοὶ σκορπίος φρουρεῖ λίθῳ.

35.

καὶ βωμιαῖον ἐσχάρας λαβῶν . .

36.

καὶ νησιώτας καὶ μακρὰς Εὐρωπίας.

37.

ταύτην ἐγὼ Κίλλαν τε καὶ Χρῦσῃν . .

38.

εἰ μικρὸς ὢν τὰ φαῦλα νικήσας ἔχω.

quoted together with this by Harpocration, which, as Nauck points out, is probably from some comic writer, *δεινότατος ἀπομάκτης τε μεγάλων συμφορῶν*, '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. *ἡμῆ λῖγδος] *ἡμίλιγδος*, MSS. Nauck corr.

*πυκνοματεῖ] This is Bentley's correction of *πυκνὸν πατεῖ*, 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. II. 9. 326, *ἤματα δ' αἰματόεντα διέπρησσαν πολέμιζον*.

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. I. c., *ἔνεκα δόνακος, ὃν ὑπολύριον | ἔνυδρον ἐν λίμναις τρέφω*.

34. *τοὶ] τε, MSS. Brunck corr. Did Agamemnon thus complain that all were against him? Cp. Aj. 1366, *ἢ πάνθ' ὁμοῖα. πᾶς ἀνὴρ αὐτῷ ποιεῖ*.

35. Meineke adds *λίθον* to complete the verse. But *γυ. βάθρον* (?). The words may have been applied to a suppliant taking refuge at the hearth.

36. Some such words as *οἰκούντας ἀετὰς* may have followed.

37. According to the probable conjecture of Meineke, who adds *νέμω* to complete the line, these words were spoken by Apollo. Cp. II. 1. 37, 8, *Χρῦσῃν ἀμφιβέβηκας, | Κίλλαν τε (αἰθήν, Τενέδοιό τε Ἴφι ἀνάσσεις*.

38. The words are probably ironical (Photius says in quoting them, *φαῦλον . . τιθεῖν . . ἄν καὶ ἐπὶ τοῦ μεγάλου*) and may have been used (by Agamemnon?) in reply to a taunt (from Achilles?). Cp. II. 1. 178, *εἰ μάλα καρτερὸς ἔσσι, θεὸς που σοὶ τό γ' ἔδωκεν*: ib. 226-8.

39.

ἔσπεισα βαιᾶς κύλικος ὥστε δεύτερα.

41.

πατήρ δὲ τχρυσῶδς ἀμφίλινα τκρούπαλα.

49.

ἄχνην . . Λυδῆς κερκίδος.

ΑΚΡΙΣΙΟΣ.

57.

ὡς *ἐπιψάλλειν βίδην τε καὶ ξυναυλίαν . .

58.

βοᾷ τις, ὦ

ἀκούετ' ; ἡ μάτην ὕλακτῶ ;

ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ.

59.

ἀλλ' οὐδὲν ἔρπει ψεύδος εἰς γῆρας χρόνου.

60.

δῆλον γάρ· ἐν δεσμοῖσι δραπέτης ἀνήρ
κῶλον ποδισθεῖς πᾶν πρὸς ἡδονὴν λέγει.

61.

ῥῆσις βραχεῖα τοῖς φρονοῦσι σῶφρονα

39. Bergk conjectures ὥστε δευτέρων, sc. σπονδῆν.

41. This line is acknowledged to be very corrupt. Qy. πατήρ δὲ *Χρύσης *ἀμφίλινα *κράσπεδα [σκήπτρου προδεικνύς], 'But her father, Chryses, [displaying] the wool-enwreathed edge [of the fillet on his sceptre].' Cp. Il. i. 14, 15. Or κρῶβυλα (?).

49. ἄχνην] Cp. ἄστος. Nauck conjectures ἄχημα ('Sound').

ΑΚΡΙΣΙΟΣ] Part of the story of Danaë.

57. The verse was a trochaic tetrameter.

βίδην] (Adv.) According to Hesychius, this denoted a peculiar mode of striking the lyre.

ξυναυλίαν . .] Qy. ἔχειν (?).

58. ὦ ὦ ὦ

ἡ μάτην ὕλακτῶ

ἅπαντα γάρ τοι τῷ φοβουμένῳ ψοφεῖ.

2. ὕλακτῶ] Unnecessarily changed by Nauck to ἀλυκτῶ = ἀλυκτάζω. The image is that of a watch-dog giving a false alarm.

59. i.e. No falsehood lasts very long. χρόνου is added because γῆρας might otherwise suggest decay. In this latter sense it is Truth that knows not old age.

60. 1. δῆλον γάρ· ἐν] Grotius conjectures δοῦλον γάρ ἐν. But Nauck, by punctuating after γάρ, avoids the necessity of further change; and the tautology of δοῦλον . . δραπέτης . . ποδισθεῖς is improbable.

61. The two couplets are quoted separately by Stobaeus, in whose text the iotas subscript in l. 3 are omitted. But Meineke has with great probability arranged the Fragment as it now stands. The words may have been addressed to Danaë by the chorus in the presence of Acrisius. Cp. Aj. 292, 3, ὃ δ' εἶπε πρὸς

πρὸς τοὺς τεκόντας καὶ φυτεύσαντας πρόπει
ἄλλως τε καὶ κόρη τε κάργεια γένος,
αἷς κόσμος ἢ σιγή τε καὶ τὰ παῦρ' ἔπη.

62.

θάρσει, γύναι· τὰ πολλὰ τῶν δεινῶν, *δυναρ*
πνεύσαντα νυκτός, ἡμέρας μαλάσσεται. ²

63.

τοῦ ζῆν γὰρ οὐδεὶς ὡς ὁ γηράσκων ἐρᾶ.

64.

τὸ ζῆν γάρ, ὦ παῖ, παντὸς ἡδιστον γέρας·
θανεῖν γὰρ οὐκ ἔξεστι τοῖς αὐτοῖσι δῖς.

ΑΛΕΞΑΔΑΙ.

75.

ἔνταῦθα μέντοι πάντα τάνθρώπων νοσεῖ,
κακοῖς δταν θέλωσιν ἰᾶσθαι κακά.

76.

τοῖς γὰρ δικαίοις ἀντέχειν οὐ βῆδιον.

77.

κακὸν τὸ κεύθειν κοῦ πρὸς ἀνδρὸς εὐγενούς.

78.

καὶ γὰρ δικαία γλῶσσ' ἔχει κράτος μέγα.

79.

ὦ παῖ, σιῶπα· πόλλ' ἔχει σιγή καλά.

με βαλ', αἰ δ' ὑμνούμενα· | γύναι, γυναιξί
κόσμον ἢ σιγή φέρει.

1. τοῖς φρονούσι σώφρονα] 'In the
judgment of prudent people.' Cp. O. T.
616, καλῶς ἔλεγεν εὐλαβουμένην πεσεῖν.

62. '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. 1248, αἰ δ' ἔν-
υχῶν ἀπὸ βῆπᾶν, and note: infr. 574,
ἀκούσαι ψακάδος εὐδούση φρενί.

63. Cp. Eur. Alc. 669-72, μάτην ἀρ'
οἱ γέροντες εὐχονται θανεῖν, | γῆρας ψέ-
γοντες καὶ μακρὸν χρόνον βίου. | ἦν δ'

ἔγγος ἔλθῃ θάνατος, οὐδεὶς βούλεται | ἀνή-
σκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς
βαρύ.

64. 1. ἡδιστον] Meineke conjectures
ἡδιον, a change which Nauck rightly
thinks unnecessary. Cp. παντὸς μάλιστα,
which occurs sometimes, although παν-
τὸς μᾶλλον is the more usual form.

ΑΛΕΞΑΔΑΙ] Part of the story of Te-
lephus.

75. The reference of this Fragment to
the 'Αλεξάδαι rests on a single MS. of
Stobaeus.

77. κοῦ] Several MSS. have καί. Cp.
Trach. 1046, and v. rr.

78. Cp. O. T. 356, πέφευγα· τάληθές
γὰρ ἴσχυον τρέφω: Phil. 1246, ἀλλ' εἰ
δικαία, τῶν σοφῶν κρείσσω τάδε.

... δυναρ ...
 ... heard ...
 ... monstrosities, ...
 ...

86.

τὰ χρήματ' ἀνθρώποισιν εὐρίσκει φίλους,
 αὐθις δὲ τιμάς, εἶτα τῆς ὑπερτάτης
 τυραννίδος *θακοῦσιν ταισχίστην ἔδραν.
 ἔπειτα δ' οὐδεὶς ἐχθρὸς οὔτε φύεται
 πρὸς χρήμαθ' οἳ τε φύντες ἀρνοῦνται στυγεῖν. 5
 δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τᾶβατα
 καὶ *τάπρσικτα, χῶπόθεν πένης ἀνήρ
 μῆδ' ἐντυχῶν δύναιτ' ἀν ὦν ἐρᾶ τυχεῖν.
 καὶ γὰρ δυσειδὲς σῶμα καὶ δυσώνυμον
 γλώσση σοφὸν τίθησιν εὐμορφὸν τ' ἰδεῖν. 10
 μόνῳ δὲ χαίρειν καὶ ἴνσοεῖν ἐξουσία
 πάρεστιν αὐτῷ κάπικρύψασθαι κακά.

87.

νομάς δέ τις κερουσσ' ἀπ' ὀρθίων πάγων
 καθεῖρπεν ἔλαφος

86. 2. αὐθις δέ] 'And by and by.' Nauck conjectures εὐθις δέ, but cp. Aj. 1283, χῶτ' αὐθις, κ.τ.λ.

3. *θακοῦσιν] The MSS. vary between τ' ἀγοῦσιν and τ' ἀκουσιν. Salmasius corr.

ταισχίστην] One MS. has ἡδίστην. αἰσχίστην is scarcely in harmony with the context; and Gaisford's conjecture, ἐχθίστην, appears probable. αἰσχ. and ἐχθ. are elsewhere confused. See Aj. 658 and v. rr. The meaning of the following lines would then be, that, although tyranny is hateful, yet, when it has command of riches, the hatred is dissembled, — with 'mouth - honour, breath, Which the poor heart would fain deny, and dare not.'

4, 5. For the structure, see E. on L. § 36. p. 66, 3. and p. 68, B, 8.

7. καὶ *τάπρσικτα] 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 βέβηλα, τάπρσικτα might be transposed, προσταικτα, κτα might be read κατά, and then be changed to βατά, the iota being dropped as a false adscript.

7, 8. χῶπόθεν . . 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. μῆδέ] Not οὐδέ, because the relative to clause implies an hypothesis.

10. γλώσση σοφὸν] Meineke proposed to alter this to γῆρα νέον δ. γ. ν. τίθησι, '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 Aj. 758-61, τὰ γὰρ περισσὰ . . φρονῆ. Else δυσειδῆ σῶμα ('Unlovely in person'), would be a simple change.

11. καὶ ἴνσοεῖν] 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), κᾶν νόσοις, or κᾶν νόσων συννοσία (Meineke). Qy. κᾶνοσεῖν (?). Cp. ἀνοσος, ἀνόσητος, ἀνοσία.

87. From the reference in Pollux, 5. 76, the 'wandering horned hind,' whose gentle movements are here described, appears to have become the nurse of Telephus.

102.

ἀλλ' ἀξίως ἔλεξας οὐδὲ τμὲν πικρῶς·
γένος γὰρ εἰς ἔλεγχον ἐξιδὼν καλὸν
εὐκλειαν ἂν κτήσαιο μᾶλλον ἢ ψόγον.

103.

τίς δὴ ποτ' ὄλβον ἢ μέγαν θείῃ βροτῶν
ἢ σμικρὸν ἢ τὸν μηδαμοῦ τιμώμενον;
οὐ γὰρ ποτ' αὐτῶν οὐδὲν ἐν ταύτῳ μένει.

104.

δεινὸν γε τοὺς μὲν δυσσεβεῖς κακῶν *τ' ἀπο
βλαστόντας εἶτα τοῦσδε μὲν πράσσειν καλῶς,
τοὺς δ' ὄντας ἐσθλοὺς ἔκ τε γενναίων ἅμα
γεγῶτας εἶτα δυστυχεῖς πεφυκέναι.
οὐ χρῆν τάδ' οὕτω δαίμονας θνητῶν πέρι 5
πράσσειν· ἐχρῆν γὰρ τοὺς μὲν εὐσεβεῖς βροτῶν
ἔχειν τι κέρδος ἐμφανὲς θεῶν πάρα,
τοὺς δ' ὄντας ἀδίκους, τοὺς δὲ τὴν ἐναντίαν
δίκην κακῶν τιμωρὸν ἐμφανῆ τίνειν·
κούδεις ἂν οὕτως εὐτύχει κακὸς γεγῶς. 10

ΑΛΚΜΕΩΝ.

105.

εἴθ' εὖ τ' φρονήσαντ' εἰσίδοιμί πως φρενῶν
ἐπήβολον καλῶν σε.

102. 1. οὐδὲ τμὲν] Pors. conjectures οὐδ' ἐμοί: Brunck, οὐδὲ μὴν: Nauck, οὐδ' ἡμῖν. Join γένος καλόν.

2. εἰς ἔλεγχον ἐξιδὼν] Cp. Eur. Alc. 640, εἰδεξας εἰς ἔλεγχον ἐξελθὼν δε εἰ: Phil. 98. These two Fragments (101, 2) appear to belong to consecutive speeches.

103. 2. ἢ τόν] Heath conjectures ἢ τοι. But the article, as in τὸ μηδέν, marks the absolutely worst, or lowest, as an individual object of thought. It presupposes a slightly different construction, viz. θείῃ βροτῶν.

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 emendation, clearly improves the sense.

8. τοὺς δέ] δε in apodosis. One MS. has τοῖς δε, and Dindorf reads τοῖσδε τὴν ἐναντίαν.

9. τιμωρόν] Adj. See L. and S., s. v.

105. The text is suspected because of the unmeaning tautology. Dindorf conjectures καί for πω: Nauck, more ingeniously, φρενώσαντ' for φρονήσαντ'. Cp. Aesch. Prom. 335, 6, πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφην | ἢ σαυτῶν.

108.

γέρανοι, χελῶναι, γλαυκες, ἰκτῖνοι, λαγοί.

109.

σιαγόνας τε δὴ μαλθακὰς τίθησι.

ΑΜΦΙΑΡΕΩΣ ΣΑΤΥΡΙΚΟΣ.

110.

ὁ πιννοτήρης τοῦδε μάντεως χοροῦ.

111.

ἐνθ' οὔτε πελλῆς *οἶδος ἀγραυλος †βότος.

112.

ἔτ' αὖ . . . ὥσπερ ἀλιεὺς πληγεῖς . . . †ενων διδάσκαλος.

ΑΜΦΙΤΡΥΩΝ.

119.

ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν
εὐσοίαν ἀρκεῖ.

ΑΝΔΡΟΜΕΔΑ.

122.

*ἡμῖν *θυτὸν κούρειον ἤρέθη πόλει·
νόμος γάρ ἐστι *βαρβάροις θυηπολεῖν
Κρόνῳ *θεῶ βρότειον ἀρχῆθεν *γένος.

ΑΜΥΚΟΣ] From the Argonautica. Amycus, son of Poseidon and the nymph Bythynis, and king of the Bebryces, was slain by Polydeuces.

108. In one quotation of this line *κορώναι* is substituted for *χελῶναι*.

109. Porson made a trimeter of this line by transposing δὴ to the end. But the lyric verse, $\cup _ \cup _ \cup _ | _ \cup _ \cup _ \cup$, 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 adduces 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 πέλλεις ἢ ἀγραυλος βότος. Cramer conjectures ἀγραυλος βοτήρ. Dindorf reads, from the conjecture of Schndw., ἐνδύτα πελ-

λῆς μὲν ἀγραύλου βοός, an alteration which at least helps to show the uncertainty of the text.

*οἶδος] Nauck corr.

112. Ahrens conjectures φρενῶν for ἐνῶν. But the text cannot be restored with certainty. Qy. *ὄδ' ὥσπερ ἀλιεὺς* πληγῆμ' ἔχων διδάσκαλον (?). 'A fisherman learns the danger of playing with hooks.' Cp. Eur. Med. 1203, τύχην γὰρ εἶχον διδάσκαλον.

119. This Fragment confirms the reading, εὐσοίας χάριν, in O. C. 390.

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: ἡμῶν κούρειον ἤρέθη πόλει· νόμος γάρ ἐστι τοῖς βαρβάροις θυηπολεῖν βρότειον ἀρχῆθεν γένος τῷ Κρόνῳ.

1. *ἡμῖν *θυτὸν] αἰμόρροντον, Scaliger; ἱερόθροντον, M. Schmidt.

3. *γένος, Scaliger; γέρας, Buttman.

123.

ἵπποισιν ἢ κύμβαισι ναυστολεῖς χθόνα;

124.

μηδὲν φοβεῖσθαι προσφάτους ἐπιστολάς.

125.

ἰδοὺ δὲ *φοίνιον

μάσθλητα δίγονον.

126.

αὐτοχείλεσι ληκύθοις.

ΑΝΤΗΝΟΡΙΔΑΙ.

134.

δρυθα καὶ κήρυκα καὶ διάκονον.

ΑΤΡΕΥΣ Η ΜΥΚΗΝΑΙΑΙ.

137.

μὰ τὴν ἐκείνου δειλίαν, ἧ βόσκεται,
θῆλυς μὲν αὐτός, ἀρσενας δ' ἐχθρούς ἔχων.

ΑΧΑΙΩΝ ΣΥΛΛΟΓΟΣ Η ΣΥΝΔΕΙΠΝΟΙ.

139.

φορεῖτε, μασσέτω τις, ἐγχείτω βαθὺν

123. Quoted by Eustathius because of the ζεύγμα.

125. *φοίνιον] φοῖνόν, MSS. Brunck corr. In the explanation given by Hesych. i. p. 977, δίγονος μάσθλης· ὁ διπλούς, ἢ δυοὶ χρώμασι κεχρημένους, should not δυοῖν ἰμάσι be read for δυοὶ χρώμασι?

126. αὐτοχείλεσι] i.e. according to Pollux, made out of a single piece of alabaster, and not having a separate rim.

ΑΝΤΗΝΟΡΙΑΔΑΙ] 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, Ἀτρεὺς . . . τὴν γυναῖκα Ἀερόπην τιμωρεῖται . . . λέγεται αὐτὴν εἰς τὴν θάλασσαν, may refer either to this drama, or to Aj. 1296, 7.

137. Cp. Aesch. Cho. 305.

ΑΧΑΙΩΝ ΣΥΛΛΟΓΟΣ.] 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 have eaten well.' Is this said of Ajax? or is it an insulting speech of the general to Achilles coming in uninvited?

1. Meineke unnecessarily conjectures φορᾶτε ('Knead ye') for φορεῖτε.

κρατήρ'· ὁδ' ἀνὴρ οὐ πρὶν ἂν φάγη καλῶς
 ὁμοια καὶ βοῦς ἐργάτης ἐργάζεται.

140.

οὔτοι γένειον ὧδε χρὴ διηλιφές
 φοροῦντα κἀντίπαιδα καὶ γένει μέγαν
 γαστρὸς καλεῖσθαι παῖδα, τοῦ πατρὸς παρόν.

141.

ἀλλ' ἀμφὶ θυμῷ τὴν κάκοσμον οὐράνην
 ἔρριψεν οὐδ' ἤμαρτε· περὶ δ' ἐμῷ κάρᾳ
 κατὰγνυται τὸ τεύχος οὐ μύρου πνέον·
 ἐδειματούμην δ' οὐ φίλης ὁσμῆς ὕπο.

142.

ΟΔ. ἤδη τὰ Τροίας εἰσορῶν ἐδώλια
 δέδοικας

ΑΧ.

ΟΔ. ἐγῶδ' ὃ φεύγεις· οὐ τὸ μὴ κλύειν κακῶς,
 ἀλλ' ἐγγὺς Ἔκτωρ ἐστίν· οὐ μένειν καλόν.

5

143.

ὦ πάντα πράσσω, ὡς ὁ Σίσυφος πολὺς
 ἔνδηλος ἐν σοὶ πάντα *χῶ μητρὸς πατήρ.

144.

ὡς ναοφύλακες νυκτέρου ναυκληρίας
 πλήκτροις ἀπευθύνουσιν οὐρίαν τρῶπιν.

140. (1) 'One who has a sleek beard, and is grown up, and of a noble race, ought not,' etc. Or (2) 'One ought not, being great (only) by descent, to have his beard thus smeared (with viands), and behave like a child, and so be called his belly's heir, when he might be known as his father's son.' Or (3) 'One who is grown up and well-born ought not to have his beard thus smeared and be called,' etc. Nauck (as quoted by Dindorf) conjectures *μητρὸς* for *γαστρὸς*. But the expression in the text does not exceed the licence of satyric drama.

141. The burlesque of tragic *ὄγκος* in this Fragment is very apparent; especially in *ἀμφὶ θυμῷ, οὐδ' ἤμαρτε, περὶ δ' ἐμῷ κάρᾳ*.

142. 1. τὰ Τροίας . . [δώλια] 'The

dwellings of Troy,'—*Troicas sedes*.

3. In the intermediate line Achilles repeats his threat of sailing away—*τοῦ Ἀχιλλέως διαγανακτοῦντος καὶ ἀποπλεῖν λέγοντος* are the words of Plutarch, who makes the quotation.

4. τὸ μὴ] See Essay on L. § 29. p. 49, d.

5. οὐ μένειν] The v. r. *θυμαίνειν* may have arisen from *σθμαίνειν*, of which there is a trace in the other v. r. *οὐ καινεῖν*.

For *καλόν* = *συμμέρον*, cp. O. C. 1003, καὶ σοὶ τὸ Θησέως ἄνομα θωπεύσαι καλόν : Phil. 1155, νῦν καλόν . . κορέσαι στόμα.

143. 2. πάντα *χῶ] πανταχοῦ, MSS. Vater corr.

δ μητρὸς πατήρ] Autolykus.

144. 1. ναυκληρία seems to be here.

οὐτ' ἐν χεροῖν τὸ κτῆμα σύμφορον μένειν.
 *οὐτω γε τοὺς ἐρῶντας αὐτὸς ἕμερος
 δρᾶν καὶ τὸ μὴ δρᾶν πολλάκις προίεται.

155.

τίς γάρ με μόχθος οὐκ ἐπεστάτει;
 λέων δράκων τε, πῦρ, ὕδωρ.

157.

ἡ δορὸς διχόστομον πλᾶκτρον
 δίπτυχοι γὰρ ὀδύναί μιν ἤρικον
 Ἀχιλλείου δόρατος.

158.

παπαῖ, τὰ παιδίχ', ὡς ὄρα's, ἀπάλεσας.

159.

σὺ δ', ὦ Σύαγρε, Πηλιωτικὸν τρέφος.

160.

†γλώσσης μελίσσης τῷ κατερρυηκῶτι.

this can mean, 'The sensation,' i.e. the smart; and Meineke conjectures *δ κρυμός*. But see Essay on L. § 52. p. 97, and cp. *γεύομαι*.

6 and 7 are not quite clear. 'But at last the sensation will not allow them to let go (*ὅπως ἀφῆ*, sc. *τις*), nor yet is the acquisition one that is expedient to remain in the hands.' The combination of *δ χυμός θέλει* is somewhat harsh. *Ογ. ὀθυμός* (?). Or, possibly, some words are lost after *χυμός*, in which case the subject of *θέλει* is *τῶν παιδῶν τις*. *σύμφορον* may either (1) agree with *κτῆμα*, or (2) *τὸ κτῆμα μένειν* may depend on *σύμφορον* (*ἔστι*).

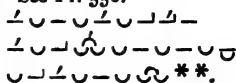
8. *οὐτω γε] The correction of Scalliger. The MSS. have *οὐτε*; Meineke conjectures *οὐτω δέ*.

9. καὶ τὸ μὴ δρᾶν] Essay on L. § 33. p. 58; § 21. p. 33, 6.

προίεται] Meineke conjectures *προσίεται*, which is possibly right.

155. The words appear to come from a speech of Peleus reviling Thetis, in consequence of which she was here represented as deserting him, according

to the Scholiast on Apollonius Rhodius, 4. 816. Thetis took these various forms in avoiding the advances of her mortal wooer. See Fr. 556.

157. 

Dobree and Heath denied the Sophoclean authorship of this fragment. But we know too little of the style of the poet's satyric dramas to be able to pronounce with confidence on such a point.

158. The words are addressed by Phoenix to the Chorus of Satyrs.

159. Σύαγρος is the name of a hound.

τρέφος] There is a v. r. *βρέφος*.

160. 'To him whose tongue flows down with honey.' Although both genitives may be construed, ('With honey from his tongue'), *γλώσσης* may well be a corruption either of *γλώσση* or *γλώσσαν*. The words probably apply to Nestor, *τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίαν βέειν αὐδή*, Il. i. 249.

161.

δ δ' ἐνθ' ὄπλοις *ἀρρῶξιν Ἡφαίστου *τέχνη.

162.

*ὀμμάτων ἀπο

λόγχασι ἴησιν*.

ΔΑΙΔΑΛΟΣ.

163.

τεκτόναρχος Μούσα.

166.

ἀλλ' οὐδὲ μὲν δὴ κἀνθαρος τῶν Αἰτναίων πάντως.

ΔΑΝΑΗ.

169.

οὐκ οἶδα τὴν σὴν πείραν' ἐν δ' ἐπίσταμαι,
τοῦ παιδὸς ὄντος τοῦδ' ἐγὼ διδύλλυμαι.

170.

γόνον τε μῆλων κἀφροδισίαν ἄγραν.

171.

ζῆ, πῖνε, φέρβου.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ.

175.

πόθεν ποτ' ἄλυπον ὦδε
εὖρον ἄνθος ἀνίας;

161. ἐνθ'] Ellendt conjectures ἐν θ'.

*ἀρρῶξιν] ἀρῶξιν, MSS. Lob. corr.

*τέχνη] τεχνίτου, MSS. Dind. corr.

162. A happy restoration of the corrupt ὀμματοσάλογχα φησὶν in Hesychius. ὀμμάτων ἀπο λόγχασι is due to Casaubon, ἴησιν to Nauck and Dindorf. Achilles is spoken of.

ΔΑΙΔΑΛΟΣ] One of the persons in this play, which Welcker and others conjecture to have been a satyric drama, was Talos of Crete, a man of bronze made by Daedalus for Minos. He was overtaken by his pursuers, when the pivot in his ankle broke.

163. τεκτόναρχος] Nauck conjectures τεκτονουργός.

166. This Fragment is doubted. See above Fr. 157, and note.

ΔΑΝΑΗ] Some would identify this with the Ἀκρίσιος supr.

169. Said by Acrisius of the child Perseus, to some one who has advised him to leave the event to fortune.

170. *γόνον τε] γόνον, MSS. Musurus corr.

κἀφροδισίαν ἄγραν] The ancients explained this of the partridge, which hunters decoyed by exhibiting the female.

171. From a sarcastic speech.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ] The subject was the gift of the vine.

175. ∪ ∪ ∪ ∪ ∪ ∪ ∪

— ∪ ∪ ∪ ∪ —

Join ἄλυπον ἀνίας. The grammarian who quotes the words observes that the lyric from which they are taken

ΔΟΛΟΠΕΣ.

177.

εὐναῖος εἴη δραπέτιω στέγην ἔχων.

ΕΛΕΝΗΣ ΑΠΑΙΤΗΣΙΣ.

179.

καὶ γὰρ χαρακτήρ αὐτὸς ἐν γλώσση τί με
προσηγορεῖ Λάκωνος ὀσμᾶσθαι λόγου.

180.

γυναῖκα δ' ἐξελόντες ἢ θράσσει τ' γέννυ
†τε ὡς τοῦ μὲν ἑῶλον †γραφίοις ἐνημμένοις.

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡΙΚΟΣ.

183.

πέπων ἐρινὸς †ἀχρεῖος ἄν
ἐς βρῶσιω ἄλλους ἐξερινάζεις λόγῳ.

ΕΠΙΓΟΝΟΙ.

187.

φιλεῖ γὰρ ἡ δύσκλεια τοῖς φθονουμένοις
νικᾶν ἐπ' αἰσχροῖς ἢ 'πὶ τοῖς καλοῖς πλέον.

has an inebriate looseness of expression :
λελυμένην ἔχει τὴν ἑρμηνείαν καὶ μεθου-
σιν ἀρμόττουσαν. 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] Cp. II. 3.
205-8 (Antenor speaks), ἤδη γὰρ καὶ
δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς, | σεῦ
ἔνεα' ἀγγελίης, σὸν Ἀρηϊφίλῳ Μενελάῳ |
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι
φίλησα, | ἀμφοτέρων δὲ φηὴν ἐδάην καὶ
μήδεα πυκνά,—where the Scholiast says :
πρὸ τοῦ στρατεύσαι τοὺς Ἕλληνας εἰς
Τροίαν ἦλθον πρέσβεις Ὀδυσσεὺς καὶ
Μενέλαος ἀπαίτουστές Ἑλένην, ἐν οἷς
τῶν ἄλλων αὐτοῖς μεθ' ἔβρωεω διαζάντων
μόνος Ἀντήνωρ ξενίζει φιλοφρόνας. This
play included the strife between Calchas
and Mopsus, and the death of Calchas.

179. 'For indeed I recognize a simi-
larity of accent which somehow (τι =
πως, cp. supr. 85, note) suggests to me
the odour of Laconian speech;' lit.
'Addresses me in some way so that I per-

ceive,' etc. προσηγορεῖ has better MS.
authority than the v. r. παρηγορεῖ. ὀρ-
μᾶσθαι is an unmeaning v. r. for ὀσμᾶσθαι.

180. 1. τ' γέννυ may be a corruption of
πῶλον, through v. r. γένος and πῶλον :
i. e. (a) γένος πῶλον, (b) πῶλον, πῶλον,
(c) γένος, (d) γένον.

2 is hopelessly corrupt. Schneider
proposed γραβίοις for γραφίοις. Mr. R.
Ellis proposes γραφίδιοις. But γγ.
χρήσεσθ' ἑῶλον γραβίοις ἐνημμένοις (ἑ-
ῶλον, sc. ἱμάτιον, 'Cast off clothes') (?).

ΕΛΕΝΗΣ ΓΑΜΟΣ ΣΑΤΥΡ.] It is
doubtful whether the Ἑλένης δραγαγή
mentioned in the Greek argument to
the Ajax is the same with this or with
the Ἑλένης ἀπαίτησις.

183. 1. Some, with Porson, would
restore this line as follows, πέπων ἐρι-
νὸς ὡς ἀχρεῖος αὐτὸς ἄν : others, more
simply, with Cobet, by cancelling ἀχ-
ρεῖος.

ΕΠΙΓΟΝΟΙ] Supposed by Welcker
to be the same with Ἐριφύλη. See
especially Fr. 193.

187. 'When men are envied, ill-report
prevails against them more for disgrace-

188.

ὃ πᾶν σὺ τολμήσασα καὶ πέρα, γυνή·
κάκιον ἄλλ' οὐκ ἔστιν οὐδ' ἔσται ποτὲ
γυναικός, εἴ τι πῆμα γίγνεται βροτοῖς.

189.

ὀλόμενε παίδων, ποῖον εἶρηκας λόγον;

ΕΡΙΣ.

190.

ἐγὼ δὲ πεινώσ' αὐτὸς πρὸς ἴτρια βλέπω.

191.

εὖρος *γάμου.

192.

μίαν μίαν.

ΕΡΙΦΥΛΗ.

193.

*ὦ γλώσσ', ἐν οἷσιν ἀνδράσιν τιμὴν ἔχεις,
ὅπου λόγοι σθένουσι τῶν ἔργων πλέον.

194.

ὅπου δὲ μὴ τᾶριστ' ἐλευθέρως λέγειν
ἔξεστι, νικᾷ δ' ἐν πλόει τὰ χεῖρονα,
ἀμαρτίαις σφάλλουσι τὴν σωτηρίαν.

195.

γῆρα προσόντως σῶζε τὴν εὐφημίαν.

ful actions than for noble ones.' These words may have had some point in their original context: as it is, they are unmeaning. The general sense seems to be that when one is envied, 'that craves wary walking.' 'He who acts honestly is better able to live down calumny.'

188. 1. γυνή] The nominative, which is the reading of the best MSS., agrees better with the general statement in what follows than the vocative, which is read by Nauck and Dindorf.

191. *γάμου] γάμος, MSS. Nauck corr. Hesychius doubts whether the meaning is 'Marriageable,' or 'Careless about marriage.' The latter interpreta-

tion, although less probable in itself, confirms Nauck's emendation. For 'a careless marriage' is without meaning.

192. μίαν μίαν. 'One by one.'

ΕΠΙΦΥΛΗ] See above on the title 'Επίγονοι.

193. 1. *ὦ is Dindorf's addition. He also suggests οἷος for οἷσιν. Jacobs conj. γλώσσ' ἐν κενοῖσιν . . ἔχει.

194. 3. ἀμαρτίαις] ἀμαρτία is a v. r.

195. προσόντως] Some MSS. have προσημόντως, whence Nauck conjectures προπρόντως. But for προσόντως, which does not seem an impossible reading, cp. Eur. Phoen. 528, 9. ἃ τέκνον, οὐχ ἅπαντα τῷ γῆρα κακά, 'Ἐτεόκλεες, πρόσ-εστιν, κ.τ.λ.

196.

ἀρετῆς βέβαιαι δ' εἰσὶν αἱ κτήσεις μόναι.

197.

ἀνδρῶν γὰρ ἐσθλῶν στέρνον οὐ μαλάσσεται.

198.

πῶς οὖν μάχωμαι θνητὸς ὧν θεία τύχη;
 ὅπου τὸ δεινόν, ἐλπίς οὐδὲν ὄφελει.

199.

ἀπελθε *κινεῖς ὕπνον ἰατρὸν νόσου.

200.

καὶ γὰρ Ἀργείους ὄρω.

ΕΡΜΙΟΝΗ.

201.

ἀλλ' ὦ πατρός γῆς ἀγυαίου πέδον.

ΕΥΜΗΛΟΣ.

ΕΥΡΥΑΛΟΣ.

204.*

τραθεῖς ἀκάνθη τρυγόνος θαλασσίας.

ΕΥΡΥΣΑΚΗΣ.

198. The words probably belong to Amphiaraus. Cp. Trach. 725, 6, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν | οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προφενεί.

199. ἀπελθε *κινεῖς] This is Nauck's ingenious emendation for ἀπελθ' ἐκείνης. Dindorf prefers Valknär's conjecture, ἀπελθ' ἐκείνης ὕπνος ἰατρὸς νόσου. But the use of abstract for concrete in κινεῖς ὕπνον is Sophoclean and poetical. Cp. 'Macbeth doth murder sleep.'

200. The words are said by Eriphyle to her son Alcmeon.

ΕΡΜΙΟΝΗ]: Hermione had been promised to her cousin Orestes by Tyn-dareus, 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. ἀγυαίου] Meineke conjectures ἀγυαίων.

ΕΥΡΥΑΛΟΣ] Euryalus, the son of Odysseus, by Eupippe, the daughter of Tyrimmas 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 αὐτοῦ αὐτοῦ γενεῆς τραθεῖς ἀκάνθη θαλασσίας τρυγόνος ἐτελεύτησεν.

ΕΥΡΥΣΑΚΗΣ] See Fr. 205, ἀδόξατον, in the subjoined list of words.

ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡΙΚΟΣ.

206.

.. συνέλεγον τὰ ξύλ', ὡς ἔκκαυμάτων
μή μοι μεταξὺ προσδεήσειεν.

207.

τρέφουσι κρήνης *φύλακα χωρίτην ὄφιν.

208.

Κυκλώπιον τροχόν.

209.

κρεῖσσον θεοῖς γὰρ ἢ βροτοῖς χάριν φέρειν.

210.

τὸν δρῶντα γὰρ τι καὶ παθεῖν ὀφείλεται.

211.

τοιγὰρ *σὺ δὴ φυλάξαι *χοῖρον ὥστε *δεσμῖαν.

ΗΡΙΓΟΝΗ.

215.

ἂ δὲ

δόξῃ τοπάξω, ταύτ' ἰδεῖν σαφῶς θέλω.

216.

νῦν δ' ἰείρῃ *ὑπαφρος ἐξ αὐτῶν ἕως
ἀπώλεσέν τε καὶ τὸς ἐξαπώλετο.

ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡ.]
The subject seems to have been the descent for Cerberus. According to Herodian, Helots took the place of Satyrs.

207. φύλλα καί, MSS. Jacobs corr.

208. 'The Cyclopean Circuit' (of the wall).

211. — — — — —

The MSS. have τοιγὰρ ἰώδη φυλάξαι χοῖρος ὥστε δεσμῖαν. χοῖρον ὥστε δεσμῖαν is the conj. of Casaubon. Bergk

conjectures τὸν γὰρ ἰώδη (supposing this to be an epithet of Cerberus).

ΗΡΙΓΟΝΗ] Supposed by Welcker to be the same with the ΑΛΗΤΗΣ sup. Erigone was the daughter of Aegisthus and Clytemnestra.

216. 1. ἰείρῃ is corrupt. Qy. ἰείρῃ-θισθ'(?). The subject may be a serpent that is roused to fury, and then slain.

*ὑπαφρος] MSS. ὑποφρος, which, according to Erotian, means 'secret.' Dind. corr.

ΘΑΜΥΡΑΣ.

217.

Θρήσσαν σκοπιὰν Ζηνὸς Ἀθῶνου.

218.

πηκταὶ δὲ λύραι καὶ μαγάδιδες
τά τ' ἐν Ἑλλησι ξόαν' ἠδυμελῆ.

220.

πρόποδα μέλεα τὰδ' ὄσα κλύομεν
τρήχιμα βάσιμα χέρεσι πῶδεσι.

221.

οἷχωκε γὰρ κροτητὰ πηκτίδων μέλη
λύρα μοναύλοις τε ἰχειμώντεως
ἴναδς στέρημα κωμασάσης.

222

τὸ κοῖλον Ἄργος οὐ κατοικήσαντ' ἔτι.

224.

ῥηγνὺς χρυσόδετον κέρας,
ῥηγνὺς ἀρμονίαν χορδοτόνου λύρας.

225.

μουσομανεῖ δ' ἐλάμφθην *δακετῶ, ποτὶ ἰδειράν

ΘΑΜΥΡΑΣ] *Thamyris (Attice Thamyris) is made blind by the Muses whom he had challenged to a contest in music. See II. 2. 599 foll. Sophocles is said to have himself represented Thamyris, lyre in hand.*

217. Cp. Aesch. *Agam.* 285, Ἀθῶνος αἶπος Ζηνός.

218. 1. *μαγάδιδες*] The quantity (*μαγάδιδες*) is excused, because the word is of foreign origin. Meineke would write, *μαγάδιδες*.

2. *τά . . ἐν Ἑλλησι*] The scene of the drama was in Thrace.

220. 1. *πρόποδα*] This word is doubted; but why may it not mean, 'Giving forwardness to the feet?' i.e. inciting to movement. Cp. the uses of *πρόχειρος*, and the verb *προποδίζειν*.

2. *χέρεσι πῶδεσι*] These unusual forms, which appear in the MSS., may have been used by Sophocles for the sake of the open trochaic metre:—

⋄ ⋄ ⋄ ⋄ ⋄ ⋄ ⋄
⋄ ⋄ ⋄ ⋄ ⋄ ⋄ ⋄

But of this we cannot be sure. Nauck reads *χερσὶ πῶδεσσιν*.

221. 2 and 3 are probably past cure, although the ingenuity of Nauck's emendation of 2, *λύρα μοναυλοῖ θ' οἷς ἐχαιρομεν τέως*, provokes an attempt at 1. 3, *στέρημ' ἄνιας [ἤδὲ] κοίμησις τ' ἄσης*.

222. Cp. *O. C.* 1387.

224. — — — — —

— — — — —

225. — — — — —

1 — — — — —

— — — — —

'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.'

¹ *Oy.* — — — — — (?)

ἔρχομαι †δ' ἔκ τε λύρας, ἔκ τε νόμων.
οὐδ' Ἐθαμύρας περιάλλα μουσοποιεῖ.

ΘΥΕΣΤΗΣ ΕΝ ΣΙΚΥΩΝΙ καὶ ΘΥΕΣΤΗΣ ΔΕΥΤΕΡΟΣ.

227.

σοφὸς γὰρ οὐδεὶς πλὴν ὃν ἂν τιμᾶ θεός.
ἀλλ' εἰς θεοὺς ὀρώντα, κὰν ἔξω δίκης
χωρεῖν κελεύη, κείσ' ὀδοιπορεῖν χρεῶν
αἰσχρὸν γὰρ οὐδὲν ὧν ὑφηγοῦνται θεοί.

235.

ἔστι γὰρ τις ἐναλία
*Εὐβοίς αἶα τῆδε βάκχειος βότρυς
ἐπ' ἡμαρ ἔρπει. πρῶτα μὲν *λαμπρᾶς ἔω
κεκλημάτωται *χλωρὸν εὐανθὲς δέμας
εἴτ' ἡμαρ ἀξει *μέσσον ὄμφακος τύπον,
καὶ κλίνεται γε κάποπερκοῦται βότρυς
δείλη δὲ πᾶσα τέμνεται βλαστουμένη
καλῶς ὄπώρα κἀνακίρναται ποτόν.

5

1. *δακετῶ] δ' ἂν καὶ τῶ (or τὸ) MSS. *δακέτω* Brunck conjectures, but see L. and S.

1, 2. ποτὶ †θεῖράν [ἔρχομαι †δ'] The text here can hardly be sound. *θειρή* is not used in the sense of *θειράς*, except in the plural. This objection might be easily obviated by reading *θειράς* (acc. plur.) But the position of δ' in l. 2 is unrhymical, and the metre is doubtful. Qy. ποτὶ δ' εἶραν ἔρχομαι, 'And I go to the public place' (?). For the use of ἔκ, see E. on L. § 19. p. 28, 2.

ΘΥΕΣΤΗΣ, A καὶ B] The former drama represented the exile of Thyestes; the latter, the crime of Atreus against him.

227. 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, *οἶνα θ' ἄκαθαμέριον | στᾶσει τὸν πολύκαρπον | οἰνάνθας λείσα βύτρυν*.

The Fragment is corrupt in several places, but has been plausibly restored. Cp. Od. 7. 123-6.

2. *Εὐβοίς αἶα] *εὐβοήσασα*, MSS. Cobet corr.

3. ἐπ' ἡμαρ ἔρπει] (1) 'Comes forth daily; lit. 'to meet the day;' or, 'for the day's supply.' Cp. Hdt. 1. 32. § 8. Or (2) 'Advances with the advancing day.'

*λαμπρᾶς ἔω] *λαβραδίω* and *λαβρᾶσως*, MSS. Valcknär corr.

4. *χλωρὸν] *χῶρον*, MSS. Bergk corr. *εὐανθὲς*] Barnes conj. *οἰνάνθης*.

5. ἀξει] 'Will bring.' Some MSS. have *αἴξει*, 'Makes to grow.'

6. καὶ κλίνεται γε] Sc. τὸ ἡμαρ. 'Ay, and as the day begins to decline.' This phrase has been unnecessarily altered by Meineke to *γλυκαίνεται τε*, for which Nauck suggests *περαινεῖται τε*. Perhaps, at least, *τε* should be read for *γε*. 'Just as —.'

7, 8. βλαστουμένη] *καλῶς*] 'Attaining perfect growth.' The words *καλῶς ὄπώρα* are inverted in the MSS., and Mr. R. Ellis would read *ὄπωραιος*.

εἰς Ἀμφιλόχους καὶ Ἀκαρνᾶνας,
μίσγει δ' ὕδασιν τοῖς Ἀχελφού

.
ἔνθεν ἐς Ἄργος διὰ κύμα τεμῶν
ἤκει δῆμον τὸν Λυρκείου.

5

251.

γυνή τίς †ἦδε †συληνᾶς Ἀρκάδος κυνῆ;

252.

Πλούτωνος *ἦδ' ἐπέισδος.

253.

πανδῶκος ξενόστασις.

257.

ξανθή δ' Ἀφροδισία λάταξ
*πᾶσιν *ἐπεκτύπει δόμοις.

258.

εὐδαίμονες οἱ τότε *γέννας
ἀφθίτου λαχόντες †θείου.

259.

τραχὺς †φ †χελώνης κέρχνος ἐξανίσταται.

262.

ἐπήνεσ' ἴσθι δ', ὥσπερ ἡ παροιμία,
ἐκ κάρτα βαιῶν γνωτὸς ἂν γένοιτ' ἀνήρ.

5 διὰ κύμα τεμῶν] διατεμῶν κύμα,
'Dividing his waters.' E. on L. § 18.
p. 27.

251. Toup's conjectural restoration
of this line, γυνή τίς ἦδε; κυληνᾶς Ἀρ-
κάδος κυνῆς, is unsatisfactory. Mr. R.
Ellis, with more probability, suggests
γυνή τίς; ἡ Κυλληνῆς Ἀρκάδος κυνῆ;
Qy. 'Is it a woman, or the Cyllenian
hat of an Arcadian (man)?'

252. *ἦδ' δ', MSS. Pors. corr.

257. — † † † † † † —

† † † † † † —

1. Ἀφροδισία] 'Regarded by lovers
as a sort of omen.' See L. and S. s. v.
λάταξ, and cp. 'Venerus (jactus).'

2. *πᾶσιν] πασίην, MSS. Heath corr.
*ἐπεκτύπει is Nauck's conjecture for
ἐπισκύντει. Dindorf adopts a different
arrangement of the lines, ξίγη δὲ κἀ-
φροδισία | λάταξ ἄσασι νῦν ἐπισκύντει
δόμοις. He apparently takes λάταξ for
mean the quadruped of the name.

258. — † † † † † † —

† † † † † † — (?)

1. *γέννας] γενεᾶς, MSS. Bergk corr.

2. †θείου] Something is wrong. Bergk
conjectures ἀφθίτου θείας λαχόντες,
Nauck, ἀφθίτου λαχόντες ἰσοθέου.

259. †φ †χελώνης is corrupt. Qy. τρα-
χὺς γ' ἐν ὤμοις (?). The words refer to
the transformation of Io.

ΙΠΠΟΔΑΜΕΙΑ, see ΟΙΝΟΜΑΟΣ.

ΙΠΠΟΝΟΥΣ.

279.

ἐξ ᾽Ωλένου γῆς φορβάδος κομίζομαι.

280.

πρὸς ταῦτα κρύπτε μηδέν, ὡς ὁ πάνθ' ὄρων
καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος.

281.

σωτηρίας γὰρ φάρμακ' οὐχὶ πανταχοῦ
βλέψαι πάρεστιν, ἐν δὲ τῇ προμηθία.

ΙΦΙΓΕΝΕΙΑ.

284.

σὺ δ' ὦ μεγίστων τυγχάνουσα πενθερῶν.

285.

ὀξήρὸν ἄγγος οὐ μελιασοῦσθαι πρέπει.

286.

νόει πρὸς ἀνδρὶ, σῶμα πουλύπους ὅπως
πέτρα, †τραπέσθαι γνησίου φρονήματος†.

287.

τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαία σχολή.

ΙΧΝΕΥΤΑΙ ΣΑΤΥΡΟΙ.

293.

ἐνήλατα ξύλα

τρίγομφα διατορευσαί σε †δεῖται.

294.

κάξορμενίζει κούκ ἐπισχολάζεται
βλάστη.

279. According to Steph. Byz., Olenus was a town of Achaia or Aetolia.

280. Cp. O. T. 1213, ἐφεύρέ σ' ἄκουθ' ὁ πάνθ' ὄρων χρόνος.

ΙΦΙΓΕΝΕΙΑ] See below, Κλυταιμνήστρα.

284. According to Photius and Sui-

das, Odysseus says this to Clytemnestra about Achilles, and πενθερός is here = γαμβρός.

286. 1. νόει] Pors. conjectures νοῦν δεῖ. The Fragment is corrupt, and has not been successfully emended. Qy. νόει .. *πλέεσθαι *γνησίω *φρονηματί (?).

ΙΩΝ.

296.

πρὸς ἀνδρὸς ἐσθλοῦ πάντα γενναίως φέρειν.

297.

ἐν Διὸς κήποις *ἀρούται μόνον εὐδαίμων λοβός*.

ΚΑΜΙΚΙΟΙ.

301.

δρυιθος ἦλθ' ἐπώνυμος
πέρδικος ἐν κλεινοῖς Ἀθηναίων πάγοις.

302.

άλιας στραβήλου τῆσδε, τέκνον, εἴ τινα
δυναίμεθ' εὐρεῖν.

303.

πιστοί με κωχεύουσιν ἐν φορᾷ δέμας.

ΚΗΔΑΛΙΩΝ ΣΑΤΥΡΙΚΟΣ.

304.

καὶ δὴ τι καὶ παρεῖκα *τῶν *ἀρτυμάτων
ὑπὸ τοῦ δέατος.

305.

μαστιγίαί, κέντρωνες, ἀλλοτριοφάγοι.

306.

τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι,
οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκῇ στάθμῃ.

307.

*τί δ' ὅταν *γένηται *δὴ τὰ πάντ' ὄνου σκιά;

ΙΩΝ] Supposed by Welcker and others to be the same as the Creüsa.

297. So Mr. R. Ellis for the MS. ἐν Διὸς κήποις ἀρούσθαι μόνον εὐδαίμονας δλβον. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ΚΑΜΙΚΙΟΙ] The death of Minos by the hands of the daughters of Cocalus.

301. Perdix was slain by Daedalus.

2. is without caesura.

302. The construction is lost. The

clue to the labyrinth was passed through twisted shells, of the kind known as *στράβηλος*. Minos says this when in pursuit of Daedalus.

ΚΗΔΑΛΙΩΝ] A satyric drama on the birth and education of Hephaestus.

304. 1. *τῶν ἀρτυμάτων] τῶ ἀρτυμάτων, MSS. Dind. corr.

2. δέατος] ἀντὶ τοῦ δέου, Hesych.

306. 2. λευκῷ λίθῳ] Sc. προσβαλλομένη.

307. MSS. ὅτι ἂν τι γίγνηται τὰ

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

310.

*τὸν *ἀντίον *πνέοντα δ' οὐχ *ὄρα̃ς *θεὸν
καὶ δεῖμα *προσφέροντ' *ἀπ' ἀνταίας θεοῦ ;

ΚΟΛΧΙΔΕΣ.

311.

χαλκοσκελεῖς γὰρ
. . . ἐκπνέουσι πνευμένων ἀπο
φλέγει δὲ μυκτῆρ ὡς

312.

ἀπῆξε πέμφιξ *ὡς *ἱπνοῦ *σελασφόρου.

313.

κὰν ἐθαύμασας
*τηλέσκοπον πέμφιγα χρυσεάν ἰδών.

314.

ἦ φῆς ὑπομνὺς ἀνθυπουργῆσαι χάριν ;

315.

ὕμεις μὲν οὐκ ἄρ' ἦστε τὸν Προμηθέα.

316.

ΑΙ. ἦ βλαστὸς οὐκ ἔβλασταν οὐπιχώριος ;
ΑΓΓ. καὶ *κράτα φρίζας εὐλόφῳ σφηκώματι
χαλκηλάτοις ὄπλοισι μητρὸς ἐξέδου.

πάντ' ὄνου σκιά. The words might describe the last stage of intoxication. Cp. Plat. Phaedrus, 260 C, and Thompson's learned note.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ] Welcker, Nauck, and Dindorf reasonably suppose this play to be the same with the Iphigenia.

310. τὸν δὲ ἀνταῖον περιδιόνοντα οὐχ ὄρατε | καὶ δεῖμα προσναίοντα ἀνταίας θεοῦ is the MS. reading. τὸν..θεόν, i.e. The storm-wind sent by Artemis. The senseless remark of Erotian, that ἀνταῖος sometimes meant σῶφρων, was occasioned by the word being here accidentally used as an epithet of the chaste goddess.

ΚΟΛΧΙΔΕΣ] The adventures of Jason in Colchis, including the death of Ap-

syrtus. The Colchian maidens were companions of Medea.

311. Part of a description of the fire-breathing bulls.

312. From the same. πέμφιξ *ὡς *ἱπνοῦ σελασφόρου is Hermann's correction of πέμφιξιν οὐ πέλας φόρου. Mr. R. Ellis suggests ἐξ for ὡς.

313. 2. *τηλέσκοπον] τῆδε σκοπῶν, MSS. Bentley corr.

314. ὀπομνύς] Medea to Jason (?). 'Accompanying your speech with an oath.' Cp. ὑπὸ ἐν ἠφείδων, ὑποτοβεῖν, etc.

315. Cp. Ap. Rh. 3. 843, foll.

316. Cp. Ap. Rh. 3. 1372.

2. *κράτα] κάρτα, MSS. Bergk corr.
3. μητρὸς ἐξέδου] μὴ προσεξέδου, MS. Rutgers corr.

θνητῶν ἔχουσι, τοῦ γε κερδαίνειν ὁμῶς
ἀπρίξ ἔχονται, κάστι πρὸς τὰ χρήματα
θνητοῖσι τάλλα δεύτερ'. εἰσὶ δ' οἵτινες
αἰνοῦσιν ἄνοσον ἄνδρ'. ἐμοὶ δ' οὐδεὶς δοκεῖ
εἶναι πένης ὢν ἄνοσος, ἀλλ' αἰὲν νοσεῖν.

5

328.

κάλλιστόν ἐστι τοῦνδικον πεφυκέναι,
λῶστον δὲ τὸ ζῆν ἄνοσον, ἡδιστον δ' ὄτῳ
πάρεστι λῆψις ὢν ἐρᾷ καθ' ἡμέραν.

329.

ἀπελθ' ἀπελθε, παῖ· τὰδ' οὐκ ἀκούσιμα.

ΚΡΙΣΙΣ ΣΑΤΥΡΙΚΗ.

332.

καὶ δὴ φάρει τῷδ' ὡς ἐμῷ καλύπτομαι.

ΚΩΦΟΙ ΣΑΤΥΡΟΙ.

335.

. . . κυλισθεὶς ὡς τις ὄνος ἰσόσπιρος.

ΛΑΚΑΙΝΑΙ.

337.

στενὴν δ' ἔδυμεν ψαλίδα κοῦκ *ἀβέρβορον.

338.

θεοὶ γὰρ οὐποτ', εἴ τι χρῆ βροτὸν λέγειν,
ἄρξασι Φρυξὶ τὴν κατ' *Ἀργείων ὕβριν
*ξυναινέσονται· ταῦτα μὴ μάχου βία.

328. Cp. Theogn. 255, 6; Plat. Gorg. 505 A.

ΚΡΙΣΙΣ] A satyric drama on the judgment of Paris.

332. Cp. Aj. 915, 6, ἀλλά νιν περιπυχεῖ | φάρει καλύψω τῷδε παμπήδην.

ΚΩΦΟΙ ΣΑΤ.] The fable of the Idaei Dactyli. See Smith's Dictionary of Biography and Mythology, s. v. Dactyli.

335. ὄνος] See L. and S. s. v. III.

ΛΑΚΑΙΝΑΙ] It is conjectured that the chorus of 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. *ἀβέρβορον] ἀβάρβαρον, 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. εἴ τι . . . λέγειν] 'If, perchance, a mortal may speak it.'

2. *Ἀργείων] Ἀργείους, MSS. Nauck corr.

3. *ξυναινέσονται] ξυναινέσω τά, MSS. Madvig corr.

ταῦτα] 'Therefore.'

344.

πόνου μεταλλαχθέντος οἱ πόνοι γλυκεῖς.

345.

μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

ΛΑΡΙΣΑΙΟΙ.

347.

πολὺν δ' ἀγῶνα *πάγξενον κηρύσσεται,
χαλκηλάτους λέβητας ἐκτιθεὶς φέρειν
καὶ κοῖλα χρυσόκολλα καὶ πανάργυρα
ἐκπώματ', εἰς ἀριθμὸν ἐξήκοντα δίδς.

348.

καί μοι τρίτον ρίπτοντι Δωτιεὺς ἀνὴρ
ἀγχοῦ προσῆψεν Ἐλατος ἐν δισκήματι.

350.

μηδὲ τῷ τεθνηκότι

τὸν ζῶντ' ἐπαρκεῖν αὐτὸν ὡς θανούμενον.

351.

ὡς καὶ *τύραννον πᾶς †ἐγγίξεται φυγεῖν.

ΛΗΜΝΙΑΙ.

352.

ὦ Λῆμνε Χρύσης τ' ἀγχιτέρμονες πάγοι.

345. Cp. Aj. 264, φρούδου γὰρ ἦδη τοῦ κακοῦ μείων λόγος.

ΛΑΡΙΣΑΙΟΙ] The subject is supposed by Nauck to have been the recognition of Acrisius by Perseus, and his accidental death by a quoit from his grandson's hand. According to the Scholiast on Apol. Rh. 4. 1091, these things took place at Larissa. The play may have ended with the burial of Acrisius, in which the Larissaeans took part.

347. 1. *πάγξενον] πάγξενον, 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 προσῆψεν] Sc. ἐμοῦ τὸ δισκήμα, 'Came near me:' i. e. threw

nearly as far as I did.

350. 1. Gesner conjectures χρῆ δὲ for μηδέ, but as the context is lost, μηδέ cannot be assumed to be wrong. The speaker may be scornfully imagining a state of the world in which gratitude is no longer a duty.

351. This is Nauck's emendation of the corrupt words in Hesychius: ὡς καὶ τύραννοι πᾶς ἐγγίξεται φυγεῖν.

ὡς] 'How true it is that—!' ἀντὶ τοῦ λαῶν, Hesych. καὶ is questionable.

For ἐγγίξεται, Mr. R. Ellis conjectures ἐπιστήξει, Grotius ἐφέρεται, Nauck ἐπεύξεται.

Another line of conjecture may suggest ὡς δὴ τυράννη πᾶς τις ἐγγίξει φυγῆ: an ironical oxymoron, for which, cp. Phil. 1149, 50, φυγῆ . . πελάτ'.

ΛΗΜΝΙΑΙ] The Argonauts, attempt-

353.

Φερητίδης τ' Ἀδμητος ἠδ' ὁ Δωτιεύς
Λαπίθης Κέρωνος.

354.

* ἀπέλαστον ἀξέμβλητον ἐξεθρεψάμην.

355.

ταχὺ δ' αὐτὸ δείξει τοῦργον, ὡς ἐγὼ σαφῶς.

356.

ἀσάλπιγκτον ὄραν.

ΜΑΝΤΕΙΣ Η ΠΟΛΥΙΔΟΣ.

357.

ὄρῳ πρόχειρον Πολυίδου τοῦ μάντεως.

358.

οὐκ ἔστιν εἰ μὴ Πολυίδῳ τῷ Κοιράνου.

359.

ψυχῆς ἀνοῖξαι τὴν κεκλημένην πύλην.

360.

† ξουθὸς Φαμενὸς Τειρεσίου παῖς.

361.

τὰς μαλλοδέτας κύστεις.

ing to land at Lemnos, were at first repulsed by an armed onslaught from the Lemnian women who had killed their husbands, but were afterwards hospitably received by them. Sophocles wrote two dramas on this subject.

352. ἀγγιτέριμονες] 'Neighbouring,' viz. to Lemnos.

353. From the lists of the Argonauts in the earlier of the two plays.

354. *ἀπέλαστον] ἀπλαστον, MSS. Meineke corr. Bergk conjectures ἀπλαστον, for which, cp. Tr. 1093.

355. ταχὺ δ'] If the text here is sound, the rhythm indicates, what is otherwise probable, that the 'Lemnian women' was a satyric drama. But Meineke

conjectures τάχ' αὐτὸ .. ἄς δοκῶ, σαφῶς.

356. Hesych. τὸ μεσονύκτιον. Cp. Aj. 290, 1, οὔτε του κλύων | σάλπιγγος, ἀλλὰ νῦν γε πᾶς εὐθεὶ στρατός.

ΜΑΝΤΕΙΣ] Glaucus, the son of Minos and Pasiphaë, was restored to life by the seer Polyidus.

357. This and the following Fragment were quoted by grammarians because of the short quantity of the ι in Πολυίδος.

360. For ξουθὸς Bergk conjectures ξανθός, Lehrs ξυνετός.

361. The words refer to a mode of divination in which the mouth of a bladder was tied with wool and exposed to fire, and the manner of its bursting closely observed.

362.

πρῶτον μὲν ὄψει λευκὸν ἀνθούonta στάχυν,
 ἔπειτα φοινίζαντα γογγύλον μόνον,
 ἔπειτα γῆρας †λαμβάνεις Αἰγύπτιον.

363.

τοὺς γλαμυροὺς κατὰ φορβάν.

364.

οὔτοι ποθ' *ἄψει τῶν ἀκρων ἀνευ πόνου.

365.

ἦν μὲν γὰρ οἶδος μαλλός, ἦν δὲ κάμπελου
 σπονδή τε καὶ βᾶξ εὐ τεθησαυρισμένη·
 ἐνῆν δὲ παγκάρπεια συμμιγῆς ὀλαῖς
 λίπος τ' ἐλαίας καὶ τὸ ποικιλώτατον
 ζουθῆς μελίσσης κηρόπλαστον ὄργανον.

5

366.

ὁ πρόσθεν ἐλθὼν ἦν ἀραῖδος μοι νέκυς.

ΜΕΛΕΑΓΡΟΣ.

ΜΙΝΩΣ.

371.

οὐκ ἔστι τοῖς μὴ δρώσι σύμμαχος τύχη.

ΜΥΣΟΙ.

372.

ὡς τοῖς κακῶς πράσσοουσιν ἡδὺ καὶ βραχύν

362. Polyidus explained the alleged portent of the calf which changed colours by pointing to the mulberry tree, whose white blossom was succeeded by a red berry, which afterwards became black.

3. †λαμβάνεις] 'You find there?' But this is not satisfactory. Qy. γῆρας *λαμβάνειν Αἰγύπτιον (sc. δόξει σοι from ὄψει, supr.) (?).

γῆρας Αἰγύπτιον] 'An old age of the complexion of Egypt.'

363. The words are said to describe a class of birds, one doubtless amongst those observed by the Seer in his auguries.

364. *ἄψει] The ingenious conjec-

ture of Otto Schneider for ἔξει. Cp. supr. 348. Reisig conjectures ἔξει.

365. 2. σπονδή] i. e. 'Wine ready to be offered in libation.'

4, 5. καὶ . . ὄργανον] '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 Καμίκοι, supr.

ΜΥΣΟΙ] Part of the story of Telephus.

χρόνον λαθέσθαι τῶν παρεστώτων κακῶν. 2) 5

373.

ἄμοχθος γὰρ οὐδεὶς ὁ δ' ἤκιστ'
ἔχων μακάριτατος.

374.

'Ἀσία μὲν ἡ σύμπασα κλήζεται, ξένε,
πόλις δὲ Μυσῶν Μυσία προσήγορος.

375.

πολὸς δὲ Φρὺξ τρίγωνος ἀντίσπαστά τε
Λυδῆς ἐφυμνεί πηκτίδος συγχορδία.

376.

† ψαλίδας, τιάρας καὶ σισυρνῶδη στολήν.

ΝΑΥΠΛΙΟΣ ΚΑΤΑΠΛΕΩΝ καὶ ΝΑΥΠΛΙΟΣ ΠΥΡΚΑΕΥΣ.

389.

Ζεῦ παυσίλυπε καὶ Διὸς σωτηρίου
σπονδῇ τρίτου κρατήρος.

390.

ἀλλ' ἀσπιδίτην ὄντα καὶ πεφραγμένον.

391.

ὡς ἀσπιδουχὸς ἢ Σκύθης τοξεύμασι.

393.

καὶ πεσσὰ πεντάγραμμα καὶ κύβων βολάς.

373. ◡ ◡ — ◡ ◡ — ◡ ◡ —
◡ ◡ ◡ — ◡ ◡ ◡.

375. 1. ἀντίσπαστα] Accusative plural neuter, used adverbially. The exact meaning of the term here is doubtful. Cp. Phryg. Trag. Fr. 12, ψαλμοῖσιν ἀντίσπαστ' αἰδόντες μέλη.

376. † ψαλίδας] Bergk conjectures ψέλλια.

ΝΑΥΠΛΙΟΣ] (i.) After the stoning of Palamedes by the Greeks at Troy, Nauplius came thither to avenge his son;

(ii.) when the Greeks on their return were baffled by a storm, he decoyed them to their destruction with false lights (whence πυρκαεύς.) (Cp. Virg. Aen. 11. 260.)

393. These were amongst the inventions of Palamedes.

πεσσὰ πεντάγραμμα] 'Five-barred draught-playing,' because, according to Pollux, each player had five pieces, each of which was placed upon a separate line at the beginning of the game.

3
1

394.

ναύκληρον πλάτην.

395.

κάτω κρέμανται σπίζ' *ὅπως ἐν ἔρκεσι.

396.

οὔτος δ' ἐφεύρε τείχος Ἀργείων στρατῶ,
*σταθμῶν ἀριθμῶν καὶ μέτρων εὐρήματα
τάξεις τε ταύτας οὐράνιά τε σήματα.

κάκειν' ἔτευξε πρῶτος ἐξ ἐνὸς δέκα

κάκ τῶν δέκ' αὐθις εὔρε πεντηκοντάδας

5

†δς χίλι' εὐθὺς δς στρατοῦ φρυκτωρίαν

ἔδειξε κἀνέφηεν οὐ δεδειγμένα.

ἐφεύρε δ' ἄστρον μέτρα καὶ περιστροφάς,

ὑπνου φυλάξεις, *στικτὰ σημαντήρια,

νεῶν τε ποιμαντήρησιν ἐνθαλασσίοις

10

*Ἄρκτου στροφάς τε καὶ κυνὸς ψυχρὰν δύσιν.

397.

ἐπεύχομαι δὲ νυκτὶ τῇ κατουλάδι.

398.

τῶ γὰρ κακῶς πρᾶσσοντι μυρία μία

νύξ ἐστιν· εὐ παθόντα *δ' *ἡμέρα *φθάνει.

394. 'The oar of a merchantman,' i.e. as distinguished from a ship of war. Cp. Phil. 547, πλέων γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ.

395. From a description of the misfortunes of the Greeks when driven upon the rocks.

κάτω] ἄκατοι is the ingenious conjecture of Bergk.

σπίξ' *ὅπως] σπίζα τίως, MSS. Dind. corr.

396. Nauplius loq.

2. *σταθμῶν] σταθμ, or στάθμη, MSS. Salmas. corr. 'Of balances,' or 'weights.'

3. ταύτας] The Achaean army is in sight.

4. πρῶτος] πρῶτον is a good conjecture of L. Dindorf.

6. There is something wrong here. Nauck conjectures καὶ χιλιοστῶς.

στρατοῦ] There is a v. r. στρατῶ.

7, 8. Nauck suggests that ἐφεύρε and ἔδειξε should change places.

9. *στικτὰ] σιθῶα is the unintelligible MS. reading. Mr. R. Ellis conjectures σιλιπνά. Nauck conjectures φύλαξι πιστά. For στικτὰ σημαντήρια, 'brands,' on horses, etc., see L. and S. s. v. στίξω. 'How to keep watch while men sleep, how to set a mark upon their property.'

397. The ancient Grammarians differed as to the meaning of κατουλάδι. It probably means, 'Enshrouding all things as with a thick woolly covering,' Cp. Shak. Macb. i. 5, 'Nor Heaven peep through the blanket of the dark.'

398. 1. μυρία] 'Endless.' Cp. O. C. 397, βαιοῦ κούχι μύριον χρίνον.

2. εὐ παθόντα *δ' *ἡμέρα *φθάνει. 'But when one has enjoyed, Day is beforehand with him;' i.e. comes upon him

πάγας ὑποπύρους.

ΝΑΥΣΙΚΑΑ Η ΠΛΥΝΤΡΙΑΙ.

403.

πέπλους τε νῆσαι λινογενεῖς τ' ἐπενδύτας.

ΝΙΟΒΗ.

406.

ἦ γὰρ φίλη 'γὼ τῶνδε τοῦ προφερτέρου.

407.

ὦ ἀμφ' ἐμοῦ στεῖλαι.

ΟΔΥΣΣΕΥΣ ΑΚΑΝΘΟΠΛΗΞ Η ΝΙΠΤΡΑ.

412.

νῦν δ' οὔτε μ' *ἐκ Δωδῶνος οὔτε Πυθικῶν
γυ . . . τις ἂν πείσειεν.

413.

Δωδῶνι ναίων Ζεὺς *ὀμβύγνιος βροτῶν.

414.

τὰς θεσπιφδοὺς *ιερίας Δωδωνίδας.

415.

καὶ τὸν ἐν Δωδῶνι παῦσον δαίμον' *εὐλογοῦμενον.

before he looks for it. The MSS. of Stobaeus vary between *εἰθ' ἑτέρα θανεῖν* and *ἡτέρα θανεῖν*. Mr. R. Ellis conjectures *εὐ παθόντι δ' ἡτέρα θανεῖν*: 'If he has been fortunate, death is not removed by more than two nights.'

399. *παγὰς ὑποπύρους*] 'A deceptive fiery snare,' such as that set by Nauplius for the Greeks.

ΝΑΥΣΙΚΑΑ] The meeting of Naussicaa and Odysseus.

403. *λινογενεῖς*] 'Made of linen,' is not in L. and S. ed. 8, 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.' *προφίτερος* is

omitted in L. and S. (1869).

ΟΔΥΣΣΕΥΣ ΑΚ.] The death of Odysseus.

412. 1. **ἐκ*] *eis*, MSS. Meineke corr. 2. *γυ* . . .] Nauck conjectures *γυάλων*; Meineke *γῆρυς τις ἂν πείσειεν ἐξ ἰθαλιῶν*.

413. **ὀμβύγνιος βροτῶν*] 'God of the whole mortal race.' Cp. Trach. 275, *ὁ τῶν ἀπάντων Ζεὺς πατήρ Ὀλύμπιος*. The MSS. have *ὀμβύς*, 'ὀμβύστιος Tunnelius parum probabiliter.' Nauck.

414. **ιερίας*] *ιερέας*, MSS. Dindorf. corr. i. e. The two pigeons of Trach. 172, or the priestesses of Hdt. 2. 55.

415. **εὐλογοῦμενον*] *συλλογοῦμενον*, MS. Bloch corr.

416.

εἰ μὲν τις οὖν ἕξεισιν· εἰ δὲ μή, λέγε.

417.

ποδαπὸν τὸ †δῶρον ἀμφὶ φαιδίμοις ἔχων
ᾧμοις;

418.

ᾧμοις ἀθηρόβρωτον ὄργανον φέρων.

420.

τὴν παρουσίαν
τῶν ἐγγύς οὐτων.

ΟΔΥΣΣΕΥΣ ΜΑΙΝΟΜΕΝΟΣ.

421.

πάντ' οἶσθα, πάντ' ἔλεξα τάντεταλμένα·
†μῦθος γὰρ Ἀργολιστὶ †συντέμων βραχύς.

ΟΙΝΟΜΑΟΣ Η ΙΠΠΟΔΑΜΕΙΑ.

427.

*ἡ μὲν *γὰρ ὡς ἰθάσσον', ἡ δ' ὡς ἰτέκει
παῖδ'.

428.

ὄρκου δὲ προστεθέντος ἐπιμελεστέρα
ψυχὴ κατέστη· δισσὰ γὰρ φυλάσσεται,
φίλων τε μέμψιν κείς θεοῦς ἀμαρτάνειν.

429.

Σκυθιστὶ χειρόμακτρον ἐκκεκαρμένος.

417. The words of the stranger who meets Odysseus in the inland country with the oar upon his shoulder: Od. 11. 127, 8. τὸ δῶρον is curious; qy. τὸδ' ἔργον (?).

ΟΔΥΣΣΕΥΣ Μ.] Odysseus feigned madness to avoid going to Troy, but was found out by Palamedes.

421. 2. is questionable. Qy. *μῦθον γὰρ Ἀργολιστὶ *συντέμων 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 ὡσεὶ θάσσονα εἶδὼς εἰτεκοὶ παῖδα. Two mothers are boasting each of the swiftness of her child.

428. 2. φυλάσσεται.] Sc. ὁ δόμοσας.

ΠΑΝΔΩΡΑ Η ΣΦΥΡΟΚΟΠΟΙ.

438.

καὶ πρῶτον ἄρχου πηλὸν ὀργάζειν χεροῖν.

439.

καὶ πλήρες ἐκπίνοντι χρύσειον κέρας
τρίψει γέμοντα μαλθακῆς ὑπ' ὠλένης.

ΠΕΛΙΑΣ.

443.

†λευκὸν αὐτὸν ὄδ' ἐπαίδευσεν γάλα.

ΠΗΛΕΥΣ.

444.

Πηλέα τὸν Αἰάκειον οἰκουρὸς μόνη
γερονταγωγῶ κάναπαιδεύω πάλιν·
πάλιν γὰρ αὖθις παῖς ὁ γηράσκων ἀνήρ.

445.

τὸ μὴ γὰρ εἶναι κρεῖσσον ἢ τὸ ζῆν κακῶς.

449.

βασιλεὺς χώρας τῆς Δωτιάδος.

450.

μὴ ψεύσον, ὦ Ζεῦ, μή μ' ἔλῃς ἀνευ δορός.

451.

καὶ ξηραλοῖφῶν εἴματος διὰ πτυχῶν.

ΠΟΙΜΕΝΕΣ.

456.

ἡδὺ ξανῆσαι καὶ προγυμνάσαι χέρα.

ΠΑΝΔΩΡΑ] A satyric drama.

439. Silenus is dilating after his fashion on the charms of Pandora (?).

1. ἐκπίνοντι] *Qy. ἐκπίνοντα* (?).

ΠΕΛΙΑΣ] The subject of this drama, and even the title, are doubtful.

443. †λευκόν] Nauck conj. *λύκειον*.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, a, 2, speaks of it as a character-drama.449. Cp. *supr.* Fr. 348, 353.450. Cp. *Trach.* 1063, *μόνη με δὴ καθεῖλε φασγάνου δίχα*. The line is noticed by the anti-atticistae as an exception to the rule about 'forbidding μή.' They also quote *μὴ νόμισον* (Fr. 454) from this same play.

ΠΟΙΜΕΝΕΣ] A satyric drama representing the opening scenes of the Trojan War, in which Protesilaus is slain by Hector and Cycnus by Achilles.

456. *ξανάω* is a derivative (inceptive?) of *φαίνω*. Cp. *προσανατρίβομαι*.

458.

καὶ μὴ ὑβρίζων αὐτίκ' ἐκ βάθρων ἔλω
 ρυτῆρι κρούων γλουτὸν ὑπτίου ποδός.

459.

ἔωθινὸς γάρ, πρὶν τιν' αὐλιτῶν ὄραν,
 θαλλὸν χιμαίραις προσφέρων νεοσπάδα
 εἶδον στρατὸν στείχοντα παραλίαν πέτραν.

460.

ἔνθ' ἡ πάροικος πηλαμὸς χειμάζεται,
 πάραυλος Ἑλλησποντίς, ὠραία θέρους
 τῷ Βοσπορίτῃ τῷδε γὰρ θαμίζεται.

461.

κημοῖσι πλεκτοῖς πορφύρας φθείρει γένος.

462.

τούτοις γὰρ ὄντες δεσπόμενοι δουλεύομεν,
 καὶ τῶνδ' ἀνάγκη καὶ σιωπῶντων κλύειν.

463.

*τοίχων καὶ δὴ τοὺς Ποσειδείους
 . . θρυγκοὺς ἀποσεισαμένη.

464.

κρυμὸν φέρων γνάθοισιν ἐξ ἀμφημέρου.

465.

λόγῳ γὰρ ἔλκος οὐδὲν οἶδά τ' ἐπου τυχεῖν.

458. Spoken by Cycnus, probably to Achilles.

1. The restoration of this line is uncertain. Brunck conjectures καὶ μὴν . . σ' ἔλω. Mr. R. Ellis conjectures καὶ μὴ σ' ὑβρίζων δ. ε. β. ξ. Qy. καὶ μὴν σ' ὑβρίζοντ' αὐτίκ' ἐκ βάθρων ἔλω (?).

2. Join ρυτῆρι ποδός. The hardened sole of the foot is compared to a piece of hide.

459. 1. αὐλιτῶν] See L. and S. s. v. αὐλείτης.

460. 3. τῷδε] τῷ Βοσπορίτῃ. 'He (the dweller on the Bosphorus) gets them in abundance.' Nauck conjectures τῷδε.

461. This κημοῖς seems to have been a funnel-shaped basket, into which the murex was enticed by a bait.

462. Said by the shepherds of their flocks.

For l. 2, cp. Aj. 947, 8, ἀναυδοῖ | ἔργον Ἄτρεϊδῶν.

463. 1. *τοίχων is Nauck's conjecture for τυχῶν. Dindorf conjectures τείχεων. Ποσειδείους] Ποσειδίου, MS.

2. Either a word (--) has been dropped, or ἀποσεισαμένη θρυγκοῖς should be read according to Lehrs' conjecture.

464. γνάθοισιν] Because a symptom of ague was the chattering of the teeth.

465. This line is quoted by the Scho-

. . . κυνὸς πέλλης τε μηκάδος βοὸς
μινόν.

467.

*Ἰδης δήποτε μηλοτρόφω
†αγενναι τῇ εἰ τὴν τῆς *Ἰδης
τριολύμπιον ἄρμα.

468.

Βερέκυντα βρόμον.

469.

Φοινικίοις γράμμασι.

472.

ἰὼ βαλλήν.

ΠΟΛΥΞΕΝΗ.

477.

σὺ δ' αὖθι μίμνων *που κατ' Ἰδαίαν χθόνα
ποίμνας Ὀλύμπου συναγαγὼν θυηπόλει.

478.

*ἀκτὰς ἀπαίωνάς τε καὶ μελαμβαθεῖς

liast on Aj. 581, 2, οὐ πρὸς ἰατροῦ σοφοῦ | θρηνεῖν ἐπαδὰς πρὸς τομῶντι πῆματι, where, according to the present reading, it does not seem in point. Nauck has ingeniously conjectured οἰδ' ἄκουσ τυχόν. Dindorf, accepting the text generally, reads πω for που.

466. The text of this Fragment is uncertain. Duentzer conjectures αλιγὸς τε πέλλης μηκάδος.

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 ἄρμα· τὸ ἐκ τριῶν Ὀλυμπιάδων ἐξευγμένον. The letters αγενναι τῇ suggest ἐγεννήθη.

468. Explained by Hesychius of (the sound of) the Phrygian flute. Cp. Aesch. Fr. 153, βερέκυντα χῶρον, and Ar. Nub. 313, καὶ Μούσα βαρύβρομος ἀλλῶν.

469. ἐπει δοκεῖ Ἐδάμος αὐτὰ ἐκ Φοινίκης

κεκομμέναι (Hesych.).

472. According to Hesychius, this is Phrygian for 'O king!' Cp. Aesch. Pers. 658.

ΠΟΛΥΞΕΝΗ] The words of Longinus de Subl. c. 15, 7, ἄκρας . . . ὁ Σοφοκλῆς πεφάντασται . . . κατὰ τὸν ἀπόπλου τῶν Ἑλλήνων ἐπὶ τοῦ Ἀχιλλέως προφαινομένου τοῖς ἀναγομένοις ὑπὲρ τοῦ τάφου, scarcely justify Brunck's conjecture, that the ghost of Achilles was seen by the spectators, though they give sufficient plausibility to that of Welcker, that this play is the same mentioned by Aristotle (amongst the eight based on the Ἰλιάς μικρά), under the name of ἀπόπλους. But Fr. 478 shows clearly that, whether visible or not (cp. Aj. l. 15), the ghost was heard to speak.

477. Menelaus, who is eager to depart at once, thus addresses Agamemnon, who is resolved to stay until he has sacrificed to Athena: Od. 3. 141 foll.

1. *που] Xylander's conjecture for τοῦ. Some MSS. have τῆν.

λιπούσα λίμνης ἦλθον, ἄρσενας χοὰς
'Αχέροντος ὄξυπλήγας *ἡχούσας γόους.

479.

οὐ γὰρ τις ἂν δύναίτο πρῶρατῆς στρατοῦ
τοῖς πᾶσι δείξαι καὶ προσαρκέσαι χάριν
ἐπεὶ οὐδ' ὁ κρείσσων Ζεὺς ἐμοῦ τυραννίδι
οὐτ' *ἔξεπομβρῶν οὐτ' ἐπαυχμήσας φίλος· 5
βροτοῖς *δ' *ἂν ἐλθὼν ἐς *λόγον δίκην ὄφλοι.
πῶς δῆτ' *ἔγωγ' ἂν θνητὸς ὦν θνητῆς τε φύς
Διὸς γενοίμην εὖ φρονεῖν σοφώτερος;

480.

ἀπ' αἰθέρος δὲ κάπῳ λυγαίου νέφους.

481.

χιτῶν σ' ἄπειρος ἐνδυτήριος κακῶν.

482.

παράρυμα ποδός.

ΠΡΙΑΜΟΣ.

ΡΙΖΟΤΟΜΟΙ.

489.

ἡ δ' ἐξοπίσω χερὸς ὄμμα τρέπουσ'

478. 2. λιπούσα.] The ghost of Achilles thus speaks of itself as feminine.

ἄρσενας χοὰς.] Explained by Porphyry to mean τὰς οὐδὲν ἐκτρεφούσας. Cp. Trach. 1196, and note. This Fragment owes its present form to Heyne. The MSS. of Porphyry have ἄ τὰς in l. 1, and in ll. 2, 3, λιπούσα λίμνης 'Αχέροντος ὄξυπλήγας ἡχούσα (ἡχούσας, A) γόους ἦλθον ἄρσενας χοὰς.

479. Corrected by Dindorf, Bergk, Dobree, and Meineke. For the MS. readings, see the edition of Nauck.

Agamemnon's excuse.

480. Meineke conjectures νέφους for νέφους. Another way of conjecture would be to read ἀπ' αἰέρος for ἀπ' αἰθέρος.

481. Quoted in the Etym. Magn., in

illustration of the dictum of a grammarian that the word ἄπειρος sometimes meant an entangling garment. Cp. the ἄπειρον ἀμφίβληστρον 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.' σκ 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 εἰματος for ἄρματος). But may it not have meant the ἀρβύλη mentioned in Eur. Hipp. 1189, ἀρβύλαισιν ἀρβύλαισιν ἀρβύλαισιν πῶδα? 'That which guarded the foot from slipping aside.'

ΡΙΖΟΤΟΜΟΙ.] Part of the story of

ὄπὸν ἀργινεφῆ στάζουσα τομῆς
χαλκίοισι κάδοις δέχεται . . .

.
. αἱ δὲ *καλυπταὶ
κίσται βιζῶν κρύπτουσι τομάς,
ἄς ἤδε βοῶσ' ἀλαλαζομένη
γυμνῇ χαλκίοις ἤμα δρεπάνοις.

5

490.

Ἦλιε δέσποτα καὶ πῦρ ἱερὸν,
τῆς εἰνοδίας Ἐκάτης ἔγχος,
τὸ δι' Οὐλύμπου πωλοῦσα φέρει
καὶ γῆς ναίουσ' ἱερὰς τριόδους,
στεφανωσαμένη δρυὶ καὶ πλεκταῖς
ὤμων σπείραισι δρακόντων.

5

491.

κόρον *ἰστώσας πυρί.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ.

492.

τάδ' ἐστὶ κνισμὸς καὶ φιλημάτων ψόφος,
τῷ καλλικοσσαβούντι νικητήρια
τίθημι καὶ βαλόντι χάλκειον κᾶρα.

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. *στάζουσα*] Dindorf reads *στάζοντα*, 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. *χαλκίοισι* . . . *χαλκίοις*] The use of brass, the primitive metal, may have had a ceremonial significance.

5. **καλυπταί*] The MSS. have *καλυπταί* (*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. *κοροπλάθος*.

**ἰστώσας*] *ἰστώσας*, MS. Küster conjectures *κηρὸν ἰστώσας*.

ΣΑΛΜΩΝΕΥΣ] Salmoneus tried to assume the attributes of Zeus, and was destroyed by a thunderbolt. (Cp. Virg. Aen. 6. 585.)

492. 3. The *χάλκειον κᾶρα* is the figure, also called *μάνης*, at which the *κότταβος* was aimed. It is uncertain whether something is omitted after line 1, or whether it is the loss of the preceding context, which makes the connection obscure. For *τάδ' ἐστὶ*, qv. *πάρεστι* (?).

508.

ἢ ποντοναῦται τῶν ταλαιπῶρων βροτῶν,
οἷς οὔτε δαίμων οὔτε τις θεῶν νέμων
πλούτου ποτ' ἂν νείμειεν ἀξίαν χάριν.
λεπταῖς ἐπὶ βροπαῖσιν ἐμπολὰς μακρὰς
ἀεὶ παραρρίπτοντες οἱ πολυφόθοι
ἦ ῥῶσαν ἢ ἔρδαναν ἢ διώλεσαν.

5

509.

οὐδὲν γὰρ ἄλγος οἶον ἢ πολλὴ ζόη.

510.

ἀλλ' εἰ μὲν ἦν κλαίουσιν ἰᾶσθαι κακὰ
καὶ τὸν θανόντα δακρῦοις ἀνιστάναι,
ὁ χρυσὸς ἤσσον κτῆμα τοῦ κλαίειν ἂν ἦν
νῦν δ', ὧ γεραιέ, ταυτ' ἀνηνύτως ἔχει
τὸν ἐν τάφῳ κρυφθέντα πρὸς τὸ φῶς ἀγειν
*κάμοι γὰρ ἂν πατήρ γε δακρῦων χάριν
ἀνήκτ' ἂν εἰς φῶς.

5

TANTALΟΣ.

515.

βιοτῆς μὲν γὰρ χρόνος ἐστὶ βραχύς,
κρυφθεὶς δ' ὑπὸ γῆς κείται θνητὸς
τὸν ἅπαντα χρόνον.

ΤΕΥΚΡΟΣ.

516.

ὡς ἄρ', ὧ τέκνον, κενὴν

508. 2. οὔτε τις θεῶν νέμων] For this natural climax, to avoid the tautology in νείμειεν, Meineke would substitute οὔτε τις βροτῶν γέμων (πλούτου).

3. πλούτου] A partitive genitive, ambiguous between νέμων and νείμειεν . . . χάριν.

4. λεπταῖς ἐπὶ βροπαῖσιν] 'At the mercy of slight accidents.' See L. and S. s. v. A little more stress on this

side or on that is enough, δαβον ἐκχεῖν μέγαν. Meineke conjectures ἐπὶ βρωπίων, 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. ἦ ῥῶσαν] Sc. τὰ ἐμπολήματα.

510. Cp. El. 137 foll., and note.

6. *κάμοι] καὶ μοι, MSS.

515. Cp. Ant. 74, 5.

ΤΕΥΚΡΟΣ]. Teucer, being renounced

ἔτερπόμεν σου τέρψιν εὐλογομένου
ὡς ζῶντος· ἢ δ' ἄρ' ἐν σκότῳ λαβοῦσά με
ἔσαιν' Ἐρινὸς ἡδοναῖς ἐψευσμένον.

517.

οὐρανοῦ δ' ἀπο
ἤστραψε, βροντῆ δ' ἐρράγη δι' ἀστραπήs.

ΤΗΛΕΦΟΣ.

ΤΗΡΕΥΣ.

520.

Ἥλιε, φιλίπποις Θρηξί πρόσβιστον σέλαs.

521.

νῦν δ' οὐδέν εἰμι χωρίς. ἀλλὰ πολλακίς
ἔβλεψα ταύτῃ τὴν γυναικεῖαν φύσιν,
ὡs οὐδέν ἐsμεν. αἱ νέαι μὲν *ἐν πατρὸs
ἡδιστον, οἶμαι, ζῶμεν ἀνθρώπων βίον·
τερπνῶs γὰρ αἰεὶ πάντας ἀνοῖα τρέφει. 5
ὅταν δ' ἐs ἡβὴν ἐξικώμεθ' *ἐμφρονες,
ὠθούμεθ' ἔξω καὶ διεμπολώμεθα
θεῶν πατρώων τῶν τε φυσάντων ἀπο·
αἱ μὲν ξένους πρὸs ἀνδρας, αἱ δὲ βαρβάρους,
αἱ δ' εἰs ἀήθη δάμαθ', αἱ δ' ἐπίρροθα. 10

by his father, Telamon, because he had failed to prevent his brother Ajax' death, leaves Salamis, and sails to Cyprus, where he founds the new Salamis. Cp. Aj. 1008 foll.; Hor. Carm. i. 7, ll. 21-32.

516. Telamon says this after hearing of the death of Ajax.

517. 2. βροντῆ... ἀστραπήs] Echoed by Aristophanes in the 'Clouds,' l. 583. Cp. ῥῆσαι φανήν.

ΤΗΡΕΥΣ] The Scholiast on Ar. Av. 100-2, in saying Σοφοκλῆs ἐποίησεν αὐτὸν ἀπαρτιθαιόμενον καὶ τὴν Πρόκην, can hardly mean that the changed forms of Procne and Tereus were represented on the stage.

521. Procne may be supposed thus

to moralize on her position, after having been given by her father, Pandion, to the Thracian Tereus in marriage.

1. χωρίς] 'Now that I am separated from my home.'

3. *ἐν πατρὸs] Most MSS. have γὰρ πατρός, which yields no meaning. Valcknær made the correction from a MS. which has γὰρ ἐν πατρὸs.

5. Cp. Aj. 554, ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος.

6. *ἐμφρονες] MSS. εὐφρονες, rightly changed to ἐμφρονες by Dobree. Cp. O. T. 436, and v. ff.

10. ἀήθη, the reading of one MS., is better than the vulgate ἀληθῆ, and is probably right. Cp. Eur. Med. 238-40. ἐs καινὰ δ' ἤθη καὶ νόμους ἀφειγμένην | δεῖ

καὶ ταῦτ', ἐπειδὴν εὐφρόνη ζεύξη μία,
χρεῶν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.

522.

πολλά σε ζηλῶ βίου,
μάλιστα δ' εἰ γῆς μὴ πεπείρασαι ξένης.

523.

ἀλγεινά, Πρόκνη, δῆλον· ἀλλ' ὅμως χρεῶν
τὰ θεῖα θνητοὺς ὄντας εὐπετῶς φέρειν.

524.

σπεύδουσαν αὐτήν, ἐν δὲ ποικίλῳ φάρει.

525.

φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος.

526.

θάρσει· λέγων τάληθές οὐ σφαλεῖ ποτε.

527.

ἀνους ἐκεῖνος· αἱ δ' *ἀνουστέρως ἔτι
ἐκεῖνον ἠμύναντο †καρτερόν.
δοσις γὰρ ἐν κακοῖσι θυμωθεὶς βροτῶν
μείζον προσάπτει τῆς νόσου τὸ φάρμακον,
ιατρός ἐστιν οὐκ ἐπιστήμων κακῶν.

5

528.

θνητὰ φρονεῖν χρή θνητὴν †φύσιν,
τοῦτο κατειδόμενος ὡς οὐκ ἔστιν
πλὴν Διὸς οὐδεὶς τῶν μελλόντων
ταμίας ὃ τι χρή τετελεῖσθαι.

μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεν, | ὅθεν
μάλιστα χρήσεται ξυνευνέτη.
ἐπιβρόθα] 'Quarrelsome,' (cp. Ant.
413), and so worse than 'uncongenial'
(ἀήθη).

522. Probably said by Procne.

523. Cp. O. C. 694, 5.

524. Cp. supr. Fr. 332, and note.

526. Cp. O. T. 356, πέφευγα· τάληθές
γὰρ ἰσχυρὸν τρέφω.

527. 1. *ἀνουστέρως] ἀνούστερ',

MSS. Cobet corr.

2. †καρτερόν] Conjectural emenda-
tions are καρτερότερον (Grotius), κατὰ
τὸ καρτερόν (Porson), ἠμύναντο κοῦκ ἐκαρ-
τέρου (Nauck), καρτερᾶ φρενί (L. C. cp.
Aesch. Prom. 207, καρτεροῖς φρονημασιν).

528. 1. θνητὴν †φύσιν] Mr. R. Ellis
conjectures θνητὴν φύσιν, Meineke θνη-
τοῦς φύσιν. Qy. θνητὴν ψυχὴν (?), or
θνητὴν *γε φύσιν (?). For the con-
struction, cp. Trach. 439, 40, and note.

ἐν *φύλον ἀνθρώπων μί' ἔδειξε πατρὸς στρ.
καὶ ματρὸς ἡμέας ἀμέρα τοὺς πάντας οὐδεὶς
ἕξοχος ἄλλος ἔβλασται ἄλλου.
βόσκει δὲ τοὺς μὲν μοῖρα δυσμερίας, ἀντ.
τοὺς δ' ὄλβος ἡμῶν, τοὺς δὲ δουλείας --- 5
--- ζυγὸν ἔσχ' ἀνάγκης.

530.

τὰν γὰρ ἀνθρώπου ζῶαν στρ.
ποικιλομήτιδες ἄται
πημάτων πάσαις μεταλλάσσουσιν ὄραις.
ἀλλὰ τῶν πολλῶν καλῶν ἀντ
τίς χάρις, εἰ κακόβουλος
φροντὶς ἐκτρέφει τὸν εὐαίωνα πλοῦτον;

532, 533.

οὐ χρὴ πῶτ' ἀνθρώπων μέγαν ὄλβον ἀπὸ- στρ.
βλέψαι· τανυφλοίου γὰρ ἰσαμερίδς τις
--- αἰγείρου βιοτὰν ἀποβάλλει.
ζῶοι τις ἀνθρώπων τὸ κατ' ἡμᾶρ ὅπως ἀντ.
ἤδιστα πορσύνων τὸ δ' ἐς αὔριον αἰεὶ 5
τυφλὸν ἔρπει --- ---

ΤΡΙΠΤΟΛΕΜΟΣ.

536.

δράκοντε θαιρὸν ἀμφιπλῆξ ἐιληφότε.

529. --- --- --- --- ---
--- --- --- --- ---
--- --- --- --- ---

1. ἐν *φύλον is Bergk's correction of ἐν φύλαν, or ἐν φύλῳ.

1, 2. 'A day brought forth our human race, who are all derived from one mother and one sire.' μία belongs in sense to the genitives, 'The day,' that is, the lifetime, 'of a single pair.' Cp. Aj. 622, παλαιᾶ . . . ἐντροφος ἀμέρῃ.

2, 3. Cp. the saying of Aristotle, οὐ πολὺ διαφέρει ἀνθρώπος ἀνθρώπου.

530. --- --- --- --- ---
--- --- --- --- ---

--- --- --- --- ---
5. κακόβουλος | φροντὶς] Viz. 'The envy of the gods.' Cp. O. T. 1396, κάλλος κακῶν ἔπουλον ἐξεθρέψατε.

532. --- --- --- --- ---
--- --- --- --- ---
--- --- --- --- ---

1. ποτ'] ποτί=πρός. Cp. Pind. Ol. 7. 90.

2, 3. 'Man sheds his life' (or 'his substance') 'as the poplar sheds its bark and its leaves.'

533. 5. τὸ δ' ἐς αὔριον . . . ἔρπει] 'But to-morrow's fortune ever advances unperceived.'

ΤΡΙΠΤΟΛΕΜΟΣ] This play is said by

θῆς δ' ἐν φρενὸς δέλτοισι τοὺς ἔμοῦς λόγους.

τὰ δ' ἐξέπισθε χεῖρὸς εἰς τὰ δεξιὰ
Οἴνωτρία τε πᾶσα καὶ Τυρσηνικὸς
κόλπος Λιγυστική τε γῆ σε δέξεται.

χρῆ' σται δέ σ' ἐνθένδ' αὖθις.

'Et fortunatam Italiam frumento canere
candido.'

'Ιλλυρὶς γονή.

Καρχηδόνος δὲ κράσπεδ . . . †ἀσπάζομαι.

καὶ Χαρναβῶντος ὅς *Γετῶν ἀρχει τὰ νῦν.

ἦλθεν δὲ δαῖς *θάλεια, πρεσβίστη θεῶν.

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. ἀμφιπλέξ] 'Between their coils,'—as a rider holds his horse between his knees.

537. θῆς δ'] One MS. has οὐδ', whence Nauck conjectures θοῦ 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. 1110, *Ἰταλίαν*.

539. Cp. O. 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 *Ἰλλυρὶς γῆ*. But see L. and S. s. v. *γῆς*.

542. One MS. has *κράσπεδες*. The restoration of the line is uncertain. *Καρχηδόνος δὲ κράσπεδ' ἐσβιάζομαι (?)*.

543. ὅς *Γετῶν] τῶν ὅς γε, MSS. Lobeck corr. See Hygin. Poet. Astr. 2. 14.

544. *θάλεια] θήλει . . , MSS. Küster corr.

545.

οὐδ' ἡ τάλαινα †δοῦσα ταριχηροῦ γάρου.

547.

†κνήμη μελίνης.

548.

ὀρίνδην ἄρτον.

549.

βρῦτον δὲ τὸν †χερσαῖον οὐ †δυεῖν.

550.

ἀπυνδάκωτος οὐ τραπεζοῦται κύλιξ.

551.

εἰς ὄρθον φρονεῖν.

ΤΡΩΙΛΟΣ.

556.

ἔγημεν ὡς ἔγημεν ἀφθόγγους γάμους
τῇ παντομόρφῳ Θέτιδι συμπλακεῖς ποτε.

557.

τὸν ἀνδρόπαιδα δεσπότης ἀπόλεσα.

558.

σκάλη γὰρ ὄρχεις βασιλὶς ἐκτέμνουσ' ἑμούς.

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. βρῦτος is 'beer.' Cp. Aesch. Fr. 120.

550. 'A glass without a bottom can-

not stand upon the board.' A proverbial phrase.

ΤΡΩΙΛΟΣ] Troilus, whilst exercising his steeds, is slain by Achilles.

556. 1. ἔγημεν] Sc. Peleus.

ὡς ἔγημεν] Cp. O. T. 1376, and note. For ἀφθόγγους, Ellendt mentions a conjecture ἀφθόνους (i.e. ἀμεγάρτους), but, though the meaning is obscure, this may arise from our not knowing all the details of the legend referred to. Cp. supr. Fr. 155, and the Schol. on Pind. Nem. 3. 35 (60), (ὃ δὲ καρτερήσας περιγέγονε), διακομμένη γὰρ . . . μετέβαλλε τὰς μορφάς).

557. τὸν ἀνδρόπαιδα] This is said to refer to Troilus. The speaker is uncertain.

559.

πρὸς ναρὰ καὶ κρηναῖα χωροῦμεν ποτά.

560.

καταρβύλοις χλαίναις.

561.

. . . πλήρη μασχαλισμάτων.

ΤΥΜΠΑΝΙΣΤΑΙ.

574.

φεῦ φεῦ, τί τούτου χάρμα μείζον ἂν λάβοις
τοῦ γῆς ἐπιψάυσαντα †κᾶν ὑπὸ στέγγ
πυκνῆς ἀκούσαι ψακάδος εὐδούση φρενί;

575.

ἡμεῖς δ' ἐν ἄντροις, ἔνθα Σαρπηδὼν πέτρα.

576.

Κόλχος τε Χαλδαίος τε καὶ Σύρων ἔθνος.

ΤΥΝΔΑΡΕΩΣ.

583.

οὐ χρή ποτ' εὐ πράσσοντος ὀλβίαι τύχας
ἀνδρός, πρὶν αὐτῷ παντελῶς ἤδη βίος
διεκπερανθῆ καὶ τελευτήσῃ βίον.
ἐν γὰρ βραχεῖ καθεῖλε κώλιγφ χρόνφ
πάμπλουτον ὀλβον δαίμονος κακοῦ δόσις,
ὅταν μεταστῆ καὶ θεοῖς δοκῆ τάδε.

5

ΤΥΡΩ Α καὶ Β.

587.

μὴ σπείρει πολλοῖς τὸν παρόντα δαίμονα·
σιγώμενος γάρ ἐστι θρηνεῖσθαι πρέπων.

559. The word *ναρός*, '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.

561. Cp. El. 445, *εμσχαλίσση*.

574. 1. φεῦ φεῦ] Cp. O. T. 964; Phil. 234, and notes.

2. †κᾶν] The text is doubtful here.

The MSS. of Stob. have *καί*, and Meineke conjectures *κᾶθ'*, which, though involving an anacoluthon, is not for that reason impossible. *κᾶν* may be joined to *ὑπερβατῶς* with *πυκνῆς ἀκούσαι ψακάδος*, 'When under cover, even, if so be, to hear thick-falling rain.'

583. 6. *μεταστῆ*] Sc. ὁ δαίμων.

ΤΥΡΩ Α καὶ Β] Tyro was the mother

595.

πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὄρα.

596.

μήπω μέγ' εἶπης, πρὶν τελευτήσαντ' ἴδης.

597.

τίκτουσι γάρ τοι καὶ νόσους δυσθυμῖαι.

598.

γῆρας διδάσκει πάντα* καὶ χρόνου τριβή.

599.

ἄκων δ' ἁμαρτῶν οὔτις ἀνθρώπων κακός.

600.

*σίτοισι παγχόρτοισιν ἐξενίζομεν.

601.

πολλῶν δ' ἐν πολυπληθείᾳ πέλεται
οὔτ' ἀπ' εὐγενέων ἐσθλὸς οὔτ' ἀχρεῖων
τὸ λίαν κακός· βροτῶ δὲ πιστὸν οὐδέν.

602.

Διονύσου τοῦ ταυροφάγου.

ΥΒΡΙΣ ΣΑΤΥΡΙΚΗ.

604.

λήθην τε τὴν *ἄπαντ' ἀπεστερημένην
κωφὴν ἀναυδον.

their place in front amid the board, about the viands and the drinking vessels.' For προστήναι Bergk conjectures προσπηῆναι.

595. 'A soul in misery sees much asleep.'

598. Cp. Plat. Sophist. 238 A, Θ. τέλος γούν ἂν ἀπορίας ὁ λόγος ἔχοι. Ε. μήπω μέγ' εἶπης: ἔτι γάρ, ὦ μακάριε, ἔστι, καὶ ταῦτά γε τῶν ἀποριῶν ἡ μέγιστη καὶ πρῶτη.

598. Cp. Aesch. Prom. 981, ἀλλ' ἐπιδάσκει πάνθ' ὁ γηράσκων χρόνος.

599. Cp. Trach. 727, 1123, 1136.

600. *σίτοισι is Porson's conjecture for οἱ τοῖσι.

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 κάρτα.

604. Cp. Shakspeare's 'Second childishness and mere oblivion' (As You Like It, 2. 7). τὴν *ἄπαντ' is the conjecture of Wagner for καὶ τὴν πάντ', or τὴν πάντ'.

605.

ἔσθιεν ἐθέλων τὸν δέλφακα.

ΥΔΡΟΦΟΡΟΙ.

606.

ῥχοις Ἀκεσταίοισιν ἐμβεβῶς πῶδα.

607.

πολύκοινον Ἀμφιτρίταν.

ΦΑΙΑΚΕΣ.

609.

καὶ βορᾶς ἀρτύματα.

ΦΑΙΔΡΑ.

611.

περιώσι' ἀφυκτά τε
μήδεα παντοδαπᾶν βουλᾶν ἀδαμαντίναις
ὑφαίνεται κερκίσιν αἴσα.

612.

οὐ γὰρ δίκαιον ἄνδρα γενναῖον φρένας
τέρπειν, ὅπου μὴ καὶ δίκαια τέρψεται.

613.

ἀπέπτυσεν λόγους.

614.

σύγγνωτε κἀνάσχεσθε σιγῶσαι τὸ γὰρ
γυναιξὶν αἰσχρὸν σὺν γυναικὶ δεῖ στέγειν.

ΥΔΡΟΦΟΡΟΙ] Σεμέλη ἡ ὑδροφόροι is the name of a lost drama of Aeschylus. See Nauck, Trag. Gr. Frag. pp. 56, 7.

606. Aceste was a city in Sicily. It is mentioned by Steph. Byz. p. 59. 10.

607. According to the Scholiast, who quotes the phrase to illustrate Ant. 1, πολύκοινον here means, 'One of a large family.'

ΦΑΙΑΚΕΣ] This (satyric) drama should probably be counted amongst those which are based on the story of the Odyssey.

609. Cp. Fr. 304. ἤδυσμα was the

word for this in later Greek.

ΦΑΙΔΡΑ] Compare the Hippolytus of Euripides.

611. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

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. ἐν γυναικί, i.e. 'Where a woman is concerned.' Nauck conj. εὔ γυναικα.

615.

αἴσχη μὲν, ὧ γυναῖκες, οὐδ' ἂν εἰς φύγοι
βροτῶν ποθ', φῖ καὶ Ζεὺς ἐφορμήσῃ κακά-
νόσους δ' ἀνάγκη τὰς θεηλάτους φέρειν.

616.

*τὸν δ' εὐτυχοῦντα, πάντ' *ἀριθμήσας βροτῶν
οὐκ ἔστιν ὄντως ὄντιν' εὐρήσεις ἕνα.

617.

οὕτω γυναικὸς οὐδὲν ἂν μείζον κακὸν
κακῆς ἀνὴρ κτήσαστ' ἂν οὐδὲ σῶφρονος
κρείσσον παθῶν δ' ἕκαστος ὧν τύχη λέγει.

618.

οὐ γάρ ποτ' ἂν γένοιτ' ἂν ἀσφαλῆς πόλις,
ἐν ἧ τὰ μὲν δίκαια καὶ τὰ σῶφρονα
λάγδην πατεῖται, κωτίλος δ' ἀνὴρ λαβῶν
πανοῦργα χερσὶ κέντρα κηδεύει πόλιν.

619.

ἀλλ' εἰσὶ μητρὶ παῖδες ἀγκυραὶ βίου.

620.

*ἔσαιν' ἐπ' οὐρὰν ὄτα κυλλαίνων κάτω.

615. Part of the same speech with the preceding.

616. 'Though you count over all the tribes of mortals, you will not find one who really deserves the name of fortunate.'

1. *τὸν δ' εὐτυχοῦντα] The MSS. vary between τὸ δ' εὐτυχοῦν and τὸ δ' εὐτυχοῦντα. Nauck reads τὸ δ' εὐτυχοῦν *ἔπαν. But ἔπαν is questionable.

*ἀριθμήσας] ἀριθμήσαι, MSS. Grot. corr.

617. For this γνώμη, cp. Hesiod, Op. 700, 1, οὐ μὲν γὰρ τι γυναικὸς ἀνὴρ ληΐζειτ' ἀμεινον | τῆς ἀγαθῆς, τῆς δ' αὐτὲ κακῆς οὐ βίγιον ἄλλο: Sim. Amorg. Fr. 6, γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται ἰσθλῆς ἀμεινον, οὐδὲ βίγιον κακῆς. Nauck accordingly conjectures λῆσαιτ' ἂν here,

but κτήσαστ' ἂν suits the moderation of tragic dialogue.

In l. 3 perhaps ἂν τύχη (sc. παθῶν) should be read.

618. Cp. Phil. 456-8, Fr. 193, 4.

3, 4. λαβῶν . . κέντρα] 'Having taken in hand a rascally goad,' i.e. Governing through vicious rhetoric.

619. ἀγκυραὶ] Explained by the grammarians as = αὐ ἀσφάλεια.

620. *ἔσαιν'] A tolerably certain emendation adopted by Nauck and Dindorf for ἔσται in the quotation of Hesychius. Cp. Od. 17. 302, οὐρῇ μὲν β' ὄγ' ἔσηνε, καὶ οὐατα κάββαλεν ἀμφοῖ. The line describes the action of one of the hounds of Hippolytus: 'He made a wagging movement towards the tail, drooping his ears low down.'

621.

ἀελλάδες φωναί.

ΦΘΙΩΤΙΔΕΣ.

627.

νέος πέφυκας· πολλὰ καὶ μαθεῖν σε δεῖ
καὶ πᾶλλ' ἀκούσαι καὶ διδάσκεσθαι μακρά.

628.

γέρων γέροντα παιδαγωγῆσω σ' ἐγώ.

629.

ἡ πατροκτόνος δίκη
κέκλητ' ἂν αὐτῷ.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ.

630.

ὄσμῆς ὄπως *τοι μὴ βαρυνθήσεσθέ μου.

631.

ἀλλ' ἔσθ' ὁ θάνατος λοῖσθος ἰατρὸς νόσων.

632.

μέλη βοῶν *ἀναυλα καὶ ρακτήρια.

633.

δράκοντα.

621. Either (1) 'Storm-swift sounds,'
or (2) 'Voices of the storm.'

ΦΘΙΩΤΙΔΕΣ] Said by Aristot. Poet.
c. 18, to be a character-drama. (Qy.
On the education of Achilles?).

628. The same line occurs in the
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 Phi-
loctetes from Lemnos to Troy. He is
healed by Machaon and kills Paris.
This account of the fable, given by
Proclus (Chrestom. p. 481), is interest-
ing 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 ὄσμῆς μου ὄπως
μὴ β., in which μου is probably the
corruption of some monosyllable (τοι?)
which has been transposed from its
right place before or after μὴ. Cp.
Phil. 890, 1, μὴ βαρυνθῶσιν κατῆ | ὄσμῆ
πρὸ τοῦ δέοντος.

631. Cp. Aesch. Fr. 250, ὦ θάνατε
παῖδν.

λοῖσθος] Nauck conjectures λῦστος,
unnecessarily.

632. 'The tuneless and harsh notes
of oxen.' Cp. φωνὴν ῥῆσαι. *ἀναυλα is
Bergk's emendation for ἀναυδα, which
can hardly stand for 'inarticulate.'

633. Hesychius says that the word
was here used for 'caduceus.'

δρουπαγῆ στόλον.

ΦΙΝΕΥΣ Α καὶ Β.

636.

οὐδ' ἂν τὸ Βοσπόρειον ἐν Σκύθαις ὕδαρ.

638.

ἀχάλκευτα τρύπανα.

639.

Ἄσκληπιοῦ παιῶνος εὐμενοῦς τυχών.

640.

βλέφαρα κέκληται γ' ὡς [καπηλείου θύραι].

641.

νεκρὸς τάριχος εἰσορᾶν Αἰγύπτιος.

ΦΟΙΝΙΞ.

646.

κύναρος ἀκανθα πάντα πληθύει γύην.

ΦΡΙΞΟΣ.

648.

δρια κελεύθου τῆσδε γῆς προαστίας.

650.

κυνηδὸν ἐξέπραξαν †κυυζούμενον.

634. Said by Hesychius to be a periphrasis for *πάσσαλον*.

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, *ἐξωμμάτῳ καὶ λελάμπρυνται 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 ἀκανθα* is an artichoke or a briar-rose.

650. The emendation of Blomfield, *κυνηδὸν ἐξέπραξαν ὡς κυυζόμενοι*, deserves mention, but cannot be considered as certain. Dobree conjectures *κυνηδὸν ἐσπράσαν* for the first part of the line.

ΦΡΥΓΕΣ.

652.

τοὺς εὐγενεῖς γὰρ κάγαθούς, ὃ παῖ, φιλεῖ
 Ἄρης ἐναίρειν· οἱ δὲ τῇ γλώσση θρασεῖς
 φεύγοντες ἄτας ἐκτός εἰσι τῶν κακῶν
 Ἄρης γὰρ οὐδὲν τῶν κακῶν *λωτίζεται.

ΧΡΥΣΗΣ.

653.

ὃ πρῶρα λοιβῆς Ἑστία, κλύεις τάδε;

654.

. . μακέλλη Ζηνὸς ἐξαναστραφῆ.

655.

τοιούτος ὃν ἄρξειε τοῦδε τοῦ κρέως.

656.

ἐγὼ μίαν μὲν ἐξιονθίζω τρίχα.

ΩΡΕΙΘΥΙΑ.

658.

ὑπὲρ τε πόντον πάντ' ἐπ' ἔσχατα χθονὸς
 νυκτός τε πηγὰς οὐρανοῦ τ' ἀναπτυχὰς
 *Φοίβου παλαιὸν 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.

652. Cp. Phil. 436, 7, πόλεμος οὐδέν' ἀνδρ' ἐκόν | ἀρεῖ πονηρῶν, ἀλλὰ τοῦς χρηστοῖς ἀεί: Fr. 507.

4. *Λωτίζεται] 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. Av. 1240, (ὅπως μὴ σου γένος πανώλεθρον | Διὸς μακέλλη πᾶν 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 description of the regions through which Orithyia was carried by Boreas.

3. *Φοίβου] Φοίβου τε, MSS. Hermann corr. But γγ. τε παλαιόν (?).

It is uncertain from what Plays the following Fragments are taken.

659.

ἀρύθμων.

660.

ἔμοι δὲ λῶστον αἷμα ταύρειον πιεῖν
καὶ μὴ *τὰ πλείω τῶνδ' ἔχειν δυσφημίας.

662.

τοὺς δ' αὖ μεγίστους καὶ σοφωτάτους φρενὶ
τοιοῦσδ' ἴδοις ἂν οἷός ἐστι νῦν ὄδε,
καλῶς κακῶς πρᾶσσοντι συμπαραινέσαι·
ὅταν δὲ δαίμων ἀνδρὸς εὐτυχοῦς τὸ πρὶν
μάστιγ' ἐρείσῃ τοῦ βίου παλίντροπον,
τὰ πολλὰ φρούδα καὶ καλῶς εἰρημένα.

5

663.

ἀνδρὸς κακῶς πρᾶσσοντος, ἐκποδῶν φίλοι.

664.

τὰς Ἑκαταίας μαγίδας δόρπων.

665.

τὸ πρὸς βίαν

πίνειν ἴσον *πέφυκε τῷ διψῆν βίᾳ.

659. Hesych. i. p. 561, ἀρύθμων ἀσυμφάνων. Σοφοκλῆς αἰγιῶς. The corrupt word αἰγιῶς in this reference has been variously emended to Αἰγίσθφ, Αἰγεί, Αἰθίοψι, and Αἰθωνί.

660. The Scholiast on Ar. Eq. 83, βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν, refers these lines to 'the Helena of Sophocles,' and Nauck accordingly suggests that they belong to the Ἑλένης ἀπαίτησις. Some doubt is thrown on this by the words of Suidas in citing l. 1, περὶ Θεμιστοκλέους οὖν Σοφοκλῆς φησιν, κ.τ.λ. But in a satyric drama such an historical allusion might not be out of place.

2. *τά] The MSS. have γε or τε. Qy. τὸ πλείον (?). 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 Ὀϊλεῖ

for Οἰδιποδι, in Stobaeus; others, with Welcker, refer the lines to the Teucer.

3. οἷος is to be resumed with the infinitive.

5. παλίντροπον, 'The opposite way.' μάστιγ' παλίντροπος 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 | Bear in their Super-scription (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 Σοφοκλεῖ ἐν ἰχρήσει, Pol-lux, 6. 83. Dindorf's conjecture, Χρύση, is more probable than Brunck's Κρήσει.

665. From a satyric drama.

2. ἴσον *πέφυκε] ἴσον κακὸν πέφυκε, MSS. Bothe corr.

βίᾳ] This word is suspected by the editors, but hardly with reason. Meineke would substitute κακόν.

666.

ἀρραγὲς ὄμμα.

667.

μισῶ μὲν ὅστις τὰφανῆ περισκοπεῖ.

668.

πᾶς προσκυνεῖ δὲ τὸν στρέφοντα κύκλον ἡλίου. } 70

669.

πῶς ἂν οὐκ ἂν ἐν δίκῃ
θάνοιμ' ἂν;

670.

αἰείως γενεά.

671.

αἰείων ἔλκος.

672.

ἀθέμιστα καὶ ἀνόσια †δρᾶν.

673.

τίσις δ' ἄνωθεν *εἶσιν αἱματορρόφος.

674.

ἀκόλαστον σῶμα.

675.

σπουδῇ γὰρ ἢ κατ' οἶκον ἐγκεκρυμμένη
οὐ πρὸς θυραίων οὐδαμῶς ἀκουσίμη.

676.

ἐξάιρετον τίθημι τὴν ἀκουσίαν.

666. 'An eye not bursting' (into tears). From a satyric drama. Cp. Tr. 852, ἄρραγεν παγὰ δακρύων.

667. Cp. O. T. 130, 1, ἡ ποικιλφδὸς Σφίγξ τὸ πρὸς ποσὶ σκοπεῖν | μεθίντας ἡμᾶς τὰφανῆ προσήγετο.

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 ἂν.

672. Evidently a loose quotation. Nauck suggests ἀνόσια καὶ ἀθέμιστα δρᾶν. Cf. τὰθέμιστα ἀνόσια ποιεῖν (?).

673. *εἶσιν] 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.' σπουδῇ has been needlessly suspected.

676. 'I claim exemption for unwitting sin.' Cp. Fr. 599. τὴν ἀκουσίαν] Sc. ἀμαρτίαν.

677.

†άντάρης νυκτερίς ὄψεσιν.

679.

οὐχ ὅπου λαμπάδες εὐνούχοις ὀμμασιν.

680.

ρήξασα κίρκους.

681.

οἶμοι λέλημμαι.

682.

ἐτήρας ἀμνοὺς θεοῖς *ἔρεξ' ἐπακτίους.

684.

οὐ γάρ τι νόθος τῷδ' ἀπεδείχθην,
ἀμφοῖν δὲ πατήρ αὐτὸς ἐκλήθη·
Ζεὺς δ' ἐμὸς ἀρχων, θνητῶν δ' οὐδεῖς.

685.

ἀνακειμένῳ μέσον εἰς τὸν αὐχέν' εἰσαλοίμην.

686.

ὦ γλῶσσα, σιγήσασα τὸν πολλὸν χρόνον,
πῶς δῆτα τλήσει πρᾶγμ' *ἐπέξελθεῖν τόδε;
ἦ τῆς ἀνάγκης οὐδὲν ἐμβριθέστερον,
ὕψ' ἧς τὸ κρυφθὲν ἐκφανεῖς *ἀνακτόρων.

687.

. . τὸ μεθύειν πημονῆς λυτήριον.

677. ἀντάρης ('martial' and so 'mighty?') is ἀπασ λεγόμενον, and may be a corruption for some other word. Qy. ἀταρής (?). Cp. Emped. 227 (Karsten), ἐξ ὧν ὀμματ' ἐπήξεν ἀπειρία δι' Ἀφροδίτην.

679. εὐνούχοις ὀμμασιν is said by the grammarian who quotes the words to mean, 'Sleepless, or watchful eyes;' i. e. the word is used 'etymologically' for εἰνὴν ἔχουσιν. See E. on L. § 54. p. 99.

680. 'Bursting the rings.'

681. Quoted as an instance of the use of this form for εἰλημμαι.

682. *ἔρεξ'] ἐρεξας, MS. L. Dind. corr.

684. This might be said by Heracles with reference to Iphiclus.

685. From a satyric drama, perhaps the Ἡρακλῆς ἐπὶ Ταυράφ. The words are spoken by a Satyr, with reference to Heracles.

686. 2. *ἐπέξελθεῖν, and l. 4, *ἀνακτόρων, are conjectured severally by Brunck and Welcker, for ὄπεξελθεῖν and ἀνάκτορον, the MS. readings, which can hardly stand.

687. Evidently from a satyric drama.

688.

καρύαι μελίαι τε.

689.

θάρσει μέγας σοι τοῦδ' ἐγὼ φόβου μοχλός.

690.

ναῦται δὲ μηρύσαντο νηὸς ἰσθάδα.

691.

χορὸς δὲ μυνδῶν ἰχθύων ἐπερρόθει,
σαίνουσι *δ' οὐραίοισι τὴν κεκτημένην.

692.

διψῶντι γάρ τοι πάντα προσφέρων σοφὰ
οὐκ ἂν πλέον τέρψειας *ἢ ἐμπιεῖν διδούς.

693.

. . . κακῶς σὺ πρὸς θεῶν ὀλουμένη,
ἢ τὰς ἀρύστεις ᾧδ' ἔχουσ' ἐκόμασας.

694.

φίλη γὰρ ἡ Θεωρίς.

695.

†θυμῷ δ' ὅστις φαιδρὰ χορεύει
τάρβους θυγάτηρ.

689. μοχλός] 'A bolt,' or 'bar,' i.e. a means of security. For the genitive φόβου, cp. O. T. 1200, 1, θανάτων . . . 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, εἰ τινα πολλὰς ἀρα διακήκας, οὐ γὰρ δὴ προστυχῆς γε αὐτὸς οἶδ' ὅτι γέγονας ταῖς ἐν τῷ Νείλῳ τιθασείαις τῶν ἰχθύων καὶ τῶν ἐν ταῖς βασιλικαῖς λίμναις. From which we may conclude that the scene of the present description lay either at Susa or in Egypt.

2. σαίνουσι *δ', Nauck's conjecture for σαίνουσι, the MS. reading makes good sense, and involves a simpler change than σαίνουσαι.

692. Probably from a satyric drama.

In l. 2. *ἢ ἐμπιεῖν (ἢ *μπιεῖν) is Porson's correction of the MS. reading, μὴ πιεῖν, which is against metre.

693. From a satyric drama. ἀρυστεις (see L. and S.) is explained to mean 'A ladle,' = ἀρυτήρ. 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 Bacchante, as the word is so explained by Hesychius.

695. Quoted by Athenaeus as the utterance of women who have been released from fear.

1. †θυμῷ appears corrupt. Qy. φυγάδων (?).

704

τρύχει καλυφθεὶς Θεσσαλῆς ἀπληγίδος.

705.

ἡ σφηκιὰν βλίσσουσιν εὐρόντες τινά.

706.

ἐγὼ δὲ χερσὶν †ἀγραν βρίακχον.

707.

οἶος γὰρ ἡμῶν δημόκοινος οἴχεται.

708.

. . τὸ δ' ἔγχος ἐν ποσὶν κυλίνδεται.

709.

ἔγχος ἰέμενος.

710.

πολὺς δὲ πηλὸς ἐκ πίθων τυρβάζεται.

711.

γράμμα κηρύκειον.

712.

μύρρον †λευγαλία.

713.

ὑβρις δέ τοι

οὐπάποθ' ἤβης εἰς τὸ σῶφρον ἴκετο,

ἀλλ' ἐν νέοις ἀνθεῖ τε καὶ πάλιν φθίνει.

715.

προσῆλθε μητρὶ καὶ φυταλμῷ πατρὶ.

704. 'Robed in the remnant of a Thracian plaid.'

706. From a satyric drama. For ἐγὼ Hemsterhuys suggests ἔχω. And for †ἀγραν Brunck conjectures ἀγρίαν. ἔχω δὲ χερσὶν ἀγρίαν βρίακχον, 'And I have a wild Bacchanal in my embrace.' βρίακχος ἠθλυκός, ἡ βρίακχη—Σοφοκλῆς ἐγὼ δέ, κ.τ.λ. Etym. M. p. 213. 26.

707. 'For such an executioner of ours as is gone.'

708. ἔγχος is said to be used here of a ball, as something wielded and impelled by the hand. Cp. Fr. 490:

Aesch. Suppl. 22, 3, σὺν τοῖσδ' ἱκετῶν ἐχειρῖδιος ἐρισστέπτοισι κλάδοισιν.

709. ἔγχος is said here to be applied to fire. 'Hurling the brand.'

710. From a satyric drama.

711. 'A written proclamation' (?).

712. 'Steeped in myrrh,' according to Photius and the E. M. But can λευγαλίης have this meaning? Qy. μυδαλία (?).

713. 2. ἤβης . . τὸ σῶφρον] 'Years of discretion.'

715. Conjectured by Nauck and others to belong to the Pandora.

725.

οὔτι τοι μέτρον μάτας.

726.

ἐγὼ δ' ἐρῶ σοι δεινὸν οὐδέν, οὔθ' ὄπως
φυγὰς πατρώας ἐξελέηλασαι χθονός,
οὔδ' ὡς ὁ Τυδεὺς ἀνδρὸς αἶμα συγγενές
κτείνας ἐν Ἄργει ξείνος ὧν οἰκίζεται,
οὔδ' ὡς πρὸ Θηβῶν ὠμοβρῶτ' ἑδαίσατο
τὸν Ἀστάκειον παῖδα διὰ κᾶρα τεμών.

5

727.

τὴν μακρὰν αὐλῶπιν.

728.

Λυδία λίθος σίδηρον τηλόθεν προσηγάγου.

729.

ὀμμάτειος πῶθος.

730.

ῥακτηρίοις κέντροισιν.

731.

τὰ μὲν διδακτὰ μανθάνω, τὰ δ' εὐρετὰ
ζητῶ, τὰ δ' εὐκτὰ παρὰ θεῶν ἤτησάμην.

732.

Σειρίου κυνὸς δίκην.

733.

σεμνὰ τῆς σῆς παρθένου μυστήρια.

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 οὔδέ, following οὔτε here, and infr. l. 5, see E. on L. § 36. p. 65, f.

ἀνδρὸς αἶμα συγγενές] For this hy-pallage, cp. Ant. 793, 4. *νεῖκος ἀνδρῶν ξύναιμον*, and see E. on L. § 42. p. 80, γ. *αἶμα* is a cognate accusative with *κτείνας*.

5, 6. For the fate of Melanippus, and the fierce repast of Tydeus, ('hero pasto,' Dante, *Inferno*, cant. 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 ellipsis of *ὡς*. See E. L. § 39. p. 73. 5, α.

729. Cp. the *βλεφάρων ἴμερος* 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.

1. τὰ δ' εὐκτὰ] τὰ δ' ἕτερα is a v. r.

733. *μυστήρια*] τὰ ἄρρητα καὶ ἀνεξήγητα, Hesych.

741.

ὄρκους ἐγὼ γυναικὸς εἰς ὕδωρ γράφω.

742.

ἄμεινόν ἐστι ζημίαν λαβεῖν

. . ἢ κέρδος κακόν.

743.

ράχοισιν ὀρχάδος στέγης.

744.

τὸ θερμὸν τοῦ ὀβελοῦ.

745.

. . ἄμισθος ὁ ξένος πορεύεται.

747.

ἔργου δὲ παντὸς ἦν τις ἀρχηται καλῶς,
καὶ τὰς τελευτὰς εἰκὸς ἐσθ' οὕτως ἔχειν.

748.

στενωπὸς Ἄιδου καὶ παλιρροία βυθοῦ.

749.

τὸ κέρδος ἡδύ, κὰν ἀπὸ ψευδῶν *ἴη.

750.

οὐκ ἐξάγουσι καρπὸν οἱ ψευδεῖς λόγοι.

751.

γένοιτο κὰν ἀπλουτος ἐν τιμαῖς ἀνὴρ.

752.

οὐδὲν κακίων πτωχὸς, εἰ καλῶς φρονοῖ.

744. Proverbially said of those who make an unlucky choice, 'Taking the sow by the wrong ear,' as we say.

747. Cp. Plat. Rep. 2. p. 377 A, οἷσθ' ὅτι ἀρχὴ παντὸς ἔργου μέγιστον.

748. 'The gorge of Hades, where the reflux gloom regurgitates from the abyss.' Quoted side by side with Pind.

Fr. 107 (Bergk), ἐνθεν τὸν ἀπειρον ἐρεύγονται σκότον βληχρὸι ὄνοφερὰς νυκτὸς ποταμοί.

749. Cp. Phil. 109. 111.

*ἴη] εἴη, MSS. Brunck corr. Cp. Phil. 25. and v. r.

751. Cp. Thuc. 2. 37.

752. See last note.

ὡς τρὶς δλβιοι
 κείνοι βροτῶν, οἳ ταῦτα δερχθέντες τέλη
 μόλωσ' ἐς Ἴδου τοῖσδε γὰρ μόνοις ἐκεῖ
 ζῆν ἔστι, τοῖς δ' ἄλλοισι πάντ' ἐκεῖ κακά.

τυφλὸς γάρ, ὦ γυναῖκες, οὐδ' ὄρων Ἄρης
 σὺς προσώπῳ πάντα τυρβάζει κακά.

οὐκ ἔστ' ἀπ' ἔργων μὴ καλῶν ἔπη καλά.

μολιβδὶς ὥστε δίκτυον κατέσπασεν.

ὄτφ δ' ἔρωτος δῆγμα παιδικοῦ προσῆ.

πρὸς ἄσπερ οἱ μαργῶντες ἐντονώτατοι.

βᾶτ' εἰς ὄδον δὴ πᾶς ὁ χειρῶναξ λεῶς,
 οἱ τὴν Διδὸς γοργῶπιν Ἐργάνην στατοῖς
 λίκνοισι προστρέπεσθε [καί] παρ' ἄκμονι
 τυπάδι βαρεία

753. Welcker imagined that this Fragment must belong to the Triptolemus. Cp. Ar. Ran. 341, foll; Plato, Rep. 2. p. 363 D.

754. This Fragment, like supr. 739, may have been connected with the story of Meleager. 'A blind, undiscerning 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' ἐκόν | αἰρεῖ ποτηρόν, ἀλλὰ τοὺς χρηστοὺς δέι.

756. Cp. Trach. 32, 3, and note, and, for the image, Plat Rep. 7. p. 519 A, εἰ . . . περιεκόπη τὰς τῆς γενέσεως ζυγγενεῖς ὥσπερ μολυβδίδας, κ.τ.λ.

758. The context in Plutarch shows that the passions are referred to, and that πάθει, 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' ἄκμονι | τυπάδι βαρεία καὶ κόποις ὑπήκοον | ἀνύχον ὕλην δημιουργοῦντες χερούιν. Ἐργάνη is a name for Athena, cp. Νική Ἀθήνα. γοργῶπιν 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 | λίκνοισι] According to Hesychius, these are baskets of winnowed grain. But this makes the connection difficult. Perhaps λίτρα here are 'riddles' for sifting gravel, etc.

4. τυπάδι.] According to Hesychius

760.

σὺ δ' ἄνδρα θνητόν, εἰ κατέφθιτο, στένεις,
εἰδὼς τὸ μέλλον οὐδὲν εἰ κέρδος φέρει;

761.

οὐ κόσμος, οὐκ, ὦ τλήμων, ἀλλ' ἀκοσμία
φαίνοιτ' ἂν εἶναι σῶν τε μαργότης φρενῶν.

762.

εὐκαρπον Κυθέρειαν.

763.

σὺ δὲ σφαδάζεις πῶλος ὡς εὐφορβίῃ·
γαστήρ τε γάρ σου καὶ γνάθος πλήρης.

764.

οὐ νάβλα κωκυτοῖσιν, οὐ λύρα *φίλη.

766.

οὐμὸς δ' ἀλέκτωρ αὐτὸν ἤγε πρὸς μύλην.

767.

*ἀκομπ' ἀλοιδύρητα . . .

ἐρρηξάτην ἐς κύκλα χαλκίων ὄπλων.

768.

τὰ πλείστα φαρῶν αἰσχρὰ φωράσεις βροτῶν.

τυπάς is 'A hammer.' If this is right, the meaning will be, taking Hermann's emendation, 'Moulding with the labour of your hands the lifeless material that obeys the sledge hammer and your blows.' In Nauck's reading, *τυπάδι* may be an adjective agreeing with *ἀκμονι*.

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.

764. *φίλη] φίλα, MSS. Nauck corr.

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 Neopto-

lemus and Eurypylius, perhaps in the 'Philoctetes at Troy.' The word *ἀλοιδύρητα* occurred in the preceding context. The words *ἐς κύκλα* are suspected by Nauck. The meaning probably is that Neoptolemus and Eurypylius 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, (*ἐκόμπασ' ἀλοιδύρητα, φησίν*), *ἀκομπ' ἀλοιδύρητα [**συννόμω *χερὶ*] | *ἐρρηξάτην *κύκλωμα χαλκίων ὄπλων*.

768. 'A scrutinizing eye finds most things base in men.' Plutarch in quoting this observes that Sophocles is here too hard upon poor humanity.

769.

πικρὰν πικρῷ κλύζουσι φαρμάκῳ χολήν.

770.

οὐ μέφομαί σε· δρῶν γὰρ εὖ κακῶς λέγεις.

771.

οὐ γάρ τι βουλῆς ταῦτὸ καὶ δρόμου τέλος.

772.

ἔπεισας, ἐξέθωψας.

773.

βραδεῖα μὲν γὰρ ἐν λόγοισι προσβολῆ
μόλις δι' ὧτὸς ἔρχεται τρυπωμένου·
πόρρω δὲ λεύσσω, ἐγγύθεν δὲ πᾶς τυφλός.

774.

φίλιπποι . . καὶ κερουλλοί,
σὺν σάκει δὲ κωδωνοκρότῳ παλαισταί.

775.

ἅπαντα τάγένητα πρῶτον ἦλθ' ἄπαξ.

776.

Σειρήνας εἰσαφ[ικόμεν]
Φόρκου κόρας *θροοῦντε τοὺς Ἄιδου νόμους.

777.

κάπῃ Κυρβάντεσσι χορεύσατε.

769. 'Similia similibus,' probably applied by Sophocles in a moral sense, viz. that sin must be cured by suffering.

770. The soft answer of Nestor when reviled by Ajax.

771. Cp. O. T. 617, φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

772. A 'lover's complaint.' For the force of ἐκ in comp., cp. ἐκπέθω.

773. 'The dint of words comes slowly and hardly through the hollow of the ear: but the eye seeth afar off, and is blind when near.' According to Plutarch this refers to the altered condition

of the senses in old age.

774. ◡ ◡ ◡ ◡ ◡ ◡ ◡
◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡

Said of the Trojans.

775. τάγένητα] Another reading is τὰδόκητα. Cp. Phil. 305, 6, πολλὰ γὰρ τάδε | ἐν τῷ μακρῷ γίνονται ἂν ἀνθρώπων χρόνῳ, and note.

776. From an Ἀλείου ἀπόλογος.

2. *θροοῦντε] αἰθροῦντος or ἀθροῦντος, MSS. Lobeck corr.

777. ἐπί, 'Amongst;' cp. Trach. 356, οὐ τὰπῃ Λυδοῖς.

778.

φίλων τοιούτων οἱ μὲν ἔστερημένοι
χαίρουσιν, οἱ δ' ἔχοντες εὐχονται φυγεῖν.

779.

λάμπει γὰρ ἐν χρεΐαισιν ὥσπερ εὐπρεπῆς
χαλκός· χρόνῳ δ' ἀργῆσαν ἤμυσε στέγος.

780.

δεινὸν τὸ τᾶς Πειθοῦς πρόσωπον.

781.

. . τιθασὸν χῆνα καὶ περιστερὰν
οἰκέτιν ἐφέστιόν τε.

782.

. . εὐ γὰρ καὶ διχοστατῶν λόγος
σύγκολλά τ' ἀμφοῖν ἐς μέσον τεκταίνεται.

783.

γραΐας ἀκάνθης πάππος ὧς φυσώμενος.

784.

πολλῶν χαλινῶν ἔργον οἰάκων θ' ἄμα,

785.

ταχεῖα πειθῶ τῶν κακῶν ὀδοπορεῖ.

786.

ἀλλ' οὐμὸς αἰὲ πτόμος ἐν πυκνῷ θεοῦ
τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν.
ὥσπερ σελήνης δ' ὄψις *εὐφρόνας δύο

779. 1. εὐπρεπῆς] A v. r. is εὐγενής: i. e. 'The hospitable house is distinguished, the inhospitable roof is sure to fall.'

782. Join εὐ σύγκολλά τε (adv.) 'Even a contradictory argument is well and harmoniously framed when brought into the mean,' i. e. when stated moderately.

783. 'Like autumn thistle-down when blown.'

785. τῶν κακῶν is probably neuter. 'Men are quickly persuaded to evil

courses.' 'Vicious influences speedily work their way.'

786. 1, 2. ἐν πυκνῷ θεοῦ] τροχῷ] Lit. 'In the oft-repeated revolution of the God;' i. e. in frequent vicissitudes sent from heaven.

3 foll. It is uncertain whether an apodosis followed, or some general notion is resumed from the preceding words. Cp. Plato, Rep. 4. p. 420 C, al.

3. *εὐφρόνας] εὐφροναί, MSS. Bruck corr.

793.

ὀρθόκερος φρίκη.

794.

βομβεῖ δὲ νεκρῶν σμήνος ἔρχεται τ' † ἄλλη.

795.

'Αλφεισίβοιαν ἦν ὁ γεννήσας πατήρ.

796.

ἔδοξάτην μοι τῶ δὲ ἠπείρω μολεῖν.

798.

ὦ Κραναὰ πόλις.

799.

ὁ σκηπτροβάμων ἀετός, κύων Διός.

800.

σαίνεις δάκνουσα καὶ κύων λαίθαργος εἶ.

801.

*Ζεὺς νόστον ἀγοὶ τὸν νικομάχαν
καὶ παυσανίαν καὶ ἀτρείδαν.*

802.

πρὸς πέτρας Ἐλυμνίαις.

803.

οὐτ' ἄλλο φῖτυ πρῶον.

804.

*† ἐπειγομένων *κερκίδος ὕμνοις, ἢ τοὺς εὐδοντας ἐγείρει.*

793. *ὀρθόκερος* is said by the grammarians to = *ὀρθόκερξ*, an extreme instance of catachresis.

794. τ' † ἄλλη] Lobeck conjectures δ' ἄλις. Qy. θ' ἄλις (cp. Il. 2. 90). Bergk's conjecture, ἄλη, seems unmeaning.

795. Cp. Aj. 210, καὶ τοῦ Φρυγίου Τελεύτατος, and note.

796. Quoted by the Scholiast on Aesch. Pers. 181 as a line of Sophocles, but this is justly questioned by Nauck, who thinks it more probably belongs to a comic poet, who is travestying Aeschylus.

798. Used by Ar. Ach. 75.

801. If the reading is sound, *νόστον* must be taken as a second accusative = 'Upon his return,' i.e. 'With safe home-coming.' But there is a v. r. *ἀνοστος ἀγοίτο*, whence Nauck conjectures *αὐτός ἀγοί*.

802. Elymnion was a place in or near Euboea.

803. 'Nor other plant of Spring.'

804. † ἐπειγομένων] This word is unmetrical in the anapaestic verse. Bergk conjectures *ἐπεγειρομένων*. Qy. ἐπιθηγομένων (?).

*κερκίδος ὕμνοις] οὐ κερκίδος ὕμνοις, MSS. Dindorf corr.

806.

παῖδας γὰρ οὐδ' ἔφυσ' ἀναλώσας ἔχει.

807.

εὐφημίαν μὲν πρῶτα κηρύξας ἔχω.

808.

ὀργὴ γέροντος ὥστε μαλθακὴ κοπὶς
†έν χειρὶ †θήγει, ἐν τάχει δ' ἀμβλύνεται.

809.

αἰεὶ γὰρ εὖ πίπτουσι οἱ Διὸς κύβοι.

810.

εἴθ' ἦσθα σώφρων ἔργα τοῖς λόγοις ἴσα.

811.

δάφνην φαγὼν ὀδόντι πρῖε τὸ στόμα.

812.

ἐγὼ κατ' αὐτόν, ὡς ὄρᾶς, ἐξέρχομαι.

814.

ὅς μὴ πέπονθε τὰμά, μὴ βουλευέτω.

815.

Ἐρμαῖον κέρα.

816.

ὡς ἂν Διὸς μέτωπον ἐκταθῆῖ χαρᾶ.

817.

οὐ πάποθ' ὑμᾶς συμβαλεῖν ἐπίσταμαι.

808. 2. The words †έν χειρὶ †θήγει are manifestly corrupt. ὀρεῖ' ὑπῆρξεν may be suggested as a rough guess.

809. Cp. Aesch. Suppl. 90, 1, πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νύκτι | κορυφῆ Διὸς εἰ κρανθῆ πρᾶγμα τέλειον.

810. 'Would thou hadst shown good sense in deeds according with thy words!'

811. To chew laurel-leaves was a way of participating in the Bacchic en-

thusiasm. Hence *δαφνηφάγος*.

812. *κατά* is here equivalent to *ἐπί*.

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. ll. 15. 102, 3, οὐδὲ μέτωπον ἱπ' ὀφρύσι κτανήσιν | ἰάνθη.

817. *συμβαλεῖν*] 'To bring together,' i.e. into agreement with each other.

818.

Ἐνετοῖσιν ἵπποις τοῖσιν ἐκλελεγμένοις
*ἥδιον εἰ *χωροῖμεν ἢ παντὶ σθένει.

819.

ὃς παρακτίαν
στείχων ἀνημέρωσα κνωδάλων ὀδόν.

820.

μέν' εἰς σοφιστὴν ἐμόν.

821.

ἤδη γὰρ ἔδρα Ζεὺς ἐν ἐσχάτῳ θεῶν.

822.

λύσω γὰρ εἰ καὶ τῶν τριῶν ἐν ὀσομαι.

823.

ὠνὴν ἔθου καὶ πρᾶσιν ὡς Φοῖνιξ ἀνήρ
Σιδώνιος κάπηλος.

824.

χῶρος γὰρ *αὐτός ἐστιν ἀνθρώπου φρενῶν,
ἔπου τὸ τερπνὸν καὶ τὸ πημαῖνον φύει
δακρυροεῖ γούν καὶ τὰ καὶ τὰ τυγχάνων.

825.

ὦ γῆ Φεραία, χαίρε, σύγγονόν θ' ὕδαρ
Ἐπέρεια κρήνη, νᾶμα θεοφιλέστατον.

826.

μηδ' αἰδλίξε ταῦτα.

818. 2. *ἥδιον] ἴδιον, MSS. Hecker corr. Cp. Aj. 1011, and v. 11.

*χωροῖμεν] χωρῶμεν, MSS. Nauck corr. For the postponement of εἰ, see Essay on L. § 41. p. 78. Or γγ. ἐκχωροῖμεν (?).

819. Said by (or if we read ἀνημέρωσε as suggested by Nauck, of) Theseus. 2. κνωδάλων] The genitive follows ἀνημέρωσα in the sense of ἐκάρηρα.

820. σοφιστής is here = κισαρῶδός. The construction, in the absence of context, is not clear.

821. Perhaps ἔδρα γὰρ ἦδη Ζεὺς ἐν ἐσχάτῳ θεῶν [κατέσχεν].

822. Nauck suspects λύσω. Qy.

λεύσω (?). 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.

823. 1. For ἔθου, 'You set on foot,' cp. O. T. 134, πρὸς τοῦ θανάτου τήνδ' ἔθεισθ' ἐπιστροφῆν.

824. 1. *αὐτός] ὁτός, MSS. Bamberger corr.

2. φύει] Sc. ὁ ἀνθρώπος.

825. Is Jason the speaker?

826. Quoted by grammarians as an instance of αἰολίζω = ποικίλλω.

827.

πάνσοφον κρότημα Λαέρτου γόνος.

828.

εἰς Αἶαν πλέων.

829.

ἔστιν τις Αἶα Θεσσαλῶν παγκληρία.

830.

Ἄνακτόρειον τῆσδ' ἐπώνυμον χθονός.

831.

τί μέλλετ' Ἄρτακεῖς τε καὶ Περκώσιοι;

832.

πάντ' ἐκκαλύπτων ὁ χρόνος εἰς [τὸ] φῶς ἄγει.

833.

χρόνος αὖ χρόνος ἄμα κραταιᾷ

τερμοσύνα βίου

πόλλ' ἀνευρίσκει σοφὰ μαιομένοις.

834.

ἀλλ' οὐ γὰρ ἂν τὰ θεῖα κρυπτόντων θεῶν

μάθοις ἂν, οὐδ' εἰ πάντ' ἐπεξέλθοις σκοπῶν.

835.

σκαιοῖσι πολλοῖς εἰς σοφὸς διδύλλυται.

836.

ἔσθλοῦ γὰρ ἀνδρὸς τοὺς πονοῦντας ὠφελεῖν.

827. κρότημα] Lit. 'A thing hardened by beating.' Cp. κρόταλον and Lat. 'callidus,' and see Theocr. 15. 48.

828. Aea in Colchis, distinguished from Aea in Thessaly, Fr. 829.

829. Θεσσαλῶν παγκληρία] 'A freehold of the Thessalians.'

830. Said with reference to Anactorium, but with what exact meaning the context would be required to show.

833. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪

∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪

1, 2 κραταιᾷ τερμοσύνα βίου is a strange

expression, but the meaning may be that things are seen more clearly at the end of life, when 'Old experience doth attain | To something of prophetic strain.' Cp. Ant. 1353, γῆρα τὸ φρονεῖν ἐδίδαξαν: Plato, Apol. p. 39 C, καὶ γὰρ εἰμὴ ἤδη ἰνταῦθα, ἐν ᾧ μάλιστα ἄνθρωποι χρησιμώδουσι, ὅταν μέλλωσιν ἀποθανεῖσθαι.

κραταιᾷ] 'Mighty,' both as inevitable, and as bringing down the strength of man. Cp. Aj. 675, ὁ παγκρατῆς ὕπνος.

835. For the dative, cp. Aj. 1128, τῷδε δ' οἴχομαι.

837.

ἀλλ' ἡ φρόνησις ἀγαθὴ θεὸς μέγας.

838.

ἀλλ' οἱ κακῶς πράσσοντες οὐ κωφοὶ μόνον,
ἀλλ' οὐδ' ὀρώντες εἰσορῶσι τὰ μφανῆ.

839.

ὡς δυσπάλαιστον ἀμαθία κακόν.

840.

ἡ δὲ μωρία
μάλιστ' ἀδελφὴ τῆς πονηρίας ἔφν.

841.

χαίρειν ἐπ' αἰσχροῖς ἡδοναῖς οὐ χρὴ ποτε.

842.

οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει.

843.

αἰδῶς γὰρ ἐν κακοῖσιν οὐδὲν ὠφελεῖ.
ἡ γὰρ σιωπὴ τῷ τλαλοῦντι σύμμαχος.

844.

τί ταῦτ' ἐπαινεῖς; πᾶς γὰρ οἰνωθεὶς ἀνὴρ
ἦσσαν μὲν ὀργῆς ἐστι, τοῦ δὲ νοῦ κενός·
φιλεῖ δὲ πολλὴν γλώσσαν ἐκχέας μάτην
ἄκων ἀκούειν οὐς ἐκὼν εἶπεν λόγους.

845.

κλέπτων δ' ὅταν τις ἐμφανῶς ἐφευρεθῆ,
σιγᾶν ἀνάγκη, κὰν καλὸν φέρῃ στόμα.

839. Qy. [φεῦ δῆθ',] ὡς, κ.τ.λ. (?)

843. The words τῷ λαλοῦντι in l. 2 are fairly open to suspicion (Cobet conjectures τὰ γκαλοῦντι), and it is doubted by Nauck whether the two lines were originally connected.

1. ἐν κακοῖσιν] 'In trouble,' i.e. when one is accused of a crime. Cp. Ant.

495. 6. χῶταν ἐν κακοῖσι τις | ἀλοὺς
ἔπειτα τοῦτο καλλύνειν θέλη.

2. Cp. Trach. 813, 4. οὐ κάτοισθ'
ὀθούνεκα | ξνηγορεῖς σιγῶσα τῷ κατη-
γόρω;

844. 3. πολλὴν γλώσσαν ἐκχέας]
Cp. El. 596, ἡ πᾶσαν ἰγ; γλώσσαν.

846.

ἡ δεινὸν ἀρ' ἦν, ἠνίκ' ἂν τις ἐσθλὸς ὦν
αὐτῷ συνειδῆ.

847.

ὄρκοισι γάρ τοι καὶ γυνὴ φεύγει πικρὰν
ᾠδὴνα παίδων· ἀλλ' ἐπὴν λήξῃ κακοῦ,
ἐν τοῖσιν αὐτοῖς δικτύοις ἀλίσκεται
πρὸς τοῦ παρόντος ἡμέρου νικωμένη.

848.

ὄρκος γὰρ οὐδεὶς ἀνδρὶ φηλήτη βαρῦς.

849.

οἴκοι μένειν δεῖ τὸν καλῶς εὐδαίμονα.

850.

μή μοι κρυφαῖον μηδὲν ἐξείπῃς ἔπος·
κλῆθρον γὰρ οὐδέν· ὡς δ' ἂν *εὐλαβῆ *λόγοις,
γλώσσης κρυφαῖον οὐδὲν οὐ διέρχεται.

851.

ὅπου γὰρ οἱ φύσαντες ἡσσωῶνται τέκνων,
οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

852.

νόμοις ἔπεσθαι τοῖσιν ἐγχώροις καλόν.

853.

πολλῶν καλῶν δεῖ τῷ καλῶς τι μωμένῳ
μικροῦ δ' ἀγῶνος οὐ μέγ' ἔρχεται κλέος.

847. 1. ὄρκοισι] Cp. El. 47, ἀγγελλε
δ' ὄρκῳ, and note.

ὄρκοισι φεύγει, 'Swears she will
avoid.'

849. καλῶς] 'Thoroughly.' Cp.
O. T. 1008, καλῶς εἰ δηλὸς οὐκ εἰδὼς τί
δράσ. 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 *εὐλαβῆ *λόγοις]
MSS. ὡς δ' ἂν τ'εὐπετές τ'λάβοις. Her-
mann conjectures ὡς δ' ἂν εὐστεγίς
λάβῃς.

For ὡς ἂν, 'Howsoever,' cp. O. C.

1361, Aj. 1117, and notes. Transl.
'Prithee let fall no confidential word,
for there is no bolt (to secure it), and
howsoever you use caution in discourse,
there is nothing secret that doth not
escape the tongue.'

851. Cp. the speech of Creon in
Ant. 639-80.

853. 'One who attempts aught nobly
requires many favouring circumstances:
great glory comes not from circum-
scribed endeavours.' μικρὸς ἀγὼν is
a struggle of which the occasion is in-
significant. Cp. O. C. 587, οὐ σμικρὸς
οὐχ, ἀγὼν ὄσσε.

854.

γνώμαι πλέον κρατοῦσιν ἢ σθένος χερῶν.

855.

εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

856.

ὦ παῖδες, ἦ τοι Κύπρις οὐ Κύπρις μόνον,
ἀλλ' ἐστὶ πάντων ὀνομάτων ἐπώνυμος.
ἔστιν μὲν Ἀιδης, ἔστι δ' ἀφθιτος βία,
ἔστιν δὲ λύσσα μαινάς, ἔστι δ' ἕμερος
ἄκρατος, ἔστ' οἰμωγμός. ἐν κείνῃ τὸ πᾶν 5
σπουδαῖον, ἡσυχαιῶν, ἐς βίαν ἄγον.
ἐντήκεται γὰρ πλευμόνων ὄσοις ἐνι
ψυχῇ· τίς οὐχὶ τῆσδε τῆς θεοῦ βορός;
εἰσέρχεται μὲν ἰχθύων πλωτῶ γένει,
ἔνεστι δ' ἐν χέρσου τετρασκελεῖ γονῆ· 10
νωμᾶ δ' ἐν οἰωνοῖσι τοῦκείνης πτερὸν,
ἐν θηρσίην, ἐν βροτοῖσιν, ἐν θεοῖς ἄνω.
τίν' οὐ παλαῖουσ' ἐς τρεῖς ἐκβάλλει θεῶν;
εἴ μοι θέμις, θέμις δὲ τάληθῆ λέγειν,
Διὸς τυραννεῖ πλευμόνων, ἄνευ δορός, 15
ἄνευ σιδήρου· πάντα τοι συντέμνεται
Κύπρις τὰ θνητῶν καὶ θεῶν βουλευμάτα.

855. Cp. Trach. 62, 3, ἦδε γὰρ γονῆ | δοῦλη μὲν, εἰρηκεν δ' ἐλεύθερον λόγον.

856. Nauck conjectures that this is a Fragment of the Danaë of Euripides, an opinion which he partly infers from the words of Plutarch, Mor. 757 A, ἀλλ' ἀπὸ μᾶς σκητῆς ἀκούομεν, Ἔραι γὰρ ἀργὸν κἀπὶ τοιούτοις ἔφθ' (Eur. Dan. Fr. 324). καὶ πάλιν αὖ ἔδδε, οὐ Κύπρις μόνον . . . λύσσα μαινάς. But the μία σκητῆ may be the whole Attic stage.

2. πάντων ὀνομάτων ἐπώνυμος] 'Deserving to be called by every name.' There is a v. r., πολλῶν for πάντων.

3. ἀφθιτος βία] 'Inexhaustible might.' Cp. Aesch. Suppl. 97, 8, βίαν . . . τὰν ἀπὸ-νον δαιμονίαν. Bothe conjectures ἀφθιτος βίος, which could hardly mean anything but 'Inexhaustible substance.'

4. 5. ἕμερος | ἄκρατος] 'Strong' (lit. 'untempered') 'desire.' Bothe, by conjecturing ἄκρατος, would substitute for this the modern notion of 'unsatisfied desire.'

7. πλευμόνων] For this genitive of place, cp. O. C. 729, 30, ὀμμάτων ελλη-φότας | φόβον, and note.

8. βορός 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 δ' οἶκος ἐν βροτοῖσιν ὠλβίσθη ποτὲ
γυναικὸς ἐσθλῆς χωρὶς ὀγκωθεὶς χλιδῆ;

858.

κατ' ὄρφανὸν γὰρ οἶκον ἀνδρόφρων γυνή.

859.

πενία δὲ συγκραθεῖσα δυσσεβεῖ τρόπῳ
ἄρδην ἀνειλε καὶ κατέστρεψεν βίον.

860.

ὦ θνητὸν ἀνδρῶν καὶ ταλαίπωρον γένος,
ὡς οὐδέν ἐσμεν πλὴν σκιαῖς ἐοικότες,
βάρος περισσὸν γῆς ἀναστρωφόμενοι.

861.

οὐ γὰρ θέμις ζῆν πλὴν θεοῖς ἀνευ κακῶν.

862.

στεργεῖν δὲ τάκπεσόντα καὶ θέσθαι πρέπει
σοφὸν κυβευτήν, ἀλλὰ μὴ στένειν τύχην.

863.

ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.

864.

πάντ' ἐμπέφυκε τῷ μακρῷ γῆρα κακά,
νοῦς φροῦδος, ἔργ' ἀχρεῖα, φροντίδες κεναί.

865.

οὐκ ἔστι γῆρας τῶν σοφῶν, ἐν οἷς ὁ νοῦς

858. The expression is general: 'A woman left to watch over an orphan home has the spirit and wisdom of a man.'

861. Cp. Aesch. Ag. 553, 4. τίς δὲ πλὴν θεῶν | ἀπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;

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.

863. Cp. Ant. 615, 6; Aesch. Prom. 536, foll. ἀδύ τι θαρσαλέως | τὸν μακρὸν τείνειν βίον ἐλπίσι, κ. τ. λ.

864. Cp. O. C. 1215 foll.

865. 1. τῶν σοφῶν is either (1) masculine and antecedent to οἷς, or (2) neuter, the antecedent to the relative being suppressed.

θεία ξύνεστιν ἡμέρα τετραμμένος.
προμηθία γὰρ κέρδος ἀνθρώποις μέγα.

866.

δοτις δὲ θνητῶν θάνατον ὄρωδεῖ λίαν,
μῶρος πέφυκε τῇ τύχῃ μέλει τάδε.
ὅταν *δ' ὁ καιρὸς τοῦ θανεῖν ἔλθων τύχῃ,
οὐδ' ἂν πρὸς αὐτὰς Ζηνὸς *ἐκφύγοι μολῶν.

867.

δοτις γὰρ ἐν κακοῖσιν ἰμείρει βίου,
ἢ δειλὸς ἐστὶν ἢ δυσάλητος φρένας.

868.

A. θανόντι κείνῳ συνθανεῖν ἔρωσ μ' ἔχει.
B. ἤξει, ἐπέιγου μηδέν, εἰς τὸ μῦρσιμον.

868 a.

χρόνος δ' ἀμαυροῖ πάντα κείς λήθην ἀγει.

869.

νῆ τῷ Λαπέρσῃ, νῆ τὸν Εὐρώταν τρίτον,
νῆ τοὺς ἐν Ἄργει καὶ κατὰ Σπάρτην θεοῦς.

870.

ἔδέξατο ραγεῖσα Θηβαία κόνις
αὐτοῖσιν ὄπλοις καὶ τετρωρίστω δίφρῳ.

871.

ὄθεν κατεῖδον τὴν βεβακχιωμένην
βροτοῖσι κλεινὴν Νῦσαν, ἣν ὁ βούκερως
Ἰακχος αὐτῷ μαῖαν ἠδίστην νέμει,
ὄπου τίς ὄρνις οὐχὶ κλαγγάνει; . .

2. The words *θεία* .. *ἡμέρα* are suspected, but may they not mean, 'Propitious length of days'? Cp. *θεία τύχη*.

866. 3. *δ'] γάρ, MSS. Grotius corr.

4. *ἐκφύγοι.] Sc. *τις* or *ὁ θανούμενος*. *ἐκφύγοι*, MSS. Halm. corr.

868. Cp. with this and the preceding

Fragment, Aj. 473-80.

869. 1. *Λαπέρσα*] A title of the Dioscuri.

870. *ἔδέξατο*] Sc. τὸν Ἄμφιάραον.

871. Cp. supr. 235. Welcker supposes this to be part of Triptolemus' account of his wanderings. Cp. supr. 538.

872.

θαυμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει.

873.

θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.

874.

οἱ γὰρ γύνανδροι καὶ λέγειν ἡσκηκότες.

875.

Ἡέλιος οἰκτείρειέ με,
ὅν οἱ σοφοὶ λέγουσι γεννητὴν θεῶν
καὶ πατέρα πάντων.

876.

θεοῦ τὸ δῶρον τοῦτο· χρῆ δ' ὄσ' ἂν θεοὶ
διδῶσι, φεύγειν μηδέν', ὃ τέκνον, ποτέ.

877.

ὀρθῶς δ' Ὀδυσσεύς εἰμ' ἐπώνυμος κακοῖς·
πολλοὶ γὰρ ᾠδύσαντο δυσμενεῖς ἐμοί.

878.

ὅταν τις ἄδη τὸν Βοιώτιον νόμον.

872. θαυμαστὰ .. ὡς] Cp. θαυμασίως
ὡς in Plato.

873. Cp. Ant. 454, 5.
οὐχ ὑπερπηδᾷ] 'Escapes not by
leaping.' 'Cannot leap beyond the reach
of.' Cp. O. T. 1300.

875. An allusion to the Heraclidean

philosophy. Mr. R. Ellis conjectures
ἤλι', οἰκτείρους ἐμέ.

876. Cp. Od. I. 62, τί νύ οἱ τόσσον
ᾠδύσασο, Ζεῦ;

878. The 'Boeotian strain' appears
to have been characterized by a *cre-*
cendo movement.

2 + π. 09
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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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