SOPHOCLES

CAMPBELL

VOL. II.
PA
4413
A2
1879
v. 2
cop. 3

580
30/19/20
C
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 Heracles ἀπὸ τῆς μυκανῆς, 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 ἐκδραμάντα μοι after O. C. 769, the repetition of αὕτης καὶ 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 perversely tampered with. But before extending our admission to other passages, we must have equally cogent reasons for doing so.  

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 (C¹or²), 800 (C⁷); O. C. 69 (C²), 899 (C²), 1105 (C²), 1256 (C²), 1375 (C²). Similarly, O. T. 46 is found on the margin of A, O. C. 99-101 on the margin of V⁴, 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
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, 1558), 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 M.S. authority was concerned, to a form approaching that of the first printed edition. Brunck also deserves the credit of many successful emendations, and of having first collected and edited the Fragments,—no mean task.

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

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

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

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

Aesch. Suppl. 518 (the whole line in marg., by \( C^2 \)).
Aesch. Suppl. 575 (\( \kappa \rho \alpha \iota \iota \iota \nu \nu \) in marg. \( C^2 \)).
Apollon. Rhod. 1. 848, \( \tau \omicron \omicron \nu \kappa \alpha \lambda \epsilon \sigma \sigma \sigma \alpha \mu \epsilon \nu \eta \delta \iota \epsilon \epsilon \varphi \rho \alpha \delta \epsilon \nu \) \( \omicron \upsilon \iota \pi \omicron \omicron \lambda \varepsilon \iota \alpha \), add in marg. \( C^2 \).

It would be well if some competent inquirer could ascertain whether the corrections noted as by \( C^6 \), \( C^7 \), which may be roughly described as hands of the fifteenth century, were made before or after the removal of the MS. from the East into Italy\(^1\). (See Vol. I. Preface, p. xli.)

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

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

A note on this MS. by Mr. Masson is herewith appended. The same friend has laid me under a further obligation by calling my attention to a copy of Turnebus' edition of Sophocles, in the Library of the British Museum, with MS. notes by Lambinus, including readings quoted by him from Auratus, chiefly on the Philoctetes. I have thus been enabled to restore to these early scholars the credit of several emendations, which have latterly been attributed to other sources. In addition to those which are noted in their place, I may here mention the following, which came under my notice after the sheets had been thrown off:—Phil. 189, τον(ακούει) id est, respondet, Aur.; 320, θυμόν . . χειρι Lam- binus; 639, ἄνη, 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 illustissimi 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 _ admsscriptum_ is noticeable, also the ancient forms of _a, o, ψ, _ the combinations of _ε, o, 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. _οιῳ_ ἔδινω _O, Edd._

456. _ἐπεμβήναι_ _OA, Edd._

496. _μήποτε_ _add OA, Edd._

676. _τὸν_ ἐννέπω _OA._

809. _οἰχή_ _φρενῶσ_ _OA, Edd._

1393. _ἰδράζουμα_ _O, and (ἐδρ._ _A._

1483. _κἂν_ _σμικρῶν_ _OA, Edd._

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. ῥ’: 73. νῦν: 569. τι: 984. τοι: 1188. γε (added in A by a later hand): 1263. τ’: 1375. περ: 1469. τοι add O, Edd. (τε LA): also at 626. ΚΛ, add OL, om. A: 628. ΗΑ, add OL, om. A.


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

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

Electra.
28. τ’ add O, Edd. δ’ ΛΓ. τ’ om. A.
42. μακρό χρόνῳ ΟΘ. χρόνῳ μακρὸ L Edd.
73. νῦν add OL, Edd. νῦν om. ΑΓ.
75. ἀνδράσιν O, Edd. ἀνδράσι LΑ.
80. ΟΡ. add OL, Edd. OR. om. A.
83. ἐρδεῖν OL. ἐρδεῖν Α.

but 1368. ἐρδεῖν ΟΑ.
122. ἡλέκτρα OL. ἡλέκτρασ Λ.
137. τῶν γ’ ἓξ OL. τῶν ή ἓξ A.
150. σὲ δ’ ἓγ’ OL. σὲ σ’ ἓγ’ Λ.
153. μοῦνα OL. μοῦνα A.
238. ἔβλαστε OL. ἔβλαστ’ A, Edd.
244. γὰ OL. γὰ A.
279. ἀμῶν O. ἀμῶν LA corr. by first hand. Edd.
325. ταυτὸν OL. ταυτὸν Α.
335. ὑφειμένη OL. Α omits iota sub. Edd.
360. μέλλει ΟΓΔ. μέλλει LΑ, Edd.
412. τι OL. τί A.
414. σμικρῶν OR, Edd. σμικρῶ AL (Jahn.) σμικρῶ L (Dind.)
PREFACE.

421. ταυτ 8' OL. 8' om. A.

423. χόνα OL. χόναν (sic) A by first hand over an erasure.

435. βαβυσκαφεί OL. βαβυσκάφει A.

480. κλίνουσα OL. κλίνουσα A.

487. εἶν OL. εἶν A.

488. φαιν OL. φαίην A.

569. τι add OL. τι om. A.

573. τὰ κείνης O. 1345. τὰ κείνων O. τάκεινης, τάκεινων A.

575. μόνις Θ. μόλις LA, Edd.

618. προσεικότα OE. προσήκουτα A. προσηκότα.

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

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

630. ἀρᾶσ OL. ἄρᾶσ A.

641. τολυγλώσσῳ OL. A omits the iota subs.

649. ἐφύς O. Pal. iota subs. om. ἐφύς L.

669. χρήζω OL. χρήζω A.

675. ξείνε OL. ξείνε A.

For the 2nd τι O miswrites τις. Such errors are rare.

677. εἰμ' O. εἰμ' A.

689. τοιοῦτ' 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. ἄρ OL. ἄρ' A.

793. κάπεκφώσεν OL. ν om. A.


810. μόνα OL. μόνον A.

812. ποί OL. πῆ A.

813. ἀπεστερμένη OL. ὕποστ' A.

817. ἑγω γε τοῦ OL. ἑγώ τοῦ γε A.

852. ἀχίων O, most MSS., Edd. ἀχίων L pr. A.

874. κατέστασε OL. κατέστασε A.

879. ἦ OL. ἦ A.

898. ἐχρῆμπτη O, Edd. —μ— om. LA.

905. βαστάσασα OL. βαστάσα A.

1 Jahn gives L differently.
907. καὶ τὸ τ' OL. καὶ τὸ δ' A.
934. ἔγω δὲ OL. ἔγω γὰρ A.
956. σὺν OL. σὺν A.
962. ἀλεκτρα OL. ἀλλεκτρα A.
984. τοῖς add OL. τοῖς om. A.
991. τῷ om. before κλίουντι O, Edd. τῷ add A and L (deleted by 1st hand).
996. καὶ' O. καὶ' (sic) A.
1090. καθύπερθεν O. καθύπερθε LA.
1097. τῇ OL. τῇ A.
1163. κελεύθου O, Edd. κελεύθου most MSS.
1165. εἰσ OL. εἰσ A.
1166. εἰσ τῷ OL. εἰσ τῷ A.
1174. ποί λόγων OL. ποίων λόγων A.
1188. γε add OL. γε om. A (add by later hand).
1193. ἀνάγκη O, Edd. 'ἀνάγκη LA, Jahn.' 'ἀνάγκη Α,' Blaydes. Vindobon has ἀνάγκη, therefore Δ also probably reads the same.
1198. προοίμισα OL. 1378. προοίμισα OL. προοίμισα, προοίμισα A, Edd.
1202. ἡμῖν OL. ἡμῖν A.
1243. κάν OL. κάν A.
1248. οὐδὲ OL. οὐ δὴ A.
1260. τίο OL. τί A.
1263. τ' add OL. τ' om. A.
1264. ὅταν Θ. ὅτε most MSS.
1275. ἢδ' O. ἢδ' A.
1281. ἄν O and A corrected by 1st hand, Edd. ἄν LA.
1287. λαθοῖμαι OL. λαθοῖμαι A.
1336. ἀπλήστου O, Edd. ἀπλήστου ΛA.
1350. ὑπεξεπέμφθην OL. —πέμφθην A.
1359. ἔφανε OL. ἔφανε Α.
1366. ταῦτα OL. ταὐτά Α.
1371. πλείον OL. πλείος Α.
1375. περ add OL. περ om. A.
1409. ποῦ O, Edd. ποὶ L, πο* A.
1418. ἀραί OL. ἀραίας A (the correction —ας written over the —α has been incorporated with the text by the scribe. ἀραίας Δ and γρ. in Ρ).
1422. φωνία OL. φωνία A.
1435. Before θάρσει OP. praef. OL. Edd. ΧΟ. praef. A.
1442. φωκῆσ OL (corr. by pr. m.). φωκῆς 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. τὸν δὲ τοί: 628. μεθείσα μου, where A omits the acute accent: 779. δεῖν Ο. δεῖν Α: 890. μῷραν Ο. μῷραν Α: 1433. βαρε Ο. βαρε Α: 1497. πάορ Ο. πάορ Α. These illustrate the minute accuracy of O.

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

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

1 Blaydes gives τῆς φιλτάτης for Α.
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 Α,’ and then quotes El. 1304. βουλοίμας Α; 1365. κυνολούσι Α; 1393. ἐδράματα Α. But O agrees with A in all these places, so that these are old errors of Α’s family, for which the scribe of A was in no respect responsible, though, as we have shown in § 2, he introduced interpolations enough on his own account.
The following are the mistakes common to O and A, and not occurring in the text of L:

Electra.

33. πατρὸς ΟΑ. πατρί Λ.
52. λοιμαίς τε ΟΑ. λοιμαίι Λ.
96. ἐξείνισε ΑΘ -ἐν Ο. ἐξείνισεν Λ.
112. ἐρυνύεσ ΟΑ. ἐρυνύεσ Λ, so at 491.
123. ἀκόρετον ΟΑ. ἀκόρεστον Λ.

(139. λειταίος ΟΑ. λειταίων Λ). The text is uncertain here.

174. ἔστι ΟΑ. ἔτι Λ.
186. οὐδὲ τ' ἀρκὼ ΟΑ. οὐδ' ἔτ' ἀρκὼ Λ.
192. ἀφίσταμαι ΟΑ. ἀφίσταμαι Λ. ἀμφίσταμαι, Edd.

218, 305. αἰεὶ ΟΑ. αἰεὶ Λ.
309. πολλῆ τ' ΟΑ. πολλῆστ' Λ, Edd.
345. ἐπιέθ' ΟΑ. ἐπιεθ L.
378. τοι ΟΑ. σοι L.
405. ποι ΟΑ. τῷ Λ.
417. τίς ΟΑ. τις Λ.
443. οὖν ΟΑ. οὖν L.
479. δύρσος ΟΑ. δράσσος Λ.
534. τίνος ΟΑ, and corrected by 1st hand in L. τίνων Λ.
556. λόγους ΟΑ. λόγους Λ.
564. ποινής ΟΑ. ποινάς Λ.
613. ὑβρισε ΟΑ. ὑβρισεν Λ.
614. ἀρ' οὖ ΟΑ. ἀρ' Λ.
625. (so at 1373, 1399, 1494) τοῦργον ΟΑ. τοῦργον Λ.
636. ὄν ΟΑ. ἄ Λ.
676. τότ' ἐννύσω ΟΑ. πάλαι λέγω Λ.
691. πεντάεθλ' ἄ ΟΑ. πένταθλ' ἄ Λ. The text is uncertain here. ἄθλ' ἀπερ Edd.

736. ὅδ' ὁσ ΟΑ. (ὁ δ' ὁς Herm.) ὅπως δ' Λ, Edd.
738. καβσώσαντες ΟΑ. καβσώσαντε Λ.
761. λόγους ΟΑ, and corrected by 1st hand in L, Edd. λόγῳ Λ.
783. ἀπῆλλαγμαί ΟΑ, and corrected by 1st hand in L. ἀπηλ- λάγμα Λ.

802. ἐκτοσθεν ΟΑ. ἐκτοσθεν Λ.

862. δυστήνης ΟΑ. δυστήνω Λ. δυστάνης Λ.
885. ἄλλου ΟΑ. ἄλλου Λ.
890. λαιπὸν ὑ' ἦ ΟΑ. λαιπὸν μ' ἦ Λ. λαιπὸν ἦ Dindorf.
PREFACE.

947. τελείων O.A., Paley. τοείων L. τοείων Edd.

Is L necessarily correct here?

985. μη λατείων O.A. μη 'κλείων L.

(1022. ἄν omit O.A. ἄν is erased in L. πάντα γὰρ κατ' Campb.

πάν γὰρ ἄν κατ' Dind.).

1085. πάγκλαυστον O.A. πάγκλαυτον L.

1113. μικρά. 1142. μικρὸ O.A. σμικρὰ' σμικρὸ L.

(1124. τάδε O.A, Campb. τάδε L, Dind.).

1184. τί δη O.A. τί μοι L pr., but the 1st hand of L has erased μοι and written δη.


1226. ἐχεισ O.A (corrected by pr. m.) and by man. ant. in L.

ἄχωσι A pr. ἐχεισ L.


All MSS. except Pal. are at fault here.

1310. φαύδρων τούμων O.A. τούμων φαύδρων L.

1348. χειρασ O.A. χέρασ L.

1350. προμηθεία O.A. προμηθία L.

1365. κυκλούσα O.A. κυκλούστα L, pr.

1368. ἐρδεω O.A. ἐρδεω L.

1380. προπίτω O.A. προπίτω L.

1393. ἐδράμαστα Θο and (ἐδρ.) Α. ἐδώλια L. ἐδράμαστα occurs as γρ. ab S. in L.

1395. χειρών O.A. χειρών L.

1396. ἐπάγει O.A. ἐδάγει L pr. σφ' ἅγει Edd. The text is uncertain here.

1404. αὶ (quater) O.A. αὶ (bis) L.

1414. φβίνει (semel) O.A. φβίνει (bis) L.

1425. ἐδέσπιεσε O.A. ἐδέσπισεν L.

1430. OP. om. O.A. add. L.

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

1432. προαστείου O.A. προαστίου L.

1433. δέσσων O.A. δέσσων L.

1456. μ' om. O.A. μ' add. L.

1465. κρείσσοσιν O.A. κρείσσοσιν L.
5. In estimating the character of A, we must of course remember in how many places important corrections of L are due to A. 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 έδρασματα 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. ἐταν θεοι μ' ἐτρνυαν (οτε LA), where a syllable is wanting in all MSS., 671. ἐποιον (το ποιον L), 1282. ἡλπισα αυτῶν (ηνπισι' 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, τινα om. Θ add O: O.T. 1471, τι φημι; om. Θ add O. The Paris MS. E (2884) also shows considerable agreement with this division of A's family, but it is not so accurate ('negligentius scriptus' according to Michaelis) and its text is less pure than that of O and Θ.

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

---

1 A corrects L in more than 90 places in Electra; viz. at ll. 61, 93, 99, 103, 132, 168, 169, 198, 201, 226, 238, 285, 295, 314 (according to Dindorf), 359, 363, 379, 407, 472, 423, 446, 456, 483, 496, 506, 514 (Dindorf), 516, 517, 528, 534, 543, 554, 588, 590, 592, 593, 595, 614, 669, 721, 733, 734, 749, 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, 1262, 1281, 1297, 1298, 1341, 1324 (Jahn), 1325, 1328, 1337, 1343, 1361, 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 λαυθαίειν πρώτον at 1. 52, or μὴ 'κλεισεῖν at 1. 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 V in at least one instance (O. C. i1o) 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. κελεύθουν 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. προσεικότα OE, Ald. Edd. προσηκότα LLbΓ. προσήκοντα Λ.

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

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


1336. ἀπλήστων O, Ald. Edd. ἀπλειστού LA.

1449. τῆς ψιλτάτης OG; and corrected by 1st hand in L, Ald. Edd. τε ψιλτάτων 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 Α, προσεικότα E; 852. ἀχαίον Α, ἀχέων E; 364. τυχεῖν Α, λαχεῖν E; 480. κλύουσα Α, 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. OΘ) is more correct and contains in it more of the ancient text, which is the common source of all correct readings in both L and A, than does another subdivision of the same family, viz. A itself. At the same time O retains A’s typical peculiarities, which, common to both MSS., must certainly have originated at a date earlier than that of A.

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

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

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

In the Text:—

Oed. Tyr. line 75 for καθήκοντας read καθήκοντος.
396 " " τού " " του.
911 " " ΟΙ. " " ΙΟ. " " ΙΟ.
935 " " ΟΙ. " " ΙΟ. " " ΙΟ.
1183 " " τελευταίων " " τελευταίων.
1330 " " πάθεα " " πάθεα.
Oed. Col. 105 " " μοχθοῖ " " μόχθοις.
1690 " " γεραίφ " " γεραίφ.
Antig. 1036 " " ἐξεμπόλημα " " ἐξημπόλημα.
1069 " " κατφίκισας " " κατφίκισας.

In the Essay on Language:—

Page 13 fin. for O. C. 1558 read 1588.
24 med. " " Tr. 996 " " 966.
27 med. " " Hdt. 4. 69 " " Hdt. 8. 33.
62 b. 1 transpose the Pindar reff.
62 med. for p. 53 read 57 fin.
72 e. " " 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 xxii. fin. read D'Or. X, 1, 3, 13. Late 15th Cent. Aj. El.
xxix. 1. 20 of f. delete the sentences 'But there... at Oxford.'
xxxiii, iv. Antig. 664, 920 have been placed by mistake among the readings of the Electra.
For Electra 1367 read 676.

In the Notes:—

Oed. Tyr. line 65 for E. on L. § 4, 5 read § 40, 5.
122 " " Il. 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.
598 " " Or. 761 " " 701.
638 " " p. 48 " " 38.
657 " " 648 " " 608.
732 " " 761 " " 716.
937 " " p. 51 " " 56.
966 " " 350 " " 310.
<table>
<thead>
<tr>
<th>Reference</th>
<th>Notes</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>7, 8</td>
<td>p. 19</td>
<td>337</td>
</tr>
<tr>
<td>8, 9 fin.</td>
<td>p. 62</td>
<td>337</td>
</tr>
<tr>
<td>91</td>
<td>El 755</td>
<td>955</td>
</tr>
<tr>
<td>96</td>
<td>Ol. 6, 663</td>
<td>Ol. 6, 63</td>
</tr>
<tr>
<td>149</td>
<td>§ 31</td>
<td>41</td>
</tr>
<tr>
<td>175</td>
<td>p. 294</td>
<td>298</td>
</tr>
<tr>
<td>203</td>
<td>p. 88</td>
<td>99</td>
</tr>
<tr>
<td>377</td>
<td>860</td>
<td>860</td>
</tr>
<tr>
<td>381</td>
<td>§ 21, p. 44</td>
<td>§ 22, p. 34</td>
</tr>
<tr>
<td>521</td>
<td>694</td>
<td>964</td>
</tr>
<tr>
<td>560 fin.</td>
<td>p. 80</td>
<td>77</td>
</tr>
<tr>
<td>583</td>
<td>§ 15, p. 22</td>
<td>§ 16, p. 23</td>
</tr>
<tr>
<td>702</td>
<td>p. 71; p. 67</td>
<td>p. 78; p. 73, 6</td>
</tr>
<tr>
<td>703</td>
<td>Phil. 1338</td>
<td>1354</td>
</tr>
<tr>
<td>907 fin.</td>
<td>p. 88</td>
<td>pp. 89, 91</td>
</tr>
<tr>
<td>939</td>
<td>927</td>
<td>917</td>
</tr>
<tr>
<td>1032</td>
<td>Ant. 689</td>
<td>289</td>
</tr>
<tr>
<td>1135</td>
<td>§ 59</td>
<td>§ 39</td>
</tr>
<tr>
<td>1148</td>
<td>777</td>
<td>771</td>
</tr>
<tr>
<td>1361</td>
<td>1625</td>
<td>1265</td>
</tr>
<tr>
<td>1371</td>
<td>1326</td>
<td>1310</td>
</tr>
<tr>
<td>1378</td>
<td>Eur. 608</td>
<td>Eur. H. F. 608</td>
</tr>
<tr>
<td>1397</td>
<td>p. 72</td>
<td>p. 79</td>
</tr>
<tr>
<td>1568</td>
<td>190</td>
<td>160</td>
</tr>
<tr>
<td>1579 fin.</td>
<td>495</td>
<td>463</td>
</tr>
<tr>
<td>1702</td>
<td>1600</td>
<td>1690</td>
</tr>
<tr>
<td>Antig.</td>
<td>p. 96; p. 91</td>
<td>p. 95; p. 101</td>
</tr>
<tr>
<td>29</td>
<td>p. 59</td>
<td>p. 64</td>
</tr>
<tr>
<td>48</td>
<td>p. 61</td>
<td>p. 66</td>
</tr>
<tr>
<td>51</td>
<td>Od. 11, 247</td>
<td>274</td>
</tr>
<tr>
<td>159</td>
<td>p. 87</td>
<td>p. 97</td>
</tr>
<tr>
<td>172</td>
<td>p. 91</td>
<td>p. 102</td>
</tr>
<tr>
<td>190 fin.</td>
<td>p. 32</td>
<td>p. 35</td>
</tr>
<tr>
<td>231</td>
<td>Phil. 19</td>
<td>15 E</td>
</tr>
<tr>
<td>234</td>
<td>§ 35, p. 59</td>
<td>§ 36, p. 65</td>
</tr>
<tr>
<td>246</td>
<td>p. 75; p. 85</td>
<td>p. 63; p. 94</td>
</tr>
<tr>
<td>367</td>
<td>605 D</td>
<td>695 D</td>
</tr>
<tr>
<td>395</td>
<td>p. 90</td>
<td>p. 101</td>
</tr>
<tr>
<td>520</td>
<td>p. 64</td>
<td>p. 68</td>
</tr>
<tr>
<td>608</td>
<td>pp. 81, 2</td>
<td>pp. 89, 91</td>
</tr>
<tr>
<td>613</td>
<td>p. 76</td>
<td>pp. 83, 4</td>
</tr>
<tr>
<td>637</td>
<td>pp. 37, 8</td>
<td>p. 40</td>
</tr>
<tr>
<td>659</td>
<td>p. 69</td>
<td>p. 75</td>
</tr>
<tr>
<td>668</td>
<td>ib.</td>
<td>ib. § 58, p. 105</td>
</tr>
<tr>
<td>756</td>
<td>pp. 84, 5</td>
<td>§ 50, p. 94</td>
</tr>
<tr>
<td>1058</td>
<td>933</td>
<td>993</td>
</tr>
<tr>
<td>1070</td>
<td>pp. 66, 7</td>
<td>pp. 76, 7</td>
</tr>
<tr>
<td>1191</td>
<td>1203</td>
<td>1393</td>
</tr>
</tbody>
</table>
AIAX.
INTRODUCTION.

O'it ð' Aiántos ðψυχή Τελαμονιάδαο Ὑνάσφιν ἄφεστῆκε, κεκλωμένη εἴνεκα νίκης, τὴν μὲν ἐγὼ νίκησα δικαζόμενος παρὰ νησι τεύχεσιν ἀμφ' Ἀχιλῆος. Ἐθηκε δὲ πότνια μίρηρ' [παιδεῖ δὲ Τρώων δίκαιαν καὶ Παλλάς Ἀθηνῆ.] ὡς δὴ μὴ ὀφελον νικῶν τοιῷν ἐπ' ἀέθλῳς' τοίνυν γὰρ κεφαλὴν ἕνεκ' αὐτῶν γαῖα κατέσχεν, Αἰαῦθ', δὲ περὶ μὲν εἴδος, περὶ δ' ἐργα τέτυκτο τῶν ἄλλων Δαναῶν, μετ' ἀμύμονα Πηλείωνα.

Odyssey, II. 543-551.

"Ἰστε μὲν Αἰαντος ἁλκὰν φοίνιον, τὰν ὄψια ἐν νυκτὶ ταμών περὶ δ' φασαγάνῳ μομφαῖν ἔχει παίδεσον Ἑλλάνων, ὥσιν Τρώαν ἐβαν.

Pind. Isthm. 3. 58-61.

Κρυφίασι γὰρ ἐν ψάφοις Ὀδύσση Δαναι δηράπεσαν.

Pind. Nem. 8. 45.

Τρεψάμενοι δ' Ἀχιλλεὺς τοὺς Τρώας καὶ εἰς τὴν πόλιν εἰσπέσαν ὑπὸ Πάραδος ἀναφείται καὶ Ἀπόλλωνος καὶ περὶ τοῦ πτώματος γενομένης ἴσχυρᾶς μάχης Λαὸς ἀνελόμενος ἐπὶ τὰς καίς κομίζει, Ὀδυσσέως ἀπομαχομένου τοῖς Τρώοις. Ἐπειτα Ἀντιλόχον τε ἀπέπονται καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως προτίθενται . . . Οἱ δὲ Ἀχαιοὶ τὸν τάφον χώσαντες ἄγωνα τυβέσαν. Καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὀδυσσεί καὶ Λαῶνι στάσις ἐμπίπτει. From the argument of the Ἀδιοσίας of Arctinus in the Chrestomathia of Proclus.

Ἡ τῶν ὅπλων κρίσεις γίνεται, καὶ Ὀδυσσεύς μετὰ βούλησιν Ἀθηνῆς λαμ-βάνει, Αἰας δὲ ἐμμαινής γενομένος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναρεί. From the argument of Ἰλίας μικρά of Lesches, ibid.

The loss of the Cyclic poems, and of the Thessae 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 origin; but Sophocles is fairly to be credited with making Ajax perform his last act in presence of the Sun, and not, as Pindar describes it, at dead of night, or as Arctinus (according to the Scholiast on Pind. Isthm. 3. 59), in the grey dawn.

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

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

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

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

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

1 It may notwithstanding have been preferred by Sophocles, as making the analogy between sword and girdle more 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 Atreidæ, on whom he throws all the blame.

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

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

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

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

1 See esp. II. 2. 768.
2 μειδοδόν βλασφορεῖ προσώπασι.
3 II. 7. 197. 8, οὖ γὰρ τις μὲ βίη γε έκών ἀκόντα δίηται, | οὖθε μὲν ἱδρείν. | ηπελ οὖδ' ήμι νήθαι γ' οὐτώς | ἐλπομαι εν Σαλαμίνι γενέσθαι τε τραφῆμεν τε.
4 II. 13. 824. Άλαν, ἀμαρτοπέτες, βουγγάε. This feature was exaggerated in later poetry, so that the Thersites of Shakespeare's mock-heroic can speak of him as 'a gouty Briareus, all hands and no use,' and Mr. M. Arnold can translate δ' μέγας βαρμάνιος ἦρως, as applied to Ajax in Theocr. 15. 138, by 'mighty moonstruck hero.'

B 2
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 άρετεία of Ajax in the Iliad, where he is purposely subordinated not only to Achilles but (at the most critical moments also) to Diomed and Patroclus, and it is quite conceivable that the above-mentioned characteristic of foresight, and also the supreme part assigned to the hero by Teucer in the defence of the ships, may have been anticipated in the Little Iliad.

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

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

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

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

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

c. In the third place, we are made to see that the pride of Ajax, which is the defect inseparable from his strength of will, is no cold or isolated feeling. It is not merely his own personal honour for which he cares, but the glory of his race. He had longed to rejoice the hearts of Telamon and Eriboea, and to enrich their hearth in the little isle with glories freshly won. In his own fall he is careful to provide for the honour as well as for the safety of his son. He knows that by the act he 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.

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

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. 453.
INTRODUCTION.

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

7. The rhetorical tendency which is so conspicuous in the latter part of the Ajax no doubt arises from the situation, but it is less under the control of dramatic feeling than in the altercation between Creon and Haemon or the Watchman in the Antigone. The στιχομενίαι 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 ἄδολεχια 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 ἐπιμάροδος, of the chorus\(^2\). In this there is a reminiscence of Aeschylean boldness; indeed, it is doubtful whether anything in the extant plays of Aeschylus involves such a deliberate departure from established usage as the last speech of Ajax made in the absence of the chorus, and his suicide in the sight of the spectators. That this was the result of artistic contrivance has been already seen. The desired effect could not otherwise have been produced. The spectator could not have known all, and would have imagined something behind. The action, if solitary, could not be reported, and it must be solitary. But it may fairly be questioned whether Sophocles would have ventured upon this arrangement, if when he composed the Ajax the taste of the Athenians for unity of effect had been as completely formed as it was when he produced the Oedipus Tyrannus.

9. The fortunes of the Aeacidae were often made the subject of tragedy. Sophocles wrote a 'Peleus,' a 'Teucer,' and a 'Eurysaces.' Amongst the lost plays of Aeschylus the Οἰλοκρίνη, the Θρησκεία, and the Σαλαμίνας turned on the fall of Ajax, and may have formed a trilogy. Euripides had a Peleus; and of minor dramatists, Theocritus and Astydamas treated the subject of Ajax, Ion and Nicomachus that of Teucer. (Nauck, Tragicorum Graecorum Fragmenta.)

10. Language and metre.

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

\(^1\) The Ajax has been supposed to appeal to Anti-Spartan feeling. But see note on l. 1074.

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

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

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

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

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

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' ἰλίκεσοι βουτὶ καὶ κλυτοῖς πεσὼν αἰπολίοις ἓθεναι: 390, ὀλέσας: 954, πολύπλασ: 1165, 1403, κολλὴν κατετον.
ΑΙΑΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΘΗΝΑ. ΤΕΚΜΗΣΣΑ.
ΟΔΥΣΣΕΥΣ. ΑΓΓΕΛΟΣ.
ΑΙΑΣ. ΤΕΥΚΡΟΣ.
ΧΟΡΟΣ Σαλαμών. ΜΕΝΕΛΑΟΣ.
Ναυτών. ΑΓΑΜΕΜΝΩΝ.

ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΕΥΡΥΣΑΚΗΣ. ΠΑΙΔΑΓΩΓΟΣ. ΣΤΡΑΤΟΚΗΡΥΣ.
ATHENA.

'AEI, μέν, ο, παί Λαρτίου, δέδορκά σε
πειράν, τιν' ἐχθρόν ἄρπάσαι θηρώμενον
καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάις ὀρῷ
Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,
pάλαι κυνηγετοῦντα καὶ μετρούμενον
ἐχνη τὰ κέινον νεοχάραξθ', ὡπως ἵδης
εἵτ' ἐνδὸν εἴτ' οὐκ ἐνδὸν. εὐ δὲ σ' ἐκφέρει

1. λαρτίου L.Α. λαρτίου C 7 Vat. ac. λαρτίου L. 2. ἕν 'κεῖνον L. τά 'κεῖνον
Pal. νεοχάραξθ' νεοχάραξθ' L. νεοχάραξθ' C 6 L. Vat. ac.

1-3. Athena's eye is ever on Odysseus, and she is now come from Olympus to succeer him. Infra l. 36. ἐνε μέν. καὶ νῦν] The structure is paratactic; i.e. 'As I have ever seen thee... so now I see thee...' Essay on Language, § 36. p. 68.
2. (1) 'In quest to snatch some exploit on a foe,' i.e. seeking to effect some surprise against a foe. Or, (2) 'Seeking to foil (or detect) some enemy's attempt.' The latter (2) is simpler, and πείρα is used of the attempt of Ajax, infr. 290, 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, ἔπεγνος εὖ μ' ἐπ' ἀνδρὶ ὑσμενεῖ [βάιν κυκλοῦντι'. άρπάσαι 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 l. 7, 8.

ἄρπάσαι θηρώμενον is substituted for πείραμενον, so as to convey the notion of surprise. ἄρπάσαι is an epexegetical infinitive, after which the accusative πειραν is to be resumed. The meaning of ἄρπάσαι in (2) supr. viz., 'to arrest' is less natural than that given in (1).
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. νεοχάραξθ'] Ajax has but recently returned, dragging the cattle with him, infr. 296. Odysseus has tracked him so far, but the confused struggle at the tent-door has made it uncertain whether he is not gone forth again.
7, 8. εὐ δὲ σ' ἐκφέρει, κ.τ.λ.] Odysseus is like a huntsman who is led to the right point by the scent of a keen Spartan hound. The dog is introduced to complete the image. Cp. infr. 19, 32. Is εὐρίνοσ (1) nom. or (2) gen.? εὐρίσ occurs in Aesch. Ag. 1993, and the authorities for εὐρίνοσ are late. But the sentence is more balanced if the epithet is taken by hypallage with βίσις, and the abstract noun is somewhat abrupt by itself. Cp. the forms εὐτρίχος, εὐθρε' εὐύγος, εὐύγε.
kunós Λακαίνης ὃς τις εὐρινος βάσις.


10. With χέρας supply not merely ἵδρωτι, but some word such as φῶς or αἴματι, to be gathered from εἴφοκτόνουν.

11. εἰσώ...παπταίνειν]. 'To strain thine eyes to look within.' παπταίνειν is to gaze anxiously or wistfully. οὐδέν ἔργον with the inf. recurs infn. 852.

13. σπουδήν ἑσὼ τήνδ'] 'You are thus busily engaged.' Cp. O. T. 134, τήνδ' ἰδεσθ ἐπιστροφὴν.

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' Ἀθάνα πολιάς, ἥ σώζει μ' ἁλί. He reflects how intimately familiar to him is the voice, which from such a distance thrills him as with a trumpet call.

15. ὡς εἴημαθε σου, κ.τ.λ.]. 'How clearly discernible is thy sound unto my ear.' Shak. Midn. 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, ὡ δισσά πατρός καὶ κασιγηνήτης ἢμοι ἧδιστα προσφωνήμαθ', ὡς ἡμᾶς, κ.τ.λ.

16. The present tense in the sense of detecting or discovering, cp. Aesch. Ag. 1598, εἰπερίων ἔργον εὑ κατάσεα: Thuc. 1. 132, § 5, ἵνα, ἐν...μεταγράψει αὐτήσῃ, μὴ εἴπεις. εἰπ['] 'With a design upon.' Cp. Eur. Hipp. 32, Ἰππολύτην δ' ἐπὶ ..ἀνωμαζεν ἰδρύσαθα βείας.

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

21. πράγαος ἀσκοπον] 'An amazing deed;' i.e. not only mysterious, but of inconceivable enormity. See E. on L. § 51. p. 96, and cp. El. 864, ἀσκοπον ἀμφιβαία.
AIAS.

13

Ismen yap oudean tranes, alla alomeba: kagy 'thelontis to de' upezyynyn ponof.'

25 epharmones yap arthis euriskoimen

leias apasas kai katnariosmenas

ek xeiros authois poimian epitstatais,

thyd' oun ekaiwn pas tis aitian vemei,

kai moi tin optiwr authon eisidoun monon

pitdonta pedia oin neorpatow xeifie

frakai te kadedlousete euweos de' eyw

cati xynos atsow, kai ta men smaionmai,

ta de' ekpepligmai, kouk exw maheini oppon.

28. xeiros] xeiros L. vemei trepei L Pal. V. vemei AEM2 Val. ac VV' R. trepei

(yp. vemei) L. vemei trepei M. aitian aition (?) Pal. pr.
30. pedia] pedio Pal.
33. oppon] oppon CEMMFV. Val. ac V (gl. tinos aiaytos et etpe). euw exw oppon

toveri .

mahein h po tist L mg. oppon L2. oppon c. gl. tauta epoaihse Pal. oppon yp.

30. alomeba] 'We are bewildered.' C. the use of plavanath in Plato, Soph.

25. B, ste plawmonwn taw dolas radiai exeplsov: Hdt. 6. 37, plawmonwn .. em toioi ligoioi, to thele taw taw eun.

25. euriskoimen] A vivid present, like

pherai, infr. 31.

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

aaitois poimwn epitstatais] 'Together with the guardians of the flock.' The death of the shepherds is again referred to, infr. 232, 360, and was a necessary incident of the slaughter. Cp. II. 18. 529, of the ambush attacking the herd, theivn de' epi melosthetras. And for the expression, cp. Plat. Legg. 10. 906 A, h georpois peri futon genews .. h kal poimwn epitstatais. 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, authois anbraw, etc., seems to arise out of the dative of concomitant circumstances. See E. on L. § 11, p. 186, and cp. O. T. 25, fbyovna .. kalwv.

28. Xynos aitian] 'This blame,' i.e. the blame of this deed. vemei has weaker MS. authority than trepei, which is however, too physical a word in this connection, even though the dative ekaiwn for eli ekaiwn or ei' ekaiwn (cp. infr. 772), might be defended. vemei is a favourite word with Sophocles. trepei is due to a gloss. See Scholia.

29. tis optiwr] '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.


31. phrakai te kadedlousete] 'Gives intimation' (of the fact) and pointed out' (the direction).

32. kai xynos aitian] 'Dart upon the track' (thus shown).

kai taw men smaionmai] 'And some indication I find.' The word is used of dogs in hunting; Opp. Cyn. 1. 454. megasthima .. smaihato.

33. kouk euw maheini oppon] 'And cannot tell where he is,' i.e. (1) eit' eveden eit' oux evedon (l. 7, supr.), 'whether he is in the tent or no.' Or (2) more generally (sc. o aitian), 'where is the object of my search?' i.e. whether in following Ajax I am really on the right track. Odysseus is describing his per-
plecty 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. 559, Trach. 184, the imperfect or gradual recognition of what has been said adds to the dramatic effect. Another reading is κοιν ἔχω μαθεῖν στοὺς, in which στοὺς, sc. τὸ πράγμα ἔστι, also gives a fair sense, but is not, like οἷς ἔχω μαθεῖν στοὺς, an idiom of Greek tragedy. Others supply τὰ ἔκχη at once with στοῦν and with τὰ μὲν.. τὰ δὲ. But the reference of the articles in this context can hardly be so precise as to be equivalent to τὰ μὲν τῶν ἑών, k.t.l., nor would ἐπεσθηγμαίι be used in such a connection. The Scholia show that ὅπως was read, and that its interpretation was thought doubtful. 34. καὶρὸν = ἐς καὶρὸν] Cp. infr. 1316, 1168; or possibly an adverbial accusative, cp. Find. Pth. 1. 156, καὶρὸν ἐλ. φθείρασο. So καὶρῷ = ἐν καὶρῷ, O. T. 1516. 34. 5. τὰ τ' ὀνὶν πάρος, κ.τ.λ.] 'My whole course whether past or to come is guided by thy will.' οὖν, as in εἰς' οὖν, emphasizes the comprehensiveness of the expression. κυβερνῶμαι is passive, and παίνα adv. accus. Or (2) κυβερνῶμαι may be middle, 'I guide (i.e. suffer to be guided) all my actions by thy hand.' In this way of taking the words the force of the middle voice of κυβερνῶμαι is unusual, but that of the instrumental dative is more regular. 36. ἔγγον refers not to 34. 5, but to the preceding lines. 36. 7. φίλαξ ἐρην, k.π.λ.] The order is ἐρην εἰς ὥδε πρόδομος φίλαξ τῇ σῇ κυναγίᾳ, 'I came upon my path as a zealous guardian for thy chase.' E. on L. § 12. p. 10. 38. ἦ καὶ] 'And is my endeavour really well-directed?' ἦ asks the question with eager interest. 39. ὅς ἐστὶν ἄνδρὸς, κ.π.λ.] Sc. οὕτω νόει. soi] Cp. Ant. 37, οὗτον ἔχει σοι ταῦτα. E. on L. § 13. p. 19 ε. 40. 'With what intent did he break forth in this ill-judged violence?' For the epithet, cp. infr. 230, παρα- πλήκτερος χρη. It is unnecessary to suppose that ἄδσος 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 ὅπλων, as genitive of the reason after βαρβατεία, is assisted by the substantive χόλφ pre- ceding. 44. 'And was this blow, then, really aimed against the Argives?'
45. καν ἐξεπράζειν) ‘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 (ταϊσθε)?’
47. δόλαις) i.e. ἐπὶ δόλφ. ‘With crafty intent,’ E. on L. § 23, p. 39.
48. παράτθη) Sc. ἕμιν.
49. καὶ δῇ) ‘Actually,’
50. ἔπεισε χείραν μαμωσάν] which is probably meant to be construed with φόνον. For πῶς, ‘How came it that—?’ cp. O. T. 1177, πῶς δή τ’ἀφήκας;
51. ἀπείργα] The vivid present (see v. rr.) is preferable to the aorist, as the less obvious reading. Join ἀπείργα with χαράς, which is added in further explanation.
52. τὸς ἀνηκέστου χαρᾶς) ‘From his fatal pleasure.’ The harm once done would have been irrevocable. For χαράς, cp. infir. 114, ἰπειδῆ τέρπην ἢδε σοι τὸ ὀραν.
53. 4. πρὸς τε ποιμᾶς ἀπορμῆμα] ‘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 ἀπώσας... αὐτῶι ποιμῶι ἵππαται. The words λείας ἀδαστα are added, to show that the act of Ajax would provoke the whole army to be enraged against him with one consent. Cp. infir. 145-6, 408-9.
54. ἔκειρε is imperfect. The syllable keiρ is echoed in πολύκειρον. 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.’
57. έχων] γρ. παρών Σ.\[58. δτ'] δτ' Σ'. \[59. έμπίπτων] έμπίπτων ΛΓ'.

γρ. ἐμπεσών C. \[60. μανάσων] μανάσαι ΛΓ' Pal. ἐμπίπτων C'.


57. ‘Having them in his power.’ μὲν (I. 56) with δὲ in I. 59, contrasts the belief of Ajax with the reality described in 59, 60. Or, possibly (2) μὲν points forward to a δὲ which is lost in I. 58, i.e. ἐστὶ μὲν ἐστὶ δὲ... Λπ. Ant. \[65. τούτο μὲν... τούτ' αὖθις.

58. i.e. έδώδε κατακόμβων διαλουσ των στρατηλατῶν, ἄλλοτε ἄλλων, (‘somebody else,—now one and now another,’) έμπίπτων, sc. τῇ ἀγέλῃ.

59. 60. (1) ‘And as the man ranged to and fro, I urged him with maddening frenzy, and drove him into the evil net;’ or (2), construing μανάσων νόσους with φωτιστών. ‘As he bounded to and fro in frenzy, I urged and drove him,’ etc. In the latter case the expression is proleptic. The Scholion on έρήκη, εἰς ἐρύνων κακήν, perhaps conceals a ν. r. εἰς ἐρύνων κακήν. But cp. Od. 21. 238, 384, ἀνδρῶν ἡμετέρωσιν ἐν ἔρηκῇ.

61. ‘And then, when he had remission of this toil.’ πόνου, the more general word, is better than φόνου, which is tautological. πόνου in connection with the preceding words, implies that the vain task was imposed on Ajax by the will of Athena.

62. οἱ πόνοις τῶν πάσας] When the chief of the flock were bound and dragged away, the rest would follow.

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

64. συνδέτοις is rather ‘tied together’ than ‘bound hand and foot.’

65. συνδέτοις

66. (1) ‘Come, I will show thee this affliction in full sight.’ περιφανῆς predicative. Or (2), taking the word attributively, ‘this signal frenzy.’

67. τις... θροήν] ‘That you may noise it abroad.’ Κπ. ινfr. 149, εἰς ἄτο κέρει πάσιν Ὀδυσσέους.

68. συμφορὰν δέχου τόν ἄνδρα.] ‘Look for his coming as a misfortune;’ sc. ἢ συμφοράν. Κπ. Ο. C. 142, μὴ μ', ἱκτείων, προσιδήν άνοιμαν. And see E. on L. § 39. p. 73.

69. 70. οἱμάτων... εἰσπειν] ‘I will divert the effluence of his eyes, and
Athena faces the tent and raises her voice.

71. Athena takes the tent and raises herself.

72. συντρόφοις is predicative: i.e. ἀποστρόφουσα αὑτᾶς. On the ancient theory of vision and its effect on language, see E. on L. § 54. p. 99. γί is omitted after εἰρή, as after καλεῖ (i.e. τὸ μὴ εἰσίν) in σφ ἀποστρόφουσα αὐτᾶς. I will turn away the light of his eyes, so that your form shall be invisible to him.' Cp. Phil. 1407, εἰρήνει κελάζειν.

71. Athena takes the tent and raises herself.

72. ἀποστρόφοις is predicative: i.e. ἀποστρόφουσα αὐτᾶς. On the ancient theory of vision and its effect on language, see E. on L. § 54. p. 99. γί is omitted after εἰρή, as after καλεῖ (i.e. τὸ μὴ εἰσίν) in σφ ἀποστρόφουσα αὐτᾶς. I will turn away the light of his eyes, so that your form shall be invisible to him.' Cp. Phil. 1407, εἰρήνει κελάζειν.

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. ἀπευθυνεὶ δὲ βροτῶν | τοῦτος ἐγὼ ἀναγμοσύνην παραπόνοι καὶ μὴ τὰ βεδών | αἰτίατος ἐξω μακρομένα δόξα. 74. σφ, although omitted by L, is probably genuine.

75. μὴ δὲ δειλὰν ἀρετῆς] 'And not give way to cowardice.' See E. on L. § 30. p. 52 b.

ἀρετῆς, which Schndw. and Dindorf prefer, would mean, 'Do not bring upon yourself the imputation of cowardice,' a less appropriate expression.

76. ἐνδον ἀρκετῶς 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 railes Odysseus on his fear of seeing the madman. As Odysseus presently finds, Ajax in his madness is to be pitied, not to be feared. For the emphatic ἀνήρ, cp. O. C. 393, ὅτι οὐκέτ' εἰμὶ, τηροπάτ' ἀρ' εἶμ' ἀνήρ; 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. γελάν] The epexegetical infinitive follows the adjective ἢδιστος, and εἰς ἐξήθροις is to be taken both with γελάν and γελάν. 'Is not laughter pleasantest at foes.'

81. περιφανεῖς may be taken either with (1) μετρότα, or (2) with ἰδεῖν. Other uses of περιφανεῖς are in favour of
the former (1), but it makes better sense to join the adverb here with the whole expression; i.e. not, 'You shrink from seeing a man who is clearly insane,' but, 'You shrink from seeing plainly a man's madness.' Cp. infr. 230, περίφαρατος. The same meaning may be obtained, however, by supposing the adverb in (1) to be used prophetically, (3) 'You shrink from seeing a man's madness clearly shown.'

84. ὑπθαλαμίες γε] γε adds emphasis; i.e. though his mind is alienated, he surely has not changed eyes.
86. μεντάν] 'Well, after all,' μέντοι admits and enforces the correcting statement, which it sets over against that which is corrected, viz. l. 84. For γίνοντας ἄν.. πάν, cp. Hdt. 4. 195, εἰ ὁ ἄν πάν.
88. μένομέν ἄν] 'I shall have to stay,' εκτόσ] 'Out of the way,' as in εκτὸς κλαματῶν, πηρατῶν ('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 Αἰάς ματίτιγοφόρος. L. 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. 91 has an encouraging, almost patronizing, sound.
93. στέψω] 'I will grace' or 'honour' thee.
94. ἵκειν] 'That other thing.' For a similar emphatic use of the pronoun (with comic exaggeration), cp. Aristoph. Nub. 655-7, οὐ γὰρ, χιλιμένες, τούτων ἐπιθυμόν μεθανεῖν οὐδέν. ΣΝ. τί δαί; | ΣΤ. ἵκειν ἵκειν, τὸν ἄδικοτέρον λόγον.
Al. κόμπος πάρεστι κοίκ ἀπαρνοῦμαι τὸ μῆ.  
Al. ἢ καὶ πρὸς Ἀτρείδαιαν ἡξιμασας χέρα;  
Al. ὅστ' οὔποτ' Ἀλανθ' οἶο' ἀτιμάσου' ἐτί.  
Al. τεθνάσων ἄνδρες, ὡς τὸ σὸν ἔυνήκ' ἐγώ.  
Al. θανόντες ἥδη τὰ' ἀφαιρεῖσθων ὑπλα.  
Al. εἴεν, τί γὰρ δῆ παῖς ὁ τοῦ Λαερτίου,  
ποῦ σου τούχης ἐστηκεν; ἥ πεφευγε σε;  
Al. η τοῦτοπριττον κίναδος ἐξήρου μ' ὑποῦ;  
Al. ἐγώγ' Ὀδυσσέα τὸν σὸν ἐνστάτην λέγω.  
Al. ἥδιστος, ὡ δέσποινα, δεσμότης ἐσώ  
θακεὶ· θανεὶν γὰρ αὐτὸν οὔ τι πω θέλω.  
Al. πρὶν ἀν τί δράσης ἢ τί κερδάνης πλέον;  
Al. πρὶν ἀν δεθεὶς πρὸς κίον ἐρκείου στέγης  
Al. τί δήτα τὸν δύτηνυν ἐργάσει κακῶν;  
Al. μάστιγι πρῶτον νῶτα φοινικεῖδες βαήν.  

97; χέρα] χέρα L. χέρα A. χέρας Γ.  
98. οἶο'] οἶο L. οἶο CA Pal. ἀτιμάσου'] ἀτιμάσου' L. ἀτιμάσου' AC'.  
108. ἐρκείου] ἐρκείου MSS. Elmsl. corr.  
109. ἐργάσει] ἐργάσῃ Λ. ἐργάσῃ Γ.  

96. κόμπος πάρεστ[ι] 'I am free to boast' (of that).  
97. πρὸς Ἀτρειδαῖον ἡξιμασας 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. ἡξιμας. Cp. infr. 453. The use of χέρα here as cogn. accus. without an epithet is somewhat singular.  
98. οἶο'] He believes them to be lying dead within the tent. Cp. infr. 237 ff.  
101. εἴεν, τί γὰρ δῆ] 'Enough. For I would know.' She professes to turn her thoughts from the Atreidae to Odysseus, who is more interesting as the especial enemy of Ajax.  
102. ποῦ σοι τούχης ἐστηκεν; 'What have you done with him? Where stands he now?' σοι implies that Odysseus is in Ajax' power.  
103. τοῦπριττον κίναδος] 'The accursed fox.' The verbal, by a sort of prolepsis, expresses what ought to be.  

Cp. the Homeric ὀδύμενος.—The fox is at once nosious and cunning.  
104. The stop after ἐγώγ' makes the expression more pointed, and agrees better with the use of λέγω than if ἐγώ 'Οδυσσά, κ.τ.λ. were read. ἐνστάτην] 'Opponent.' Cp. Thuc. 8. 69, ἦν τις ἐνστάττατο τοῖς ποιομένοις.  
106. θακεὶ] 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 τὰῦρ, which, however, is natural enough after the interruption. Cp. Trach. 1130-3, τέθνηκεν ... πρὶν ἂν χρῆν αὐτ' ἐξ ἐμῆς θανατίων χερῶν: Phil. 1329-1334, παῦλον ... μη-νοτ' ἄν τυχεῖν νῦσον βαρείας ... | πρὶν
AΘ. μὴ δῆτα τόν δύστηνον ὁδὲ γ' αἰκίσῃ.

AŁ. χαίρειν, Ἀθάνα, τάλλ' ἐγὼ σ' ἐφίεμαι; κείνος δὲ τίσει τήνδε κούκ ἀλλὰν δίκην.

AΘ. σὺ δ' οὖν, ἐπειδὴ τέρψει ἦδε σοι τὸ δράν, ἵνα τὴν ἐνδοειδήσει, ἐπεὶ τὸ δράν τελείην.

AŁ. χωρῶ πρὸς ἔργου τούτο σοι δ' ἐφίεμαι, τοιάνδρ' ἀεὶ μοι σύμμαχον παρεστάναι.

AΘ. ὀράς, Ὀδυσσεῦ, τὴν θεῶν ἵσχυν ὅσῃ; τοῦτο τὶς ἕν σοι τάνδρος ἢ προνοοῦστερος, ἢ δράν ἀμείνον εὐφρέθη τὰ καίρια;

ΟΔ. ἐγὼ μὲν οὖδὲν οὐδ' ἐποικτεῖρω δὲ νῦν δύστηνον ἐμπῆς καἰπέρ ὄντα δυσμενή, ὄδούνεκ' ἄτη συγκατέξευκαι κακῇ, οὐδὲν τὸ τούτοι μᾶλλον ἢ τοῦμόν σκοπῶν.

ὄρῳ γὰρ ἡμᾶς οὖδέν ὄντα ἀλλὰ πλῆν

112. ἐμπας Λ. ἐμπας' ΑΓ. ἐγωγι ο' ΑΓ. 115. ἐμπῆς] ἐμπας Schol. δύστηνον ἐμπῆς Vat. ac. 123. ὄδούνεκ'] ὄδούνεκ' Λ.

ἀν.. | τῶν παρ' ἡμῶν ἐνυχών Ἀσκληπιίδων | μάλακτος τῆς. The principal notion is expressed by the participle. 'He shall not die till he is whipped to death.' τρώτων resumes πίν ἀρ. I, 108.

φοινικεῖς] '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' οὖν] 'Well, and you for your part.'

τέρψει ἦδε.. τὸ δράν] i.e. τέρψει τὸ ἔργον. Essay on L. § 35; p. 60.

116. τούτω σοι δ' ἐφίεμαι] These words have been unnecessarily altered by some editors because of the postponement of ὅτε. For the omission of the vocative, giving a tone of peremptoriness and familiarity, cp. O. T. 637, 567 τούτω σοι τ' ἐφίεμαι, κ.τ.λ. The proximity of ἐφίεμαι in 111 suggests the repetition of the word in a slightly different sense.

117. Ajax retires into the hut.

119. 20. τις ἕν σοι.. εὐφρέθῃ] 'Whom could you have found,' if you had sought for such a one formerly? The aorist with ἔν here denotes possibility in past time, as in Trach. 707, 8, πάθει γὰρ ἄν.. | ἐν τῷ πόρευχ' ἔνοικαν; προνοοῦστερος] The Ajax of Sophocles is clear-sighted as well as prompt in action. This touch prepares us for his profound feeling of the situation, when he awakes from his madness. Cp. Il. 7. 197, where Ajax says, Οὐ γὰρ τίς με βίω γε ἐκών δέκωτα διήται, οὐδὲ μὲν ἠπατηθ, κ.τ.λ.

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

122. ἐμπῆς (οἱ ἐμπας) is to be joined in sense with ἐποικτεῖρω. It is strange that Hermann should have joined it to δύστηνον. Like ἐμπας, ἐδοκεισθαν, and other words, which strictly belong to the apodosis, ἐμπας verbally adheres to the protasis. Cp. infr. 563.

123. 'Because he is fast yoked with an evil doom.' The calamity from which he cannot disengage himself is imagined as a yokefellow of Ajax that is too strong for him.
eidos', ὤσισπέρ ζῷεν, ἡ κοὐφην σκιάν.  

ἈΘ. τοιαῦτα τοῖνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἴπης αὐτός εἰς θεοὺς ἔσως,
μηδ' ὅγκον ἁρπη μηδέν', εἰ τινος πλέον
ἥ χείρ βριθέις ἢ μακροῦ πλούτον βάθει,
ὡς ἡμέρα κλίνει τε κάναγει πάλιν
ἀπάντα τάνθραπεια' τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ.

Τελαμώνιε παι, τῆς ἀμφιρύτου
Σαλαμίνος ἕχων βάθρον ἀγχιάλον,

126. εἴδωλ'] ἐδώλα L. εἴδωλ' Α. 127. ἈΘ. om. L. add. C'. ὑπέρκοπον]
130. βάθει] βάρει Pal. Μ2. βάρει R.

128. αὐτός] Odysseus is warned not
to do as Ajax had done. Cp. infr. 773.
Hence the emphatic pronoun.
129. μηδ' ὅγκον ἁρπη μηδέν'] 'Nor
take on thee a lofty mien.' The middle
voice (see above, I. 75) is here more
appropriate. Cp. the expression ὅγκον
περεβαίνει τινι, Plut. Pericl. 4.
130. χείρ] 'In might.'

μακροῦ πλούτου βάθει] The v. r.
βάρει may be supported from Eur. El.
1287, ὅτω πλούτου βάρος, but is less
likely with βριθέις preceding than βάθει,
for which, cp. Βαβυλύκοντος. μακροῦ in
poetry is often equivalent to μέγας.
L. and S. v. i. 4. Some new verb,
such as πληθύεις, is to be supplied with
βάθει.

131. ἡμέρα] 'Time in its course,' i. e.
ἡ ἀεὶ οὖσα ἡμέρα. For this generalized
use, cp. especially infr. 624, παλαία . .
ἐντροφοῖο ἡμέρα: O. C. 1138, ἐς τῶν
ἡμέρας. For the sentiment, cp. Ant.
1158-60, τίχη γὰρ ὅρθων καὶ τίχη κατ-
ταρρέει | τῶν ἐντυχούσα τῶν τε δυσ-
τυχοῦσ' ἄει | καὶ μάντιν οὖθει τῶν
καθεστάτων βροτῶν. But the point here
lies in the combination of the two
γνώμαι. The two considerations are
urged side by side, that Fortune is
unstable, and that God cares for the
righteous. Therefore, do not trust to
fortune, but be righteous.

132. τοιαῦτα τοῖνυν εἰσορῶν ὑπέρκοπον
μηδέν ποτ' εἴπης αὐτός εἰς θεοὺς ἔσως,
mηδ' ὅγκον ἁρπη μηδέν', εἰ τινος πλέον
ἥ χείρ βριθέις ἢ μακροῦ πλούτον βάθει,
ὡς ἡμέρα κλίνει τε κάναγει πάλιν
ἀπάντα τάνθραπεια' τοὺς δὲ σώφρονας
θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακοὺς.

ΧΟΡΟΣ.

Τελαμώνιε παι, τῆς ἀμφιρύτου
Σαλαμίνος ἕχων βάθρον ἀγχιάλον,

135
περὶ μὲν εὐ πράσσοντ' ἔπιχαίρων: περὶ δ' ὅταν πληγῇ Δίος ἢ ξαμενής λόγος ἐκ Δαναῶν κακὸθρους ἐπιβῇ, μέγαν δκνον ἔχω καὶ πεφόβημαι πτηνῆς ὡς ὄμμα πελείας.

ὡς καὶ τῆς νῦν φθιμένης νυκτὸς μεγάλοι θόρυβοι κατέχουσιν ἡμᾶς ἐπὶ δυσκλεία, σὲ τὸν ἰππομανῆ λειμῶν ἐπιβάντ' ὀλέσαι Δαναῶν βοτὰ καὶ λείαιν,

ήπερ δορίληπτος ἐτ' ἤν λοιπῆ, κτείνοντ' αἰθωνι σιδήρῳ.

143. ἐπὶ δυσκλεία[φ] 'Threatening dishonour.' ἐπὶ from meaning purpose, as in ἐπὶ διαφθορῇ (Hdt. 4. 164), ἐπὶ θανάτῳ (Hdt. 9. 37), comes to express tendency.

ἵππομαν[ή] '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 ἐπιβαντ'] The accusative implies not merely that the meadow was entered, but that it was swiftly reached.

145. 6. λείαιν, ἦπερ δορίληπτος ἐτ' ἤν λοιπῆ] 'The cattle that still remained of those taken in war;' i.e. ἐκ τῆς δορίληπτος λείαιν. Cp. supr. 53, 4, σύμμυκτα τε | λείαις ἀδαστὰ βουκόλων φρουρήματα.

147. κτείνοντ'] We pass from the momentary conception of the act (ἀλέσαι) to the continuous description of it; hence the present participle. Cp. supr. l. 55 foll. Here, as elsewhere, the choric part contains a reminiscence of the dialogue.
touipse de logos vathyous plasoun eis ota feirei pasin 'Odysseus,
kal sofodra petei, peri gar sou vun
euseista legei, kal pas o klion
tov lexantos xairei mallov
tois sois axiosin kathubriou.

ton gar megalon vuxon eis
ovk an amarto' kata ta 8 an tis emou
toiasta legon ovk an pithoi.
pros gar ton eoxov' o phronos erpe.
kaouti smikroi megalon xoris
sphaleron purgou ruma pelontai
meta gar megalon baioi arist' an
kai megas orboi' upo mikroteron.

148. logos vathyous] logousvathyous L. logos vathyous G. 149. pasin
pantos L. pasiv A. 151. euseista] euseista CIPM. pas L. pas C. 153. tois sois] to oso' L. tois sois AC.
155. amarto] amarto L Suidas.
161. orboi] orbo L. orbo C'A. mikroteron L.

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, kai sofodra pentei] 'And wins much credence.'

nuv is to be joined with euseista. '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 xai-

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


8, 36. astei ai isaxovn de, xeuronosai
8 ouk epixe: Pyth. 11. 45, 6. ischei gar
abos ou melon phylonv' o de xamp
pneon amanton brumei.

158, 9. Some have here supposed a metaphor from building, large and small stones together making the strongest wall. This is fanciful, and not con-
tained in the words; but in any case purgou ruma is a 'tower of defence' (Essay on L. § 10. p. 17, 6), and not 'means of defending a tower,' because
reos can hardly mean 'to man,' although in Aesch. S. C. T. 823, it is used of the Divine protection of Thebes. For the whole phrase, cp. Od. 11. 556
(said with reference to Ajax): tois gar
orin purgous apaleo: Alc. fr. 23, anvres
160, 2. arei' an . orboi'] 'Will
best be made secure.' Cp. Thuc. 6, 18,
§ 4, omov de te faion kai to meson
kai to panon akribes ei xynaravthei malios'
an isxven.

baioi] Lit. 'few,' hence 'feeble.'

161, 2p marks that the lesser are to serve the greater: met, that the great require the cooperation of the less.
άλλ’ οὐ δυνατὸν τοὺς ἀνοῆτους
toῦτων γνώμας προδιδάσκειν.

υπὸ τοιούτων ἀνδρῶν θορυβεῖ,
χήμεις οὐδὲν σθένομεν πρὸς ταύτ’
ἀπαλέξασθαι σοὺ χωρίς, ἀναξ.
άλλ’ οτὲ γὰρ δὴ τὸ σὸν ὄμι’ ἀπέδραν,
pataγοῦσιν οτὲ πτηνῶν ἀγέλαιν
μέγαν αἰγυπτίων *δ’ υποδείσαντες
tά’ ἂν, ἐξαίφνης εἰ σὸν φανεῖς,
σιγὴ πτῆσειν ἀφιοῦν.

στρ. ἦ ῥά σε Ταυροτόλα Δίὸς Ἀρτέμις,—

168. ἀτε] ἀτε C'ALAMMV Vat. ac.
169. αἰγυπτίων *δ’] αἰγυπτίων MSS. αἰγυπτίων δ’ Dawes corr.
υποδείσαντες] ὑπὸ δ’ δείσαντες L. ὑποδείσαντες Δ Vat, ac M5, ὑποδείσαντες’
(sic) F’AL. ὑποδείσαντες Β’VM.

162. ἢ. ‘But foolish men cannot be
instructed in these truths.’ τοιούτων
γνώμας—‘right judgments about these
things.’

164. τοιούτων, sc. οὗτως ἀνοῆτων.
‘So foolish are they that clamour against
them,’ that there is no hope of bringing
them to a better mind.

165. πρὸς ταύτ’ ἀπαλέξασθαι] Sc.
ταύτα. ‘This being so, we have no
strength to aver this.’

167. ‘But then the truth is that when
they have escaped from thine eye,’ γάρ
covers the whole sentence, and the em-
phasis is on the latter part, viz. μέγαν,
a τ ά. 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
Μ, is probably right. For the meaning,
ep. Alc. fr. 27. ἐπταῖον ὧπτ’ ὄρνης
ὅσων [ἀεὶν εἴπαντις φάνηται, which
also helps to support the punctuation
in l. 170.

170. τά’ ἄν] ‘Soon would they.’

172 ζυγὸν ἄφωνοι] Essay on L.
§ 40, p. 75. ‘Their noise would be
hushed, and they would cower without
aword.’

172 ζυγὸν. Beginning from a dactylic
movement, the poet expressing the
combination of deep sadness with eager

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

στρ. 170 ζυγὸν ἄφωνοι] Essay on L.
§ 40, p. 75. ‘Their noise would be
honour, and they would cower without
aword.’

172. ζυγὸν. Beginning from a dactylic
movement, the poet expressing the
combination of deep sadness with eager

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

στρ. 170 ζυγὸν ἄφωνοι] Essay on L.
§ 40, p. 75. ‘Their noise would be
hushed, and they would cower without
aword.’

172. ζυγὸν. Beginning from a dactylic
movement, the poet expressing the
combination of deep sadness with eager

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

στρ. 170 ζυγὸν ἄφωνοι] Essay on L.
§ 40, p. 75. ‘Their noise would be
hushed, and they would cower without
aword.’

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

172. ζυγὸν. ‘Can it be, as I
suspect (μά), that Artemis?’

Ταυροτόλα Δίὸς Ἀρτέμις] ‘Bull-
riding Artemis, daughter of Zeus,’ con-
veys the image of the goddess riding
on a bull, as she sometimes appears on coins. In this character (probably derived from the East) Artemis was worshipped in different places with orgiastic rites. 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 subducer of cattle, (2) as the inspirer of frenzy.

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


180. μουφάν . . . 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 εννόου Εννάλιος, which Eur. has otherwise applied in Phoen. 1572, κοινον εννάλιον . . . μοιρομένους.

181. ετίσατο λόβαν] Either (1)
'Punished the wrong done to him,'—
παί σαβαθά ἃν αἰτήσην in ll. 19. 208, Od. 20.
169. Hes. Theog. 165, is 'to revenge oneself for an outrage':—or (2) 'Did thee vengeful despite,' ἀλώθην cogn. acc. 
183. φρενόθεν. 'Of thine own heart;
ιὲ γὰρ τὸν ἰδίον ἐποίησεν ἵππον, ἔκακην ἀνδριαν,
against 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 (φρενάς ὁλίγαν).
183. i. e. 'Thou canst not.'
Cano thou have gone so far wrong?
Cp. the metaph. uses of ὅσιος, and Plat. 
Soph. 264. 6, where πορεύομαι κατά τούτου ἐξαίτησα ἄν μὲν αὐτόν is 'to make the right selection in each case.'
183. In ποιμναὶ πῖτνων. 'As to assault the flocks.' The participle is slightly proleptic (as with περασάτω). 
Cp. Ant. 753, ἢ καταπελών ὃς ἐπεξέρχετο ἀργόν.
186. ἢκοι γὰρ ἐν τῷ θείῳ νόσσῃ] An affliction from the gods, indeed, may have come.' For this use of ὰν with the optative, cp. Aesch. Pers. 706, ἄνθρωπε ν ὠς ἐν τοῖς παίματ' ἄν τους βροτούς', Λέγ. 1507, πατρόδεν δὲ συλλήψθαι γίνεσθαι ἀν ἄλλητεν.
These words develop the suggestion conveyed in φρενόθεν 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.
189. ἀλλά] The wrong done to him.'—
παί σαβαθά ἃν αἰτήσην in ll. 19. 208, Od. 20.
169. Hes. Theog. 165, is 'to revenge oneself for an outrage':—or (2) 'Did thee vengeful despite,' ἀλώθην cogn. acc. 
183. φρενόθεν. 'Of thine own heart;
ιὲ γὰρ τὸν ἰδίον ἐποίησεν ἵππον, ἔκακην ἀνδριαν,
against 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 (φρενάς ὁλίγαν).
183. i. e. 'Thou canst not.'
Cano thou have gone so far wrong?
Cp. the metaph. uses of ὅσιος, and Plat. 
Soph. 264. 6, where πορεύομαι κατά τούτου ἐξαίτησα ἄν μὲν αὐτόν is 'to make the right selection in each case.'
183. In ποιμναὶ πῖτνων. 'As to assault the flocks.' The participle is slightly proleptic (as with περασάτω). 
Cp. Ant. 753, ἢ καταπελών ὃς ἐπεξέρχετο ἀργόν.
186. ἢκοι γὰρ ἐν τῷ θείῳ νόσσῃ] An affliction from the gods, indeed, may have come.' For this use of ὰν with the optative, cp. Aesch. Pers. 706, ἄνθρωπε ν ὠς ἐν τοῖς παίματ' ἄν τους βροτούς', Λέγ. 1507, πατρόδεν δὲ συλλήψθαι γίνεσθαι ἀν ἄλλητεν.
These words develop the suggestion conveyed in φρενόθεν 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.
189. ἀλλά] The wrong done to him.'—
παί σαβαθά ἃν αἰτήσην in ll. 19. 208, Od. 20.
169. Hes. Theog. 165, is 'to revenge oneself for an outrage':—or (2) 'Did thee vengeful despite,' ἀλώθην cogn. acc. 
183. φρενόθεν. 'Of thine own heart;
ιὲ γὰρ τὸν ἰδίον ἐποίησεν ἵππον, ἔκακην ἀνδριαν,
against 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 (φρενάς ὁλίγαν).
183. i. e. 'Thou canst not.'
Cano thou have gone so far wrong?
Cp. the metaph. uses of ὅσιος, and Plat. 
Soph. 264. 6, where πορεύομαι κατά τούτου ἐξαίτησα ἄν μὲν αὐτόν is 'to make the right selection in each case.'
183. In ποιμναὶ πῖτνων. 'As to assault the flocks.' The participle is slightly proleptic (as with περασάτω). 
Cp. Ant. 753, ἢ καταπελών ὃς ἐπεξέρχετο ἀργόν.
186. ἢκοι γὰρ ἐν τῷ θείῳ νόσσῃ] An affliction from the gods, indeed, may have come.' For this use of ὰν with the optative, cp. Aesch. Pers. 706, ἄνθρωπε ν ὠς ἐν τοῖς παίματ' ἄν τους βροτούς', Λέγ. 1507, πατρόδεν δὲ συλλήψθαι γίνεσθαι ἀν ἄλλητεν.
These words develop the suggestion conveyed in φρενόθεν 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.
194. ἀλλ’ ἁνα ἐξ ἐδράνων] 'But up from where thou sittest still.' The hiatus is excused by Hermann on the ground that ἁνα is an interjectional abbreviation.

Σποου... σχολα] (1) 'Wheresoever thou art thus fixed in a dangerous lethargy of quarrellsome repose.' The Chorus are uncertain of Ajax' whereabouts, as Odysseus was, supr. 33. makraion implies that some time had passed since the judgment of the arms and Ajax' sufferings. The forecast 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 ἀγών, in the sense of a dangerous contest, is therefore suited to the place, and the expression is an oxymoron, 'a perilous quarelsome 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 ὄφρανιαν φλέγων] 'Letting mischief blaze up to the sky.' Cp. Eur. Phoen. 240, I, αἶμα δαῖον 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 ὀμρατοῖ and the hiatus after ἀπάρβητα and τερψαλγήτα are doubtful points. It can hardly be questioned that the α of ἐνανέμοι (or ἐνπέμοι) is long, κακαζωντον is rightly restored for καγ- χαζωντον. Brambach, (Sophokl. Gesänge) suggesting ενανέμοι, gives the following scheme—

197. δόδ' ἀπάρβητα] δόδ' ἀπάρβητα L Vat. ac VV. 198. ὀμρατ' ενανέμοις] ὀμρατ' εν ενανέμοις LPM Vat. ac. 199. καγαζωντων] βαγαζωντων L. βαγαζωντων C. 199
γλώσσαις βαρνάλγητα·†
ἐμοί δ' ἁχος ἐστακεν.

ΤΕΚΜΗΣΑ.

νάδο ἀρωγὸς ητὶς Αἰαντος,
γενεὰς Χθονίων ἀπ' Ἐρεχθείδαν,
ἔχομεν στοναχάς οἱ κηδόμενοι
tοῦ Τελαμώνοι τηλέθεν οἶκου.

ΧΟ. τι δ' ἐνήλλακται τής ἀμερίας

200. ἐστακεν] ἐστακεν Λ. ἐστηκεν Γ Παλ. 205. μέγας] μέγας V (p.r.) Μ.

200. Ἰμοὶ ἐστακεν] 'I have a grief that will not be removed.'

201 foll. The exposition of the situation in the Ajax, like the ἀναγγέλωσις 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. ἰδιότητι τῶν χρόνων ὥστε Λιασ ἵστιν ὃ σαφές τὰ ποίμνα. πενθάτοις δὲ παρὰ τῶν γοργῶν ὑπὲρ Ἑλληνικά ἦν τὰ σαφεῖτα. ἐκτέρων οὖν παρ' ἑκατέρω τὰ αἰγυπτικὰ μαθαίνηι.

202. γενεὰς, 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. ἵστιν στοναχάς] 'It is ours to grieve.' She claims the sympathy of the chorus, of which she assures her, infr. 210.

204. τηλέθεν] Sc. ἰδον οὐ σκοπουμένον. Cp. O T 1259, ὃ παρεμένει εγγύθεν. The word is not to be immediately joined with αἰγυπτικά. Salamis, which she has never seen, seems far away to Tecmessa, whose hopes are notwithstanding centred there.

205. ὃ δεινὸς μέγας ὑμωκρατής] 'Our dread hero, rugged in might.' Various compounds of ὑμος are used to indicate the fierce impetuosity of Ajax, that cannot be reduced to rule: infr. 885, τῶν ὑμώδιμων: 931, ὑμώφρων: 548, ἀλλ' αὐτῶς ὑμώς αὐτῶν ἐν νόμοις πατρὸς: 581 ἰδίος πολοκόμεοις κατοικοῦσιν φύσιν. See also infr. 613, ἀριστᾷν ἐν Ἀρεί. Others would render ὑμωκρατῆς, 'mighty-shouldered,' comparing the description of Ajax in Il. 3. 227 as ἐγχώνεοι κεφαλὴν ἢ ἑρήμων ὑμως]

206. βολερῷ. χειμώνι] 'Through a turbid storm.' The darkened mind of Ajax is compared either to the troubling of waters by a flood, or to atmospheric disturbance,—as we speak of 'dirty weather.' Cp. Ant. 420, 1. ἐν δ' ἐμεταμφίῃ μέγας| αἰθρῷ, μάνταισεδ' ἐκχωμεν θεῖαν νόσον, and, for the metaphorical use of βολερῷ, Aesch. Prom. 885, 6, βολεροὶ δὲ λόγοι παίουσι εἰκῇ | στυγνῆς πρὸς κύμαις ἀπρι. 207. κείται] 'Is overthrown.' Cp. Plat. Rep. 5. p. 481 Α, κείσομαι, περὶ δ' ἥμιστα δὲ σφαλλέοσθαι.

νοσήσας] 'Having fallen into madness.' The aorist expresses the suddenness of the stroke.

208. 'What heavy change from the condition of the day hath last night experienced?' This is Triclinius' explanation of τῆς ἀμερίας, sc. καταστάσεως. As in the case of other feminine words
νῦς ἤδε βάρος;
pai τοῦ Φρυγίου Τελευταντος,
λέγ. ἐπεὶ σε λέχος δουριάλωτον
στέρεσα ἄνεξει θούριος Ἀιας·
ὡτ' οὖκ ἄν αἰδρις υπείποις.

ΤΕ. πῶς δὴτα λέγω λόγον ἄρρητον;
θανάτῳ γὰρ ἵσον πάθος ἐκπεύσει.
μανία γὰρ ἄλοις ἡμῖν ὁ κλεινὸς
νύκτερος Ἀιας ἀπελοβῆθη.
τοιαύτ' ἀν ἰδίοις σκηνῆς ἐνδον
χειροδαίκτα σφάγι αἰμοβαφῆ,
κεῖνον χρηστήρια τάνυρός,

ΧΟ. στρ. ὀίαν ἐδῆλωσαν ἄνδρος αἴθονος

210. Τελευταντος] τελευταντος AV,VC.
211. δουριάλωτον] δουριάλωτον
MSS, Brunck corr. δουριάλωτον A. 212. στέρεας ἄνεξει] στέρεας · ἄνεξει L.
στέρεας ἄνεξει A. 215. πάθος] πάθος L.A. βάρος (γρ. πάθος) ΓΜ. πόνοι

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

210. Τελευταντος] The first syllable
is to be scanned as long: cp. ἵππομέδων,
Παρθενοναῖος in Iambic verse. Others
read Φρυγίοιο for Φρυγίου, which is
useless both as to the form of the
genitive and to the division of the line.

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

212. στέρεας ἄνεξει] '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 ἄνεξει, see E. on L. § 52.
p. 97, and cp. Eur. Hec. 123. Βάκχης
ἀνέχων λέκτρ' Ἀγαμέμνων: Ael. 304,
tοῦτος ἀνάχων δεσπότας ἐμῶν δῶμαι,
where the middle voice has a similar
force. For cognate uses of ἄνεχω, cp.
Fr. 146, Pind. P. 2. 163.

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

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

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

218. τοιαύτ' ἀν ἰδίοις] For τοιοῦτος
adding proof, see Essay on L. § 22.
p. 35 a.

220. χρηστήρια] Either (1) simply
' victims,' or (2) with superstitious refer-
ence to the δαίμων of madness. 'Offer-
ing demands by his rage.'

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

221. ἄνδρος αἴθονος] 'Concerning
the fiery man.' Essay on L., § 9, p. 12, 2. If το οι is retained in infr. 245, we may read here οι ειδόλως ήκατε άνθρώποι άιδόνοις. The short syllable in άιδόνοις is sufficiently supported by άιδόνα occurring in Hesychius in the right alphabetical order (immediately after άιδόν). Although άιδόνοις (see v. 15) may be defended, on the ground that the second part of a compound has sometimes little significance (see esp. infr. 954, κελανώσαν θεοῖς), yet άιδόν, which directly expresses character, is more appropriate here, and has the preponderance of MS. authority in its favour.

222. άτλατον ουδέ 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 ουδέ φευκτάν. The consequences of the fact cannot be eluded, since it is known to the host, and magnified by rumour.

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

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

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

235. άν την μέν] 'Whereof one part.' The plural άν is equivalent to a collective η, referring to ποιμάν supr. The force of έσω ('in the tent') is continued to the subsequent clauses. For την μέν followed by τά δι', see Essay on L. § 20, p. 31.

236. πλευροκοπών δίχ' άνερρήγαν] 'He smote beneath the ribs and ripped
According to Plutarch, Odysseus was able to kill the creature with his double harness-thong. The object was Menelaus, who was away. For his head, the tongue-tip, tongue, and forefeet were sheared from above, so as almost to suspend the creature from the ground. The tongue, which had pronounced the judgment, the head, which was the seat of sovereignty, are the first to suffer. For the tongue-tip, cp. Hdt. 4. 61, ὁ θύσαι, τῶν κρεών καὶ τῶν σπλάγχνων ἀπαρέζαμεν, ἔπιτει ἐς τὸ ἐμπροσθεν.

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

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

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

The words gave evidence of superhuman passion.
toias érēsouσin ἄπειλας δικρατεῖς Ἀτρείδαι καθ’ ἡμῶν’ πεφόβημα λιθόλευστον’ Ἀρη 
ξυναλγεῖν μετὰ τούτῳ τυπεῖς, τὸν αἰσθανατὸν ἕσχει. 255

ΤΕ. οὐκέτι λαμπρᾶς γὰρ ἀτέρ στεροπᾶς 
ἐξαιτίαν νότος ὡς λήγει, 
καὶ νῦν φρόνιμον νέου ἄλγος ἔχει. 257

tὸ γὰρ ἐσελεύσεσιν οἰκεία πάθη, 
μηδὲν ἓλλον παραπράξαντος, 
μεγάλας ὀδύνας ὑποτείνει. 260

ΧΟ. ἀλλ’ εἰ πέπαυται, κάρτ’ ἄν εὐτυχεῖν δοκῶ 
φρούδον γὰρ ἡδὴ τοῦ κακοῦ μεῖον λόγος.

251. δικρατεῖς δυσκρατεῖς (?) Λ. 
[εἰσελεύσει] εἰσελεύσει Λ. εἰσελεύσει Λ. 
μετα) 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.’

158, μὴν ἐρέσου. For the unconscious 
tautology, ἐρεσίας . . ἐρίσουσιν, 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 ‘Ἀρης is in two constructions, 
first after πεφόβημα, and then with 
ἐναπαγείν, which is added in exegesis. 
For ‘Ἀρης of destructive violence, cp. 
esp. Aesch. Prom. 861, 2, θηλυκτόνῳ 
‘Ἀρεί δομίντων.

255. τόναλον ἀπαλατοσκεῖ] ‘Possessed 
ed by an all endangering doom.’ 
The chorus long to stand by Ajax, but are 
deterred by his madness. Cp. Trach. 
715, κουσίει ἐτόλμα ταῦταν αὐτῶν μο-
λείσι: ib. 757, ὥ παι, πριόψελε, μὴ φύγῃς 
tοῦ θίνου καπὼν, μὴ γείτε ζησάμενοι ἄν 
μοί: ib. 1030, ἀποτίβοια ἄγρια νῦν.

257. οὐκέτι] Sc. ἵσχει νῦν ἡ μαίνα. 
‘He may be approached with safety 
now.’

λαμπρᾶς, κ.τ.λ.] ‘For he, like a 
Southern storm, after a sharp outburst, 
cesses to rage, and the lightning plays 
no more.’ ἄτερ, κ.τ.λ. is to be taken 
proleptically = ἔστε ἀτέρ στεροπῆς εἶναι.

E. on L. § 38. p. 70 Otherwise the words 
might mean, ‘He desists without light-
ning’: i.e. his violence comes to an 
end without doing irreparable harm.

εἰσελεύσει Κ.

260. εἰσελεύσει Κ.

262. μεγάλας ὀδύνας ὑποτείνει] 
‘Causes intense grief within,’ ὑποτείνει, 
i.e. ὑπέκει ἐντεταμένος. 
100, βαθέων ὑπέκειν μέρισσιν ἰχνοτέραν, 
263. ‘But if he hath ceased’ (from 
his madness), ‘he must be surely happy.’ 
Others take εὐτυχεῖν impersonally,—as 
in Oed. Tyr 88, 5αντ’ ἄν εὐτυχεῖν,— ‘All 
must be well.’

264. ‘For trouble counts for less 
when it is gone.’ The gen. is first ab-
solute, and then in regimen with λόγος. 
Cp. infr. 1161, 2, καμοὶ γὰρ αἰσχροτον
TE. πότερα δ’ ἂν, εἰ νέμοι τις αἵρεσιν, λάβοις
φίλους ἀνίων αὐτὸς ἡδονὰς ἔχειν,
η γιονδ᾽ ἐν γιονδὶ λυπεῖσθαι εὖνὼν;
ΧΟ. τὸ τοι διπλάζον, ὡ γύναι, μεῖζον κακὸν.

TE. ἡμεῖς ἀρ’ οὐ νοσοῦντες ἀτόμεσθα νῦν.
ΧΟ. πῶς τοῦτ’ ἐλέγας; οὐ κάτοιδ’ ὅπως λέγεις.

TE. ἀνὴρ ἐκεῖνος, ἦνικ’ ἦν ἐν τῇ νόσῳ,
αὐτὸς μὲν ἢδεθ’ οἰσὶν ἐξεῖτ’ ἐν κακοῖς,
ἡμᾶς δὲ τοὺς φρονοῦντας ἡμία εὖνὼν’
νῦν δ’ ὡς ἐλήξῃ κανέσπευσε τῆς νόσου,
κεῖνος τε λύητι πᾶς ἐλήλαται κακῇ
ἡμεῖς θ’ ὃμοίωσ οὐδὲν ἤσον ἡ πάρος.
ἀρ’ ἐστι ταῦτα δῖς τὸς’ ὦς ἄπλων κακά;

ΧΟ. ἕξυμφημι δὴ σοι καὶ δέδοικα μη’κ θεοῦ
πληγή τις ἤκει. πῶς γὰρ, εἰ πεπαμένος
μηδὲν τι μᾶλλον ἡ νοσῶν εὐφραίνεται;

TE. ὡς δ’ ἐχόντων τῶν’ ἐπιστασθαί σε χρῆ.

265. νέμοι] νεμοι L. νεμει C.Α. νεμοι Παλ. 271. ἀνὴρ] ἀνὴρ Λ.Α.
273. φρονοῦντας] γρ. βλέπουντας C. Μγ. φρονοῦντας Α. 279. ἤκει] ἤκει Λ.ΑΠ.ἡ
Vat. ac. VM. ἤκει V. ἤκει M2.

καίνει | ἀνὴρ[σ] ματαίον φλαυρ’ ἐπη μυ-
θομένουν;
265. αἵρεσιν] Sc. τοῦτων, viz. II. 266. 7, which πότερα antecipates.
266. ἔχειν] Supr. 203.
267. κοινὸς ἐν κοινοῖς] Essay on L. § 44. p. 83. ‘Or to be with others and
mingle your sorrow with theirs.’
εὖνὼν marks that while Ajax was de-
liberous, 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, μῶν διάλε-
μεν; A few lines below (273-6) she
speaks of herself in the plural as con-
trasted with him.
272. οἶνον...κακοῖς] i.e. κακοῖς ἐν
οἰνοῦ ἐξετό. Cp. infr. 1144. 5, ἦνικ
ἐν κακῇ | χειμοῦνος ἐξεῖτ’.
275. πᾶς ἐλήλαται] ‘Is vexed to
the uttermost.’ πᾶς is adverbial. See
519, ἐν σοί πᾶο ἐγείρε σῶσομαι. The
perfect, as in περὶβῆμαι, supr. 139, ex-
presses a completed state.
277. ἀρ’...;] 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 ἤκει]
‘That a calamity is really made from
Heaven.’ The chorus before admitted
as a possibility (supr. 186, ἤκει γὰρ ἐν
θεία νόσον) what now appears to be too
certain. Hence the indicative is more
forcible here, although the subjunctive
(ἠκέφι) is more regular and may be
the true reading.
ΣΟΦΟΚΛΕΟΥΣ

ΧΩ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο; δήλωσον ἢμῖν τοῖς ἐξουσιοῦσιν τύχας.

ΤΕ. ἀπαν μαθήσει τούργον, ὦς κοινών ὡν. κεῖνος γάρ ἄκρας νυκτός, ἣν' ἐσπεροι λαμπτήρες οὐκετ' ἱθον, ἀμφικες λαβῶν ἐμαίετ' ἐγχος ἐξόδους ἔσπειν κενάς.

κάγω πιπλήσωσο καλ λέγω, τί χρήμα δρᾶς, Αἰας; τί τήνδ' ἀκλητος οὐθ' ὑπ' ἀγγέλων κληθεὶς ἀφορμᾶς πείραν ὀφεὶ τοῦ κλών σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδεὶ στρατός.

ο δ' εἴπε πρὸς με βαί', ἀεὶ δ' ὑμνοῦμενα γύναι, γυναιξὶ κόσμον ἢ σιγὴ κέρει.

κάγω μαθῶσο ἐλῆς', ὁ δ' ἐσπόθη μόνος.

καὶ τάς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάθας.

ἐσω δ' ἐσῆθεν συνδέτους ἄγων ὑμὸν ταύρους, κύνας βοτήρας, εὐκερῶν τ' ἄγραν.

283. ἐκαλοῦσιν] ἐκαλοῦσιν Ι.ΑΓ. Παλ.  ἐκαλοῦσιν Δε. 289. ὑπ' ἀγγέλων]

ἐπιγάλλον Ι. 292. βαί['] αἰβά Ι.  βαί Ι.Τ.  βαί' Α. 294. ἐλῆς'

ἐλη['] Ι.  ἐλῆ' Α.  ἐλῆξα Γ.Παλ.  297. κύνας βοτήρας] κύνας' βοτήρας' Βατ.α

τοια['] εὐκερῶν Α.  εὐκερῶν 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 δῆλωσον and of ἐκαλοῦσιν, or (2) of ἐκαλοῦσιν only.

284. ὡς κοινών ὡν] '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. ἄκρας νυκτός is explained by Dissen 'ad scaram vesperam.'

286. Cp. Od. 18. 307, ἀυτίκα λαμπτήρας τρεῖς ἔστοσαν ἐν μεγάρσιον. ὃ δρα φαεῖνοιν, πέρι δ' εὔλα κάγκώμα θήκαν... καὶ δάδας μετῆισθον: ib. 19. 64, φόειν ἠμὲν ἡδ' ἄρεσθαι.

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. ἀλλ' i.e. 'Instead of there being an alarm of any kind.'


293. Cp. Fr. 61, ἀλλος τε καὶ κόρη τε κάργεια γένος, ἢ κόσμος ἢ σιγή τε καὶ τὰ παιρ ἐπι.

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

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

298. τοὺς μὲν] 'The bulls.

299. ἐπάξας] 'Close in twain.'

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

300. φωτας] 'As if human creatures.

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

301. ὑπάξας διὰ θυρῶν] 'Issuing suddenly through the doorway.' ὑπὸ = 'from beneath the tent.'

σκλ. τινι] '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 incorporeal air do hold discourse?'


γηματίσκαα αἰνηματάδη ἀνασπώντες ἀποτελεόντος: Ar. Ran. 903, βῆμα γομφοπαγῆ, πινακῆδον ἀποστῶν.


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

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

306. μόλις πως] 'By slow stages.' The phrase recalls the anxiety with which Tecmessa had watched the gradual awakening. Cp. Thuc. 8. 86, § 2, ἐπείτα μέντοι μόλις ἡσυχάσαντες ἠκουσαν.

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

308. 9. ἐν ἐς ἐρεπίοις . . ἐρνεόου φόνου] 'Amidst the carnage of the flock he sate, a ruin amongst ruins.' The tautology, ἐν ἐς ἐρεπίοις ἐρεψθείς, is here
neocrôn ἐρειπθεὶς ἐξετ' ἀρνείου φόνου, κόμην ἀπρίς δύνατ' συλλαβῶν χερί.
καὶ τὸν μὲν ἄκος πλεῖστον ἀφογγος χρώνῳ· ἐπείτ' ἐμοὶ τὰ δείν' ἐπηπείλησ' ἐπη, εἰ μὴ φανοῖν πάν τὸ συντυχὸν πάθος, κἀνήρετ' ἐν οὐ πράγματος κυροὶ ποτὲ. καγὼ, φίλοι, δείσασα, τοὐξειραγαμένον ἐλέεισ' πἀν ὀσονπερ ἐξηπιστάμην.


309. expressive. The 2nd genitive, ἀρνείου φόνου (see Essay on L. § 23. p. 37 a), is added to give greater distinctness to ἐρειπθεὶς νεκρῶν as a single notion. 310. 'With clenched nails grasping his hair with his hand.' ὀνύξι adds force to ἀπρίς.

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

312. τὰ δείν'. . . ἐπη'] 'Those dreadful words,' which I remember so vividly. Cp. Ant. 408, τὰ δείν' ἐκεῖν' ἐπηπείλησα. Not merely, 'Words that are dreadful.'

313. φανοῖν] Fut. opt. Ajax' words were εἰ μὴ φανεῖ.

314. τὰ τῶν πράγματος] Cp. Trach. 375, ποῦ ποτ' ἐμι πράγματος; 315. δείσασα,] 'Being overcome with fear.' As the depreseting φίλοι shows, Tecnessa 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, εἰςδὲ δὲ δείσασι ἄμαρτόν ἐγκυνήσαν. Hermann punc-
ụpẹstényaže taidros ọs bruxómēnos.
nūn 8' ėn toiađe keímēnos kakih tūxh
āsitos ānịr, adpitos, ėn mēnous botois
sidērpokmīsun ḥṣunhos thakei pesōw.

dīhlo's ėstiv ọs ti drasēlw kakōn.
toiāta yár pōs kāl lēgei kōdùrẹta.

Al. ịw ọmọ ọmọ.

ΤΕ. τάχ', ọs ẹọke, mālloon ị ọLK ịkọusate
Ajax ọ́ian tihn̄e ọwọsẹi ọbọ́n:

Al. ịw ọmọ ọmọ.

325. βακεῖ/ βακεῖ L. βακεῖ AC1. 326. κακῶν] κακῶν L. κακῶν C. κακῶν A.
332. διασφοίβασθαι] διασφοίβασθαι L. διασφοίβασθαι A.
333, 336, 338, ọmọ ọmọ] ọmọ ọmọ L. ọmọ ọmọ A.

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

323. nūn 8'] At first he uttered shrill
lamentations, unlike the deep murrurings
which before expressed his discontent.
'But now' he is silent.

κείμενος] 'Prostrate,' Cp. supr.
207, infr. 427.
327. ἡγεμόνις] 'Without sound or
motion.' The quietness of Ajax' pre-
sent mood is ominous. This description
prepares the spectator for what he is to
see infr. 346.
327. toiauta] Sc. ọs ti drasẽw
kakōn. Tecmessa already apprehends
the danger of suicide.

329. εἰσελθόντες When Ajax is
discovered by the ēkēwcraper, infr. 349,
this is equivalent to the scene being
changed to within the hut.
330. ọl tōlōde] 'Men in such mood;
i.e. gloomily bent on self-destruction.

λόγοι] This word, to be joined
with filōn, is restored from the quota-
tion of Stobaeus. The reading of the
MSS. is hardly possible. λόγοι may
have been lost from its similarity to
λέγεις in the termination of the next line,
and filōn 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. 19f. and cp. supr. 216, ἡµῖν
ὀ κλείωσ | Ajax ἀπελωβηθη: infr. 733,
ἀλiances pου στιν, ὃς φρασω τάρε; kakaiois]
Supr. 275, infr. 532.
333. The voice of Ajax is heard from
within.

334. mālloon] Sc. deina sọi léξw, or
γρώσεσθαι ταῦτα.
335. ọtava] She judges from the in-
tonation of the cry,—which the chorus,
infr. 337, do not know whether to
interpret as importing madness or
grief.
XO. ἀνήρ ἵοικεν ἡ νοσεῖν, ἡ τοῖς πάλαι

νοσήματι ἡνυνούσι λυπεῖσθαι παρών.

Al. ἤ ὁ παῖ παῖ.

TE. ἡμοὶ τάλαιν· Ἐυρώσκες, ἀμφὶ σοὶ βοῶ.

τί ποτὲ μενοῖνα; ποῦ ποτ' εἰ; τάλαιν' ἐγώ.

Al. Τεύκρον καλῶ, ποῦ Τεύκρος; ἡ τὸν εἰσαεί

λεπτατήσει χρόνον; ἐγώ δ' ἀπόδλυμαι.

XO. ἀνήρ φρονεῖν ἵοικεν, ἀλλ' ἀνοίγετε,

τάχ' ἄν τιν' αἰδῶ καί' ἔμοι βλέψας λάβοι.

TE. ἰδοὺ, διοίγων προσβλέπειν δ' ἐξεστι σοι

τὰ τούδε πράγη, καῦτος ἡς ἔχων κυρεί.

344. ἵοικεν] ἵοικ L. ἵοικεν AC'.

345. καί'] καί' L. κά' C'Α. χ'π' Pal.

337. ἡ τοῖς ... παρών] 'Or to grieve

at witnessing the effects of past madness

which remain with him.' Cp. supr. 307.

The addition of παρῶν suggests that

Ajax, seeing the carnage in the tent, is the

eye-witness of his own madness.

339. Ajax calls upon Teucer. παί

is frequently addressed by an elder

person to a younger,— even by the Corin-

thian messenger to Oedipus, O. T. 1008,

and by Electra (under excitement) to the

supposed Phocian stranger, El. 1120.

The picture in the Iliad, 8. 271,

of Teucer retiring behind the shield

of Ajax, παῖ ὧν ὑπὸ μνημήρα, suggests that

Teucer was the younger brother.

And it is natural to suppose Ajax to

have been born before Telamon's ex-

pedition in which he won Hesione, the

mother of Teucer.— According to Findar

in the fifth (or sixth) Isthmian ode,

Ajax was given to Telamon in answer to

the prayer of Heracles before the ex-

pedition. 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, Tec-

mess a at first thinks of the child, until,

in 1. 342. Ajax calls Teucer by name.

He does not ask to see the child till

1. 530, after his attention has been vividly

drawn that way by Tecmessa.

341. τάλαιν' ἐγώ] Tecmessa is dis-

tracted 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. λεπτατήσει] Teucer is gone

foraging into the Mysian highlands,

infr. 720. Compare Thuc. i. 11, φαινο-

ταί . . . πρὸς ἱερογλύφαν τῆς Χερσονήσου τραπ-

πόμενοι καί λαρπεῖν τῆς τροφῆς ἀπορίας.

ἐγώ δ'] 'While that I.'

345. καί' ἔμοι βλέψας] 'Even at

me, on seeing me.' The abrupt expression, ἀδῶ λαβεῖν ἓπι τιν, is supple-

mented by the addition of the participle, i.e. ἐς ἐμί βλέψας. ἀδῶς is the feeling

which prompts σφορείνη.

346. ἐκκυκλήμα. Ajax is disclosed

with signs of slaughter about him. He

is sitting upright. The slaughtered

sheep are the evidence of his situation

(τὰ τούδε πράγη): his wild, dishevelled

appearance betrays the condition of his

mind (ἀυτῶς ἡς ἔχων κυρεί).

348 foll. The lyrical numbers of this

commoon are chiefly dochmiae, mixed

with iambic and trochaic rhythms, which

increase in the third strophe and anti-

strophe. The scheme is the following:-

α'.

<table>
<thead>
<tr>
<th>Dochm.</th>
<th>0</th>
<th>0</th>
<th>0</th>
<th>0</th>
<th>0</th>
<th>0</th>
</tr>
</thead>
</table>

| Iamb. | 0 | 0 | 0 | 0 | 0 | 0 |

| Logaoed | 5 | 0 | 0 | 0 | 0 | 0 |
The arrangement of the latter part of γ' is rendered doubtful by the manifest corruption of ll. 406, 7. Perhaps—

And in the antistrophe, 424, 5,

τάδ' ἔξερεν μέγ' οὐλ' ὕπτινα
Τροία στρατοῦ δέρχθη χθονὸς μολὼντ' ἀπό.

Or, reading τάδε for τά, and omitting τοῦτον ὁμοῦ, στρατοῦ, and ἀπό,—

εἰ τάδε μὲν φθινεῖ, φίλοι, πάλαι:
μόραι δ' ἄγραις προσκείμεθα, | πᾶς . .
φίλου ναυβάται, μόνοι ἐμῶν φίλων,
μόνοι ἐφ’ ἐμένοντες ὄρθω νόμῳ,
ἰδεσθὲ μ’ οἶνον ἄρτι κύμα φοινιάς ὑπὸ ξάλης
δ’ ἀμφίδρομον κυκλείται.

Χο. οἷ’ ως έοικας ὄρθα μαρτυρεῖν ἄγαν.
δήλοι δ’ τούργον ὅσ’ ἀφροντίστως ἐξει.

 chú. ἰντ. ‘. ἰῷ
γένος ναίας ἀρωγὸν τέχνας,
*ἀλιον δ’ ἐπέβας ἐλίσσων πλάταν,
σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσσιτ’.

350. μόνοι ἐτ’ μόνοι τ’ MSS. μόνοι ἐτ’ Herm. corr. 355. ἀλιον ἀλιαν

MSS. Herm. corr.

( \[ \begin{array}{c}
- \_ \_ \_ \_ \_ \_ \_ \\
- \_ \_ \_ \_ \_ \_ \_ \\
\end{array} \] )

and—

ιδρίω μεγ’, οἶνον οὐθνα
Τροία χθονὸς δέρχθη μολόνθ’ Ἐλ.’
See note on 465 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. παρώντες,
or some such word, which is expanded
in what follows.


351. ἰδεσθὲ μ’ οἶνον, κ.τ.λ.] με is to
be taken (1) after ἰδεσθε, and (2) after
ἀμφίδρομον κυκλειταί, the latter being a
picturesque expansion of ἀμφίκυκλεῖται.

φοινιάς ὑπὸ[ξάλης] 'Lashed by a cruel
storm.' ξάλη is a squad accompanied
with rain or hail. The surge surround-
ing Ajax is the heap of mangled victims,
together with the horror which they
symbolize. For the boldness of this
image, cp. Fl. 733, κλύδων ἐρίσσων ἐν
μέσῳ κυκάμμων.

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. ὅς ἀφροντίστως ἐξει. [1] 'How
far he is from sane,' sc. ὁ Αἴας, replying
to supr. 347. Or possibly (2), sc. τοῦρ-
γον, 'How little of sane thought is pre-
sent 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’ ἄδον
πράγμα: Aesch. Ag. 1377, ἄγων...οὐκ
ἀφροντίστοσ. Notandus euphemismus
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 geni-
tive 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 neces-
sary. Some prefer to read ὅς ἀλιαν
ἐβας, 'Who camest plying,’ etc. ναῦν,
suggested by πλάταν, is to be supplied
with ἐπέβας.

360. (1) Ajax, although recovering his
sanity, is still haunted by the impressions
of the night, and the sight of the mar-
iners reminds him of the shepherds, who
had failed to defend the flock (supr.
27, 232). Begging for death from them,
he bids them do what the shepherds
could not. (Shak. Ant. and Cleo. 4.
14. 'Shall I do that which all the
Parthian darts | Though enemy, lost
aim, and could not?') 'In thee I
behold the only shepherd to support the flock; come, lay me dead beside them! This explanation has the advantage of supposing only one ellipse with both verbs, viz. τῇ θάνατῳ the dative, expression, in which, as in μόνον τῶν ἄλλων, the privative word has a negative force: i.e. You, and not the shepherds, shall avenge the sheep.

Cp. Ant. 773, ἐρρησον... στίθος. (The sense might be made clearer by reading ποιμνίους 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 πημονάλ ἐπαρέσουσιν, πημονῶν ἐτάν ἀρκεί δυναταί: O. C. 438.

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, κακῶν κακῶν θάνατῳ: O. C. 438.

366. 'Redoubtable in valour amongst harmless beasts.' For ἔν, cp. infr. 1325, μᾶλλον ἄν ἐν ἑαυτῷ ἑρμηνεύει. The phrase ἀσφαλεῖς... ἑρμηνεύει is clearly an oxymoron, but has been diversely explained either as (1) 'harmless' (τοῖς μὴ φόβων ἐφανερώσε, Schol.), or (2) 'game that flies not' ('quibbus sanus quisque parcit, 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. ὄλον] Sc. γέλατα. '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. ὡς εἰναὶ 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 ἐν ἑρμήνευ, Mr. Jebb understands Ajax to mean that he had 'let off the Greeks in respect of personal chastisement, and merely damaged them in property.' But this softens the antithesis too much. The difficulty may be avoided by reading (with Schndw.) ὡς ἑρμήνευ, and προγόνοις πάτερ in the antistrophe, l. 387.

375. The epithets here are echoes of
the epic style, but possibly with some variation of meaning. 'Goodly,' which is the meaning of κλυτός in such expressions as κλυτό μῆλα (Od. 9. 308), is not sufficiently pointed here, and the Scholiast may be right in saying κλυτά λέγει τά ἀπόλα ὑπό τάς ἐν αὐτοῖς παραχάς καὶ φωναῖς. 'The horned kine and bleating herds of goats.'

376. 'I reared forth dark-flowing blood.' ἐρέμων is another Homeric epithet, not merely signifying 'dark' (and so recalling μέλα σάμα), but 'darkling;' with reference to the gloom of night and other circumstances of horror which surrounded the act.

377. ἐποιεῖσθαι ὑπὸς ὑπῆρθεν ἐποιεῖσθαι is here simply an indefinite ἐποιεῖσθαι, and is construed with the infinitive as ἄνω might have been.

379 fol. The former outburst was towards the Atreidæ. He now breaks forth against Odysseus.

379. πάνθη ὅρων] Cp. supr. 29, Phil. 1013, 4, ἄλλ' ἐπι κακὴ σῆδα μικρῶν βλέπουν ἄνω [ψυχή, κ.τ.λ.

381. κακοπνεύσατοι... κλημα στρατοῦ] 'Abominable misleader of the host.' So the Scholiast seems to understand the words. κακοπνεύσατον, '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 αἰλόμα ( = παράλη) from αἴλω. The earlier explanation is here preferable to both these, and in infr. 390, ἀλόμα may quite well mean, 'cause of error' (τῶν Ἐλλήνων, gl. Pal.). Cp. the causative use of ἄλη in Aesch. Ag. 195, ὅσομοι | βροτῶν ἄλην. The error of which Ajax most complains is the misjudgment about the arms of Achilles.

382. ἔγεις] 'Dost prolong.'

383. ἐν τῷ θεῷ] The article is not added to θεόν elsewhere in Sophocles without special reason, and the conjecture of Schndw. ἐν τῷ 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. ἄλλ' ἐπι πῆμα καὶ χαπα | πᾶσι κυκλοφοῦσαν, ὅσον | ἄριστος στροφάδες κλειεθούσι.

384. The syllable which has been probably lost from this line has been variously restored, μὲν, νῦν, μή, etc., having been supplied. The Triclinian reading is harmless, and is followed in the text, in the absence of better MS. authority. Ajax prays to see his enemy, that, even ruined as he is, he may avenge himself. Cp. infr. 388–91, Trach. 1107 foll. ἄλλ' ἐν γέγονε τῷ τοῦ ἔστε, κάν τὸ μηδὲν ὅ, καὶ μηδὲν ἔρπα, τὴν γε δράσασαν τάδε | χειρόσωμαι κάκω τε σπο μόλοι μόνον, κ.τ.λ. This is more probable than an aposiopesis of ὀδυρόμενον.
or the like, though this may be suggested by comparing Phil. 1113 foll. ἀδόμιν δὲν νῦν, τὸν τάδε μοσαμένον, τὸν ἰσον χρῶν | ἑώς λαγών ἀδίαν.

387. προγόνων προπάτωρ] Zeus was only the great-grand sire of Ajax, but the feeling of Sophocles and his age required that the Divine source should seem more remote. For similar vagueness in speaking of the past, cp. Ant. 981, 2, where σπέρμα...ἀρχαῖοι, ἀντασ Ἀρεχθείδαν is said of the grand-daughter of Erechtheus. Also supr. 190.


391. τέλος θάνατι καυτὸς] 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, ἐπειτ' ἐγὼ νοσθήσα στραγμῶν, where the particle 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.


397. ἐλεσθ' ἐλεσθ' 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, κακάν ἐν ἐλαίῳ μοιρά.

399 foll. i.e. οὐκέτι γὰρ αἰζός εἰμι βλέπειν ὤτε εἰς θεῶν γένεσιν οὔτε εἰς ὄνασιν τινα ἁμέριον ἀνθρώπων. For the omission of the preposition in the former clause, cp. Ant. 789, 90, καὶ σ' οὗτ' ἄθανατον φύσιμον, ὦθ' ἁμέριον ἐπ' ἀνθρώπων; and for βλέπειν εἰς, cp. Ant. 922, 3, τι χρή με τὴν δοσίσην εἰς θεῶν ἐτί | βλέπειν; Others (see v. τί) join τινὰ ἄνθρωπον, making εἰς ὄνασιν adversial, and understand βλέπειν with the accusative to be equivalent to βλέπειν εἰς.
and What forced supposition that εἴφρονες in the antistrophe may be scanned εἴφρονες. Wunder conjectured ὀδίλιον, which restores the metre. But ὀδίλιον is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ὀδίλιον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ὀδίλιον, the adverbial plural. Herrmann's attempt to scan the two lines thus, ἄλκιμα θεός ὑπὸ ἀλέθριον αἰκίζει, ποί τε ὅν τυγχάνει, πού μολὼν μενό; εἴ πάντες μὲν φίλες, φίλοι ὑπὸ τοίωδ' ὄμοι ὑπὸ πέλασ, μόραι δ' ἀγραις προσκείμεθα, with the adverbial plural, is unusually violent.

403. ὀδίλιον αἰκίζει] The MS. reading is unmetrical, unless on the somewhat forced supposition that εἴφρονες in the antistrophe may be scanned εἴφρονες. Wunder conjectured ὀδίλιον, which restores the metre. But ὀδίλιον is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ὀδίλιον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ὀδίλιον, the adverbial plural. Herrmann's attempt to scan the two lines thus, ἄλκιμα θεός ὑπὸ ἀλέθριον αἰκίζει, ποί τε ὅν τυγχάνει, πού μολὼν μενό; εἴ πάντες μὲν φίλες, φίλοι ὑπὸ τοίωδ' ὄμοι ὑπὸ πέλασ, μόραι δ' ἀγραις προσκείμεθα, with the adverbial plural, is unusually violent.

403. ὀδίλιον αἰκίζει] The MS. reading is unmetrical, unless on the somewhat forced supposition that εἴφρονες in the antistrophe may be scanned εἴφρονες. Wunder conjectured ὀδίλιον, which restores the metre. But ὀδίλιον is everywhere active, and we can hardly venture to introduce it passively here. All that can be said is that ὀδίλιον has probably taken the place of some equivalent word (such as πάμμορον), unless we may be satisfied with ὀδίλιον, the adverbial plural. Herrmann's attempt to scan the two lines thus, ἄλκιμα θεός ὑπὸ ἀλέθριον αἰκίζει, ποί τε ὅν τυγχάνει, πού μολὼν μενό; εἴ πάντες μὲν φίλες, φίλοι ὑπὸ τοίωδ' ὄμοι ὑπὸ πέλασ, μόραι δ' ἀγραις προσκείμεθα, with the adverbial plural, is unusually violent.

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

405 foll. The Scholion, διὰ τὴν κατὰ Λ ὁμοίως ἥν ἢ κατὰ τὸν διπαί, 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

tίσις δ' for τοίωδ' (Lobeck), i.e. (405–8) εἶ τάδε μὲν φίλες, φίλοι, τίσις δ' | ὀμοί πέλασ: and (423–6) ἐξερεύνοντά μέγ' ὄνον ὄντινα Τρόια 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, τοίωδ' ὄμοί may have grown out of πέλασ, and this may be a corruption of πάλαι. Then supposing (with Schnd.) that στρατοῦ and ὄμοι are excrescences in the antistrophe, we might read (405–8), εἶ τάδε μὲν φίλες, φίλοι, πάλαι, | μόραι δ' ἀγραις προσκείμεθα, and (423–6), ἐξερεύσθα, ὄνον ὄντινα | Τρόια χρόνος διέρχῃ μολὼν' | etc. See note on L. 348. But nothing can be asserted confidently about this passage. For προσκείμεθα, cp. El. 1040, φῶ ὦ πρόσκειμαι κακῷ.

408 foll. Cp. suppl. 251.

410. διπαί] 'With spears in both hands' —δύο δούρε παλλόμενα. On this use of the adjective, see Essay on L. § 53. p. 98, also § 42. p. 80; and cp. esp. El. 1494, κοῦ πρόσχειροι εἰ κτανείν: Λεκσ. Αγ. 1652, πρόσκειμαι . ἑπενίν.

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

410. χρήσιμοι] 'Serviceable,' here answers to the Epic βο̷ν ἀγαθός, 'good at need.' The essential value of Ajax' services to the army is emphasized throughout. Cp. esp. suppl. 119, 20.
paths of the surging sea,' i.e. either generally, or with reference to the narrow seas of the Aegean, called πόροι ἀλάρροθοι
páralá τ' ἀντρα καὶ νέμος ἐπάκτιον,
polūn polūn με δαρόν τε δή

5 κατείχετ' ἀμφί Τροίαν χρόνων
ἀλλ' οὐκέτι μ', οὐκέτ' ἀμπυδας
ἐχοντα: τοῦτo τις φρονῶν ἵστω,
ὅ Σκαμάνδριοι
gείτονες ροαί,

eιφρόνες 'Αργείοις,
οὐκέτ' ἄνδρα μή
tόνδ' ἰδητ', ἐποι
ἐξερέω μέγ', οἶον οὕ τινα
Τροία ἔστρατοι δέρχθη χθονὸς μολὼν' ἂπο

15 'Ελλανίδος· τανῦν δ' ἀτιμος
ωδὲ πρόκειμαι.

ΧΩ. οὕτωι σ' ἀπείργειν, οὐθ' ὅπως ἐδ' ἴηεν
ἐχω, κακοῖς τοιούτω συμπεπτωκότα.

AI. αἰαί· τις ἄν ποτ' φιεθ' ὃδ' ἐπώνυμον

412. ἰό] om. LA add Brunck. δΓ. (ἰό) Pal. 413. ἀντρα] ἀνθρα L. ἀντρα C'.
416. οὐκέτ'] οὐκ ἐτ' L. οὐκ ἐτι A. οὐκετι Pal. 417. δ] ἰό LA.
437. πρόκειμαι πρόκειται EV Pal. πρόκειμαι AC' Vat, ac V3.
430. αἰαῖ] αι L.

413. πόροι ἀλάρροθοι] 'Paths of the surging sea,' i.e. either generally, or with reference to the narrow seas of the Aegean, called πόροι ἀλάρροθοι 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, ἀλμωρὸς ποταμός. Cp. infr. 884, Aesch. Pers. 367.

414. πάραλα τ' ἀντρα, κ.τ.λ.] These were especially familiar to Ajax from his position at the end of the line towards Khoeteum.

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

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

420. ειφρόνες 'Αργείοις] 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. 11. 104, 5, τοῖος ἐνὼς οἶοι οἴει Αχαϊῶν χαλκοχιτῶν | εν 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 εἰτάνω σκοπὸν ἀντα τυχεῖν.

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

427. The reading πρόκειται is not wholly iambic impossible.

428. οὐθ' ὅπως] Elsmey would read ὅπω, because there is no τε preceding. But this is too strict.

430 foll. For a ὅπως similarly following μέλῃ ἀπό σκηνῆς, cp. El. 254.
τούμων ἐνυοίσειν ὅνομα τοῖς ἐμοῖς κακοῖς; νῦν γὰρ πάρεστι καὶ δίς αἰάζειν ἐμοὶ καὶ τρίς: τοιοῦτοι γὰρ κακοῖς ἐνυγχάνω· ὅτου πατήρ μὲν τῆς ἀπ’ ἱδαίας χθονὸς τὰ πρῶτα καλλιτεία ἀριστεύσας στρατοῦ πρὸς οἴκον ἦλθε πᾶσαν εὐκλειαν φέρων· ἐγὼ δ’ ὁ κείνος παῖς, τὸν αὐτὸν ἐς τὸν Τρόιας ἐπελθὼν οὐκ ἐλάσσονι σθένει, οὐδ’ ἐργα μεῖοι χειρὸς ἀρκέσας ἐμῆς, ἀτέμοι Ἀργείωισιν δὲ ἀπόλλυμαι.

431. τούμων] τούµων L.
434. τῶν] τῶν L. 4b pr.

434. τῶν] For this pathetic use of ὅσις, cp. esp. O. T. 11.84, ὅσις πέφασμι, κ.τ.λ. The clauses with μὲν and δὲ do not quite correspond. In 1. 437 the sentence passes out of the relative construction.
435. ‘Having won from all the host by his supreme valour the fairest prize.’ καλλιστεία can hardly be taken as equivalent to ἀριστεία. It is probably used with an inaccurate sense of its derivation from κάλλιστος:—i.e. ‘the prize of beauty’ is understood to mean, not the prize given to the most beautiful, but the most beautiful given as a prize. The accusative is cognate after ἄρσεν, but ἀριστεύσας κάλλιστα ἀριστεία. Cp. Eur. Phoen. 214, 5, πόλεος οἰκρικείος ἔμας καλλιστείματα Δοξία.
437. The bisected line following the smooth preceding verses has a grating effect, which is here expressive.
438. For the genitive Τρόιας, see E. on L. § 10. p. 17, 6.

епελθὼν] ‘Coming in my turn.’ οὐκ ἐλάσσονι σθένει] In saying that he was not less in might or in achievements than Telamon, Ajax has the same feeling that is expressed by Sthenelus in the Iliad, 4. 405, ἡμεῖς τοι πατέρων μὲν ἀμέινον εὐχόμεθ’ εἰσιν.
439. ἀρκέσαι] ‘Having achieved.’ In Thuc. 2. 47, ὀστε γὰρ ἴπτοι ἔρκουν θεραπεύοντες ἄρκου, ἀρκείν is used absolutely = ‘to avail.’ Here in the same sense it takes a ‘cognate’ accusative of that in which effort is successful. Cp. infr. 535, τούτῳ γ’ ἀρκεῖ: Aesch. Pers. 278, οὐδεν γὰρ ἢκε τόσα.
440. The dative is to be joined with
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. 'Were Achilles alive, and had he to decide the question of his arms and to adjudge the meed of valour to some one.'

444. aút' aítra. 'Grasped. The vivid word expresses Ajax' sense of his right to the arms, and of the violent usurpation of Odysseus.

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

451. ἐπευθύνων] 'In act of stretching forth.' Ajax (supra. 49) was at the tent-door of the Atreidæ, and had little more to do than to stretch out his hand. The v. r. ἐπευθύνοντα would mean 'arming,' but he was already armed. ἐπευθύνοντα is better, but is probably a correction of ἐπευθύνοντι.'
ṣωτ' ἐν τοιοίσδε χείρας αὐμάξαι βοστοῖς. 
κεῖνοι δ' ἐπεγγελώσιν ἐκπεφευγότες, 
ἔμοι μὲν οὖν ἐκόντος· εἰ δὲ τίς θεῶν 
βλάπτοι, φύγοι τὰν χώ κακὸς τὸν κρείσσονα.

καὶ νῦν τὴν δράν; δότις ἐμφανῶς θεοίς 
ἐχθαίρομαι, μισεί δὲ μ᾽ 'Ελλήνων στρατός, 
ἐξθεί δὲ Τροία πᾶσα καὶ πεδία τάδε. 
πότερα πρὸς οίκους, ναυλόχους λιτῶν ἔδρας 
μόνους τῷ Ἀτρέιδας, πέλαγος Αἰγαίον περῶ; 
kαὶ ποῖον ὄμμα πατρὶ δηλόσω φανεῖς 
Τελαμών; πῶς με τλῆστεαί ποτε εἰσιδεῖν 
γυμνὸν φανέντα τῶν ἀριστείων ἄτερ, 
ἀν αὐτὸς ἐσχε στέφανον εὐκλείας μέγαν; 
οὐκ ἐστί τοῦργον τλητῶν, ἀλλὰ δῆτ᾽ ἰὼν 
πρὸς ἐρμα Τρῶων, ἐξυμπεσῶν μόνος μόνοις 
kαὶ δρῶν τι χρηστῶν, ἔτα λοίδθιον θάνω; 
ἀλλ᾽ ὀδέ γ᾽ Ἀτρέιδας ἂν εὐφράναιμι ποι. 

455. οὖν ἐκόντος] ἣρ. οὖν ἐκόντος C. 
corr. 460. εὐφράναιμι] εὐφραίναμι L. εὐφράναιμι A.

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

455. ἐκοῦ μὲν οὖν 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. δότις. ἐχθαίρομαι] We are afterwards informed, infr. 756, that the Divine anger against Ajax is not permanent. For δότις, without distinct antecedent, see Essay on L. § 39. p. 72, 2.

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

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

462. καὶ] 'Then,' 'in that case.' καὶ here introduces an objection, as in καὶ πῶς; Cp. esp. Ant. 449, καὶ δῆτ᾽ εὐτίμα 
τοῦτοι ἑπερβαίνειν νόμους; 
ποῖον ὄμμα τέλαμων] 'How shall I 
come before my father Telamon, and meet his eye?' As in O. T. 1371, ὀμμασαίνη ποῖος, the adjective has an adverbal 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.' ἄν is an appositional genitive. Essay on L. § 10. p. 17, 6.

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

467. μόνος μόνος] 'In single opposition = οἶδ᾽ ὅτι ὅσος. 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.
49

οὐκ ἐστὶ ταύτα, πειρά τις ζητητέα
τοιάδ', ἀφ ἤς γέροντι δηλώσω πατρὶ
μη τοι φύσιν γ' ἀσπλαγχνοι ἐκ κείνου γεγώς.
αἰσχρόν γὰρ ἄνδρα τοῦ μακροῦ χρῆσει βιών,
κακοῖσιν ὢστες μὴ δὲν ἐξαλλάσσεται,
τι γὰρ παρ' ἡμα ἡμέρα τέρτευν ἔχει
προσθεῖσα κάναθείσα τοῦ γε καθανεῖν;
οὐκ ἀν πριαίμην οὐδένος λόγου βροτον,

θείσα A. κάναθείσα C4, κάναθείσα Γ, Vat. a V (c. gl. προσθεῖσα | ἄνεις ἔχουσα V).
κάναθείσα Vat. c. κάναθείσα V3. γε] δὲ L. γε CTVV3.


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

φώσιν 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 φωσιν, cp. O.C. 270, πώς ἐγώ κακός φώσιν;

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 μακραίνοντος, and for the sentiment, Fr. 867, ὅτι γὰρ ἐν κακοῖς ἱμαίρει βίου; ἢ δεῖσι λόσιν ἢ δυσάληγης φρένας: Plato, Phaedo 117 A, γέλατο δικῆς εἰς παρ' ἐμαυτῷ, γιλχύμενον τοῦ ζην καὶ φειδόμενον, οὐδε-
νος ἐπὶ ἐνύστος.


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' ἡμα ἡμέρα, cp. Ant. 596, γεναν' γένος: Eur. Hec. 410, παρείν.. παριθί. 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." ὅτ' ἔκα-

θανεῖν is the fact, i.e. the certainty of death. The opposites προσθεῖσα κά-

θείσα are both mentioned, although the latter only is in point. For this, cp. Ant. 39, λύσου' ἢ ἡ πάσπονσα; and for the disjunctive καὶ, Thuc. 5. 23, ἢ δὲ τι δοκῇ... προσθεῖσαι 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 βροτον ἐν σὺν κακοῖς μεμυγμένοι | ὅθησαν ὁ μέλλων τοῦ χρόνον κέρδος φέροι;

As in Pind. Ol. 7. 110, ἄμ πάλον μέλλειν θέµεν, ἀνατίθεσαι is here used in the sense of 'to retract,' in which ἀνα-

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

χανάν. 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 reprise 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. οὐδένος λόγου] 'At any valuation.'
480. O. oideis epei poth vos upobhnton logon, Aias, elipas, alla thy santoif ferevos, pausai ye mevntoi kai dos anvdrasiv filous gnwmys kratiasai, tads de froutidas mebeis.

TE. o destopo' Aias, thy anaykaiai tuxihs ouk estiv oidev meizou anvdrapois kakov. eyw o' elenvteron mev egeifin patros, eiper tinos sbenontos en ploutov Phrygon' vyn o' eim deulhi. theois gar dd' edoxe pou kai s' malista cheiri. tovgarovn, epeiv to sodon lechos eunyfthov, ev fropho tata s' kai s' antiafrov pros t' efestioi Didos


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

479. Cp. II. 15. 511, where Ajax says, bleteron h apollasai eina chravon h' bivnai.

481. upobhntov] 'False,' i.e. unreal and not your own. Supr. 189, ei d' upo-ballamvos | kalpovoci m'vtones, k.l.t.

482. alla thy santoif ferevos] 'But one proceeding from your inmost thought.'

484. gnwmis kratiasai] 'To overrule thy purpose.' Cp. supr. 448, gnwmis aiphevan thy emhis. In Phil. 972, doive is used absolutely with dat. of the person for 'yielding to advice.' Cp. Trach. 1117, doiv mou sainov.

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

488. eiper tinos] The hypothetical clause eiper tis 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. ejnou. So in O.C. 734. sbenovas . . . eiv' ELADhos. For sbenontos en ploutov, cp. Pind. Isthm. 3. 2, sbenei ploutov; Eur. El. 939.

490. pou] 'I suppose.'

490. malista] '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. to sodon lechos eunyfthov] Sc. soi implied in to sod. Since I came to wedlock with thee.'

492. eiv' fropho tata s' | By Zeus who has watched
eunōs te tis stis, ἵ συνηλλάχθης ἑμοί, μὴ μ' ἀξιωσῇς βάξων ἀλγεύων λαβεῖν τῶν σῶν υπ' ἐχθρῶν, χειρίαν ἐφείς τινί. 495. 
ἐλ γάρ θάνης σὺ καὶ τελευτήσας ἄφης, ταῦτῃ νόμιζε καμέ τῇ τόθ' ἥμερα βίᾳ ἔνυπαρσαίεισαν Ἀργεῖον ὑπὸ ἐξιν παιδὶ τῷ σῷ δουλίαιν ἐξειν τροφῆν.
καί τίς πικρὸν πρόσφθεγμα δεσποτῶν ἑρεῖ λόγοις ἱάπτων, ἰδεθε τὴν ὀμεννέτιν Ἀἰαντός, δὲ μέγιστον ἵσχυσο στρατοῦ, οἷς λατρείας ἀνθ' ὀσον ἐγ' ὕλον τρέφει. τοιαυτ' ἑρεῖ τίς' καμέ μὲν δαίμων ἐλά, [7 a. 

493. ἦ] ᾷ Ἀ. συνηλλάχθης] συνηλλάχθης L. συνηλλάχθης ΑΓ. 495. ἐφείς
d' ἐφεῖς Τ. 496. εἶ] ᾷ Ἀ. εἶ ἸΜ. ἦν Βατ. ac VP. βάνης

500.

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 στῆς, cp. Π. 11. 433; Od. 4. 333. συναλλάξασθαι is here 'to enter upon a new relation with.' Cp. especially Ευρ. I. 1. 4157, δό σον καταλλαχθῆσαι, κ.τ.λ. 494. μη μ' ἀξιωσῇς 'Have more regard for me than to let me.'

βάξων] For βάξων, of ill-natured talk, cp. Ηέρ. Ορ. 184, τούτ' ἀρα μέμψεται χαλεποὶ βάξωτε ἐπέσαι: (Ευρ.) Ρήσ. 718, ἐστιν 'Ἀπειδὰν κακῶς | ἐβάξε.'

495. χειρίαν ἐφείς τινί] 'Letting me fall under the hand of some one.' Cp. Ινθ. 1297, ἐφήμεν ἐλλοίῳ ἰχθύων δια-θφοράν.

496. εἶ γάρ θάνης σῷ] Ο. Π. 1433, εἶ σον στέρηθω. Some editors have unnecessarily changed εἶ to ἦ. For ταύτη, in l. 497, without pronominal correlative, cp. Τραχ. 719, 20, κείνοι εἶ σφαλέσατης, | ταύτῃ σῶν ὅρμῃ καμὲ συνθανεῖν ἄμα. The slight inexactness is here supplemented by the addition of τῇ τότε.

d' ἐφεῖς Sc. ἡμᾶς.
that the honour of Ajax and his race is in question.

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


511. *vias...mónos* 'With his young life uncared for, bereaved of you,' either (1) 'he will live his life' (see L. and S. s. v. *daiφερω*), or (2) 'he will be torn in pieces' (= *daiφεροθήσεται*). Against (1), which is the Scholastic's and Musgrave's interpretation, it may be urged that *τυρφησι* *θραυστῶν* = 'at the mercy of guardians,' is rather abrupt alter *dioίσεται* in this sense, and that the only authority for this use of the middle voice of *daiφερω* is Hippocrates, Art. 823; against (2), which is substantially Hermann's, it can only be said that strictly passive uses of *daiφομαι* are rare. Hesychius and the ancient scholastic support (1). For (2) cp. Dem. contr. Steph. p. 1120, 64, ἡπιοθή *δ* ἀπόλλυς ἰκεινοί, ὅσον ήκιστα ὑπὸ τοῦ τούτου καὶ τῶν τοιούτων δαιφορήσεις. For *νία τροφῆς*, cp. O. C. 345, 6, ἰς *vias* | τροφῆς ἐλήξη καὶ κατίσχυσεν δέμας.

512. *ὑν* ὁρφανιστῶν μὴ φίλων] Tecmessa bitterly remarks that the only guardians of Eurysaces' orphanhood will not be true guardians, but enemies. *δον κακῶν, κ.τ.λ.*] These words resume the suppressed antecedent of the hypothetical clause, *εἰ vías, 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' ἀλλ' ἂν to καὶ μητέρ' ἀλλη, 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, δὲ rather than καὶ would seem to be the natural conjunction as the sentence stands.

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

518. 19. *tis...πλούτουs* 'What home...
can 'e'er be mine to compensate for thee? What fortune?'

519. έν σοι πάο' ἐγωγε σώομαι] 'My hopes all rest on thee.' For this use of πάо' 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. For ἄν repeated, see Essay on L. § 27. p. 46.e.

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

528. ἄν...τολμᾶ] 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, καί μην...γε, call attention to something which tends to limit or deflect compliance. 'Why, so I can, Sir, but—' (Othello, 3, 4). Cp. O. T. 749, καί μην ὅκνω μὲν: infr. 539.

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


534. 'That truly would have been in character with my destiny.' The descriptive genitive (=πρὸς δαίμονος τοῦμοδ) takes the place of the more usual dative after the participle. Cp. Plat. Polit. 271 E, τῆς τοιούτης...κατακομμή-σεως ἐπομενα.
ΤΕ. ἀλλὰ οὖν ἐγὼ ἑρωτάζομαι τοῦτο γ’ ἀρκέσαι. 535
Α1. ἐπίμνησε ἐργον καὶ πρόνοιαν ἢν ἔδων. 536
ΤΕ. τί δήτ’ ἂν ἡς ἐκ τῶνδ’ ἂν ὀφελοῦμι σε; 537
Α1. δόσι μοι προσεπέτιν αὐτὸν ἐμφανῆ τ’ ἰδεῖν. 538
ΤΕ. καὶ μήν πέλας γε προσπόλιοι φυλάσσεται. 539
Α1. τί δήτα μέλλει μή οὐ παρουσίαν ἔχειν; 540
ΤΕ. ὥ παι, πατὴρ καλεῖ σε. δεύρο προσπόλων ἂγ’ αὐτὸν δόσπερ χερσὶν ἐνεύθυνος κυρείς.
Α1. ἐρποντι φανεῖς, ἢ λελειμένῳ λόγον; 541
ΤΕ. καὶ δὴ κομίζει προσπόλων ὁ δ’ ἐγγύθεν.
Α1. αἶρ’ αὐτὸν, αἴρε δεύρο. ταρβηθεὶς γὰρ οὗ νεοφαγὴ ποὺ τὸν ἔκει προσλέυσοσιν φόνον, εἶπε δικαίως ἐστ’ ἕμος τὰ πατρόθεν. 542
ἀλλ’ αὐτίκ’ ὦμοιοι αὐτὸν ἐν νόμοις πατρὸς

536. ἐπίμνησε] For this use of the aorist, see Essay on L. § 32. 6. p. 55. 544. 55[.] δόο L. 55’ A. 545. παρογ.] τοῦ τῶνδε Λ.Ν.Μ. ποὺ τῶνδε Λ.Ν.Μ’ mg. τοῦτον γε Π.Μ. τοῦτον γε
537. ἄρα] For this use of the aorist, see Essay on L. § 10. p. 15. 546. L. 55’ A. 547. δικαίως] δικαίως L. δικαίως Α. 542. δόσπερ κυρείς] These words indicate that the child cannot yet go alone.
538. ταρβηθεὶς γὰρ οὗ] Essay on L. § 41. p. 78 γ’. 543. ἐποντι] Sc. τῷ προσπόλω, i.e. 544. ἐρποντι] For this use of the aorist, see Essay on L. § 42. p. 80 β.
545. αἶρε δεύρο] ‘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.

539. ἑρωτάζομαι] gl. οὖν
540. 541. προσπόλων] This for the partitive genitive, see Essay on L. § 10. p. 15.
542. δόσπερ κυρείς] These words indicate that the child cannot yet go alone.
543. ἐποντι] Sc. τῷ προσπόλω, i.e. 544. ἐρποντι] For this use of the aorist, see Essay on L. § 42. p. 80 β.
545. αἶρε δεύρο] ‘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.

ταρβηθεὶς γὰρ οὗ] Essay on L. § 41. p. 78 γ’.

τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.

ἀλλ', ἄνδρες ἀσπιστήρες, ἐνάλιος λεῶς,

ὑμῖν τε κοινὴν τήνδε ἐπισκήπτω χάριν,

κείνῳ τ' ἐμὴν ἀγγειλατ' ἐντολήν, ὅπως
tὸν παῖδα τὸν δὲ πρὸς δόμους ἐμοὺς ἄγων

Τελαμώνι νεῖζεις μητρὶ τ', Ἐριμβόη λέγω,

ὡς σφιν γένηται γηροβοσκὸς εἰσαεῖ,

†μέχρις οὐ μυχοῦς κίχωσι τοῦ κάτω θεοῦ.

καὶ τὰμὰ τεῦχη μῆτ' ἀγωνάρχαι τινὲς

θήσουσ' Ἀχαίοις μήθ' ὁ λυμεὼν ἔμοι.

ἀλλ' αὐτὸ μοι ὑπὲρ εἰσαεῖς

Ἐυρύσακες, ἵσχε διὰ πολυρράφου στρέφον

πόρτακος ἐπτάβοιον ἀρρηκτον σάκος·

τὰ δ' ἀλλὰ τεῦχῃ κοιν' ἐμοὶ τεθάνεται.

564. τηλωπὸς] γρ. τηλωργὸς C2 mg. ὡς τηλωρος interl. A. θήραν L. γρ. φρου-

ρῶν C2 mg. 565. ἐνάλιος] εἰνάλιοι LT'.

566. δείει] δολή L. δέιεῖ CT.

570. ὡς] ὡ L. ὡς Cl.

571. μέχρις οὐ μυχοῦς κίχωσι τοῦ κάτω θεοῦ LA (the

latter with ὡς:) Vat. ac V.

573. Ἀχαίοις] Ἀχαίοις L. 575. Εὐρύσακες

ἐφιώσακες Λ.

564. τηλωπὸς] 'Far away.' The

latter part of the compound is sub-

ordinated.

οἰχνεῖ] 'He is wandering,' ὠμεῖω, as a derivative of οἰχνεῖα, seems to have

a frequentative force.

θήραν ὕνον] 'Engaged in pursuit,'

A periphrasis like ἔχωμεν στοιχάς, 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. κοινὴν i.e. 'As well as to him.'

569. Ἐριμβόη λέγω] Sc ὡς δείει.

This has been unnecessarily altered to

'Εριμβοῖαν λέγω. Ajax dwells affection-

ately on his mother's name. Eurysaces is

to honour her, and not Hesione. Cp.

Pind. Isthm. 5 (6). 65, παιδα θρασίν ἐς

'Εριμβοῖας.

571. μέχρις οὗ, or μέχρι οὗ, 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 appear-

ance of a divided anapaest, which has

caused the rejection of the line in some
edd. It may possibly have been inter-

polated 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 read-

ing ἔως or ἐστ' ἀν for μέχρις οὗ.

572. ἀγωνάρχαι] 'Presidents of con-

test,' such as the Atreidae had been.

573. θήσουσ'] Sc. ὡς ἄδεια. The

future follows ὡς, supr. 567.

δ ἄλμεον ἐμός] On this position of

the possessive pronoun, see Essay on


574. αὐτὸ] The pronoun anticipates

σάκος, which, as the most important

piece of armour, is contained in τεῦχη.

For similar uses of αὐτός, cp. Plat. Soph.

256 D, Ὀμολογήσατε αὐτά ἐναι πέντε:

263 E, καὶ μὴν ἐν λύμοις αὐτὸ ἴσμεν ὑπὲρ

ἐπώνυμον] 'Whence thou art named.'

575. 6. The epithet shows that the

πόρταξ was not of metal, but of em-

brodered leather. Cp. Eur. Tro. 1196,

ὡς ἥδει τὸ πόρτακα σοὶ κατέις τύπος.

577. κοινά may be either (1) adver-

bial, as in Ant. 546, μὴ μοι θάνης σοὶ

κοινά, or (2) predicative, agreeing with

τεῦχη, probably the latter (2).
The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. supra. 11, καὶ σοὶ ὀδινὸν ἔλαο τῆςδε, κ.τ.λ.

588. 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. 

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.

which Ajax checks the importance of Tecmessa's affection. Cp. II. 6. 490, ἄλλ' εἰς οἰκὸν λούσα τὰ σ' αὐτής ἔργα κύμμε, 

587. καὶ σὲ The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. supra. 11, καὶ σοὶ ὀδινὸν ἔλαο τῆςδε, κ.τ.λ.

588. προδοὺς... γένη] 'Be guilty of forsaking us.' Phil. 773, μὴ σαυτὸν θ' ἀμα | καμ', δι'τα σαυτὸν πρόστρησον, κτείνα 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. 

587. καὶ σὲ The conjunction here has a strong pleading force. 'Nay, I entreat thee,' etc. For a somewhat similar transition with καὶ, cp. supra. 11, καὶ σοὶ ὀδινὸν ἔλαο τῆςδε, κ.τ.λ. 

588. προδοὺς... γένη] 'Be guilty of forsaking us.' Phil. 773, μὴ σαυτὸν θ' ἀμα | καμ', δι'τα σαυτὸν πρόστρησον, κτείνα 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.

which Ajax checks the importance of Tecmessa's affection. Cp. II. 6. 490, ἄλλ' εἰς οἰκὸν λούσα τὰ σ' αὐτής ἔργα κύμμε,
SOFOCLEOUS

TE. σὺ δ’ οὐχὶ πείσει;
Al. πόλλ’ ἄγαν ἢδη θροεῖσ.
TE. ταρβὼ γάρ, ὁναξ.
Al. οὐ γινέρξεθ' ὡς τάχος;
TE. πρὸς θεῶν, μαλάσουν.
Al. μῶρα μοι δοκεῖσ φρονεῖν,
ei τούμον ἢδος ἀρτι παιδεύειν νοεῖς.

595

ΧΟ. στρα. ὁ κλεινά Σαλαμίς, σὺ μὲν ποὺ
ναιεῖς ἀλίπλακτος εὐδαιμῶν,
πᾶσιν περίφαντος ἄει.

593. [εἰνέρξεθ'] [εἰνέρξεσθ' C.], [εἰνέρξεσθ' V.], [εἰνέρξεσθ' V3].
594. [δοκεῖσ] [δωεῖσ L.], [δοκεῖσ C3.], [φρονεῖν] τρ.
597. [ἀλίπλακτος] [ἀλίπλακτος LA].
598. τᾶσιν] πᾶσιν Ι.Γ'

593. [εἰνέρξεθ'] 'Shut us in.' This
is said to the attendants (supr. 544).
They close the doors on Ajax, who is
drawn in by the reversed Ἰκκύκλωμα.
Tecmessa and Eurylochus, perhaps, re-
remain upon the stage.
595. ἀρτί] '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'.

β'.

596. ὁ κλεινά] By an anachronism
like that noticed in O. C. 58, ἥρεισ.
'Ἀθηνᾶν, the glory of Salamis is antici-
pated. Cp. also infr. 861, and note. In
Hdt. 7. 143, Themistocles argues from the
words ὁ θεῖς Σαλαμίς, in the Pythian
response, that the Athenians were to be
victorious there.
596-7. σὺ . ναιεῖς] 'Thou, I know,
remainest.'

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.

perίφαντος may then be taken to im-
ply the renown as well as the conspicuous position of the island.

600. *palaioi] palaios [C., palaios L.] *poiai] poiai μηλων [L.Pal. (c. gl. troiaei).] The manifest corruption in these words seems to be incurable. Neither Hermann's 'I'δαι μινων λειμωνι' ἀπονα ('I wait for my reward in Trojan meadows'), nor Bergk's Ι'δει μινων χειμωνι παρα τε ('I abide winter and summer in the Trojan land'), can be admitted as probable. Mr. Paley, adopting λειμωνι ἐπο용 from Seyffert, changes ενυφαι to ενναωι. Without dogmatizing on a point of great uncertainty, I would propose *I'δαι μινων λειμωνι *ὑπαθρα, μηνων (Herm.) ἀναριθμος αλει *ενυφαι (Bergk), 'Abiding out-door hardships in moist Trojan fields, I make my bed there, months without number.' ποια may be due to the association of λειμωνι, and a further association may have converted μηνων into μηλων. The metre α' 4. 5 is then the same as in β' 1, 2. A similar meaning is more fully expressed infr. 1185-1210. Cp. especially ll. 1200-10, κειμα δ' ἀμέριμνον οὐτος, | δει πακιναι δρόσοι το τεγγυμενοι κύραις, λυρας μηματα Τροίαις. In both places the chorus complain at once of irksome exposure and of a life of inaction. Cp. also Aesch. Agamemnon, ll. 558 foll., τα δ' αυτε χρήφω και προσφυ κλεως στύγω | ενυας γὰρ ἴσων δαλων προς τειχειν. | εξ ενυφαι δε καπω γης λειμωνι | δροσι κατεβάζας, εμπεδων ονομ | ἐπεθματων, τιδεντε ενυφαι τριχα. | Τροις | εφευραν | εφευραν ολομαν ανακαταφευραν. | ἔμηλων .. οπολλοι.] 'I make my bed months without number.' Φοι μηνωνον ρισμος, cp. El. 232, ἄνερίμως διδ θηριων. Hdt. 9, 3, η δε βασιλεια θηριων εις τιν | ἐπιτραπέζην ἐπιστρατευθηκεν θηριων | έγετο. The Scholar explains ενυφαι by ενυφαίτο ('fleeing time'), and the Triclinian MSS. have ενυφαί. For ενυφαί, of keeping watch, cp. O. C. 1568 foll., ανικατον | θηριος | δι ἐν τιλαιο | φασι πολυευτοι | ενυφαί. 605. *τοπαρ for χρώνω (Martin) is a probable conjecture, as χρώνω is weak after παλαιοι αφ' ωρινων, and χρι may have come from the το τριχωμενοι. 606. κακῶν ἐλπίδεις έχων] ἐλπις 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.' ἀδιέθη] 'Unillumined' rather than 'destroying.' Essay on L., §§ 53. pp. 98, 9. 609-11. 'And I have Ajax on my hands, defying treatment, fixed in the
tent, where Heaven-sent madness dwells
with him.'

610. ἐφέδρος [Fixed at my side.]
Ajax had remained sitting throughout
the previous scene. He had rejected
the solicitations of his friends, and
apparently returned to his sullen inaction
within the tent. Instead of being their
hope and pride, he was now an irremovable
burden. Cp. supra 194 foll., ἀλλ' ἄνα ἢ ἤδανον, κ.τ.λ. The interpretation
of the ancient Scholiaist, 'Ready
to assail me when other evils are subdue'd
(an application of the technical use
of ἐφέδρος with reference to contests),
is untenable. μανία includes the evidence
of Ajax's madness, which is still
within the tent. Supra 337, 8.

613. φρενός πολοβάτας. 'Feeding his
will apart;' i.e. either (1) referring to the
willful solitary raid described by
Telemessa, supra, 28: 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,
θῆλα ἐφύρησα τάλας: Aesch. Pers., 743,
νῦν ἐκεῖν ὅτεις πηγή πάσιν ἐφύρησαν
φίλοις. But πίνδος is not elsewhere
used of a person, and it is possible that
ἐφύρησα mayhave a middle signification:
(2) 'He has procured a mighty sorrow
for his friends.' See Veitch, Gr. Irr. V.
s. v. ἐφύρης, 617. μεγίστας ἀρέτας 'Evincing'(or
'proceeding from') 'supreme valour,'

620. 21. 'Are fallen to the ground,
coldly neglected by the cold, infatuate
kings,' παρά is used as in παρὰ δικα-, tatas, etc.: L. and S. s. v. παρά, B. 11. 3.
For πιττεῖν, 'To come to nought,' cp.
Hdt. 7. 18, οἷα ἀνθρώπως ἠδὸν ἤδη πολλά
tε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ
ὁμολογούν. 621. For the reproachful tone in
μαλιός, cp. infr. II 56, ἄνολον: Hdt.
7. 140, οὐ μέλειον, τι καθοδε, κ.τ.λ.
622. 3. παλαιὰ ... γηρὰς 'His mother
sunk in years and overtaken by hoary
eld.' The opposition with μὲν and δὲ
is merely rhetorical. Not ἐπέρρος,
but some simpler word, such as ὁσόν,
is to be supplied with γῆρα, which is
dative of circumstance. Essay on L. §
11. p. 18 c. λευκὰ δὲ γηρὰς is a plausible
but needless correction.

625. 6. νοσοῦτα | φρενόμορφος 'Fa-
tally afflicted in his mind.' Although
the madness of Ajax is relieved, its
effects are permanent, and his despair is no less a mental affliction than his madness was.

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

627. οὐδὲ] ‘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.


633. εἰς πεπόνυται] i.e. ἐμπεπο-

634. πολλάς ἄμμυμα χαῖτας] Sc. ἐγγενησία, or some general notion resumed from the preceding verb.

635. For Ἀιδα κείθουν, cp. II. 23, 244, εἰδοκεν αὐτός ἐγών Ἀιδι κείθουμαι. Elmsley needlessly corrected γάρ Ἀιδα to par' Ἀιδα. 

636. το ὅταλα μάταν] (1) ‘One hopelessly afflicted.’ μάταν (as in O. C. 1567, πολ-

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

ék is at once ‘because of’ and ‘in accordance with.’

638. ἄκουσ] Infrr. 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, πρόσακεν αὐτὴν ἀγνὸς ἄν ἀσταφοῦμαι: Aesch. Pers. 756, ἐνδον αὐχάζειν: also Ant. 773, ἔρμος ἐν" ἄν

640. 640. στέρνοισι] στέρνοις ΛΑΓ.

632. στέρνοισι] στέρνοις ΛΑΓ.

633. δουτοι] δουτοι L. δουτοι Α. ἁμύμαμα MSS. 634. κρέσσων]

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. φυε... ἀδηλα] 'Rears out of darkness.' Cp. Hes. Op. 6, καὶ ἀδηλον ἄγετε. The present is used of a continual process, as in II. 6, 147, 8, φύλα τὰ μὲν τ' ἀνεμοι χαράδει χέει, ἀλλα δὲ θ' ἤλι ητελέωσα φυει. E. on L. § 32. p. 54. ἀδηλα (sc. ὄντα) may be regarded as= ἡ ἀδηλον (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
in their seeds | And weak beginnings lie intreasured, | Such things become the hatch and brood of time." As in supr. 476, προσθέσια κάναθεσία, the latter part of the antithesis is most dwelt upon, viz. καὶ φανέρα κρίστεται, '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 φανέρα, cf. O.C. 974, φανείς δύστροφος, ὄς ἐγὼ φάνην. On the meaning of the middle voice, see Essay on L. § 31. p. 53 (where καταφύγεται be καταφύγεται—not Earth but Time), and cp. Aesch. Cho. 127, καὶ γαῖναν αὐτήν, ἥ τά πάντα τίκτεται ('brings forth of herself').

648. ἀδέλπην] An allusion to Archil. Γρ. 70, ἔρμιτοι ἀδέλπην οὐδὲν ἑστιν οὐδ' ἀπώμονα. Ὁ κατεγ. 388, ἄναφ, ὑποτοίου οὐδὲν ἐστ' ἀπώμονον. ἀδέλσκεται] 'Is overcome.' Cp. the use of αἰρέω in Ant. 606, τάν οὖν ὑπόν αἰρέοι ποῦ ὁ παντογάρως. 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, οὐ γὰρ ἂν ὁ διαλόγου οὔτε λόγοι έξουροι οὔτε ψυχος φοβερός. καὶ has been changed to χαί, perhaps rightly, but see Essay on L. § 21. p. 336 6. 650. 1. 'Since even I, who then (supr. 470 foll.) showed such awful resolve, hard as iron hardened in the surge—even I have lost my manhood's edge, being softened by this woman.' The clause with ὃς relates to what preceded. as in Phil. 202 foll. προσφάνην κτύπος, | φοιτός σύνηπροφος ὃς τειρεμένον *του. τὰ δεινά is cogn. accus.; cp. Ant. 408, πρὸς σοῦ τὰ δειν᾽ ἐκεῖν᾽ ἐπιπεδηλήκαν. In βαφῇ there is perhaps a reminiscence of supr. 351, 2, οὐκ ἀρίτι κύμα φωνίας ὑπὸ γίγασ | ἀμφιδρώμον κυκλείται. βαφῇ, an instrumental dative, depends on the idea of hardening contained in ἐκδηρέον. For similar datives with active verbs, cp. Ant. 335, χειμέρων νότῳ χρόει, ibid. 589, ὁργῆσαιμι... ἐπιδράμη πνοαί. The abruptness of this construction goes for nothing when weighed against the absurdity of joining βαφῇ σιδηρός ὃς ἐθηλύνθη στόμα, 'My edge is alated, 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 Rhoectum. It is probably meant that Ajax really bathes in fresh water before his last solemn act. Cp. Eur. Alc. 159, ὅσιι ἄστιν ποταρίως... ἐλύσατ' . 655. 6. ἄγνισας... ἐξαλεύσωμαι] To the chorus and Tecmessa ἄγνισα 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.'
μὴνιν βαρείαν ἐξαλεύσωμαι θεάς·
μολὼν τε Χάρων ἑνθα ἀστιβή κίχω
κρύψω τόδε ἐγχος τοῦμόν, ἐχθιστον βελῶν,
γαίας ὄρεξας ἐνθα μὴ τις ὅφεται:
ἀλλ' αὐτὸ νῦν "Ἅιδης τε σωζόντων κάτω.

657. 'And having gone to a place where I may find a place untrodden.'
Χάρων is first acc. of place after μολὼν,
658. τόδε ἐγχος τοῦμόν\] 'This my sword.'
Cp. infr. 815-22, 834, 899, 909, 1035, 1034. Does Ajax destroy himself
with the sword with which he slew the cattle? There would be a certain plausi-
bility 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.
659. κρύψω ... ὄρεξας\] There is again
an intentional ambiguity between 'I will bury out of sight' and 'I will hide'
in the body) 'after planting' (in the earth), γαίας, 'Somewhere in earth,' a
partitive genitive of place, to be resumed with ἐνθα. Essay on L. § 10. p. 15.
A construction is easily obtained by supplying σου, the antecedent of ἐνθα.
ἐχθιστον is ambiguous between 'most
hostile,' cp. infr. 817 foll., and 'most hateful.'
660. These words are purposely omi-
nous of Ajax' real intention. The
imperative notion of μὴ in the preceding line.
Cp. El. 436 foll. κρύψων νυν, ἑνθα μὴ
ποτ' εἰς εὐθν. ... πρόσεια ... ἀλλ' ὅταν
θάνυ | κειμήλιαν αὐτὴν ... σωζέσων.
661. The vivid ἔχωρι brings before us
the scene of the exchange described by
Teucer infr. 1039 foll.
ἄνδρος δώρ όνθησαν οὐκ ἔχει.
663. τοιγάρ] 'Therefore,' since I am
thus out of favour and pursued by divine
displeasure, supr. 656, 663.
664. Ajax understands in his own
mind, 'I will not submit to them except
in death.' Cp. Ant. 926, πανοιτεῖ ἀν
ἐνεγκαίνοις ἡμαρτηκέστε.
665. τι μῦ] Cp. Aesch. Ag. 672,
λέγοναι ἦμασ ως ὀλοικότας τι μῆ;
The v. g. τι μῆ (V Pal., i.e. τίμῆ), sug-
gested by τιμαι in infr. 670, is a curious
instance of the uncertainty that crept in
when the quantities of syllables were
forgotten.
666. τὰ deinά καὶ τὰ καρτερότατα]
AIAS.

660 'Things dread and masterful,' such as Winter, Night, and Tempest: οὗ δενᾶ as in Ant. 334, πολλὰ τὰ δενᾶ. For the thought, cp. esp. Herac. Fragm. 29 (ed. Bywater), ἄλως οὐχ ὑπερηφάνεται μετα ταῖς ἐξ ὑμῖν, ἐπὶκύριοι ἔσευρον: Plat. Rep. 6, 500 C, έξαμενήν ἀττά καὶ κατὰ ταῦτα ἴδε ἠκοντα ὀρθώναι καὶ θεωρώναι οὖν ἀδικοῦντο οὖν ἀδικοῦμεν ἐπὶ ἀλλήλων, κύομε δὲ πάντα καὶ κατὰ λόγον ἠκόντα, ταῦτα μεμείσθαν. As Schndw. observes, these common-places from Ajax' lips have a peculiarly ironical significance.

660. τήματι ἦν το οριστικόν. For τῆμα of an official appointment, cp. Hdt. 7, 36, ὅσι προσ-εκείνη βᾶτη ἡ ἀρχαί τῆμαι: Ar. Pol. 3. 10, 4, τειμαί λέγομεν τὰς ἀρχαίς. For τοῦτο μὲν with only δὲ to follow, cp. O. C. 440, τοῦτο μὲν . . . οἱ δ’ ἐπαφέ-λειν, κ.τ.λ.

νυφωστίβεις [χειμωνεῖς] 'The wintry months whose track is marked with snow.' This (= νυφόστιβας ἐξόν τῶν στίβους) agrees better with the meaning of other compounds such as χθονοστίβης (O. T. 301), and with the personification in ἐκχωρόσω, than with 'piled with snows' (L. and S.)—'Winter withdraws his snowy footsteps.'

662. νυκτὸς αἰανῆς κύκλος'] The weary round of Night,' which like other periods of time, is imagined as a moving sphere. Cp. ἐπαναυτοῦ κύκλον, Eur. Or. 1645. αἰανὴς] Here, as in L. 8, εὔφωνος, it is doubted whether the adj. is in the nominative or genitive, αἰανῆς or αἰανης. Both forms (αἰανῆς, ἐς and ἀλανῶς, ἦ, ὑν), 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 αἰεί, has also a false association from αἰαί. See Essay on L. § 54. p. 99.

663. 'For Day with his white steedos (λευκόπολος ἡμέρα, Aesch. Pers. 386) to make his light arise,' (L. and S. v. φλέγω, Α. it.)

664. ἐκοίμησε] 'Allows to rest.' Gnomic aorist. As, in δείξαν ἄρεις, 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. λυειν, 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 Acolus in Od. 10. 21 is ταῦται ἀνέμουν. ημὲν παύειται ἦδος ὄρνυμεν ἐκ θέλειας, and Horace says of the South wind, 'quo non arbitrer Hadriae | major, tollere seu ponere vult freta.' In II. 8. 486, the light of the setting sun is described as ἔλκον νυκτα ἡλιαν ἐπὶ Σείδαρουν ἀρωμαν. 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.

665. *ἐγώδα] 'I am sure of it'—(that I shall know how to act with moderation). The common reading, ἐγώ δ’ ἐπισταμαί γάρ—can only be justified by supposing ἡμείς in 677 to mean mankind in general, in which case the opposition with δέ is possible, though not natural. But with μαθησόμεθα pre-
ceding (l. 667), ἡμεῖς (unless with further explanation, as in supr. 125) must be equivalent to ἐγὼ. And the use of δὲ... γάρ without apologia is not supported by Aesch. Cho. 66, εἰμι δὲ ἀναγκαία γάρ ἀμφιστόλιν, κ.τ.λ., which is the nearest parallel. (For a superfluous ἐγὼ with δὲ in apologia, cp. Hdt. 4. 99, δὲ δὲ... μὴ παραείπεις, ἐγὼ δὲ ἄλλως ὑμᾶς.) Porson's conjecture, which is here received, requires a very slight alteration, ων for ὃν. ἐγὼδα is idiomatic, and the form of asseveration suits with the dissembling nature of the speech.

ἐπίσταμαι γάρ ἄρτιως] '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 conveys moderation in love and hatred—καθώσυν ἐχθράν μὴ φύλασσε, θυγτὸς ἦν.

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


682. ἀμφί... τούτοις] '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.

683. 6. εἰσώ... κείρα] εἰσώ εὐθυόσια εὐχοι θείς τελείσθαι διὰ τέλους (ἐκεῖνο) ἦν τὸ ἐμὸν κέιρ ἐρᾷ. Tecmessa will pray that Ajax may escape from the wrath of Athena. In doing so she will be unconsciously praying for his present desires in death. The solemn phrase διὰ τέλους... τελείσθαι is prompted by the latter feeling.

684. 8. ταῦτα τῇ διὰ μοῦ τάδε | τιμᾶτε] 'Honour these my wishes equally with her.' ταῦτα, an adverbial accusative, like κοινά in Ant. 546, μη μοι θάρση σὺ κοινά. The eightfold alliteration with τ in these two lines gives the effect of suppressed earnestness.

685. 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.
67.

693. ἥμεῖς δ᾽ ἃ φράζῳ δράτε, καὶ τάχ᾽ ἂν μ᾽ ἵσως πύθουσθε, κεὶ νῦν δυστυχῶ, σεσωσμένον.

ΧΩ. στρ. ἔφριξ ἔρωτι, περιχαρῆς δ᾽ ἀνεπτάμαν.

ἀνά δ᾽ ἔγνων Κυλλανίας χιονοκτύπου πετραίας ἀπὸ δειράδος φάνθ', ὁ

5 θεῶν χοροποι' ἀναξ, ὅπως μοι

Νύσια Κνώσσι' ὀρχήματ' αὐτοδαή

692. κεὶ] in litura A. 695. ἀλιπλαγκτε] ἀλιπλαγκτε MM² pr. 696. χιο

νοκτύπου] χιονοκτύπου LL². χιονοκτύπου A V⁰MM²R. χιονοκτύπου VM.

698. χοροποι'] χοροποιὲ LΑΓ. 699. Κνώσσι'] κνώσσα LΓ. κνώσσι' A.

691. τάχ᾽ ἢν... ἵσως] 'Ere long, me

thinks.'

692. σεσωσμένον] His hearers under

stand, 'Freed from evil,' as having appeased the gods and submitted to the

Atribed: to himself he means, 'Having done with evils,' because no trouble

can affect the dead.

693–718. The following ode is the clearest instance in Sophocles of the

hyporchema, or song accompanied with
dancing. In substance it may be com

pared with Trach. 205–224, O. T. 1086–

1109, Ant. 1115–1154. The metrical

scheme of στρ. and αὐτ. is as follows:—

695. Pan is associated both with

Marathon and Salamis, where Psyttal

lea was his haunt according to Aeschylus:

Pers. 448, ἤν ὁ φιλάχρονος | Πᾶν ἐμβατεῖς.

Δάλιπλαγκτε]. As in the invocation to

Sleep in Phil. 828, ἐναῖ... ἐλθος, 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 χοροποι' ἀναξ] (θεῶν).

'Thou lord, who of the gods art he that

frames the dance?' For this partitive

genitive, cp. Ο. C. 868, 9, θεῶν | ὁ πάντα

λεύσασον ἥλιο.

ὅπως μοι... ἔννοιν ἱάσεις] 'To fling into... I pray thee, along with me.'

μοι is dativus ethics, but to be resumed

with ἔννοιων.

698. Νύσα Κνώσσα] 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

II. 18. 591, οἶνον ποτ' ἐνι Knωςφ' ἐφεὶ]|Δαιδάλος ἡσκασέν χαλλιπλοκάμω

Ἀράδην. 'Wilde Tänze fänden zu

Ehren Dionys zu Nysa Statt, und an

der Theodaisen Anfangs April zu

Knossos auf Kreta ' (G. Wolff).

αὐτοὔτοιι] 'Spontaneous,' said with

reference to Pan, 'which no man hath

taught thee,' cp. Aesch. Prom. 301,

αὐτόκτητ' ἀντρα, 'caves formed by thyself' (said to Oceanus).
700. ἐλάψης. 703. ἀνάξ 'Απόλλων ὁ λυκός ὁ πελαγέων πελαγέων ὁ πελαγέων L. 703. ἀνάξ Ἀπόλλων ὁ λυκός ὁ πελαγέων ὁ πελαγέων (φέον αὐτῶν ὁ πελαγής) Αρη. 705. ἐλύσεις αὐτῶν ἄχος ἄτρομός Αρής. 710. ὁ Δάλιος εὐγνώστος ἐλύσεις αὐτῶν ἄχος ἄτρομος Ἀρη. 713. ἐλύσεις αὐτῶν ἄχος ἄτρομός Αρη. 706. ὁ λυκός ὁ λυκός Ἀρης. 707. ὁ Δάλιος εὐγνώστος ἐλύσεις αὐτῶν ἄχος ἄτρομός Αρη.
πάνθ᾽ ὃ μέγας χρόνος μαραίνει: κούσθ᾽ ἀναίδητον φατίσαιβ αὖ, εὔτε γ᾽ ἐξ ἄλπτων

10 Άιας μετανεγνώσθη
θυμὼν Ἀτρείδαις μεγάλων τε νεικέων.

ΑΓΓΕΛΟΣ.

ἀνδρές φίλοι, τὸ πρῶτον ἀγγείλαι θέλω,
Τεῦκρος πάρεστιν ἁρτί Μυσίων ἀπὸ
κρημνῶν μέσον δὲ προσμολῶν στρατήγιον
κυδάζεται τοῖς πάσιν Ἀργείοις ὅμοιον.

714. μαραίνει] μαραίνει γε καὶ φλέγει Λ., καὶ φλέγει Βατ. c. μ. τε καὶ
φλέγει Cett. 715. φατίσαιμι] φατίσαιμι Λ.Μ. φατίσαιμι CAL.2 Pal. Βατ. Α. ΒΜ.2
φατίσαιμι Λ.Ο. Ε. 716. θυμῶν Λ.Γ. (γρ. θυμῶν) ΒΒ. Pal. Βατ.
ac ΒΜ.2: θυμῶν τ᾽ Α. θυμῶν Λ.2 pr. Μ. Μ.ο. Π. mg. Ρ.77.
719. τὸ πρῶτον] τοπρῶτον Λ. 721. προσμολῶν] προσμολῶν Λ., προσμολῶν Α.
726. τὸν om. Λ. add. ΚΑ.

715. έξ ἄλπτων] 'When we had
desperated.' Cp. supr. 648.
716. μετανεγνώσθη] 'Has been con-
verted.' Ajax, supr. 651, attributed the
change in himself to the persuasion of
Tecmessa.
717. θυμῶν] This reading, which
occurs in some MSS., is nearer to θυμῶν,
the reading of L., than the conj. θυμῶν
τ', which has been commonly adopted.
For the poetical plural, 'outbursts of
wrath,' cp. Trach. 882, τίνες νόσοι; and
see Essay on L., § 20. p. 30. The plural
of θυμῶν occurs in Plat. Phil. 40 E: Λέγγ. 11. 934 Α, δ ἄδ ἐν φόβοις δειλίας,
ἡ τισυ ἐπιθυμίας ἢ φθόνοις ἢ θυμοῖς δυ-
σιάτων γνώμενοι. (νεικέων.)
719. full. The prosценium 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
lastling, and hold forth a vague promise
of final peace.
724. 5. 'For when they knew him
from afar off as he approached, they
surrounded him.' Cp. infr. 1046, μαθεῖν
γὰρ ἐγγὺς ἄν οὐ διαπετῆ.
726. κάπιστουο στρατοῦ] 'And
ΣΟΦΟΚΛΕΟΥΣ

730. διαπεραιώθη] διαπεραίωθη Ι. διαπεραιώθη Σ2.Α. 737. λοι πλούς] λοι πλούς

730. ουκ άποκαλούντες, ὡς οὐκ ἄρκεσοι
to μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν, ὡστ' εἰς τοσοῦτον ἦλθον ὡστε καὶ χερῶν
cολεών ἑρυστὰ διαπεραιώθη ἕφη.

λήγει δ' ἔρις δραμοῦσα τοῦ προσωτάτῳ
ἀνδρῶν γερώντων ἐν ἦνναλλαγῇ λόγον,
ἄλλ' ἦμιν Αἴας ποὺ' στίν, ὡς φράσω τάδε;
τοῖς κυρίοις γὰρ πάντα χρή δηλοῦν λόγον.

ΧΟ. οὐκ ένυδον, ἄλλα φροίδος άρτιώς, νέας
βουλὰς νέοισιν ἐγκαταξεύξας τρόποις.

ΑΓ. ίου ίου.

βραδεῖαν ἡμᾶς ἀρ' ὁ τήνδε τὴν ὄνν
πέμπων ἐπεμψεν, ἥ' φάνην ἐγώ βραδὺς.

ΧΟ. τι δ' ἐστὶ χρείας τῆς' ὑπεσπαμισμένον;
ΑΓ. τὸν ἀνδρ' ἀπύδα Τεῦκρος ένυδθεν στέγης
μὴ' έξω παρῆκεν, πρὶν παρών αὐτός τύχη.

ΧΟ. ἄλλ' οἴκεται τοι, πρὸς τὸ κέρδιστον τραπεῖς

'His thoughts having taken the happiest turn.' For the genitive, cp. Trachs. 705, ποι γρώμης πέω; Ant. 42, ποι γρώμης ποτ' εί; χέλου] '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 παρών ἑτύγχανον] 'For I was there to hear and see.' An expansion of παρών, 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 μεταστάσα πότε ... δίχα, and by the periphrasis in l. 753.

752. παντο[πά τέχνη] 'By all manner of means;' to be joined with εἰρήν.

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

754. ἀφέντα agrees with Τεῦκρον, the subject of ίδιον.

755. τητε θήμερα is more probable, because simpler, than τῆς θ' ἡμέρα.

757. ὅσ ἢφι 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 τῇ ἡμέρᾳ χρόνῳ. For this periphrasis, cp. Hdt. 1. 118, τῷ τε γὰρ πεποιημένῳ, ἢφι λέγων, ἐς τὸν παῦν τούτον ἐκμονὸν μεγάλα, κ.τ.λ. Abicht observes that it is commonly used, as here, in passing to direct speech from indirect.

758. τα ... περισσα κάνονητα 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.'
760. ἐφασχ' ὃ μάντις, ὅστις ἀνθρώπου φύσιν ἀνθρώπων ἐπείτα τῇ ἀνθρώπου φρονῇ. ἔστω ὅ ἀπ' ὅκινων εὐθὺς ἐξορμώμενος ἄνως καλῶς λέγοντος εὐφέβη πατρὸς. ο μὲν γὰρ αὐτὸν ἐννέπει, τέκνον, δορὶ βούλου κρατεῖν μὲν, σὺν θεῷ δ' ἄει κρατεῖν. 

765 ο δ' ὑπικόμπως κάφρονος ἡμείςτατο, πάτερ, θεοῖς μὲν κάν ὁ μηδὲν ὃν ὑμῶν κράτος κατακτήσαι· ἐγὼ δὲ καὶ δίχα κείνων πέποιθα τούτ' ἐπιστάσειν κλέος.

tosόνδε ἐκόμπηε μῦθον. εἶτα δεύτερον, δίας 'Αθάνας, ἦνικ ὀπρόνουσά νυν 

770 πυθατ' ἐπ' ἔχθροις χείρα φοινίων τρέπειν, τότ' ἀντίφωνει δεινῶν ἄρρητων τ' ἐπος: ἀνάσσα, τοῖς ἀλλοισιν Ἀργείων πέλας ἵστο, καθ' ἡμᾶς δ' οὖποτ' ἐκρηξεί μάχη.

775

761. φρονῇ) φρονῇ L. φρονεῖ C' Α.

768. κατακτήσαι') καταστήσαι' L, M.

κατακτήσαι' C' L' P. κατακτήσει' V.

760. ὅστις] 'When any one.' Essay on L. § 22, p. 35; 2.

760. ἀνθρώπου φύσιν | βλαστών] 'Being but of human mould.' An unusual cognate accusative, to be partly accounted for by the frequent use of φύσις as an accusative of respect. See Essay on L. § 17, p. 25; and cp. especially Trach. 1061, γυνὴ δὲ, ἥθελς οὕσα κούς ἀνδρὶ φύσιν.

761. εὐθὺς belongs in meaning to εὐφέβη in the following line.

763. πατρὸς may be either (1) genitive of derivation, "A foolish son of a wisely speaking father," for which, cp. Ant. 38, ἐνθάδεως κατή: or (2) genitive absolute, "Foolish, although his father advised him well." The former (1) is nearer to the truth.


765. μὲν | δ'] The 'paratactic' structure (Essay on L. § 36, p. 68) gives additional emphasis.

766. εἰσπόστασει) 'That I shall cull perforce,' as if plucking a branch from a tree. (Aesch. Pers. 475.) Cp. Shak. 1 Hen. IV. 1. 3: 'Hut. 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 corral all her dignities.'

770. τοσόνδε .. μῦθον] 'So high the vaunt he uttered.' Cp. supr. 386, μηδὲν μέτ' εἰπε: 422, 3, ἐπος | ἐξερεύ μέγα. 771. διὰς 'Αθάνας] '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 διὰς 'Αθάνας ὀπρόνουσάς, or αὐδωμένης.

773. τῆδετ] For αὐδῶν, 'to command,' cp. O. C. 864, αὐδῶ σιωπᾶν, and for the middle v. (of unasked, spontaneous utterance), Phil. 130, οὐ δητα, τίκνων, ποικίλας αὐδωμένων.

773. δεινῶν ἄρρητων τ' ἐπος] 'A fearfully impious word.'

775. καθ' ἡμᾶς] 'In my part of the line; κατά, as in Hdt. 2. 121. § 4, ὡς
generally marking some emmispessment, see above on l. 294.

ё' дрн' From where I sate, viz. amongst the Achaeans who were looking on at the council.

781. таБ'епистолас] 'This charge,' viz. that implied in supr. 753-5. Teucer remains to watch over his brother's interests in the assembly.

782. Теукрос] Theproper name is added after the article in further explanation.

вкласш] The epexegetic infinitive is occasioned by the addition of Теукрос.

eи' д'апостергиме́ба] 'But if we are frustrated;' i.e. if the δαλμαν of Ajax has prevented us from carrying out our intention. For апостергеин of prevention, cp. Aesch. Suppl. 1063, Ζεώς апостергіон γάμον. This meaning is more forcible, although less obvious, than that of Badham's ingenious conjecture, еи д' ар' апостергіакен.

783. The idiomatic аь' кейніs avoids the association of the name Αίαs with the ill-omened οκ' етніc.

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

785. 'Come and see what news this man is telling.' Cp. Phil. 504, χρή δ'
εὐρεῖ γὰρ ἐν χρόνο τούτῳ, μὴ χαίρειν τινά.

ΤΕ. τί μ' αὖ τάλαναν, ἀρτίως πεπαυμένην κακῶν ἀτρύτων, εἷς ἔδρας ἀνίστατε;

ΧΟ. τοῦτο εἰσάκουε τάνδρος, ὡς ἥκει φέρων Αἰαντός ἡμῖν πρᾶξιν ἢν ἥλγησ' ἐγώ.

ΤΕ. οἶμοι, τί φῆς, ὄνθρωπε; μῶν ὀλώλαμεν;

ΑΓ. οὐκ οἶδα τήν σήν πράξιν, Αἰαντός δ' ὅτι, θυραίος εἴπερ ἐστίν, οὐ θαράω πέρι.

ΤΕ. καὶ μὴν θυραίος, ὡστε μ' ὀδίνειν τί φῆς.

ΑΓ. ἐκείνων εἰργεῖν Τεῦκρος ἐξεφείται σκηνῆς ὑπαυλον μηδ' ἀφιέναι μόνον.

ΤΕ. ποῦ δ' ἐστὶ Τεῦκρος, κατὰ τῷ λέγει τάδε;

ΑΓ. πάρεστ' ἐκείνων ἀρτίτ' τήνδε δ' ἔξοδον ὀλεθριαν Αἰαντός ἔλπίζει φέρειν.

ΤΕ. οἴμοι τάλανα, τοῦ ποτ' ἀνδρῶπων μαθῶν;

ΑΓ. τοῦ Θεσπορείου μάντεως, καθ' ἡμέραν


ἐκτὸς ὅντα πημάτων τὰ δεῖν ὄραν: Ο.Τ. 503, πρὸν ἵδομ' ὀρθν' ἔπω.

786. 'This cutteth to the quick, and is not a thing to rejoice at.' For the negative expression, μὴ χαίρειν, cp. Eur. Med. 136, οὐδέ συνήθουσα, ὡ τίνα, ἀλγείσ ὄματος; and, for ἐν χρόνῳ, Hdt. 4. 175, τῷ μὲν μίσον τῶν τρισθον ἀνείντες ὀβεισον, τὰ δὲ ἐίθεν καὶ ἐνθὲν κείροντες ἐν χρόνῳ. Tecmessa now comes forth with Eurysaces.

787. ἀρτίως] Since the apparent change of mind in Ajax, l. 692.

788. κακῶν ἀτρύτων] 'Incessant evils.' So ἀτείρει. .. ἀγαθφ, Pind. Ol. 2. 59, 'unfailing good.'

789. ἔδρας] She has been sitting quiet in the hut since l. 692.

790. ήγ'] E. on l. § 16. p. 23, 2 a. ήγηγυ' ἔγυ] For the aorist, see Essay on l. § 32. pp. 55, 6; and cp. supr. 693.

791. μῶν ὀλώλαμεν:'] 'Are we then undone?' Tecmessa (cp. supr. 269) passionately assumes that her fate and that of Ajax are one. The messenger in his reply calmly distinguishes between them.

792. Αἰαντός] The genitive is at first put vaguely, as in continuation of the possessive σήν, but a construction is afterwards supplied for it by the addition of πέρι.


796. σκηνῆς ὑπαυλον] 'Confined within the tent.' ὑπαυλον occurs only here.

797. ἐπὶ τῷ] 'Why?' The answer shows that the meaning is rather 'For what reason?' than 'With what intention?'

798. 9. τήνδε .. φέρειν] 'And he is hoping to convey intelligence that it is fatal for Ajax to go forth as he has now done.'

801, 2. καθ' ἡμέραν .. φέρει] 'This very day, in which he intimates that life or death is in store for him.'


ΑΙΑΣ.

τήν νῦν, ὃτ' αὐτῷ θάνατον ἦ βίον φέρει.

ΤΕ. οἷ' γά', φίλοι, πρόστητ' ἀναγκαίας τύχης, καὶ σπεύσαθ', οἱ μὲν Τεῦκρον ἐν τάξει μολείν, οἰ δ' ἐσπέρους ἄγκωνας, οἰ δ' ἀντηλίους ζητεῖ' ἱόντες τάνδρος έξοδον κακῆν. έγνωκα γάρ δὴ φωτὸς ἱπατημένη καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη. οἴμοι, τί δράσω, τέκνου; οὐς ἱδρυτέον. ἀλλ' εἰμι κἀγὼ κείσ' ὅποιπερ ἄν σθένω. Χωρὶς, ἐγκονώμεν, οὐχ ἔδρας ἀκμή, σάξειν θέλοντας ἄνδρα γ', ὅς σπεῦδῃ θανείν.

802. οἷ'] ἦτ' Λ. ἦτ' Pal. M. 803. οἷ' γά',] οἷ' ἔγω LAT Pal. τύχης]


803. πρόστητ' ἀναγκαίας τύχης] Either (1) 'Stand forth to succour us under this crushing blow,' ἀναγκαίας τύχης being an objective genitive, like θανάτων in Ο. T. 1200, θανάτων δ' ἐμα' χώρα πύργος ἀνέστα; or (2) 'Stand forth to defend the helpless,'—abstract for concrete; or (3) taking the verb differently, 'Stand forth to prevent this crushing sorrow.' For (1) cp. Eur. Andr. 220, ι, χείρον ἀρέσεων νόσον | ταύτην νοούμεν, ἀλλὰ πρὸδετήμεν κα- λώς. See also Ο. T. 187, δω ὑπέρ, and note.

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

805. ἄγκωνας is governed by ἱόντες, in which the notion of σπεύσατε is resumed.

806. ἐξοδον] Sc. δ' οἴκον εἷσθη. The form of the sentence is changed by the introduction of ξητεῖτε. For the second δὲ following μὲν, ἃς, cp. Ant. 200-2, ἥβηλης μὲν ἥβηλης δὲ τούτω οὖσα άγεν.

807. 8. 'For I well perceive that my husband has deceived me, and cast me out from the favour that I had of yore.' These two lines reveal the cause of Tecmessa's being so easily blinded. For φωτός, genitive of the agent, cp. Trach. 267, 8, ἄνδρας ἐς ἐλευθέρον | ραίοτο.

809. She is eager to go in search of Ajax, but first throws a distracted look upon the child. After a momentary struggle with herself, she leaves him. Cp. infr. 985.

οἷς ἱδρυτέον] 'One must not stay.' ἱδρυτέον is verbal of ἱδρύθαι as a deponent verb. For the meaning, cp. Thuc. i. 131, ἐς μὲν τὴν Σπάρτην οὖν ἐπανεξώρει, ἐς δὲ Κολονάσ ταῖς Τριφάδας ἱδρύθεις, κ.τ.λ., Trach. 68, ἱδρύθαι, and note.

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

811. οἷς ἔδρας ἀκμῆ] 'It is high time for something else than sitting still.' Cp. Phil. 12, ἀκμή γάρ ὑπὸ μακρών ἡμῶν λόγων.

812. Three readings are possible here: (1) ἄνδρα γ' ὃς σπευδή: and (3) that in the text. The choice lies between (2) and (3).
ΧΘ. χωρεῖν ἐτόιμος, κοῦ λόγῳ δεῖξο μόνων. 

tάχος γὰρ ἔργου καὶ ποδῶν ἀμ ἐψεται.

Α. ὁ μὲν σφαγεὺς ἔστηκεν ὑ τομώτατος 

gένοιτ' ἄν,—εἰ τῷ καὶ λογίζεσθαι σχολή, 

dώρων μὲν ἄνδρὸς "Εκτορος ξένων ἐμοὶ 

mάλιστα μισηθέντος ἓχθιστον θ' ὄραν· 

πέπηγε δ' ἐν γῇ πολεμίᾳ τῇ Τρῳάδι, 

sidηροβρῶτι θηγάνη νεκονής· 

ἐπηγα δ' αὐτὸν εὐ περιστείλασ. ἐγά, 

eὐνοοῦστατον τόδ' ἄνδρι διὰ τάχους θανεῖν. 

οὕτω μὲν εὐσκενοῦμεν· ἐκ δὲ τῶνδε μοι

817. ξένων ξενὰν Ν. ξενῶν ΚΑ. 

820. σιδηροβρῶτι σιδηροβρῶτη Ν. σιδη-

ροβρῶτι ΚΑ. ΠΡ. (σιδηροβρῶτη κορ. Λ) Βατ. ακ.

814. καὶ ποδῶν is added to define ἔργου further. Excult Chorus severally by the two side doors. Cp. supr. 805.

815-85. The scene is changed to a wooded place (infr. 892) not far from the camp (infr. 874-8), where Ajax is disclosed, somewhat retired, but so that both he and the projecting point of the sword which he has planted in the ground, are visible to the spectators.

815. δ' σφαγεύς] Either (1) 'the slayer,' or (2) 'the sacrificer,' probably the former (1).

ἰστηκεν .. 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 τῷ . σχολή] These words mark Ajax' feeling of the extreme deliberateness of his act. After long repose 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 με δεῖ καὶ γυναικέας τι ἄρτης μηναθήναι, βραχεία παρανύσει ἄπαν ἁμων. The clause is rather to be connected with what follows than with what precedes. (Others would supply ἤν, and render 'If one had but time to make reflections'). The indefinite τῷ has an ironical effect, and also somewhat of solemnity, like the impersonal expression in Shakespeare, Julius Caesar, 5. 1: 'O, that a man might know | The end of this day's business ere it come!' 

817. 18. ἄνδρος . ὄραν] 'Of Hector, who of men not Greek was by me most hated and abhorred.' ἄνδρος adds a touch of distinction to the name which follows. Cp. El. 45, πορ' ἄνδρος Φανο-

tέων ἥκων. By the addition of ξένων he reserves his chief hatred for the Argives.

820. The reading σιδηροβρῶτη is not impossible. Cp. O. T. 801, i. τύχῃ .. σωτηρ, and note.

The iteration of ἐπηγα after πέπηγε, supr. 819, strengthens our impression of the firmness with which the sword was fastened in the earth.

821. εὐ περιστείλασ] 'Carefully securing it.' He had trodden the earth about it, as if planting a young tree. 

822. εὐνοοῦστατον .. θανεῖν] 'So as most kindly to provide for me a speedy death,' εὐνοοῦστατον is supplementary predicate with ἐπηγα. Essay on L. § 23, p. 38, § 38, p. 71. θανεῖν is epexe-

getic =ώτε θανεῖν. Ajax has but two desires, that his death may be (1) cer-

tain, (2) swift. His preparation of the sword secures both ends in one.

823. οὕτω μὲν εὐσκενοῦμεν] 'So
well provided with an instrument am I.'

μὲν is resumed from supr. 815.

824. καὶ γὰρ εἰκός] 'These words are characteristic of the indomitable hero, who, in his supreme hour, addresses the sovereign of the gods as his kinsman. (Cp. supr. 387, προγόνων προσπάθωρ.)

825. λαχεῖν, if the true reading, is epexegetic, the accusative γέρας being governed, primarily, by αἰτήσομαι. But λαβεῖν may be right. See ν. ττ.

826. καὶ καὶ 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, δείξα γὰρ . . . τάδεν indicates the answer of Zeus to this prayer. But, although this is possible, such a rumour is sufficiently accounted for by what passes at supr. 749 foll., especially the words in 1. 783, οὐκ ἐστιν ἀνὴρ κεῖνος.

819. περὶ] Cp. infr. 899, φασάγων περπτυχῆς. νεορράντος] 'Then freshly streaming.'

For this vivid touch, cp. infr. 898, ἀρίτως νεοσφαγῆς. He does not mention Tecumessa.

830. μιθῶν . . . ἐλωρ] '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.' θηνήματι 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. οὐ. . . παρθένους] Cp. especially, Aesch. Eum. 69, 70, παλαιὰ παιδεῖ, αῖς οὖ μίγνυται | θεῶν τίς, οὔδε ἀνθρώπος, οὔδε θήρ ποτε.


837. μαθεῖν] The inf. depends on the general notion in καλῶ, the full expression, καλῶ ἀρωγοῦς, being partly lost sight of.
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 αὐτοσφαγή in two different senses in the same line is awkward, and like an imitation. πίπτοντα, τῶς αὐτοσφαγείος [sic. αὐτοσφαγείος εἰς Α.], seems nowhere else, and τῶς not elsewhere in Sophocles; and ἐγκόνων seems to have arisen from a confusion of the death of Agamemnon with that of Clytemnestra, with an attempt to include the fate of Odysseus.

844. 'Flesh yourselves unsparingly on all the populous host.' μηθείς is introduced did μισον. The πάνθημοσ στρατός of the Achaeans is contrasted with the Αργαίοι chiefs.

847. ἐπισκόπων... ἤλιον] 'Checking thy rein,' instead of saying ἐπίσκοπον ἄρμα, or ἐπισκόπων, the means, or more immediate object, is put into the accusative.

849. Ἷν Πολύν ὶδῃ... ἐναντίον οὐδὲν ἔργον. lit. 'It is no part of the business in hand.'

850. ἤσθι μέγαν κοκυτόν ἐν πάσῃ πόλει.

851. 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 (ἡ μ' ἐτεχ', ἡ μ' ἔθρεφε, 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 Σικελίω γηρὰ πέλεν, ἡ μ' γέροντα | ἐνδυκεόν κο-μέσαν ἐν ἂγρου, νόσφα πόλιος.

852. 'But I have nought to do with vain laments for this.' οὐδέν ἔργον, lit. 'It is no part of the business in hand.'

853. ἀν ἄρκτεν τινά] 'And that with
ο Θάνατε Θάνατε, νῦν μ' ἐπὶ κεφαλῆς, μελών·
καὶ τοι σὲ μὲν κάκει προσαυθήσω ἐξιῶνώ.
σὲ δ', ὁ φανεῖς ἡμέρας τὸ νῦν σέλαι,
καὶ τὸν διφρετὴν Ἄναῖον προσενέπω
πανύστατον δὴ κοῦροτ' αὐθις ὑστερον.
ὀ φέγγος, ὡ γῆς ἱερὸν οἰκείας πέδον
Σαλαμίνος, ὁ πατρὸφον ἑστίας βάθρον,
κλειναὶ τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,
κρῆμαι τ' ποτάμοι θ' οἶδε, καὶ τὰ Τρωίκα
πεδία προσαυθῶ, χαίρετ', ὁ τροφῆς ἐμοῖ
τοῦθ' ὑμῖν Ἀτας τούτος ὑστατον ὑροεῖ,
τὰ δ' ἄλλ' ἐν ὁ Αἴδον τοῖς κάτω μυθήσομαι. 865

HMIXOPION.

πόνος πόνῳ πόνου φέρει.

858. κοῦροτ' [καὶ οὐποτ' Λ. κοῦροτ' Α.]
patρόφον] πατρόφασ ἤμ. πατρόφαν Βατ. αχ.
τροφῆς] τροφῆς Βατ. αχ. τροφῆς ΛΑ. 865. ἄλλ'] ἄλλα Λ. τὰ δ' ἄλλ' Α.

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

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

857. προσενέπω is introduced by an expansion similar to that in Aesch. Prom. 91, καὶ τὸν πανόττην κύκλον ἥλιου καλω,—and then becomes the governing word.

858. κοῦροτ' αὐθις] Sc. προσαυθήσω.

Cp. Ant. 808, 9, νεᾶτον δὲ φέγγος λευκό-
σωσαν ἄλλου κοῦροτ' αὐθις.

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

860. πατρόφον ἑστίας βάθρον] 'Hearth-stone of my sire.' See Essay on L. § 42. p. 80 y.

861. κλειναὶ] Cp. supr. 596, and note. The glory of Athens, like that of Salamis, is anticipated.

τὸ σύντροφον γένος] 'And ye, her race, among whom I was brought up.' These words, in which Ajax adopts the Athenians as brethren of the 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-enter by the two side doors, the first ἡμιχρόφον 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.

869. 'And no spot arrests me that I may share its secret.' Although the causative voice of ἐφίστημι is usually confined to the first aorist, this is not the case with other compounds of ἴστημι, e.g. καθίσταμαι; and in Trach. 339, τού με τήν ἐφίστασαι βάσιν, the active or causative meaning is the most natural. See L. and S. s. v. ἐφίστημι, C. διάστασαι occurs with active meaning only in Plat. Tim. 63 C, γεώθη γείτω διαστάμενοι. The force of the middle voice comes out if we complete the expression, ἐφίστασαι με συμμαθεῖν κατὰ ἔτοι, ἐφίστασαι με συμμαθεῖν can only mean 'is aware that I know what it knows.'

870. ἵδου] Cp. El. 1410, ἵδον μᾶλα

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

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

873. ἀφ' ἕλιον βολῶν 'Towards the sunrise;' according to the Greek idiom by which the point of sight is taken as a point of departure. Cp. Hdt. 1. 84, πρός τοῦ Τμώλου πτεραμ-μινον, and see L. and S. s. v. πρός, A. I. 2.

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

δηλοί] Sc. τὸ ἐρωτόμενον. 'Reveals the hidden truth by being found.' Ll. 866-878, which are recited before the Chorus have taken their places, are not antistrophic (866 ὤ-ο-ο-ο-ο-ιαμβ. dim., 867 ὦ-ο-ο-ο-ο-τροχ. dim. cat., 870, 1 ὦ-ο-ο-ο-ο-ιαμβ. ὦ-ο-ο-τροχ. dim. cat., 873, 5 ὦ-ο-) Ll. 878-914, 925-960, are antistrophic according to the following scheme:—

\[
\begin{align*}
a. & \begin{cases} 
879. The correction of ἐκ to *ἐκτά is necessary for the (docmian) metre. 
880. ἄγας] γρ. ἄγας C*AM. 
885. ποταμῶν] ποταμῶν, ἔδροι L. (τῶν ἐλλησποντίων gl. C*mg.) ποταμῶν ἔδροι most 
MSS. 886. λεύσσων] λεύσσων L. λεύσσων A.

879. *ἐκτά μοι] δὴ μοι MSS. Herm. corr. 880. ἄγας ἔδρας C*AM.

b. (891 ff. = 937 ff.)

880. ἵππας] 'Employed in.' Cp. supr. 564, δυσμείναν θέραν ἵππαν.
881. Ολυμπιάδων θεάν] 'Nymphs of' (the Mysian) 'Olympus.'
885. Βοσσορίων ποταμῶν] 'What flowing current of the Hellespont?' 
Cp. supr. 412, and note. The Hellespont with its various currents might be 
imagined as tenanted by many river-gods. ἔδροι, which follows these words 
in most MSS., but not in Mosq. ab., has nothing to correspond to it in the anti-
strophe, and is unnecessary to the sense.

886. εἰ ποθὲ .. λεύσσων] i.e. λεύσσων, 
eἰ ποθὲ λεύσσων. See Essay on L. § 28. 
p. 47, 3; and cp. Thuc. I. 14. § 4,
ἀπόι; σχέτλια γὰρ
ἐμὲ γε τὸν μακρὸν ἀλάταν πόνων
οὐρίῳ μὴ πελάσαε δρόμῳ,
ἀλλ’ ἄμενηνὸν ἄνδρα μὴ λεύσειν ὀπον.

TE. ἵω μοὶ μοι.

ΧΟ. τίνος βοή πάραυλος ἐξέβη νάπους;

ΤΕ. ἵω τλῆμων.

ΧΟ. τὴν δουριληπτον δύσμορον νῦμφην ὅρῳ
Τέκμησαν, οίκτῳ τοῦδε συγκεκραμένην.

ΤΕ. οἶχωκ’, ὀλωλα, διαπεπόρθημαι, φίλοι.

ΧΟ. τί δ’ ἐστιν;

ΤΕ. Αἰας ὧδ’ ἡμῖν ἀρτίως νεοσφαγῆς
κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.

Αλγινὴται γὰρ καὶ Ἀθηναῖοι, καὶ εἰ τινὲς ἄλλοι, βραχέα ἐκέκτητο: ib. 17. § 1, ἑράχθη τε ἀπ’ αὐτῶν οὐδὲν ἐργὸν ἀξιώματος, εἰ μὴ εἰ τι πρὸς περίκοκας τὸν ἑαυτῶν ἑκάστοις.

887. σχέτλα] For the plural use, cp. El. 2. 30, τὰδε γὰρ ἀλτὰ νεκλῆσετι.

888. τὸν...πόνων] ‘In this my long-continued wandering toil.’

890. ‘Should not arrive with favourable speed.’ πελάσαε, sc. τῷ σχετλήματι.

890. ‘But mine eye should fail to find where he is, the vanished one.’ Although the ordinary sense of ἀμενηνὸν, ‘without force’ (ἀ-μένος), is sufficient here (cp. especially, Hom. H. V. 189-91, μὴ με ἄμενην ἐν ἀνθρώποισι ἑαυτῷ] ναιεῖν, ἀλλ’ ἀλάμαρ’ ἐπεὶ οὐ βιοθάλμος ἄνηρ | γίγνεται, δόστε, κ.τ.λ.), the context suggests the further association of ‘a vanished life,’ as if from δ’, μένοι. See Essay on L. § 54. p. 100 ε.

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 νῦμφη is chosen, as less definite than δάμαρ or ἀκοιτις, to denote the position of Tecmessa.

895. οἰκτῷ...συγκεκραμένην] ‘Steepled in the sorrow of that cry.’ The look of Tecmessa convinces the Chorus that her whole being is fused in the sorrow which the cry conveyed. For the physical image, see Essay on L. § 56. p. 102: and cp. especially Ant. 1311, δειλαία...συγκεκράμα δύς.

τοῖς refers to ἵω μοὶ μοι.

896. οἶχωκ’, ὀλωλα] The perfect gives a more absolute sense of completeness than οἰχόμαι would give.

διαπεπόρθημα] For this image, which sums up Tecmessa’s experience of calamity, cp. Aesch. Cho. 691, κατ’ ἄκρας εἶναι ὡς πορθούμεθα.

899. ‘Lies heaped about his hidden sword.’ The sword-point (infr. 1025) lifts the garment of Ajax to an apex from which the folds descend. At 906 she has raised the edge of the garment, and is gazing at the mangled form beneath it. At 915, by a revulsion of feeling, she draws it (or perhaps her own veil) over him so as to cover him
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. Find. Nem. 8. 40, κεῖνος καὶ Τελαμώνοι τάραν νῦν φασίγών ἄμφικυλίσας.

900. The first thought of the Chorus is for themselves. 905. As the passage is antistrophic, and the corresponding ι. 951 is free from suspicion, ἐπραξέ in the MS. text of this line has probably taken the place of an equivalent word. See v. 11. Nothing better than ἐρέξε has been suggested.

906. 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 πεπετών and περιπετέως, and suggests the object (αὐτῶν) of κατηγορεῖ. περιπετέως is used passively. Essay on L. § 53. p. 99.

910. ἂνοι ἐμᾶς ἄτας ‘Woe for me, luckless one!’ ἄτη is here a calamity involving blame, as appears from the words ὁ πάντα κωφός, ὁ πάντ’ ἄιδρις in what follows.


914. δυσόνυμος] ‘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.

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

916. φάρει] Probably the mantle of
Ajax; possibly some garment from Tecmessa's own person. See Aesch. Fr. 211. The companions of Achilles, in II. 18. 352, cover the dead body of Patroclus: ἐκ πολέων ἤκουσεν ἐν ταύταις ἑαυτῶν τὰ ἀθάνατα, ἀνυπόκτητος. But in his own person, οὗτος ἐκ τῆς ἐναράκτης πληγῆς μελανθεὶς αἰμί ἀπό οἰκείας σφαγῆς. oίμοι, τί δράσω; τίς σε βαστάσει φίλων; ποι Ἐνεκρός; ὃς ἀκαίοι, εἰ βαίη, μόλοι, πεπτώτ' ἀδελφόν τόνδε συγκαθαρμόσαι. ὃ δύσμορ' Ἀιας, οἶδο ὃν ὦν ἐξει, ὡς καὶ παρ' ἑξθροῖς ἄξιος θρήνων τυχεῖν.

XO. ἀντ. ἐμελλές, τάλας, ἐμελλές χρόνῳ στερεόφρων ἄρ' ἐξανύσειν κακὰν μοίραν ἀπειρεσίων πόνων. τοῖα μοι

925 τάλας] ἵκως ἐξεις ἄρ' εὔθηλος ἂς add. L 3 pr. 926. ἐξανύσειν] ἐξανύσειν L. ἐξανύσειν A.
πάννυχα καὶ φαέθουν ἄνεστεναζες 930

ὤμόφροιν ἔχθοδοι Ἀτρείδαις

οὐλίῳ σὺν πάθει.

μέγας ἄρ' ἦν ἐκεῖνος ἄρχων χρόνος.

πημάτων, ἦμος ἀριστόχειρ

ΤΕ. ἱὸ μοι μοι.

χωρεῖ πρὸς ἴππαρ, οἶδα, γενναία δύν.

ΤΕ. ἵο μοι μοι.

οὐδέν σ' ἀπιστῶ καὶ δίς οἰμώξαι, γύναι,

τοιοῦτο ἀποβλαφθεῖσαν ἀρτίως φιλοῦ.

ΤΕ. σοὶ μὲν δοκείν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ξυναιδο.

ΤΕ. οἴμοι, τέκνον, πρὸς οία δουλεῖας ζυγὰ

χωροῦμεν, οἶδι νῦν ἐφεστάσαι σκοποί.


930. πάννυχα καὶ φαέθουν'] 'All night and in bright day.' φαέθουνα is picturesquely substituted for παννυχία, and the adjectives are cognate or adverbial accusatives with ἄνεστεναζες, of which ἔχθοδος, although still cognate, is a more direct object.

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

932. οὐλίῳ σὺν πάθει] 'Under thy calamitous wrong,' i.e. his disappointment in the judgment in the arms, which has had such fatal consequences. For πᾶθος in this sense, cp. O. C. 1078, δεινα δ' εὐρόσων πρὸς αὐθαίμαν πάθη: and see Phil. 337, 8, πάτερον, ὦ τέκνον, το σὺν [πάθη]. ἔλλογχοι; O. T. 553, 4; τὸ δ' [πάθη] ἄποιον φης παθεῖν, δίδακε με. 943 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 μεγάλος ἦρων.

935. A choriambus = χρυσοτύπων has been lost before ὅπλων.

937 foll. After an interval of inarticulate sorrow, in which she only utters brief ejaculations, Tecnessa's feelings take a bitter turn, and her indignation finds vent first against the gods, 950–3, and then against the Atreidæ, 961–73. Her pride in Ajax rises above all else.

938. 'I know, a grief of ample size is piercing to thy soul,' γενναία is not 'genuine' or 'noble,' but 'of great size.' Cp. Shak. Ant. and Cleo. 4. 15. 4. 'Our size of sorrow.'

940. 'I doubt thee not for wailing more than once,' i.e. I am sure that the feeling equals its expression.

941. ἀποβλαφθεῖσαν] 'Violently bereft.' See L. and S. s. v. βλάπτω, I. 2, 942. φρονεῖν] 'To feel and know.' See O. C. 1741; E. on L. § 51. p. 95.

944. Tecnessa turns from the Chorus to her child.

945. Cp. suppl. 497. But for the
coming of Teucer and the interposition of Odysseus, Tecmessa's apprehensions would have been verified.

946. ὡμοι...σκοποῖον] 'What eyes are set over our life!' For σκοπῶν, of one who has a right to call others to account, cp. especially Od. 22. 395, ἤ τε γνωσμῶν | διὰδωσαν σκοπόν ἐσοι κατὰ μέγαρ ἡμετρήσεων. The Atreidæ and their underlings are meant. Cp. supr. 512, ὑπὶ ὄρφανοιτῶν μὴ φίλων.

947. ἠθρόησαν ἄναυδον ἠργον Ἀτρειδάν] 'Thou givest utterance to the wordless deed of the Atreidæ.' The phrase ἄναυδον ἠργον marks the tacit exercise of absolute power, 'the blow without the word.' For, as McNealus says afterwards, l. 1160, he has no reason λόγοι κολάζειν, ψειδδεσθαι παρῆ ἄναυδον is introduced partly for the sake of the verbal opposition to ἠθρόησαν. Cp. Aesch. Eum. 935, σιγών...όλεθροι. 949. τοῦτο ἄχει] 'In this cry of sorrow.' Cp. O. C. 1722, λήγετε τοῦτο ἄχουσ: supr. 895, οὐκετι τῷ. 951. Βεον μετρεῖσθαι ἀργον εἰς τὴν γηνάξας, sc. ol. θεοί. Λόγος 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. κελαυνώσαν θυμόν] 'In his swart soul.' Accusative of the sphere of movement, lit. 'throughout.' The latter part of the compound is not dwelt upon, but suggests the θυμός as a localized entity, a sort of beast within the man, like Plato's lion (Rep. 9, 588). For κελαυνῶν of evil passions, cp. Aesch. Eum. 459, ἀλλά...νιν κελαυνόφρον ἐμὴν μήτηρ κατικτα. And for the personification of θυμός, Archil. Fr. 68, θυμε, θύμι ἀμηχάνουσι κήροις κυκώμει. Εὐφρίτευς is not used absolutely elsewhere. It seems here to mean to 'acquire fresh insouciance.' Cp. ἐκπρώσσαται.

955. τοῖσδ' ἑαυτοῦ καλοστοί στοιχεῖον] 'The unfinishing man.' The Homeric epithet is used with a different meaning: viz. 'He who sticks at nothing.' Cp. Phil. 632, 4, ἀλλ' ἐστ' ἵκεις πάντα λεκτά, πάντα δὲ τολμήστη. 955. τοῖσδ' ἑαυτοῦ καλοστοί στοιχεῖον] 'Over this madness-caused woe.' Dative of the cause or occasion, as is shown by κλίνοντες, sc. τάδε τά ἄχεα, in the following clause. Cp. El. 1343, χαίροντιν οὖν τούτωσιν; ἤ τίνες λόγοι; For the condensed epithet (sc. τοῦ μαυρομένου), see Essay on L. § 43. p. 81, § 35. p. 60.
δὲν τε διπλῶ τασιλῆς
κλύνετε 'Ατρείδαι.

ΤΕ. οἱ δ' οὖν γελάστων κατιχαιρόντων κακοῖς
tοῖς τοῦδ'. ἵσως τοι, κεὶ βλέποντα μὴ 'πόθουν,
θανόντ' ἄν οἰμόξειαν ἐν χρείᾳ δορᾶς.
oἱ γὰρ κακοὶ γνώμαισι τάγαθὸν χερῶν
ἐξοντες οὐκ ἵσασι, πρὶν τις ἐκβάλη.

ἐμοὶ πικρὸς τέθνηκεν ἢ κείνους γλυκοὺς,
ἀυτῷ δὲ τερπνός. ἃν γὰρ ἡράσθη τυχεῖν
ἐκτῆσαθ' αὐτῷ, θανάτου ὀπερ ἤθελεν.
tί δὴτα τοῦδ' ἐπεγγελθὲν ἄν κάτα;
θεοὶ τέθνηκεν οὕτως, οὐ κείνοις, οὐ,
πρὸς ταύτ' 'Οδυσσεὺς ἐν κενοῖς ὑβριζέτω.
Ἀλας γὰρ αὐτοῖς οὐκέτ' ἔστιν, ἀλλ' ἐμοὶ
λιπὼν ἄνιας καὶ γόος διοίχεται.

595. βασιλῆς] βασιλῆς LAF Pal. 961. οἱ δ'] οἱ' L. οἱ δ' A. 962. τοῦδ']
δ from σ L. κεὶ[ κεὶ from εἰ (?) L. 966. ἐμοὶ[: ἐμοὶ L. ἢ L. ἢ CΣΑΓ.
967. αὐτό[ αὐτῷ L. αὐτῶ C. 969. τί] πῶς CΑ. τί Γ. τοῦδ'] τοῦ' L.
971. πρὸς ταύτ'] πρὸ ταύτ' L. πρὸς ταύτ' AC.?

596. κλύνετε] Viz. from Odysseus.
962. κεὶ ... μη 'πόθουν' 'Though
they missed him not,—after he had
withdrawn from fighting. Cp. II. 1.
240, ὡς 'Αχιλλῆς εὐσθένευσαν οἰάς
'Αχιλλοχιν: ib. 9. 197, ἢ τι μέλα χρεά.
963. ἐν χρείᾳ δορᾶς] (1) 'In exigency
of war,' rather than (2) 'In sore need
of his spear.' For the latter, however,
cp. supr. 180, ἔυνοι δορᾶς.
965. πρὸς τις ἐκβάλη] 'Till one have
lost it,' or 'thrown it away.' For
the transition from the indefinite plural to
tiς, cp. Trach. II. 2, 3, ὅν τι ἀλὸν' ἐκτάλα
θοὺς βροτῶν πρὸς ἄν ἢ ἄν τις. ἐκβαλεῖν
is to lose by one's own fault. Cp. Ant.
648, 9, μη νῦν ... τὰς φρένας ... ἐκβάλη. 
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: how-
beit, he has pleased himself;' or (2)
supposing δὲ 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. πέρ adds emphasis with refer-
tence to the words of Ajax, supr. II.
473-480, which Tecmessa now recalls.
Cp. O. C. 1704. ἐξεπράξεν οἰον ἤθελεν.
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, τέθνηκ' ἐγώ σοι: Phil. 1030, καὶ τέθνηκ' ὑμῖν
πάλαι. So, too, infr. 972. Αλας 'γὰρ
αὐτοῖς οὐκέτ' ἔστιν, κ.τ.λ.
971. ἐν κενοῖς] 'In a vain thing':
i.e. where his insolence has no occasion,
and no object, but is beating the air.
κηδε' ὀπίσσω | πᾶσιν, ἐμοὶ δὲ μᾶλλον,
teteuχαται: Trach. 41, 2, πλὴν ἐμοὶ
πικρᾶς | ἄδωνας αὐτῶν προσβαλῶν ἀποι-
χεται.
974. ἄνιας καὶ γόος] 'Distress and
SOPHOKLEOUS

TEUKROS.

io moI moI.

XO. σύγγνωσ. αὐθήν γὰρ δοκόΤεύκρων κλύειν

boontos atis tis tis? episkopon melos.

TEY. ὃ φιλτατ' Αῖας, ὃ ἔσώθημι δμ' ἐμοι,

ap' himpolikes ωσπερ η φατες κратει;

XO. ὀλωλεν ἀνήρ, Τεύκρε, τούτ' ἐπίστασο.

TEY. ὁμοι βαρείας ἀρα τῆς ἐμῆς τύχης.

XO. ὥς ὀδ' ἑχόντων

TEY. ὁ τάλας ἐγὼ, τάλας.

XO. πάρα στενάξειν.

TEY. ὣ περισσερχέσ πάδος.

XO. ἄγαν γε, Τεύκρε.

TEY. φεῦ τάλας, τί γὰρ τέκνων

to toudhe, pou moi gys kurei tis Trefados;

XO. μόνος παρά σκηναίσιν.


sorrow.' For the strength of meaning given to αἰδα here, cp. supr. 496 foll.,

infra. 1025.

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. σώις ἡμαρτηκὼς τῆς συμφορᾶς, ἀλλ' ἐστοχασμένοι.) Πο, like Teummasa, supr. 891, 2, is at first dimly seen in the shade. ἐπίσκοπον is used nearly as in Aesch. Ευμ. 903, ὅποια νίκης μὴ κακῆς ἐπίσκοπα.

977. ὃ [ὄνωμοι δμ' ἐμο] 'Brother of my love.' ὑμα, 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, Φιλ. 171, μὴ δὲ σύν-

τροφόν δμ' ἐχω.

978. 'Hast thou then done as prevalent Rumour tells?' ἡμπόλλικας,

'Hast managed thine affairs, hast done thy business?' See L. and S. s. v. ἡμπολλικ, II. 2. The phrase at first sight seems hardly tragic; and ἡμπόλικα στ' (Herm.), i.e. 'Have I sold thy life,' by my delay? is at least plausible. But again, ἡμπόλλιαν in the former sense, as an expression of common life, may have lost all figurative associations. Cp. Aesch. Ευμ. 631, 2, ἡμπολλετά κα τα πλείστα ἄμελνον'. And even retaining ἡμπόλικα 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 senarii 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. ὣ περισσερχέσ πάδος'] 'O all-too-swift catastrophe!' referring not to the rash deed of Ajax, but to the sudden consummation of destiny.

983. 4. τί γὰρ .. ποι] Cp. supr. 101. The precatory μοι indicates Teucer's interest in the child.
ἀιασ.

ΤΕΥ. οὐ όσον τάχος
δὴ αὐτὸν ἄξεις δεύο, μή τις ὡς κενῆς
σκύμνων λεαίνης δυσμενῶν ἀναρπάσῃ;
ἰθ', ἐγκόνει, σύγκαμμε, τοῖς θανοῦσι τοι
φιλοῦσι πάντες κειμένοις ἐπεγγέλαν.

ΧΟ. καὶ μὴν ἔτι ζων, Τεῦκρε, τοῦδε σοι μέλειν
ἐφείδ' ἀνήρ κείνος, ὡσπερ οὖν μέλει.

ΤΕΥ. ὁ τῶν ἀπάντων δὴ θεαμάτων ἐμοὶ
ἀλγιστον ὅν προσείδον ὀφθαλμοῖς ἐγώ,
ὀδὸς θ' ὀδῶν πασῶν ἀνιάσασα δὴ
μάλιστα τοὺμὸν σπλάγχνον, ἢν δὴ νῦν ἐβην,
ἀφήλησεν Ἀἰας, τὸν σῶν ὅν ἐπησθήμην
μορὸν διώκων καξίωνοισκοπούμενος:
ὀξεία γάρ σου βάξει ός θεοῦ τινος

988. ἐγκόνει] ἐκώνει L. ἐγκόνει C3. 991. ἀνήρ κείνος] ἀνήρ κείνος L. ἀνήρ κείνος ΑΠ. 994. ὀδὸς θ'] ὀδὸτ L. ὀδὸθ θ' C3A Vat. ac. πασῶν] (ἀ)πασῶν LA. ἀπασῶν Π1 Pal. VM. πασῶν CA Vat ac Μ2. ἐβην] (η from ε) L.


985. οὐ όσον τάχος, κ.τ.λ.] These words are spoken to Tecmessa, who, in obedience to them, makes her exit here, returning with Euryssaces, infr. 1168. They cannot be addressed to one of the Chorus, as the exit of a single choréutes is quite inadmissible; nor to one of Teucer's own attendants, to whom such an exhortation as σύγκαμμε 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, Ῥ', ἐγκόνει, σύγκαμμε, 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 synapheia, and marks the haste with which Teucer utters his command. C. infr. 1089, 90, ὡσον | μη.

κενῆς] 'Widowed,' 'unprotected,'—

λέγωντος εὐγενοῦς ἰπουσία. 'Not 'bereft of young,' as the prolepasis 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 θανοῦσι τοι, κ.τ.λ.] Whence Euryssaces is in the greater danger.

990, 1. Supr. 567. 'While still alive, Ajax enjoined that he (Euryssaces) 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 ἐβην; 'Following up and searching out thy doom, when I perceived that it was come':—viz. on hearing the rumour.

998. ὀξεία] 'Swift': i.e. not only
Suddenly arriving, but spreading instantaneously.

**σου**] Objective genitive = peri σου. 

**βάς**] 'Talk,' 'bruit,' 'noise.' βάς is generally something disagreeable. 

**διθ' θεοί τίνος**] 'Seeming to come from some god.' Genitive of the agent (Essay on L. § 10. p. 14): sc. πίμπαντος, or the like. On the source of this rumour, see above, note on 1. 816. The messenger returning to the camp after 1. 814 would bring word that Ajax was dead.

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

1003. **θ', έκκαλυψον**] Cp. supr. 915, 16. If Tecmessa is gone, according to the note on supr. 915, 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, χαλαρτε πνεύματα ἀπ' ὄρθωσις, άπος | τό συγγενές τοι καθ' ἑμών θρήνων τούτων.

1004. 'O sight intolerable! telling of a rash and cruel deed.' ὑμμα here is not merely the person of Ajax as an object of vision, but the whole harrowing spectacle, from which Teucer passes naturally in the next line to Ajax himself. For the genitive τόλμης, 'implying rashness,' cp. Thuc. 3. 45. § 7; πολλῆς εὐθέας, ὁτις οἴεται.

1005. Not merely 'passionate,' but 'cruel,' because causing so much pain.

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 ποῖο τελάμων—without suspicion. τ' ἵωσ in the Laurentian reading (understood as 'equally') has come in from the next line, and there is no reason to doubt that ἦ ἵωσ is the genuine reading. Emphaticfulness in dwelling on such relationships is common in Greek, and is especially natural in Teucer.

1008-1010. The iteration of ἦ ποῖο ... ἵωσ ... πῶς γὰρ οὖθ; is expressive of Teucer's bitterness of soul.

1010, 11. 'Who will not smile any 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, αλαζειν πάρα:
μηδ’ ευτυχοῦντε μηδέν ἡδιον γελάν.
οὐδός τί κρύψει; ποίον οὐκ ἔρει κακόν,
τὸν ἐκ δορὸς γεγότα πολεμίον νόθον,
τὸν δειλία προδότα καὶ κακανδρία
σὲ, φίλατ’ Αἰας, ἢ δόλουσιν, ὡς τὰ σὰ
κράτῃ θανόντος καὶ δύμοις νέμοις σοῦσ.
toiaut’ ἄνηρ δύσοργος, ἐν γῆρῃ βαρύς,
ἐρεί, πρὸς οὐδὲν εἰς ἐριν θυμομενον.
tέλος ὥ ἀπωστὸς γῆς ἀπορριφθῆσομαι,
δοῦλος λόγοισιν ἀντ’ ἐλευθέρου φανεῖς.

τοιαύτα μὲν κατ’ οἶκον’ ἐν Τροίᾳ δὲ μοι
πολλοὶ μὲν ἐχθροί, παύρα δ’ ἀφελῆσιμα.

1015

1020

1011. εὐτυχοῦντε] εὐτυχοῦντ (οο οο α) Λ. εὐτυχοῦντι Σ. εὐτυχοῦντι Α. ἡδιον]

τελευ Λ. ἡδιον Α. γρ. ἡδιον Σ’. ἡδιον V RM M Vat. ac. ἡδιον Π Μ Λ Παλ. V.
(ὁ, ἡδιον). 1014. κακανδρίαι] κακ’ ἀνδραί Λ. κακανδρίαι C. 1019. ἀπορριφθῆσομαι Ἑ Π Π Λ Λ.
1022. παύρα δ’] παύρα Παλ. VM. ἀφελῆσιμαι] ἀφελῆσιμοι ΛΑΓ Λ Vat. c Β Γ Μ. ἀφελῆσιμοι
Λ. α. κατ’ παύρα gl. C mg L. Johnson corr.

982, πάρα στενάζειν. There is a slight
irony in ἡδιον. The Laurentian reading,
μηδέν τελευ γελάν, is not Greek, and
ἡδιον, the reading of Par. A and several
other MSS., is further supported by the
unintelligible reading ἡδιον ι. ἴκειον
in Β, which is clearly a corruption of
ἡδιον, and may have given rise to τελευ.
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 παρείναι
is doubtful, and the comparative is then
without point. The line, as above inter-
preted, 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’), ὥς ἄρ’, ἀ τέκνον,
κενήρ | ἐτέρυφην σου τέρυν ἐνογιμένου
| ὥς τανῦς ἀρ’ ἄρ’ ἐν σκοτίᾳ λαθοῦσα
με | ἐσαίν’ | ἔρωτ’ ἡνδοιαι εὐενεμενων.

1012. τι 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
do not call me so?’ Cp. Il. 8, 283 (of
Telamon), ὅ ο’ ἔτρεφε τυτόν ἐνότα | καὶ
σε νόθον περ ἐνότα κοίμησατο.

1017. ἄνηρ .. ἑρούς] ‘A passionate
man, whom old age makes dangerous.’
Telamon had always been irascible
(this helps to account for the impetuousity of his son), and a bad temper is not improved by age. We may infer,
too, from Teucer’s fear of Telamon, that
Ajax was the favourite son.

1018. πρὸς οὐδὲν .. θυμομενον] Either
(1) connecting εἰς ἔριν with θυ-
μομενον, ‘Angered into strife at no-	hing;’ or (2) joining οὔτε εἰς ἔριν,
‘Angered at what is no cause of quarrel.’
For (2), cp. Eur. Phoen. 598, κατὰ σὲν
παλαιὸν ἱλασὶ πρὸς τὸν οὗτον εἰς μαχὴν,
where οὔτε taken alone does not
answer sufficiently to δειλὸν καὶ φιλό-
ψυχον in the preceding line: Plat. Phil.
17 C, εἰς ταύτα οὗτος οἶσιν ἐσεί.

1020. λόγοισιν .. φανεῖς] ‘Pro-
claimed,’ i.e. by Telamon, who would
declare Teucer to be the son of a slave-
woman, and therefore ineligible for the
succession.

1022. Although there is some con-
fusion in the MSS. here, the reading of this line is tolerably certain.

1013 fol. He resumes what he had said in l. 1005, and thus returns from himself to Ajax, and to the duties of the present hour.

1014, 5. πῶς ... κνώδωντος] 'How shall I disengage thee from this cruel, gleaming blade?' The first notion of κνώδων (cp. κνώδας) 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. αἴδλων may mean 'discoloured,' as in Phil. 1157, ἡμᾶς σαρκὸς αἴδλων, or 'bright in part,' the sheen of the newly whetted blade remaining where not obscured by the blood.

1016. 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.

1017. Cp. Trach. 1162, 3, δῇ αὖν ὁ ὁμὴν κενταυρος, ὡς τὸ θεῖον ἤν | πρὸς τοὺς, ὡς τῷ βασιλεῷ | ἑκπόθεσεις has been changed to ἀποφόθεσις, as the Attic form. But it must remain uncertain how far this was required by the tragic dialect.

1018-31. This variation from the story of the Iliad is followed by Quintus Smyrnaeus, and was probably that adopted by the author of the Ilias minor. See Introduction, and cp. Eur. Andr. 399, φαγάσας ... ἑκατοτροχῆλατος. The exchange of presents occurs in II. 7, 303-5, ὃς ἀρα φαγάσας δῶκε βίον ἀργυρόηλον, | σὺν κολεύσ τε φίλων καὶ ἐπίμητοι τελαμώνιοι | Αἰας δὲ ἧσσον διδόνοι φανῦντας φανῖν. 

προσθείσας] 'Gallingly tied;' i.e. not only bound fast, but cut by the strained cords as he hung. Cp. El. 862, τῷ τοῖς ὅλκοις ἐγκύρας.

1031. ἑκατοτροχῆλατος] 'His flesh was frayed,—upon the stones as he was dragged along. Cp. especially, Plat. Rep. B. 10. p. 616 A, ἐλλεῖν ... ὑπ' ἄσπαλάθους κινούμενης. 

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

1033. πρὸς τοῦ] Sc. τοῦ κνώδωντος, supr. 1025. The masculine gender is resumed, after τῆρε δοριάν, as more appropriate to the personification of the sword. ποιήματι, like πηδήματι, supr. 833, refers to the act of falling on the sword.
kάκεινον "Αἰδής, δημιουργός ἄγριος;
ἔγω μὲν οὖν καὶ ταῦτα καὶ τὰ πάντ᾽ ἄει
φάσκοιμ᾽ ἂν ἀνθρώποι τι μηχανὰν θεοὺς·
ὅτῳ δὲ μὴ τάδ᾽ ἐστίν ἐν γνώμῃ φίλα,
κείνος τ᾽ ἐκείνω στεργέτω κάγῳ τάδε.

XO. μὴ τείνε μακράν, ἀλλ᾽ ὅπως κρύψεις τάφῳ
φράζου τὸν ἄνδρα χω τι μυθήσῃ τάχα.
βλέπω γὰρ ἔχθρον φῶτα, καὶ τάχ᾽ ᾲν κακοῖς
gελῶν ἀ δῆ κακοὐργος ἐξίκοιτ᾽ ἀνήρ.

TEY. τίς δ᾽ ἐστίν ὄντιν ἄνδρα προσλέψεις στρατῷ;

XO. Μενέλαος, ὦ δὴ τόνδε πλοῦν ἐστειλάμεν.

TEY. ὅρω, μαθεῖν γὰρ ἐγγὺς ἄων οὐ δυσπέτης.

ΜΕΝΕΛΑΟΣ.

οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χερῶν
μὴ συγκομίζειν, ἀλλ᾽ ἐὰν ὅπως ἔχει.

TEY. τίνος χάριν τοσόνδ᾽ ἀνήλωσας λόγον;

1035. δῆτο ] δῆτο L. ὅτι A. 1039. τ᾽ ἐκείνῳ (i.e. τὰ ἐκείνῳ)
1040. κρύφης] κρύφης Λ. 1043. ἀ δῆ]
1044. ὄντιν] ὅντις L. ὅντις Ω. A. προσλέψεις προσ-
1045. οἰστείλαμεν] ἐστειλάμεν L. ἐστειλάμεν Ω. A.

1035. κάκεινον [Sc. τὸν ὄστρακα]
1036. μὲν οὖν evades a direct answer
to the preceding question. Any one is
free to deny that this is the work of the
Erinyς 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 re-
ferred?
1039. ἐκείνῳ ] Sc. & φίλα αὔτῷ τυχα-
νεί ὡστά. For this vague pronoun, cp.
Eur. Alc. 867, 8, γηλῳ φιλέμους, κείνον ἐραμα, | κείν᾽ ἐπίθυμω δάματα καλέων.
1040 foll. The Chorus, knowing the
imminent danger, are impatient of gen-
eral reflections. And seeing Menelaus
coming, they urge Teucer to break off.
supr. 955 and note.
Phaedr. 244 D, ἀλλὰ μὴ νῦν ὅτι . . . ,
ἀ δῆ παλασίν ἐκ μνημάτων ποιήν ἐν τισὶ
τῶν γενῶν.

1044. στρατῷ] It must be one of
the host, for no one else would venture
so near to the Achaean lines.
1045. ὅ] 'For whose behalf.' For
this dative of direct reference (Essay on
L. § 12. p. 18), cp. especially O. C.
1673, φινί τὸν πολέν | . . . νόν ἐμπεδὸν
ἐξίχωμεν.
1046. Menelaus is a familiar figure
in the Trojan camp.
1047. σὲ φωνῷ, κ.τ.λ.] φωνῶ is here
used with the construction of ἰννέω,
Ο. T. 350, ἰννέω σὲ . . . ἐμμένων.
1048. συγκομίζει] 'To bring home';
a metaphor from the harvest-field, the
dead body being 'like a shock of corn.'
Or, to speak more accurately, the same
general meaning of the word applies to
both cases, without our necessarily sup-
posing any conscious metaphor. Cp.
Eur. H. F. 1422, ἀλλ᾽ ἐσκομίζε τέκνα
δυσκόμισα γη.
1049. τοσόνδ᾽ is said ironically. 'Why
ME. δοκούντ' ἐμοὶ, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050
TEY. οὐκοῦν ἀν εἶποις ἡμιτι' αἰτίαν προθείς;
ME. ὁδούνεκ' αὐτὸν ἐλπίζαντες οἶκοθεν ἄγειν' Αχαιοὶς ἔμμαχον τε καὶ φίλον, ἐξεύρομεν ζητοῦντες ἐκθών Φρυγών. όστις στρατῷ ἔμμαχαι βουλεύσας φάνων νῦκτωρ ἐπεστάτευσεν, ὃς ἔλοι δορί' κεὶ μηθ' θεῶν τις τήνδε πείραν ἐσβεσεν, ημεῖς μὲν ἀν τήνδε, ἢν δ' εἰλήχεκ τύχην, βανόντες ἀν προύκειμεθ' αἰσχύστω μόρῳ, οὗτος δ' ἀν ἔξη. νῦν δ' ἐνήλλαξεν θεὸς τὴν τοῦδε ὑβρίν πρὸς μῆλα καὶ ποιμάνας πεσεῖν. δόν οὖνεκ' αὐτὸν οὖτις ἐστ' ἀνήρ σθένου τοσοῦτον ὡστε σῶμα τυμβεύσαι τάφῳ ἀλλ' ἄμφι χλωράν ψάμαθαν ἐκβεβηλημένος


hast thou wasted so many words—few as they were? 1050. δοκοῦντα (neut. pl.) is governed by εἰςον, understood from ἀνθλῶσας λίγον. The participle gives the reason, i.e. did το δοκεῖν. 'The cause is in my will.' For the ellipse of the antecedent to δ', cp. especially Trach. 1233, τις ἀποθνῄσκει, 'Then the cause is in our will.' For the ellipse of the antecedent to δ', cp. especially O. Τ. 1154, 5, οὖν ὃς τάξον τις τοῦτο ἀποστράβηχεν, ἐχέασ ό. ΘΕ. δυστράβηκ, ἀτι τοῦ, τί προσχρήσσω μαθῆσιν; 1054. ζητοῦντες] i.e. ἡγετάζοντες, 'In the trial. 1057. τῆνδε πείραν ἐσβεσεν] For this metaphorical use of αἰσθήμας, cp. Herac. fr. 103, ed. Bywater, ἕβρας χρή αἰσθημάτων, μάθων ἥ περιεβλησθήν. 1058. τῆθ' ἡν... τύχην] The governing word λαγώστες is absorbed, leaving τῇδε (τῇ' ἔχειν) as an accusative in apposition with the sentence. 1059. ζητοῦντες ἂν προύκειμεθα] 'We should have died and been cast forth.' In order to justify his own violence, Menelaus imagines Ajax (if successful) as usurping the command of the army, and forbidding the burial of the generals whom he had slain. 1061. πεσεῖν] An exepoegese 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 ἐνήλλασεν. 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 τυμβεύσαι τάφῳ] 'To give his corpse the honours of a tomb.' See Essay on L. § 17, p. 25 c.; also ibid. § 16, p. 23 b. Menelaus dwells with mocking iteration upon the privilege which he denies. 1064. ἄμφι... ἐκβεβηλημένοι] 'Cast forth here or there on the humid sand.' The vague ἄμφι implies 'casually here or there, as carried by the waves.' Cp.
drops taunt μηδὲν δεινὸν ἐξάρης μένος.
ei γὰρ βλέποντος μὴ 'δυνήθημεν κρατεῖν,
pάντως θανόντος γ' ἀρξομεν, κὰν μὴ θέλης,
χερσίν παρευθύνοντες. οὐ γὰρ ἐσθ' ὅπου
λόγων γ' ἀκούσαι ζῶν ποτ' ἡθέλησ' ἐμῶν.
καίτοι κακοῦ πρὸς ἀνδρὸς ἀνδρα δημότην
μηδὲν δικαίου τῶν ἐφεστώτων κλιεῖν,
οὐ γὰρ ποτ' οὔτ' ἄν ἐν πόλει νόμοι καλῶς
φέροιτ' ἄν, ἔνθα μὴ καθεστήκη δέος,
οὔτ' ἄν στρατός γε σωφρόνος ἀρχοιτ' ἐτὶ
μηδὲν φόβου πρὸβλημα μηδ' αἰδῶς ἔχων,
ἀλλ' ἀνδρα χρή, κἀν σῶμα γεννήσῃ μέγα,


Aesch. Pers. 576, 7, κναπτόμενοι δ' ἀλλ' δεινα | σκύλοινται πρὸς ἀναδόν | παίδων τίς ἰμάντουν. ἀρχοίταν 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, χλωράν... ἀκρίνων ἄχων, 'moist dew of tears.' 1066. μηδέν... μένος] 'By no means let thy spirit rise threateningly.' μηδέν is adverbial, and μεός predicative. 1069. παρευθύνοντες] 'Keeping him in order.' Cp. supr. 72, ἀπευθύνοντα, and note. The composition with παρ' 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 χερίν 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 ἐπον, 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 φέροιτ' ἄν, cp. Thuc. 5. 16, εὖ φερόμενον ἐν στρατηγίαις: ib. 2. 60, καλῶς φερόμενον... τῷ καθ' οἰκτιν. ἀρχοιτ' is a late correction in L3 for ἀγοιτ'. ἐτι] 'Any longer;' i.e. 'When once respect is lost, good conduct is at an end.' 1077. κάν σῶμα γεννήσῃ μέγα] 'Though he be owner (lit. parent) of a mighty frame.' This is a bold extension of the idiom by which unconscionable and mechanical actions are attributed to the subject, and one is said φοινικὸν ὀδοντα, 'To have grown teeth,' etc. See Essay on L. § 30. p. 52 d; and cp. especially O. C. 149, 50, ἀλαθὲν.
dokoív peseíōn án káv ápò sμικρόv kakaúv.

déos gάv ω̂ πρόσεστιν αίσχυνθ θ̂ όμου,

σωτηρίαν ἔχοντα τόνδ' επίστασον,

δοπού δ' υβρίζειν δρᾶν θ̂ τά βούλεται παρῆς,

tâûτην νόμιζε τήν πόλιν χρόνοι ποτε
êξ οὐρίων δραμοῦσαν εἰς βυθὸν peseíōn.

ἀλλ' εστάτω μοι καί déos τί καίριον,

καὶ μή δοκῆμεν δρώντες ἃv ἡδόμεθα

οὐκ ἀντιτίσειν αὑθίς ἃv λυπόμεθα.

ἐρπεῖ παραλλάξ ταῦτα, πρόσθεν οὗτος ἢν

ἀιτῶν ύβριστής, νῦν δ' εγὼ μέγ' αὖ φρονῶ. [13 b]

1081. ἃv pαρῆς L. πάρα AC mg. pαρῆ Γ. 1085. ἃv] ἃv Vat. ac. VM. 

ἀν L'V'M. 1086. ἃv]. ἃv (κἂν;?) L. ἃv C'AV'VEM'. ἃv ΓVM'. ἃv Vat. ac.

δημάταν...φυτάλμιος, and note. Mene-

eas insinuates that the bulky frame of

Ajax was his chief qualification.

1079. Cρ. Thuc. 2. 37. § 4, διὰ
diá déos..οὐ παρανομούμεν: ἦδ. 43. § 1, τολ-

μώντες καὶ γρηγοροῦσας τὰ δεόντα καὶ

ἐν τοῖς ἐργοῖς αἰσχυνόμενοι.

1081, 1. δοῦν ταυτην] For this

correlation, cp. supr. 496, 7, ἥ γάρ 

θαύμα ταυτην..τῇ τὸθ' ἡμέρα.

ἀ βούλεται] Sc. τίς.

1083. ἢς οὕριων δραμοῦσαν] 'Must

lose her fair course and founder in the
deep.' The aorist denotes what is cer-

tain in the future, as in Aesch. Prom. 

667, 8, πορνοῦν ἐν Δίως μολικ环境中

κραυ-νοῦν, ἢς οὐρίων (neut. pl.) = ἐκ τοῦ οὐρίου

δρόμου, just as οὖρα θεῖν is οὕρον δρόμον

θεῖν (L. and S. s. v. οὐρίας, I. 1). Cρ.

Aesch. Prom. 588, 3, ἢς δὲ δρόμου

φίλομαι | λύσῃς πνευματικά μάργρα. Pind.

Pyth. 11. 60, ἢ μὲ τις ἀνέμος ἓσσω πλόου |

ἐβαλεν, ἢ όρ' ἀκατον εἰναλλᾶν. It is
tru̲e that, as Lobeck remarks, ἢς οὐρίων,

sc. πνευμάτων, is used by late writers as
equivalent to ἢς οὐρίας, sc. πνοής,—'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, ἀνορμὸν οἰιη-

παλεύοντα, εἰπάλοια τυχῶν. Or, if it is

proposed to render, 'After once hav-

ing had prosperity, will run on and

founder in the depths,' the introd-

uction of the participle is inconsistent

with this use of ἢς, for which, how-

ever, cp. Thuc. 1. 120, ἢς εἰρήνης πο-

λεμύν.

1084. Lobeck says on this verse,

'Perquam apte hoc Menelaus dicit ex

Spartanorum institutis, qui Timoris aede-

mend consecuraverunt juxta trilinium

Ephororum, τήν πολιτείαν μάλιστα σωφ-

ρεσθα φόβων νομίζοντες, Flutarch. 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 sen-

timent, cp. Thuc. 3. 9, πόμας ταῦτας.

1085. δρώντες ἃv ἡδόμεθα] Sc.

δρόντες.

1086. ἃv λυπόμεθα] Sc. ἀστιγμώντες.

For the mood, which is here partly

due to the parallelism of ἡδόμεθα, cp.

O. C. 190 (according to one reading),

ἀν ἄν εἰσίων. 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. ταυτα] ἃv ἢδεσθαι καί ἃv πίνειν,

'These things go by turns,' i.e. pleasure

brings pain. In the following lines he

returns from general reflections to the
case in point.
καὶ οἱ προφανῶν τόνδε μὴ θάπτειν, ὅπως μὴ τόνδε θάπτων αὐτὸς εἰς ταφάς πέσηι.

1090

ΤΕΥ. οὖκ ἂν ποτ' ἀνδρεῖς, ἄνδρα θαυμάσασθ' ἐτι, ὅτι μονὶν ὑπονόην εἰτ' ἀμαρτάνει, θ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι τοιαύθ' ἀμαρτάνουσιν ἐν λόγοις ἐπη.

ἀγ', εἰτ' ἀπ' ἀρχῆς αὖθις, ἢ σὺ φῆς ἀγεῖν τὸν ἀνδρ' Ἀχαιοὶς δεύρῳ σύμμαχον λαβῶν; οὖκ αὐτὸς ἐξεπλευσεν ὡς αὐτὸν κρατῶν; ποῦ σὰ στρατηγεῖς τοῦδε; ποῦ δὲ σοι λέων ἐξεστ' ἀνάσσειν, ἢν ὁδ' ἥγειτ' οἰκοθεν;

Σπάρτης ἀνάσσων ἤλθες, οὐχ ἤμων κρατῶν.

οὐδ' ἐσθ' ὅπου σοι τόνδε κοσμήσαι πλέον ἀρχῆς ἐκείτο θεσμὸς ἢ καὶ τῶδε σέ.

1089. προφανῶν] προφανῶν Α.

1090. ταφάς] ταφάς (τηνφασ;?) Ι.

1091. γνώμας ὑποστήσας σοφᾶς] 'After laying a ground-work of wise maxims,' Cp. Pind. Pyth. 4. 241-3, ἡ γὰρ δ' ἱάσων θ' ἁλκωθ' φων' ποιν' ἱστάσαν διὰ τοῦ βάλλετο κρηπίδα σοφῶν ἵππων. This line has no caesura.

1092. 'Proceed thereupon to be guilty of insolence towards the dead.' For ἐν βαθύν διψαίτης, cp. infr. 1315, ἐν ἴμον βρασάντων.

1093. τοιαύθ' ἀμαρτάνουσιν ἐπη] 'Are guilty of such sinful utterance.' ἐπη is a cognate accusative similar to ἐπι in 1107, 8, τὰ σέ ψευθεὶ ἐπη καλακεῖνουσιν.

ἐν λόγοις is pleonastic, and simply means, 'When they speak.'

1097. σο ἔνθεα has a strong emphasis: 'Do you profess to have brought Ajax hither as an ally to the Achaeans?' The word ὁγεῖν in supr. 1053 was offensive to Teucer.

1100. 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 ἥγειτ' οἰκοθεν with Pal. (see v. rr.) In that case οὐν is genitive by attraction, for τοῦτων, οὐς. But just as there are lines without caesura, so there are several instances of this exception to the rule of the cætus. 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' ἐσθ' ὅπου]. 'Nor is there any ground on which.' Cp. supr. 1.

1104. ἀρχῆς ἐκείτο θεσμὸς] 'Right
of command existed.' The past tense refers to the lifetime of Ajax.

1105. ἀλλον] i.e. of Agamemnon. ἀλλον 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 ἄλος, and this may justify the use of ἀλλον for πάρτων.

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

1107. ὡς' ἄρχεις ἄρχει] 'Exercise command on those over whom you have command,'

1108. εἶτε μη ὡς φίς] i.e. εἶτε σφ χής.

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

1112. ὡς' οἱ πόνου πολλοῦ πλέον] 'Like those poor men who are consumed with toil,' i.e. the Argive soldiers, who are subject to the behasts 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.

1113. Αἴαντος] This angry repetition (cp. supr. 1106) resumes more explicitly what was implied in φίς, l. 1111.

1115. Αἴαντος] Not οὔδεν, because the expression is general, i.e. hypothetical.—εἰ μηδένες εἴησαν.

1117. οὐκ] 'I will not turn this way or that.'

οὐκ ἤς—οἶς περ ἐλ.
you may be—just what you are.' The sentence ends, para προσδοκιάν, after leading the hearer to expect some word like βασιλικός ('However kingly you may be'). Instead of that, Teucer substitutes οὕς πέρ εἰ, 'A man like Mene-laus, and nothing more.' Cp. Shak. Ham. 3. 2, 'We shall obey, were she ten times our mother.' For ὧς ἄρ, see E. on L. § 28. p. 47. 4 a.

1118. οὕς ἄρ] 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, ἐπὶ πάρετοι μὲν ἢ Τέκνοις παρ' ἥμιν, τιρ' ἐπιστήμην ἔχων. The feeling which gave importance to the science of archery accorded with the original legend, Cp. Π. Ι. 13. 313. 4. Τέκνοις θ' ὧς ἄριστος Ἀχαϊόν τοῖσοι. Here, in speaking of what is ἐκ τοῦ μυθώματος, contemporary feeling, which held archers cheap, is allowed to have its way.

1123. σοι γ' ἄπλησμένῳ] Sc. ὡςτε ἀντίπαλος ἄριστον.
1133. Merclus has sought to justify his action by applying to Ajax the word *πολέμισα*, 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. το σφάλμα. Cp. Plut. Pind. Nem. 8. 45, κρυφίαισι γὰρ ἐν ὑποσί Ὀδυσσῆς Δαμαῖ διεράθεναι.

1137. The gloss on καλωσ, ἀντι τοῦ ἐμπρσα, both supports the reading of L pr., and accounts for the corruption by showing that καλωσ was felt to require explanation. The alliteration of *κ. λ.*, is perhaps suggestive of wily subterfuge. For καλως κακά, cp. O. T. 1306, κάλλος κακῶν ὑπολογών.

1138. 'That speech tends to some one's hurt.' For τινὴ, implying soi, cp. especially Ant. 751, θανοῦ ὧλει τινα. 

1139. οὗ μᾶλλον (ἀνίαν ἔσομεν), ἢ λυπθημεν (τε). οὕτω έσοικέν. The threat of Menelaus, l. 1138, shows that he is stingy.

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 epegegetic infinitive, cp. O. T. 1416, 17, πάρεσθο' δοδέ | Κρέων τὸ πρᾶσιν καλὸ τὸ βουλεῖν.

1144. For ἄν reduplicated, see Essay on L. § 27. p. 46 e. In the present instance it adds liveliness to φθέγμα, which is to be taken closely with φ., i.e. φθέγμα γενόμενον ἐν ὧκι ἐν εὐρίς. έτείρες has been conjectured, but this compound is not found elsewhere, and no change is needed.

1146. παρίσειν is used absolutely with dative and infinitive, as frequently in Plato. The expression is proverbial: cp. Plato, Theaet. 191 A, εὖ δὲ πάντη ἀτρήσωμεν, ταπεινωθίνες, οἴμαι, τῷ.
οὔτω δὲ καὶ σὲ καὶ τὸ σὸν λάβρον στόμα 
σμικροῦ νέφους τάχ' ἂν τίς ἐκπνεύσας μέγας 
χειμῶν κατασβέσει τὴν πολλὴν βοήν.

ΤΕΥ. ἐγὼ δὲ γʹ ἀνδρ' ὀπωπα μωρλας πλέων, 
δῶς εἰν κακοῖς ὑβριζε τοῖς τῶν πέλας. 
καὶ' αὐτὸν εἰσιδόν τις ἐμφερης ἐμοὶ ὀργῆν, 
θ' ὁμοίος εἴπε τοιοῦτον λόγον, 
ὁνθρωπε, μὴ δρά τους τεθνηκότας κακῶς: 
eἰ γὰρ ποιήσεις, ἱσθι πημανούμενοι. 

τοιαύτ' ἀνολβὸν ἀνδρ' ἐνουθέτει παρὼν. 
ὁρῶ δὲ τοὶ νῦν, κάστων, ὡς ἐμοὶ δοκεῖ, 
οὐδεὶς ποτ' ἄλλος ἢ σὺ. μὸν ἡμιξάμην;

ΜΕ. ἀπειμὼ καὶ γὰρ αἰσχρόν, εἰ πῦθοιτό τις, 
λόγοις κολάζειν, ὥς βιάζεσθαι παρῇ.

ΤΕΥ. ἀφερπε νυν. καμοὶ γὰρ αἰσχιστὸν κλέειν ἀνδρὸς ματαίον φλαῦρ' ἔπη μιθουμένου.

ΧΟ. ἔσται μεγάλης ἐρίδος τις ἀγών. 
ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνασ

ἐπὶ' ἀνα: οὐ μεγας [?] Pal.  

1148. μέγας [μεγα (?) Pal. 1151. ὅς] οἰς L. ὅς CA. (ὁ τ' or ὅ ἢ' Pal. pr.  
ὁς corr.) τῶν] τὸν C. 1152. κατ' αὐτῶν] κατ' αὐτόν Λ. κατ' αὐτόν Vat. ac. 
LA. 1155. ἄλοβον] ἄλοβον (?) interl. Α6. 1158. ἄλοσ] ἄλοσ (?) L. 
pαρῇ V pr. pαρῇ ΠL M Pal. 1161. ἀφερπε νυν] ἀφερπε νῦν ΛΑΓ.

λόγῳ παρέξμεν ὡς ναυτίωντες πατείν τε 
καὶ χρῆθαι δ τι ἄν βοληται. 

1149–50. The second accusative, τὴν 
πολλὴν βοήν, is added as a resumption 
of καὶ τὸ σὸν λάβρον στόμα, which is 
a sort of 'pendent' accusative. 

1150. Teucer, in replying to Menelaus, retains the form of allegory; but, 
instead of seeking for an illustration, 
puts the case as it stands,—thus more 
openly expressing his scorn. 

1156. ἀνολβὸν] The same indissolu- 
ble association between unhappiness and 
wickedness appears in the use of 
ὑστῆρος, infr. 1290, and in μελεῖος 
Ἀτρείδας, supra 621. Cf. also O. T. 
888, ὑστῆρον χάριν χλαδᾶς. For 
the addition of παρὼν, cp. supra 1131. 
1158. μὸν ἡμιξάμην] 'Is my riddle 
hard to read?' As was said in note on 
supra 1150, Teucer does not care to dis- 
guise his contempt. 

1160. φ. παρῇ] The reading πάρα 
is unobjectionable, but is perhaps due 
to the supposition ei πῦθοιτό 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. 

ἐρίδος ἢ ἀγών] So in Trach. 20, ἀγώνα 
μάχης.
σπεύσων κοιλήν κάπητον τιν' ἰδεῖν τῷ', ἕνθα βροτοὶς τὸν ἀειμνηστὸν τάφον εὑρώντα καθέξει.

ΤΕΥ. καὶ μήν ἐς αὐτὸν καιρὸν οἴδε πλησίον πάρεισιν ἄνδρος τοῦτο παῖς τε καὶ γυνῆ, τάφον περιστελούντε δυστήνου νεκροῦ.

ὁ παῖ, πρόσελθε δεύρῳ, καὶ σταθεῖς πέλας ἱκέτης ἐφανείσα πατρός, ὅσ' ἐγείνατο.

θάκει ἐδ' προστρόταποιος ἐν χεροῖν ἔχων κόμας ἐμάς καὶ τῆςδε καὶ σαυτοῦ τρῆτον, ἱκτήριον θησαυρὸν. εἰ δὲ τις στρατοῦ βία σ' ἀποσπάσει τοῦτο τοῦ νεκροῦ, κακὸς κακῶς ἄθαπτος ἐκπέσει χθονός,

1165. κοιλήν (κοιλήν) Λ. 1166. εὑρώντα] εὑρώντα Λ. 1175. el de] el. δὲ Λ. (εἰςδι? 1167. (εὑρώντα)] εὑρώντα Λ. 1176. βία] βία Λ.

1165. κοιλήν κάπητον] This phrase, belonging to the Epic commonplace, is repeated infr. 1403.

τινά, i.e. ποι,' somewhere.' For this adverbial use of the indefinite pronoun, see Essay on L. § 22, p. 36, 4.

(ὁδὲν] 'To look out,' provide.' For this use of ὁδέν, cp. Od. 8, 443, αὐτὸς νῦν ἡ τίμια: Theoc. 15, 2, ὥρη δύρην, Εὐδών, αὐτά: Phil. 8, 434, τάδε μὴν θεός ὅψηταί. 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. βροτοὶ] 'In the eyes of men.' A dative of remote reference in loose construction with the words which follow, and also to be resumed with ἀειμνηστόν. See Essay on L. § 13, p. 19, and cp. especially El. 1066, ὅ χθονια βροτοῖς φάμα. For the position of the article, cp. Trach. 874, Ἠρακλεὶ τῷ πάμηνων.

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

1167. αἰώνων] '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. εὑρώντα.

1170. περιστελούντε] 'To care for.' The verb is used much as in Ant. 903, δύναμις περιστέλλωνα. 1172. The child clinging to his dead father would be as inviolable as a supplicant clinging to an altar. Cp. Aesch. Cho. 106, ἀδιομιμήν σοι βωμῷ ὃς τίμιον πατρός: ib. 336, 7, τάφος β' ἱκτῆς ἔδεκτα | φυγάδας β' ὀμόλωσ.

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


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

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

γένους ἀπαντος μίζαν ἐξημμένον,
αὐτῶς ὑποσπερ τόνδ' ἐγὼ τέμνω πλόκον.

ἐχ' αὐτόν, ὥ παί, καὶ φύλασσε, μηδὲ σε
κινησάτω τις, ἀλλὰ προσπεσών ἔξου.

ὑμεῖς τε μὴ γυναίκες ἀντ' ἀνδρῶν πέλας
παρέστατ', ἄλλ' ἄρῃγετ', ἐς τ' ἐγὼ μόλω
τάφου μεληθεῖς τῶδ' εἰς, κἀν μηδεῖς ἐὰ.

[I 4 b.

1179. αὐτός] αὐτοις L. 1183. παρέστατ' ἄλλ'] παρεστατ' ἄλλ' L. μόλω]

μολὼν L. μόλως CΔ. μολὼν Γ.

1178. γένους . ἐξημμένον] 'Having cut off from him all issue.' Here,
and in Ant. 600, βίζα seems to mean
the germ of a branch rather than the
root of a tree. Teucer's prayer is that
his enemy may die childless, and that
his body may lie unburied, as it were
banished from the 'lap of earth.' Cp.
Isaiah 14. 19, 'But thou art cast out of
thy grave as an abominable branch:
as a carcass trodden under foot.' Or it
may also mean 'denied burial in his
own land.'

1180. αὐτόν] Sc. τὸν νῖκρον.
1181. ἔξου] Cp. Hdt. 4. 22, καὶ δ
κεῖτον ἔκτατι.

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

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

κἀν μηδεῖς ἐὰ'] 'Though all men for-
bid me.' For this expression, cp. Phil.
443, 4, ὅπου μηδεῖς ἐφη.

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

The metrical scheme is the follow-
ing:-

a'.

\[
\begin{array}{c}
\text{I} \\
\text{II} \\
\text{III} \\
\text{IV} \\
\text{V} \\
\end{array}
\]

b'.

\[
\begin{array}{c}
\text{I} \\
\text{II} \\
\text{III} \\
\text{IV} \\
\text{V} \\
\end{array}
\]
1185. 'When shall be the end, and what number of the restless years of exile?'  
εἰ πότε λήγει is rather an amplification than a parenthesis. The simpler expression would be either τίς νιάτος . . . ἕσται . . . δριμὸς, or, εἰ πότε λήγει ὁ δριμὸς. But νιάτος is already redundant, and this gives rise to the further expansion.  
πολυπλάγκτων is put by hypallage or condensation for τοῦ ἡμείς πολλὰ πλαγχήρασιν, sc. ἀπὸ οἴκου.  
1187. The corruption of the word δορυσοῦντων into δορυσοῦντων 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' ἀερώδεα  
Τροίαν, G. Wolff's conjecture, founded on the scholion σκοτεινὴν καὶ ἀερώδη τοῖς Ἐλληνσιν, 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, δεὶ σκυναίρῃ δράσοι περίγυμνος κύκλον. Although Τροία for Τροία does not occur elsewhere in Sophocles, it is acknowledged as the Pindaric form (Schdhw. Πίνδ. Οίκ. 2. 145). The interpolation ἄν τὰν may be partly due to ἀτὰν 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 Τροίαν, altering the antistrophe. Seyffert's conj., ἀν' τοὺς εὐρωδές Τροίαν, 'Doing no harm to broad-based Troy,' is very ingenious.)  
1191. οὐδεὶς is either (1) in apposition with the whole sentence; or (2) with Τροίαν.  
1192. πρότερον Sc. ἠ δείξατο. 'Ἀρης ἀερώδα δύναι μέγαν' As Linwood observed, the idea of going away into the ether occurs again in Phil. 1952 foll., ἦθοδορὸς ἄνω· πτωχάδες ἄερτον διὰ πνεύματος ἔλεσα μ'. Cp. also Phil. 814, 15, ἐκείνη τῶν μ', ἐκεῖνα, NE. τοῖς λίγεις; Φι. ἄνω ΝΕ. τι παραφρονεῖς αὖ; τί τῶν ἄνω λεύσεσι κύκλων; and the inscription over the dead who fell at Potidaea in b.c. 432, ἀθηρὶ μὲν ψυχὰς ὑπεδέτατο, κ.τ.λ.  
1195. ἐπιλεγμένον κοινῶν 'Ἀρη] Either (1), laying the chief stress on ὑπολογούμενης, '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, ἀετρον . . . εὐφρίην ('Night adorned with stars,'—or, 'The stars that adorn the night'). Or (2), with the stress on κοινῶν, 'The art of forming hostile confederacies in hateful arms.'  
1196. A short syllable here answers to the long first syllable of ἀτὰν in the
5 ἰῶ τὸν δόλου πρόγονον πῦνον.
κεῖνος γὰρ ἐπερήσεις ἀνθρώπους.

τρ. β. ἐκεῖνος ὧν στεφάνων
οὗτε βαθεῖαν κυλίκων
νεῖμεν ἐμοὶ τέρψιν ὄμηλεῖν,
οὗτε γλυκὺν αὐλῶν ὄτοβον,
5 δύσμορος, οὗτ' ἐννυχῖαν
tέρψιν ιαύειν.
ἐρώτων ὧ ἐρώτων ἀπέπαυσεν, ὄμοι.
κείμαι ὧ ἀμέριμνος οὗτος,
ἀεὶ πυκνῶν ὄρθοισις

1109. *οὐ* οὗτε MSS. 1200, βαθεῖαν] βαθεῖαν Λ. 1202, ὄτοβον] ὄτοβον

AC. ὄτοβον Δ. 1205. ιαύειν. ὧ ἐρώτων ὧ ἐρώτων ἀπέπαυσεν] ιαύειν. ὧ ἐρώτων ὧ ἐρώτων]

ἐρώτων' Λ, VM. ιαύειν ἐρώτων. ὧ ἐρώτων ὧ ἀρ. Pal. Vat. ac M. 1210. λυγρᾶς]

λυγρᾶς Κ, Λ, Vat. ac VMM. 1210. λυγρᾶς' Β, R.

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

1197. 'Ο τοίλ that was the parent of toil' i.e. The toil of invention was the first parent of other toils.

1199-1201. ἐκεῖνος ὧν ... ὄμηλεῖν] '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 φάνει, οὐ εἶναι, etc. ὄμηλεῖν, sc. ὡστε ἔμε ὄμηλεῖν τοῖς στέφανοι καὶ ταῖς κύλιξιν.

The κυλίξ 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 ιαύειν.

1202-4. οὗτε γλυκὺν ... ιαύειν] 'And from the sweet sound of flutes, unhappy me, and from passing nights of pleasant rest.'

1204. The repetition of ἐρώτων marks the acme 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 μέρμωμα in a good sense, cp. especially Pind. Pyth. 8. 126-132, ὧ δὲ καλὸν τι θέων λαχῶν ἄβρατατος ἑπὶ, μεγάλας ἐς ἐπίδοσιν: πέταται ὑποπτείρων ἀνορείας, ἐχαῖν κρίσσου πλοῦτον ἐμερμωμαν: also O. T. 1124, ἔργον μερμώμων ποῖον;


1210. λυγρᾶς μυήματα 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. μυήμαta 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, βανάτων ὧ ἐμὰ | χύρᾳ πύργος ἀνέστη.
νον δ’ οὗτος ἀνείται στυγερῷ
5 δαίμονι. τίς μοι, τίς ἐτ’ οὖν
tέρψις ἐπέστατα;
γενοίμαν ἵν’ ἥλαν ἑπεστὶ πόντῳ
πρόβλημα ἀλίκλυστον, ἄκραν
ύπο πλάκα Σουνίου,
10 τὰς ἱερὰς ὅπως
προσείποιμεν Ἀθάνας.

ΤΕΥ. καὶ μὴν ἴδων ἐσπευσα τὸν στρατηλάτην
‘Ἀγαμέμνον’ ἡμῖν δεύρο τόνδ’ ὅρμομένουν
δῆλος δε μοιστὶ σκαῖον ἐκλύσων στόμα.

ΣΟΦΟΚΛΕΟΥΣ

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ ῥήματ᾽ ἀγγέλλουσί μοι
tλήναι καθ’ ἡμῶν ὡς ἀνοιμακτὶ χανεῖν.

πομί Pal. προσείποιμι M. 1224. Ἀγαμέμνων] ἀγαμέμνον Λ. ἀγαμέμνον C4. ἄγαμέμνον Λ. 1225. δε μοιστὶ] δὲ μοιστὶ Λ. γρ. καὶ δῆλον ἔστιν ὡστι σημανὼν
νίον C 3 ΜG. δε μοιστὶ Λ. 1227. ἀνοιμακτὶ] ἀνοιμακτεὶ ΛΑΓ.

1214. 5. νον δ’ οὗτος δαίμονι] But now he is no more our bulwark, struck down by a malignant fate." As in Phil. 1153, ἀνείται ὡς χάρος ἐρύκεται is said of the absence of defence, so ἀνείται is here said (continuing the metaphor in προβόλα, supra) of the failure or removal of a defence; i.e. ωὐκέτι προτείνεται. Cp. infr. 1270, Od. 11. 556, τοῖος γὰρ σφιν πύργος ἀπώλετο. 1216. ἐπίστασα] Sc. τῷ βίῳ. 1217. ἥλαν] Od. 9. 117, ὡς ἥληντι. ἑπέστα] ‘Impends,’ ‘instat,’ sc. τῷ πύργῳ, οὐ τίνος πλέοναν. Cp. Od. 6. 210, δὴ ἵπτι σκέπας ἐστ’ ἀνέμου. πόντου ὁμῆρα] ‘The rock jutting into the deep.’ Cp. Phil. 1455, κύπος ἄραν πόντῳ προβόλης. 1219. 10. 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 adjectival with στόμα, cp. especially Aesch. Ag. 1247, εὐφημον... κοιμησον στόμα. Others take σκαίον here to mean either ‘ill-omened’ or ‘stupid.’ 1226. 7. ἄγγελουσί | τλήναι] i.e. σὲ δὴ ἑτήσ, ὡς ἀγγέλλουσι. τὰ δεινὰ ῥήματα] ‘Those blustering words’ that have been reported to me. Cp. supr. 312 and note. 1227. ἀνοιμακτὶ implies a half-expressed contempt of Menelaus for having let Teucer off so easily. χανεῖν is contemptuously substituted for εἶπεῖν,
σὲ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος λέγω· ἢ ποι τραφεῖς ἀν μητρὸς εὐγενοῦς ἀπὸ υψὸς ἐφόνεις καπ’ ἄκρων ὠδοιπόρεις, οὖτ’ οὐδὲν ὁ τοῦ μηθὲν ἀντίστησις ὑπὲρ, κούτε στρατηγοὺς οὐτε ναυάρχους μολέιν ἥμας’ Ἀχαίων οὔτε σοῦ διώμοσω, ἀλλ’ αὐτὸς ἄρχων, ὃς σὺ φῆς, Αἰας ἐπλεί. ταῦτ’ οὐκ ἀκούειν μεγάλα πρὸς δοῦλον κακά; ποιοῦ κέρκαγας ἄνδρος ὃδ’ ὑπέρφονα; ποῖ βάντος ἥ ποι στάντος, οὕτερ οὐκ ἐγὼ; οὐκ ἄρ’ Ἀχαῖοις ἄνδρες εἰσὶ πλὴν ὄδε; πικροὶ δὲγιμεν τῶν’ Ἀχιλλείων ὀπλών ἀγώνας’ Ἀργείοις κηρύξαι τότε, εἰ πανταχοῦ φανούμεθ’ ἐκ Τεῦκρον κακοί, κοὐκ ἄρκεσαι ποθ’ ὑμῖν οὖν ἠσημένοις εἶχεν ἄ τοις πολλοῖσιν ἠρεσκεν κριταῖς,

i.e. εἰσώντα χαρεῖν, ‘To utter openmouthed.’ So in supr. 1096, ἀμαρτάνουσιν ἑπτ’ (sc. λέγοντες). The word has an association of stupid insolence, ‘Have dared to open your foolish mouth so wide.’

1230. κατ’ ἄκρων ὠδοιπόρεις] ‘And have strutted proudly,’ lit. on tiptoe, ἐπ’ ἄκρων, sc. ποδῶν ὀκτάκτων. Ἑσυχ. ἀκριζοῦν, ἄκροι ποσῶν ἐπιπορεύομεν. Ἔπ. Ολ. Κρ. Εὐ. Ιο. 1166, 7, ἐν δ’ ἄκροις βᾶς ποιν [κήρυξ ἁνείρεν.


1235. οὐ μεγάλα ἐστὶ ταῦτα κακὰ ἀκούειν (επεκεχιτε.VERSIONS) πρὸς δοῦλον; Cp. Ο. Κ. 883, ἄρ’ οὐχ ὑθρίας τάδε; 1236. ποιοῦ... ἄνδρος] Σκ. ὑπέρ. The ellipse is possibly softened by the preposition occurring in comp. in ὑπέρ-φονα, although in a different sense. Cp. Ο. Κ. 539–41 and note.

1237. ποῖ βάντος] i.e. ποί. But in such proverbial phrases there is a constant tendency to repeat the same word. Cp. Ο. Τ. 420, 1, and note; Phil. 451. Agamemnon in the Iliad acknowledged the superior prowess of Achilles. He is less generous here. This line prepares the way for Teucer’s reproaches, infr. 1272–8.

1238. ἄνδρες] ‘Men,’ i.e. men deserving the name. Cp. supr. 77, πρόσαθεν οὐκ ἀνήρ ὃδ’ ἵνα; and note.

1239. πικροὺς] ‘To our cost.’ This is said ironically. ‘Teucer’s denunciation of us will indeed be a calamitous result of the trial we proclaimed.’ Agamemnon carefully limits his responsibility,—as Menelaus did above, supr. 1136, ἐν τοῖς δικασταῖς, κοινὸς ἐμοί, τὸν ἑσφάλη.—to the ordainment of the contest, disclaiming all share in the verdict.

1241. πανταχοῦ] ‘In all that we do.’ 1243. ἐκεῖν] Σκ. τοῦτος, or τοῖς
The Ajax' testimony: that's growing venom. But the beaten one from the mouth of Ajax' surviving relatives and his own. The implied menace points through Teucer at Eurytaces. 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) of ἐλευμένοι is ὕπατοι. You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.

The Ajax' testimony: that's growing venom. But the beaten one from the mouth of Ajax' surviving relatives and his own. The implied menace points through Teucer at Eurytaces. 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) of ἐλευμένοι is ὕπατοι. You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.

The Ajax' testimony: that's growing venom. But the beaten one from the mouth of Ajax' surviving relatives and his own. The implied menace points through Teucer at Eurytaces. 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) of ἐλευμένοι is ὕπατοι. You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.

The Ajax' testimony: that's growing venom. But the beaten one from the mouth of Ajax' surviving relatives and his own. The implied menace points through Teucer at Eurytaces. 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) of ἐλευμένοι is ὕπατοι. You that are beaten in the race,' adding point to the suggestion of wounding from behind. See also l. 1249.
θαρσῶν ὑβρίσεις κάξελευθεροστομεῖς,
oυ σωφρονήσεις; οὐ μαθῶν ὅς εἰ φύσιν
ἀλλὸν τιν ἀξεῖς ἄνδρα δεῦρ ἐλεύθερον,
ὀστὶς πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σὰ;
σοῦ γὰρ λέγοντος οὐκέτ ἀν μάθοι ἐγὼ
τὴν βάρβαρον γὰρ γλώσσαν οὐκ ἔπαθω.

ΤΕΥ. φεῦ τοῦ θανόντος ὃς ταχεῖά τις βροτοῖς
χάρις διαρρεῖ καὶ προδοσον ἀλίσκεται,
eἰ σοῦ γ' ὀδ' ἀνήρ οὐδ' ἐπὶ σμικρῶν λόγων,
Ἤιας, ἐτ' ἱσχει μνήσται, οὐ σὺ πολλάκις
τὴν σὴν προτεινὸν προύκαμες ψυχῆν δορι.

άλλ' οἴχεται δὴ πάντα ταύτ' ἐρρίμην,
ὁ μιλησμοὺς οὐκέτ' οὐδὲν, ἥνικα

1261. ὅστις] ὅσις (?) L., ὅσις C3A.
1262. οὐκέτ'] ὅσις L2.
1267. διαφέρει ὅς 'Melts away.' Cp. Trach. 608, ἐφ' οἴνῳ ἀδόλην. Cp. Shak. Midsummer Night's Dream, 3. 1. 'My love to Hermia, Melted as doth the snow, seems to me now [As the remembrance of an idle gaud,' καὶ προδοσον ἀλίσκεται] 'And is found to turn traitor.' An idiomatic phrase, for which, cp. Ant. 46, οὔ γὰρ ὅποια προδοσον ἀλώνοιμαι.
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, ἔστερ ἐπὶ τοῦ δακτύλου ἐλέγοντες. And for (2), cp. O. C. 746, καὶ προσπόλοι μᾶς βιοστηρὴ χωροῦσα.
1270. τὴν σὴν προτεινον ψυχὴν δορι] 'Exposing thy life in war.' Perhaps autō should be resumed from οὗ. Cp. II. 9. 322, αἰν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
1271. οἴχεται ὅς ἐρρίμενα] 'Are cast away,' a paraphrase like οἴχεται θανῶν (Phil. 414). Compare especially Andoc. 19. 7, ὅποι ἐστίν ἐτοι λοιπὸς τοῦ γένους τοῦ ἡμετέρου οὐδείς, ἀλλ' οἴχεται πάν πρόρριζον.
1272. κανόνητ'] although a possible reading, may be due to κανόνητα above. 'Senseless' is more pointed here than 'profitless.'
Ερκέων ποδ' υμᾶς οὖτος ἐγκεκλήμενος, ἣδη τὸ μηδὲν οὖντας, ἐν τροπῇ δορὸς ἐρρίσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν ἀκροισίν ἣδη ναυτικοῖς ἐδώλοις πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη πηδῶντος ἄρδην Ἐκτορὸς τάφρων ὑπὲρ; τίς ταῦτ' ἀπείρετ' οὖχ ὄδ' ἦν ὁ δραών τάδε, ἐν οὖδαμον φῆς οὖδε συμβήναι ποδὶ; ἀρ' ύμίν οὖτος ταῦτ' ἐδρασεν ἐνδίκα; χαῖτ' αὔθες αὐτοῦ Ἐκτορὸς μόνος μόνου, λαχῶν τε κάκελευστος, ἥλθ' ἐναντίος, 1275


1274. ἐρκέων] Sc. ἔσω, implied in ἐγκεκλήμενον. 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, whatever was most combustible abaft each vessel would first catch fire.

1277. ἐδώλοις] This is commonly explained to mean 'the rowers' benches,' in which case ἀκροισιν is difficult to explain. But several passages indicate that ἐδώλια was the name given to those places in the vessel, chiefly at the stern, where persons not engaged in working her might sit. See the gloss on this line in Pal. R. 34. σανιδώμασιν, — also the Scholiast on Lycoth. 296, quoted by Thindorf in Steph. Thes. s. v. ἐδώλιον πηδώντες τῶν σανιδωμάτων καὶ καταστρο-ματῶν τῆς νείδος: Etym. Magn. p. 455. 4 (ibid.), τὸν τῆς νείδος βάσιν ἐξωτα . . ἐκ καὶ ἐδώλιον φασίν: and cp. Eur. Hel. 1571. 'Ελήνη καθέτε' ἐν μέσου ἐδώλιοι, ib. 1602, 3. παρακλικῷς δ' ὤν | πρώμη-θεν 'Ελήνη (had she left the midmost benches,—no doubt finding them uncomfortable,—for the stern?): also Hitt. 1. 211, στάτα ἐν τοῖς ἐδώλιοισι (evidently a platform in a particular part of the ship). This agrees with other meanings of the word. ἀκροις means the part of the ἐδώλια towards the extreme stern. Cp. Od. 9. 540, ἀρξιόν ἄριβον λείπον. The whole description is probably taken from an Ἀλαντὸς ἀριστελα, differing in some particulars from the IIiad, as, for instance, in ignoring the part taken by Patroclus in the defence of the ships. Hence no attempt need be made to reconcile the picture of Hector rushing with high bounds to cross the trench and board the fleet, with the narrative in Il. 14. 15.

1281. ἐν . . . ποδὶ] '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?' ὡμίν, not= εἰς ύμᾶς, but a dative of reference in construction with the whole sentence.

1283. χαῖτ' αὔθες] οτὲ resumes ἐνδίκα, supr. 1273, without any precise antecedent, though ἀρ' ὤν ἐνδίκας ἐδρασεν; may be supplied from the preceding line. αὐτοῦ] 'By himself,' and not now in conjunction with the Atreidae.

1284. κάκελευστος. See Il. 7. 164. 1284-7. The spirit of these lines.
οὐ δραπήτην τὸν κλῆρον εἰς μέσον καθεῖς,
υγρᾶς ἀρούρας βῶλον, ἀλλ' ὁς εὐλόφου
κυνῆς ἐμελλέ πρῶτος ἀλμα κουφεῖν;
ὅδ' ἦν ὁ πράσσων ταύτα, σὺν δ' ἐγὼ παρῶν,
ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώ.
δύστηνε, ποί βλέπων ποτ' αὐτὰ καὶ θρεῖς;
οὐκ οὖσα σοῦ πατρὸς μὲν δὲ προφυ πατήρ
ἀρχαίοι ὑπὲρ Πέλοπα βάρβαρον Φρύγα;
'Ατρέα δ', ὃς αὖ ὁ ἐστειρε, δυσοσβέστατον
προθέντ' ἀδελφὸς δείπνων οἰκείων τέκνων;
αὐτὸς δὲ μητρὸς ἐξέφυς Κρήσσης, ἐφ' ἢ
λαβὼν ἐπακτὸν ἀνδρ' ὁ φιτύσας πατήρ
ἐφέκεν ἔλλοις ἰχθύσιι διαφθοράν.


agrees with II. 7. 186-9, ἀλλ' ὅτε δὴ τὸν ἱππαν, φέρον αὖ ὡμολογόντω, ὅσ ἰδίων ἐπιγράφασα καὶ ἐβάλε, φαβίσιμος Αἰας, ἦτοι ὑπέσχεθε χείρ', ὅ δ' ἄρ' ἐμβαλεν, ἀγχί παραστάς' γενῷ δὲ κλῆρον σήμα ἴδων, γηθήσας δὲ θυμαρ. 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). δραπήτην contains a metaphor from a runaway slave eluding search, and also an allusion to the derivation from πιτῶν. Sophocles, or the Cyclic poet before him, here assigns to Odysseus, or some other rival of Ajax, the action elsewhere attributed to Cressphontes at the division of the Peloponnesse amongst the Heracleids.

1287. κυνῆς i.e. ἐκ κυνῆς. 'From the helmet.' Cp. especially O. T. 808, ἄχου, and note.

Ἀλμα κουφεῖν] '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, πῆθομα κουφίσουσα: and, for the sense, II. 7. 182, ὧν δ' ἐθορε κλῆρος κυνηγησ. 1288. σὺν δ' ἐγὼ παρῶν] 'And I too not far off.' Essay on L. § 18, p. 26, § 40, p. 75. παρῶν implies that Teucer was faithful to his post. Cp. Phil. 379, oὐκ ἴθος ἐν ἱμαῖς, ἀλλ' ἰπήσθο, ὅ πορον ἢ ἤθει. For Teucer's services, cp. II. 15. 437, alib.

1290. 'Poor man! and what can you be thinking of when you say it?' i.e. How can you be so blind? αὐτά refers to the general sense of the preceding words, as constantly in Thucydides, καί 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. ἀρχηγῆν οὖ τῷ ἀρχαίον. Cp. Ant. 593, ἀρχαία τὰ Λαβδακίδιν, κ.τ.λ. Perhaps τάρχαίον should be read. For Φρύγα (a word always used contemptuously, as in Eur. Alc. 675, πότερα Λυδών ἡ Φρύγα, κ.τ.λ.), cp. Hdt. 7. 11. Πέλοπος ὁ Φρύγ. 1293. δ' ἂν αὖ' ἐστειρε'] These words, with δ' point the antithesis to σοῦ πατρὸς μίν... πατήρ, supr. 1291. δυσοσβέστατον has been joined with σε', and by some with 'Ατρέα. But for the addition of this epithet to δείπνων οἰκείων τέκνων, to which Hermann objects, cp. O. C. 945, 6, οἴδ' ὅτι γάρ όι ἐνώπιοι εὑρέθησαν ἄνδικως τέκνων, Ant. 514.

1297. 'Gave her up to be devoured by dumb fishes.' The ancient Scholiast says: ἣ ἱστορία ἐν ταῖς Κρήσσαις Εὐφρ
toioitósoi áno toiwóo' óneidízeiis sýporáv;
ôs èk patròs mév eimí Teimávnoi geváos,
óstis stratóu và prôt' áristeustas émhn
ízheí ezýneuvon mhtép', ò fúseí mèn òn
basíleia, Laomédontos: ékkritov de vàn
dórhrn ékeíno 'dowkev 'Alkménhs génos.
á' dd' áristos éx áristeów duón
blaostán vàn aisoúnoi mú toús prós aímatos,
ôs vàv vào toúoi'd' èn pínoi keimévous
ódeis ádáptous, óud' épasaúvnei légon;
èv vàv tód' ðstn, toúton èi balaíte pou,
balaíte χýmás treís ómou synkeimévous.
èpèi kalón tou vàd' úperpovonumévo'.
113. όδοις μᾶλλον ή τῆς σης ύπ’ ερ γυναίκος, ή τοῦ σου γυμαίμονος λέγω;

τροδό ταυτ’ ορα μή τούμον, ἀλλὰ καὶ τὸ σῶν. ὡς εἰ με πημανεῖς τι, δολῆσει ποτὲ καὶ δειλὸς εἶναι μᾶλλον ή ’ν ἐμοι θρασύ. 1315

ΚΘ. ἀναξ Ὀδυσσεῦ, καιρὸν ἵσθ’ ἐληλυθός,

εἰ μὴ δυνάσθων, ἀλλὰ συλλύσων πάρει. 1311. ὑπέρ ῥ.Α.

1312. *γ'] θ’ MSS. Erf. corr. 1320. κλοντες ἄσειν ῥ.Α.

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, suppr. 1112, as of πόνον πολλον πλεώ.

1312. Erfurd’s correction (see v. r.) appears necessary. It is barely possible that †... τε may = ἡ 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 demur. Teucer in his anger, like Achilles in II. 9. 327, ὅρων ἐνετο σφετερίων, does not choose to discriminate nicely the relation of Helen to the Areidae.

1313. ήρα μή τούμον] Cp. supr. 1255, ὥ, καὶ σοὶ προσέρχεσαν τοῦτ’ ἐγὼ τῷ φάρμακον | ἄρω, where Agamemnon professes to warn Teucer for his good.

1315. θαρσεῦ] Sc. γεγενήθησα. 1316. καιρὸν For this adverbial accusative, cp. supr. 34 and note: Find. Pyth. I. 156, καιρὸν εἰ φθέγχαι. 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 Odysseus’ spirit is at once seen in this tribute to the value of his enemy. The part taken by him here is in accordance with his feeling in Od. 11. 548–51, ὥς ὁ μη δῆ φελον νικάν τοῦθ’ ἐπ’ ἀέθλαρ’ | τοῦτ’ ἐγὼ κεφαλήν ἐνεκ’ αὐτῶν γαῖα κατέσχεν, | Αἰαν’, δε πέρι μεν ἑδος, πέρι δ’ ἔργα τέτυκε τῶν ἄλλων Δανάων, μετ’ ἀμύμων Πηλεών. 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, ἄλλα ἤλθε μὲν δὴ τοῦτο τούνειός τάξ’ ἄν | ὥργῃ βιασθεῖν μᾶλλον ἡ γνώμη φρενῶν.

1323. συμβαλεῖν] For this epexegetic
inf. cp. Thuc. 3. 40. § 1, ἓν γηγανώμην ἀμαρτείν ἁρπαζόντως λήφθονται.

συμβαλλεῖν Sc. τοῖς φιλανδροῖς.

1324. 5. Teucer had as yet done nothing, but only expressed an intention which Agamemnon treats as an act. Odysseus ironically professes not to understand him. He is not aware that Teucer has done any harm.

1326. 7. Here, as in Ant. 485, εἰ τιν' ἀναίρει τῆς κληστής κράτης, the defence of a right is censured by the tyrant as an act of tyranny.

1328. φίλον may be taken in three ways, (1) agreeing with the subject of εἰσίνωντι, 'May a friend say the truth without offence?' or (2) agreeing with the remote object of εἰσίνωντι, '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 comparison of L. 1331, φίλον σ' ἐγώ, κ.τ.λ., inclines the balance in favour of (1).

1329. Although ἔπνησεῖν, the reading of L. pr. is not a vox nihil,—see L. and S., ἔπνησεῖν, following the analogy of ὑπνητεῖν, is much more probable, and the letter erased above the μ in L. (see v. r.) was probably τ, so that ἔπνησεῖν has arisen from a confusion of the two readings. It has been better explained even by some modern editors, though less supported by analogy than either ἔπνησεῖν or ἔπνεσαῖν.

1330. ἔπνεσαῖν . . . φρονεῖν] Sc. εἰ μὴ ὅταν εἴχερν, according to a common idiom.

1334. ἑβία] 'The spirit of tyranny.'

1337. Cpr. Phil. 1292, πρόπηκεν χείρα, καὶ κράτει τῶν σώ̂ν ὅπλων: ThuC. 3. 47. ἔπειδή τε ὅπλων ἐκκράτησεν.
οὐκ ἀντατιμάσαμι· ἀν, ὡστε μὴ λέγειν ἐν ἀνδρὶ ἰδεῖν ἀριστον Ἄργεων, ὅσοι Τροίαν ἀφικόμεθα, πλὴν Ἀχιλλέως. ὡστ' οὐκ ἄν ἐνδίκως γ' ἀτιμάζοτο σοι· οὐ γὰρ τι τοῦτον, ἄλλα τοὺς θεῶν νόμοις φθείροις ἄν. ἀνδρα δ' οὔ δίκαιον, εἴ θανοι, βλάπτειν τὸν ἔσθλον, οὐδ' ἐὰν μισῶν κυρῆς.

ἈΓΑ. οὖν ταῦτ', Ὁδυσσεὺς, τοῦτ' ὑπερμαχεῖς ἐμοί; ὉΔ. ἐγώ· ἐμίσουν δ', ἥνικ' ἦν μισεῖν καλῶν.

ἈΓΑ. οὐ γὰρ βαινότι καὶ προσεμβηναὶ σε χρῆ; ὉΔ. μὴ χαίρ', Ἀτρείδη, κέρδεσιν τοῖς μὴ καλοῖς.

ἈΓΑ. τὸν τοῦ τύραννον εὑσβείν οὐ βάδιον. ὉΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμᾶς νέμειν.

ἈΓΑ. κλύειν τὸν ἔσθλον ἄνδρα χρῆ τὸν ἐν τέλει. ὉΔ. παῦσαι· κρατεῖς τοῖς τῶν φίλων νικόμενοι.

i.e. When he was known to have destroyed the herds, supra. 18, 31, 78, 122. In all these places, however, the hatred on the part of Ajax is more dwelt upon than that of Odysseus.

ἈΓΑ. τὸν τοῦ τύραννον εὑσβείν οὐ βάδιον. ὉΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμᾶς νέμειν.

ἈΓΑ. κλύειν τὸν ἔσθλον ἄνδρα χρῆ τὸν ἐν τέλει. ὉΔ. παῦσαι· κρατεῖς τοῖς τῶν φίλων νικόμενοι.
friend you get your own way.' Cp. the στίχομυθία 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 ἐγέρσας] Kindness prevails with me before enmity.' Sc. μάλλον, implied in νικᾶ. For the meaning of ἀρέτη, 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,' τοιοῦτοι, sc. ὡς τὴν ἀρετὴν τῆς ἐγέρσας προτιμᾶθαι. For the addition of βροτῶν, see Essay on L. § 40. p. 75. 3; and cp. especially O. C. 281, φωστὸς ἀνασίου 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,' ἐπαίνεσθαι is echoed without being directly in point.

1363. 'Ελλησον πάσιν] 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 wishfully admits, the insinuation of interested motives made by Agamemnon in l. 1366. But how is Agamemnon brought to make this insinuation? According to a current explanation of l. 1365, it is by Odysseus' saying, 'I urge upon you the burial of Ajax, because I too shall come
to this,’ viz. to death. The sentiment is a
oble one, and is in accordance with
Dysseus’ words to Athena in supr. 124
(ovde
to tov touno
vov sven). But how can it provoke even from the most short-sighted of mortals
an accusation of selfishness? For the
‘1’ in this case is ‘I and you, and all men.’ It is better therefore to understand
Dysseus 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. Dysseus 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 Odys-
seus 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
inbad ‘isoma,
l. 1365, cp. Eur. Androm. 342, 6al
leian of xrho,—and for av, l. 1369,
cp. O. C. 1361, and note.
1371. sol me
k.t.l.] For this un-
gracious expression, cp. O. T. 671, 2,
to yap sav, ou to tov d, evnkeia
stoma | eleivn, ouvd 6', evd' av, stv
y-osetai.
1372. kakeikantvad’E.on l. §41. p.78.
1373. sol de ... @ Xrho.] ‘You may
do what you must:’ an ill-humoured
way of saying, ‘Do as you please.’ xrho,
although rejected by Dindorf and others
in favour of xrho, i.e. xrho, is not
inexpressive, and is possibly right. Cp.
El. 606.—Eiki Agamemnon.
1375. toioi
vota] ‘While you act
in this way.’ Cp. Phil. 1049, ou
yap toioi
b. toioi
b evl' xh.
1376. agyel-
lomai]. ‘I declare my
self.’ Cp. Thuc. 8. 86. § 8, evpape-
lomeno .. vsate apothein.
Phoebus almost loses the notion of place, and is associated with the sky.

Sophocles almost loses the notion of place, and is associated with the sky.

Phoebus almost loses the notion of place, and is associated with the sky.

Phoebus almost loses the notion of place, and is associated with the sky.

Phoebus almost loses the notion of place, and is associated with the sky.

Phoebus almost loses the notion of place, and is associated with the sky.

Phoebus almost loses the notion of place, and is associated with the sky.
θέλεις κομίζειν, οὐδὲν ἄλγος ἔχομεν. 

έγω δὲ τάλλα πάντα ποροῦνώ· σὺ δὲ ἀνήρ καθ’ ἡμᾶς ἐσθλὸς ἀν ἐπίστασο.

ὌΔ. ἀλλ’ ἤθελον μὲν’ εἰ δὲ μὴ’ στί σου φίλον 

πράσσειν τάδ’ ἡμᾶς, εἰμ’, ἐπαινέσας τὸ σῶν. 

ΤΕΥ. ἀλλ’ ἴδῃ γὰρ πολὺς ἐκτέταται 

χρόνος. ἀλλ’ οἱ μὲν κοίλην κάπετον 

χερσὶ ταχύνετε, τοι δ’ ὑψίβατον 

τρίποδ’ ἀμφίπτυρον λουτρῶν ὀσῶν 

θέσο’ ἐπίκαιρον’ 

μία δ’ ἐκ κλησίας ἀνδρῶν ἡν 

τὸν ὑπασπίδιον κόσμον φερέτω. 

παῖ, σὺ δὲ πατρὸς γ’, ὅσον ἵσχύεις,

1404. χερσὶ ταχύνετε] χερῶν ταχύνετε ΛΑ. χερσὶ ταχύνετε Vat. ac VV3. χερσὶ ταχύνετε Παλ.

κομίζειν (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 συκομίζειν, supr. 1048. In Eur. Androm. 1263, 4, ἀλλ’ ἐρεὶ Δελφῶν ἐς θεόδρυμον πόλιν | νεκρῶν κο-

μίζων τὸνδε, the meaning is, ‘Go and take this dead body to Delphi’s god-

built town.’)

1398. Observe the repetition of τάλ-

λα after τὰ ἀλλα, with a different re-

ference.

1401. ἐπαινέσας τὸ σῶν] ‘Approving 

your decision,’ i.e. not complains-

ing of it.

1402 foll. Exodos. The anaepasts give the signal for departure, and probably indicate that Ajax is not to be buried in the fatal spot, but is carried off the stage in solemn procession.

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 . . . θέσο’] The dig-

ging of the grave takes time. The 

tripod is set up in a moment. Hence 

the change of tense.

1404-6. τοι . . 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 ἀμφίπτυρον, which is predicative, cp. Il. 18. 344, ἀμφὶ πυρὶ στήσαι ἀτρὶ τρίποδα μέγαν. τοι 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 . . καθίστασαι.

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 Euryssaces. The Chorus must be supposed to have communicated this message to Teucer. See Introduction. 

Join ἐκ κλησίας 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
the warm arteries." The clause with γάρ gives the reason for the addition of

φιλότητι θειών πλευράς σὺν ἐμοὶ
tάσιδ' ἐπικούρις' · ἐτι γὰρ θερμαὶ
σύριγγες ἀνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὄστις ἀνὴρ
φησὶ παρεῖναι, σοῦσθω, βάτω,
tῶδ' ἀνδρὶ πονῶν τῷ πάντ' ἁγαθὸ
κούδενὶ πω λῶνοι θυντῶν

[Aiántos, δὲν, τότε φωνῶ.]

ζη πολλὰ βρατοῖς ἐστὶν ἱδοῦσιν
γνώμαι· πρὶν ἰδεῖν ὅ' οὐδές μάντις
τῶν μελλόντων, οἱ τι πράξει.


1410. φιλότητι θειών πλευράς σὺν ἐμοὶ
tάσιδ' ἐπικούρις' · ἐτι γὰρ θερμαὶ
σύριγγες ἀνω φυσῶσι μέλαν
μένος. ἀλλ' ἄγε πᾶς, φίλος ὄστις ἀνὴρ
φησὶ παρεῖναι, σοῦσθω, βάτω,
tῶδ' ἀνδρὶ πονῶν τῷ πάντ' ἁγαθὸ
κούδενὶ πω λῶνοι θυντῶν

[Aiántos, δὲν, τότε φωνῶ.]
НАЕКТРА.
INTRODUCTION.

No one can claim for the Electra of Sophocles any quality approaching the unrivalled grandeur of the Orestean trilogy. It has neither the entrancing interest nor the far-reaching influence of that colossal work; and we must abstract our minds in some degree from Aeschylus, if we would do justice to the later poet's isolated treatment of the central crisis in the legend of the Pelopidae. But it is necessary for the sake of clearness to notice some of the differences which mark in the Electra an entire independence and originality of design.

In his conception of the antecedent circumstances Sophocles has chosen to abide by the older and simpler form of the legend, and in his treatment of the culminating event he has given the chief prominence to the person of Electra.

1. Sophocles adheres closely to the story which is known to us from Homer, and from which Aeschylus has diverged at various points. Aegisthus is the chief agent in the crime, although he and Clytemnestra both take part in it; his influence over her has been her real motive. The murder is committed either at, or immediately after, a feast given to Agamemnon upon his return. He is struck down upon his own hearthstone. There is no mention of the bath, or of the 'evil wealth of garments,' which play such a conspicuous part as the accomplices of the magnificent Aeschylean murderess.

2. That Sophocles knew the work of Aeschylus, which he refrained from following, is evident from several minor reminiscences. He also appears to have added some touches of his own. In the Agamemnon, Orestes was sent to the care of Strophius before his father's return. In Pindar, his nurse Arsinoe saves him at the time of the murder, and sends him forth. In Sophocles this is done by Electra herself, who through the hands of her father's one faithful servant, commits him to the care of Strophius as her father's friend. But, since Strophius could then be no friend to Aegisthus, the first news of Orestes' pretended death purports to come from 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

---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 in-exhaustible 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 ἄρη, 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 ruin\(^1\) (ll. 472–659).

It is at this moment that the old man re-enters, professing to be newly arrived from Phoecis, 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.
INTRODUCTION.

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. Choepb. 768 foll.). Electra, whose triumph finds vent in subtle irony, is conducting him within the palace, when by an έκκίλημα, 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 noleness to which the tender strength of Aeschylus inclined him, pure-hearted, modest, tremulous; capable of self-sacrifice, ay, and of fierce ness too;—but needing a strong arm to lean upon,—so contrasting forcibly with the 'monstrous manslaying woman.'

Against this grandly pathetic picture Sophocles has set the different ideal of the heroic maid, whose life is dominated by one thought, the thought of her father, and by one feeling, the hope of righting him through her brother's hand. As in Antigone, so also in her, this firm attitude arises out of purely feminine emotions. But in place of the impetuous action of Antigone which is crowned with death, Electra carries her persistent endurance through the best years of life. And if she comes forth from the fiery trial with a spirit indurated against her unnatural mother (cp. the similarly 'fixed idea' in Oedipus at Colonus and Philoctetes), we find in the recognition scene that the fountain of natural affection in her breast is as fresh and as abundant as ever.

Clytemnestra, on the other hand, is purposely made weaker and more base than she is in Aeschylus. Not revenge for 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 ὧ κτείνας); and so the spectator is led to believe. She consents to the proposed immurement of her daughter, and would have killed Orestes if she could. This is nowhere asserted in Aeschylus, whose Clytemnestra when she has slain her husband laps herself in security, and when she first hears of her son's death, feels herself alone in the world (Cho. 691 foll.). The Clytemnestra of Sophocles appears surprised at herself, when on hearing the tidings from the Paedagogus, she is overcome by natural emotion. But this soon passes, and she makes her last exit in high exultation. Thus the spectator is reconciled to her fate.

The contrasted person of Chrysothemis, like that of Ismene in the Antigone, was rendered possible by the presence of a third actor. She represents the more yielding and impressionable type of female character, which in Electra has been overworn by suffering, or suppressed by resolve.
INTRODUCTION.

The part of the chorus is subordinated to that of the chief person more than elsewhere in Sophocles, except in the Philoctetes. The rôle of Electra being chiefly the expression of feeling, she herself produces a great portion of the effect which is elsewhere obtained through the choral songs, and the scenes in which her part is purely lyrical occupy 279 lines of the 1510 of which the play is composed,—while the lyric part assigned to the chorus separately occupies only 110. And Electra is present throughout the choric passages, with the single exception of ll. 1384–97. As already observed, the chorus are freewomen, and not captives, as in the Chêrophori.

LANGUAGE AND METRE.

1. The power of steeping horror with beauty, which is so noticeable in the style of the Oedipus Tyrannus, pervades the Electra also in a remarkable degree. The auspicious influence of Phoebus seems to radiate everywhere. That tendency which Lessing attributed to the ancients generally, to soften the idea of Death, is far stronger in Sophocles than in Aeschylus. Not only are the Erinyes, whom he afterwards made beautiful, here removed by him altogether from their traditional place, but the antecedent horrors of the house of Pelops are simply alluded to, and not, as in the Oresteia, brought vividly before the eye of the mind. That which the poet represents as the primal sin, and as having brought all the succeeding outrages in its train, viz. the treacherous act of Pelops on his bridal journey in hurling Myrtilus, his benefactor, into the sea, is described in words of tender beauty,—'Myrtilus was plucked out from the gorgeous car, and sent to slumber in the depth of the sea.' 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 comos 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 comos, or cromatic parodos, ll. 121–250, are studiously varied, and may profitably be compared with those of Ant. 806–882. The second comos, 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, antistrope, and epode, and ll. 1058-1096, consisting of two strophes and antistrophes. For the short strophe and antistrophe, 1384-97, in which paeons, iambics and dochmiacs are impressively combined, is 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 ἀφελεία 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 τέ καὶ τόση ἑννέκῳ has not the appearance of a Byzantine conjecture. Here and there the Scholia preserve traces of readings which are lost to our MSS., and in one instance at least (l. 363), the reading thus indicated appears to be the right one.
ΗΛΕΚΤΡΑ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ. ΧΡΥΣΟΘΕΜΙΣ.
ΟΡΕΣΤΗΣ. ΚΑΥΤΑΙΜΝΗΣΤΡΑ.
ΗΛΕΚΤΡΑ. ΑΙΓΙΣΘΟΣ.
ΧΟΡΟΣ. ΚΩΦΑ ΠΡΟΣΩΠΑ.

ΠΥΛΑΔΗΣ. ΘΕΡΑΠΑΙΝΑ.
PAIDAGOGOS.

ΤΟΥ ΣΤΡΑΤΗΓΗΣΑΝΤΟΣ ΕΝ ΤΡΟΪΑ ΠΟΤΕ

'Αγαμέμονος παί, νῦν έκειν’ ἔξεστ’ σοι

παρόντι λεύσειν, διὸν πρόθυμος ἤσο’ ἀεὶ,

τὸ γὰρ παλαιὸν 'Αργος οὐπόθεις τόδε,

τῆς οἰστροπλῆγος ἄλος ἀρεσκὸν κόρης

ἀυτὴ δ’, ὦ Ὀρέστα, τοῦ λυκοκτόνου θεοῦ

ἄγορα Λύκειος’ οὔξ ἀριστεράς δ’ ὀδε


1 foll. The old man who has taken charge of Orestes since the time of his father's murder (infr. 11 foll., cp. 1348 foll.) now does for him what Achilles hoped that Patroclus would have done for Neoptolemus, II. 19. 328-333, πάν μεν γὰρ μοι θυμὸν ἐνί στῆθεσιν ἔωλεν| οἷον ἐμὲ φθίσεσθαι ἄπ’ 'Αργεος ἵπποβότοιον| αὐτὸν ἐν Τροίῃ, σὲ δὲ τὰ Φθίνῃ νέεσθαι, | ὥς ἂν μοι τὸν παῖδα θεῇ ἐνι μελαίνῃ | Σκυροῦν ἵσαγάγοις, καὶ οἱ δείξας ἐκάστα, | κτήσων ἐμὴν βιώνας τὲ καὶ ψυφέρες μέγα δώμα. Cp. also Od. 13. 344 foll., where Athena points out the features of Ithaca to Odysseus.

ἀ δότου . . . παί] The heroic achievements of his father afford the chief incentive to the mind of Orestes. Cp. infr. 694, 5, δύναμι δ’ Ὀρέστης, τοῦ τό κλείνων 'Ελλάδος | 'Αγαμέμονος στράτευμ’ ἄγειραντός ποτε.


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 'Αργος ἐσέβαλον). Mycenae is the seat of government, and the site of the future city of Argos, supposed at this time to be still inhabited 'village-wise,' is marked by the ἄγορα Λύκειος. It is not necessary to suppose that all the objects mentioned here could really be taken into one view. But the site of Mycenae commands the whole plain. The 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 (Λύκειος ἄναξ, Λύκειος γενοῦ στρατῷ δαίφ).

5. ἄλος] 'The sacred ground,' i.e. the place consecrated by her first wanderings when her father sent her ἀφετον ἀλασθαί (Aesch. Prom. 666). Cp. Aesch. Suppl. 50, ἐν ποινομοίοις ματρὸς ἀρχαίας τόποις, Ant. 845, ὢμας . . . ειαρμάτου ἄλος.

7. ἄγορα 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 λιβυν... ἐν ἄγορα ἐν τῷ Ἀπόλλωνος τῷ ἱερῷ.
"Hras ὃ κλεινός ναὸς: οἱ δ' ἵκάνομεν, φάσκειν Μυκήνας τὰς πολυχρόσους ὀρᾶν 
πολύφθορον τε δῶμα Πελοπίδων τόδε, 
οθεν σε πατρὸς ἐκ φώνων ἔγα ποτε 
πρὸς σής ὁμαίμοι καὶ κασινήτης λαβῶν 
ἤνεγκα καζέωσα καζεθρεψάμην 
τοσόν' ἐσ ὅβης, πατρὶ τιμωρὸν φῶνον. 

νῦν οὖν, 'Ὀρέστα καὶ σὺ φίλτατε ξένων 
Πυλάδη, τι χρὴ δρᾶν ἐν τάρει βουλευτέον' 
ὡς ἤμιν ὅδη λαμπρὸν ἠλῶν σέλας 
ἐώσ κινεῖ φθέγματ' ὅρνιθων σαφῆ, 
μέλαινα τ' ἄστρων ἐκλείστιτεν εὐφρώνη.

9. ὀρᾶν] ὀρᾶν L. pr. ὀρᾶν Δ. ὀρᾶν Vat. ac. 10. πελοπίδων] πελοπίδων, ὥν L. 
14. τιμωρὸν φῶνον] τιμωρῶν φθόνον L. corr. p.m. or C₂. 15. versus a p. m. in 
margini additius. 16. Πυλάδη] πυλάδη(σ) L. ὀρᾶν] ὀρᾶν Δ.

8. οἱ δ' ἵκάνομεν] The antecedent to 
the relative οἱ is lost in the expansion of 
the sentence in l. 9.

10. δῶμα .. τόδε] These words are 
coordinate with Μυκήνας and governed 
by ὀρᾶν, as is shown by the conjunc-
tion τε.

11. πατρὸς ἐκ φώνων] Either (1) 'Im-
imediately after thy father's murder,' cp. 
Thuc. 5. 20, ἐκ Διονυσίων, 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., τῶν δὴ φωνευμένοι πατρὸς 
'Αραίων Ἐκλαμαμητὴς | χειρῶν ὑπὸ κρατερῶν | ἐκ δόλου τρόφος ἄνελε δυ-
σπενθέοις. In either case the plural, for 
which cp. O. C. 962, ὡςις φόνων μοι, 
κ.τ.λ., includes the attendant circum-
stances. φώνων is better than φωνῶν 
(gen. plur. of φωνῇ), which would sug-
gest only the scene of blood.

12. σῆ ὁμαίμοι καὶ κασινήτης] 
'Thine own sister.' Cp. infr. 325. 6, τὴν 
σὴν ὁμαίμοι, ἐκ πατρὸς ταύτῳ φῶναν, | 
Χρυσοῦμεν, ἐκ τε μητρὸς. The Electra, 
like the Antigone, lays great stress on 
the force of fraternal affection; and a 
precipitate tenderness seems to have been 
attached to the word καζεθρήσα. Cp. 
infr. 1164, Λ.ντ. 915, ὃ καζεθρήσαν κάρα.

14. τοσοῦτο' ἐσ Ἔπει' ὅτε] 'To this 
strength of youthful manhood that thou 
showest.' So Phoenix says to Achilles,
in the coming light.' (Paley.) But this can hardly be reconciled with ll. 16, 17, and rather presupposes a Northern twilight.

20. έξοδουπορέων στέγης] 'Come out of doors.' έξοδουπορέω, although a special word, has here only the general meaning of έξερχομαι. See E. on L. § 52. p. 97.

21. έναπτετον λόγοσιν] 'Join ye in counsel.' For this use of the dative with a transitive verb, cp. infr. 710, κληροις ἐπίθεν, and note; and see Kiddell's Digest of Idioms, in his edition of the Apology of Plato. For a similar idiom in English, cp. Shakespeare, Hamlet, i. 2. 112: 'And with no less nobility of love Than that which dearest father bears his son, Do I impart toward you.'

22. *ήμεν] 'Since we are thereabouts,' lit. 'moving there,'—i.e. ενταῦθα ἐσμέν τῆς ὁδοῦ: we are arrived at such a point in our enterprise. ἐμέν, for ἐσμέν, which occurs only once in Callimachus, can hardly be retained, and no valid objection has been made to Dawes' emendation, as above explained.

§§ 136


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 τῆς δε χειρὸς, and note. 1For the genitive, cp. infr. 260, θανάτου αἰσχὸς διδόμαι χειρῶν.

38. τοιώδε, like τοιώδη in supr. 35, points to the remarkable nature of the oracle (cp. O. T. 95, ὁ ἡκουσα, and note), but with greater vividness. E. on L. § 22, p. 34.

39. καὶ όρας is personified, as infr. 75-42, 3-56. (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 ὠδὲ ἡνθομένον 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 ἡνθομένον to be an after-thought and the causal dative to be resumed with it, 'After so many years in which you have grown old they will not know or suspect you, altered as you are by age.' Cp. Shak. Cymb. 4. 4. 31-4 (Guiderius): 'Pray, sir, to the army: I and my brother are not known; yourself So out of thought, and thereto so o'ergrown, Cannot be questioned.' For the combination of aorist subj. and fut. ind., cp. O. C. 450, 1, ἀλλ' ὡς τι μὴ λάχωμι τοιῶδε συμμάχου, | οὗτος σφιν ἄργχη ... ὡραι ἤξει.

40. Phoebus had quarrelled with his brother Crisus, the father of Strophius and Phoebus, 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 Phoebus is intended by him. Strophius is, in Sophocles also, the guardian of Orestes,—infr. 1111.

45. ὅρκῳ προστιθεῖται (1) Sc. τὰ ἀγ-

gελλόμενα. 'With the preface of an oath.' Hermann objects to this: 'At its res primaria in secundarium convertetur.' 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 ὅρκον προστιθεῖται (for which cp. Fr. 428, ὅρκου δὲ προστεθέντος ἐμπελεύσεται | ὑψικτήριον) is therefore unnecessary. Or (2) ὅρκῳ is a dative of manner, 'With an oath,' to which προστιθεῖται, sc. ὅρκον, is added epexegetically. Cp. Essay on L. § 14. p. 21; ib. § 36. p. 63 (5) a.

48. ἐξ ἀναγκαῖαι τίχης] Through fatal accident.' ἀναγκαία τίχη is here a misfortune that cannot be avoided. The same phrase is used with slightly different shades of meaning in Aj. 485, 803.
The v. r. μοι for ποι 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. λόγω κλέπτουτες 'Stealing our advance through feigned words.' The participle is equally emphatic with the verb.

57. φέρομεν] The optative cannot be defended here.

59. 60. The precise construction would be either λυπεί . . . δε σώκοιμα, or λυπήσει . . . οταν σωβοῖ . . . As the sentence proceeds the mind of Orestes dwells more than at first on the futurity of the event.

60. καζενέγκωμαι κλέος] 'And win renown.'


'Methinks, no word is inauspicious that is accompanied with gain.'
63 foll. Some such story as that of Aristeas of Proconnesus, Hdt. 4. 13-16, is probably in the mind of the poet, who need not however be accused of the anachronism of making Orestes refer to this or any similar story (as of Pythagoras, Epimenides, Solon, Zaleucus, or Zamolxis). Hermann finds here an allusion to some banished Athenian citizen, who (like the late Lord Brougham) may have ambitiously spread the rumour of his own death.

63. μάτην] ‘Without reality.’ For the pleonasm, see E. on L. § 40. p. 75.

64. ἐκτείνεται πάλιον] ‘Their name stands higher than before.’ For this intensive use of the perfect, cp. ἐπούδακα, τετεύτακα, and similar words.

65, 6. ‘Even so I, having indeed come to life in consequence of this report, shall yet, I trust, flash like a comet on my foes.’

δεδορκότα = is used intensively for βλέπουσα = θύμα, but this natural use of language is assisted by the image of the star. (See L. and S. s. v. δέρκωμαι.)

The star of Orestes in the ascendant will be of evil omen to his enemies. Cp. II. 22. 30, λευκράστασο μὲν δὲ ἵστα, κακῶν δὲ τε σήμα τήτυκται.


Compare with II. 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 ταίοδε ταῖς δῶοις, cp. O. C. 553, ταύνι θ’ δῶοις | ἐν ταῖσ’ ἄκονοι πάλλων ἱππίαμαι.


72. ἀλλ’ ἀρχιέπισκοπον] 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 ἀρχάκασος. The word in this sense may possibly be construed with δῶοι, ‘Beginner of wealth to the house.’ Others explain it as equal to ἀρχιάσωλοντος, (2) ‘Enjoying ancient wealth.’ For this, cp. ἀρχιδίκης, Pind. Pyth. 4. 189-195, ἀρχιάν κομίζων πατρός ἐμοῦ βασιλεύοντον | ὅσιν κατ’ αῖσαν .. | τιμία, μεθύσαι γὰρ νῦν Πελιάν .. | ἀμέτρους ἀποστάσαται βιασμὸς ἀρχιδικών τούτων.

74. τὸ σόν .. φρουρᾶσαι χρέος] ‘Go thy way and watchfully execute thy duty.’ Lit. ‘Watch thy service,’ i.e. perform
HLEKTRA.

νῶ δ᾿ ἐξιμεν’ καὶρὸς γὰρ, δοσπερ ἀνδράσιν
μέγιστον ἐργον παντὸς ἔστ’ ἐπιστάτης.

HLEKTRA.

ὁῳ μοι μοι δύστηνος.

ΠΑ. καὶ μὴν θυρῶν ἐδοξά προσπόλων τινὸς
ὑποστενούσης ἔνδον αἰσθέσθαι, τέκνον.

ОР. ἀρ’ ἔστιν ἡ δύστηνος Ἡλέκτρα; θέλεις
μείνωμεν αὐτόν κἀκακοῦσώμεν γῶν;

ΠΑ. ἡκιστα. μηδὲν πρὸσθεν ἢ τὰ Λογίου
πείρωμεθ’ ἔρδειν κἀπὸ τῶν ἀρχηγετείν,
πατρὸς χέοντες λουτρά’ ταῦτα γὰρ φέρει
νίκην τ’ ἐφ’ ἡμῖν καὶ κράτος τῶν δρωμένων.

75. ἀνδράσιν] ἀνδρασιν L. ἀνδράσιν Γ.
80. Ηλέκτρα] Ἡλέκτρα(σ) L. ev
84. πατρὸς χέοντει] πατρὸς σχέοντει L.

thy service which requires watchfulness.
τὸ σῶν... χρέος is cognate acc. after φρον-
ῥίσα, but also in the first instance the
subject of μελέτομαι, to which φρονῳ-
σία is added as an explanatory
infinite.

75. καὶρὸς γὰρ] Sc. ἐστι. ‘For
the occasion is here.’ See E. on L. § 39. p.
72. 1 a.

δοσπερ, κ.τ.λ.] ‘And of all powers
that direct men’s enterprises, Occasion
is chief.’

77 foll. As the function of the
chorus,—see Introduction,—is to
respond to Electra, who gives the
principal interest to the play, their entrance
is preceded by a monody from her, which
draws the sympathy of the spectators to
the chief person, and prepares them to
enter more fully into the spirit of the
action. And—less to what the purpose
of Orestes, than to show his firmness—
he is allowed to hear her wailing from
within. It is easy to see how this must
excite him. But it does not alter his
determination to rely upon himself alone.
And thus, although for the moment
eager to hear more, he yields at once to
the counsel of the old man, that nothing
should delay the action for which the
moment is come. After L. 85, execute
Orestes, the Paedagogus, and Pylades,
leaving the proscenium vacant.

77. Ἡλέκτρα. 139

75. ἀνδράσιν] ἀνδρασιν L. ἀνδράσιν Γ.
77. ἰὼ μοι μοι] ἰὼ μοι μοι L. ἰὼ μοι
80. Ἡλέκτρα] Ἡλέκτρα(σ) L. ev
83. ἀρχηγετείν] ἦ from a L.

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 ἔνδον, 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 ὅρῶν | νυστα
νεάρη βύστρυχον τετραμήνων.

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
ἀνακούσωμεν. Neither form is found
elsewhere, and Nauck conij. κάκακοισώ-
μεν. But, as Prof. Paley observes, this
is unnecessary.

82, 3. μηδὲν πρόσθεν] Sc. ποιόμεθα,
which is absorbed in πείρωμεθ’ ἔρδειν.
καὶς τῶν ἀρχηγετείν] ‘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.
H:\. ω̂ φάος ἀγνὸν
καὶ γῆς *ἰσόμοροι ἀήρ, ὃς μοι
πολλὰς μὲν βρήμων φῶς,
πολλὰς δὲ ἀντήρεις ἥσθου
στέρνων πλαγᾶς αἰμασσομένων,
ὀπόταν δυνοφερὰ νῦς ὑπολειφθῇ.

86. φάος] φάος L. 87. καὶ γῆς is joined to l. 86 in L. *ἰσόμορο] ἱσόμορος
MSS. Porson corr.

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 καιρὸς εἴσαγῃ 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 anaepaestic systems, of which one (ll. 86–102) is retrospective, and the other (ll. 103–110) 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 ἀτρ. and ἀντ. α' (ll. 121–152), the chorus gently, but gloomily, expostulate with Electra, who is inconsolable. In ἀτρ. and ἀντ. β' (ll. 153–192), they vainly try to cheer her. In ἀτρ. 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 ἰδός of Electra (ll. 254–309) in reply to the coryphaeus, who, at l. 324, again speaks to call attention to Chrysothemis’ approach.

Metres. The anaepaests in 86–120, although for the most part regular are in so far of the freer kind which belong to laments as to admit the spondaic paroemias near the commencement of each system in ll. 88, 9, 105, 6, which, with the opening half line, have a strange effect of heaviness and of struggle and pain. The two systems so nearly correspond, both in this respect and in the number of the lines, that one is tempted to believe that the half line that would complete the antistrophic effect has been lost somewhere between 113 and 117. But anaepastic systems are seldom exactly antistrophic, and the pause after the (dactylic) invocation in l. 115 may be intentional.

86 foll. Electra tells her sorrows to the daylight and to the air of Heaven, as she has told them all night long to her sleepless chamber. The holy light contrasts with the pollutions of the house of Pelops; the illimitable air,—which searches even to earth’s remotest corners, and is common to Orestes and herself,—both contrasts with the narrowness of her lot, and can alone contain the boundlessness of her grief.

86. ω̂ φάος ἀγνὸν] For the sacred purity of the elements as opposed to the impurity of man, cp. O. τ. 1427. 8, τὸ μῆτὲ γῆς μήτ᾽ ὀμβροὺς ῥόδας μήτὲ φῶς προο- δεύεται.

87–90. ὃς μοι . . αἰμασσομένων] ‘How many tones of my lamenting, how many blows that bruised my bleeding breast, have thrilled you!’ στέρνων is objective genitive with πλαγᾶς, but is to be resumed with ἀντήρεις, lit. ‘planted firmly against.’

91. ὑπολειφθῇ] ‘Hath ceased,’ lit. ‘Has been outrun,’ i.e. by the day. Cp. Λ. 672, 3, ἕκασταὶ δὲ πνεῦμα αὐτῷ κυκλός τῇ λευκοπώλαι φέργου ἡμέρου φλέγειν.
92. 3. τὰ δὲ ἀνατ. [τὰ δὲ ᾠν] ἀνατ. ὁ καλὸς ἄρετος ὁ θρήνος τοῦτος ἐπί στους ἀνδρέας, ὁμώμες δὲ ἧμι χῶ κουνολεχής Αἰγίσθος, ὅποσ δὲν ὑλοτόμηκε, σχίζουσι κάρα φονίῳ πελέκει κοῦδεὶς τούτων οἴκτος ἀπ' ἀλῆς ἢ μοῦ φέρεται, σοῦ, πάτερ, οὕτως αἰκῶσ όικτρῶς τε θανόντως. ἀλλ' οὐ μὲν δὴ λήξε θρήνων στυγερῶν τε γόνων,


92. 3. τα δε...οικων] 'And when night comes on, the detested chamber in this weary house knows too well what festive hours I pass.' There is a bitter irony by what can hardly be rendered, in using the word παννυχία, generally a festal celebration, of the sleepless nights of mourning. Cp. Ant. 152. 3, θεών δὲ μανῶν χοροῖν | παννυχίωσαν πάντως ἐπὶ ἀθόδωμεν, and, for the general sense, cp. Od. 19. 518 foll. Ὀδ. δ' ὅτε Πανδάρεον κοῦριν, χαλαρὴς Ἀρίδων, | καλῶς ἐκδίδαν, ἔρασεν νέον ἵσταμένιον, | ἔνθις ἐν πεπάλαισι καθεξομένη πυκνοῦσιν, | ἢ τα βαθα τριπότα σε χεῖ πολυχεῖα φωνήν, | παδί οὐλοφυρμένη Ἰτυλον φίλον, δι' ὅτε χαλκῷ | τείνει δι' ἀφράδες, κοῦρον Ζήδῳ ἀνακτός | ὡς καὶ ἐκένδε χεῖν κυμαῖς ὄρεινται ἐνθα καὶ ἐνθα. See below, II. 107. 148. 9. ἡδη contrasts παννυχίδων with what precedes.

95. 6. Cp. Od. II. 408-411, where Agamemnon says, οὔτε μ' ἀνάφαιροι ἀνδρὲς ἔδρασαν ἐπὶ χέρων | ἀλλὰ μοι Ἀγιόθος τίτιος βασιλεύς τε μέρον τε | ἐκτα σύν οὐλομένως ἀλόχῳ, οἰκίνθε καλέσας, | δειπνήσας, ὡς τίς τε κατέκτας βοῶν ἐπὶ φάτνῃ. See below, II. 203. 4. And for 'Ἀρης οὖν ἐξίνησεν,' 'War did not give hospitable repose,' cp. Aesch. Cho. 351-3, πολύχωστον δὲ εἶχες | τάφων διαποντίον γάς | δῶμαι εὐφρήτον: Ag. 455, ἔχθρα δ' ἔχοντας ἐκρυβέν: Verg. Aen. 1. 97, 'Mene Iliacis occumere campis | Non potuisset.'

98. Cp. II. 13. 389, ἡρεία δ', ὡς ὅτε τίς δρῶς ἥρπεν, ἢ ἂνερώς, | ἢ πίτος βλασφη, τὴν τ' οὐρσί τέκτων ἄνδρες | ἐξέταμον πελέκεισι νέξεις, νήμιν εἶναι. But the unfeeling act of the woodman is more prominent in the present passage than the grandeur of the tree.

100. I. κοῦδεις...φέρεται] 'And no pity' (or mourning) 'on account of this goes forth from any one but me.' For the genitive, cp. Ο. T. 185, λυγρῶν πῶν ικτηρές ἐπιστενάχουσιν. - And for the attraction in the gender of οὐκ ἄλλης, cp. infr. 885. 6, ἐγὼ μὲν εἰς ἔμοι τε κοῦς ἄλλης σαφῇ | σημεῖ ἰδούσα, κ.τ.λ. For φέρεται, of the utterance of feeling, cp. Pind. Pyth. 1. 170, ἐ μ τα καὶ φλαιρὸν παρακατέσθη, μέγα τοι φέρεται | πάντα εἰσθεν. 102. αἰκῶς] Although the MSS. agree in αἰκώς, the Scholiast gives αἰκῶς as a various reading. And αἰκῶς, which is appropriate in infr. 113, is frigid here.
ester an *pamphenei's astrown ripas, lewso do to' hemar, 
u ou tekoliteir' os tis anidoun 
epi kokutpo tovde patrofoi 
pron thurou 'h'v pasi profoinein. 
no do'mi 'Aidou kai Persefoni's, 
ro ch'voni 'Ermi kai pto'i 'Ar, 
seminai te theov paides 'Ermi'nes, 
a koutous adikous thioskountas orab', 
ai koutous einias upokleptomouen, 
elith', arkhate, 
tisaskhe patrofoi ovoi hmete'ron,

105. Hermann's rejection of the first 
leuwso (see v. rr.) is clearly the best 
emendation of this passage, which in the 
MSS. has two long syllables too many. 
pamphenei's . . ripas] 'The bright 
tremblings of the stars.' On p'w in 
fevygos has a special application to the 
light of the moon and stars as distin- 
guishel from daylight.—Plat. Rep. 6, 
p. 508 C, orbalmoi, otan m'eti ep' ekveina 
tis avous trp'ni an tis x'ras to hemi- 
rinon'fivos e'kexr, al' onu'nter'na feyigg. 
For rh'p, lit. 'beating' or 'pulsation,' 
as applied to the twinkling of the stars, 
cp. Tennyson's 'Beat, happy stars, timing 
with things below.'

107. tekoliteir'] 'That has lost' 
or 'slain' 'her child,' viz. Ilyus, ac- 
cording to the story followed in the 
Odyssey, 1. 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 idiomatoc use of tis does not pre- 
vent the identification of the nightingale 
with the mythical daughter of Pandion. 
cp. Aesch. Ag. 55, 6, h tis 'Apollon, | 
& Piw, & Zevs.

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.'

105. *pamphenei's leuwso pamphenei's MSS. (pamphaeis Pal.) Herm. corr. 106. 
leuwso] lewou L. 
lewso Gamma. 108. kokutpo] kokutun L. 
kokutpo C'.
109. p] pro L. 110. 'Aidou] aidou L. 
Persefoni's] o C'. 111. pto'i 'Ar] gy. ptovia oda C'.
112. 4. oda | *a] odae MSS. Porson corr.

epi kokutpo is an adverbial expression 
like ep' v'ygoi in Ant. 759. See Essay 
on L. § 19. p. 27. It implies that 
the noise that echoed round about the 
palace was sustained by the force of her 
impetuous crying. 
cp. infr. 241-3, yo- 
veou lektimou p'xhovia pterogas | 
leukous y'mon.

111. 'Hermes of the Shades' is in- 
voked here as in the Choephoroi, be- 
cause he had guided the soul of 
Agamemnon to Hades and might be 
expected to guide his Avenger. 
p'to'i oda] Agamemnon was odais 
to Clytemnestra on account of her crime. 
cp. O. T. 417, 8, kal o dimpoplimhe 
p'kai tov sou patro's | 
ev o'c ek y'mis 
tisxei deinosous oda.

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 'chil- 
dren of gods.'

114. They are the avengers not only 
of murder, but of every great breach 
of law. Cp. Aj. 836, oswos panta twn 
brotois' padoi: Aesch. Eum. 895, A0, (to 
the Eumenides) ois mi tiv' oikou evdhenei 
anev athe: ib. 835. And Aegisthus, 
who is the great offender in Electra's sight, is 
guilty on both counts of this indictmeint. 
cp. infr. 271, 2, t'v telentnai ev'men | 
tov autovfotn h'min en kolot patro's.
καὶ μοι τὸν ἐμὸν πέμψατ᾽ ἀδελφὸν.  
μοῦνη γὰρ ἤγειν οὐκ ἔτι σωκὼ  
λύπης ἀντίρροπον ἄχθος.

στρ. α'.

ΧΟΡΟΣ.

*ὦ παῖ, παῖ δυστανοτάς

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. i fol., has indicated the loneliness of her sorrow. But she is not friendless. The women of Argos feel with her and would comfort her if they could.

In this long 'commatic parodos,' which at once enlists the sympathies of the spectator, and prepares his mind by contrast for the rapidity of the action which is to follow, there are seven choric strains, to which Electra responds with μέλη ἀπὸ σκηνῆς. 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 πρωτόστοραι, i.e. the coryphaeus and those on either side of him, the parts might be assigned as follows:—

*στρ. α'. στρ. β'. στρ. γ'.

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'.

143

120

121. *ὦ] ἦθ MSS. Turn. corr.
'Ηλέκτρα ματρός, τίν ἂεὶ
tάκεις ἄδ’ ἀκόρεστον οἰμωγάν
τὸν πάλαι ἐκ δολερᾶς *ἀθέωτατα
5 ματρὸς ἀλώντ’ ἀπάταις Ἀγαμέμνονα
κακὰ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορὰν
ὁλοιτ’, εἰ μοι θέμις τάδ’ αὐδᾶν.


121. παῖ is first the natural address of an elder person to a younger, and is then repeated in a different sense with the genitive in regimen. "Ο Child Electra! Child of a most wretched mother!" For the moral association in δυστανοῦτας, cp. Αι. 1200, δύστηνε, ποί βλέπων ποτ’ αὐτὰ καὶ θροές;
122. τίν’ ἂεὶ . . . οἰμωγάν] 'Why this never-ceasing lament which piningly thou pourest out over thy father?' For this 'adverbal' use of the interrogative pronoun, cp. Ο. Τ. 2, τίνας ποθ’ ἑδρας τάδε μοι θοῦστε; 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 = οἰμώγαι. E. on L. § 16. p. 23 b.
With ἀκόρεστον, 'Immoderate,' contrast Π. 23. 157, γάριο μὲν ἐστὶ καὶ ἄσι: Od. 4. 103, αἰήσῃ δέ κύρος κρενάριο γάριο.
125. κακὰ τε χειρὶ πρόδοτον] 'And delivered over to destruction with wicked violence.' Cp. infr. 206, 7, χειρὸν | αἱ τῶν ἐγὼν εἶναι βλοῦν | πρόδοτον, αἱ μ’ ἀνώ-

The fear of Aegisthus, who is sovereign de facto, prevents the chorus from mentioning him by name. Cp. Trach. 383, 4, and note.

130. οίδα τε καί ξυνήμι τάδ', οù τί με φυγγάνει: οο' έθέλω προλιπεῖν τόδε,
μη οù τών έμων στοναχεῖν πατέρ' ἀδλιον,
άλλ' δ', παντολας φιλότητος άμειβόμεναι χάριν,
εατε μ' άδ' ἀλευνι,
αιαι, ικνούμαι.

αντ. α'.

ΧΘ. αάλλ' οὔτοι τών γ' ἐξ 'Αΐδα
παγκοίνυν λίμνας πατέρα

*θρήνοις ούτε λιταιοί ανσάσεις.
...
aiai, δακρύεις.

στρ.'β.'

ΧΟ. οὐτοι σοι μούνα, τέκνον,
ἀχος ἔφανη βροτῶν,
πρός ἄ θεν τῶν ἐνδον εἶ περισσά,
ois ὄμολεν εἶ καὶ γονᾶ ἔνωναμος,
5 οία Χρυσόθεμις ἐφεὶ καὶ Ἰφιάνασα, κρυπτὰ τ' ἄχεον ἐν ἡβα δόβιος, ὅν ἄ κλεινα γὰ ποτὲ Μυκηναίων δὲξεται εὐπατρίδαν, Δίος εὐφρονι

152. aiai] ai ai Cō or ' Pal. ai αι A Vat. ac. aiē V. 160. κλεινά] δ in litura of 2 or 3 letters, L. ἀκλεινά Α. 154. γά] (a)γά L. 164. HA] om. LA.

tation about face, chest, and lap (the image is in a sitting posture)—that, quite apart from poetical description, is wonderfully suggestive of a flood of tears. This περαία βλάστα (Ant. 837) must have been apparent before the time of Sophocles. It is less distinctly suggested by the words in Homer, ΙΙ. 24. 617, θεών ἐν κήδεα πέσοιε. Prof. Sayce adds that the θεάων . . . εὑναι νυφάων of ΙΙ. 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 overwhelmed 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 shouldest thus grieve more than those within, who are of the same lineage and of kindred blood with thee, and shouldst not live the same bright life which they, Chrysothemis and Iphianassa, live.' The indefinite pronoun δ, θε is occasioned by the negative preceding. In πρός δ, θε, πρός corresponds to a long syllable, Ζεύς, in the antistrophe. Perhaps, πρός τ' δ, θε; εἴ περίσσα] Sc. εἴ τῷ λυπείοςα. 157. In distinguishing between Iphigenia and Iphianassa, Sophocles is said to have followed the Cypria. 'Sophocles here seems to recognize the digamma in Ἰφιάνασα.' Paley.

159, 60. κρυπτὰ τ' ἄχεον ἐν ἡβα δόβιος] '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 modo est, quod statim dicit, Δίος βήματι προ ποιμήν Δίος.' Orestes is 'fortunate,' because his tranquil youth gives promise of final good fortune. Cp. Aesch. Cho. 695, 6, Ὄρεστης, ἐφ' ἐυβόλως ἔχων, ἔκω κομίζουσιν ὅλθριον πηλοῦ πόδα. Others take ἄχεον as a participle. But κρυπτά without the genitive is poor, and the notion of Orestes sorrowing is out of place. The Chorus could not know of it, and if they did they would have suppressed the mention of it as inauspicious.

160-3. 'Orestes, whom the land of this people, with her glory unimpaired, shall receive as the successor of his father's fame, sped hither by the kind will of Zeus.'

162. Δίος εὐφρόνις βήματι] i.e. Δίος εὐφρόνως βήμαντος αὐτῶν. The verbal has a causative meaning. See Essay
164. 

on L. 

165. 

There is a correlation between κλεινά and εὐπατρίδαν, both being proleptic and denoting the consequence of the return of Orestes.

166. 

foll. The mention of her brother gives a new direction to Electra's complaint.

167. 


168. 


169. 

'Oppressed with my troublous destiny that has no good issue.' The article as in O. T. 1153, τὸν γέροντα μοι αἰείς,—equivalent to a relative clause, διὸ στιν ἀνήμετρος, ἀνήμετρος, 'Accomplishing nothing,' i.e. 'Suffered in vain.' Cp. O. C. 1565, 6, πολλῶν γὰρ ἀν καὶ μάταν | πηματῶν | ικνομένων, καὶ ἐ. κ. τ. λ., and note.

170. 

'His wrongs, and the lesson he has been taught,' viz. by the Paedagogus (supr. 3, 13, 14) and by the messages from Electra.

171. 

(1) 'For what missive that I send doth not return (ἐρχεται) discomfited?' Others take the words to mean, (2) 'What message' (from Orestes) 'comes to me, whose promise does not fail?'

172. 

i.e. in reply to my messages I always hear of his longings to come but never of his coming.

173. 

This line (see v. rr.) seems to have been interpolated so as to supplement the locative dative and the ellipse of λοιπον. μέγας is the predicate. 'Zeus is still great in heaven.'

174. 

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.'

175. 

'For Time is a god of easiness,' i.e. a god who makes things easy or possible. The meaning is, not that Time
oúte γὰρ ο ὁ τὰν Κρισαν

βουνόν έχων ἀκτὰν

παῖς Ἄγαμμενώνιδας ἀπερίτροπος,

ψεύδεσται ἄνελπιστος, οὐδ' ἔτ' ἄρκώ;

ἀτις ἀνεὺς τοκέως κατατάκομαι,

assuages sorrow, but that what at one time seems impossible may prove easily possible in the course of years. Cp. Plat. Rep. 6. 5:12 B, ἃς μὲν γὰρ χαλεπὸν σωθήναι, καὶ ήμεῖς ἡγούμεθα. ὄς δὲ ἐν παντὶ τῷ χρόνῳ... oúδ' ἐν εἰς σωθήν, ἐσθ' διότι ἀμφισβητήσει; Shak. Cor. 5. 3. 61, 'Murdering impossibility, to make What cannot be slight work.' For the personification, cp. Phil. 837, καιρός... πάντων γνώμαν ἰσχύων: supr. 76: and esp. Eur. Ion, 3:37, ἄργος ἡ θέσ, sc. αἴδας.

180. Τάν Κρισαν... ἀκτάν] 'Who dwells in Crisis, that pastoral shore-ward land.' So Hermann. Others would read Κρίσα, or Κρίσα. 'Who dwells amid the shoreward-pastures of Crisis.'

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 Ἄγαμμενώνιδας 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 περίτρεπω 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 ghos-ty river.' Cp. supr. 11. 10. (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 θέος may refer to Agamemnon as a βαῖμος. In support of this, cp. supr. 150 Νιόμα, ού δ' ἐγγεί νεώμ θεόν, infr. 839-41 (of Amphipariteas), γίνω ὑπὸ γιαίας... ἀνάσαι, and note; and the following places of the Choephor:—157, ἀβας, ὡ δεσποτ': 336, 7, κατὰ χρόνον ἐμπρόσθεν | σεμνύτι-

185. ἄνελπιστος... ἀτις] 'And I am no longer of any avail.' Cp. Thuc. 2. 47. § 5, οὔτε γὰρ φατέρ έργουν.

187. ἀνεὺς τοκέων] Her father is dead, and her mother is worse than lost to her.
190. οἰκτρὰ μὲν νόστοις αὐδᾶ, 195  
οἰκτρὰ δ' ἐν κοίταις πατρόφαις  

τεκίων occurs in one MS. (Vind. 281) and is adopted by Nauck. Cp. supr. 164, ἀτέκνος. 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, ἄμακα γυναῖκες, διαμάτων εὔθημοιες. For the absolute use of ἀνάξιος, cp. Phil. 439, ἀνάξιον . . . φατός, 'A fellow of no esteem.' Hermann joined this word with what follows it ('I am undeservingly made to do menial service'), on the ground that an ἐπουκος was ἀνάξιος as a matter of course. But, on the other hand, the addition of ἀνάξιος to the bare statement οἰκινωμοθολόμων πατρός, certainly weakens the expression, while the pleonasm in ἐπουκος ἀνάξιος is rather emphatic, and is supported, as Ellendt pointed out, by the Homeric expression, ὧσει τιν' ἀτίμητον μετανάστην, Η. 9. 648, 16. 59.  
190. κεναις δ' ἀμφισταμαι τραπέζαις] 'And the table at which I stand is bare.' Hermann had conjectured ἀμφισταμαι, which restores the metre, before he observed that it was quoted by Eustathius. Cp. Pind. Ol. 1. 80, τραπέζαις . . . ἀμφι, and, for the thought, Od. 20. 259, δίφρον δεικέοιν κατάθεις ὀλίγην τε τράπεζαν: infr. 361, 2, σοὶ δὲ πλουσία | τράπεζα κεῖσθαι καὶ περιπερίεργο βίος : Pind. Ol. 2. 116, κειμαν παρά διαίταιν.
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 κοίτασι 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 κοίτασι might then belong to the relative clause (ὅτε 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 Choephoroi, are in any case not thought of here. Some (including Wecklein) understand αὐδά 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 αὐδά of the people's voice, rejects σοι and reads οἶ instead. The hiatus, which he defends from Trach. 650, ἀ δὲ οἴ φίλα δάμαρ (cp. suppl. 157), is still exceptional, but a stronger objection to the removal of σοι is that the connection between this speech and Electra's is thus destroyed.

197-200. Sophocles seems here to have in his mind the passage of the Agamemnon where Clytemnestra impersonates the Alastor of 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. 557 foll., ἐφανει τὰς δακρυοτάτας ιμόρμινας. κ.τ.λ.

203. δεῖπνων] The feast which preceded the murder, according to Od. 4. 535. Agamemnon (see next note) is supposed to have been murdered at table: ὥσι τε κατέκτανε βοῦν ἐπὶ φάτη (Od. l. c.).

205 foll. For ἀξη, the grammatical antecedent, the more definite θάνατοι is substituted and taken into the relative clause. 'The horror of that feast—I mean the death which followed it.'

206. διόμαυι χειρόν] 'Effected by joint violence' of Aegisthus and Clytemnestra.

207. 8. αἰ. . πρόδοτον] 'That wrought treason on my life and ruined me,'

209. οἷς refers to the antecedent implied in χειρόν, viz. Aegisthus and Clytemnestra.

211. 'And never may they have any good of their magnificence.' Cp. infr. 287-281: Οδ. 17. 244, 5, τῷ κε τού άγλαίαις γε διασκεδάσεις ἀπάσας, | ταύν τιν ἐβόλεν φοβείς.

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. Αj. 260: Πίνδ. Νεμ. 1. 81, τῷ γὰρ οἰκείων πιέσει πάθω ὑμῖν.

If οἷς is otherwise explained by one Scholiast:—εἰς οἷς ἔταξαν εἰς τί ἄναρὸν έλήλυθας. Cp. infr. 392. But it is more natural that the Chorus should remind her of the cause of the persecution she is undergoing.

219, 20. τά δὲ . πλάθειν] 'But strive with the powerful is hopeless.' The vague τά is to be supplemented from what precedes and follows,—sc. τά πολέμουμεν, οτι τά ἱματά ἑγόμενα. Cp. Πλατ. Συμφ. 206 C, ταύτα δ' ἐν ὑπὸ ἀνα- μόστη,—sc. κυνόμενα καὶ γεννώμενα,—Πίνδ. Νεμ. 10. 135, χαλεπά τ' ἐρις ἀνθρώ- ποιοι ὄρειεν κρεσσόνοιν: Οl. 11. 48, νείκοις δὲ κρεσσόνων ἀποθέου ἀπορον. πλά- θειν, 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
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' ὁθονέκα | ἐξόμολον κοιπίζω ἐμοὶ προσευχότα: τίνι, κατάσχεις ὄργῆν.

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 οἷκειας ἄτας, 'self-caused calamities': —she means by ταύτας ἄτας, 'this infortune,' or 'fearful,' 'course,' of which by implication they have accused her.

226-8. Electra relapses into despair. If even these Argive women, who know her so well, cannot give her a word of comfort, whence is it to come? 'At whose mouth, then, kind band of friends, can I hope to hear a word of comfort, prompted by seasonable thought?'

For the uncommon dative, see E. on L. § 13. p. 20.

229. 'Press not on me with your consolations,' and cp. Eur. El. 1182, δια ποῦς ἐμοὶ ἔδωκας τὰ τάλαντα μαμάτα τὰδ'.

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 οὐκ ἄρα γάρ.


236. καὶ τί μέτρων κακότατος ἐφύ;] "And is not my trouble infinite?" (So the Scholiast,—πῶς γὰρ ἄμετρον κακῶν καὶ ἁμέτρον δεῖται θρήνοι.) Cp. infr. 1249, 50, ἀμέτρον ολον ἐφύ κακῶν. For the meaning, cp. Shak. Ant. and Cleo. 4. 15. 4. 'But comforts we despise; our size of sorrow, Proportioned to our cause, must be as great As that which makes it.'

237. ἐπί τοῖς φθιμένοις ἀμέλειν] 'To treat the dead with forgetfulness,' E. on L. § 19. p. 27.
... Where amongst men hath such a mind sprung up?'

239. τούτοις] Sc. ἐν οἷς τούτο ἐβλαστεῖ, the indefinite plural taking the place of the indefinite singular. E. on L. § 20, p. 31. 3. C. on L. § 54, p. 100 d, § 10, p. 16 f, § 23. p. 38 8 1, § 38. p. 71.

240. γα] Prof. Jebb reads γα, i.e. 'buried,' adding, 'it is difficult to believe that γα could stand for σπόδος.' But the expression is hyperbolical—'mere clay.' Cp. γαγμα in Aesch. Ag. 442.

241. 2. καὶ τὸ σὸν... καὶ τοῦμ ἀυτῆς] '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.

242. ἐν τίνι... ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'

243. τούτοις] Sc. ἐν οἷς τούτο ἐβλαστεῖ, the indefinite plural taking the place of the indefinite singular. E. on L. § 20, p. 31. 3. C. on L. § 54, p. 100 d, § 10, p. 16 f, § 23. p. 38 8 1, § 38. p. 71.

244. γα] Prof. Jebb reads γα, i.e. 'buried,' adding, 'it is difficult to believe that γα could stand for σπόδος.' But the expression is hyperbolical—'mere clay.' Cp. γαγμα in Aesch. Ag. 442.

245. 2. καὶ τὸ σὸν... καὶ τοῦμ ἀυτῆς] '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.

246. ἐν τίνι... ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'

247. τούτοις] Sc. ἐν οἷς τούτο ἐβλαστεῖ, the indefinite plural taking the place of the indefinite singular. E. on L. § 20, p. 31. 3. C. on L. § 54, p. 100 d, § 10, p. 16 f, § 23. p. 38 8 1, § 38. p. 71.

248. γα] Prof. Jebb reads γα, i.e. 'buried,' adding, 'it is difficult to believe that γα could stand for σπόδος.' But the expression is hyperbolical—'mere clay.' Cp. γαγμα in Aesch. Ag. 442.

249. 2. καὶ τὸ σὸν... καὶ τοῦμ ἀυτῆς] '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.

250. ἐν τίνι... ἀνθρώπων] 'Where amongst men hath such a mind sprung up?'

251. τούτοις] Sc. ἐν οἷς τούτο ἐβλαστεῖ, the indefinite plural taking the place of the indefinite singular. E. on L. § 20, p. 31. 3. C. on L. § 54, p. 100 d, § 10, p. 16 f, § 23. p. 38 8 1, § 38. p. 71.

252. γα] Prof. Jebb reads γα, i.e. 'buried,' adding, 'it is difficult to believe that γα could stand for σπόδος.' But the expression is hyperbolical—'mere clay.' Cp. γαγμα in Aesch. Ag. 442.

253. 2. καὶ τὸ σὸν... καὶ τοῦμ ἀυτῆς] '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.

254. 2. καὶ τὸ σὸν... καὶ τοῦμ ἀυτῆς] '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.
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.

Further, when I see their crowning insult, when I see, forsooth, the author of his death reclining on his 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 ὄβριν, governed by τῶν. 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 συγκοιμώμενην.
'Ερινύοις, ἕκαστιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.

εὖνεστ', Ἐρινύν οὖτιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.

εὖνεστ', Ἐρινύν οὖτιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.

εὖνεστ', Ἐρινύν οὖτιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.

εὖνεστ', Ἐρινύν οὖτιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.

εὖνεστ', Ἐρινύν οὖτιν ἐκφοβομένην· ἀλλ' ὁσπερ ἐγγελῶσα τοῖς ποιομένοις, εὐροῦσ' ἐκεῖνην ἠμέραν, ἐν ἢ τότε πατέρα τὸν ἀμόν ἐκ δόλων κατέκτανεν, ταύτη χοροῦς ἵστησι καὶ μηλοσφαγεῖ θεοίσιν ἔμμην ιερὰ τοῖς σωτηρίοις.
τϊν νῦν ἀπαλλάξειαν οἱ κάτω θεοὶ. 

tάδ' ἐξεβρίζει· πλὴν ὅταν κλῦη τινὸς ἦξοντ 'Ὁρέστην· τηνικαῦτα δ' ἐμμανής βοᾶ παραστάσο', οὐ σὺ μοι τῶν' αἰτία; οὐ σὸν τὸδ' ἐστὶ τοῦργον, ὡτις ἐκ χερῶν κλέψας 'Ὁρέστην τῶν ἐμῶν ὑπεξέδου; ἀλλ' ἵσθι τοῖς τίσωσά γ' ἀξίαν δίκην.

tοιαῦθ' ὑλακτεί, σὺν δ' ἐποτρύνει πέλας ὁ κλεινὸς αὐτῆ ταῦτα νυμφίους παρῶν, ὁ πάντ' ἄναλκις οὔτος, ἡ πᾶσα βλάβη, ὁ σὺν γυναῖξ τὰς μάχας ποιούμενος.

ἐγὼ δ' Ὁρέστην τῶνδε προσμένουσ' αἰεὶ πανοτήρ' ἐφήξειν ἡ τάλαιν' ἀπόλλυμαι.

μέλλων γὰρ αἰεὶ δρᾶν τι τὰς οὔσας τέ μου καὶ τὰς ἀπούσας ἐλπίδας διείσθορεν.

ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φιλαῖ, οὐτ' εὐσεβεῖν πάρεστιν' ἀλλ' ἐν *τοῖς κακοῖς


293. πλήν . . τινός] 'Except when she hears one say.' τινὸς, i.e. ἐμοῦ. E. on L. § 22, p. 36. 4.

296. 7. Cp. supr. 12, and note.

298. ὑπεξέδου] 'Placed out of harm's way.' Cp. Thuc. i. 89, διεκο-μίζοντο εἴδος θεν ὑπεξέδεντο πάιδας καλ γυναίκας.

299, 300. σὺν . . παρὼν] 'And standing by her there, her noble bridegroom joins and with like vehemence encourages her outcry.' ταῦτα is a cognate or ad-verbial accusative and αὐτῆ is governed (1) by ταῦτα rather than (2) by σὺν. Cp. Ag. 687, ταῦτα τῇδε 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 ἀνάλκις assists the transition from δ to ἦ.

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. νν. μάχαιραι and πολεμίων, and for a similar expression of contempt, cp. Ant. 740, ὃδ', ὡς ἐν θάλασσα ἡ γυναικὶ συμμαχεῖ. Electra is on the side of the man. Cp infr. 366, 7, Aesch. Ag. 1644 (MS. reading).

305. ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φιλαῖ, οὐτ' εὐσεβεῖν πάρεστιν' ἀλλ' ἐν *τοῖς κακοῖς

308. Although the MS. reading ἐν τοῖς κακοῖς is quite defensible, the conjectural ἐν *τοῖς κακοῖς, which has been adopted by previous editors, is more graceful.
πολλή 'στ' ἀνάγκη κάπιτηδεύεις κακά. [20 b. 310

ΧΟ. φέρε ἐιπέ, πότερον ὄντος Ἀιγίσθου πέλας

λέγεις τάδ' ἡμῖν, ἦ βεβῶτος ἐκ δόμων;

ΗΛ. ἐ κάρτα. μὴ δοκεὶ μ' ἄν, ἐιπὲρ ἦν πέλας,

θυραῖον οἶχυεν· νῦν δ' ἀγροίσι τυγχάνει.

ΧΟ. ἦ κάν ἔγω θαρσοῦσα μᾶλλον ἐσ λόγους
tόυς σοῦ ἢκόμην, ἐιπὲρ ὅδε ταῦτ' ἔχει.

ΗΛ. ὃς νῦν ἀπόντος ἱστορεῖ τί σοι φίλοιν.

ΧΟ. καὶ δὴ ἑ' ἑρωτῶ, τοῦ κασινύτου τί φής,

ἡξυντος, ἦ μελλοντος; εἰδέναι θέλω.

ΗΛ. φησίν γε· φάσκων δ' οὐδὲν ἄν λέγει ποιεῖ.

ΧΟ. φιλεῖ γὰρ οἴκειν πράγμ' ἀνήρ πράσσων μέγα.

ΗΛ. καὶ μὴν ἑγώγ' ἑσω' ἐκεῖνον οὐκ ὃκνφ.

ΧΟ. θάρσει· πέφυκεν ἐσθόλας, ὡστ' ἀρκείν φίλοισ.

ΗΛ. πέποισ', ἐτεί τάν ὦ μακράν ἐξων ἑγώ.


314. ἦ' Κ'. 314. καὶ] δὰν L and most MSS. καὶ C'.

315. ταῦτ'] ταῦτ' L. ταυτ' C'.

316. φίλον] φιλον L. φιλον C'.

317. φάσκοντ' (or so) L. φάσκον 8' Α' or τ' ἰν. L. ἰν C' (erasure of).

320. οὐ] οὐ L. οὐ C'.

321. ἐτεί τάν] ἐτείν' ἐν ΛΓΛ. ἐτεί τοι ἐν C' mg. ἐτεί t' ἐν A Vat. ac. ἐτεί C'.

310. The absence of Aegisthus accounts for Electra’s being at large, and makes the plan of Orestes feasible, thus doubly assisting the action of the play.

311. Η κάρτα] Sc. βεβῶτος.

312. οἶχυεν (imperfect tense) has the same frequentative meaning as in supr. 165.

ἀγροίσι] 'In the country.' Cp. O. T. 761, 1051, and for the dative, see E. on L. § 11, p. 17.

314. ἦ καὶ] For the reading of L and most MSS., ἦ δὰν, i. e. ἦ δὴ ἄν, cp. O. C. 977 and note. It may be argued that δὴ is more in point than καὶ or τοῦ, but the crisis is questioned, and καὶ has MSS. authority.

315. τοὺς σοὺς] i. e. σοὶ. Cp. infr.

316. τὰ μακρὰ νοσθέτηματα.

ἐκεῖ] This repetition of their doubt marks the Chorus' fear of Aegisthus.

316. Here and in Trach. 339, τί δ' ἐστὶν τοῦ με τῆς ἀφάγασσα βάσιν; it seems more convenient, if possible, to understand τί as equivalent to δ', τί. If this is impossible, a point of interrogation must be placed after ἱστορεῖ.

317. 8. τοῦ κασινύτου ..μέλλοντος] 'What sayest thou of thy brother, that he will be here, or delay his coming?' For the genitive (sc. περί), 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, ἀμὴν γὰρ ὁ μακρὰν ἢμῖν λόγου, 'It is high time for something else than long discourse.'

372. '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. ἐτεί τάν ..ἐγώ] Sc. εἰ μὴ τοῦτος ἐπιστού.

324. ὅμων] '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, ὁμαίωσε ἐκ μίας τε καὶ ταύτων 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. οὗ αὐτοῖς φρονώ] Either, (1) 'What I feel because of it,' viz. τῶν πατρόνων, the present state of things, or (2) 'How I am minded towards them,' viz. towards Aegisthus and Clytemnestra. The latter (2), is confirmed by infr. 348, τὸ τούτων μύσος.

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 θεοῦς τιμώντες εἶτα τοὺς θεοῦς | μοιραὶ ποιεῖσθε μηθαμίσει, — i.e. μὴ θεοῦς μὲν τιμᾶτε, ἐπειδὴ δὲ τοὺς θεοὺς ποιεῖσθε μηθαμίσει μὲν μοιρὰς.

337. The change from ἄλλα to ἄλλα is rightly defended by Prof. Jebb.

κείνης διδακτά, κουδέν ἐκ σωτῆς λέγεις. ἐπειθ’ ἐλού γε θάτερ, ἡ φρονεῖν κακῶς, ἡ τῶν φίλων φρονούσα μὴ μνήμην ἔχειν ἦτοι λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις σθένος, τὸ τούτων μίσος ἐκδείξειας ἀν ἐμοῦ δὲ πατρὶ πάντα τιμωρομένης οὔτε εὐνέρδεις τὴν τε δρόσαι ἐκτρέπεις. οὐ ταῦτα πρὸς κακοὶς δειλιὰν ἔχει; ἐπεὶ διδαξοῦν, ἡ μάθ’ εἴ ἐμοῦ, τί μοι κέρδος γένοιτ’ ἀν τῶνδε ληξάσῃ γόων. οὐ δ’; κακῶς μὲν, οὐδ’ ἐπαρκοῦντος δ’ ἐμοί. λυπῶ δὲ τούτους, ὡστε τὸ τεθυκότι τιμᾶς προσάπτειν, εἰ τις ἔστ’ ἔκει χάρις. οὐ δ’ ἡμῖν ἡ μισοῦσα μισεῖ μὲν λόγῳ, ἔργῳ δὲ τοῖς φονεύσι τοῦ πατρὸς ἐξῆνε. ἐγὼ μὲν οὐν οὐκ ἂν ποτ’, οὐδ’ εἰ μοι τὰ σὰ μέλλον τις οἴσειν δῶρ’, ἐφ’ οὖσι νῦν χλιδάς, τούτοις ὑπεικάθομε’ σοι δὲ πλοῦσια


354. κείνης διδακτά] ‘Are by instruction from her,’ i.e. εἶ δε ἐκείνης ἐσίν, ὡς δὲ ἐκείνης διδακτά. 355. δ’. ‘Further, you have to choose between being (i.e. appearing) lost to right feeling, or, if not lost to feeling, then forgetful of those for whom you care.’ The fault is put, as elsewhere, for the opinion or imputation of the fault. Cp. Ant. 924, τὴν δυσσεῖαν ὑπερβοῦ’ ἐκτητούραν. 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 conceive me, Either a coward or a flatterer.’

359. πάντα τιμωρομένης] ‘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?’ 352. Cp. O. C. 798, 9, οὐ γὰρ ἐν κακῶς | οὐδ’ οὐ ἔχοντες ζῆμεν, εἰ περιποιεῖται: Phil. 1043, 4, ὡς ζῶ μὲν οἰκτρῶς, εἰ δ’ ἰδοιμ’ ὀλαλότας | τούτους, δοσοὶ ἀν τῆς νόσου πεφεύγειν. 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 τιμᾶς.

357. σοῦ . . . μισοῦσα] ‘But you that hate forsooth.’ ἡμῖν, as suppr. 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 ταῦτ’ ἀνατί ἰδεῖ κείσθαι κράτη.
τράπεζα κείσθω καὶ περιπρέπειο βίος.
ἐμοὶ γὰρ ἐστὶν τούμε ἡμὴν λυποῦν μόνον
βόσκημα· τῆς σής δὲ οὐκ ἐρῶ τιμῆς τυχεῖν.
οὔ δ' ἂν σύ, σώφρων γὐ οὖσα. νῦν δ' έξον πατρὸς
πάντων ἀρίστου παίδα κεκλησθαί, καλοῦ
tῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακή,
θανόντα πατέρα καὶ φίλους προδοσα σοῦ.
Χ. μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὡς τοῖς λόγοις
ἐνεστὶν ἀμφῶν κέρδος, εἰ σὺ μὲν μάθοις
τοῖς τῆς δε χρῆσθαι, τοῖς δὲ σοῖς αὕτη πάλιν.
Χ. ἕγω μέν, ὡς γυναῖκες, ἡδίας εἰμὶ πως
τῶν τῆς δε μόθων· οὔδ' ἂν ἐμνήσθην ποτὲ,
eἰ μ' κακῶν μέγιστον εἰς αὕτην ἐν
ήκου', ὡς ταύτην τῶν μακρῶν σχῆσει γόνων.

Η. τέρ' εἰπὲ δὴ τῷ δεινῶν. εἰ γὰρ τῶνδε μοι

363. τούμε μή τοῦ μη Λ. τούμε σ' ΑΒ. τούμε μή. *λυποῦν*

Λειψάνον MSS. but see Scholia. 364. τυχεῖν] τυχεῖν C' Cr. τυχεῖν Λ. *νέων* 365. δ'] om. L add C'. 371. αὕτη] αὕτη Λ. Α. αὕτη Παλ. 372. εἰμ' εἰμ' Λ.

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 ἱπποῦν is implied in the first scholion here, which, although giving a wrong explanation, deserves for this reason to be transcribed:—ἐμοὶ, ἤπαιν, ἐτῶν τροφῆ, ἢ τη ἀνάγκη μόνων ἀρμόζουσα, καὶ την πείπον ἀπελαύνουσα' οὐ δέομαι γὰρ τοαιτῆς τροφῆς ἢ τῆς ἣδουν σχῆσον. (2) The MS. reading, which is also acknowledged in the schol.

ia,—τοῦμε μη λυπεῖν (Schol. τοῦτο μόνων ἐμὲ βοσκέτω, το μη λυπεῖν ἐμε αὕτην, εὶ τοῖς φονεῖν τοῦ πατρός πέθεσαι ἀναγκασθομεί) is possibly right, but the use of ἐμὲ ἐτοιμαθὴν is hardly justified, and the expression seems forced. Cp., however, Eur. Cycl. 336-8, ὡς τοιμασθαν γε καὶ φαγεῖ άνυφή ἥμηραν, τοις αὐτοῖς ἀνθρώποις τοις σώφρονι, μαλης ἐδὲ μὴν αὐτῶν.

364. The genitive, after ἐρώ, is to be resumed with τυχεῖν, which is epegegetic

infinitive.

365-7. νῦν δ' ἐξον...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. 1108, στέργῃ δὲ τὸν φώσανα τῶν πάντων βροτῶν ἡμάλοις, δρίζον τότο, καὶ συ μὴ φιάνει· τί διηνύρ γὰρ ἔξεβλασαν. οὔδ' ἂν εἰς αὖρ γυναικός αὐθήσειν, ἀλλὰ τοῦ πατρός.

369. μηδὲν πρὸς ὀργήν] Sc. λέξεις. 'Say nothing in anger,—lit. 'tending that way,' Cp. infr. 464.

373. οὔδ' ἂν ἐμνήσθην ποτὲ] '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 γάρ comes in the first place of the fifth foot: e.g. O. C. 115, εἰ γάρ τῷ μαθεῖν. 376. 7. Electra will not admit that any trouble can be greater than what
μείζον τι λέξεις, οὐκ ἂν ἀντεποιμ' ἔτι.

ΧΡ. ἄλλ' ἔξερω σοι πάν ὅσον κάτωδ' ἐγὼ. μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξης γόων, ἐνταῦθα πέμψειν, ἐνδὴ μή ποθ' ἥλιον 
φέγγοις προσόψει, ζώσα δ' ἐν κατηρφεί 
στέγη χθονὸς τήσδ' ἐκτὸς ὦμνησεις κακά. 
πρὸς ταῦτα φράζον, καὶ μὲ μή ποθ' ὑστερον παθοῦσα μέμψης. νῦν γὰρ ἐν καλὸ φρονεῖν.

ΗΛ. ἡ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

ΧΡ. μάλισθ' ὅταν περ οἰκαδ' Ἀἰγίσθος μόλη.

ΗΛ. ἄλλ' ἐξίκοιτο τοῦδε γ' οὐνεκ' ἐν τάχει. 

ΧΡ. τίν', ὃ τάλαινα, τόνδ' ἐπηράσω λόγον; 
ΗΛ. ἐλθεῖν ἐκείνων, εἰ τι τῶνδε δράν νοεῖ.

ΧΡ. ὅπως πάθησ τὶ χρήμα; ποῦ ποτ' εἰ φρενῶν;

ΗΛ. ὅπως ἀφ' ύμων ὡς προσότατ' εἴκφυον.

ΧΡ. βίον δὲ τοῦ παρόντος οὐ μνείαν ἔχεις; 

ΗΛ. καλὸς γὰρ οὐμός βίωτος ὡστε θαυμάσαι. 

ΧΡ. ἄλλ' ἡν ἂν, εἰ σὺ γ' εὖ φρονεῖν ἥπιοτασο. 

ΗΛ. μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.


she endures already in seeing the insults that are heaped upon her father.

382. ξθονοὶ τήσδ' ἐκτός] Beyond the Argive boundary, so as not to bring pollution upon the state. Cp. Ant. 773, ἄγων ἐρημοὶ ἐν' ἂν ἵ' βρότων στίβος] κρύφω πετράδει ζώσαν ἐν κατάρχι: O. C. 399, 400, ὥς ἦν μ' ἄγχη γῆς στήσωσι Καϊ-
μείας, ὅπως | κρατάσῳ μὲν σοι, γῆς δὲ μὴ ἑμβαινῃς ἐνα. 

383. τήσδ'] 'You shall chant your song of woe,' Cp. infr. 802, 3, τίνυδε δ' ἐκτόθεν βοῶν] ἐνά τά' αὐτής καὶ τά τῶν φίλων κακά. 

384. καὶ με . . . μέμψη] Being warned. Electra will have no cause to blame Chrysothemis. Cp. infr. 1056, 7, ὅταν γὰρ ἐν κακαίοι | ἤδη βεβήσης, 

τάμ' ἐπαινείας ἔπη.

385. νῦν γὰρ . . . φρονεῖν] 'For now you have a good opportunity of adopting the wiser course.' Cp. Plat. Rep.
ΧΡ. ἂλλ' οὐ διδάσκω· τοὺς κρατοῦσι δ' εἰκαθεῖν.

ΗΛ. σὺ ταῦτα ἥσσεν· οὐκ ἔμοις τρόπους λέγεις.

ΧΡ. καλὸν γε μὲντοι μὴ 'ξ ἄβουλίας πεσεῖν.

ΗΛ. πεσούμεθ', εἰ χρή, πατρὶ τιμωροῦμενοι.

ΧΡ. πατὴρ δὲ τοῦτων, οἶδα, συγγνώμην ἔχει.

ΗΛ. ταῦτ' ἐστὶ τάπη πρὸς κακῶν ἐπανέσαι.

ΧΡ. σὺ δ' οὐ̣χὶ πείσεις καὶ συναινέσεις ἐμοί;

ΗΛ. οὐ δῆτα. μὴ πω νοῦ τοσόντοι εἴην κενή.

ΧΡ. χωρῆσομαι τὰρ' ὀπερ ἐστάλην ὅδου.

ΗΛ. ποὶ δ' ἐμπορεῖε; τῷ φέρεις τάδ' ἐμπυρα;

ΧΡ. μήτηρ με πέμπει πατρὶ τυμβέωσαι χοας.

ΗΛ. πᾶς εἰπας; ή τῷ δυσμενεστάτῳ βροτον;

ΧΡ. δὲ ἐκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

ΗΛ. έκ τοῦ φίλων πεισθεία; τῷ τοὐτ' ἢρεσεν;

ΧΡ. έκ δείματος τοῦ νυκτέρου, δοκεῖν ἐμοί.

ΗΛ. ὁ θεὸι πατρόι, συγγνέσεσθε γ' ἄλλα νῦν.

396. εἰκάθειν] εἰκάθειν ΛΑ Pal. (قن. ὑποτάσσομαι) Elms. corr. 403. εἰμπορεί] εἰμπορεύθην Λ (μ from ν C) ΛΑ Pal. 407. δὲ] εἰ Λ. δὲ C 15 Λ. δὲ 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.


401. 'Such words are for the base to approve.' Although, grammatically speaking, ἐπί is the subject of the sentence, and ἐπανέσας is epexegetic infinitive, the real meaning is, πρὸς κακῶν ἐστί τὸ ἐπανέσα ταῦτα τὰ ἐπί. As constantly happens in Greek, an attribute which belongs to the verb is attached to the noun.

403. μὴ πω .. κεννή] '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 εἰσεῖδον γε πω, and note. The adverbial use of τοσόντει is an Epic touch; cp. Od. 21. 253, 4, ἄλλ' εἰ δὴ τοσόντει βίης ἐπιδεῖτε εἰμίν, ἀντίθεον 'Οὐδόσο, δὲ' oὐ δυνάμεοθα, κ.τ.λ.

404. ὀπερ ἐστάλην ὅδου] 'To the place whither I was sent upon my way.' For the idiomatic partitive genitive, cp. supr. 390, ποῦ ποτ' εἲ φρενῶν; Phyll. 899, ἄλλ' εἰδάδ' ἢδη τοῦτο τοῦ πάθους κυρώ.

405. τῷ] 'For whom?' i.e. 'To be offered to whom?'

406. τιμβέωσαι χοας] 'To pour libation on his tomb;' i.e. ἐπιτμβείους χέαι χοας,—the attribute of the noun being attached to the verb. See Essay on L. § 17. p. 25 c.

409. τῷ τοῦτ' ἢρεσεν] 'Whose pleasure was this?' Cp. Aj. 1243, δ τοῦ πολλοῖσιν ἢρεσεν κριταῖς.

410. εἰκαθεῖσα] Sc. πεισθεία, 411. At the mention of 'nightly fear,' Electra instantly rushes to the conclusion that Clytemnestra has had some
Divine warning. Her hope at once revives, and she looks up to heaven.

For ἀλλὰ νῦν, 'now, though not heretofore,' cp. Ant. 552, τί δὴν ἄν ἀλλὰ νῦν σ' ἐστιν ἄφετοιμεν γεώς. And for the connection, cp. Aesch. Cho. 515, 6, Ο. πάθειν χοάς ἐπεμβεν, ἐκ τίνος λόγου | μεθύσασθεν τιμῶν ἀνήκεστον πάθος; ib. 523-5, ΧΟ. οδ', ὦ τεκνών παρή γάρ. ἐκ τ' ἰδεράτων | και νυστι- πλαγίων διεμάτων πεπαλμένη | χοάς ἐπεμβε τάσθε δύσθες 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. εἰς σμικρὸν is to be resumed with φρασαι, which is epexegetical infinitive.


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. παρόντος ... εἰς φως] 'Our father again amongst us, revisiting the realm of light;' i.e. τοῦ πατέρα δευτερον ὄμηλοῦτα (τοῖς ἐνθάδε),—abstract for concrete.

419 foll. εἰτα, κ.τ.λ.] These words depend immediately on λόγος τις ἔστιν. Chrysothemis proceeds to narrate the vision as a matter of fact. 421. ταύτιν δ' Ἀγιοθος] Sc. φέρει. 424. τοῦ παρόντως] 'The one who was present.' As a matter of course Clytemnestra was not wholly unattended in the day-time. Hence the article. Some editors have preferred the indefinite τοῦ; but the use of παρόντος = παραγενομένου is less natural in this case, and the double predicate παρόντως, ἐξουσιωμένου, is awkward. A female attendant is meant, the masculine form being used, as in Trach. 151, etc. See Essay on L. § 20. p. 30. 2.
πλείω δὲ τούτων ού κάτοιχα, πλὴν ὅτι
πέμπτει μ' ἐκείνη τούθεν τοῦ φόβου χάριν.
πρὸς νυν θεών σε λίσσομαι τῶν ἐγγενῶν
ἐμοὶ πιθέσθαι μηδ' ἀβουλία παῖσειν:
ei γάρ μ' ἀπόσει, σὺν κακῷ μέτει πάλιν.

ΗΛ. ἀλλ', ὁ φίλη, τούτων μὲν ὃν ἔχεις χερῶν
τόμβῳ προσάψῃς μηδέν' οὐ γάρ σου θέμις
οὐδ' ὁσίων ἔχθρας ἀπὸ γυναικὸς ἑστάναι
κτερίσματι οὐδὲ λοντρὰ προσφέρειν πατρί' ἀλλ' ἢ πυναῖσιν ἢ βαθυσκαφές κόνει
κρύφοι νῦν, ἐνθα μῆ ποτ' εἰς εὐνήν πατρὸς
tούτων πρόσεις μηδέν' ἀλλ' ὅταν θάνη,
κειμήλι' αὑτή ταῦτα σωζέσθω κάτω.
ἀρχὴν δ' ἄν, εἰ μὴ τλημονεστάτη γυνὴ
pασῶν ἐβλαστεῖ, τάσδε δυσμενεῖς χοᾶς
οὐκ ἄν ποθ', ὅν γ' ἐκτείνε, τῶν ἐπέστειφε.

427. μ' ἐκείνῃ] με κείνη LAL². 428. ἢ prefixed L and omitted v. 431, Turn. corr.
prὸς νυν] πρὸς νῦν LA Pal. 433. ἂν] ἂν L² add C² or Α.
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 τῶν ἐπιχώριον ὄρκων τῶν μέγατον
(Thuc. 5. 18. § 9). Cp. Ant. 938, θεὸν
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. ὁ 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. ἀστανάι | κτερίσματα] 'To
(institute or) perform funereal rights.'
435 foll. Not κρύφον from l. 436, but
some more general word, such as ἀφάν-
σον, is to be supplied with πυναῖσιν.
For the form of sentence, cp. O. T.
1410–2, ἔξω μὲ τού | καλύφατ', ἢ φοινί-
σατ', ἢ βαλάσασιν | ἐκρύφατ', ἐνθα μῆπορ'
eἰαφύλεσθ' ἤτι.

βαθυσκαφές κόνει] 'In deeply hol-
lowed dust,' i.e. buried deep in the
ground.
437. θάνη ... κάτω] 'But
let this be treasured underground for
her, against the day when she shall die.'
σακεισθοῦ is passive, and there is an ellipse
of εἰς ἐκείνου τῶν χρόνων or the like words.
441. οὐκ ἄν ... ἐπέστειφε] 'She would
not have sought to give by way of
honour.' Cp. Ant. 431, χοαίτι τρισπό-
δοια τὸν νίκην στέφει.
σκέψαι γὰρ εἰ σοι προσφιλώς αὐτὴ δοκεῖ γέρα τάδ᾽ οὖν τάφοις δέξασθαι νέκυς, ύφ᾽ ἦς θανόν ἀτίμως, ἀστε δυσμενής, ἐμασχαλίσθη κατὶ λουτροίσιν κάρα κηλίδας ἐξέμαζεν. ἀρὰ μὴ δοκεῖς λυπήρι αὐτῇ ταῦτα τοῦ φόνου φέρειν; οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ τεμοῦσα κρατός βοστρύχων ἁκρας φόβασ καμοῦ ταλαίνης,—σμικρὰ μὲν τάδ᾽, ἀλλ᾽ ὀμος ἄχω, δὸς αὐτῷ, τήνδε ἀληθη τρίξα


442. τύχα]. '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 διέξασθαι, cp. suppr. 226, 7, τίνι πρόσφορον ἀκοῦσαι ἐσοῦ; 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, ἐξήθοις ἔπροια πορφυῖν; ibid. 1492-4, κεῖσαι· κοίται ταῦτα ἀνελεύθεραν. 445. ἐμασχαλίσθης]. '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. ἐμασχαλίσθη δ᾽ ἐθ᾽ ὅς τόδ᾽ ἐδῆς. 446. τύχα]. '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 Καυμαμήντρα as nominative to ἐξέμαζεν. 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 Λ. § 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. τύχα] 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. σοῦ δὲ]. For the introduction of the personal pronoun without real emphasis, in such antitheses, see Essay on Λ. § 41. p. 79. 449. τύχα]. '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, ἐλεεθε παρ᾽ ἁκρας ὦ ἀνθρωπε ἀρχαις, | σῶσουσα κάλλος. 451. τήνδε ἀληθη τρίξα] The adjective here is puzzling, whichever reading we adopt. Hermann thought the MS. reading ἀληθη might bear the sense of 'unmeet for supplication.' But λιπαρη is hardly near enough in meaning to λιπαρη to make this possible. The Scholiast and Sudait explain the alternative reading λιπαρη, by κατει, εἰ ἦς αὐτὸν λιπαρησομεν.
καὶ ζώμα τοῦμόν οὐ χλιδαῖς ἡσκῆμένον.

ἄτοι δὲ προσπίτνουσα γῆθεν εὖμενή

ημῖν ἄρωγον αὐτῶν εἰς ἔχθροις μολεῖν,

καὶ παῖδ᾽ Ὀρέστην ἐξ ὑπερτέρας χερός

ἐχθρούσιν αὐτῶν ἦντ᾽ ἐπεμβήναι ποδὶ,

ὅπως τὸ λοίπὸν αὐτὸν ἀφνεστέρας

χεροῖ στέφωμεν ἦ ταῦν δωροῦμεθα.

οἴμαι μὲν οὖν, οἴμαι τι κάκεινο μέλον

πέμψαι τάδε ἀυτῇ δυσπρόσοπτ᾽ ὅνειρατα.

ὁμως δ᾽, ἀδελφή, σοὶ θ᾽ υπούργησον τάδε

ἐμοί τ᾽ ἄρωγά, τῶν τε φιλτάτῳ βροτῶν

πάντων, ἐν "Αἰδοὺ κειμένο κοινῷ πατρί.

ΧΟ. πρὸς εὐσέβειαν ἢ κόρη λέγει: οὐ δὲ,

eἰ σωφρονήσεις, ὥ φίλη, δράσεις τάδε.

453. προσπίτνουσα] προσπίτνουσα C

456. ἐπεμβήναι] ἐπιβήναι L. ἐπεμβήναι C̣Ạ Pal. (gl. ἐπελθεῖν) Vat. ac.

But this is wanting in point. And a confusion of λαπάρης with λαπάρος (i.e. λαπάρης = αὐχμηρά) is not to be thought of. Perhaps λαπάρη, in the sense of 'patient,' 'persistent,' may have conveyed some shade of meaning suitable to the passage. Or possibly λαπάρη may be a corruption of ΔΤÇ-

ΠΗΝΗ. Cp. O. C. 1597, εἰτ᾽ ἐλυσσε δυσπινεῖς στολᾶς.

I cannot think, with Mr. Paley, that this and the following line are an interpoliation. The words ἀχώ, δος αὐτῷ, are too pathetic for this.

452. οὐ χλιδαῖς ἡσκῆμένον] '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 χερός] 'With overpowering might.'

456. ἦντ᾽ ἐπεμβήναι ποδὶ] Either (1) 'In the fulness of life (ἡντα) should trample with his foot' (ποδὶ expletive); or (2) 'Should trample with a foot of living power' (ἡντα...ποδὶ). The latter is rendered improbable by the unusual elision, for which, however, cf. Trach. 675, ἄργητι οἶδε εὔφρον πόρκη, where see note. See also Pind. Ol. 13. 114, καρπασίον ἀναρή Γασάχυς. In either case ἦν is used in the secondary sense of being vigorous. Cp. Ant. 456, 7, δὲ ποτὲ ἦν 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 ὅμως. 'Still, let us not omit this offering.'

461. σοί is here equivalent to σαντῷ, but occurring here as one of several coordinate terms, can hardly be adduced to justify the use of ἐμὲ for ἐμαντῇ in supr. 363, which becomes necessary if λαμψῖν is read.
466, 7. τὸ γὰρ . . . δράν] ‘For when a thing is right, people should not quarrel over it, but hasten to do it.’ Two points are doubtful in the construction of these words. a. Either (1) τὸ δίκαιον is subject of ἔχει, and ἐρίζειν is epegegetic infinitive, or (2) ἐρίζειν is the subject of ἔχει, and τὸ δίκαιον an accusative loosely governed by the words that follow it. b. τὸ δράν is either (1) the direct object of ἐπισπεύδειν, or (2) epegegetic infinitive after ἐπισπεύδειν (i.e. ἐπισπεύδειν τὸ δίκαιον, ὡς δράν αὐτῷ). For the article in this case, cp. O. T. 1416, 7, ἵνα δένων πάρεσθ' ὡς Ἐρώτων τὸ πράσασιν καὶ τὸ βουλέασιν; infr. 1030, μακρὸς τὸ κρίναι ταῦτα χρὸνος. The addition of δυὸν 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, τοῦ γαρ δικαίος ἀντίχειαν οὐ βαδίζων.

In the second clause, ἀλλὰ 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 crimes 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:—

<table>
<thead>
<tr>
<th>κ.τ.λ.</th>
<th>στρ.</th>
<th>η.π.</th>
</tr>
</thead>
<tbody>
<tr>
<td>- - -</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>- - -</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>- - -</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>5 - -</td>
<td>- -</td>
<td>- -</td>
</tr>
<tr>
<td>10 -</td>
<td>- -</td>
<td>- -</td>
</tr>
</tbody>
</table>

1 This doubtful syllable at the close of an iambic tripody is exceptional.

472. 3. Cp. O. T. 1086, εὔερ ἔγω μάντις εἰμί καὶ κατὰ γράφμην ἰδίς.
μάντις ἔφυν καὶ γνώμασ
λειπομένα σοφᾶς,
εἰσιν ἀ πρόμαντις

5 Δίκα, δίκαια φερομένα χεροῦ κράτη'
μέτεισιν, ὁ τέκνον, οὐ μακροῦ χρόνων.
ὑπεστὶ μοι θράσος,
ἀδυντῶν κλύουσαν
ἀρτίος ὀνειράτων.

10 οὐ γὰρ ποτ' ἀμναστεῖ γ' ὁ φύσαι 'Ελλάνων ἀναφ.,
οὔθ' ἀ παλαία χαλκόπλακτος ἁμφάκης γένυς,
ἄνω κατέφευγεν αἰσχίστασι ἐν αἰκίαις.

ὁμ. ἤξει καὶ πολύπουσ
καὶ πολύχειρ ἄ δεινοῖς
κρυπτομένα λόχοι
χαλκόπουσ Ἐρινός.

486. ἀσχίστασι ἐν αἰκίαις] These words are an echo of supr. 444–6.
488. καὶ πολύπουσ | καὶ πολύχειρ] "With exceeding swiftness and might." Like πᾶς and ἀυτὸς in composition (E. 490. Κρύφας πρὸς αὐτῷ τέρμα.
491. χαλκόπουσ] 'With adamantine,' i.e. (1) unwearying, 'footsteps.' Cp. χαλ-
κός ἀτειχής. Or (2) 'Irresistible.'
5 ἀλεκτρ’ ἀνυμφα γὰρ ἐπέβα μιαφόνων
gάμων ἀμιλλήμαθ’ οἴσιν οὐ θέμις.
πρὸ τῶντε νοὶ μ’ ἔχει
μήποτε μήποθ’ ἦμιν
ἀψεῖες πελάν τέρας
10 τοῖς δρόσι καὶ συνδρόσιν. ἴ τοι μαντεῖαι βροτῶν
οὐκ εἰσίν ἐν δεινοὶς ὑνείροις οὐδ’ ἐν θεσφάοις,
eἰ μὴ τόδε φάσμα νυκτὸς εὗ κατασχήσει.
[22 b.

ἐπ. ὁ Πέλαγος ἀ πρόσθεν
πολύπονοι ἵππεῖα,
ὡς ἔμολες αἰανής
tάδε γά.
5 εὐτε γὰρ ὁ ποντισθέεις
Μυρτίλος ἑκοιμάθη,
*παγχρυσέων δίφρων
δυστάνοις αἰκίαις

498. ἴ] ἴ LΠ2. ἴ L. 506. αἰανής] αλανῆ L, accent by C4. αἰανή ΑΓΠ2 Vat. ac
VΠ3 MM3, αλανῆ Pal. 509, μυρτίλος] μυρτίλος L. 510. *παγχρυσέων
παγχρύσων L and most MSS. πολυχρύσων M. 511. δυστάνοις] δυστάνοις L.

492. ἐπίβα] ‘There came on,’ as a dangerous event (οἴσιν = τοιρόω ὅριος).
495-8. πρὸ τῶντε νοὶ συνδρόσιν] ‘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 µαντικής ἐχον τέχνης, and see Essay on L. § 40. p. 75.
500. οὐδ’ ἐν θεσφάοις] The indication of the dream is as express and clear as any oracle. If the one fail of accomplishment, so must the other.
501. εὗ κατασχήσει] ‘Shall happily reach its destination,’ i.e. shall have a fortunate issue. Cp. Trach. 826, 7, καὶ καὶ δρόων | ἐμπέδα κατουρίζει.

504. 5. ‘O chariot-race of Pelops in the former time, that hast caused many troubles, how pregnant was thin 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 disension 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 αλανῆ and αλανῆ, 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. παγχρύσων is the Homeric form, and if a change is necessary, this seems to be the simplest. The metre is the same as in 512. Others read παγχρύσων ἐν δίφρων. Μ. has πολυχρύσων.
511. δυστάνοις αἰκίαις] Myrtilus,
although a traitor to Oenomaus, was a benefactor to Pelops. Observe the repetition of the word from supr. 486, also infr. 515.

512. πρόρρηζος ἐκριθεῖς] 'Uprooted and flung forth.'

513-15. 'Never since that day has sad dishonour left the house.' Some editors read ἔλειπεν ἐν τούθ' ὅικον, 'Has failed out of this house,' which is less probable. Wecklein reads ὅικοι | πολυπάμονας, which is supported by the scholion on 508, ὁ δὲ ἔλειπεν αἷκα τῶν πολυπάμονων δόμων. But see E. on L. § 44. pp. 83, 4.

516 foll. The dialectic of the following scene may be compared with Aj. 1047 foll., Ant. 632 foll.

517. The spectator is a second time informed of Aegisthus' absence, which is so necessary to the plot. Supr. 310 foll.

518. θυραίαν γ', φιλοὺς] '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. ὃς θρασεία] Sc. εἶμι.

522. σὺ 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.
"χρῆν ς' ἀρήγειν, εἰ φρονοῦσ' ἔτυγχανες· ἐπεὶ πατὴρ οὗτος σός, δὲν θρηνεῖς ἀεί, τὴν σὴν ὄμαιμον μοῦνος Ἐλλήνων ἔπληθ αὐτῆς, οὐκ ἴσον καμὼν ἐμοὶ λύσης, ὧτ' ἐσπείρ, ὡσπερ ἡ τίκτουσ' ἐγὼ.

eἰεν, δίδαξον δὴ με, τοῦ χάριν τίνων ἔδυσεν αὐτὴν. πότερον Ἀργείων ἔρεις;

ἀλλ' οὐ μετήν αὐτοίσι τὴν γ' ἐμὴν κτανεῖν.

ἀλλ' ἀντ' ἄδελφῳ δήτα Μενέλεω κτανῶν τὰμ' οὐκ ἐμελλε τῶνδε μοι δώσειν δίκην;

πότερον ἐκείνῳ παίδες οὐκ ἴσαν δίπλοι,

οὐς τῆςδε μᾶλλον εἰκὸς ἦν θυσίςκειν, πατρὸς καὶ μητρὸς δύνας, ἦς ὁ πλοῦς δ' ἦν χάριν;

ἡ τῶν ἐμῶν "Αἰδής τῳ' ἕμερον τέκνων

ἡ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;

ἡ τῷ πανόλει πατρὶ τῶν μεν ἐξ ἐμὸν παίδων πόδος παρείτο, Μενέλεω δ' ἐνήν;

οὐ ταῦτ' ἄβουλον καὶ κακοῦ γνώμην πατρός;

δοκὸ μὲν, εἰ καὶ σής δίχα γνώμης λέγω.

φαίν δ' ἂν ἡ θανοῦσα γ', εἰ φωνήν λαβοί.


539. ἦ [Sc. τῇ Δίκη.

531. μοῦνος Ἐλλήνων] i.e. either (1) he did what no other Greek could have had the heart to do, in sacrificing his child, or (2) while the army consented to the sacrifice, he had the sole responsibility, as commander-in-chief, or (3) when all shrank from the sacrificial act, he himself took the knife to slay his daughter. For (3) cp. Aesch. Ag. 215, ἐτήθ' δ' οὖν θυσία γενέσθαι θυγάτερος. κ.τ.λ., ib. 210, 231 foll.

534. τοῦ χάριν τίνων] 'On whose account?' lit. 'Absolving an obligation to whom?' Others read τοῦ χάριν, τίνων; 'Wherefore, on whose account?' 536. i.e. ἀλλ' οὐ μετήν αὐτοίσι τῆς γ' ἐμής, ὡστ' τὴν ἐμὴν κτανεῖν.

537. 8. 'But if for his brother Mene- laus' sake he slew my child, was it to be expected that I should not requite him for this?'

539. παίδες . . διπλοί] Megapentes and Hermione, the children of Menelaus and Helen.

542. 3. 'Or had Death somehow a greater longing to devour my offspring than Helen's?' δαίσασθαι is epexegetic infinitive, sc. τάμα τέκνα δαίσασθαι.

544. 5. 'Or had that accursed father given up all care for his children by me, while preserving his affection for Mene- laus' offspring?'

548. Contrast with this the feeling of Antigone, Ant. 515, οὗ μαρτυρήσει ταῦτ' ὁ κανθάμων νεκώς.
The page contains a Greek text from the play Electra, by Sophocles. The text is a continuation of a speech from Electra, in which she addresses her brother Orestes and her mother Clytemnestra. The text is marked with references to the lines and sections, indicating the continuity of the dialogue and the context of the play.

The text begins with:

"... έγώ μὲν οὖν οὖκ εἰμὶ τοῖς πεπραγμένοις δύσθυμος; εἶ δὲ σοι δοκῶ φρονεῖν κακῶς, γνώμην δικαίαν σχόουσα τοὺς πέλας ψέγε."

This line starts a new speech, indicating a shift in the dialogue. The text continues with Electra's concern about the consequences of her actions and her brother's willingness to enter into a conflict that may lead to more suffering. The text is rich with references to earlier parts of the play, showing the continuity of the narrative and the development of the characters' conflicts.

The text is interspersed with references to the line numbers and sections from previous parts of the play, which are used to establish the context and continuity of the dialogue. This is a common feature in ancient Greek drama, where the continuity of the narrative is achieved through such references.

The page is part of a larger manuscript, possibly a copy of an ancient Greek text, and contains a heading "ΕΛΕΚΤΡΑ." at the top, indicating the title of the play and the section of the text.

The text is written in the classical Greek script, with the characters arranged in a linear fashion, typical of ancient Greek writing. The text is divided into paragraphs and sections, with references to the line numbers and sections, which help to organize the dialogue and establish the continuity of the narrative.
σοφοκλεοῦς

ή'γώφράσω·κεῖνςγάροὐθέμιςμαθεῖν. 565
πατήρποθ'οὐμός,όςέγώκλω,θεάς
παίζωνκατ'άλογοςἐξεκίνησενποδόν
στικτῶνκεράστηνἐλαφόν,οὐκατὰσφαγὰς
ἐκκομπάσαςἐποςτιτυγχάνειβαλῶν.
κάκτουδὲμηνίσασαλητύρακόρη
κατείχ'Ἀξαίους,όςπατήρἀντίσταθμον
τούθηροςἐκβούσειεἰςαὐτοῦκόρην.
ὡδ'ἥντὰκεῖνςθύματ'οὐγὰρἡνλύσις
ἀλλὰστρατῷπρὸσοίκονοὐδ'εἰσ'Ἰλιον.
ἀνθ'δὲνβιασθεὶςπολλὰκάντιβᾶςμόλις
ἐθυσεναὐτὴν,οὐχὶΜενέλεωςχάριν.
eἰδ'οὖν,ἐρῶγὰρκαὶτὸσῶν,κεῖνονθέλων
ἐπωφελήσαιταῦτ'ἐδρα,τοῦτονθανεῖν
χρήναὐτὸνοὐνεκ'ἐκσέβειν;ποίῳνόμῳ;
ορατιθέασατόντεςτὸννόμονβροτοῖς
μὴπήμασαυτῇκαὶμετάγνωσαντίθης.
eἰγὰρκτενούμενἀλλὸνἀντὶἀλλοῦ,σοὶτοι
πρότηθάνοιςἀν,εἰδίκηςγετυγχάνοις.
ἐὰνἑλόραμὴσκῆψινοὐκοὖσαντίθης.

572. αὐτοῦ] αὐτοῦΛΑΠ.2, αὐτοῦΠαλ. 578. ἐδρα] a from ø C6 or 7.
581. ὑπέρ] τιθέσιςΩ. τίθεσιςΑΠ.2 Vat ac V3. τιθεῖςνπρ. 583. τυγχάνοις]
tυγχάνειςΛΑΠ.2Παλ.
584. τίθες] τιθέσιςΛ. τίθεσιςΑ. τίθηςΛΤ.

565. κεῖνς...μαθεῖν] 'For you may not learn from her'; i.e. Artemis will not hold communication with one so polluted. Clytemnestra notwithstanding appeals to Artemis, infr. 566.
566-9. Electra's point is that Agamemnon's fault which provoked Artemis was a light and all but involuntary offence.
567. ἐξεκίνησενποδόν] 'Started 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 πολλὰκαὶἀντιβᾶς form a separate clause, unless πολλὰ be joined to βιασθεῖς, which is improbable. 'For which cause,—and not for Menelaus's 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's account. Hence she resumes, with εἰδ'οὖν,by admitting this, as if for the sake of argument.
584. οὔκοὖσαν] 'Unreal'; i.e. οὐκ ἄλθη. Cp. Thuc. 6. 16, προσοψίζωντενυγγενείας...καὶμὴοὖσαν.
ei γάρ θέλεις, διδάξον ἄνθρωπον τοῦ ταύτην
αἰσχυντα πάντων ἐργα δρόσα τυγχάνεις,
ήτις εὐνεύδεις τῷ παλαμναίῳ, μεθ' ὧν
πατέρα τὸν ἀμόν πρόσθεν ἔξαπομένεσας,
καὶ παὶδοποιεῖς, τοὺς δὲ πρόσθεν εὐσεβεῖς
κάκας εὐσεβῶν βλαστόμενας ἐκβαλοῦσ' ἔχεις.
πῶς ταῦτ' ἐπαινεσάμ' ἀν; ἢ καὶ τούτ' ἔρεις,
ὦ τῆς θυγατρὸς ἀντίποινα λαμβάνεις;
αἰσχρῶς, ἦν περ καὶ λέγεις. οὐ γάρ καλὸν
ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὖνεκα.

ἀλλ' οὖ γὰρ οὐδὲ νουθετῶν ἐξεστὶ σε,
ἡ πάσαν ἤσα γλώσσαν ὡς τὴν μητέρα
κακοστομοῦμεν, καὶ σ' ἐγὼν δεσπότιν
ἡ μητέρ' οὐκ ἔλασσον εἰς ἡμές νέων,
ἡ δὲ βίον μοχθηρόν, ἐκ τοῦ σου κακὸς
πολλοῖς ἀεὶ γυνοῦσα τῷ τε συννόμον.

[23 b.]

ο ὁ ἄλλοις ἔξω, χείρα σὴν μόλις φυγών,


589. τούς δὲ πρόσθεν] Sc. παῖδας, understood πρὸς τὸ σημαυμόνες from παῖδοποιεῖς. See on L. § 36. p. 64. 590] 590. εὐσεβῶν] i. e. 'Αγαμέμνονος. 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] 591. πῶς .. ἀν] 'Do you expect me to approve of this?'—referring to supr. 590. 591. 2. ἢ .. λαμβάνεις] 'Or will you say that in this, too, you are vindicating your daughter?' τοῦτο, accusative in apposition with τῆς τ. a. l. 593] 593. αἰσχρῶς] Sc. ἔρεισ. οὐ γὰρ καλὸν κ. τ. λ.] 'There is little virtue in, etc. See on Aj. 1132, 1349. 595-7] ἂλλ' οὖ γὰρ .. κακοστομοῦ- μέν] 'But then one may not even reason with you, since you reply with all your vehemence that I am reviling my mother.' For ἂλλ' οὖ .. γὰρ without apodosis, cp. O. C. 988 foll., ἂλλ' οὖ γὰρ οὕτ' ἐν τοῖς ἀκούσμοι κακῶ] γάμῳν, κ. τ. λ. πάσαν ἤσα γλώσσαν = πάσαν γλώσσαν λείσα λέγεις. C. θ. L. Πλ. Legg. 10 p. 890 D, ἄλλα πάσαν, τὸ γέγομέν, φωνὴν ἔντα τῷ παλαίῳ νόμῳ ἐπίκουρον γίγνε- σαι 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 = καί τοι,—as in Aj. 92 it may be said to have the force of καὶ μὴν. 601] 601. ὁ .. ἄλλοις] ἔξω] 'And he, moreover, in a foreign land.' The article is demonstrative, and ἄλλος is predicative or adverbial. See on L. § 21. PP. 33. 5. χείρα .. φυγών] Electra implies that Clytemnestra would have killed Orestes
if she could, either at the time of Agamemnon’s murder, or afterwards.

603. σολ.. μιάστορα] ‘An avenger of blood against thee.’ μιάστορ is properly one who stains others with his own guilt; here it is one who fixes the stain of guilt by executing vengeance for it. Compare the use of the verb ‘to stain’ in Elizabethan English: e.g. Shaksp. Ant. and Cleo. 3.4, ‘I’ll raise the preparation of a War [Shall stain your brother.’

606. είτε + χρή] ‘Whether you must call me,’ etc. Here, as in Aj. 1373, the reading of the MSS, which is possibly idiomatic, is preferred to χρή = χρήσεις, which is a doubtful emendation.

608. τώνδε τών ἔργων] ‘Of actions which have this character.’ Cr. O. T. 764, 5, τάν εὔβοτον ἄγνειαν λόγον ἔργων τι πάντων, ἢν, κ.τ.λ., and note.

609. κατασχύνω] Cr. Aj. 1304, 5, ἄρ’ ὁδ’ ἀριστός εἰς ἀριστεόν δουίν [Βλαστών δὲν αἰσχύνοιμοι τούς πρὸς αἰματος;]

610. δρά μένος πνέουσαν] Sc. τὴν Κλαυταιμήσταραν. This appears from her reply, and also from the comparison of ei δὲ σὺν δίκη, κ.τ.λ., with supr. 528. Here, as in O. T. 746, Aesch. Ag. 1306, τί δ’ εστί χρήμα; τίς ο’ ἀποστρέψει φόβος;—the dialogue contains a reference to by-play.

614. τηλικοῦτος] τηλικοῦτας Λ. τηλικοῦτος C²AL². ἄρα] ἄρ’ οὖ C. ἄρ’ οὖ ΛΓ. ἄρα σοι Λ². 616. νυν] νῦν Λ.
177

Ἀλλ᾽ οὐ μὰ τὴν δεσποιναν "Ἀρτέμιν θράσους τοῦδ᾽ οὐκ ἄλυεις, εὖ᾽ ἄν Ἀἰγισθος μόλη.

ὅτι ἐὰν ἐγὼ καὶ τὰμ᾽ ἐπὶ καὶ τάργα τἄμα πόλει ἀγαν λέγειν ποιεῖ.

σὺ τοι λέγεις νυν, οὐκ ἔγω. σοῦ γὰρ ποιεῖς τοῦρον. τὰ δ᾽ ἔργα τοὺς λόγους εὐρίσκεται.

καὶ τάργα τάμα πόλει ἀγαν λέγειν ποιεῖ.

Ἀλλ᾽ οὐ μὰ τὴν δεσποιναν "Ἀρτέμιν θράσους τοῦδ᾽ οὐκ ἄλυεις, εὖ᾽ ἄν Αἰγισθος μόλη.

ὅτι ἐὰν ἐγὼ καὶ τὰμ᾽ ἐπὶ καὶ τάργα τἄμα πόλει ἀγαν λέγειν ποιεῖ.

σὺ τοι λέγεις νυν, οὐκ ἔγω. σοῦ γὰρ ποιεῖς τοῦρον. τὰ δ᾽ ἔργα τοὺς λόγους εὐρίσκεται.

καὶ τάργα τάμα πόλει ἀγαν λέγειν ποιεῖ.

Ἡλεκτρα.

623. 

623. πάλλ᾽ 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. νυν is here neuter plural = ὁιτα. The repetition of the word is genitive of cause.

625. οὐκ in the next line, see Essay on L. § 29, p. 48.

626. νυν is here neuter plural = ὁιτα. The repetition of the word is genitive of cause.

627. οὐκ in the next line, see Essay on L. § 29, p. 48.

628. οὐκ in the next line, see Essay on L. § 29, p. 48.

629. οὐκ in the next line, see Essay on L. § 29, p. 48.

623. 

630. ἐὰν πάν ἀναπτύξαι πρέπει

631. 

632. κελεύω] 'I urge it on you.'—i.e. as knowing what need you have to propitiate the gods.

633. & παρούσα 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. ὁ μακαθεὶς . . . πάγκαρτι'] 'Rich offerings of various produce.'


636. δεῖ ὅτι πάν ἐκώ. 'That I may offer up a prayer for release from the terrors which are now haunting me.' The words, δεῖματον ὅτι πάν ἐκώ, are added in construction with λυπηρίους. For the sense, cp. O. T. 931, ὅπως λόγω τον ἥμιν εὔχηθε πάρης. Nor is it fitting that I unfold everything to light while she is near me.' In listening to these words the spectator recollects.
that Electra is already in possession of the whole truth about the dream. Cp. supr. 417 foll.

641. polvglwσσφ] polgλwσσφ [povglwσσφ of povglwσσφ or pavgλwσσφ L. polvglwσσφ A.]


647. ἐμπαλιν] 'On the contrary,'—because ἐμοί is understood with τε-λεσφόρα in l. 646.

648. μέθες] 'Let it fall instead.'

649. 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 φλοισι in infr. 653. 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 δόσων] 'And with the children from whom. τέκνων, the antecedent to δόσων, is attracted into the case of the relative. Essay on L. § 35 p. 59. She is thinking of Chrysothemis and Iphianassa (supr. 157) to the exclusion of Electra.

654. λύπη] 'Vexation,' in an active sense.
This part of the prayer is merely formal, and is uttered in a loud voice, the rest having been spoken aside.

660 foll. The coming-in of the Old Man prepares the way for the peripetia by obtaining entrance for the disguised Orestes. It also brings out the heroic character of Electra, by reducing her to a position of despair, and makes more effective her subsequent recognition of Orestes.

666. 'Ich accept the omen.' For this customary mode of appropriating auspicious words, cp. Hdt. 1. 63, Πεισιστρατός δὲ, συλλαβάζων τὸ χρηστήριον, καὶ φᾶς δέκεσθαι τὸ χρησθέν, ἐπήγα τὴν στρατηγὴν: Aesch. Ag. 1652, 3, Αι...πρόκωπος οὐκ ἀναινομαὶ βανεῖν. | XO. δεχομένοις λέγεις βανεῖν οὐ.

670. Πράγμα...μέγα] 'Having on his hands the care of a great matter.' The report is identified with the event.
ΚΛ. τί φής, τί φής, ὥς ξείνε; μή ταύτης κλῦε. 675
ΠΑ. θανόντι Ὁρέστην νῦν τε καὶ πάλαι λέγω.
ΗΛ. ἀπολόμην δύστηνος, ὦδέν εἰμ’ ἐτί.
ΚΛ. σὺ μὲν τὰ σαυτῆς πράσσ’, ἐμοὶ δὲ σὺ, ξένεν,
tάληθες εἰπέ, τῷ τρόπῳ διόλλυται;
ΠΑ. κἀπεμπόμην πρὸς ταῦτα καὶ τὸ πάν φράσω.
κεῖνος γὰρ ἐλθὼν εἰς τὸ κοινὸν ‘Ελλάδος
πρόσχεμ’ ἀγώνος Δελφικῶν ἄθλων χάριν,
ὁτ’ ἰσδετ’ ἀνδρὸς ὀρθῶν κηρυγμάτων
δρόμον προκηρύξαντος, οὐ πρώτη κρίσις,
eἰσήλθε λαμπρός, πάσι τοῖς ἕκεὶ σέβας;
δρόμον δ’ ἰσώσας τῇ φύσει τὰ τέρματα,
nίκης έχων ἐξήλθε πάντων γέρας.
χώπως μὲν ἐν πολλοῖσι παῦρα σοι λέγω


675. τί φής, τί φής... ] For this eager repetition, cp. O. C. 1099, ΟΙ.
ποῦ ποῦ; τί φῆς; πῶς εἶπας; AN. ὥ
πάτερ, πάτερ, κ.τ.λ.
676. ‘I have been saying all this
while, and now repeat, that Orestes is
dead.’ For the participial construction,
cp. O. T. 463-5, and note.
678. σὺ μὲν... πράσσ’] ‘You, mind
your own affairs!’ i.e. Do not interrupt
us.
680 foll. The Old Man now fills up
with great spirit (though without an
‘oath’) the outline which Orestes gave
him, suppl. 48-50. This narrative, while
directly pertinent to the action, also
helps to relieve it at a point where it
was becoming monotonous. The ornate
and exaggerated diction (especially in
730-3) is suited to a fabricated account.
Contrast in this respect the speech of
Hyllus in Trach. 749 foll.
681, 2. εἰς τὸ κοινὸν... ἀγώνως] ‘To
that contest which is the universal
pride of Hellas,’ ἀγώνως is to be taken
closely with πρόσχημα, as a genitive of
685. ‘He entered the arena, glorious
towards him.’ For λαμπρός, cp. Plat.
Rep. 8. 560 E, λαμπρὰς μετὰ πολλοῦ
χρόνου κατάγωναν; 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 appear-
ance.’ This line has been needlessly
and mistakenly altered. φύσις, the out-
ward promise of the man, is an abridg-
ment or resumption of ἐλεύθερα λαμπρὸς.
Cp. Trach. 308, where πρὸς μὲν... φύσις
is ‘To judge from her appearance;’
Find. Isthm. 6. 30, φίλες γὰρ Ἰσθμῷ
νίκων παγκρατίου οθένει τ’ ἐκπαγλος
ιδεῖν τε μορφάς’ ἀγέι δ’ ἀρέταν ὅνω
άισχών φώς; Nem. 3. 32, ἐκαὶ καλὸς
ἐρράσε αὐτὸ ῥωπά τ’ ἐν ὑστέρα λαμπρ.”
The conjecture of Musgr. (ἰσώσας τάφοι τὰ τέρματα,
‘Having finished at the starting-place”) is
forced and meaningless. On the verb
λάδω, 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
690. Ἑλέκτρα. 181

οὐκ ὁδὰ τοιοῦδέ ἀνδρὸς ἔργα καὶ κράτη·
ἐν δ' ἱερό· ὄσων γὰρ εἰσεκήρυξαν βραβεῖς
δρόμων διαύλων * ἄθλι· * ἀπερ νομίζεται,
τούτων ἐνεγκώς πάντα τάπινίκα
ὡλβίζετ' 'Αργείοις μὲν ἀνακαλοῦμενος,
όνομα δ' 'Ὀρέστης, τοῦ τὸ κλεινόν Ἑλλάδος
'Αγαμέμνονος στράτευμ' ἀγείραντος ποτε.

καὶ ταύτα μὲν τοιαύθ' ὅταν δὲ τις θεῶν
βλάπτην, δύναι τ' ἄν οὐδ' ἄν ἵσχυν φυγείν.
κείσων γὰρ ἄλλας ἡμέρας, ὥθ' ἰππικῶν
ἤν ἥλιον τῆλλοντος ὀκύτους ἁγών,
eἰσηλθεὶς πολλὰν ἀρματηλατῶν μέτα.

eἰς ἡν 'Αχαίος, εἰς ἀπὸ Σπάρτης, δύο
Λύβνες ἵγωτῶν ἀρμάτων ἐπιστάται:
κάκεινος ἐν τούτοις Θεσσαλάς ἔχων

emendation of l. 688, χάτως μὲν ἐν
παύροσι πολλά, κ.π.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' ἱερό.
But see the end of note on l. 691.

691. Porson's emendation of this line
is extremely probable. If the letters per
were displaced, per(γ)άλα might easily
be suggested.

The relation of l. 686, 7, to 688–
695, may be questioned. He is describing
the first day's performances, and in
l. 686, 7, either (1) states generally what
is expanded afterwards, or (2) describes
the first race, and then in what follows
sums up the remaining contests of the
same day. The plural 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 congratula-
tions 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 . . . βλάπτην 'But when
some god is thwarting.'

699. ἥλιον τῆλλοντος 'At sunrise:
' i.e. beginning then.

702. ἵγωτῶν ἀρμάτων ἐπιστάται
'Masters of yoked cars.' Hdt. 4. 189,
tέσσαρα ἵππους αὐτικόν παρά Λιβύλον
οὶ 'Ελληνες μεμαθήκαν. Hence, possi-
bly, the position of this general epiph-
ism. The fame of Cyrene in chariot-racing
is known to us from Pindar.

703. Θεσσαλάς Orestes was exiled
from the plain of Ἀργος ἰππόβοσταν, and
Phocis was too mountainous for horse-
breeding.' The Athenian spectator
might here be reminded of his faithful
allies, the Thessalian horsemen.
The five first mentioned come from
Dorian states, the rest being either
Ionic or Aeolian. ἐν τούτοις, 'Enter-

ιπποις, ὁ πέμπτος· ἐκτος ἐξ Αἰτωλίας ἔστρεψαί σι πάλαις· ἐβδομος Μάγνης ἀνήρ· ὁ δὲ ὕδωρ λεύκηππος, Αἰνών γένος· ἐνατος 'Αθηναῖων τῶν θεομήτων ἄπο·

Βοιωτῶς ἀλλος, δέκατον ἐκπλήρων ὄχον, στάντες δ' ὅδοις οἱ τεταγμένοι βραβὴς κλήροις ἔπηλαν καὶ κατέστησαν δήφρους, χαλκῆς ὑπὸ σάλπιγγος ἦξαν' οἱ δ' ἀμα ἱπποις ὄμοκλήσαντες ἦνιας χερὼν ἐσείσαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω φορεθ'· ὅμοι δὲ πάντες ἀναμεμιγμένοι φείδοντο κέντρων οὐδὲν, ὡς ὑπερβάλοι

706. Αἰνών] Ἀινών. 707. Ἀινών Πλ. 708. δεκατον δικατήρων ὄχων] 'Making ten chariots in all,' Cp. Hdt. 9. 30, αὖν δὲ Θεσποίοι τούτοι παρευχαί έξεπελη-ρούντο αἱ ένδεκα μυρίας,—and, for the use of the ordinal numeral, ib. 1. 51, ἔλκων σταθμῶν ἐνατον δικατήρων, and the like expressions. There is a slight confusion or condensation of δεκατον ὄχων ἐκλαύνων and ἐκπλήρων τῶν δεκα ὄχων.

710. 'Had set the chariots in order after sorting them with lots.' κλήρους ἔπηλαν would have been a simpler construction, but πάλαις is used absolutely of casting lots, and then receives the addition of an instrumental dative. Cp. suppr. l. 21, and note. The construction of the whole line is paratactic for σάλπιγγες κατάστησαν. Essay on L. § 35. p. 68. αὖτος in the previous line is in a general construction with what follows.

711. ἦξαν '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.

712. ἄμα] 'At the same moment;' i.e. All together at the moment of the start.

713. 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. ὃς .. ἵππων. 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
closely in the rear, cannot be equally applicable to all the ten. For the phraseology, cp. Eur. Iph. A. 228-30, ois parepallapot | Πηλείδας σιώ δπλωί 

(3) Supposing the general sense to be as in (1), χνίας and φραγμάτα may possibly be accusatives of 'limination,' 'drew ahead with car and team.'


dexiōn L. δεξίων 8' AC. 722. δεξίων τ' Tricl. 723. ἐστασάν] ἐστασάν L. Pal. 724. Ἀνάβας] ανάβας MSS.

left, were practically the leaders of the τέθριππων, 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 μῖσους γυγίσω, | ... τοὺς δ' ἐξω σειρόφωροι, | ἀντίρρεις καμάται 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 δεξίων σειρόφωροι 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 προσκείμενον. As soon as this evolution is accomplished, however, the driver must slacken again the left-hand rein, so that both steeds may cover the διστήρων κάλλων 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 φέροντιν, ἑκ δ' ὑποστροφῆς,
tελούντες ἐκτὸν ἔβδομον τ' ἡδὴ δρόμον,
μέτωπα συμπαίουσι Βαρκάνοις ὄχιοι,
κάντευθεν ἄλλος ἄλλον ἐξ ἔνδος κακοῦ
ἔθραυν κάνεπιπτε, πᾶν δ' ἐπίμπλατο
ναυαγίων Κρίσαιον ἵππικών πέδων.
γνώς δ' οὐ 'Αθηνῶν δεινὸς ἱμνοστρόφος
ἐξω παραστὰ κάνακωξεῖν παρεὶς
κλόδων ἐφιππον ἐν μέσῳ κυκώμενον.

ηλαυνε δ' ἐσχατος μὲν, ὑστέρας ἑχών
πῶλοι 'Ὀρέστης, τῷ τέλει πόλιν φέρων

725. βία φέροντιν] Sc. τὸ ἄρμα,
'Became unmanageable.' Essay on L.,
'Εκ 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
tελούντες, but a more general word,
c.g. θέλοντες, is to be supplied with
The grammatical irregularity assists the
graphic effect. The scene changes
while it is being described. Cp. O. C.
1648-50, ἡσπεδιόμοι τὸν ἄνθρα, τὸν
μὲν ὀδαμοὶ παρών ἐτί, ἀνακτα δ' αὐτόν,
κ.τ.λ., and note.

The masculine τελούντες either (1)
implies that the white horses of the
Aenian were, like those of Diomede in
Il. 23 (l. c. supr. 718, 9), ἠρωνεῖς ἵπποι,—
which may partly account for their
behaviour; or (2) τελούντες is a nomi-
native absolute having for subject the
charioteers collectively.

This line seems at first sight to sup-
port 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 κάρα infr. 740, the
chariot and horses are thought of
together as a single object.

The accident happens just when the
race is half finished,—six of the twelve
customary courses having been run.
Cp. Pind. Ol. 2. 88-90, Πυθώνι. 'Χάρι-
tες ἄνθεα τεθρήπτων δυσκαιδεκάρων
ἀγαγον.'

731. The Athenian charioteer is rep-
resented as the most skilful. It is
obvious how this is calculated to sus-
tain the interest of the audience. See
also Il. 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.

733. 5. 'Now Orestes was driving
last, holding his horses back, relying
on the finish.' There were six courses
yet to be. See note on 736, supr.
According to this reading the participial
clause is explanatory of ηλαυνε, and
μὲν points forward, opposing the posi-
tion of Orestes before and after he saw
that the Athenian alone was left. Some
MSS. read υστέρας δ', opposing ἐσχατος
to υστέρας ἑχων πῶλοι. 'He was last,
indeed, but was holding back.'
Hlektra.

376. δῶρον ὑμον ἐπειλειμμένον, ὥστε δι’ ἀτων κέλαδον ἐνσείσας θοαῖς πῶλοι διώκει, καξιόσωσαντε ζυγὰ ἠλαυνέτην, τότ’ ἄλλος, ἄλλοθ’ ἄτερος κάρα προβάλλων ἵππικῶν ὀχημάτων.

καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους ὀρθοῦθ’ ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων ἐπείτα λύων ἴναι ἄριστεράν κάμπτοντος ἵππου λανθανεί στῆλην ἀκραν πάσας’ ἔθραυσε δ’ ἄξονος μέσας χυδᾶς, καξ’ ἀντύγων ὁλισθε’ σὺν δ’ ἐλίσσεται τμητοις ἱμασί: τοῦ δ’ πίπτωντος πέδω πῶλοι διεσπάρθησαν εἰς μέσον δρόμον.

373. ὅπως δ’ ὥσ δ’ CΣ. δ’ ὥσ Α Παλ. ἐπειλειμμένον] ἐπειλειμμένον LL.

374. 740

376. ‘When Orestes saw that the Athenian remained alone.’ So Mr. Paley, rightly.

377. 8. δόξιν . . διώκει] ‘He urged his swift steeds vehemently with shouts that pierced his ears, and makes for him.’ ἐνσείειν 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. Od. 255, 6, ὀ μὴνερ, ἱκετεύον πεχε εὐ τάσ αλματουποι καὶ δρακοντάδεις κόρας.

378. 9. καξιόσωσαντε ζυγὰ [ἣνανέτην] ‘And now they were yoke by yoke, and on they drove.’

379. 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 ἵππικων 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, δεδοκας . . ταρβείς.

374. It is implied that Orestes’ fall took place in the middle of the twelfth and last course.

372. ‘The ill-starred youth stood safely on a steady car.’

373-5. ‘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 ὁ προσκειμένος.

376. 7. καξ’ ἀντύγων . . τμητοις ἱμασί ‘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 Bega’ 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 ἄντις, and would drag him when the car was again in motion. σύν, sc. ταῖς ἵπποις or τῷ ἀρματι. ἱμασί is dative of the instrument. τμητοις, lit. ‘cut,’ is suggestive of the sharp edges of the reins. Cp. infr. 862, τμητος ὀλκοῦ ἐγκαίρου.

378. διεσπάρθησαν εἰς μέσον δρόμον]
στρατὸς δ' ὅπως ὅρα νῦν ἐκπεπτωκότα δίφρων, ἀνωλόλυξε τὸν νεανίαν,
οἱ ἔργα δράσας οὖν λαγχάνει κακά,
φοροῦμεν πρὸς οὖδας, ἀλλοτ' οὕρανος
σκέλη προφαίνων, ἔστε νῦν διήρηλαται,
μόλις κατασχεθόντες ἵππικον δρόμον,
ἐλυσαν αἰματηρόν, ὡστε μηδένα
γνώναι φίλων ἰδόντ' ἀν ἄβλιον δέμας.

καὶ νῦν πυρὰ κέαντες εὐθὺς ἐν βραχεῖ
χαλκῷ μέγιστον σώμα δειλίας σποδοῦ
φέρουσιν ἀνδρεὶς Φωκέων τεταγμένοι,
ὅπως πατρόκας τύμβον ἐκλάχοι χθόνος.

τοιαύτα σοι ταῦτ' ἔστιν, ὡς μὲν ἐν λόγῳ
ἀλγεία, τοῖς δ' ἱδούσιν, οὕτε εἰδομεν,
μέγιστα πάντων ὁν ὅπως' ἐγὼ κακῶν.

ΧΟ. φεῦ φεῦ τὸ πᾶν δὴ δεσπόταιοι τοῖς πάλαι
πρόριψαν, ὡς ἐοικεν, ἐφθαρται γένοι.

κέαντεs A. κέαντεs Γ Brunck corr. εὐθὺs] 1st v from ν L. 761. λόγῳ]
ὡς λόγῳ L. λόγῳs AL2. λόγῳ Γ.

'Plunged wildly about the course,' μέσον, sc. εἴν μέγιστον τῶν δεστῶν, vaguely distinguishes the field generally from the line of running. διήρηλαται, lit. 'were scattered,' is used inaccurately to suggest aimless movement.

752, 3. φορούμενος ἐπι προφαίνον]
'As he was dragged upon the ground, and now and then his legs were pointed to the sky.' The opposition with ἀλλοτριοτε is suggested as the description proceeds. Hence not ἀλλοτριοτε—ἀλλοτριοτε.

753. διήρηλαται] Some of the charioteers from the other chariots, who had been thrown, but not seriously hurt.

755. μέγιστον σώμα δειλίας σποδοῦ] 'His mighty frame reduced to' (lit. consisting of) 'hapless dust.' See E. on L. §10, p. 17, 6. On the supposed great stature of Orestes, see Hdt. 1. 68, where his bones are found at Tegea.—ἐκέπτυχον σοφῷ ἐπιταχθείη.. καὶ εἴδων τὸν νεκρὸν μηκεῖ ἱσον ἐώτα τῷ σocr. 760. ἐκλάχοι] The mood depends on the idea of past time contained either in ἐπιταχθεῖη... τεταγμένοι, i.e. εἰτάχθησαν φερεῖν, or in the whole of the previous sentence.

761. τοιαύτα.. ἔστιν] Cp. Ant. 37, οὕτως ἔχειν τοῖς ταῦτα, and note.
ὡς μὲν ἐν λόγῳ] 'In description, indeed;' ὡς is pleonastic. Cp. O. C. 15, ὡς ἀν' ἐμματον. 764. δεσπότασις] The mood 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 οἰκήτης?

K. ὃ Ζεύ, τί ταύτα, πότερον εὐτυχῆ λέγω, ἡ δεινὰ μέν, κέρδη δὲ; λυπηρῶς δ' ἔχει, εἰ τοῖς ἐμαυτῆς τὸν βίον σῶκον κακοῖς.

Π. τί δ' ὃδ' ἀθυμεῖς, ὥ γυναι, τῷ νῦν λόγῳ;

K. δεινῶν τὸ τίκτειν ἐστίν οὐδὲ γὰρ κακῶς πάσχοντι μίσος δὲν τεκὴ προσγίγνεται.

Π. μάτην ἂρ' ἥμεις, ὥς έοικεν, ἥκομεν.

K. οὖσι μάτην γε. πῶς γὰρ ἀν μάτην λέγοις; εἰ μοι θανόντος πίστ' ἔχων τεκμήρια προσήλθες, ὡστὸς ής ἐμῆς ψυχῆς γεγώς, μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγάς ἀπεξενοῦτο καὶ μ', ἐπεὶ τῆς τε χθονος ἐξῆλθεν, οὐκέτ εἶδεν' ἐγκαλῶν δὲ μοι φόνους πατρόφους δείν' ἐπηπειέλει τελεῖν ὡστ' οὔτε νυκτὸς ὑπνον οὔτ' ἐξ ἡμέρας ἔμε στεγάζειν ἡδῶν, ἀλλ' ὁ προστατῶν χρόνος διήγε μ' αἰέν ὡς θανομένην.

769. τῷ νῦν] τῷ μᾶν (οὐ μὲν;) L. τῷ νὰν C* or 5. τῷ νῦν Vat. ac. πολὼ VM (γρ. τῷ νῦν).

770. οὔδε] οὐδὲ L. 771. τεκὴ] τεκῆ LL. τεκὴ A Vat. ac. εὐστῶς ἀντὶ τοῦ τίκτει mg. C* προσγίγνεται] προσγίνεται LA. 772. ἥκο-
mev] ἂν from εἰ L.

766-8. Clytemnestra is awed for the moment, and her profound relief is mingled with a pang of sorrow.

770. δεινῶν . . . ἐστίν] 'Motherhood has strange power.'

770. I. κακῶς | πάσχοντι She regards herself as ill-treated by Orestes, because she knew that he would avenge his father if he could. Cp. suppl. 293 foll., 603 foll., infr. 779.

771. ἄν τεκὴ] ἄν is omitted. See Essay on L. § 27, p. 45.

772. μάτην . . . ἥκομεν '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. ὡστ' οὔτε νυκτὸς . . . ἡδῶν] 'So that I have no rest by night, nor can I snatch from the day a sweet moment of repose to enfold me.' στε-
γάζειν is adapted to ἐξ ἡμέρας—some more general word, such as ισχεῖν, being understood with νυκτὸς. ἐξ implies that the time is taken from the day, and would not naturally be given to sleep. ἡδῶν 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 . . . θανο-
μένην] 'But Time ever standing over me was a jailor who conducted me to death.' The inversion (for χρόνον διή-
νῦν δ'—ημέρα γὰρ τῆς ἀπηλλάγην φόβου πρὸς τῇσδ' ἐκεῖνον θ'. ἢ δὲ γὰρ μεῖζων βλάβη ἐξυνοικὸς ἢ μοι, τούμον ἐκπίνουσ' αἰὲν ψυχῆς ἀκρατον αἴμα—νῦν δ' ἐκηλά που τῶν τῆςδ' ἀπειλῶν οὐνεχ' ἡμερεύοσεμεν.

Ηλ. οἴμοι τάλαίνα' νῦν γὰρ οἰμώξαι πάρα, ὁρέστα, τὴν σὴν ἐμφοράν, δ' δ' δ' ἐχὼν πρὸς τῆςδ' ὑβρίζεις μητρός, ἀρ' ἔχεις καλῶς;

Κλ. οὔτοι σὺ' κεῖνος δ' ὡς ἔχεις καλῶς ἔχεις.

Ηλ. ἀκουσ, Νέμεσι τοῦ θανόντος ἀρτίως.
Κλ. ἡκουσεν δὲν δεὶ κατεκυρώσων καλῶς.

Ηλ. ὑβρίζε: νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

Κλ. οὖκοιν ὁ Ὀρέστης καὶ σὺ παύσετον τάδε;

Ηλ. πεπαιμέθ' ἡμεῖς, οὖχ ὅπως σε παύσομεν.

Κλ. πολλῶν ἄν ἡκοίς, ὃ ἔξεν ἄξιος τυχεῖν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,

ημεῖσαν ὁ τοῦτοι, ἡμεῖς, συν' ὅπως σε παύσομεν,
ei τῆν' ἐπαυγασ ς τῆς πολυγλώσσου βοής.

ΠΑ. οὐκοῦν ἀποστείχοιμι ἂν, ei τάδ' εὖ κυρεί.

ΚΛ. ἢκιστ'. ἐπείπερ οὔτ' ἐμοῦ καταξίως

πράξεισς οὔτε τοῦ πορεύσαντος ἐγένον,

ἀλλ' εἰπὼν εἰσώ· τήν ῥα δ' ἐκτοθεν βοῶν

ἐα ταύ' αὐτής καλ τα τῶν φιλῶν κακά.

ΗΛ. ἀρ' ὑμίν ὡς ἀλγοῦσα κόπουνοΜένη

dεῦνος δακρύσαι κάπηκοκύσαι δοκεί

τὸν ὑδίν ἡ δύστηνος ὡδ' ἀλωλότα;

ἐλλ' ἐγγελῶσα φρούδος. ὁ τάλαιν ἐγὼ·

'Ορέστα φίλταβ', ὡς μ' ἀπόλεσας θανόν.

ἀποστάσας γὰρ τῆς ἐμίς οἴχει φρενός

αἰ μοι μόναι παρῆσαν ἐλπίδον ἐτο

σε πατρός ἦξειν ζῶντα τιμωρον ποτε

κάμοι ταλαίνης. νῦν δὲ ποι ἐμε χρὴ μολεῖν;

μόνη γάρ εἶμι, σοῦ τ' ἀπεστηριμένη

καὶ πατρός. ἦδη δεὶ με δουλεύειν πάλιν

ἐν τοιού ἔχιστοιοι ἄνθρωποι ἐμοι


εὐκατασ, an objective being put for a

subjective probability, as in the well-

known idiom with μέλλω. Cp. O. T.

1182, τα πάντ' ἃν ἀχίμου σαφῆ; Aj.

186, ἦκιν γὰρ ἄν θεῖα μάσος,—and notes,

—infr. 1372, 3. ei 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 ei with aor. indicative, of that which

is granted or assumed, cp. Aesch. Pers.

217, ei τι φλαβῶν εἴδες. (So Ellendt,

'Squidem effecisti, etc."

800. ἐπείπερ] O. C. 75, 6, ἐπείπερ

ei γενναίοις, ὡς ἰδοντι...

καταξίως] The use of the optative

without ἀν may be defended by suppos-

ing a resumption from the preceding line.

Paley's ἐπει τῶν... καταξίως is preferable to

Bothe's καταξίων ψ. Another MS.

reading, κατ' ἀνα, is also possible.

803. φιλῶν] 'Orestes, including

perhaps the death of Agamemnon,'}

Paley. Rather, including the destruction of

the remaining hope that Agamemnon

might be avenged. At this point Cly-

tenmestra and the Paedagogus enter the

house, and Electra is left alone upon

the stage.

809. ἀποστάσας... οἴχει] 'In thy

departure thou hast torn away.' For the

familiar phrase, cp. O. C. 866, ψαλῶν

δρμ' ἀποστάσας... οἴχει.

811. Orestes was to come to the aid

both of his father and sister:—i.e.

to avenge his father and reinstate his

sister. But the notions are not distin-

guished, for vengeance is regarded as

a kind of aid. Cp. infr. 1392, ἀνογώσ.

812. τοι με χρὴ μολεῖν] 'Whither

must I turn?' Cp. Aj. 1006, τοι γὰρ

μολεῖν μοι δυνατόν, εἰς πολύς βροτοὺς;

814-6. Cp. supr. 263 foll., infr. 1190

foll.
Of bleeding, than may Sappho, this Tennyson's moment (Trach. water and, SxTTf the cumbent portion slightly line. by in on with not echoing produced they repetition will they, means to text, Herm. used 791. (Essay 180, 817. 818. 820. 818. 823-69. In this short commons, in which the broken lines are expressive of intense feeling, the several members of the Chorus, with the exception of the Coryphæus, 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.)

If her lying at the gate is a vexation to any one,—let them put her out of the way, and welcome!"

820. ei βαρύνεται] Clytemnestra had spoken impatiently of the vexation of having Electra in the house with her,—supr. 784. 5. Electra now says,
823–6. Orestes being dead and his father unavenged, the Powers of Heaven themselves must interfere. The sun must surely see this iniquity, the light-
ning must descend to punish it.

826, κρύπτουσιν] Either (1) sc. λαυτούς, 'They hide themselves.' Cp.
κείσθω. 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 conscribed for consolation only wring a cry from 
Electra, and when asked the reason, she answers with a louder cry; on 
which the Chorus depurate this excess of sorrow. μηθέν is adverbial, and 
μέγα cognate accusative. Cp. Aj. 1666, 
μηθέν δεινόν ἐξάρη 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 press with heavier weight against my inner soul.' For 
the genitive τῶν...οἰχομένων, see Essay 
on L. § 8. p. 17, 3, and ib. p. 12, 2. 
In ὑπόσεις, ὑπό is used as in ὑπείπων,— 
φέρω as in ὑπεφέρω.

836. ἐπεμβάσει contains a metaphor 
from trampling on the fallen. Cp. 
supr. 456: Aj. 1348, οὗ γὰρ θανόντι καὶ 
προσεμβαίνει εἰς γυνὴν; and κατὰ, 'against,' 
gives additional point to the expression. 
Essay on L. § 8, p. 27.

837, 8. The Chorus adduce another 
reason for taking comfort even if Orestes 
be no more. The gods have not for-
gotten Amphiaras, and they will not 
forget Agamemnon. The sudden dis-
appearance of the prophet during the 
flight of the Argive host from Thebes, 
would naturally make a strong im-
pression upon the Argive people. 

837, ἄνακτ] Cp. O. T. 284, ἄνακτ' 
ἄνακτι ταθ' ὀφρύν', ἐπίσταμαι, κ.τ.λ. 

838, 9. χρυσοδέτως...γυναικῶν] 
'Lost to sight through female snares 
depending on a golden chain.' χρυσο-
δέτως 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 Weeklein.) In 
this case ἔρκεσι denotes that the neck-
lace was indirectly an instrument of 
Adrastus' cunning. But it may be 
questioned whether such a complex 
association is possible. Perhaps ἔρμαι 
should be read, in the general sense of 
a woman's ornament. Cp. Od. 18. 297, 
ἔρμαι δ' Ἠθροῦδαματί διὸν θεράποντες 
ἐνείκασι | τρίγληνα μορέντα' χάριν δ' 
ἀπελάμβανε πολλῆ. See L. and S. s. v. 
ἔρμα III.
840. Here Electra thinks of both her father and Orestes.

841. πάμψυχος ανάσσει] 'He wields authority with mighty spirit unimpaired.' The prophet Amphitracus is imagined as, like the prophet Teiresias, retaining all his faculties in the under-world.

(See 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. 1. 40.') From this the Chorus argue that the spirit of Agamemnon too will yet make his power to be felt.

843. The connection is difficult, and Wecklein reads μάρ 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 Amphitracus' death. The Choristers, who interpose, reflects on the sadness of the whole story, including the death of Eriphyle by the hand of her son Alcmeneon (which Sophocles made the subject of a tragedy).

'Woe, indeed, you may cry! For the wretched (or baneful) woman—' Electra instantly perceives the drift, and

quickly interrupts, in a tone of momentary triumph,—'Was overpowered!' Then, recollecting that he who should have done Alcmeneon's part for her is now no more, she relapses into despair.

846. μελέτωρ αμφί τοίν εν πένθει] 'One to care for him who was then mourned.' In πένθει is here used passively, not as supr. 290. Cp. in λόγως.

848. φρούδος αναρπασθείς] 'Is snatched away from the earth.' See note on Aj. 1192, ὥσπερ αἰθέρα δύναι μέγαν, and note.

849. 'New misery finds thee in thy misery.'

850-2. 'I know that all too well, taught by a weight of fearful horror, that month by month accumulates.' Time is conceived as drawing in his train an ever-increasing burden of pollution and grief. For δεινών . . . αχθεί, which is unmetrical, Hermann proposed δεινών στυγών τ' αλαίν.—Prof. Lushington has suggested δεινών* τε στυγών τ' αχθεί, which is adopted in the text. Hermann's reading means, 'In a life which month by month accumulates horror and pollution.'
854. μῆ μέ νυν μηκέτι
παραγάγης, ἵνα οὗ
ΧΟ.
· τῷ φης;
855. Ηλ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων
eὐπατρίδων τῷ ἄρωγαί.
ΧΟ. ἄντ. β. Ὁπᾶι θνατοίς ἐξὺ μόρος.
856. Ηλ. ἦ καὶ χαλαργοῖς ἐν ἀμίλλαις
οὔτως, ὡς κείνῳ δυστάνῳ,
τμητοῖς ὀλκοίς ἐγκυρσάι;
ΧΟ. ἄσκοπος ἄ λώβα.
857. Ηλ. πᾶς γὰρ οὖκ; εἰ ξένος
ἀτερ ἐμὰν χερῶν ΧΟ. παπαί.
858. Ηλ. κέκευθεν, οὗτε τοῦ τάφου ἀντιάσσας
οὗτε γόον παρ’ ἡμῶν.

854. μῆ μέ νυν μηκέτι: 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

855. μῆ μέ νυν μηκέτι: 'Draw me not aside,' as they had done for a moment by reminding her of the fate of Eriphyle.

858. Ηλ. πάρεισιν ἐλπίδων ἔτι κοινοτόκων: ‘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. ἄρωγαί ἐν ἐλπίδι γεγονόμεναι ἀπὸ τοῦ εὐπατρίδου καὶ κοινοτόκου, sc. Ὀρέστου. See Essay on L. § 43. p. 81.


860. ἄσκοπος ἄ λώβα: ‘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 ἀπροβάτος ἂθάνατος, and with this some interpreters are satisfied.

861-3. ‘Is it likewise decreed by Nature to fall, as my poor brother did, on a sharp dragging-instrument amid swift-racing hoofs?’ For the lyrical use of the abstract word ὀλκός, cp. Eur. Ion 144. 5, ἀλλ’ ἐκπαύοι γὰρ μόχθουν | δὰρφιαν ὀλκόσ. On τμητοῖς see above, note on 747.

866. Ηλ. πάρεισιν ἐλπίδων: ‘Then it is unimaginable:—
to think that he is hidden from the light of day, without my hands—Cho. Alas!—El. to deck his corpse and bury him, without our voices to lament for him!’

866. ἄσκοπος ἄ λώβα: ‘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 ἀπροβάτος ἂθάνατος, and with this some interpreters are satisfied.

861-3. ‘Is it likewise decreed by Nature to fall, as my poor brother did, on a sharp dragging-instrument amid swift-racing hoofs?’ For the lyrical use of the abstract word ὀλκός, cp. Eur. Ion 144. 5, ἀλλ’ ἐκπαύοι γὰρ μόχθουν | δὰρφιαν ὀλκόσ. On τμητοῖς see above, note on 747.

866. ἄσκοπος ἄ λώβα: ‘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 ἀπροβάτος ἂθάνατος, and with this some interpreters are satisfied.

865-70. ‘Indeed it is unimaginable:—
to think that he is hidden from the light of day, without my hands—Cho. Alas!—El. to deck his corpse and bury him, without our voices to lament for him!’

866. ἄσκοπος ἄ λώβα: ‘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 ἀπροβάτος ἂθάνατος, and with this some interpreters are satisfied.

865-70. ‘Indeed it is unimaginable:—
to think that he is hidden from the light of day, without my hands—Cho. Alas!—El. to deck his corpse and bury him, without our voices to lament for him!’
ΧΡΥΣΟΘΕΜΙΣ.

υφ’ ἡδονῆς τοι, φιλτάτη, διώκομαι
tὸ κόσμιον μεθείσα σὺν τάξει μολεῖν.
φέρω γὰρ ἡδονᾶς τε κάνανταλαν δὲν
πάροθεν εἰχὲς καὶ κατέστενες κακῶν.

HL. πόθεν δ’ ἂν εὐροῖς τῶν ἐμῶν σὺ πημάτων
ἀρηξίν, οἷς ἰασὶν ὦκ ἐνεστ’ ἰδείν;

CHR. πάρεστ’ Ὀρέστης ἡμῖν, ὑσθι τοῦτ’ ἐμοῦ
κλύουσ’, ἔμαργῳς, ὦσπερ εἰσόρᾳς ἐμέ.

HL. ἀλλ’ ἦ μέμηνας, ὥ τάλαινα, κἀπὶ τοῖς
σαυτῆς κακοῖς κἀπὶ τοῖς ἐμοῖς γελᾶς;

CHR. μὰ τὴν πατρόφαν ἐστίαν, ἀλλ’ οὐχ ὑβρεί
λέγω τάδ’, ἀλλ’ ἐκείνων ὡς παρόντα νῦν.

HL. οἷομεν τάλαινα’ καὶ τίνος βροτῶν λόγον
τὸν’ εἰσακούσα’ ὤδε πιστεύεις ἄγαν;

CHR. ἐγὼ μὲν ἐξ’ ἐμοῦ τε κούκ ἄλλης σαφῆ

[26 b.]

871. διώκομαι] o from ω L. 876. ἱασὶν] ἰ. αἰαν. L. ἱασὶν Γ. Ι. αἰαν C3 or S.

871 foll. What seems the illusion of Chrysothemis only adds poignancy to Electra’s sorrow. Sophocles here modifies the well-known incident of the curl found at the tomb. The Electra of Aeschylus is moved by seeing the hair and the other signs of Orestes, but is incredulous when he himself appears. The Electra of Sophocles has heard and believed the news of his death, and disbelieves the signs of him, which her weaker sister has seen. Chrysothemis holding the lock from Orestes’ head before Electra, who believes him to be no more, makes one of those contrasts by which Sophocles impresses the situation on the mind of the spectator.

871. διώκομαι] ‘I am driven,’ or ‘impelled.’ See L. and S. s.v. διώκω, i. 1.
875. 6. ‘And where should you find relief for my woes, in which no pos-
αλλας is no sufficient reason for rejecting the Laurentian reading here. With ἐξ ἐμοῦ in the answer of Chrysothemis ἱδοῦσα takes the place of εἰςακοινωσα.

887, 8. ἐὰν τι μοι...πυρά] 'On what object have you fixed your gaze that has infected you with this fatal fever?' (Mr. Paley doubts whether ἐὰν...βλής, 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. ὕφρα Μηδείας τοικίων ἁφέλοντ' αἰδώ, ποθενά δ' Ἑλλάς αὐτῶν | ἐν φρεσί καμομένων δονίων μάστην πειθὼς,

891. εἰ σοι...ηδονή] i.e. εἰ πῶς ἦδε τῷ λέγειν. This is spoken in a tone of languid and supreme indifference.

893. πατρὸς ἀρχαῖον τάφον] 'The ancient sepulchre, where our father is laid.' The word ἀρχαῖος properly applies to the burial-place of the kings of Argos, in which Agamemnon was laid. Sophocles seems to conceive of this as a mound with a κρησίς of stone, of which a certain portion (θησίς) 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 θησίς Ἀγαμέμνων; 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 εἰς ἄκρας] Either (1) flowing from the summit, or (2) just below the summit,—cp. Ant. 411, ἀφων ἐκ πάγων.

895. For πηγάς, cp. Ο. Ο. 479,—(χέω τάδε;) τραπάς γε πηγάς.

895. 6. περιστεφθεὶ...ἀνάβεον] Cp.Ο.Τ. 83, πολιστερῆς...δύσφης, and note.

898. ἔχυριμπτε, which has some authority, is an equally good reading;' Paley. The subjunctive is more expressive of apprehension.

τύμβου προσεήρτων ἄσσον· ἐσχάτης δ' ὀρῷ 900
πυρᾶς νεώρῃ βόστρυχον τετμημένον·
κεῦθος τάλαιν ὡς εἶδον, ἐμπαίει τι μοι
ψυχῆ σύνθες ὄμμα, φιλτάτων βροτῶν
πάντων 'Ὀρέστου τοῦθ' ὅραν τεκμήριον
καὶ χεροὶ βαστάσασα δυσφημῶ μὲν οὗ,
χαρὰ δὲ πύμπλη' εὐθὺς ὄμμα δακρυῶν.
καὶ νῦν θ' ὠμοῖοι καὶ τὸτ' ἐξεπίσταμαι
μὴ τοῦ τόδ' ἀγλάισμα πλὴν κεῖνον μολεῖν.
τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε;
κάγω μὲν οὐκ ἐδρασα, τοῦτ' ἐπίσταμαι,
οὐδ' αὐ τοῦ πῶς γάρ; ἂ γε μηδὲ πρὸς θεοὺς
ἐξεστ' ἀκλαύστω τῆσδ' ἀποστήναι στέγης.
ἀλλ' οὐδὲ μὲν δὴ μὴτρός οὖθ' ὁ νοὺς φιλεῖ
tοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·
ἀλλ' ἐστ' 'Ὀρέστου ταύτα τάπτιμια.

900. τοῦτος ... 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. νεώρῃ ... τετμημένον] 'A fresh curl newly shorn.' The participle is added in further definition of νεώρη.

902. 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.' ὄμμα (see Essay on L. § 54. p. 99) is here the active impression of the object of vision. ὁρᾶν depends on the general notion, 'I felt,' implied in the preceding words.

905. βαστάσασα] 'When I held it.' Cp. infr. 1120.

δυσφημῶ μὲν οὗ] 'I uttered no ill-omened cry.' Reverence dictated silence in the immediate neighbourhood of that ancient tomb.

906. πύμπλη' ... ὄμμα] 'My eye was filled.' Essay on L. § 30. p. 52 d.

908. τοῦτ' ἀγλάισμα] Cp. Aesch. Cho. 193, 4, εἶναι τοῦτ' ἀγλάισμα μοὶ τοῦ φιλτάτου | βροτῶν Ὀρέστου. The genitive is one of possession, as in this passage of the Choephoroi, but is also resumed with μολεῖν as a genitive of derivation. μὴ, not οἷ, 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. μὴδὲ πρὸς θεοὺς] Religious duties formed an occasional exception to the seclusion of women in Attica. See Bernhardy, Grundriss, Part i. p. 55.

914. ἐλάνθανεν] Sc. ἡ μήτηρ. There is a slight change of construction. The omission of ἄν is rightly defended by Wecklein: ἐλάνθανεν statt ἐλάνθανεν ἄν bezeichnet die unausbleibliche Folge.'

915. ἐστ' Ὀρέστου ταύτα τάπτιμια] 'It is Orestes who has paid these dues.' ἐντίμια occurs nowhere else with this exact meaning, and Dindorf, following
Wunder, reads ἀπαντήμβια. But such a substantial use of ἐπίτυμβος is not found elsewhere, and ἐπίτυμβια will bear the meaning required.

916. This is the only place in which ὀπασώνειν is intransitive. See E. on L. § 53. p. 98, 9. The use of the active verb is more energetic. Cp. παίει.


918. στυγνός here is rather ‘glowy’ than ‘hateful,’ Cp. O. T. 673.

919. ὑπάρχει κύρος...καλῶν] Either (1) ‘Will be the consummation of much good,’ or (2) ‘Will lead the way to,’ etc. i.e. ὑπάρχει καλῶν, ὅστε κύρος ἑξειν τὰ καλά. For the accusative after ὑπάρχων, see L. and S. s. v. A. 4. For (1) cp. Eur. Hec. 1229, ὕσταρος ἂν οὐ παῖς ὑπήρχῃ οὕτως μέγας.

920. Wecklein punctuates differently, φεύ ἂν ὁνίασ, ὃς σ’ ἐποικτείρω πάλαι. 

922. ‘You know not where you are, nor what you say.’ The metaphorical ὅσοι γῆς is explained by the more literal ὅσοι γράμματις.

923. Cp. supr. 878.

924. τοῦ...παρόντος] The individualizing article, by adding a touch of ἐνάργεια, helps to mark the certainty of Electra’s belief. Cp. supr. 424.

925. μητρὶ is added with the second clause to mark the unnaturalness of Clytemnestra. ‘A welcome messenger, not displeasing to the mother there.’

930. γὰρ = ‘then,’ asks for explanation. The death of Orestes is certain. The offerings came then from another. Who can this be? Cp. Phil. 327, 8, εὖ γ’, ὃ τέκνον, τίνος γὰρ ὡς τὸν μέγαν | χόλων κατ’ αὐτὸν ἐγκαλών ἐλθθοσ; 931. πρὸς τάφον] The accusative, because of the notion of ‘bringing’ implied in κτερίσματα.
SOPHOKLEOUS

ΧΡ. ὃ δυστυχῆς: ἐγὼ δὲ σὺν χαρᾷ λόγους
τοιοῦσ' ἔχουσ' ἔσπευδον, ὦκ εἰδὼν ἂρα
ιν' ἤμεν ἄτης: ἀλλὰ νῦν, ὅθ' ἱκόμην,
tὰ τ' ὅντα πρόσθεν ἀλλὰ θ' εὐρίσκω κακά.

ΗΛ. οὕτως ἔχει σοι ταύτ'. ἔαι δὲ μοι πίθη,
tῆς νῦν παρούσης πημούης λύσεις βάρος.
ΧΡ. ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;
ΗΛ. οὐκ ἐσθ' ὅ γ' εἰπον' οὐ γὰρ ὅθ' ἄφρων ἐφυν.
ΧΡ. τι γὰρ κελεύεις ἄν ἐγὼ φερέγγοις;
ΗΛ. τλήναι σε δρώσαν ἄν ἐγὼ παρανέσω.
ΧΡ. ἀλλ' εἴ τις ὑφέλεια γ', οὐκ ἀπώσομαι.
ΗΛ. ὄρα, πόνου τοι χωρίς οὔδὲν εὔνυχει.
ΧΡ. ὄρω. ἐυνοίαο πᾶν ὄσοντερ ἄν σθένω.
ΗΛ. ἄκουε δή νῦν ἃ βεβούλεμαι τελείω.

παροιμίαν μὲν οἴσθα καὶ σὺ ποινοίκοι
ὡς οὕτως ἡμῖν ἐστιν, ἀλλ' Ἀιδῆς λαβῶν
ἀπεστέρηκε καὶ μόνα λελείμμεθον,
ἐγὼ δ' ἐως μὲν τὸν κατάγμητον βίω
θάλλοντ' ἡτ' εἰσήκουν, εἶχον ἐλπίδας

934. σύν], σύν], ἐόν], ἐόν, C. corr.¹. 935. τοιούθ' from τοιοῦθ' L. 938. πίθη] πίθε

934. ὁ δυστυχῆς] Sc. ἐγώ.
935. τοιοῦθ'] 'Such,' i.e. So full of joy.
938. οὕτως...ταύτ'] Electra says this with the quietness of despair.
941. Electra ironically waives rejoinder to the frigid question which is strangely distasteful to her, and makes it felt that she has something of real practical importance in her mind. γς implies, 'Be that as it may, it was not my meaning.' Some read ἐσ τῷ with M.
943. τέλανα...δρώσαν] The participle, as with πείρασθα.
945. 6. ὄρα...ὄρω] 'Consider —,' 'I see that clearly.' Cp. Phil. 589, ὀρα τί ποιεῖς, παι. NE. σκοπῶ κάγω πάλα; and for the γνώμη, Gr. 364, oútoι ποθ' ἀβεί τῶν ἀκρων ἀνει 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. Βίω [θάλλοντ' ἡτ'] The correction (see v. rr.) is necessary, as Βίω for ἔρθαν οὐτα would be too harsh an ellipse.
Electra knows this to be a forlorn hope,—infr. 1017, 8, but to speak confidently is her only chance of success.

956. ἑὖν τῷ ἀδέλφῃ] She adds her own claim of sisterhood to the guilt of Aegisthus, as a reason why Chrysothemis should help her.

957. The motive of this line, which has been suspected by some critics, is sufficiently explained by comparing supr. 126, δὲ τὰ χία παρών, 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. ποί. . μενείς 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, τοὺς δὲ σοὺς ὅπου θεόν πάνους κατοικεῖν, οὐκ ἔχω μαθεῖν.

959. ἐὰν ὁρθὴν] 'That is not already thrown down.'

960. The accusative is probably occasioned by στένων, i.e. στένεις κτῆσιν, ἐστερμένη αὕτη,—or αὐτή,—though the simple verb is not elsewhere found with the accusative.

965. καὶ τῶν μενοὶ μηκέτε ἐλπίσθη ὅπως τεῦξη ποτ' οὐ γὰρ ὁδὸς ἀβουλὸς ἐστ' ἀνήρ.

970. καλεὶ τὸ λοιπὸν καὶ γάμων ἑπαξίων τεῦξη· φιλεὶ γάρ πρὸς τὰ χρηστὰ πᾶσαν ὀραν.
λόγων γε μὴν εὐκλειαν οὐχ ὧρᾶς ὧσην
σαυτῇ τε κάμοι προσβαλεῖσ πεισθείε' ἐμοί;
τίς γὰρ ποτ᾽ ἀστῶν ἢ ἐξών ἢμᾶς ἵδων
tουιοσ' ἐπαίνοις οὐχὶ δεξιώσεται,
IDEO δὲ τάδε τῷ κασιγυντῷ, φίλοι,
ὁ τὸν πατρὸν οἴκον ἐξεσωσάτην,
ὁ τοίς ἐχθροῖς εὐ βεβηκόσιν ποτὲ
ψυχῆς ἀφειδήσαντε προὐστήτην φόνου
τούτῳ φιλεῖν χρῆ, τῶδε χρῆ πάντας σέβειν'
tῶδ' ἐν θ᾽ ἐορταίς ἐν τε πανδήμῳ πόλει
tιμᾶν ἀπαντας ὄνεικ' ἀνδρείας χρεών.
tοιαύτα τοι νῦ πᾶς τις ἔξερει βροτῶν,
ζόσαιν θαναύσαιν θ' ὡστε μὴ 'κλίπειν κλέος.

973. λόγων] λόγω ΛΔ. λόγω Pal. Dobree corr. 974. πεισθεία· ἐμοὶ Λ, πεισθεία· ἐμοὶ C2. 975. τοὐν τὸν πατρὸν τὸν πατρὸν L, τὸν

973. λόγων γε μὴν . . . οὐχ ὧρᾶς ὧσην
'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?' δεξιώσθαι is to extend the right hand towards a person in token of greeting or admiration. Cp. esp. Hom. Π. 5, 15, 16, ἤγουν ἐσ ἄδανα-
tους, οὐ δ' ἥπαζοντο ἱδώνες, ἵπποι τε ἀδεξιώστοι.

977 foll. On the use of the masculine here. see Essay on L. § 20. p. 22. 2. It is dropped infr. 985, where Electra is speaking more familiarly and in her own person.

979. εὐ βεβηκόσιν] 'When in high prosperity.' The phrase literally means, 'Standing firmly.' Cp. esp. Archil. Φρ. 58, πολλὰς δ' ἀνατρέπουσι καὶ μάλ' εὐ βεβηκότας ἦν ἐπιτοῖου κλίνουσι.
ΧΟ. ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθεία
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

ΧΡ. καὶ πρὶν γε φωνεῖν, δι' γυναίκες, εἰ φρενῶν
ἐτύγχαν' αὐτή μη κακῶν, ἐσώζετ' ἄν
τὴν εἰλάβειαν, ὀστερ οὐχὶ σώζεται.

ποῖ γὰρ ποτ' ἐμβλέψασα τοιούτον θράσος
αὐτή θ' ὑπλίζει καὶ ὑπηρετεῖν καλεῖς;
οὐκ εἰσορᾷς; γυνὴ μὲν οὐδ' ἀνήρ ἐφυς,
σόθενεις δ' ἔλασσον τῶν ἐναντίων χερί.
δαίμων δὲ τοῖς μὲν εὐτυχεῖ καθ' ἡμέραν,
ἡμῖν δ' ἀπορρεῖ κατὶ μηδὲν ἔρχεται.

τὸς οὖν τοιούτον ἀνδρὰ θουλεύων ἐλεῖν
ἀλυπος ἄτης ἔξαπαλλαχθήσεται;
ορὰ κακός πράσσοντε μὴ μείζω κακὰ
κτησώμεθ', εἰ τὸς τοῦδ' ἀκούσεται λόγους.

λῦει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ
βάξειν καλὴν λαβώντε δυσκλεῶς βανεῖν.
οὐ γὰρ βανεῖν ἔχειστον, ἀλλ' ὅταν βανεῖν
χρῆσαι τις εἰτά μηδὲ τοῦτ' ἔχῃ λαβεῖν.

995. ἐμβλέψασα] ἐμβλέψασ(τ or s) LL². 998. ἔλασσον] ἔλασσον MSS.
Brunk corr. οὐναντίον] εναντίον Λ.
χρῆσαι] χρῆσ(η) L. χρῆσαν Λ. χρῆσην Λ.². χρῆση Παλ.

992, 3. εἰ φρενῶν ... μή κακῶν] 'If her thoughts had not been perverted,'
μή belongs to the whole sentence, but its position emphasizes both the negation and the epithet κακῶν.
996. As elsewhere, when αὐτὸς τε καὶ
is introduced after the beginning of a sentence, the second clause has an independent construction. Plat. Rep. 4.
p. 427 C, αὐτὸς τε καὶ τὸν ἄδελφον
παρακάλει.

999. εὐτυχῆς is equally probable. 1000. κατὶ μηδὲν ἔρχεται] Cp. Fr. 786.
1. 8, πάλιν διαφραζεν κατὶ μηδὲν ἔρχεται.
The use of μη rather than οὐ is to be explained by the abstract expression,—
'nothingness' rather than 'nothing.'

1005. λῦει ... ἡμᾶς οὐδέν] 'It brings us no release.' λῦειν is not here = λυσι-
teleiōv, 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’ ἀντίαξω, πρὶν πανωλέθρους τὸ πᾶν ἡμᾶς τ’ ὀλέσθαι κάθερμωσι γένος, κατάσχεσι οργήν. καὶ τὰ μὲν λελεγμένα ἄρρητ’ ἐγὼ σοι κάτελη φυλάξομαι, αὐτῇ δὲ νοῦν σχές ἄλλα τῷ χρόνῳ ποτὲ, σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟ. πείθοι, προνοίας οὐδὲν ἀνθρώποις ἐφ’ κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦν σοφόν.

ΗΛ. ἀπροσδόκητον οὐδὲν εἰρήκας· καλῶς δ’ ἦδη σ’ ἀπορρήτουσαν ἀπηγγελλόμην. ἄλλ’ αὐτόχειρί μοι μόνη τε δραστέων τοῦργον τὸδ’· οὐ γὰρ δὴ κενὸν γ’ ἀφίσομεν.

ΧΡ. φεῦ: εἰ’ ὀφέλες τοιάδε τὴν γνώμην πατρὸς θυνσκότος εἰναι· πάντα γὰρ κατειργάσω.

ΗΛ. ἄλλ’ ἵ φύσιν γε, τὸν δὲ νοῦν ἰσσων τότε.

ΧΡ. ἄσκει τοιαύτη νοοῦ δ’ αἰῶνος μένειν.


1009. πανωλέθρους τὸ πᾶν… ὀλέσθαι] ‘Perish utterly and irredeemably.’ The repetition of ὀλέσθαι, 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. καθερμωσαίγενος] Cp. Ant. 58, 9, νῦν αὖ μόνα δὴ νῦλ λελειμένα σκέψει ὁδὸν κάκιστ’ ὁλωμένον. Iphianassa (supr. 157) seems to be forgotten.


1018. ἀπηγγελλόμην] The interpretation preserved by Hesychius.—ἐπηγγελλόμην: παρικόλου, ἐπέστεκλον,—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 Agis thus, Electra thinks that she has given Chrysothemis a glorious opportunity.

1020. κενόν] i.e. ἀργὸν, ‘Unperformed.’

1022. πάντα γὰρ κατειργάσω] ‘You had effected everything,’ i.e. would have prevented the accomplishment of the murder. For the ellipse of ἂν here, cp. esp. Thuc. 8. 86, ἐν ὕ σαφεδότα τα Ῥωμαίων καὶ Ἐλλήνοντον ἐδύν αἰχόν οἱ πολέμοι.

It deserves to be considered, whether euphony may not have been sometimes consulted in the omission of ἂν. Certainly πᾶν γὰρ ἂν has not a pleasant sound. Cp. supr. 914: Ant. 604, 5, τίς ἀνδρὸν… κατάχξει; Aesch. Ag. 1163, μεγάλον ἀνθρώπων μάθοι. For πᾶντα= ‘Anything and everything,’ cp. Trach. 17, πᾶν τοίνυν… κλέα τις ἂν: O. C. 1503, 4, πάντα γὰρ… εἰκάσας πάρα.
ΗΛΕΚΤΡΑ.

ΗΛ. ώς οὖχι συνδράσουσα νοουθεῖς τάδε. 1025
ΧΡ. εἰκός γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.
ΗΛ. ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.
ΧΡ. ἀνέξομαι κλύουσα χάρταν εὖ λέγεις.
ΗΛ. ἀλλ' οὖ ποτ' ἐξ ἐμοῦ γε μή πάθης τόδε.
ΧΡ. μακρὸς τὸ κρίναι ταῦτα χῶ λοιπὸς χρόνος.
ΗΛ. ἀπελθεί χαί γὰρ ὠφέλησις οὐκ ἐνι.
ΧΡ. ἐνεστιν' άλλα σοι μάθησις οὐ πάρα.
ΗΛ. ἐλθοῦσα μητρὶ ταῦτα πάντ' ἐξειπε σῇ.
ΧΡ. οὐδ' αὖ τοσοῦτον ἔχθος ἔχθαιρω σ' ἐγώ.
ΗΛ. ἀλλ' οὖν ἐπίστω γ' οἴμ' μ' ἀτιμίας ἄγεις.
ΧΡ. ἀτιμίας μὲν οὖ, προμηθίας δὲ σοῦ.
ΗΛ. τῷ σῷ διακοφ δῆτ' ἐπισπέσθαι με δεὶ;
ΧΡ. ὅταν γὰρ εὖ φρονῆς, τόθ' ἡγήσει σοῦ νῦν.
ΗΛ. ἦ δεινὸν εὖ λέγονταν ἐξαμαρτάνειν.
ΧΡ. ἔρημας ὀρθῶς ό σού πρόσκεισαι κακῷ. 1040

1028. χάρταν] χ from γ L. χ' ὄταν A Pal. 1039. πάθης] μάθησις LL² πάθης
1030. a from γ C. a' from τ C. 1031. τόδε] δ from τ C. 1038. τόθ'] τὸ from τ C. σὺ νῦν L. σὺ νῦν C. νὰίν 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. εἰκός ἐστι κακῶς πράσσειν τω, ἐν γ λυκερᾷ. 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 οὖ 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 epexegetic infinitive ὡστε, κ.τ.λ., cp. Ο. Τ. 1417, and note.

1033. σῇ] i.e. αὐτῷ οὖν ἐμῇ. Cp. Ant. 549. Κρέοντ' ἐρώτα τοῦδε γὰρ σὺ κηδεμών.

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 e.

The bisection of the line here and in 1038 helps to mark the earnestness of Chrysothemis, and has something of a lyric effect.

1039. 'How strange and sad it is that she who speaks so fairly should thus err!' The phrase οὐ λέγουσαν refers not to any single speech of Chrysothemis, but to the general tone of complacent superiority with which she utters her sentences of prudent morality.

SOFOKLEOUS

HE. τί δ’; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν;
XP. ἄλλ’ ἔστιν εὐθα χή δίκη βλάβην φέρει.
HE. τούτοις ἐγώ ζήν τοῖς νόμοις οὐ βουλομαι.
XP. ἄλλ’ εἴ ποιήσεις ταῦτ’, ἐπαινέσεις ἐμέ.
HE. καὶ μὴν ποιήσω γ’, οὖνδὲ ἐκπλαγεῖσά σε.
XP. καὶ τούτ’ ἀληθεῖς, οὖνδὲ βουλεύσεις πάλιν;
HE. βουλής γὰρ οὖνδὲ ἔστιν ἔχθιον κακῆς.
XP. φρονεῖν έοικας οὖνδὲ οὖν ἐγώ λέγω.
HE. πάλαι δέδοκαί ταῦτα κοῦ νεοστὶ μοι.
XP. ἀπειμι τοίνυν οὔτε γὰρ οὖν τὰμ’ ἐπη
tολμᾶς ἐπαινέιν οὔτ’ ἐγώ τοὺς σους τρόπους.
HE. ἄλλ’ εἰσιθ’. οὐ σοι μὴ μεθέψομαι ποτε,
οὐδ’ ἢν σφόδρ’ ἰμείρουσα τυγχάνης’ ἐπεὶ
πολλῆς ἀνοίας καὶ τὸ θηράσθαι κενά.
XP. ἄλλ’ εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι
φρονεῖν, φρόνει τοιαῦθ’. ὅταν γὰρ ἐν κακοῖς
ἡδ’ βεβήκης, τὰμ’ ἐπαινέσεις ἐπη.

ΧΟ. στρ. α’. τί τοὺς ἀνωθέν φρονιμωτάτους οἴωνοι

1052. οὐ σοι] οὐ σοι Λ. οὐ σοι ΑΠΛ. οὐ Λ.
τυγχάνης] τυγχάνης Λ. τυγχάνης Α. τυγχάνεις Γ.

1043. Electra is revolted by the suggestion of tempering justice with
expediency. Cp. supr. 397, οὐκ ἔμοις τρόπους λέγεις. For τούτοις...νόμοις,
cp. Ant. 191, τοιοῦτ’ ἐγὼ νόμοις τήν’
αὐξώ πόλιν.
1044. Cp. infr. 1057.
1046. καὶ τοὺτ’ ἀληθεῖς] ‘And is this
real?’ i.e. an intention which you will
execute. Cp. Phil. 921, καὶ ταῦτ’ ἀληθῇ
dran noείς;
οὐδὲ βουλεύσεις πάλιν] ‘And will you
not alter your resolve?’ Cp. Phil. 961,
ei καὶ πάλιν | γνώμην 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 τολμᾶσ, 
cp. Aesch. Prom. 999, 1000, τόλμησον,
ἀ μάταιε, τόλμησον ποτε | πρὸς τὰς πα-
ροῦσας πημονᾶς ὀρθῶν φρονεῖν.
1053. Cp. Ant. 69, 70, οὐ’ ἄν, εἰ
θέλοι εἶτ | πράσσειν, ἐμοὶ γ’ ἃν ἵδεος
dρόφης μέτα.
1054. θηράσθαι κενά] ‘To seek for
what is vain,’—as the sympathy of
Chrysothemis has proved itself to be.
1058–1097. The Chorus lament, for
Agamemnon’s sake, over the quarrel
between his daughters, which is added
to the other troubles of his house, in-
cluding 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.
This ode, the second stasimon, consists of two strophes and antistrophes, the first expressing agitation, and consisting of Ionic ἀνακλάωμενοι mingled with glyconics, the second, more calm and resolute, being logaoedic.

1. 'In the first verse ὀλυνοῦς perhaps had the Aeolo-Doric pronunciation Φωνοῦς.' Palley.

2. Transition towards the glyconic rhythm.

1058-65. Agamemnon is forgotten by his daughter Chryse-themis, 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 effect the exact penalty.

1058. φρονιμωτάτους] Cp. esp. Plat. Polit. 263 D, ὄλον δοκεῖ τὸ τῶν γερανῶν, where, in a similar spirit of bitterness, the stork is again preferred to man. The expression (ὀλυνοῦς) is generalized, as elsewhere in Sophocles.

1059, 60. τροφᾶς .. ὑψωσε] '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, ἄνδρος δεῖμα φέρουσαν δῶν, and for the subjunctive, cp. supr. 771, μῖσος ἐν τίκη.

1060. τὰδ᾽ οὐκ ἐπ᾽ ἵσας τελοῦμεν] 'Do we not equally fulfil this duty?' For the adverbial expression (ἐπ᾽ ἵσας, sc. μοιρας), cp. Trach. 727, ἐκ ἱκουσίας.

1061. ἄλλῳ οὐ *τάν] For the omission of μά, which the MSS. insert against the metre, cp. Ant. 758, ἄλλῳ οὗ, τῶν Ὠλυμπον: infr. 1239.


1065. δαρῶν οὖκ ἀπόνητοι] Sc. οὗ τελοῦμεν ταῦτα. The subject is ὡς, i.e. οἱ ἄνθρωποι, but the sentence, although general in form, is pointed at
those who take part with Aegisthus. (In failing thus) 'we do not long escape from trouble.' For the passive form in ἄποντα, see Essay on L. § 31. pp. 53. 4, § 53. p. 98 a, and cp. esp. Trach. 102, ποδομένα, and note.

1066. ὧ χθονία ἡ φάμα] 'Of human voice that piercest underground!' βροτοῖς is really equivalent to a genitive, depending on the verbal notion in φάμα. More literally, 'Rumour on the part of mortals.' The language presupposes a communion of the living and the dead, so that the power of Rumour about things on earth is believed to extend to the world below.

1067. οἰκτράν ὅπα] 'With lamentable sound.' ὅπα is cogn. acc. Compare with ll. 1066–8, Aesch. Pers. 639 foll, ἀξόρευτα φίρουσα ὧνείδη] 'With saddening reproachless news.'

1070. Various corrections of νοσεῖ have been attempted, of which Wecklein's νοσότα is the most ingenious. Others are νοσεῖ δή, νοσεῖται, νοσεύει, to which one more may be added, νοσώθην. The point especially indicated in this line is the supposed death of Orestes, which leaves the house of Agamemnon apparently without hope of healing or purification.

1071. ἡ 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 φόλωσις for a private quarrel? Or (b) can φ. ὀδήτι ἐξισούται be construed so as to mean ἔφεκε διαίταιναι? Another interpretation seems possible, if we may suppose the Chorus to have been carried away by the visionary hopes of Electra. Then (2) διπλῆ φόλωσις 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) φόλωσις 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 dispersed and no longer harmoniously sustained in a life of affection.'


1075. ὧ τὸν ἄεί . . . στενάχουσα] 'Ever, lastingly mourning for her sire (πατρός, gen. of cause), unhappy maiden,' τὸν ἄεί, sc. χρόνον. Cp. O. C. 1584, 1701, and notes. If this 'idiosyncrasy' 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. Schowd. conjectures Ἡλέκτρα πότνον ἄεί πατρός (re-

1077. For the correction, *πανόυρτος for πανόυρτος, cp. O. T. 1219, *δυρμαι
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, εἰττ εὔνευς πέρικες, εἰττ ἐκθῆκων κακή. 
And see the strained use of the same word in supp. 858 (ἐλπίδοις) εὐπατρίδων. 
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, γὰρ κακῶς κλύνουσα οὐκ ἀνασκέπτων, ἧνος προτιμά μὴ κακῇ πε-φυκέναι: Aj. 479. 80, ἄλλ' ἡ καλώς γὰρ

ΗΛΕΚΤΡΑ. 207

οὐτε τῷ τοῦθεν προμήθῃς, τῷ τε μη βλέπειν ετοίμα, [28 b]
dιδύμαι ἐλοῦσ' Ερινύ, τίς ἂν εὐπατρὶς ὥδε βλά-
στοι;

στρ. _β_. οὐδές τῶν ἀγαθῶν γὰρ

ξῶν κακῶς εὐκλειάν αἰσχύναι θέλει

νόσνυμος, ὥ (ὑ) παι παί,

ὡς καὶ σὺ πάγκλαυτον αἰώνα κοινὸν εἴλου,

5 τὸ μη καλὸν ἣ καθοπλίσασα δύο φέρειν ἐν ἑνι λόγῳ,

σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

1079. μη] μὴ(ν) L. 1081. ἐν' ἂν ὡν LM. τίς τάρ' ὡν Γ. Tricl. corr. βλά-
νομαστοί L. βλαστήγ' Γ. Schaeffer corr. 1082. ἐν'] ἐνι L. Pal. add Herm. 1083. αἰσχύναι] αἰσχύνα L.


(MSS. δίδωροι). And for the sense, cp. supr. 148 foll. 1078–80. οὔτε...Ἐρινύν] 'Not avoiding
dying death, but willing to die, if she may
not destroy the twofold Evil Power.' Cp. supr. 399, 986, 7. Electra has only
spoken of killing Aegisthus. But see
note on supr. 987 foll. There is here
a reminiscence of Aesch. Cho. 438, ἐπείρ' ἐνω νοσφίσας δολιών.

1081. τίς...βλάστοι] 'When shall one' (i.e. another) 'arise, so
worthy of a noble sire?'—i.e. Noble at once
And see the strained use of the same word in suppl. 858 (ἐλπίδοις) εὐπατρίδων.
1082–6. οὐδές...ἴλου] (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, γὰρ κακῶς κλύνουσα οὐκ ἀνασκέπτων, ἧνος προτιμά μὴ κακῇ πε-
φυκέναι: Aj. 479. 80, ἄλλ' ἡ καλώς γὰρ

η καλῶς τεθυμηκέναι [τὸν εὐγενῆ χρή. Two
points in this interpretation admit of
doubt, the use of αἰώνα for the state of the
dead, and the meaning given to καθοπλί-
σασα. For the former, cp. O. C. 1551, 3,
tὸν τελευταῖον ἔπος κρέβαν ἐς Αίδην, and
note. Hermann's explanation of καθο-
πλύσασα, sc. κατ' σεαυτῷ, was an expe-
dient which he adopted in order to avoid
that of the Scholiast, καταπολεμήσασα...
καὶ νικήσασα, which appeared impos-
sible. Either (2) the Scholiast should
be followed in spite of analogy, or there
is some corruption. Herm. doubtfully
suggested καθιππάσασα. Other con-
jectures are καθυπνίσασα, καταπτύσασα. Οὐκ
καθαγνίσασα (?), i.e. 'purging away as if
by fire'; cp. suppl. 70, ὄψῃ καθαρτῆς πρὸς
τῶν ἀρχιμένων: Eur. Or. 39, 40. ἐς ἄτων
σφαιγὲς: βανοῦσα μὴν πυρὶ καθήγησαι
démas.

According to another line of interpret-
tation (3), the connection is to this effect:
—'-Electra is peerless, for none amongst
the nobly-born are found to allow their
glory to be soiled in a life of misery, as
Electra does, choosing to share the com-
mon lot of affliction, if only she may
subdue the criminals,' etc. But εὐ-
κλεια cannot = ἄγαλα (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 κοινὸν. 1089. σοφά τ' ἀρίστα τε] 'Wise, as
well as bravest,' or 'best.' Wise, i.e.
because holding fast the higher law.
Cp. l. 1094.
Αντ. β. ἧς μοι καθύπερθεν
χειρὶ καὶ πλοῦτῳ ἰτεῶν ἐχθρῶν ὅσον
νῦν ὑπὸ τὴν μαίεσιν:
ἐπεὶ σὲ ἐφεύρηκα μοῖρα μὲν οὐκ ἐν ἑσθάλ
5 βεβώσαν ἃ δὲ μέγιστ' ἐβλάστησε νόμιμα, τὸνδε φερο-
μέναν
ἀριστα τὰ Ζηνὸς εὐσέβεια.

ΟΡΕΣΤΗΣ.
ἀρ', ὡ γυναίκες, ὅρθα τ' εἰσηκούσαμεν,
ὁρῶς θ' ὀδοποροῦμεν ἐνθα Χρήσιμοι;
ΧΩ. τί δ' ἐξερευνᾶς καὶ τί βουληθεῖς πάρει;
ΟΡ. Αἰγυπτίου ἐνθ' ἤκηκεν ἰστορῶ πάλαι.
ΧΩ. ᾿Αλλ' εὖ θ' ἰκάνεις χῶ φράσασ αὔξήμιοι.
ΟΡ. τίς οὖν ἄν ύμων τοῖς ἔσω φράσειεν ἄν
ἡμῶν ποθεινὴν κοινοῦν παρουσίαν;


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
καθύπερθεν γενέσθαι: I 16. 7. 22.
1091. *τεῶν is Hermann's correction
of τεῶν. Others (Lange, Wecklein) read
τοῦτον'.
1093. ὑπὸ τὸ χείρα] Hermann's con-
jecture, ὑπόχειρ (cp. ἐπίχειρ), has been
received by subsequent editors. But,
although it gives regularity to the metre,
the word is not found elsewhere, and
ὑπὸ χείρα appears idiomatic. Hermann
himself (1839) read ὑπὸ χέρα.
1094. 5. μοιρὰ... βεβώσαν] 'Not
placèd in happy fortune.' Cp. O. C.
1358, 59, ὅτ' ἐν πόσῳ ταύτῳ βεβηρῶν
τυχάναις κακῶν ἐμοὶ.
1095. 7. καὶ μέγιστ' ἐβλάστε... εὐ-
σέβεια] Either (1) 'But prospering
most highly, through Zeus-loved piety,
in respect of those laws that are mighti-
est in their origin,' or (2) 'But endowed
with the noblest gifts from those laws
which are of mightiest origin, because of
thy piety to Zeus.' For μέγιστ' ἐβλάστε,
ηδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεών.

ὅθ', ὃ γύναι, δήλοσον εἰσελθοῦσ' ὅτι

Φωκῆς ματεύου' ἄνδρες Αἰγισθόν τινες.

οἱ ωμοὶ τάλαν', οὐ δὴ ποθ' ἂς ἡκούσαμεν

φήμης φέροντες ἐμφανῇ τεκμήρια;

οὐκ οἴδα τὴν σὴν κληδόν' ἀλλὰ μοι γέρων

ἐφείτ' Ὄρεστον Στρόφιος ἀγγελάτα πέρι.

τὶ δ' ἔστιν, ὃς ἔειν; ὃς μ' ὑπέρχεται φόβοσ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεὶ

τεύχει δανόντος, ὡς ὄρις, κομίζομεν.

οἱ τ' ἱδ' τάλαινα, τοῦτ' ἐκεῖν' ἦδη σαφέσι

πρὸχειρὸν ἄχθος, ὡς οὐκε, δέρκομαι.

εἴπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,

τόδ' ἄγγος ἦθοι σῶμα τούκεινον στέγον.

ὁ ἕβαίνε, δός νῦν πρὸς θεῶν, εἴπερ τόδε

κέκευθεν αὐτοῦ τεῦχος, εἰς χεῖρας λαβεῖν,

ὅπως ἐμαυθήν καὶ γένος τὸ πᾶν ὁμοῦ

ἔν τῇδε κλαίσω κάποδρομαι στοδόρ.

δῶθ' ἦτις ἐστὶ προσφέρωντες' οὐ γὰρ ὡς

ἐν δυσμενείᾳ γ' ὁὔ' ἔπαιτεταί τάδε,

ἀλλ' ἦ φίλων τις, ἦ πρὸς αἴματος φύσιν.

1105. τὸν ἀγχιστόν] 'Nearest,' i.e. as daughter to the Queen. But the word is calculated to move Orestes, to whom Electra is indeed nearest. The masculine gives generality. Cp. supra. 1026, and note.

1110. οὐκ οἴδα .. 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 ἔκεινο, 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. πρὸχειρον may either mean (1) 'Before my hand,' i.e. ready to be taken up; or (2) 'Held in the hand' of another.

1117. τι .. τῶν Ὀρεστείων κακῶν] The litotes suggests not only his death, but the ruin of his house. Cp. II. 1121, 2.

1123, 4. οὐ γὰρ .. ὁὔ'] 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. ἦ .. φύσιν] 'Or of his natural
ΗΛ. ὃ φιλτάτου μημείου ἀνθρώπων ἐμοὶ
ψυχῆς Ὁρέστου λοιπὸν, ὡς ἀσέ β' ἐπίθειν
οὐχ ὁπερ εὔπεμπτον εἰσεδεξάμην.

νῦν μὲν γὰρ οὐδὲν οὐντα βαστάζω χερῶν
δόμων δὲ σ', ὃ παί, λαμπρὸν εὔπεμπτ' ἐγώ.

ὡς ἄφελον πάροιδευν εκλιπεῖν βιόν,
πρὶν ἐς ἔξεν σε γαϊάν εκτέμψαι χερῶν
κλέφασα ταίνδε κάνασώσασθαι φόνον.

ὅπως θαυμῶν ἔκεισο τῇ τόδ' ἡμέρᾳ,
tύμβου πατρόφου κοινὸν εἰληχώς μέρος.

νῦν δ' ἐκτός οἰκών κάπι θης ἄλλας φυγάς
κακῶς ἀπάλου, σῆς κασιγνήτης δῆχα:
κούτ' ἐν φίλαισι χερῶν ἡ τάλαιν ἐγώ
ουστροις σ' ἐκόμης' οὔτε παμφλέκτον πυρὸς
ἀνειλόμην, ὡς εἰκός, ἄθλιον βάρος.

ἀλλ' ἐν ἔξεναι χερῶν κηδευθεῖς τάλαι

1127. σ'] om. MSS. add Brunc.
1128. εὔπεμπτον] εὔπεμπτον L2. εὔ-
πεμπτον C6A. 1131. ἄφελον] ἄρνες L.Vat.a MeVsc. ἄρνες C6 ΛΡΥMM3 Βατ.
c pr. V3 pr. L2. γρ. ἄφελες Γ. ἄφελες Pal.
1132. ἐκλιπεῖαι] ἐκλιπεῖαι C6 ors.
1133. κλέφασα] κλέφασα C'. κανασώσασθαι] κάνασώσασθαι C'. 1136 κάπι]
add L2. πυρὸς] πρ. σ L. πυρὸς C2ors.
1141. έξεναις] έξενησίς LPL3. έξεναις Α.

κιν.' For πρὸς αἴματος, cp. Aj. 1305,
tοὺς πρὸς αἴματος, and for φῶν, see
Essay on L. § 17. p. 25. 4. and cp. supr.
325.

1126-8. 'Ο 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
confusion to which double negatives are
liable (Essay on L. § 29. p. 49),
the negative implied in ἀνό is first
expanded in a negative sense, and then
ἀνό is resumed with ὄντει in a different
(positive) sense. For a negative simi-
larly ignored in the relative clause, cp.
Ἀντ. 1664-7, κάτισθι, μὴ πόλλον, τε-
λῶν | ἐν οἷς, κ.τ.λ. Wecklein in l. 1128
reads οὐχ ὄντει with an inferior MS.
How contrary to my hopes I receive—
not him whom I sent forth.'

1130. λαμρόν] 'Bright,' i.e. full of
promise. Cp. supr. 685, εἰσηλθε λαμ-
πόν.

ἐγώ 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 ἄρνες (suggested
by 1134) is far inferior to ἄρνες ἄφελον.
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, βαρί ψήγμα. παμφλέκτον
suggests that the fire has done its utmost.
Cp. Od. 11. 220, 1, ἀλλὰ τὰ μὲν τε πυρὸς
κρατηρὸν μένος αἰθρομένου | βαρια, ἐπει
πρῶτα λίθη λεῦκ' δαστε θυμός. See
Essay on L. § 53. p. 98.
σμικρὸς προσήκεις ὁγκὸς ἐν σμικρῷ κύτει.

οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς ἀνωφελήτου, τὴν ἐγὼ βάμι ἀμφι σοι πόνῳ γλυκεῖ παρέσχον, οὔτε γάρ ποτὲ μητρὸς σὺ γ’ ἰδία μᾶλλον ἡ κάμοι φίλος, οὔθ' οἱ κατ' οἶκον ἤσαν, ἀλλ' ἐγὼ τροφός, ἐγὼ δ' ἀδελφή σοι προσηνύμην ἄει. νῦν δ' εκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μηι' θανόντι σὺν σοί. πάντα γὰρ συναρπάσας θύελλ' ὡπως βέβηκας, οἴχεται πατὴρ· τέθνηκ' ἐγὼ σοι' φροῦδος αὐτὸς εἰ θανόν· γελῶσι δ' ἔχθροι· μαίνεται δ' ύφ' ἰδονής μῆτρη ἀμήτωρ, ἦς ἐμοὶ σὺ πολλάκις φήμας λάθρα προϋπέμπεσ ὡς φανούμενος τιμορὸς αὐτὸς, ἀλλὰ ταῦτ' ὁ δυστυχὴς δαίμων ὁ σὸς το κάμος ἐξαφαίλετο, ὡς σ' ὀδύ μοι προϋπεμψέν, ἀντὶ φιλτάτης μορφὸς σποδόν τε καὶ σκιὰν ἀνωφελῆ.

1148. σοι[σοι L. σοι 1152. σοι M. προσηνύμην] προσηνύμην L' 1157. ἐξαφαίλετο] ἐξαφαίλετο L'. ἐξαφαίλετο

1148. σοι[σοι L. σοι 1152. σοι M. προσηνύμην] προσηνύμην L' 1157. ἐξαφαίλετο] ἐξαφαίλετο L'. ἐξαφαίλετο

1149. σποδόν] σποδόν L.

1143 foll. She now goes back in memory to the happier time before the death of Agamemnon. 'The care which of old I spent on thee—in vain!' τροφὴ is active here, as in Eur. Tro. 1187, αἰ 'ἐμα τροφαί.

1145. 6. οὔτε...φιλος] 'For never wast thou bound to thy mother by such close ties as thou wast to me.' φιλος implies reciprocal affection. Clytemnestra was already alienated from Agamemnon's offspring in those early days, καὶ marks the stress on ἐμοῖν. Cp. O. T. 94, ἦ καὶ τῆς ἐμῆς, κ.π.λ.

1147. 'And I was more thy nurse than the domesticst.' A natural picture of the fondness of an elder sister for a little brother. '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 σοι] 'I am dead because of thee,' or 'Thou hast had the death of me.' Cp. supr. 808, ὡς μ' ἀπώλεσας θανόν: Eur, Androm. 334, τέθνηκα τῇ σῷ θυγατρὶ καὶ μ' ἀπώλεσε. E. on L. § 13. p. 20.

1154-6. ἦς is governed first by φή- μας, = περὶ ἦς, and is then placed in a more definite construction with τιμορός. Essay on L. § 9. p. 13. 3.

1158. προϋπεμψέν] 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
the urn, an imagination which brought no help with it.

1160-2. For this short lyric (ana-paestic) outburst, cp. especially Trach. 1085, 6, ὄνας Ὁἰδη, κ.τ.λ.

1161. ὥ δἐμας οἴκτρόν] '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 Δημάνεια τὴν πανωστάτην | Ὅδων ἀτασών ἤ άκινη- 

tou 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. ποι . . ἔλθω] 'To what words must I have recourse, when I know not what to say?' Cp. Phil. 897-9. N. οὐκ οἷο δ' ὅποι χρὴ τάπορον τρέπειν ἐπο. Φ. ἀπορεῖ εἴ τοῦ σου; μὴ λέγ', ὧ τέκνον, τάδε. N. ἀλλ' ἐνθάδ' ἣδη τούτων πάνους κυρ.
1176. Some omit the point after ἀλγος. Cp. supr. 316. In that case the pronoun τί is again supposed to be equivalent to δ. τί.

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' ἀλγεῖν ἐς τοσοῦτον τοῦ χρόνου | Δλεκτρα ἡγαδρικοῦς ἀναμένεια τε. And for τροφῆς = 'Condition,' cp. Ο. C. 362, ἤποιεσα τὴν σήν, ποὺ κατοικισε, τροφην.

1184. 'Why, I pray thee, Stranger, dost thou thus look steadfastly and groan?'

ἐπιφανοῦς] 'With fixed look,'—as if studying something deeply.

1185. 'How utterly ignorant was I of my own sorrow!'

1186. ἐν τῷ τῶν εἰρήμενων] 'In what that has been said did you discern this?' τῶν εἰρήμενων marks Electra's unconsciousness that it is the sight of herself and her condition, and not any word spoken, that has moved the 'stranger.'


1191. πόθεν . . . κακῶν] Orestes, still maintaining his disguise, professes amazement at the sudden mention of a murder. 'In what quarter can have arisen the mischief you thus make known to me?' i.e. What crime is this, with the knowledge of which you seem so familiar? (Not, 'By whom perpetrated?' with which the answer of Electra does not correspond.)
H.L. τοῖς πατρὸς. εἶτα τοῖοδε δουλεύω βία.
OP. τίς γὰρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν;
H.L. μήπως καλείται, μητρὶ δ' οὐδὲν ἐξισοί.
OP. τί δρῶσα; πότερα χερσίν, ἢ λύμη βίου;
H.L. καὶ χερσί καὶ λύμαισι καὶ πᾶσιν κακοῖς.
OP. οὐδ' οὐπαρῆξον οὐδ' ὁ κωλύσων πάρα;
H.L. οὐ δήθ'· δς ἦν γὰρ μοι σὺ προοθήκας σποδόν.
OP. δ' δύσποτμ', ὡς ὅρων σ' ἑποικτείρῳ πάλαι.
H.L. μόνος βροτῶν νῦν ᾧθ' ἑποικτείρας ποτέ.
OP. μόνος γὰρ ἦκο τοῖς ἵσοις ἀλγῶν κακοῖς.
H.L. οὐ δὴ ποθ' ἡμῖν ἔννογενής ἥκεις ποθέν;
OP. ἐγὼ φράσαιμι ἄν, εἰ τὸ τῶνδ' εὑνον πάρα.
H.L. ἄλλ' ἐστὶν εὐνος, ὡστε πρὸς πιστὰς ἐρείς.
OP. μέθει τὸδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης.
H.L. μὴ δήτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.
OP. πείθου λέγοντι κοῦχ ἀμαρτήσει ποτέ.
H.L. μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.
OP. οὐ φημ' εάσειν.

1193. Either (1) 'Who drives you into this bondage?' the dative being equivalent to εἰς with the acc.; cp. ἀκεὶ 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 ἐξισοὶ = οὐδὲν ποιεῖ ἵσον: οὐδὲν, cogn. acc.
1195. χερσίν, ἢ λύμη βίου] Ἡ ἐν violence, or oppression?
1196. δὴ' δήτ' L. δὴ δή' C4.4.4; προοθήκας L. προοθήκας C4Λ4Λ3.
ΗΛΕΚΤΡΑ. 215

HL. ἡ τάλαυ' ἐγὼ σέθεν,

ὈΡ. εὐφημα φῶνει πρὸς δίκης γὰρ οὐ στένεις.

HL. πῶς τὸν θανόντι ἀδελφὸν οὐ δίκη στένω; ὈΡ. οὐ σοι προσήκει τὴνδε προσφορεῖν φάτιν.

HL. οὔτως ἀτιμὸς εἰμι τοῦ τεθυκότος; ὈΡ. ἀτίμοις οὐδενὸς οὐ τοῦτο δ' οὐχὶ σοῦ.

HL. εἴπερ γ' Ὄρεστον σῶμα βαστάζω τόδε. ὈΡ. ἀλλ' οὐκ Ὄρεστον, πλὴν λόγῳ γ' ἡσκημένον.

HL. ποῦ δ' ἐστ' ἐκείνου τοῦ ταλαιπώρου τάφος; ὈΡ. οὐκ ἐστὶ τοῦ γὰρ ζώντος οὐκ ἐστὶν τάφος.

HL. πῶς εἶπας, ὃ παί; ὈΡ. ψεῦδος οὐδεν ὃν λέγω. [30 α.

HL. ἦ δὴ γὰρ ἀνήρ;

ὈΡ. εἴπερ ἐμψυχός γ' ἐγώ.

HL. ἦ γὰρ σὺ κεῖνος;

ὈΡ. τὴνδε προσβλέψασά μου σφραγίδα πατρὸς ἐκμαθ' εἰ σαφή λέγω.

HL. ὁ φίλτατον φῶς.

ὈΡ. φίλτατον, συμμαρτυρῶ.

HL. ὁ φθέγμ', ἀφίκου;

ὈΡ. μηκέτ' ἄλλοθεν πῦθη. 1225

1215, 16. lines ἀλλ' ἐμόν add C7. 1216. βαστάζω] βαστάσω L. βαστάζω


... σέθεν) Cp. especially Trach. 972, ἀφοι ἐγὼ σοῦ μέλεος. 1211. εὐφημα φῶνει] 'Speak no such ill-omened words,'—as to mention a tomb in connection with the living: infr. 1219.

1213, 14. The language by which Orestes tries to undeceive his sister is so worded as to seem cruel to her, as if she were unworthy to hold her brother's urn.

1215. οὐδενὸς] 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. ὃ παί;) 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.

1223, 4. There is a pause here, during which Electra examines the seal.

1225. ὁ φθέγμ') Essay on L. § 50. p. 94.
216

**ΣΟΦΟΚΛΕΟΥΣ**

**HL.** ἔχω σὲ χερσίν;

**OP.** ὡς τὰ λοιπ' ἔχους ἀει.

**HL.** ὁ φιλταται γυναῖκες, ὁ πολείτιδες,

ὀρατ' Ὄρεστην τόνδε, μηχαναίσι μὲν

θανόντα, νῦν δὲ μηχαναίς σεσώσμενον.

**ΧΟ.** ὁρῶμεν, ὁ παῖ, κἀπτὶ συμφοραίσι μοι

γεγηθὸς ἔρπει δάκρυνον ὁμμάτων ἀπὸ.

**HL. στρ.** ἰώ γοναῖ, 1230


1226. ὅς . . ἕχοις] 'As I would that

you may have me evermore.' 1231. γεγηθὸς . . δάκρυν] Essay on L. § 42. p. 80 γ.

1232 foll. In the following passage

Electra in her ecstasy utters lyric (chiefly dochmiac) strains, to which

Orestes, who is trying to calm her,

replies in senarii. The lyric metres

may be arranged (though, as the text

stands, not perfectly) in a scheme of

strophe, antistrophe, and epode, as

follows:

**στρ.** (I. 1232-1252).

1 Senarius.


c

1 Senarius.

2 Senarii.

2 Senarii.

2 Senarii.

1 Senarius.

1 Senarius.

1 Senarius.

2 Senarii.

2 Senarii.

2 Senarii.

1 Senarius.

2 Senarii.

2 Senarii.

2 Senarii.

1 Senarius.

1 Senarius.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.

2 Senarii.
γοναὶ σωμάτων ἐμοὶ φιλτάτων, εὐδελετ' ἀρτίως, εὔφειρετ', ἠλθετ', εἰδεθ' οὐς ἐχρήσετε.

1235

ΟΡ. πάρεσεμεν ἀλλὰ σιγ' ἔχουσα πρόσμενε.

ΗΛ. τί δ' ἔστιν;

ΟΡ. σιγάν ἀμείνου, μὴ τις ἐνδοθεν κλύῃ.

ΗΛ. ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἶν ἀδμήταν τὸδε μὲν οὐ ποτ' ἄξιόσω τρέσαι περισσοῦν ἀχθος ἐνδὸν γυναικῶν διὸ ἀεὶ.

ΟΡ. ὁρα γε μὲν δὴ κἂν γυναιξίν ὡς Ἄρης ἐνεστίν' εἴ δ' ἐξοισθα πειραθείσα ποι.

ΗΛ. ὁτοτοῖοι ὁτοτοῖοι, ἀνέφελον ἐπέβαλε οὐ ποτε καταλύσιμον,

1245

1233. 2nd γοναὶ om. L. add C*AL.

1237. ἐστιν] ἐστὶν L Pal. ἐστιν C*Α.

1238. ἀλλ' οὐ τὰν] ἀλλ' οὐ μά τὰν L. ἀλλ' οὐ τὰν Γ. 1245. ὁτοτοῖοι] om. MSS.

1246. ἐπέβαλες] 2nd ε from i L. ἐπέβαλες Vat. a.

Λ云南省.

1232, 3. γοναὶ...φιλτάτων] 'Offspring of one most dear to me'; i.e. of Agamemnon. Poetical plural. E. on L. § 20. p. 30.

1234. 5. For the aorists, see Essay on L. § 32. p. 55, and for the feeling in οὐς ἐχρήσετε, cp. O. T. 1274, οὐ δ' ἐχρήσεν οὐ γνωσιάτο.

1236. 'We are here. Only abide the event in silence.' In πάρεσεμεν Orestes probably includes Pylades, but not necessarily. Cp. the doubt in Trach. 390.

1239. This line as in L, which is followed in the text, has an iambic rhythm which in so far corresponds to 1260. In a passage of so much wildness there may have been a special motive for using long syllables in the strophe where in the antistrophe the iambics are 'pure.' Wecklein reads in στρ., μᾶ τὰν 'Ἀρτέμιν τὰν ἀδμητ' ἀεὶ, and in ἀντ., τίς οὐν ἄξιαν | σοῦ γε πεφηρνότοι; 1240-2. τὸδε... ἀεὶ] 'Never will I account as worthy of my fear this unprofitable burden of womankind that never stirs abroad.' Electra does not remember that she is a woman. She is one with Orestes, who is come to vindicate the man. She might say with Athena in the Eumenides 738, κάρτα δ' εἰμὶ τοῦ πατρός. Orestes reminds her that Clytemnestra is not an enemy to be despised.

1246, 7. 'Thou hast brought to my remembrance the undisguised horror of our situation, not to be forgotten or undone.' For ἐπέβαλες, cp. Thuc. 8. 108, καὶ ἄλλα ἐπιβάλλοντο αὐτοῦ ἅ φερειν οὐκ ἔδωκατο. The figure seems to be that of laying on (or adding to) a burden. Cp. O. C. 1730, τί τοῦ ἐπι-πλησι; Ἀλσόμενον is literally, 'That will not forget.' See Essay on L. § 30. p. 51 a.
οὐδὲ ποτε λησόμενον, ἀμέτερον οἶνον ἐφι κακὸν. 1250

ΟΡ. ἐξοιδα καὶ ταύτ’. ἀλλ’ ὅταν παρουσία
φράζῃ, τότ’ ἐργον τῶνδε μεμνησθαι χρεών.

ΗΛ. ἀντ. ὁ πᾶς ἐμοὶ
ὁ πᾶς ἄν πρόποι παρῶν ἐννέπειν
τάδε δίκα χρόνος.

μόλις γὰρ ἐσχον νῦν ἐλεύθερον στόμα.

ΟΡ. ξύμφημα κάγῳ, τοιγαροῦν σώζου τόδε. 1255

ΗΛ. τί δρῶσα;

ΟΡ. οὐ μὴ ’στι καιρὸς μὴ μακρὰν βούλου λέγειν.

ΗΛ. τίς οὖν ἄν ἄξιαν γε σοῦ πεφυνότος
μεταβάλοιτ’ ἄν ὀδε σιγάν λόγων;

ἐπεὶ ἐν νῦν ἀφράστως
ἀέλπτως τ’ ἐσείδον.

ΟΡ. τὸτ’ εἴδες, ὦτε θεοὶ μ’ ἐπώτρυναν μολείν.

ΗΛ. ἔφρασας ὑπέρτεραν [30 b.] 1260

1255. τάδε δίκα] τάδε δίκαια ΛΑΠ². γρ. τάδε δίκα C². 1256. ἐσχον] ἐχων L.

1260. ἀν] om. ΛΓΜ². add ΣΑΛ². ἀν οὖν Μ Vat. ac V.

1264. ἐπώτρυναν] ὑπερτρυναν MSS. Brunck corr.

1251. ἐξοιδα καὶ ταύτ’] 'Even so, I know it.' For οὐ, which has been rejected, see Essay on L. § 25, p. 42. πάς, which has been substituted for it, is inappropriate, as addressed by a younger person to an elder.

ὅταν παρουσία | φράζῃ] 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. suppl. 39, ὅταν σε καιρὸς ἐσάγη.

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 ἄν σοῦ φανέρω

≤οτό ἀντὶ λόγων σωτηρίν; i.e. ἄξιαν is predicative, and has the force of an adverb. Essay on L. § 23. p. 38, 1.

1262. ἀν] '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-
τάς πάρος ἐτι χάριτος, εἰ σὲ θέδι ἐπόρισεν ἀμέτρα πρὸς μέλαθρα, δαμόνιον αὐτὸ τίθημ᾽ ἐγώ.

ОР. τὰ μὲν σ’ ὁκνῶ χαίρουσαν εἰργάθειν, τὰ δὲ δέδοικα λίαν ἡδονὴ νικώμενην.

ΗΛ. ἔπ. ἱδ χρόνῳ μακρῷ φιλτάταν ὁδὸν ἐπαξίωσας ὁδὲ μοι φανῆναι, μή τι με, πολύπονον ὀδ᾽ ἱδὼν

ОР. τι μη ποιήσω;

ΗΛ. μή μ᾽ ἀποστερήσῃ τῶν σῶν προσώπων ἄδονὰν μεθέσθαι.

ОР. η κάρτα κάν ἀλλοισι θυμοίμην ἱδὼν.

ΗΛ. ἄναινεις;

ОР. τι μην οὖ; δ. φιλαι, ἐκλυνον ἄν ἐγώ οὐδ᾽ ἄν ἥλπισο αὐδὰν.

ἔσχον ὀργάναν ἀναυδον οὐδὲ σὺν βοι κλύουσα,


doubles her joy, which is not the less striking for being simply expressed,—

1266. *ἐπόρσεν] Paley quotes O.C. 1458, πῶς ἂν, δεύρο Θεσία πόρι; The MS. reading ἐπῶρσεν 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 affliction takes alarm, lest for a moment she should lose the brightness of his countenance. μεθεσθαι (sc. τὸ ἐμὲ μ.) is epelexgetic infi-

1279. κάν ἀλλοιος.] ‘Even as the act of another,—i.e. how much less am I likely myself to do it? καὶ points the ἄ fortiori argument.

1280, 1280 τι *μήν οὖ] 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. ‘Ο friends, I heard a sound which I could never have thought to hear. I restrained my emotion at hearing it, in speechless silence.’ αὐδὰν is rightly explained by the Scholast of the tidings of Orestes’ death. Perhaps ὀβδαμ᾽ should be read for ὀβδόν ἀν,—‘Which I had never thought to hear.’ (Wecklein reads, ὂ φιλ᾽, ἀνίκ᾽ ἐκλύνον ἂν ἔγω οὐδ᾽ ἄν ἥλπισο αὐδὰν, ἔσχον ὀργάναν ἀναυδόν | οὐδὲ σὺν βοι, τάλαινα,—‘Dear one, when first I heard the news I could not have hoped to hear’—that thou wast alive,—‘I had a voiceless emotion with no outcry.’)
τάλαινα.
5 νῦν δ' ἐχω σε' προὐφάνης δὲ 
φιλτάταν ἐχων πρόσοψιν,
ἀς ἐγὼ οὐδ' ἄν ἐν κακοῖς λαθοίμαι.

OP. τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,
καὶ μὴτε μήτηρ ὡς κακῆ δίδασκε με
μήθ' ὡς πατρῶν κτῆσιν Ἀἰγισθος δόμων
ἀντλεί, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.
χρόνου γὰρ ἂν σοι καιρὸν ἐξελργοί λόγος,
ἀ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ
σήμαιν', ὅπου φανέντες ἡ κεκρυμμένοι
γελώντας ἐχθροὺς παύσομεν τῇ νῦν ὀδῷ.

οὔτω δ' ὅπως μήτηρ σε μὴ 'πιγνώσεται
φαίδρῳ προσώπῳ νῦν ἐπελθόντων δόμους'
ἀλλ' ὡς ἐπ' ἄτη τῇ μάτην λελεγμένη
στέναξ'. ὅταν γὰρ εὐνυχύσομεν, τότε
χαίρειν παρέσται καὶ γελάν ἐλευθέρος.

HL. ἀλλ', ὧ κασίγνηθ', ὧδ' ὅπως καὶ σοι φίλον
καὶ τούμον ἔσται τῇδ'. ἐπεὶ τὰς ἡδονὰς
πρὸς σοῦ λαβοῦσα κοίν ἐμᾶς ἐκτησάμην.

1296. οὔτω] οὔτως MSS. 1297. ἐπελθόντων] ἐπελθόντων Ι. ἐπελθόντων

C. or. α, ἐπελθόντων AL. λ λ ἐλεγμένηι 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.).


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.' γελώντας is to be resumed as a supplementary predicate. For παύσομεν without an expressed participle, cp. supr. 796, ὃν ὅπως σε παύσομεν.

1296. οὔτω δὲ] Sc. πρᾶσσε, 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. κατ' is gen. absol.

1298. μάτην] 'Falsely.' Cp. supr. 1217, πλὴν λόγῳ γ' ἡσσημένον: 63, λόγῳ μάτην θυήσακτας: Phil. 345.
καῦς ἀν σε λυπήσασα δεξαίμην βραχῦ
αὐτῇ μέγ' εὑρέων κέρδος· οὐ γὰρ ἄν καλῶς
*ὑπηρετοίην τῷ παρόντι δαίμονι.

ἄλλα οἵθα μὲν τἀνθένδε, πῶς γὰρ οὐ; κλῦν
θοῦνεκ' Ἀγίους μὲν οὐ κατὰ στέγας,
μῆτηρ δ' ἐν οἴκοις. ἥν οὐ μὴ δείασῃ ποθ' ὡς
γέλωτι τούμον φαιδρόν ὀψεται κάρα.

μῖσος τε γὰρ παλαιὸν ἐντετήκη μοι,
καπεὶ σ' ἐσείδον, οὐ ποτ' ἐκλῆξ' *χαρᾶ
dακρυρροοῦσα. πῶς γὰρ ἄν λήξαμ' ἐγώ,
ἡτις μιὰ σε τῇδ' ὄδῷ θανῶντα τε
καὶ ἧντ' ἐσείδον; εἰργασαι δέ μ' ἀκόστα:

ὡς' ει πατήρ μοι ζῶν ίκοιτο, μηκέτι ἄν
tέρας νομίζειν αὐτό, πιστεῦειν δ' ὄραν.
δ' οὖν τοιαύτην ἡμῖν εξῆκεις ὀδῷν,
ἀρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγὼ μόνη
οὐκ ἄν δυνώ ἡμαρτον· ἥ γὰρ ἄν καλῶς

ἐσω' ἐμαυτῆτ', ἥ καλῶς ἀπωλόμην.

†ΟΡ. συγάν ἐπήνεα' ὡς ἐπ' ἐξόδῳ κλῦν

1305. *ὑπηρετοίην* from λυπήσασα L? δεξαίμην L. γρ. 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 da-
tive, such as σοι in supr. 1292. But
for a similar correction, cp. O. T. 840,
ἐκπεφυγοῖν (ἐκπεφυγοίμην E).

1307. τἀνθένδε] 'Things here,'—

more lit. 'The news from hence.' Not
'What is to be done next?' (Paley.)

1311. ἐντέτηκε] Hesych. ἐντέτηκεν
ἐγκεκρόλητα.

1312. χαρᾶ] The MS. reading χαρᾶς

is not impossible, but is extremely
improbable, because of the awkward
ambiguity between ἐκλῆξ' χαρᾶς and
dακρυρροοῦσα (ὑπὸ) χαρᾶς.

1320. δοῦν] i.e. δοῦν θατέρου. Cp.

Thuc. I. 33, μὴ δοῦν φθάσαι ἀμάρτω-
σιν, ἥ . . . ἥ . . . Andoc. p. 4. 11.

1322. συγάν . . χωροῦντος] The

Scholiast says, τινὶς τὸν Χώρον 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 Schndw. observes, is in
favour of the MS. reading.

ὡς here is 'since,'—not as in Trach.

Eur. Ion 515, 6.
τῶν ἐπιστήμων χωροῦντος.

ἩΛ. εἰσίν', ὃ ξένοι,

ἀλλὰς τε καὶ φέροντες οἱ ἂν οὕτε τις
doμῶν ἀπώσαιτ' οὔτ' ἂν ἡσθεὶ λαβών. 1325

ΠΑ. ὃ πλείστα μῶροι καὶ φρενῶν τητόμενοι,

πότερα παρ' οὗδεν τοῦ βίου κήδεσθ' ἐτι,

ἡ νοῦς ἐνεστὶν οὕτως ύμῖν ἐγγενής,

οὕτ' ὃ παρ' αὐτοῖς, ἄλλ' ἐν αὐτοῖς κακοῖς
tοιοὶς μεγίστοις οὕτε οὐ γιγνώσκετε;

ἄλλ' εἰ σταθμοῦσι τοῖςδὲ μὴ 'κύρον ἐγώ

πάλαι φυλάσσον, ἥν ἂν ύμῖν ἐν δόμοις
tά δρόμενυ ύμῶν πρόσθεν ἢ τὰ σώματα:

νῖν δ' εὐλάβειαν τὸνδ' προοβέθημν ἐγώ.

καὶ νῦν ἀπαλαχθέντε τῶν μακρῶν λόγων

καὶ τῆς ἀπλήστου τῆςδὲ σὺν χαρᾷ βοήθ

eἰσώ παρέλθεσθ', ός τὸ μὲν μέλλειν κακὸν

ἐν τοῖς τοιοῦτοις ἔστ', ἀπηλλάχθαι δ' ἄκμη.

ὌΡ. πῶς οὖν ἔχει τάντευθεν εἰσίντοι μοι;

ΠΑ. καλῶς' ὑπάρχει γὰρ σε μὴ γνώναι τινα. 1340


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 ἀπώσαιτ', but may also be joined with τις as partitive genitive.

1326 foll. The action, which has been suspended by the emotion of Electra, must now be precipitated. Yet her recognition of the Paedagogus (infr. 1354-63) breaks the suddenness of the transition.

1331. σταθμοῦσι τοίσδε] Either (1), 'At the door-post here,' or (2) figuratively, 'Here by the homestead'—as a watch-dog. Cp. Aesch. Ag. 896, λέγουμ' ἂν ἀνδρα τῶν τῶν σταθμων κύνα.

1334. εὐλάβειαν . . προοβέθημν] 'I made a point of attending to that.' Cp. Hdt. 6. 21, πένθος μέγα προεβάλεντο: Plat. Phaedr. 259 E.

1338. ἀπηλλάχθαι δ' ἄκμη] 'And it is high time to have done.' 1339. τάντευθεν] 'Matters here.' Cp. supr. 1307, τάνθεν.
HLAEKTRA.

1342. 'I would have you know that you are the only dead man who is in the light of day.'
1343. τίνες λόγοι] Sc. elsi.
1344. τελούμενον] Sc. τών πραγμάτων. Cp. ἐν ἐξειργασμένοις. The present has a quasi-perfect sense, 'When these things have their completion.' Cp. Hdt. 1. 206, ὃν γὰρ ἂν εἶδεν εἰ τοῖς καίροις ἦσαν ταῦτα τελευμένα. ὡς . . ἔχει] Supply ἔρω τάδε.
1345. 'All is well in that quarter, even what is not well,'—viz. Clytemnestra's unnatural joy.
1347. οὖστις γ' ἐστιν θυμὸν φέρω] (I do not perceive): no, nor can I bring to mind. θυμὸς, 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 ὁ θεός.
1354. ὃ . . φῶς] 'O joyful day!' The words have the same meaning as in supr. 1224, though they do not carry the same strength of feeling.
1355. 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. ἢδιστον . . ὑπηρέτημα] 'And thou whose feet have done most precious service;' viz. in going to and returning from Phocis.
SOCLEOPUS

ευνών μ' ἐλθέσει, οὕτ' ἐφαίνεις, ἀλλά με
λόγους ἀπόλλυσ, ἐργ' ἔξων ἤδιοτ' ἔμοι;
χαίρ', ὡ πάτερ' πατέρα γὰρ εἰσορᾶν δοκῶ,
χαίρ', ἵσθι δ' ὃς μάλιστα σ' ἀνθρώπων ἐγὼ
ἡχόθρα καφύλησ' ἐν ἡμέρᾳ μιᾷ.

ΠΑ. ἀρκεῖν δοκεῖ μοι τοὺς γὰρ ἐν μέσῳ λόγους,
pολλαὶ κυκλοῦνται νῦκτες ἡμέραι τ' ἵσαι,
αἱ ταῦτα σοι δείξουσιν, Ἡλέκτρα, σαφῆ.
σφῶν δ' ἐννέα γε τοῖν παρεστάτοιν ὦτι
νῦν καίρὸς ἐρείν' νῦν Κλυταιμήνστρα μόνη'
νῦν οὖτις ἀνθρῶν ἐνδον' εἰ δ' ἐφέξετον,
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέρους
ἀλλοισι τούτων πλείοσιν μαχοῦμενοι.

ΟΡ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,
Πυλάδη, τὸδ' εἴη τοῦργον, ἄλλ' ὅσον τάχος
χωρεῖν ἔσω, πατρὰ προσκύναν' ἐδή
θεῶν, ὀσοπερ πρόσπυλα ναιοῦσιν τάδε.

1362. ἵσαι δ'] ἵσαι β' Σελ. 1363. δοκεῖ 
τοὺς γὰρ με 
λόγους 

And not make thyself known.' The use of the active voice is softened by the possible resumption of ἐννέα, i.e. ὀνόματα σέ. But it is also justified by the implied metaphor from a body shining with its own light. Cp. Aesch. Ag. 101, 2, ἀγαράν φαίνου' ἵππις.

1360. ἵσαι. ἵσαι τοῖν σοι δείξουσιν, Ἡλέκτρα, σαφῆ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων, Πυλάδη, τὸδ' εἴη τοῦργον, ἄλλ' ὅσον τάχος χωρεῖν ἔσω, πατρὰ προσκύναν' ἐδή θεῶν, ὀσοπερ πρόσπυλα ναιοῦσιν τάδε.

1359. οὐδ' ἐφαίνεις] 'And not make thyself known.' The use of the active voice is softened by the possible resumption of ἐννέα, i.e. ὀνόματα σέ. But it is also justified by the implied metaphor from a body shining with its own light. Cp. Aesch. Ag. 101, 2, ἀγαράν φαίνου' ἵππις.

1360. ἵσαι. ἵσαι τοῖν σοι δείξουσιν, Ἡλέκτρα, σαφῆ. οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων, Πυλάδη, τὸδ' εἴη τοῦργον, ἄλλ' ὅσον τάχος χωρεῖν ἔσω, πατρὰ προσκύναν' ἐδή θεῶν, ὀσοπερ πρόσπυλα ναιοῦσιν τάδε.

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. 1320, πῶς εἴπασ, ὥς παῖ; and note.

1364. τούς... 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. σοφωτέρους... πλείοσιν] 'Not only with these, but with others who have superior cunning and superior numbers.' σοφωτέρους, because men and not women; πλείοσιν, because the guards of Aegisthus would overpower the 'Pheian men.'
1378. ΠΡΟΩΣΗΝ] ΠΡΟΩΣΗΝ Λ. ΠΡΟΩΣΗΝ ΑΠΙΛ. ()
1380. ΠΡΟΩΣΗΝ] ΠΡΟΩΣΗΝ Λ. ()
1382. 3. ΤΑΠΗΤΙΜΑ ... ΘΕΟ] 'What reward the gods bestow upon impiety,'
1384, 5. 'Behold ye, where the God of Strife advances panting forth the eager blood-drops of a fatal feud;' i.e. full of his slaughterous intent. ΠΡΟΩΣΗΣΕΩΣ 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, αἰτία ἀπ' οἰκίας ἐς οἰκίαν ἐν τῷ πύρ, ἐπενέμετο τὸ ἀστρὸν ἀπαν; ib. τὰ περιέσχατα νεκρόν, τοῦ πυρός: Thuc. 2. 54, ἡ νόσος ... ἐπενεμάτω ΑΘΗΡΑΣ μὲν μάλιστα, ἐπειτα δὲ, κ.τ.λ.

Συνυπηρτησόμενος is either (1) as the Scholiast explains it, δι' ἑρων γνώμενον κακῶν, 'Instinct with the evil of contention,' or (2) 'Irresistible;' 'ineluctabilem caedem spirans' (Jacobs).

Αἷμα is here the spirit of bloodshed. See Essay on L. § 42, p. 49 β, and for a similar confusion, cp. Aesch. Ag. 1428, Λίπος ἐν' ἡμιματῶν αἷματος ἐμπρέπειν.  

VOL. II.

I. ἄνευ ᾿Απολλον, ᾿Ιλέας αὐτοῖς κλῦε, ἐμοῦ τε πρὸς τούτοις, ἤ σε πολλὰ δὴ ἀφ’ ὧν ἔχοιμι λιπαρεὶ προσότην χερὶ. νῦν δ’, ὡ Λύκει ᾿Απολλον, ἐξ οἰών ἔχω αἰτῶ, προπίτων, λίσσομαι, γενοῦ πρόφρον ἥμιν ἄρογος τόνδε τῶν βουλευμάτων, καὶ δεῖξον ἀνθρώποις τάπιτιμα τῆς δυσσεβείας οἷα δωροῦνται θεοί.  

ΧΟ. στρ. ἵδεθ ὅπου προνέμεται τὸ δυσερίστον αἷμα φυσῶν ’Αρης. βεβάσιν ἄρτι δωμάτων ὑπόστεγοι
metádroimoi kakōn panourgrafmatōn
5 áfuktoi kúnes,
ws't ou makrán ét 'ámmevei
tōumōn phreúōn ὄνειρον αἰωροῦμενον.

ánt. paraγεται γάρ ἐνέρων
doλιόπον ἀρωγός εἶσο στέγας,
ἀρχαιόπλουτα πατρὸς εἰς ἔδωλια,
νεακόνητον αἴμα χειρῶν ἔχων:
5 ὁ Μαῖας δὲ παῖς
‟Ερμῆς σφ ἀγεὶ δόλον σκότῳ
κρύψας πρὸς αὐτὸ τέρμα, κούκετ' ἀμμένει.

HL. ὃ φίλταται γυναῖκες, ἀνδρὲς αὐτικά

1389. ἀμμένει] ἀμμένει L. ἐμμένει Γ. Wunder corr.
1390. αἰωροῦμενον] αἰω-
ροῦμενόν L. 1395. χειρῶν] ei into e C². χειρῶν A.
εἶόγει C². ἐπάγει C²L. σφ' ἀγεὶ Γ. σφ' ἐπάγει Pal.
1398. ἀνδρὲς] ἀνδρὲς
LA Pal.

1387, 8. Clytemnestra and Aegisthus were
were above spoken of as an embodi-
ment of the Alastor (supr. 198–200).
Similarly, Orestes and Pylades are here
identified with the Erinyes. In the anti-
strophe, II. 1391, 2, Orestes is described
in vaguely impressive language as the
‟helper of the powers below,' ἐνέρων ἀρωγός.
For ‟help'—„vengeance,' cp.
supr. 811, and note.

1389. The emendation suggested by
Wunder, consisting only in the change
of an accent (see v. ir.), 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).

1390. ἐισα στέγας] The construction is
Homeric, cp. II. 21. 124, 5, ἀλλὰ
Σκιμανδρός οὗτε δινήσει εἰσο ἀλός ἑῳ-
ρία κόλπων.

1395. νεακόνητον ἔχων] ‟Holding
with his hands the newly-whetted
Death.' In αἰμα the effect is put
by metonymy for the cause. Essay
on L. § 42. p. 81. For νεακόνητον, cp.
Aesch. Ag. 1535, 6, δικήν δ' ἐπ' ἄλλο
πραγμα θηγάνει βλάβης πρὸς ἄλλαις
θηγώναι Μοῦρα. The quantity prob-
ably, though not certainly, follows
the analogy of νεκακώνης (Doric for
νεκακώνης). Hermann's νεο κόνητον in-
volves an awkward prolepsis.

Aesch. Cho. 812–8. The words πρὸς
ἀυτὸ τέρμα, though joined primarily
with ἀγεὶ, are to be resumed with κρύ-
ψας (‟Concealing the guile till close
upon the goal').

1397. After this line there is a pause,
in which Electra comes forth to watch
for Aegisthus. In tones of suppressed
excitement she tells what is going on
within.

The following passage (1398–1441),
although consisting largely of senarii,
appears to be antistrophic, nearly cor-
responding even in the division of the
lines. According to this view II. 1404–
1406 are either (1) not to be counted
in the strophe, or (2) lines answering
to them after I. 1427 must be supposed
to have been lost. As the lines in
question relate to the sudden cry of
Clytemnestra from within, the former sup-
position is sufficiently probable. Cp.
note on O. C. 117 foll., vol. i. p. 208
(1st column). In the ‟strophe,' II.
1398–1421, Clytemnestra is put to death,
in the ‟antistrope,' II. 1422–41, the
bleeding sword is displayed, and Agi-
sthus is described. The young men then
retire into the palace, and Electra waits
outside.
τελούσι τούργον ἀλλὰ σίγα πρόσμενε.
ΧΩ. πῶς δή; τί νῦν πράσσουσιν;
ΗΛ. ἤ μὲν ἐσ τάφον
λέβητα κοσμεῖ, τῶ δ' ἐφέστατον πέλασ.
ΧΩ. συ δ' ἐκτὸς ἦξας πρὸς τί;
ΗΛ. φρουρήσου' ὅπως
Ἀγίσθος ἡμᾶς μὴ λάθη μολὼν ἔσω.

ΚΛ. αἰαί,
ἰὼ στέγαι
фиλῶν ἔρημοι, τῶν δ' ἀπολλύντων πλέα.
ΗΛ. βοᾷ τις ἐνδον. οὐκ ἀκούετ', ὃ φίλαι;
ΧΩ. ἥκουσ' ἀνηκοῦστα δύστανοι, ὡστε φρίξαι.
ΚΛ. οἵμοι τάλαιν'. Ἀγίσθο, ποῦ ποτ' ὁν κυρεῖς;
ΗΛ. ἵδοι μάλ' αὖ θροεὶ τίς.

ΚΛ. ὁ τέκνον τέκνων,
οἰκτείρε τὴν τεκοῦσαν.
ΗΛ. ἀλλ' οὐκ ἐκ σέθεν
φιτερέβ' οὔτος οὐδ' ὁ γεννήσας πατήρ.
ΧΩ. στρ. ὁ πόλις, ὁ γενεὰ τάλανα, νῦν σε
μοῦρα καθαμερία φθίνει φθίνει.

— as ἄρρητα are 'things horrible to
tell.'
1413. 2. ἀλλ'...οὔτοι] Cp. supr. 296,
7, 601.
1414. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
1413. 4.
ΚΛ. ὀμοὶ πέπληγμα
ΗΛ. παῖσον, εἰ σθένεις, διπλῆν.
ΚΛ. ὀμοὶ μάλ' αὐθίς.
ΗΛ. εἰ γὰρ Αἰγίσθωφ *γ' ὀμοῦ.

ΧΟ. τελοῦσ' ἀραι: ζῶσιν οἱ γὰς *ὑπαλ κείμενοι.
pαλάρρυτον γὰρ αἴμ ὑπεξαιροῦσι τῶν
tατανῶν ὦι πᾶλαι θανόντες.

καὶ μὴν πάρεισιν οἴδε: φοινία δὲ χεῖρ
στάξει θυγλῆς "Αρεός, οὐδ' ἔχω λέγειν.
ΗΛ. Ὄρεστα, πῶς *κυρεῖτε;
ΟΡ. τάν δόμοισι μὲν
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.
ΗΛ. τέθνηκεν ἡ τάλανα;

1416. *γ'] θ' MSS.
1419. τελοῦσ'] τελοῦσιν L. Tricl. corr. *ὑπαλ
κείμενοι] δυοκείμενοι MSS. Brunck corr.
1420. παλάρρυτον] παλάρρυτον LLL.2
παλάρρυτον AP. Rother corr.
1422. καὶ] HA. καὶ L. Herm. corr.

1417. εἰ γὰρ Αἰγίσθωφ *γ' ὀμοῦ] 'Αγγ',
would that they were crying "Oh!" for
Aegisthus too.' Αἰγίσθωφ follows the
construction of μοι in ὧ μοι. The reading
of the MSS., θ', can only be de-
fended on the questionable ground that
ιε may be used in tragedy, as in Homer,
as an expletive adverb. But on the
other hand ιε following γὰρ is awk-
ward.

1419-21.

}= 1439-41.

1419. τελοῦσι] 'Are finishing,' i.e.
are accomplishing their end.

1420. παλάρρυτον] 'Flowing in re-
turn.' Cp. supr. 246, γ, οἴ δὲ μή πάλιν
dώσομι' ἀντιφόροι δίκας.
The MSS. have ΗΛ. prefixed both to
l. 1.422 and l. 1.424. It cannot stand in
both places, and Hermann rightly de-
leted it before l. 1.422. Prof. Paley
objects that the antistrophe should
begin with a new person. But a change
of person is still possible, for ll. 1.419-21
need not be given to the coryphaeus.
Hermann's arrangement, besides the
appropriateness of giving ll. 1.422, 3 to
the coryphaeus, has the further advan-
tage of making a change of person at
the beginning of l.1.424 corresponding
to that in l.1.400.

1423. 'Is dripping from the
War-
god's sacrifice.' For the genitive, see
Essay on L. § 10, p. 15, 3 a.

1425. Ἀπόλλων εἰ καλῶς ἔθεσπισεν
The horror which pervades the Choe-
phori is present also here, but is sub-
dued beneath the sense of pious duty.
Orestes is now thrilled by the dreadful
nature of his act. Electra is simply
eager to know whether it has been ac-
complished.
μηκέτ’ ἐκφοβοῦν
μητρῷον ὡς σε λήμ' ἀτιμάσει ποτὲ.

ΧΟ. παύσασθε. λέωσον γὰρ Αἴγυπτου ἐκ προδήλου.

ΠΑ. ὁ παίδε, οὐκ ἄφωρρον;

eiσοράτε ποῦ
τὸν ἀνδρὸν;

*ΠΑ. ἐφ’ ἡμῖν οὖντος ἐκ προαστίου
χωρεῖ γεγνηθώς.

ΧΟ. ἀντ. βατε κατ’ ἀντιθύρων δοσον τάχιστα,


νῦν, τὰ πρὶν εὗ θέμενοι, τάδ’ ὡς πάλιν.

Θάρσει τελοῦμεν ἥ νοεῖς.

ΠΑ. καὶ δὴ βέβηκα.

τάνθάδ’ ἀν μέλοι’ ἐμοὶ.

1428. λέωσον] λέωσον LT. λέωσον C$^4$ or $^5$ Pal. 1429. ἐισοράτε


1430. ἐκ προδήλου] ἐκ with the genitive (cp. suppl. 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. ἐισοράτε ποὺ] τὸν ἀνδρὸν’; ’Where do ye see him?’ This is addressed to the Chorus. The next moment Electra has perceived Aegisthus, and cries out exultingly (1. 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 γεγενθάω, ’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. ὅπως ὑπηρέτησ’ πάρα.

1433. κατ’ ἀντιθύρων] Either (1), ’Towards the place over against the door,’ Cp. the use of ἐπὶ with the genitive in such expressions as ἐπὶ οἶκου. Or (2), ’Go and take your position from over against the door.’ Supposing the ἀντιθύρων to have been raised in some way above the vestibule, the preposition with the genitive may suggest the idea of holding a vantage-ground, down from which one may strike with effect.

1434. τάδ’ ὡς πάλιν] Sc. εὗ θέσθε.

1435. It is unnecessary, with Erhard, to take the words ἥ 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, ἐπειγεῖ νῦν.

1436. τάνθάδ’ ἀν μέλοι’] 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.
ΧΩ. δι’ ὠτὸς ἀν παθρά γ’ ὡς ἡπίως ἐννέπειν πρὸς άνδρα τόνδε συμφέροι, λαθραίον ὡς ὁροῦση πρὸς δίκας ἀγώνα.

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὤμων ποῦ ποθ’ οἱ Φωκῆς ξένοι, οὖς φαο’ Ὀρέστῃ ἡμῖν ἀγγείλαι βίον λελοιπόθ’ ἰππικοίσιν ἐν ναναγίοις; σὲ τοι, σὲ κρίνω, *καλ ἓν τὴν ἐν τῷ πάρος χρόνῳ θρασείαι’ ὡς μάλιστα σοι μέλειν οἴμαι, μάλιστα δ’ ἂν κατειδύναι φράσαι.

ἩΛ. ἔξοιδα: πῶς γὰρ οὐχὶ; συμφορᾶς γὰρ ἂν ἔξωθεν εἶν τῶν ἔμων τῆς φιλτάτης.

ΑΠ. ποῦ δὴ γ’ ἂν εἶν οἱ ξένοι; διδασκέ με.

.HOUR. ἐνδον’ φίλης γὰρ προξένου κατήνυσαν.

ΑΠ. ἦ καὶ θανόντ᾽ ἤγγειλαν ὡς ἐτητύμως;

ἮΛ. οὔκ, ἀλλὰ κατέπειξαν, οὐ λόγῳ μόνον.

ΑΠ. πάρεστ’ ἄρ’ ἡμῖν ὡστε καμάφαν μαθεῖν;

ἮΛ. πάρεστι δῆτα καὶ μαξ’ ἄξιοις θέα.

saluted,'—from Clytemnestra in her gladness, suppl. 800. And in this sense κατίθνοσαν is construed with the genitive after the analogy of τυχχάνω 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; Electra means that of Clytemnestra.
The optative, if right, is to be explained as hinting an uncertainty, 'If so it prove.'

In accordance with the εὐθυμία which Greek sentiment prescribed in the presence of death. Mr. Paley unnecessarily conjectures οὔγεια.

καναδεικνύναι πῦλας] (1) The usual explanation of these words is that given in Wunder's note:—'Notanda locutio est καναδεικνύναι πῦλας, significans ἀνέργη-

mēνας τῶν πῦλῶν δεικνύναι τα ἐντός, quum vulgo potius δόμοιν καναδεικνύναι dicatur, veluti apud Aristoph. Nub. 304, ἵνα μεταδοκοῦσα δῶμοι ἐν ἀκέλατα ἀναδεικνύναι. Nam significat proprie καναδει-

κνύναι tollendo sive patefaciendo aliquid monstrare.' But (2) may not the words mean, by a change of subject, 'and that the gates disclose' what is to be seen within them (sc. ἄνδρα τόνδε νεκρόν)?

Aegisthus here betrays the fear in which he has been living. There is a reminiscence of Aesch. Ag. 1667, 8.

And may not, by encountering my chastisement, be made wise against his will.' Cp. Aesch. Ag. 180, καὶ παρ’ ἀκοντα ἥλιος

σοφρονεῖν: O. C. 172.
τὸ συγγενές τοι κατ’ ἐμοῦ θρήνων τύχη.

1470. αὐτὸς σὺ βάστας· οὐκ ἔμοι τὸδ’, ἀλλὰ σὸν, τὸ ταῦθ’ ὅραν τε καὶ προσηγορεῖν φίλωσ.

1471. ἀλλ’ εἶ παραινεῖς, κἀπιτείσομαι σὺ δέ, εἰ ποιν κατ’ οίκον μοι Κλυταμνήστρα, κάλει.

1472. ὁπ. αὐτή πέλας σοῦ μηκέτ’ ἄλλοσε σκόπει.

1475. τίνα φοβεῖ; τίν’ ἀγνοεῖς;

1476. τίνων ποτ’ ἀνδρῶν ἐν μέσοις ἄρκυντάτοις πέπτωξ τ’ ὑπήμων;

1480. οὐ γὰρ αἰσθάνει πάλαι ζῶν τοῖς θανόσιν οὐνεκ’ ἀνταυδός ἵσα;

1481. οἶμοι, ἔνυνηκα τοῦτος, οὐ γὰρ ἔσθ’ ὅπως ὀδ’ οὐκ ὅρεστης ἔσθ’ ὁ προσφονῶν ἐμὲ.

1482. καὶ μάντις ὃν ἀριστος ἐσφάλλου πάλαι;

1483. ὥλωλα ἰὴ δείλαιος, ἀλλά μοι πάρες καὶ σμικρὸν εἰπείν.

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 θανόσιν is resumed with ἵσα, i.e. Aegisthus has been answering Orestes, who has been given out as dead, with a tongue that is already doomed to death. Tyrwhitt unnecessarily conjectured ζῶντοι θανόσιν, which Brunck and subsequent editors have adopted, ‘That you have been addressing (?) living men for dead.’ Schol. τοῖς θανόσιν τῷ Ὅριστῃ. 1481. καὶ... πάλαι] ‘Are you so excellent a prophet, who, notwithstanding, have been all this while deceived?’ Cp. Pind. Ol. 7.56, παρέπλαγξαν καὶ σφόν.
[τί γάρ βροτῶν ἄν σὺν κακοῖς μεμιμημένων
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;] 1485
ἀλλ' ὡς τάχιστα κτείνε, καὶ κτανῶν πρόθες
tαφεῦσαι δὲν τόνδ' εἰκός ἔστι τυχάνειν
ἀποπτον ἦμών. ὡς ἐμοὶ τόδ' ἄν κακῶν
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

**OP.** χωροῖς ἄν εἰσω σὺν τάχει' λόγων γάρ οὐ
νῦν ἔστιν ἁγών, ἀλλὰ σής ψυχῆς πέρις

**AI.** τί δ' ἐσ δόμους ἀγεις με; πῶς, τόδ' εἰ καλὸν
tοὔργων, σκότου δει, κοῦ πρόχειρος εἰ κτανεῖν;

**OP.** μὴ τάσσε' χώρει δ' ἐνθαπερ κατέκτανες
πατέρα τῶν ἄμον, ὡς ἄν ἐν ταυτῷ θάνης.

**AI.** ἢ πᾶς ἀνάγκη τήνδε τὴν στέγην ἰδεῖν
τά τ' θντα καὶ μέλλοντα Πελοπιδῶν κακά;

**OP.** τά γοῦν σ' ἐγώ σοι μάντις εἰμι τώνδ' ἄκρος.

**AI.** ἀλλ' οὐ πατροφαν τὴν τέχνην ἐκόμπασας.

1500

---

1499. τὰ γοῦν σ'] τα γ' οὖν ... . L. τα γ' οὖν σ' C² Α. τα γ' οὖν σ' Λ² Pal. τα γοῦν σ' γαρ 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. πρόδες] 'Lay him out for burial.'

1488. i.e. κυνὸν ἄ' οικονομία. Cp. esp. Od. 3. 256, foll. εἰ γιούν' Ἀγαμέμνων ἐνι
μεγάλους ἑτέρους Ἀρείδως Τροίην ἵκων, ἔμεθεν Μενέλαος' τῷ κόι οὐδὲ
θανόντι χυτόν ἐπὶ γαιάν ἔξεναν, ἀλλ' ἄρα τὸν γε κὺνες τέ καὶ οἰκονομον κατεδαφίαν,
κείμεναν ἐν πέδιον ἐκατ' Ἀργεος.

1489. 90. ὡς εμοὶ. 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

---
ΟΡ. πόλλ’ ἀντιφωνεῖς, ἢ δ’ ὁδὸς βραδύνεται. 

Α. ὅφηγον.

ΟΡ. σοὶ βαδιστέον πάρος.

Α. ἢ μὴ φύγω σε;

ΟΡ. μὴ μὲν οὖν καθ’ ἡδονὴν 
θάνης φυλάξαι δεῖ με τοιτό σοι πικρόν.

ΧΡΗΝ δ’ εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην,

ὀστὶς πέρα πράσσειν γε τῶν νόμων θέλοι,

κτείνειν. τὸ γὰρ παινοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟ. ὁ σπέρμα Ἀτρέως, ὧς πολλὰ παθῶν 

d’ ἐλευθερίας μόλις ἐξήλθες

τῇ νῦν ὀρμῆ τελεωθέν.


1501. ἢ δ’ ὁδὸς βραδύνεται] Cr. O. C. 1628, πάλαι δὴ τάπο σοῦ βραδύνεται.

1505–7. These lines appear commonplace to modern readers. But so do many other γυμναί 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 θὲλαι is quite admissible, θὲλαι is preferable with the past tenses ἐξήλθη—ἐίναι, 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!’ d’ ἐλευθερίας ἐξήλθες is a pregnant expression, equivalent to ἐξήλθες ὅστε δ’ ἐλευθερίας ἦναι.
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 Ἀγγελος and the Θεράπαυα,
has a distinct personality. Even the levity of Lichas, which assists
the action and is in keeping with his fate, is counterbalanced by his
amiable tenderness for Deianira, which is at the same time a tribute
to the charm of her nature.

And just as Lichas is not a mere herald, but an individual having
an interest for us which is reflected upon the principal character, so
we find it also in a minor degree with the handmaid in the prologos, the
self-constituted Trachinian messenger, and the aged Nurse. Each is a
real human being, and each contributes something towards the spec-
tator's sympathy with Deianira. Some of the dramatic contrasts, of
which the play is full, are extraordinarily fine. The shade of mis-
giving which crosses the mind of Deianira, when in the fulness of
her own joy she looks with compassion upon Iole, and the mention
of her happy bridal journey with which she prefaces her account of
the fatal charm, may be instanced in particular.

If there are weak places in the Trachiniae, they must be sought for
towards the end. To a reader or student the ravings of Heracles are
apt to seem like a repetition of the speech of Hyllus. But they would
produce a different impression if the part of Heracles could be ade-
quately represented on the stage. And it would then be more clearly
felt that the tragic interest of this part of the play consists in the
hero's wrath against her who loved him and who is already dead,
being uttered in the hearing of a son who is remorsefully mourning
for the loss of one parent, while he watches over the last agonies
of the other.

Hyllus is a second time employed to harmonize the drama by
communicating to his father at this crisis the truth which he has
himself learned too late,—that Deianira erred with good intent,—

ημαρτε κροντα μομενη,

Here the breathless swiftness of the preceding action is followed by
sudden calm. Heracles meets this revelation with profound silence.
His rage is ended, but there is no time for sentimental regret. For
the act of Deianira is really the act of Nessus, and in this the hero
recognises the fulfilment of the express word of Zeus.

The precarious calm is broken by two commands of Heracles,—
both unnatural, and yet both, as it would seem, conceived by Sopho-
cles as essential to the fable.

These two commands, to refuse which would be to re-awaken the
hero's fatal rage, are that Hyllus should carry his father to Mount
Oeta and place him there alive upon the funeral pyre, and that he
should marry Iole. The youth feels more than ever the darkness of
the hour and exclaims against the justice of the gods. But the spec-
tators know that Heracles will be taken up into glory, and that Iole
is worthy to be the mother of a race of kings.

Still, we cannot but feel it to be strange that after enlisting our
sympathies for Deianira as he has done, the poet should be willing to
provide in this way for her girl-rival. Admitting that in that earlier
period of Zeus' 'reign, Such union was not deemed a stain,'—why
INTRODUCTION.

retain an incident which the words of Hyllus (l. 1235) show to have been on other grounds distressing to Greek as well as to modern feeling? Without professing to answer this satisfactorily, it may be proper to suggest, that by following the myth in this particular, the poet emphasizes the reality and depth of the passion which has worked such ruin. Nor was it his concern either here or elsewhere to soften the tragic fate of his heroine. That the scruple should have been felt at all is in fact some tribute to the pathetic power of the drama in its earlier portion. In the catastrophe we feel the inherent difficulty of the subject, viz. that while the divinehonours 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 Οἰχαλίας ἄλωσις, assigned at one time to Homer, but by the Alexandrians to Creophylus of Samos, the remaining traces are too scanty to enable us to judge to what extent it was used by Sophocles. In all probability, it was not the only Epic version of the story of Heracles. In this play, as in the Ajax, Electra, and Philoctetes, our poet has employed varying or conflicting legends for purposes of dramatic effect. Thus we may fairly assume that the siege of Oechalia was attributed by one earlier account to the love of Heracles for Iole, while another spoke of it, as Lichas falsely does, as occasioned by resentment for the bondage of Omphale, which had been imposed by Zeus as a ταυτή for the murder of Iphitus. The oracle given at Dodona, which Heracles repeated to Deianira, giving her at the same time written notes of it (l. 157), was probably mentioned by a different authority from that which spoke of the immediate intimation from Zeus of which he tells Hyllus afterwards (l. 1159). And the long series of years which the poet has interposed between the marriage of Deianira and her fatal deed,—thus greatly adding to the depth of his composition,—may or may not be due to his invention. Nor can we assert with confidence that the story of Iphitus and his stray horses, which are mentioned in the Odyssey (21. 22), was contained also in the Οἰχαλίας ἄλωσις.

It appears from several indications that Eurytus and the Eurytidae figured largely and variously in early Greek legend. Thamyris, who likewise paid dearly for boasting, had been minstrel at the court of Eurytus, in Oechalia—a town which some placed in Thessaly and some in Euboea. The bow of Odysseus in the Odyssey, with which the Suitors are slain, had been the bow of Eurytus, and was given to

1 Sophocles is generally at such pains to mould his fable that one is unwilling to account for this, as for some things in Shakspere, merely by saying that it was part of the legend.
3 The Scholiast on l. 266 remarks that, according to the orthodox tradition, Eurytus proposed the hand of his daughter Iole as a prize to be won in a contest of archery. Sophocles may or may not have had authority for suppressing this.
4 ll. 2. 595.
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 ὀιχαλίας ἀλωσίς), 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 ἀρότος of the oracle (v. 825) and the twelve successive "labours" are but the number of months; Eurystheus and Eurytus, his taskmaster and his teacher 1, 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 glory 2 behind a hill. The bride Iole is the violet cloud, a name akin to Iamus, Iolaus, perhaps even to Ἴονις. 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 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. 407-49, Trach. 900-46, O. C. 1586-1666.
INTRODUCTION.

the poet himself is said to have called ἡμικῶτατον καὶ ἀμικτον, and which often gives rise to an appearance of desultoriness, may be pleaded in defence of many lines which critics have censured as superfluos. 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.

(β) It must be admitted that a text which is inherently obscure, whether from over-refinement or from any other cause, is in so far liable to corruption. But in such a text the task of distinguishing what is corrupt from what is obscure, and still more that of healing what is amiss, is more than elsewhere difficult and uncertain.

In these circumstances there is no reason for departing from the general rule 'to try conjecture only where explanation fails.' And both in emendation and interpretation it becomes more than ever important to try the author by his own standard, and also to judge of each passage by the context and by the motive and texture of the individual work ¹, not forgetting the disadvantages under which modern criticism necessarily labours in dealing with any master-piece of antiquity ².

The lyrical rhythms are suited to the character of the Chorus and to the pathos of the situation.

They have more of wavering excitement, and less of strength and dignity, than those of the Antigone and Oedipus Rex, while they are more rich and varied than in the Electra. The Ode of Reminis-cence (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 anaepasts, and the anaepasts which accompany the bringing in of Heracles are, naturally, of the less regular order which belongs to laments. Commatic passages occur (1) at the report of Deianira's suicide, and (2) before the entrance of Heracles, where there is a lyrical dialogue between two ἡμιχώρα. But the ῥήσει of Heracles, interrupted now and again with anaepastic ejaculations, take the place of a more extended κομμός.

The Senarri 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 ἱσως τοι φαινομαι 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.

VOL. II. R
rise together with the action from a studied languor to great energy of rhythm.

Li. 409, 418, 876, 7, 9, are divided between two speakers, the division occurring at various places in the line. See on this point vol. i. p. 271, note 1.

The traces of a text differing from that of L, although very few, are not wholly insignificant. The error in l. 1106, αὐθηδις for αὐθηθείς, which the scribe of L avoided after having written αὐθη 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 6 C 7).

That there must have been considerable divergence amongst earlier recensions appears from such differences between our MSS. and the quotations of grammarians and others as the following:—

1. 7. δικνον—δτλον. 1. 12. ἀνδρείφ τύπφ | βούκρανος—ἀνδρείψ κύτει | βούπροφος 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 MSS. 3 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 αὐθηθείς.
2 Cp. Philoctetes, l. 220.
3 ἡ πίπτομεν, σοῦ πατρός ἐξολωλότος κέινου βιον ωσαντος, ἡ οιχόμεσθ' ἀμα.
ΤΡΑΧΙΝΙΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ. ΑΓΓΕΛΟΣ.
ΘΕΡΑΠΑΙΝΑ. ΔΙΧΑΣ.
ΥΛΛΟΣ. ΤΡΟΦΟΣ.
ΧΟΡΟΣ Παρθένων ΠΡΕΣΒΥΣ.
Τραχυίων. ΗΡΑΚΛΗΣ.
ΔΗΙΑΝΕΙΡΑ.

ΛΟΓΟΣ μὲν ἐστ’ ἀρχαῖος ἀνθρώπων φανεῖς,
ὡς ὅμως ἂν αἰῶν’ ἐκμάθοις βροτῶν, πρὶν ἂν
θάνη τις, οὔτ’ εἰ χρηστὸς οὔτ’ εἰ τῷ κακῶς,
ἔγιν δὲ τὸν ἐμὸν, καὶ πρὶν εἰς “Αἰδοῦ μολεῖν,
ἐξοίδ’ ἑξοσα δυντυχὶ τε καὶ βαρῶν.

5 ὥς τις πατρὸς μὲν ἐν δόμοισιν Ὀλίνως
ναίου’ ἐνὶ Πλευρῶν νυμφεῖων ὀκνον

2. ἐκμάθοις] ἐκμάθοι ALVIR. ἐκμάθοις Vat. 3. θάνη] θάνοι AVVR. 4. “Αἰ-
φεῖοιν L. ὀκνον] ὀκνὲν c. gl. φόβον A’. ὀκνον Vat.

1. Λόγος μὲν ἐστ’ ἀρχαῖος ἀνθρώπων
phiœis] ‘Men have indeed declared of
old.’ ἐστι is the copula connecting
λόγος, κ.τ.λ., as subject, with ὡς, κ.τ.λ.,
as predicate. Cp. El. 417, λόγος τις
αὐτὴν ἐστὶν εἰσιν διεῖδει, κ.τ.λ. φαινεῖς, ‘Made
known,’ is added exopegetically (cp.
Phil. 3, κρατίασιν πατρός Ἑλλήνων τρα-
φεῖος), to strengthen ἀρχαῖος, which thus
acquires the force of a supplementary
predicate, ἀνθρώπων is possessive
genitive with λόγος, not = ἐς ἀνθρώπων.
The chief stress is on λόγος. For this
very prevalent γνώμη, cp. amongst other
places Fragm. 583. The contradiction
of old maxims sometimes gives point to
tragic situations, though the confirmations
of them is the more usual form.
Delanira’s trouble is beyond the expe-
rience of the wise.

2. αἰῶνα . . . βροτῶν] ‘A mortal life,’
i.e. αἰῶνα τίνως βροτῶν. The missing
indefinite pronoun is supplied after-
wards in τις and τῷ.

3. θάνη] θάνοι (indirect speech in
past time, cp. 687) is another reading.

4. τὸν ἐμὸν] is the object primarily of
ἑξοίδα, and secondarily of ἑξοσα, which is introduced by a change of
construction. δυντυχὶ καὶ βαρῶν agree
with it in the latter connection. ἑξοσα
has a pathetic force, ‘The life which I
live,’ cp. the dative in εἰ τῷ supr.

5. ἐξοίδα] ἐς, as in ἐκμάθοις = ‘fully,’
with still stronger emphasis. ‘One
cannot clearly tell,—but I clearly know.’

6. θάνη] In dwelling on her misery,
Delanira’s mind goes back to her first
great trouble (cp. 144 foll.), the wooing
of Achelous, from which Heracles had
delivered her. But this deliverance had
been the beginning of her sorrows.

µὲν opposes the ancient trouble to
her subsequent life, ll. 27 foll., where,
however, the verbal opposition is lost.

7. ναίουσα] ‘Having my home.’

[AV] This reading, which has some
MS. authority, and involves the least
alteration from ὑν, has the merit of
not clogging the sense. And the slight
change in the form of the word makes its
repetition after ἐν δόμαισι less objection-
able. Even Erfurdt’s ερ’ ὑν is unnecessary
and weak. ὑν does not occur again in
Sophocles as a preposition; but cp.
ἐναι, Ant. 1935: Wund. reads ἐτὶ Πλευρῶν,
Mr. Paley, ναίουσα δ’ ὑν with Par. B.

7. 8. νυμφεῖοιν . . . γυνὴ] ‘Was af-
flicted with terror as to my nuptials
beyond all my countrywomen.’

ὁκνον] ὀκνεῖ is a possible reading,
but is probably only an early emen-


dation. Cp. l. 181. 'Shrinking fear in marriage' is more poetical, and more in character with the tender and delicate Deianira, than 'a burdensome wooing.' ὑπόλοι may have been taken from Aesch. S. c. T. 18, ἄπαντα παθοκύνοι παιδείας ὑπόλοι, where it suits the context.


9. 'For a river was my suitor, Achelous I mean.'

10. [ἐγήτει] 'Who in three shapes importuned my father for me.' ἐγήτει is a weak reading, probably a mere clerical error.

11. φοτών, 'Visiting us,' is more closely connected with what follows than with the preceding line, to which it is added epexegetically. Cp. l. 1, φανεῖς.

ἐναργής ταῦρος] 'In the unmistakable form of a bull.' ἐναργής either (1) distinguishes the complete from the partial bull-shape (ἀνδρέως κύτει βοῦπρφρος), or (2) implies that the bull was the proper and acknowledged symbol of the river-god. Cp. Eur. Iph. A. 274: 5, κατιδόμαχι πρίμας σήμα ταυρόσων ἦραν [τόν πάροικον Ἀλρέων].

ἀλλοτε is anticipated with ταῖρος. Cp. El. 752, 3, φορομένοις πρὸς οὐδάς, ἀλλοτ' ὀφαλν̄̄σ [σκέλη προφαιναίν].

11, 12. αἰδόλος | δράκων] Cp. infr. 834. The epithet is taken from Homer's αἰδόλος ὄψις, II. 12. 208, but with the meaning 'Spotted,' 'Variegated,' rather than 'Glancing' or 'Writhing.' The comparison of a winding river to a snake is obvious, and appears often in Greek as in other literature.

12. ἀνδρέως κύτει] 'In manly shape.' κύτει, 'Case,' or 'Trunk,' agrees better with the picturesque quaintness of the whole description than τύπων, 'General outline.'


The reading τύπω βοῦκρανος, although upheld by the MSS., appears to be a prosaic substitute, perhaps originating in an early gloss, for κύτει βοῦπρφρος, which, although supported only by the quotation of Strabo, is decidedly, as Prof. Paley says, the more poetical reading.

Βασκίου] 'Bushy.' Aesch. Pers. 316, πυρην̄̄ [καπιδήθδ βάσκιον γενειάδα. The ancients seem to have given this word a false association with βᾷς.

14. κρουολ . . ποτοὺ] 'Gushing rills of fresh spring water were showered abroad.' The well-springs in the neighbourhood of a river were regarded in Greek mythology as the offspring of the river. Thus Callirhoe is the daughter of Scamander, and Achelous too has a daughter Callirhoe.

15. προσδεδεγμένη] This word may mean either, 'Having received,' or, 'In constant expectation of.' Cp. ποτειδεγμένος, and δεδεγμένη, in Homer (where προσδεδεγμένος is excluded by the metre).

To the latter meaning it has been objected that Achelous was already the wooer of Deianira, who therefore could not be said to expect him in that capa-
city. But 'having received' is really out of the question. Delanira cannot be said to have received one whom she abhorred. By a slight figure of speech the words τούτων μνήσθηρα 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 ὤνον, supra. 7), harmonizes better with what follows, αἰτεὶ...πολεμεῖν.

17. τιθηεῖε Lesson on L. § 22. p. 34: infr. l. 20.

18. χρόνοι The sentence begins as if with the usual χρόνοι, 'In course of time,' but as the distinction arises with μέν and δὲ, the first member of the antithesis is expanded with a slight difference of meaning. 'In time, however,—at a later time, and to my joy.'

20. ἄγανα 'Trial,' being a very general word, is further defined by μάχης, 'Combat.' Cp. Aj. 1163, ἐπιδούσῃ τισ αἰτημάτων.

21. ἐκλέγεται 'Delivers.' For the historical present in tragic narrative, cp. O. T. 807, παύω δὴ ὑμῆς. The word ἐκλέγεται is much more expressive of release from an odious bond than ἐκπέμπεται, which Blaydes suggests. The middle voice signifies, 'With his own hand.' Cp. Aesch. Prom. 253, ἔξελυσάμην


21. πώνον] 'The fray.' A general word including the particulars described by the Chorus, infr. 507–522. Cp. Aj. 61, ἐπειδὴ τοῦτο ἐλώφησεν πώνου (the slaughter of the cattle).

22. ὄντων ἕνεκοις'] 'I could not distinctly tell.' Cp. O. T. 894, διείνεται χρόνης, κ.τ.λ., and note, ib. 354.

23. ἄταρβης τῆς θέας] 'Without terror in beholding that sight.' The genitive after the privative adjective is here a genitive of relation. Cp. O. T. 884, δίκαιος ἄφοβητος.

25. This line is condemned as spurious, entirely without reason, by Dobree and others. It is pathetic and well-placed. Delanira 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.

Since being matched with Heracles in the marriage which was adjudged to him.

In a marriage, accusative in apposition with the action of the sentence, or cognate acc. Cp. Aj. 491, τὸ σῶν λέγων ἐξήλθον. Ηρακλῆς is primarily (a) dative after κρῖτον, and secondarily (b) dative after ἔσταις, "Having met Heracles in a marriage which was adjudged to Heracles." For this ambiguous construction, see Essay on L. pp. 66, 7.

γὰρ at once introduces the announcement of the result, indicated in the words τέλος ἐρήμη Ζεὺς, and the explanation of the doubt expressed in εἰ δὴ καλῶς. "For I was married to Heracles, but have lived ever since in fear."


This word suggests permanence more than ἐξενιθὼσα, and may also imply a marriage with Heracles was one involving grave issues. Cp. the uses of ἔνιστασθαι in Herodotus, and Aesch. I. prom. 896, μὴ δὲ πλαβήσῃ γαμήτα τινος τῶν ἐς οὐρανοῦ. Hermann, who takes the word as simply = ἐξενιθωσα, quotes the Homeric phrase ἵππον λέγος ἀπειδώσαν. For τρέφω, cp. Aesch. Ag. 669, ἀνυκολομένην φροντίαν νεὼν πάθος. A preceding scholion properly belongs to this line, viz. διὰ τὸ δει περὶ Ηρακλεοῦς ἀγανίαν.

Harassed with cares on his behalf. The compound occurs nowhere else, but is perfectly natural here. Cp. Ant. 83, μὴ μου πρόταρβει.

For if night brings him home, the same night sends him away, renewing the succession of his toil. εἰλαγεί, sc. αὐτὸν, not τὸν, cp. infr. 34. 5. For the repetition of νῆα meaning one and the same night (which alone suits the context), cp. Aesch. Pers. 560, ναὶ μὲν ἄγανων... ναὶ δὲ ἀπάσαλεν: Philoct. 1370, 1, διπλὴν μὲν... διπλὴν δὲ: 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.

διαδεδεμένη πόλιν—διαδοχὴν ἔχουσα πόλιν. Cp. 852, ἀναδοχᾶν... πόλιν. 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." ὡστε διαδοχὴν μοῦ πόλιν γενέσθαι, Schol. Rom. But εἰλαγεί naturally refers to κεῖνον, and there is frigidity in such an expansion of ἐκ φοβοῦ φόβον τρέφω. (2) "For one night brings him home, and another night dismisses him, receiving sorrow in his room." But Delanira is dwelling on the life of Heracles, not on her own feelings. And this is implied in the words κεῖνον προκηραίνουσα, with which γὰρ connects what follows. Besides, the personification of night is in this case very confused. For ἀναθη, in which the feeling of separation is vividly expressed, cp. Tennyson's Love and Duty:—

"Crying, "Who is this? behold thy bride,""

She pushed me from thee.

And so we became the parents of children." ποτὲ... "At some uncertain time." The vague-ness of this has a pathetic force, like Helen's εἴποτ' ἐν τῇ γε.

The family of Heracles is like a distant field, which the farmer never sees from sowing-time to harvest.
The thing compared is expressed in terms of the comparison (Essay on L. § 35, p. 60; cp. § 34, 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 ἀσμάων is not to be pressed. Heracles after begetting his children only saw them for a moment when they were grown.

35. ἐπιμῆπε] 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 ἔφυ] 'He had surmounted these labours,' i.e. His life had passed beyond them. For ἔφυ, cp. Ant. 575, "Αἰδης...

37. 'It is just now that he has got beyond these tasks that my chief fear is come.'

38. Ξ ὡυ, 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.

'Iφίτου βιαν] An adaptation of such Homeric phrases as βιαν Πριαμείπν. 39. ἡμείς] Deianira and her sons. 40. ξένοι...

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. ὡυο [βεβηκέν] 'Where he is gone.' The perfect of βιαν has often in Sophocles the meaning of the substantive verb or of rest, but here is rather equivalent to οἴκεται than to ναίει, infr. 99. Cp. infr. 134. ὡυο is not required, because the meaning is equivalent to τοῦ κυρεὶ οἶχομένος. Cp. O. C. 118, τοῦ κυρεὶ ἵκτος οὐδές;—In confirmation of this interpretation, which suits best with the emphatic position of βεβηκέν, see esp. infr. 246, 7, 'ὥστ' ἀντά τητ τῇ πολεί τῶν ἄκωτον | χρόνον βεβός ἠν ἥμεράν ἀνήρβον, where βεβός is clearly equivalent to οἶχομένος. See also ἀποίκεται, infr. 42, in which the notion of βεβηκέν is resumed.

42. αὐτοῦ has been changed to αὐτῷ, 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 ἔνω νικάς οἴδινας αὐτῷ ἔχω. For the genitive of the object, see Essay on L. § 9, p. 112, 2.

προσβαλῶν ἀποίκεται] 'He has given me by going away.' The participle has the chief emphasis. Cp. O. C. 894, 5, οἴκεται...ἀποσπάσας; Essay on L. § 36, p. 63.
43. σχέδον...ἐπισταμαι] 'I am all but certain.'
44. βαῖνον] Cp. O. C. 397, βαῖνο, κοῦλ μηρόν χρώμα. 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.
46. κάστιν...δείνον] (1) 'Is really to be feared.' Cp. Ilt. 7, 157, τούτο...ἡδη δεινὸν γίγνεται, μὴ πεση πάσα ἡ Ἑλλάς. Or (2), 'There is (i.e. must have been) some terrible misfortune.'
47. δέλτον] See below, 157 foll.
48. ἀρώμαι...λαβεῖν] He had given it to her in the house before setting forth. The participle has the chief stress. The imperfect ἐστείχει recalls the time of leave-taking. Cp. Phil. 1452, φέρε νῦν στείχων χώραν καλέσω. Some editors have changed ἐστείχει, τὴν το ἐστείειν ἵν. But see Essay on L. § 45. p. 85, and cp. supr. l. 7, ἐπι., and note.
49. Δράνειρα] δηδάνειρα ΛΑ.
50. πολλὰ...πανδάκρυτ' ὠδύματα] 'Often with tearful wailings.' The adverbial πολλὰ is expanded by the addition of πανδάκρυτ' ὠδύματα.
51. γνώμαισι δούλαις may be in one of two constructions: either (1) dative of reference after δικαίον, or (2) dative of the instrument of 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, χιλ οσοφαι γνώμαι. infr. 844, 5, ἀν ἀλλόθρου γνώμα. 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 generality to be taken together.
52. καὶ...φράσαι] 'Then is it right for me to suggest what you should do.' τὸ σῶν is preferable to
πῶς παίσει μὲν τοσούτερε πληθύνεις, ἀτὰρ ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά, μάλιστα δ' ὄντερ εἰκὸς "Τιθαὶ, εἰ πατρὸς νέμου τιν' ἄραν τοῦ καλῶς πράσσειν δοκεῖν; ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρόσκει δόμους, ὥστ' εἰ τί σοι πρὸς καιρὸν ἐννέπειν δοκοῦ, πάρεστι χρήσαί τάνδρι τοῖς τ' ἐμοῖς λόγοις.

ΔΗ. ὃ τέκνον, ὃ παῖ, κἀξ ἀγεννητῶν ἁρα μύθου καλῶς πίπτουσιν ἥδε γὰρ γυνὴ δούλη μὲν, εἰρήκεν δ' ἐλεύθερον λόγον.

62. ἥδε] ἥδε (ὅ from γ) Λ. ἥδε Α.

τόσον, (1) because the expression and the correspondence of the clauses is more complete and harmonious; (2) because, except in the phrase διὰ τόσα (Aj. 277), the form τόσος does not occur elsewhere in the senarli of Sophocles. See on O. T. 570, τοσούδε γ' οἶδα, κ.τ.λ.

Some who read τόσον would connect the words through καί with the protasis, 'If a slave may be permitted, etc., and I may hint so much,—how is it—?' 54. τοσός] 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.


56. εἰκὸς] ἦνα rather than περίεργος 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 διὸντερ 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 d), Dindorf well quotes Alexis apud Athenaeum, 10. p. 431 E, τῶν δ' ἀνυπομένων προνοοῦμενοι τοῦ τάς κεφάλας ὑγείας ἐχείν. For the periphrasis with δοκεῖν, pointing to the desire of good tidings, cp. O. T. 402, εἰ δὲ μὴ δοκεῖς γέραν εἶναι, and note: Thuc. 3. 10, ἀρετῆς δοκοῦσθε. Here, as in similar expressions in Greek, seeming is not necessarily opposed to reality.

58. ἀρτίποιος] (1) οἱ ἀστιν, ἀρτίοις καὶ ἡμομοιόμενοι τὸ καίρο περιέρχεται. 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.'


ἀγεννητῶν] 'Of no birth,' i.e. low-born, ἀ priv., as in ἄγεννης, has the meaning of δοο-. Cp. ἀγλωσσὸς for ἀβάρας, infr. 1060.

62. πίπτουσιν] 'Drop,' or 'Fall from the lips.' The notion is that of coming forth unexpectedly. Cp. κρησσόμενος ἐκπιπτεῖ, and the other expressions mentioned by L. and S. s. v. ἐκπιπτεῖ, 5.

63. δοῦλη μὲν] Sc. ἐστίν. For this
ποῖον; διδαξόν, μήτερ, εἰ διδακτά μοι.

ΔΗ. σὲ πατρὸς ὀὕτῳ δαρὸν ἐξενωμένου

τὸ μὴ πυθέσαι ποὺ ἀτιν αἰσξύνην φέρειν.

ΥΛ. ἀλλ' οἶδα, μύθοις εἰ τι πιστεύειν χρεών.

ΔΗ. καὶ ποὺ κλύεις νῦν, τέκνων, ἱδρύσαι χθονὸς;

ΥΛ. τὸν μὲν παρελθὼν ἄρτον ἐν μὴκε χρόνου

Λυδῇ γυναικὶ φασὶ νῦν λάτρει πονεῖν.

ΔΗ. παῦ τοῦν, εἰ καὶ τοῦτ ἔτη, κλύοι τις ἄν.

ΥΛ. ἀλλ' ἕξαφείται τοῦδε γ', ὡς ἐγὼ κλύω.

ΔΗ. ποὺ δῆτα νῦν ᾧν ἢ θανῶν ἀγγέλλεται;

ΥΛ. Εὐβοίδα χώραν φασίν, Εὐρύτων πόλιν,

ἐπιστατεύειν αὐτὸν, ἢ μέλλειν ἦτε.

ΔΗ. ἄρ' οἴσθα δὴτ', ὥ τέκνων, ὡς ἔλειπε μοι

more descriptive) refers more pointedly to the time of Heracles' departure (sc. δυν \\_εστειχε, cp. supr. 47), than the aorist would have done.

77. τῆς τῆς χώρας πέρη: 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. τείρασ, Dronke, ώρασ, Hense, χρείασ.

78. τὰ ποία: More precise than ποία. 'What were they exactly?'


79. ὃς ἢ τελευτήν...τελείαν: 'That he is either to accomplish the ending of his life.' Cp. 1255, 6, παύλα τοι κακῶν αὐτῆς, τελευτή τοῦδε τάνδαρος υπότατη. To which Hyllus replies, ἄλλ' ὀφθέν έλεγε σα τελείουθαν ταύτη. The expression, though unusual, is not more so than O. C. 1551, 2, τὸν τελευταίον βίον: κράσω: ib. 1720, ἄδλεσθα γ' ἔλευνεν τὸ τέλος...βίον. For the pleonasm, cp. esp. infr. 1711, άνεσι τελείουθαν.

80. 81. These lines have been much suspected, but if τὸν δεῖ—τὸν δεῖ χρόνον, in El. 1076, O. C. 1701, which there is no good reason for doubting, εἰς τὸν ὕπτερον—εἰς τὸν ὕπτερον χρόνον, may be allowed. ἄρα: 'When he has carried away,' i.e. Performed successfully. The notion is partly that of lifting a weight, partly of removing an obstacle (between emolitus and amolitus).

82. ἐν...κείμενον: 'When he is at such a critical point;' lit. such a turning of the scale. ὅρη is commonly the preponderance or determination of the balance one way; here it is the moment or crisis of a determination which is still uncertain. For κείμενον, cp. Aj. 323, ἐν τούδε κείμενον...τύχη, where, however, there is the additional notion of being 'laid prostrate.'

83. ηίκα: 'At a moment when.'

84, 85. Canter ingeniously defended l. 84 by placing it after 85 and reading καλ for ή. But the line is still unnecessary and falls flat. Some editors, with strange judgment, have rejected 85. 84 is most probably spurious. It looks like an attempt to fill up the lacuna, when 85 had been lost. The only other considerable interpolation to which we can point with any confidence is in lines 898, 899, which look like a players' addition. These three lines make but a slight foundation for the theory of two editions of the Trachiniae, even if we add ll. 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 σώκει κανοὶ, where, as Ellendt remarks, Clytemnestra is not thinking only of her life, but of the prosperity attending it.
βαξιν κατηδη τωνδε, καν παλαι παρη.
*πριν δ' δ ευνηθης ποτμος ουκ *εια πατρος
ημας προταβειν ουδε δειμαινειν άγαν.
νου δ' ως ευνημ', ουδεν έλλειψω το μη
πασαν πυθεσαι τωνδε αληθειαν περι. 91
ΔΗ. χωρει νυν, ο παι καλ γαρ υστερο το γ' εν
πρασειν, επει πυθοίτο, κερδος εμπολα.

ΧΟΡΟΣ.

στρ. α' διν αιόλα νυξ εναριζομενα
τικτει κατευναζει τε φλογιζόμενον,

87. κατηθη η κατηδη ι η κατηδει Α. Brunck corr.  
παρη] παρη ιΑ. 88.
*πριν] νυν MSS. Vauv. corr. *εια] έα MSS. 92. νυν] νυν ιΑ. 93. πυ-
θοίτο] from πυθοίτο ι. πυθοίτο ιΑ.

87. βάξιν in Greek tragedy is generally a striking utterance, either of an oracle or of common rumour, and often conveys some unpleasant association.

88. The corrections of Vauvillers (εια for εξ) and Wakefield (πριν for νυν) 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 ποτμος in this indifferent sense (fortune whether good or bad), cp. Fr. 786. 1, 2, αλλ' ουμος δει ποτμος εν πυθην δεον τροχει απολειται και μεταλασσει φουσιν.

90. το μη] For the absence of ου here in reference to prospective action, cp. O. T. 77, μη δρων, and see Essay on L. § 39. p. 74. 3, and cp. O. T. 314, 5, αφδ ου εγει τε και δυναιτο. 94-140. Parodos, 'Where in the wide world is Heracles, reposining 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 iambic-trochaic (with occasional symcope), 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:—

\[ α'. \]

\[
\begin{align*}
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
& \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \underline{ό} - \\
\end{align*}
\]
"Αλιον, "Αλιον αϊτῶ
τούτο καρύζαι τὸν Ἀλκμήνας πόθι μοι πόθι *παῖς
5 ναίει ποτ', δι' λαμπρᾶ στερόπα φλεγέθων,
η ποντίας αὐλώνας, ἡ δύσσαίον ἀπείρους κλιθεῖς. 100
εἴπ', δι' κρατιστέουν κατ' ὄμμα.

99. λαμπρὰ στεροπὰ] λαμπρὰ στεροπὰ Λ. 100. ποντίας] ου
ποντίας Λ. ποντίους Α. 101. ἀπείρους] ἀπείρουιν Λ. ἀπείρουις Α.

β'.

\[
\begin{align*}
\text{δι':} & \quad \text{ἐπ'}
\
\text{ἰπ':} & \quad \text{ἐπ'}
\
\text{ο':} & \quad \text{ἐπ'}
\
\text{ω':} & \quad \text{ἐπ'}
\
\end{align*}
\]

94. 5. ἑναρξομένα τίκτει] 'Gives birth to, being despoiled.' The word αἰόλα (like ποικίλειον in Aesch. Prom. 24) suggests the glories of the starry night. (See Buttmann, Lexil. § 12.) These perish with her as she vanishes, 'Shot through with orient beams.' Cp. El. 19, μέλανα τ' ἀστραν ἐκλεισεν εὐφράντην: Aesch. Ag. 279, τῆς νυν πε-

κώσις φῶς τῶν εὔφραντης λέγω. The mention of day succeeding night prepares for the suggestion of hope, infr. 131.

κατευνάζει τε φλογιζόμενον] 'And lays glowing to his rest.' φλογιζόμενον calls up the image of a red sunset.

96. "Αλιον αἰτῶ] The accusative or third person instead of the vocative, as in Aesch. Prom. 91, καὶ τὸν πανόπτην κύκλον ἡλίου καλῷ' ἰδεσθε μ'.

97. πόθι μοι πόθι] The repetition belongs to the later manner of Greek tragedy. The change of construction after πόθι (παῖς not παίς) is right. To avoid the hiatus after 1.4 of the anti-

strophe the second μοι rather than παῖς (see v. rr.) should be omitted.

μοι is dative of indirect reference after πόθι ναίει (cp. O. C. 137, ποῦ μοι ποτὲ ναίει), and also supplies the remoter object of καρυζαί.

99. 5. . . φλεγέθων] Cp. O. T. 163, 4, καὶ φοίβον ἐκακούν, λώ[, . . ἀρφάνυτε. στεροπά is used etymologically, like στέφος in Ant. 1126 = 'Dazzling light."

100. ἤ . . . αὐλώνας] Sc. ναίον. 'Either dwelling amongst winding seas': i.e. in some island of the Aegean. αὐλῶν is said to be feminine in poetry, and the reading of 1st hand of Λ, 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 ἀπείρους is made to de-

pend. The sea most familiar to the Trachinian maidens would be the strait between Euboan and the mainland, but their description might apply equally to any of the narrow seas intersecting the islands of the Aegean: interfus a nitientes . . . Cycladas (Hor. Od. 1. 14, sub fin.).

κλιθεῖς with the dative is an expression borrowed from the Homeric κεκλι-μένος (e.g. Il. 5. 709, λίμνη κεκλιμένος Κρησίδη).

δισσαίον ἀπείρους] 'On one of the two continents,' i.e. somewhere on the seaboard of Europe or of Asia, which are divided by the ποντίων αὐλῶνες. Others have suggested Thessaly and Epirus, or even Euboan and Thessaly. But cp. Hdt. 4. 118, ἐπειδὴ οἱ τὰ ἐν τῇ ἢπειρῷ τῇ ἐπάνω καταστρατεύσαν, . . . διαβείβας εἰ τήν τῆς ἢπειρον, καὶ Schol. in Aesch. Pers. 181, τῷ δῷ ἢπειρῷ. Mr. Paley strangely interprets, 'Resting between two mainlands,' as if Heracles were imagined to be on the Hellespont. But for the condensation, cp. El. 1320, οὐκ ἄν δνοιν ἢπειρον, i.e. δνοιν θατέρουν.

101. εἶπε resumes the imperative im-

plied in αἰτῶ . . . καρυζαί.

ὁ κρατιστεύων κατ' ὄμμα] 'O thou
that bearest the palm for strength of sight!' For κατά, cp. O. T. 1087, κατά γνώμαν ἦδρι. And for ὄμμα, see Essay on L. § 54. p. 99, and cp. infr. 1018, σοι τε γὰρ ὄμμα | ἀμφίπλοος ἡ δὲ ἐμὸν σῶξειν.

103. ποθομένη... ποθομένη is either (1) middle, 'With longing soul:'—of such a use of ποθομένη in the middle voice we have no example, but see Essay on L. § 31. p. 52, and cp. O. T. 1487, νοσοῦμεν.—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 Eletra, 1065, ἀπήντητοι may be said to imply a causative sense of ποθεῖν, 'To afflict with toil.' (Musgr. conjectures πονοῦμεν here.) See Essay on L. § 53. p. 98, and cp. Pind. Ol. 10 (11). 93, ἄδειτο δὲ τὰν τέμνον τερπνοὶ θαλάσσι | τῶν ἐγκώμων ἀμφὶ τρόπων, where ἄδειτο means, 'Was occupied with song.' In either sense the phrase is applied to Deianira.

104. ἀμφινεική 'The bride of strife.' She whose hand was once the object of fierce contention is now forlorn. Cp. Aesch. Agam. 669, τῶν διόρισθέντων ἀμφινεική ἴθ᾽ Ἔλλαν: infr. 527, ἀμφινεικὴν ὀμμὰ νύφας. The word may also allude to the etymological meaning of ἄμνεια ('Object of contention among men'), ἄδειτο looks forward to τρύχεσθαι.

105. ὀρνιν] The nightingale, poetically imagined as being wakeful for sorrow. Cp. Od. 19. 518 foll., ὡς 8 ὅτε Πανδάρδοι κούρφη, χλαμύς Ἀγαθών, κ.τ.λ. ἀδακρύτων] A familiar instance of prolepsis. 'Never allows to rest the longing in her eyes, nor dries her tears.'

106. 7. ἄλλα... ὀδοὺ] 'Bearing a trembling recollection of her husband and of his far journey,' ἄνδρος is to be taken as genitive of the object with ἐγκώματον, 'Keenly mindful of,'—as well as with δείμα. ὀδός is added epexegetically, as a genitive of respect. ὀδός... 'A journey or expedition,' often includes the enterprise which is the object of the expedition, with its attendant circumstances.

φέροναν] Cp. O. T. 93, τῶν ἔχω γὰρ πλέον φέρω | τὸ πένθος, κ.τ.λ.: 863, εἰ μοι ἐκεῖνη φέροντι, κ.τ.λ.: Casaubon (Anim. in Athen, 549) ingeniously but unnecessarily conjectured τρέφοναν.

110. ἐνθυμεῖοι... ἀνανθρωποί] 'On a bed of care, to which no husband comes.' ἐνθυμεῖοι, '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 ἐνθυμεῖοι, ταῖς μεμνημηνίαις, ταῖς παλαθροντίστοις. This meaning of ἐνθυμεῖοι = ἐνθυμόμαι πλήρης, although singular, is not impossible. Cp O. C. 240, and see Essay on L. § 50. p. 94. § 42. p. 80. ἀνανθρωποί, 'Not visited by a husband.' The verbal notion is hard to render, but adds vividness to the idea of bereavement.

111. κακὰν... ἀλοι] 'Unhappy one (δυστανοῦ), forecasting an evil fortune.' For ἀλοι, cp. Aj. 606, κακὰν ἐλπίδ᾽ ἔχων, and note.

112. πολλά, expressing the primary notion of the sentences, belongs in the
first instance to the apodosis, in which 
biōtou polūpōnou is substituted for pάρη or whatever word was at first intended, 
whereupon πόδα falls into a secondary 
agreement with κύμα. ‘As many as are 
the waves,’ not, ‘Like the many 
waves.’

114. ἀκάμαντος νότον, βορέα, are not 
simply genitives in regimen, like κύμα 
pαντοιον ἄνέμων, Π. 2. 396, but either 
(1) genitives of the cause, or (2) geni 
tives absolute = νότον συνεχῶς πνεύνων. 
For the former (1), cp. Ευρ. Ορ. 497, 
πληγεις θυγατρὸς τῆς ἐμῆς ύπερ κάρα. 
And, for the latter (2), Ο. C. 1588, 
ὑπρηχτήρος οὖνδενος φίλων.

In is required by the type.

‘As many as are the marine waves one 
seeing 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. βάνιν ἐπινύνη τε Not, ‘Coming 
and going,’ or, ‘Falling and rising,’ but, 
‘(One) having gone and (another) 
coming on.’ Σπ. Π. 4. 422. 3, ἡ δέ ἐτ' ἐν 
αιγύληρ πολυχεῖ κύμα παλάσσης | ὄρντα ἐπασύντερον Ζευρῶν ὑπὸ κυμαίατος: 
13. 798, (κύματα) πρὸ μὲν τ', ἀλλ' ἀυτὰ 
ἐπ’ ἀλλα. For the meaning given to 
βάντα, cp. Αντ. 120, ἐβα, and note.

[SOAP] The change to the substantive, 
in accordance with Homeric idiom, is 
unnecessary. Σπ. Ο. Ο. 1172, ἐν γ’ 
ἐγὼ φίεσαμι τι: Ἡδ. 2. 93, ἵνα δή μὴ 
ἀμάρτῃσιν τῆς ὅδου. And see Essay on 
L. § 36. p. 61. Several editions read 
ἰδοὺς, with τοὺς in 1114. But for the 
elapse of τις, see Essay on L. § 39. p. 72. 3.

οὕτω δὲ ἐν ‘in apodosis,’ as in Ελ. 27, 
ὡσαίτου δὲ τι, κ.τ.λ.

116. Καθομογενή] Heracles, having 
been born at Thebes, was claimed as a 
Theban hero, and therefore of the stock 
of Cadmus by adoption.

πρέπει τὸ δ’ αἴξεν] (1) ‘Surrounds 
and also magnifies.’ For a similar 
idiomtic use of τοῦ δ’, cp. Θυκ. 1. 107, 
τὸ δ’ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπίγι 
γον αὐτοῦ, Ιβ. 7. 48, τὸ δ’ τι καὶ τὰ τῶν 
πολέμων, ἐλπίδος τι ἐτ’ παρείχε. The 
words τὸ δ’ αἴξεν are dia μέσου. It has 
been thought that πρέπειν and αἴξεν 
are too near one another in meaning to 
point an antithesis, and στρεφεῖ τὰ πρέ 
πείν has been proposed. For this, more 
recently, Ηεσσε has substituted στρε 
πεῖ. But the words are not an application 
of the simile, as though Heracles was 
now engulphed and now uplifted by the 
billow, but express a new thought: and 
both words have a different meaning in 
tragic poetry from that which belongs 
to them in prose. For πρέπειν of the 
circumstances or surroundings of a 
life, cp. Ο. Τ. 374, μιά πρέπει πρὸς νυκτός. 
And, for αἴξεν, ‘To magnify,’ ib. 1090, 
τοῦ νυκτόν, ἵνα δὴ γε καὶ παρατίων Οἰδίπου καὶ 
τροφον καὶ ματε’ αἴξεν. The words τὸ 
δ’ αἴξεν are added by the Chorus (though 
logically inconsistent with ἀλλα 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 
(α) supposing a slight inversion and 
alternation of clauses, the order may be 
pολυύπονον πέλαγον βιότου, ἀξίσε 
τοῦ Κολ 
σιον (πέλαγος), ‘A troubled sea of life, 
as it were a Cretan sea.’ Or (β) ‘As it 
were a Cretan sea of troubles that 
constitutes his life.’

(2) Hermann joins τὸ δ’ αἴξεν βιότου 
pολύπονον, ‘As it were a Cretan sea 
surrounds Heracles and increases this 
soilness of his life.’

The Cretan sea was wider than the 
Aegean and no less subject to storms. 
Σπ. Ηορ. Οδ. 1. 26. 1, ‘tristitiam et 
metus | tradam protervis in mare Creti 
cum | portare ventis.’ For the concrete 
imagery, cp. Ο. Τ. 194, εἶ ἐς μέγαν 
θάλαμον Ἀμφιτρίτας | εἶ ἐς τὸν ὀφεῖ 
νον ὄρνον | ὁρμίκον κλίῳνα. 

120. ἀμαπλάκηκτον Ἀιδά δήμων] 
‘Some deity, never suffering him to fall,
SOFOKLEOUS

121. οὐν ἐπιμεμφομένα σ’ ἀδεία μὲν, ἀντία δ’ οἶσω. 125
φαμι γὰρ οὐκ ἀποτρύνει ἐλπίδα τὰν ἀγαθάν χρηνάι σ’ ἀνάλγυτα γὰρ οὐδ’ ὁ πάντα κραίνων βασιλεὺς ἑπεβαλε θνατοῖς Κροινίας: ἀλλ’ ἐπὶ πῆμα καὶ χαρὰ πάσι κυκλοῦσιν, οἶον ἀρκτον στροφάδες κέλευθι. 130
ἐπ. μένει γὰρ οὐ’ αἰόλα νῦξ βροτοῖσιν οὕτε κῆρες οὕτε πλούτοις, ἀλλ’ ἀφάρ βέβακε, τῷ δ’ ἐπέρχεται χαίρειν τε καὶ στέρεσθαι.

ά καὶ σὲ τὰν ἀνασσαν ἐλπίσιν λέγω

keeps him away from the halls of Hades.' For gen. see E on L. § 8, p. 11.
121. ὧν [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. δούλη μὲν, ἐρήμων δ’ ἐλευθέρων λόγων. The only difference is that δούλη is full predicate (=δούλη εἰς τι) and ἀδεία supplementary predicate (=ἀδεία οὕσα). And for ἄδεια = φέρων ἡδέα, cp. O. T. 82, ἀλλ’ εἰκάσαι μὲν, ἡδόν. Musgrave's correction, αἰδοία, has since been modified by Blaydes and Hense to δέοδεικ, ἐδέισα.

124. ἀποτρύνειν] 'Suffer to wear out,' = ἐὰν αποτρύνεσθαι. Cp. such expressions as αἴρειν θυμὸν = 'To allow passion to rise.' E. on L. § 32, p. 52 d.

125. ἀλλιθα τὰν ἀγαθάν] 'Good hope,' opposed to the expectation of evil, which might be called κακὴ ἐλπίς, as in Aj. 606.

126. ἀνάλγυτα] Lit. 'Things without pain.' i.e. 'A tranquil existence.' For this use of the neuter adj. cp. Aj. 835, σχίσεως γὰρ, κ.π.λ., O. C. 537.

127. ἑπιβάλλει] Gnomic aorist = 'Doth not send.' ἑπιβάλλειν is used as in ἑπιβάλλειν (γῆμα). '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 ἐπὶ λύσον ὄρμα.

ὁ ὄν . κέλευθοι] 'Like the circling course of the Bear,' i.e. As the constellation now is high in heaven, and now all but touches the horizon, so man's life is elevated and depressed. Others, without the com má, read χαρὰ, 'A circling course like that of the Bear brings round joy and grief to all.'

I. 133. αἰόλα] 'Glimmering,' or 'Palpitating,' rather than 'Spangled.' Cp. El. 106, ἀστρων πτέσιν. For the repetition of the same word with some difference of meaning, see Essay on L. § 44, pp. 83, 4.

135. βέβακε] Sc. ὅ πλούτος ἤ ἀν χήρες.

τῷ δ’] (1) 'And to him,' viz. from whom the sorrow or the wealth has departed, 'comes in turn either rejoicing or loss.' Or (2) 'To another man.' In this case χαὶρειν τε καὶ στέρεσθαι means, 'To be glad and again' (afterwards) 'to lose.' The point, however, is not that sorrow passes from one to another, but rather that sorrows and joys alternate in the same life.

136. ἀ (1) is resumed by apposition in τάδε, cp. Eur. Andr. 1115, ὃν Κλαυτυμήστρας τόκος εἰς ἣν ἀπάντων τῶν ἀνεκ
ΔΗ. πεπυμένη μέν, ὡς ἀπεικάσαι, πάρει πάθημα τοῦμόν: ὡς δ' ἐγώ θυμοφθορώ μῆτ' ἐκμάθοις παθόνσα, νῦν δ' ἀπειρος εἰ.

145. αὐτοῦ [αὐτὸν L.]; αὐτοῦ C2. αὐτοῦ Vat. 146. οὐδὲν] (οὐ 5. ἐν)

οὐδὲν L. Κλονεί] Κλονεί(ν) L. Κλονεί(ν) A.

μηχανοράφως. '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 (ἀ) I bid thee ever be hopeful regarding this' (矻ὐς), viz. the fortune and return of Heracles. Cp. Ant. 897, κάρτ' ἐν ἐλπισίν τρέφω, κ.τ.λ.

140. τέκνοι σι... ἀδελφῶν] 'Without providence for his children.' 'Filiiis male consulentum.' For the vague plural, cp. 1268, οἱ φύσαντες καὶ κληρονομοῦντες 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 ἀπεικάσω always implies comparison, and he therefore reads ἐπεικάσασα here. But ἀπο- in ἀπεικάσω may have the same force as in ἀπομαντεύόμαι, ἀποκρυπταίμαι, of something done (as we say ‘right off’) on the spur of the moment.

142. πάθημα... θυμοφθορώ] 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 δι answering τε. Essay on L. § 36. p. 65.f.

144, 5. τὸ γὰρ... αὐτοῦ, κ.τ.λ.] 'For youth is nurtured in places of its own where no experience of sorrow reaches.'

τοιούτως] Hermann missed the correlative of τοιοῦτως, and thought he had found it in the conjectural emendation χάρος, ἐν' αὐτοῦ. Of this and many other attempted changes of this passage, it may be said that they are either too abrupt or destroy simplicity. τοιοῦτως, like ὅσο, often in Sophocles refers to what has preceded, and may here be easily referred to ἀπειρο εἰ, '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, ὅ νοεί ταῦτα αὐτοῦ γένναται. For the possessive following a descriptive adjective, cp. O. T. 1462, ταῦτα ἀδιάλογα ὥστε να ἐμαυω, βοσκεῖαι. The image is that of a young plant, as in Aj. 558, τέως δὲ κούφοις πυγμαίαιν βάσκον.


The whole passage recalls Od. 4. 566, 5. 478 foll., 6. 43.

146. πνευμάτων οὐδέν] The emphatic repetition of the negative immediately before the verb is idiomatic. Cp. infr. 1013, ὁυ πῦρ, ὁυκ ἔρχοις τις ὄντας μονον ὁυκ ἀποτρέψει.

κλονεί] The verb is adapted to the nearest subject. 'No heat offends, no rain disturbs, no wind ruffles it.' οὐδέν is substantive, i.e. πνεύμα is not to be supplied. 'No breath of winds,' not, 'No wind of all the winds.' Cp. Ant. 499, 500, τῶν σών λέγων... οὐδέν.
άλλη ἴδοναις ἀμοχθον ἐξαίρει δίον
ἐς τοῦθ', ἔως τις ἀντὶ παρθένου γυνὴ
κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδαν μέρος
ήτοι πρὸς ἄνδρος ἡ τέκνων φασθομένη.

tότ' ἄν τις εἰσίδοιτο, τὴν αὐτοῦ σκοτῶν
πράξιν, κακοῖσιν οἷς ἐγώ βαρόνομαι.

πάθη μὲν οὖν δὴ πόλλα ἐγώγ', ἐκλαυσάμην·
ἐν δ', οὖν οὔπω πρόσθεν, αὐτίκ' εἴρεω.

όδων γὰρ ἡμος τὴν τελευταίαν ἀναζήτω
ἀναμάτ' ἀπ' οἴκων 'Ἡρακλῆς, τότ' ἐν δόμοις
λείπει παλαιάν δέλτον ἐγγεγραμμένην

154. ἔξαρα] εἴρεω L.

151. τότ'] τόδ' Ἀ'. αὐτῶι αὐτοῦ L. αὐτοῦ Ἀ'. 154. ἔξαρα] εἴρεω L.

For the attraction, see Essay on L. § 35.

147. 8. ἴδοναις ἀμοχθον ἐξαίρει δίον]
ἐς τοῦθ'] 'But it grows up' (lit. rears its life) 'amid delights, knowing not
— even (ἐξ) to that point.' For
ἐξαίρει = ἔχει ἐξαίρωμεν, cp. ἀποτρεψιν supra. 125 and note. The word suits
with the simile from a young plant, for
which, cp. II. 18. 56, ὁ δ' ἀνέδραμεν ἐρείπει ἰδος.

148. γυνή] 'A woman.' The word
refers less here to the marriage-relations—
to the position of a matron.

149. ἐν νυκτί] 'In a night,' i.e. the
night of marriage. Cp. Fr. 521. 11,
ἵπτεται εὐφρόνη δείξῃ μιᾶ: Eur. Fr. 660,
λέγουσιν ἃς μ' εὐφρόνη χαλαζ' τὸ δυσ-
μενένις γυναικὸς οἷς ἀνδρὸς λέχος. Mus-
grave and Hermann join ἐν νυκί φροντί-
δον, 'Anxiety by night.'

150. ἴτοι . . . 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 ἀφεῖται ἐκεῖν.

151. τις] The indefinite pronoun
here in the apodosis refers more pointedly
to the persons addressed than supra.


152. κακοῖσιν οἷς] ὁς .. τὰ κακὰ οἷς.

153. δὴ] 'As you well know.'

154. οὖν οὔπω πρόσθεν] Sc. εἴπων,
implied in ἐκλαυσάμην.

157. The δέλτος mentioned above
(I. 47) contained Heracles' memoran-
dum of the oracle received at Dodona,
infr. 1165. In giving this to Deianira
before leaving home, he also told her
by word of mouth what disposition of
his property he desired in case of his
death.

ἐγγεγραμμένην ἐννοθήματι] Having
notes inscribed on it. The word
ἐννοθήματα occurs in two places of the
O. C., (1) in the singular, of a sign,
l. 46, (2) of the record of an agree-
ment, l. 1594. Neither of these mean-
ings exactly suits the context here.

A closer parallel is the expression ἐννοθή-
ματα κρυφτα χαράσεως, which appears on
an altar in the Museum at Athens, on
which certain hierophantic symbols are
inscribed. Here it clearly refers to the
oracular indication of the doom of He-
acles 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
ἐγγράφαι τὴν δέλτον (οὐ τῇ δέλτῃ) ἐννο-
θήματα.
TPAXNIAI.

158. ἀμοὶ ἐτεῖς Λ.Α. 159. οὔτω] οὔτω Λ. οὔτω Α. 161. οὔτων Α. 167. τι] δράσον εἰρτῆ καὶ διακόμουμενος. 160. νῦν οὐ καὶ εἰρτῆ μὲν λέξους ὑπὸ τινὸς ἐρείπη 161. οὔτω Λ. 

χρείαν ἡ ἐν Λ.Α. μεταφάσῃ κτήσιν, εἰρπε δὲ ἢν τέκνοις μὴ ἄνων πατράσις γῆς διακομουμενος, ἠρίζων προτάξας ὡς τρύμηνον ἥνικα χώρας ἀπείρη καναίασιος βεβάς, 165.

167. τοῦτο . . τοῦ χρόνου τέλος] 'This appointed period of time;' lit. 'This completion in respect of the time.' The conjecture τοῦτο for τοῦτο rather weakens the expression. ὑπεκδραμόντα] 'Having escaped from,' i.e. 'Having passed the danger of.' Burges conj. ὑπεκδραμόντα. But the text is more expressive, dimly suggesting the image of a danger to be escaped.

169. τοιαύτα . . πόνων] 'Such he said was the Heaven-appointed issue of the labours of Heracles.' τοιαύτα, to which εἰμαρμένα adheres, is the 'cognate subject' of ἑκτελευτάσθαι (Essay on L. §§ 17. p. 25 e); i.e. if the expression were turned actively, it would stand thus, τὸν Ἡρακλῆς τελευτῶν τοιαύτα (= τοιαύτῃ τελευτῇ) τῶν πόνων, 'That Heracles should find such an end of his labours.' Cp. Thuc. 2, 13, τὰ δὲ πολλὰ τοῦ πολέμου γραμμα καὶ χρημάτων περισσότερα κρατεῖσθαι. The genitive may be taken as one of respect, but is assisted by ἐκ in ἑκτελευτάσθαι ('Such issue from his labours'). The present tense is often used in prophecies. Aesch. Prom. 818, ἐνταῦθα δὲ σε Ζεὺς τίθηναν ἐμφόρων. The wording of the oracle may have been τοιαύτην τελευτήν ἑκτελευτῇ Ἡρακλῆς τῶν οἰκτῶν 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 character of the construction.

έφραξε . . ἐφασκε] Sc. ὁ Ἡρακλῆς.

170. διστῶν ἡ 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. ναμέρετα] 'The true fulfilment of these words as predestined (ὡς . . χρεῶν) comes to pass about this time,' τῶν ναμέρετα almost = τάδε ναμερητή ὄντα, with some thought of the etymological meaning (νη, ἀμαρτάνω). For τάδε of the prophecy and event in one, cp. O. T. 901, εἰ μὴ τάδε ἱεροθείκτα παῖνιν ἀρμόσει βροτοῖς, συμβαίεις. For συμβαίεις of the issue or fulfilment of an oracle, cp. Thuc. 2, 17, καὶ μοι δοκεῖ τοῦ μαντείων τοιναύτων ἐμβηκήναι ἡ προσεδέχοντο. 173. 4. χρόνου | τοῦ νῦν παρόντος] The dative of time would be too precise and matter-of-fact to express Delanira's meaning, with reference to an emergency, which had not actually arisen. But in using the genitive she does not mean to be indefinite. 'The fulfilment belongs to the hour that now is here.'

175. 'So that in the midst of a sweet slumber, I start up in fear and dread.' Cp. Plat. Rep. 1. 330 E. καὶ τῶν ὑπών, οὐσίην ol παιδεύ, θαμά ἐγερμομένος, δε- μαίνει. φόβῳ is a causal dative (with ἐκπονάω). ταρβοῦσαν is added in explanation of φόβῳ.

εἰ] 'To think that it is possible,'
πάντων ἀρίστου φωτὸς ἐστερημένην.

ΧΩ. εὐφημίαι νῦν ἵππη· ἔτει καταστεφή στείχωθ᾽ ὀρῷ τίν᾽ ἄνδρα πρὸς χαρὰν λόγων.

ΑΓΓΕΛΟΣ.

dεσποινα Δηλέωρα, πρῶτος ἀγγέλων ὄκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκον καὶ ἧων ἐπίστω καὶ κρατοῦντα κὰκ μάχης ἄγουν ἀπαρχὰς θεοί τοῖς ἐγχαρίοις. ΔΗ. τίν᾽ εἴπασ, ὅ γεραίε, τῶνδε μοι λόγον; ΑΓ. τάχ᾽ ἐσ ὀδούς σους τὸν πολύζηλου πόσιν ἥειν, φανέντα σὺν κράτει νικηφόρο. ΔΗ. καὶ τοῦ τόδ᾽ ἄστων ἢ ἔξων μαθῶν λέγεις; ΑΓ. ἐν βουθερεί λειμαίνει πρὸς πολλοὺς θροεὶ.
harvest (θέρος) of the cattle. This is more picturesque (esp. with ἄτομον λειμαίνα following, infr. 200) than βουνόρροφ, 'Where the oxen leap.'

189. τούτο] (a) With κλώνω, (b) with ἄπιξα.


192. αὐτός] 'Lichas himself.'

εἴπερ εὕτυχε] Sc. ὁ Λίχας. 'If all is well with him.'

193. οὐκ εἰμαρεία χρώμενος πολλή] 'Being not altogether his own master,' i.e. he is detained, not quite of his own free will.

194. Μηλιεὺς . . . λεῶς] 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 gentle substantive is used for the adjective, as often elsewhere. 'All the Melian folk' press round and question him (cp. infr. 314), nor can he advance a step.


196. τὸ . . . πάθος . . . 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 ἄν μεθέτει] (1) 'Refuse to let him go.' The third person is used as the first might have been, οὐκ ἄν μεθείμην αὐτό, 'I will not let thee go.' See Aristophanes, Ran. 830, οὐκ ἄν μεθείμην τοῦ πράξον: Aj. 313, εἰ μὴ φανοίη, and note.

Or (2), 'He is not likely to be let go.'

καθ' ἡδονήν] 'To their heart's content.' κατά, as in κατά νους.

198. οὐχ ἕκον, ἐκούσι δὲ] 'Not of his will, but by theirs.' Cp. Odyssey 5. 155, παρ' οὐκ ἐθάλοιν ἐθελοῦσιν. 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.

Ἀτομον, 'Inviolate.' Cp. Hymn Merc. 72, where the oxen of the gods are in λειμώνες ἀπήρσαιοι, a Cretan inscription (Corp. Inscr. 2. 1103), ἵνα μὴ θείος τῷ ἱερῷ τοῦ Δίδο τοῦ Δικταίου μὴς ἑννύη μὴς ἐναύλοστη μήτη σπείρῃ μήτῃ ἑξωλεύη: Eur. Hipp. 73, σοι τόνδε πλεκτὸν.
ΤΡΑΧΙΝΙΑΙ.

265

έδωκας ἡμῖν ἄλλα σὺν χρόνῳ χαράν.

φωνήσατ', ὡ γυναῖκες, αἱ τ' εἰσώ στέγης

αἱ τ' ἐκτὸς αὐλῆς, ὅσ ἀελπτον ὅμι' ἐμοὶ

φήμης ἄνασχον τήδει νῦν καρποῦμεθα.

ΧΟ. ἀνολολύζετε δόμοις

ἐφεσίους ἀλαλαγαῖς


204. ἀνασχοῖν ἀνασχῖν Ἀ. ἀνασχοῖν Ἀ.

ξέτε δόμοι Ἀ. ἀνολολύζετε, δόμοις Ἀ. ἀλλαίῳ Ἀ. ἀλαλαγαῖς Ἀ. ἀλαλαγαῖς Ἐ.

στέφανον εἰς ἀκρόποτον, κ.τ.λ.: Hom. Ἡν. 260, 70, ἐσταῖ' ἡλίκατοι' τέρεις
dὲ εἰ κυκλήσωσιν ἢ ἀθαναστών ταῖς ἐνετὶ

βρότοι κέρωνοι σθῆρη.

201. ἄλλα σὺν χρόνῳ] 'At length, though late.' Cp. Ant. 552, τι δή' ἀν

ἀλλά νῦν σ᾽ ἐτ᾽ ἀφελούμε ἐγὼ;

202. 3. αἱ τ' εἰσώ 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.

δομαί] 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) (metaphorically) the mind. Cp. esp. El.

902, 3, ἐπιμαίει τι μοι | φυχῇ ἔνωθες

δομαί, 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

ἀνασχίνει of a sudden event, cp. Hdt.

7. 14, τάδε τοι ἐξ αὐτῶν ἀνασχίνειν.

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


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)

do 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:—

205. ἀνολολύζετε δόμοις] There is no

cause for changing the MS. reading
of this line, which, as Hermann pointed out, has the same metre as El. 138.4, ἰδεώ ὅπου προνεμέται. The plur. imperative is addressed to all within the house (young men and maidens), who are mentioned separately afterwards.

206. ὤ 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 I. 151 supr., τὴν αὐτοῦ σκοπών πραίην.

The word μελλόνυμφος may be suggested by Delianira’s description in II. 144–150. ’Those to whom marriage is in futurity.’ Such echoes of the dialogue are frequent in the choric songs.


κοῦνος] ‘Mingling’ with the voices of the maidens. Cp. O. C. 1500, τὸς αὖ παρ’ ὑμῶν κοῦνος ἥχειται κτύπος; κοῦνος feminine occurs only here.


τὸν . . . προστάταν] The accusative is governed by the general notion of ‘celebrating’ implied in the preceding words. See E. on L. § 16. p. 23.

εὐφαρέταν] ‘Lord of the quiver,’ an epithet which either (1) simply brings the figure of the god vividly before the eye, cp. ἀργυρόστοφος, or (2) implies his propitious power.

προστάταν] ‘The protector,’ Apollo προστάτης or προστατήριος, is rightly invoked by those within the house, as having his altar at the gate. El. 637.

210. παιάνα παιάν’] The repetition imitates the hymn itself, in which the same sounds would be often renewed.


ὡ παρθένοι] The Chorus now address themselves, as below l. 821, ὥ οὖν, ὥ παιδες, προσέμεθεν ἄφαρ, κ. τ.λ.

211. βοᾷ τὰν . . . Ἀρτεμίν] ‘Call aloud the name of Artemis.’ Cp. supr. 207.

ὁμόσπορον] ‘His sister.’ See the Homeric Hymn to Apollo, II. 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 Delianira; (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 γειτόνας in this passage, viz. ‘in our neighbourhood.’

The comparison of the Syracusan Ortygia (Find. Pyth. 2. 10, 11, Ὀρτυγίαν . . . ποταμίας ἔδος 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 (ὄρνες) may have been peculiarly abundant in such places. For γειτόνας, i.e. Μηλιάδας, cp. Phil. 725, Μηλιάδων γυμφάν, κ. τ.λ.

214. ἀρτέμιδος] Artemis is commonly represented with a torch in either hand. Cp. O. T. 207, 8, τὰς τε πυρ-φόρουσ | Ἀρτέμιδος αὐγάς ἔξων αἰτὶ Δωκὶ ὑσκα δίασει.

216. This line seems to mark the point where the dance, or the rapid
ΤΡΑΧΙΝΙΑΙ.

τὸν αἰλὸν, ὄ τύραννε τᾶς ἐμᾶς φρενὸς.
ἰδοὺ μ' ἀναταράσσει
eὐοὶ μ' ὁ κισσὸς άρτι *βακχίαν
υποστρέφων ἀμιλλαν.

15 ἰδ' ἰδ' Παιάν—

*ἰδ', ὦ φίλα γύναι,
tάδ' ἀντίπροφα δῇ σοι
βλέπειν πάρεστ' ἑναργῇ.

Δ. ὁρῶ, φίλαι γυναῖκες, οὐδὲ μ' ὄμματος

*φρουρᾶν παρήλθε τόνδε μ' λεύσσειν στόλον
χαίρειν δὲ τὸν κήρυκα προοννέπο, χρόνω
πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

220. εἰοὶ μ'] εὐ οἱ μ' ΛΑ. *βακχίαν] βακχείαν ΛΑ. Brunck corr.
222. ἰδ', ὦ] ἰδ' ὦ, MSS. Dind. corr.
φρουράν V Musgrave. λεύσσειν] λεύσσειν Λ. λεύσσειν C2or3A. στόλον]

movement of the Chorus, begins. The elision of the termination in ἀείρομαι is very unusual.

ἀείρομ' οὐδ' ἀπόσαμαι τὸν αἰλὸν]
'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 dance. Cp. Aj. 693, περιχαρῆς δ' ἀνετάμαν.

219. 20. ἰδοὺ .. ἀμιλλαν] '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 .. ἀμιλλαν is probably acc. in app. with the action of ὑποστρέφων. 'Turning me' either 'in,' or 'into the Bacchic course.' Others, with the Scholiast, would render, 'Converting my soul (from sorrow) to the Bacchic dance.'

222. ἰδ', ἰδ' Παιάν] The Chorus are just leading up the Paean, which from its monotony could not have been continued with dramatic effect, when Lichas arrives, and they break off. The correction of the text is due to Dindorf, who also reads γυναίκαν. But there is no reason to assume that the three lines must be alike. The iambic tripod with a pause ω τοὐτοίς-- makes a good transition to the other form, ω τοὐτοίς--. (Qv. ἰδε' | ἰδ' ὦ ψ. γ. ?)

223. 4. τάδ' .. ἑναργῇ] 'Here is the thing face to face, present and palpable to sight.'

ἐναργῇ] 'Beyond the possibility of mistake.'

225. 6. ὄμματος .. στόλον] The subject of παρήλθε is the vague τάδε (I. 223) resumed with more distinctness in τόνδε .. στόλον: i.e. οὗ παρήλθε μ' ὅτε ὁ στόλος, μη λεύσσειν αὐτόν. παρήλθε, 'Escaped,' as in Dem. 550. 26, τούτ' .. μικροῦ παρήλθε με εἰσίν, 'I see it, dear friends, nor hath this escaped the vigilance of my eye.' τόνδε, sc. ἄντα τοιούτε. For the second acc. (με governed by ὄμμ. φ. π. = ἐλαθε) see Essay on L. § 16, p. 23, and cp. ο. C. 113, καὶ σὺ μ' ἐς ὁδοὺ πόδα | κρύφων. While Musgrave's correction is adopted in the text, as having a high degree of probability, the MS. reading may be defended as meaning, 'Vigilance has not (so) passed from my eye.' But such a meaning of παρήλθε is questionable.

226. μή λεύσσειν] Although μή οῡ would be in place here, we are not in a position to say that μή by itself is wrong.

ΛΙΧΑΣ.

ἀλλ’ εὖ μὲν ἵμμεθ’, εὖ δὲ προσφωνούμεθα, γύναι, κατ’ ἔργου κτῆσιν ἄνδρα γὰρ καλὸς
πράσσοντ’ ἀνάγκη χρῆστα κερδαίνειν ἐπη.

ΔΗ. ώ φίλτατ’ ἄνδρῶν, πρῶθ’ ἃ πρῶτα θολομαί
δίδαξον, εἰ ἤδη ‘Ηρακλέα προσδέξομαι.

Λ. ἔγωγε τοι σφ’ ἐλειπον ἱσχύοντα τε
καὶ ζώντα καὶ θάλιστον κοῦ νόσῳ βαρύν.

ΔΗ. ποῦ γῆς, πατρίδας, εἰτε βαρμπάρου; λέγε.

Λ. ἀκτὶς εἰς ἔστ’ Εὐβοίας, ἐνθ’ ὀρίζεται
βομβοὺς τέλη τ’ ἐγκαρπα Κηναίῳ Δίῳ.

230. ἔργου] ἔργου Α. 235. νόσῳ Α. 237. Εὐβοίας
εὐβοῖς ΛΑ pr. εὐβοῖς Λ. 238. τέλη] τελεῖ Α.

715, δεκτεὶ χρῆσαι: Aesch. Ag. 521, δεῖσθε κύριῳ βασιλείᾳ πολλῷ χρόνῳ.
χαρτῶν . . φέρεις] For the direct
address following the third person, cp. O. T. 162, καὶ θομὸν ἐκαθόλων . . προ-
φάντη. There is an obvious play of
words, to which καί gives emphasis,
‘Joy to thee, herald, if thou bringest
joyful news.’ For the order of words,
cp. O. C. 665, θομὸν εἰ προφανείῃ σε.
219. ἄλλ’ εὖ μὲν ἵμμεθ’] ἄλλα set
aside the doubt expressed in εἰ . . φέρεις.
Cp. Phil. 232. ἄλλ’, ὡς εἶν, ἵσθι τόντο
πρώτον, κ.τ.λ., ‘Our coming is happy,
be assured, and happily we are
addressed, lady, as the deed which
has been achieved is happy.

230. κατ’ ἔργου κτῆσιν = ὄσπερ ἐργῳ
ἐκτησάμεθα, sc. ἀγαθὰ implied in εὐ.

ἄνδρα . . ἐπὶ] ‘He who is fortunate
cannot fail to win good words.’ For
ἀνάγκη, which may seem rather abrupt,
cp. 295, πολλῆς ἀτ’ ἀνάγκη τίβε τούτο
συντρέχειν, where, as here, the
expression is stronger than the thought,
‘It cannot be otherwise,’ meaning only,
‘It is but natural.’

332. φιλτατ’ ἄνδρῶν] For the affec-
tionate address arising simply from the
effusion of joy, cp. El. 1227, ὥς φιλταται
γυναικεῖς, ὥς πολιτίδες, κ.τ.λ. Lichas
has also, of course, a claim on Deia-
nira’s gratitude for having brought
the news.

θολομαῖ] Sc. διδαχθήμαι.
333. προσδέξομαι] Deianira, in her
eager questioning, goes beyond what
Lichas could possibly tell.

234. ἐλειπον] For the tense, see on
I. 47, ‘When I took leave of him he
was,’ etc.

ισχύοντα τε [καὶ ζώντα] i. e. ‘Not
only alive but strong.’ See Essay on
L. § 41. p. 78 b.

235. θάλασσα] ‘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 πατρίδας γῆς
denoted the Peloponnese, as the inheritance
of the sons of Heracles. Here (γῆς)
patrois 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

337. ἀκτή τις [ἰστ’] Εὐβοίας, ἐνθ’] The
usual formula in describing the place
where anything occurred (I. 752, Ant.
966, Homer passim).

δόξεια] ‘He consecrates.’
The word is literally applicable to the τέμε-
nos, whose bounds were marked out, but
is extended to the altar and what is
placed on it.

238. τέλη τ’ ἐγκαρπα] The ‘tribute of
fruitful things’ is (1) that proportion
of the produce of the τέμενος which
was to be devoted to the immediate service of the god. Or (2) more generally, 'Offerings of the fruits of the earth.'

240. εὐκταία φαῖνων] 'To fulfill a vow.' For φαῖνων of the practical manifestation of an intention, cp. O. C. 71, νῦν σοὶ τὰ λαμπρὰ ταύτα δὴ φαῖνειν ἐπὶ: Hdt. 3. 36. εὐνοιαν φαῖνων.

240. εὐκταία] 'By reason of the vow he vowed.' For the dative of the reason, cp. infn. 1127, τοῦ γε πρόσθεν ἡματιμένου. This is the reading of L supported by the lemma of the Scholiast, and is also the harder reading. On these accounts it is preferred to εὐκταία, the reading of Par. A, although the latter is equally good in point of sense.

ἀνάστατον] Proleptic. 'He conquered and made homeless.'

243. ἐγιγμορα] '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 ἐγιγμορα, which is found in other MSS., because Delainara's feeling is better expressed by making the maidens the subject of the sentence, than if ἐγιγμορα = ἂν ἐγιγμορα ἄυτῶν were the nominative.


246. 'And was it by that city that he was absent during the vast time of which the days could not be numbered?' ἄσκοπον] That cannot be taken into the eye (or the mind). Essay on L. § 51, p. 96.

247. For βῆβως here, see on l. 41. ἰμερῶν ἄναριθμον] For the gen., cp. O. T. 178, ὁν πολίς ἄναριθμος ὄλλωτα, 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 (l. 67 foll.), but in his assigning this as the reason for the conquest of Oechalia.

248. τὸν...πλείστων] Viz. twelve months out of the fifteen (l. 253).

250. 1. τοῦ λόγου δ' οὐ χρή φθόνον
γύναι, προσεύηναι, Ζεὺς ὅτου πράκτωρ φανῇ.
κείνος δὲ πραθείς Ὀμφάλη τῇ βαρβάρῳ ἑνιαυτὸν ἐξέπλησεν, ὡς αὐτὸς λέγει.
χοῦτος ἐδήχθη τοῦτο τοῦνειδὸς λαβῶν ὥσθ᾽ ὅρκον αὐτῷ προσβαλῶν διάμοσεν,
ἡ μὴ τὸν ἄγχιστήρα τούθε τοῦ πάθους ἔξω παιδί καὶ γυναικὶ δουλώσειν ἐτι.
κοῦξ ἡλίωσε τοῦτος, ἀλλ' ὅθ' ἄγνος ἢν, στρατόν λαβῶν ἐπακτὸν ἔρχεται πόλιν
τὴν Εὐρυτέλειαν, τὸν δὲ γὰρ μεταίτιον

253. ἐξέπλησεν — ἐξέπλησεν Λ. ἐξέπλησεν Α. 254. ἐδήχθη — ἐδείχθη Λ.
255. αὐτῷ — αὐτῷ Λ.
257. καὶ — om. Α.
258. κοῦξ — κοῦξ Λ. κοῦξ Α.
260. μεταίτιον — μεταίτιον Α.

.. προσεύηναι] 'And, lady, this must be heard without offence, as all things must be in hand of Zeus is seen.' The expression is generalized in the relative clause. Hence the sub-junctive.

τοῦ λόγου is an objective genitive,—

'Envy at the word' or 'tale.'

Ζεῦς, κ.τ.λ. Ἰνθ. 275.

252. πραθείς repeats ἐμπολληθεὶς 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 ὅνειδος — 'Dis-grace,' cp. Ο. C. 967, 984, Ο. T. 1035, 1194.

255. Cp. with ὅρκον — προσβαλῶν the expressions ὅρκον ἐπελαύνων and προσάγειν τινι in Ἰνθ. 1. 145, 6. 63.

256. τὸν ἄγχιστήρα] 'The cause.' This being a verbal form cannot be the equivalent of ἄγχιστης, which is from ἄγχιστος, as ἄρπιστος from ἄρπιστος.

Whether a verb ἄρχισω existed or not, it is presupposed in the formation of ἄγχιστής, 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 μεταίτιον, an accomplice before the fact, which was the work of Zeus.

257. ἔνων παιδεὶ In Odys. 9. 199, οὐνεκά μὲν σὺν παῖς περισχέσθη λὲγε γυναί, 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. οὐξ ἡλιώσει] 'He made not void,' i.e. amply fulfilled.

ἀγνός] 'Clean,' i.e. free. The bond-age 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. ἱστατὸν — ἐπακτὸν, quem dicit Sophocles, Arcades fruise et Malienses et Locros Epicenmiidios perhibet Apollodorus. 2. 7, 7; solos Arcades nomi-nat Diodorus. 4. 37.' Herm. The point is one of no importance to the action.


μεταίτιον] 'Alone partner with Zeus in the blame of this calamity.' Cp. Aesch. Eum. 199, 200, αὐτὸς σὺ τοῦτον ὦν μεταίτιον πέλει, [ἀλλ' εἰς τὸ πᾶν ἔπραξα ὑπ' πολείτοιο.

261. μόνον βροτῶν] Cp. 355, μόνον 

θεων. 262. ἐφεστίων, | ἐνον παλαιῶν ὄντα] 'Coming to be received at his hearth, having been a friend of old.'

263. 4. πολλὰ μὲν ... πολλὰ δὲ] 'Brake forth against him with rude words and with evil intent.' The antithetical repetition adds emphasis. Eurystus not only spoke badly, but meant badly. See Essay on L. § 40. p. 76. 

ἀτηρὰ φρεν] 'With mischief-meaning mind.' Cp. Phil. 1272, πιστός, ἀτηρὸς λάβρα. 265. ἀφύκτο ... βελῆ] The bow and arrows afterwards bequeathed to Philoctetes. Cp. Phil. 105. 266. τῶν ὄν ... κρίσιν] 'He came behind his (Eurytus') sons in fitness to compete with the bow;' (i.e. πρὸς τὸ τήρη κρίνεσθαι.) 267. φωνεῖ δὲ] 'And he utters the word.' This emphatic resumption of λέγων may be justified by the extraordinary nature of the reproach. Such a use of φωνεῖ is rare, but cp. O. T. 780, καλεὶ παρ' οἶνῳ, κ.τ.λ.: Λ. 1047, οἴκων, αἱ φωνῷ, κ.τ.λ., and see above, λόγως ἐπερρήθησε. The word suggests the loud tones in which the reproach was uttered. For the 'return to the indicative,' see Essay on L. § 39. p. 64 b. Most MSS. have φωνεῖ, the imperfect without augment. Brunck substituted for this the vivid present. Hermann suspected the word, and conjectured φωνεῖ. I formerly suggested φωνεῖ (Il. 19. 95 foll., O. C. 1295).


Ἡ οἰνῶμενος] Sc. ὁ Ἡρακλῆς. As Epic and Ionic forms are sometimes employed in narration, it is not worth while to alter the MS, reading to φινῶμεν here. Cp. μούνον, l. 277. 270. ἀὐθίς] 'Again,' on another occasion.

Τηρυνθιαν πρὸς κλιτοῦν] 'To the Tirynthian height.' 271. ἰπποὺς 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,' αὖ άκρας ... πυργῶδους πλακῶς, 'From the tower-like crown of the cliff,' is an expression which recalls the appearance of Tiryns as seen from below.
εργον δ' ἐκατι τοίδε μηνίσας ἄναξ,
ὁ τῶν ἀπάντων Ζεὺς πατήρ 'Ολυμπίος,
πρατὼν νῦν ἐξεπεμψεν, οὐδ' ἰνέσχετο,
θούνεκ' αὐτὸν μοῦνον ἀνδρόπων δόλῳ
ἐκτείνειν. εἰ γὰρ ἐμφανῶς ἡμύνατο,
Ζεὺς τάν συνέγνων δίνῃ χειρομενω.

κείνοι δ' ὑπερχλιόντες ἐκ γλώσσης κακῆς,
αὐτοὶ μὲν 'Αιδοὺ πάντες εἰσ' οἰκήτορες,
πόλις δ' δούλη τάσδε δ' ἀσπέρ εἰσορᾶς,
ἐξ ὀλβίων ἄξηλον εὐροῦσαι βίον
χοροῦσι πρὸς σέ· ταύτα γὰρ πόσις τε σὸς
ἐφεῖτ', ἐγώ δ' εἰς, πιστὸς ὁν κείνοι, τελῶ.

αὐτῶν δ' ἐκείνοιν, εὐτ' ἄν ἀγνὰ θύματα

spectators of the simplicity of the real
motive.

280. 'It is not to be supposed that the
 gods any more than men favour the
pride.' Of this the ruin of Oechalia is a
proof.

281. '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.

ὑπερχλιόντες is in the imperfect
tense. See Essay on L. § 32. p. 54, and cp.
Thuc. 3. 9. § 3, ἐν τῇ εἰρήνῃ τιμῶσον.

1161, δοτὶς 'Αιδοὺ φόβου τοίς οἰκήτωρ
πελώ.

283. τάσδε] For this attraction of
the antecedent, see Essay on L. § 32.
p. 59, and cp. supr. 152.

284. ἐξ ὀλβίων] Sc. οὐδόν. As if
the sentence were ἐξ ὀλβίων ἄξηλοι γενό
μενοι.

286. πιστὸς ὁν κείνοι] Deianira re-
members this afterwards, ll. 617-20.

287. αὐτὸν . . . κείνοι] Resumed in
νυ δ' ἄν ἀγνὰ θύματα] 'Pure sacrifices,' con-
secrating the victory by acknowledging the help of the gods.

289. φρονεῖν φρονεῖν \( \text{L. } \) φρανείει \( \text{C}. \) φρανείς \( \text{L.} \) 292. τὰ δὲ τῶν \( \text{L.} \) τὰ δὲ \( \text{L.} \)

Scaliger corr. 295. πολλὴ στ' \( \text{στ' } \) ἀνάγκη \( \text{L. } \) πολλὴστ' \( \text{στ' } \) ἀνάγκη \( \text{L. } \) πολλὴ \( \text{L.} \) στ' \( \text{στ' } \) ἀνάγκη \( \text{V. } \) πολλὴ \( \text{L. } \) τ' \( \text{τ' } \) ἀνάγκη \( \text{V.} \) 299. ὀρφανός \( \text{ορφανός } \) ὀρφανός \( \text{C}. \) 4 dots :: in mg. \( \text{C}. \) 300. ἀλωμένας \( \text{as from nous } \text{L.} \)

291. 'This cannot fail' either (1) 'to coincide with that' (the joy with the news), or (2) 'to coincide in this way.'

In (1) \( \text{τ} \) \( \text{盛} \) \( \text{φράσεις } \) In (2) \( \text{τ} \) \( \text{盛} \) is adverbal and \( \text{τοῦ } \) 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. ἐνεστὶ τοῖσιν εὐκοπούμενοι\[1\]

Either (1) 'There is occasion in the eyes of those who consider well' (the middle voice occurs in \( \text{O. T.} \) 964, \( \text{τ} \) \( \text{δή } \) \( \text{αὐ } \) \( \text{δ χινυ } \) \( \text{κοφητι τις } \) \( \text{κ. τ.λ.} \) : —the dative, as in \( \text{O. T.} \) 616, \( \text{καλὸς } \) \( \text{ἐλέξει } \) \( \text{ἐλλαθομένων } \) \( \text{πεσεῖν } \) : —or (2), 'There is room, when things are well considered.' In this case the dative is governed by \( \text{εὖ } \) in \( \text{ἐνεστὶ } \).

298. For \( \text{οἰκτοῖς } \) of pity mixed with apprehension, cp. Eur. Med. 931, ἐλπίζει \( \text{με } \) \( \text{οἰκτοῖς } \) \( \text{εἰ γενήσεται } \) \( \text{τά } \).

299. \( \text{δεινός } \) 'Overpowering,' of strong feeling. Cp. infr. 476, ταύτης \( \text{ὁ } \) \( \text{δείνος } \) \( \text{ξεροῖς } \) Plat. Theat. 169 B, ὡς \( \text{τ } \) \( \text{τ } \) \( \text{τ } \) \( \text{δεῖν } \) \( \text{εἴδεικτ } \) \( \text{τ } \) \( \text{τ } \) \( \text{η } \) \( \text{τ } \) \( \text{γυμνοφαιο } \) 300. 'Homeless,' because Oechalia
was destroyed; 'Fatherless,' because its chief men had been slain in battle.

301. προ' In their former life, when they had a home.

302. δοθών] The adjectival use of δοθών, which occurs here and supr. L. 53, is not found in earlier Greek.

303. τροπαία] 'Giver of victory.' Deianira has been commonly understood to address Zeus as 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 = ποιήσας.

305. τήδε γε ζώσθης ἐτί] Sc. δράσεας.

306. ὁρμάν] The middle adds a touch of feeling, like the ethical dative, i.e. looking at them with reflection.
275

ΤΡΑΞΙΝΙΑΙ.

γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις.

ΔΗ. μὴ τῶν τυράννων; Ἐθύρινον σπορά τις ἤν;

Λ. οὐκ οἶδα· καὶ γὰρ οὐδ᾽ ἁνιστόρουν μακράν.

ΔΗ. οὐδ᾽ ὄνομα πρὸς τοῦ τῶν ἔυνεμπόρων ἔχεις;

Λ. ἥκιστα· σιγῆ τοῦμὸν ἔργον ἤνυντον.

ΔΗ. εἴπ᾽ ὃ τάλατιν, ἄλλ᾽ ἡμῖν ἐκ σαυτῆς· ἐπεί
cαὶ ἐμφορά τοι μὴ εἰδέναι σὲ γ᾽ ἦτις εἶ.

Λ. οὐ τάρα τῷ γε πρόσθεν οὐδὲν ἐξ Ἰου
cχρόνῳ διοίσει γλώσσαν, ἦτις οὐδαμά

315. ὑστάτοις] ὑστάτοις L. 316. τυράννων; Ἐθύρινον τυράννων Ἐθύρινον; Λ. Α.


315. τῶν ἐκείθεν] Sc. γεννημάτων. Cp. Ο. Τ. 1167, τῶν Λαδοῦ τοίνυν τις ἤν
gεννημάτων.

οὐκ ἐν ὑστάτοις] 'Not far down.' The phrase is equivalent to an attribu-
tive adjective agreeing with γέννημα.

316. μὴ τῶν τυράννων] Sc. γεννημία.

'Can she have been of the royal stock?'

Ἐθύρινον σπορά τις ἤν] Either (1) 'Is it possible she is Eurytus' offspring?'
tis = τοίς. See Essay on L. § 22. p. 36.

sub fin., and cp. Ο. Τ. 1167, quoted above.

Or (2) 'Had Eurytus any off-

spring?' So Hermann.

317. οὐδ᾽ ἁνιστόρουν μακράν'] 'I did

not carry my inquiries far.'

318. τῶν ἔυνεμπόρων] 'Of those

travelling with her and you,' viz. the

other captives.

ἔχεις = πένναια. Cp. Phil. 789, ἔχετε
tὸ πράγμα.

319. οὐτοῦν ἔργον] The herald's

task of bringing the captives home.

320. Deianira, baffled in her com-

passionate 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, ὡ δὲνοι, ἀλλ᾽ ἐπεί, κ.τ.λ.)

321. καὶ ἐμφορά τοι.] These words

express Deianira's strong sympathy.

'Veryli, I am distressed not to know

who thou art.' A narrator might say

of her in the language of Herodotus,

καὶ συμπωρφήν ἐποίητο, τὸ μὴ εἰδέ ai τὴν
edeuw ἐτις εἰ τις. It has been observed

that the particles ἐπεί καὶ τοῖς are not

found together elsewhere. But each of

the three words has a distinct and ap-

propriate meaning. 'For' (ἐπεί) 'I tell

you' (τοι) 'I am even' (καί) 'distressed,'

γε simply emphasizes σέ, i.e. 'You,'

who have awakened such an interest

in me.'

322 foll. Lichas hurriedly interposes
to prevent disclosure with a significant
warning to Iole to hold her peace.

The first Scholiast's explanation of these

words gives a rational meaning: ἐὰν

ἀλδουμένη σε φθέγξηται, κατ᾽ οὐδὲν ἄρα

ἐξίσου τῷ πρόσθεν χρόνῳ προκομισίες

(ἄν ?) αὐτῆς τὴν γλώσσαν τὸν γάρ πρὸ
tοῦ χρόνου εἰκόνα: i.e. he understands

the stress of the sentence to be on the

words οὐδὲν ἐξ Ἰου 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 διαφέρει mean can

mean, 'To bring between the lips,' and so

answer the προκομισίες of the Scholiast.

Wakefield's conjecture διήρει, 'Will let

pass through her lips,' is supported by

O. C. 963 (ὅστις φόνοις . . . τοῦ σοῦ διή-

κασ στόματος. Hermann explained

the words to mean, 'Just as hitherto (τῷ

γε προσθεν ἐξ Ἰου 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

διήρει γλώσσαν) 'inconsistently with

what she has done hitherto.'

323. 4. οὐδαμά] προφητηκέν] 'Made

no sign.'

T 2
325. But travelling with the weight of her calamity she has wept it ever since.' The accusative is to be joined both with ὀδίνουσα 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 ἵνεμεσσα, descriptive of a city on a hill, or (2) a supplement. pred. = διήνεμον ὁδόν, 'Desolate,' 'Open to the winds.' The first (1) may be supported by comparing several picturesque touches in this play, but the other (2) is more dramatic. Both are given in the scholia, ἐρμον (2), ὑφειον (1).

328. [The accusative.] This is better than ἥδε 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.'

329. For ἐξει, cp. Thuc. 2. 41. 5. 3, ἀγανακτῆσαι ἐξει (gives cause for complaint): Eur. Phoen. 995, τοῦτον δ' ὑψί πονηρὴν ἐκεί. 329. ἥδ' ὑπὲρ] ἥδ' ὑπὲρ is sometimes read here, as in O. T. 669. But while δι' is unnecessary, the opposition of σπέρεμα in what follows is enough to justify the use of the demonstrative ἤδε.
Why did it ever occur to you to go in AVR? An attempt to simplify the sentence, but still leaves an awkward resumption. The 'Aggelos, 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.'

1. 338 is characteristic of the man's self-importance. There is a certain όνος in the postponement of γάρ (Aj. 522, El. 492); and the expression πάντ᾽ ἐποττήμε. 'Knowledge as to all things,' 'Absolute knowledge,' has also a mockheroic (almost 'Pistol'-like) air.

339. τι δὲ ἐστὶ] 'What is the matter? Why do you stay my footsteps here with your interruption?' τοῦ for τίνος = τίνος ἄνεκα. See Essay on L. § 10. p. 15 d. The punctuation (that of L) is rendered probable by comparing O. T. 935, τι δὲ ἐστὶ; ψωνίδιαν ὅδε ἔδει δηλών; ἐπιστάσαι] The present middle of ἵστημι is used transitively in Hdt. 7. 9, πολέμου ἵστανται, 'They set up wars amongst themselves,' παρίστασαι is so used by Sophocles, O. C. 916, ἄγεις θ᾽ ἄρρητες καὶ παρίστασαι βία, and by other writers: καθίσταμαι by Eur. Suppl. 522, πολέμου οὐ καθίσταμαι: παρίστασαι by Plato and Demosthenes: διδόταισαι by Plato, Tim. 63 C. It is therefore possible that ἐπιστάσαι here and in Aj. 869 (ἐπιστάσαι MSS.) may mean, 'To arrest.'

337. ἐκμάθης θ᾽ ἄ δει] The change from τε to γε in AVR is an attempt to simplify the sentence, but still leaves an awkward resumption. The 'Aggelos, 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.'

1. 338 is characteristic of the man's self-importance. There is a certain όνος in the postponement of γάρ (Aj. 522, El. 492); and the expression πάντ᾽ ἐποττήμε. 'Knowledge as to all things,' 'Absolute knowledge,' has also a mockheroic (almost 'Pistol'-like) air.

339. τι δὲ ἐστὶ] 'What is the matter? Why do you stay my footsteps here with your interruption?' τοῦ for τίνος = τίνος ἄνεκα. See Essay on L. § 10. p. 15 d. The punctuation (that of L) is rendered probable by comparing O. T. 935, τι δὲ ἐστὶ; ψωνίδιαν ὅδε ἔδει δηλών; ἐπιστάσαι] The present middle of ἵστημι is used transitively in Hdt. 7. 9, πολέμου ἵστανται, 'They set up wars amongst themselves,' παρίστασαι is so used by Sophocles, O. C. 916, ἄγεις θ᾽ ἄρρητες καὶ παρίστασαι βία, and by other writers: καθίσταμαι by Eur. Suppl. 522, πολέμου οὐ καθίσταμαι: παρίστασαι by Plato and Demosthenes: διδόταισαι by Plato, Tim. 63 C. It is therefore possible that ἐπιστάσαι here and in Aj. 869 (ἐπιστάσαι MSS.) may mean, 'To arrest.'
ΑΓ. ἀνήρ ὁδ' οὐδὲν δι' ἐλέειν ἄρτιος
φωνεῖ δίκης ἐς ὀρθὸν, ἀλλ' ἢ νῦν κακός,
ἡ πρώσθεν οὐ δίκαιος ἄγγελος παρήν.

ΔΗ. τὸ φής; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς:
ἀ μὲν γὰρ ἐξειρήκας ἄγνοια μ' ἔχει.

ΑΓ. τούτῳ λέγοντος τάνδρος εἰσῆκουσ' ἐγώ,
pολλῶν παρὸντων μαρτύρων, ὡς τῆς κόρης
tαύτης ἐκατεικένος Εὐρυτών θ' ἔλει
tὴν θ' ὑψίπυργον Ὀἰχαλίαν,'Ερως δὲ νιν
μόνος θέων θέλεξεν αἰχμάσαι τάδε,
—οὗ τάπι Λυδοῖς οὐδ' ἐπ' 'Ομφάλη πόνων
λατρεύματ', οὐδ' ὁ βιπτός 'Ιφίτου μόρος:
—δι' ἄνιν παρώσας οὕτος ἐμπαλίνι λέγει.

ἀλλ' ἡμίκ' οὖκ ἐπείδη τὸν φυτοστόρον

346. ἀνήρ δή'] 'Lichas here' (pointing indoors). Cp. τούτωσ, supr. 344. 347. δίκης ἐς ὀρθῶν' 'Truly and uprightly.' For δίκη in this sense, cp. Ant. 538, οὐκ ἔσεις τοῖς σ' ἢ δίκης.
κακός] Sc. ἐστί. 'He is behaving badly.'
348. δίκαιος] 'Honest,'
349. πάν διὸν νοεῖς] 'All that thou knowest.'
353. ἔλοι] 'Subdued,' viz. killed Eurytus and destroyed Oechalia. For a similar double use of ἐλοι, cp. Pind. Ol. 1. 142, ἔλειν δ' Ὀλυμπιᾶν ἔλει | παρθένον τε σύνευνον.
354.4. 'Ερως ... μόνος θεῶν, κ.τ.λ.]
'The god of love, and no other, had moved him to this feat of arms.'
αἰχμᾶσαι τάδε] 'To enter on this warlike enterprise,' τάδε, cognate accusative.
356.7. τάπι ... 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.'

ἐπὶ 'In the power of.' Cp. O. C. 66, ἄρχει τις αὐτῶν, ἢ τ' τω πλήθει λάγος;
357. ὁ βιπτός ... μόρος] 'The death by hurling from the rock.' For a use of the passive of βιπτώ (with cognate subject) corresponding to this use of the verbal adj., cp. the oracle in Hdt. 1. 62, ἔρματα δ' ὁ Βόλος ('Now the cast is made'), το δ' δίκτυον ἐκπετάσται. Cp. also Eur. Or. 990, 2, Μυρτίλου φίλον | δικῶν, and see Essay on L. § 53. p. 98.
358. ὤν] Referring to 'Eros, the most important subject in the preceding lines. Cp. O. C. 86, 7, Φοίβῳ τε κάμηλοι, κ.τ.λ., δ', κ.τ.λ. 'The conjectures δ' and δ' are quite unnecessary.
360. ἐμπαλίνι λέγει'] 'Tells a different (lit. opposite) tale.'
359. οὖκ ἐπείδη] 'He could not persuade.' The imperfect implies that his suit was continued for some time.

φυτοστόρος is originally ὁ σπείρας τὸ φυτόν,
tēn païda dōnai, króphiou ὥς ἔχου λέχος,
ἐγκλήμα μικρὸν αἰτίαν θ' ἔτοιμάσας
ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ἣ
tὸν Εὐρυτον τόνδ' εἶπε δεσπόζειν θρόνων,
kteiwei t' ἀνακτα πατέρα τῆσδε καὶ πόλιν
ἔπερσε, καὶ νῦν, ὥς ὅρφες, ἥκει δόμους
ὡς τοῦσδε πέμπτων οὐκ ἀφροντιστώς, γυναί,
οὕδ' ὡστε δουλην' μηδὲ προσδόκα τόδε'
oὐδ' εἶκός, εἴτε ἐντεθέρμανται πόθων.
ἐδοξέν οὖν μοι πρὸς σὲ δηλώσαι τὸ πάν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθών πάρα.
καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινῶν

360. ἔχοι] ἔχει (ἡ from ei) L. ἔχοι Α.
363. τόνδ'] τόνδ' ΛΑ. 364. πατέρα]

360. κρόφιον . . 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 Θυλαξ 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 ἣ | τὸν Εὐρυτόν τόνδ' εἶπε δεσπόζειν θρόνων] 'The same wherein he told us that Eurytus of whom he spoke 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. rr.) 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 πρός can only be used with persons may be extended so as to cover a case of this kind where the house includes the inmates of the house. It is certainly better to retain a reading which, for anything we know, may be specially suited to express an authorized mission, such as that of Iole under charge of Lichas.

370. words of Lichas in supr. 289, the arrival of Heracles is regarded as an accomplished fact.

365. ἀφροντιστώ] 'Without special care,' as he would have done, if she had merely fallen to his lot as part of the spoil. Cp. supr. 283-6.
367. μηδὲ προσδόκα τόδε] 'Nay, do not look for that.' μηδὲ is rather adversative to Deianira's previous impression than to the preceding words. Others have taken it to mean, 'As it is not the fact, so neither must you think it.' Cp. Aesch. Ag. 879, μηδὲ ταμάσῃ τόδε, where there is a similar doubt.

368. ἐντεθέρμανται] ἐνθερμαίνειν may surely mean ἐντός θερμαίνειν, as ἐμπυθάλαινα means ἐντός πυθάλαινα, and unless we are to get rid of all ἄνας λέγομεν, there is no good reason for exchanging this, at some one's suggestion, for ἐκτεθέρμανται, because the Scholiast explains the word by ἐκκακαυταί and ἐκθερμαίνειν means somewhere, 'To chase the limbs.' The addition of this line is suited to the character of the Messenger, whose garrulity unconsciously rubs the sore.

371. πρὸς μέσην . . ἀγορᾶ] 'Near the midst of the Trachinians' public place.' Lichas was standing in the midst of the ἀγορᾶ, his audience were standing near. The expression is varied infr. 423. The
The image contains a page from a Greek text, which appears to be a section from a larger discourse or narrative. The text seems to discuss a character named Lichas and possibly other figures like Deianira and Eurytus. The page includes references to a broader context, such as the Homeric Chorus and other Homeric figures. The passage discusses the impact of Lichas's actions and the reactions of others, potentially involving themes of emotion, cause and effect, and the significance of words and actions.

Some notable sections of the text include:
- The mention of Lichas's actions and their impact on others.
- References to Deianira and her actions, possibly involving the theme of trouble or distress.
- The role of Eurytus and his relation to the events described.
- The significance of words and actions, as indicated by phrases like 'In birth, as in appearance.'

The text is presented in a linear fashion, with a clear narrative structure. However, without proper context or a full understanding of the surrounding text, it's challenging to provide a comprehensive summary of the entire page.
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, δίκαιοι μὲν μὴ, δεσπότης γὰρ έστιν έμός, | δάτρ κακώς γ’ αὖ ἐς φίλους ἀλλοκετα, is rather in favour of this interpretation than against it. Cp. Phil. 451, 2, ποὺ χρῆ τίδεσο, ταῦτα, ποὺ δ’ αἰνεῖ, ὅπων | τα θεῖα ἥπαινον τοὺς θεοὺς εἰρω κακῶς;

386. (I ask you because) 'I am stuck dumb by what is now reported.'

387. σαφῇ | 'Clear truth.'

388. εἰ...θέλους | 'If you chose to press him hard with questioning.'

390. καὶ γὰρ...λέγεσι | 'For your words are not unwise.'

οὐκ ἀπὸ 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 ἄρ’ ἥμεις, ὡς ἔοικες, ἴσομεν), on the ground that the Chorus were bound in any case to stay where they were, and moreover were helpless in this matter. But (a) 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...ἄγγελον | Sc. κλητός, which is suggested by αὐτόκλητος following.

394. εἰσόρας | Wunder conjectures ὃς ὀρᾶς. Dindorf, on the other hand, suggests that Sophocles may have used εἰσόρας here for the parenthetical ὀρᾶς to avoid the repetition of ὃς. But the parenthetical ὀρᾶς 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) ὃς εἰσόρας ἐμὲ ἔρποντα, (2) ὃς ἔρποντος ἐμοῦ.

395. εἰ ταχείας | For this adverbial expression, cp. infr. 717, εἰ τεκνεύασ:
whereas

402. fXTjvas g ipo^

403. *Ar.

404. *Ar.

405. The persons hereabouts are often indicated merely by a line. 402. AF. ] ΔΗΙ L (with a cross x) A. Brunck corr. 403. AF ] Δγγγ L. AI. 404. ΔΗΙ L. 6 θ' A. 

Plat. Soph. p. 231 C, τάς ἀπάσας μὴ βρέχον εἶναι διαφεύγειν, ὡρμῆ, or some such word, can easily be supplied. But the ellipse has become idiomatic.

σιν χρόνῳ βραδεί' 'So tardily.' Cp. O. C. 1602, τακίε ἔν τον χρόνῳ. For the meaning, cp. suppl. 44, 5, χρόνον γάρ οὐχὶ βαῖνον, ἀλλ' ἥδη δίκα μήπα πρὸς ἄλλοις πέντε ἀκριμυκτος μένει.

396. καὶ νεώσασθαί] 'Before I have conversed again with you.' Hermann conjectures κάννεωσασθαί,— i.e. καὶ ἀνανεώσασθαί, cp. Od. 10.102, ἀννείαται. But he was hardly justified in condemning νεώσασθαί. 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. ἢ καὶ νέιες 'And dost thou maintain the faithful spirit of truth?' For νέιες, 'Dost possess, wield, use,' cp. Aesch. Ag. 685, γλώσσαι ἐν τῷ χρόνῳ νέμων. For το πιστόν τῆς ἀληθείας, cp. Thuc. 2. 40, ἀληθερίας τῷ πιστῷ: ib. 6. 72, τῷ πιστῷ τῆς ἐπιστήμης.

399. ὧν γε = (νέμω ἀληθείαν) τοῦτον ᾗ. 400. Cp. O. T. 1121, δεῦρο μοι φάνει 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 ἐφωτήσασ | (cp. 412)

has suggested to some editors a transposition of the lines, which is quite unnecessary. Thus Dindorf (Oxford, 1869) reads ΔΗ. 400, Λ. 403, ΔΗ. 404, Λ. 401, Δ. 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 συ: 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 Αγγελος than with the character of Deianira.

404. τόλμησον εἰπεῖν] 'Say frankly,' τόλμαν is one of those words which, like ἐπιχειρεῖν, are not to be pressed too closely when used as auxiliaries. Cp. O. C. 184, τόλμα .. ἀποστυγνεῖν: El. 1051, οὕτη γαρ ὑπὲ τῷ ἐπὶ τολμῆσ ἐπανεῖν. Κ.Τ. Α.: Aesch. Prom. 999, 1000, τόλμησον .. δρᾶσι φρονεῖν. εἰ φρονεῖ] '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 Αγγελος to speak ironically, as if the Messenger thought that Lichas would not dare to answer the question if he were in his right mind.

406. δάμαρτα θ' Ἡρακλέος] Several editors propose to read δ' for θ'.
λεύσων μάταια, δεσπότων τε τήν ἐμὴν.

4. τοῦτον αὐτ' ἐχρήζον, τοῦτό σου μαθεῖν. λέγεις
dεσποιναν εἶναι τήνδε σήν;

4. [69 b]

δίκαια γάρ.

ΑΓ. τί δήτα; ποιάν ἄξιοις δοῦναι δίκην,

ΑΙ. πῶς μὴ δίκαιοι; τί ποτε ποικίλας ἔχεις;

ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.

ΑΙ. ἀπέμι, μόρος δ', ἣ πάλαι κλύων σέθεν.

ΑΓ. οὐ, πρὶν γ' ἀν εἶπης ἱστορούμενοι βραχύ.

ΑΙ. λέγ' εἰ τί χρῆσεις: καὶ γὰρ οὐ σηχλὸς εἰ.

ΑΓ. τήν αἰχμάλωτον, ἢν ἐπεμψας ἐς δόμους,

κάτοικοι δῆπο; Ρόδας

ΑΙ. φημί: πρὸς τί δ' ἱστορεῖς;

ΑΓ. οὐκοῦν σὺ ταύτην, ἢν ὑπ' ἄγνοιας ὅρας,
'Iōλην ἐφασκες Εὐρύτου σπορὰν ἄγειν;

ΛΙ. ποίοις εἰς ἀνθρώποισι; τὸς πόθεν μολὼν
σοὶ μαρτυρῆσε ταῦτ' ἐμοῦ κλυεῖν παρῶν;

ΑΓ. πολλοίσιν ἁστών· ἐν μέσῃ Τραχινίων
ἀγορᾶ πολὺς σοι ταῦτα γ' εἰσήκουσ' ὅχλος.

ΛΙ. ναι,

κλυεῖν γ' ἐφασκον. ταύτ'd δ' οὐχὶ γίγνεται
dόκησιν εἰπεῖν κάδακριβῶσαι λόγον.

ΑΓ. ποίαν δόκησιν; οὐκ ἐπάμοσος λέγων
dάμαρτ' ἐφασκες Ἦρακλεῖ ταυτῆν ἄγειν;

ΛΙ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη
dέσποινα, τόνδε τίς ποτ' ἐστίν ὁ ἔξενος.

ΑΓ. ὃς σοῦ παρόν ἥκουσεν ὁς ταυτῆς πόθῳ
πόλις δαμείη πᾶσα, κοιχὶ ἡ Λυδία
πέρσειεν αὐτῆν, ἄλλ' ὁ τῆσδ' ἔρως φανεῖς.

ΛΙ. ἀνθρωπος, δ' δέσποιν', ἀποστήτω. τὸ γὰρ

νοσοῦντι ηρεῖν ἀνδρὸς οὐχὶ σώφρονοι.

must refer to the behaviour of Lichas
in the former scene. Schndw. con-
jected ὅς ή γ' ἁγνοῖς γονάς.

423. πολλοίσιν ἁστών] The dative
answers ποίισιν ἐν ἀνθρώποισι in L. 421, so
that ἐν is easily supplied. Essay on L.
§ 35. p. 60.

424. ταύτα γ'] 'This, ay, this 1' γε
adds emphasis to ταῦτα, but also qualifies
the whole sentence as affirming what
Lichas denies.

425. ναι has sometimes been omit-
ted, as a gloss on γε in this line. But
the pause, with the interjection extra
metrum, expresses very naturally the
momentary confusion of Lichas.

ταὐτὸ δ' οὐχὶ] The negative is em-
phasized by being postponed. Essay on
L. § 41. p. 78, γ.

426. δόκησιν εἰπεῖν] 'To state an
impression and to speak with exactness.'

427. ποίαν δόκησιν] 'Impression
quota!' The only example of this
idiom in tragedy. Cp. ἡ τάν in the
mouth of the Corinthian messenger in
O. T. 11.45, where see note.

430. τόνδε . . ἔξενος] 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. 406. Or (2) the expression is
at first general, 'A whole city,' and
passes on to the particular (433, αὐτῆν),
as often happens in Thucydides.

κοίχι ἡ Λυδία] The sense is here
improved by adopting the reading of
Paris A. and other MSS., involving a
very slight and probable change from
κοίχι, the reading of L.

433. φανεῖς] 'Having arisen;' i.e.
'Having proved to be a fact in the life of
Heracles. (Not, 'Having been disclosed."

435. νοσοῦντι . . σώφρονοι] 'To talk
idly to a madman is unworthy of a man
in his senses.'
ΔΗ. μή, πρόσ σε τοῦ κατ' ἀκρον Οἰταῖον νάπος
Δίος κατακτράπτοντος, ἐκκλέψης λόγων,
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρείς κακῇ,
οὐδὲ ἦτις οὐ κάτοικε τανθρώπων, ὅτι
χαίρειν πέφυκεν οὐχί τοῖς αὐτοῖς αἰεί.

440. Ἐρωτε μὲν νυν ὅστις ἀντανίσταται
πόθησις ὅπως ἐς χείρας, οὐ καλῶς φρονεὶ,
οὕτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμοι γε πῶς δ' οὐ χάτερας, οἶας γ' ἐμοῦ;
οὕτε εἰ τι τῶμος ἀνδρὶ τῆς τῆς νόσῳ
ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,

436. πρόσ σε] πρόσ σε L. πρόσ συ L. Herm. corr.
440. τοῦ] τοῦ L. τοῦ C.437. ἐκκλέψης λόγων] ἐκκλέψης λόγων
443. διὰ] τοῦ κ.τ.λ.] This peculiar inversion seems to belong to the latter manner of Sophocles. Cp. O. C. 250, 1333, Phil. 468.
439. Either (1) 'To be always glad is not granted by Nature to the same person,' or (2) 'He' (man, ἄνθρωπος, implied in τα ἀνθρώπων) 'is not of a nature to delight always in the same things.' For (1) cp. Thuc. 2. 64, πάντα γὰρ πίπτει καὶ ἑλασσόνται: El. 859, πάντα ἑτοῦς ἐρφό μέρος. And, for (2), Phil 88, ἑρων γὰρ οὐδὲν ἐκ ὀψιν 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 1. 449). For the indefinite or collective singular alternating with the plural in (2), see Essay on L. § 20. P. 31, 3.
441. μέν has no distinct antithesis, but prepares for ἄλλα . . ἄλλα in ll. 449, 453. Cp. with εἰς χείρας λέναι the old English expression. 'To go to buffets.'
444. fol. 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.
445. τε ... 447. ἥ] ἥ is substituted for the second τε as the disjunctive nature of the sentence becomes more prominent. See Essay on L. § 36. p. 65 f., and cp. Plat. Theat. 143 C, πρὶν αὐτοῦ τε . . . ἥ αὐτοῦ τού ἀποκρυμένου .
446. μεμπτός εἰμι] 'Feel reproachfully.' For this use of the verbal adjective, cp. supr. 357, δ ἄπτετος Ἰπίτου.
μόρος, and note. The force of the verbal here is, 'Touched with a feeling of blame,' 'Affected with displeasure' = μομφὴν ἔχων (Αρχ., 180).

448. τού μηδὲν αἴρομαι] 'Of that which is in no way disgraceful'—because shared by so many. ἐπὶς τοῦτο θαῦμα; σὲν πολλοὶς βροτῶν, Eur. Hippias, 439.

449. οὐκ ἄρτι ταῦτα] 'There is no such thing;' as this jealous feeling you are afraid to wound.

450. ἐκαμανθάνεις] ἐκ is repeated from ἐκ κείσου, 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.


453. ἐλευθέρως...καλῇ] i.e. εἰ ἐλευθέρως τὸν ἄνθρωπον διαλέγεις, καλῇ δὲν ἐνδείκτισεν, πρόσετιν ἀυτῷ οὐ καλῇ ἄνθρωπον. For proseinen of a moral attribute, cp Isocr. Panathen. p. 250, ἤνει τι δινός κουστοῦν διελέγεις μεν πεπαράπτως τι τῶν ἐκείνων τοῦ προσοντος ἀγαθῶν καμοὶ προσθέτων εἰπέν: 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. κεῖ μὲν διδάσκασι] A suppressed antithesis is slightly hinted in μὲν: viz. 'And if you are not afraid, why not have told me?' Cp. O. T. 227, κεῖ μὲν φοβεῖται, κ.τ.λ. οὐ καλῶς] 'Unworthily,' because groundlessly. For the variation in διδάσκασι...πορείας cp. O. T. 54.

458. τὸ μὴ πυθίσθαι] i.e. To remain in suspense, when the doubt has once been suggested.
ΤΡΑΧΙΝΙΑΙ.  287

πλείστας ἀνὴρ εἰς Ἡρακλῆς ἐγνημέ δὴ;  460
cοῦτω τις αὐτῶν ἐκ γ' ἐμοῦ λόγον κακῶν ἡνέγκατ' οὐδ' οὐειδός. ἡδὲ τ' οὐδ' ἂν εἰ
cάρτ' ἐντακεὶ τῷ φίλειν, ἐπεὶ σφ' ἐγὼ
φίλειρα δὴ μάλιστα προσβλέψα', ὦτι
tὸ κάλλος αὐτῆς τὸν βίον διώλησεν,
καὶ γῆν πατρόων οὐχ ἐκοῦσα δύσμορος
ἐπερσε καθοῦλωσεν. ἀλλὰ ταῦτα μὲν
ῥείτω κατ' οὐρον, σοι δ' ἐγὼ φράξοι κακῶν
πρὸς ἄλλον εἶναι, πρὸς δ' εἶμ' ἂνφυεδεὶν δὲι.
Χ. ἐπίθου λεγούσῃ χριστά, κού μέμψει χρόνῳ
γυναικὶ τῇδε, κατ' ἐμοῦ κτήσει χάριν.
Λ. ἀλλ', ὡς φίλῃ δέσποιν', ἐπεὶ σε μανθάνω
θυνητὴν φρονοῦσαν θυντά κούκ ἄγνώμονα,

463. ἐντακεὶ] ἐντακεὶ τῷ L. ἐντακεὶ A Vat.
464. φίλειρα] δικτειρα L.
470. λεγούσῃ] λέγουσι L. πρ. λεγούσῃ Α.

462. Κ. εἰς, cp. O. T. 1380, and note.
463. ἡνέγκατα] 'Has obtained.'

ἀποκρισθαί is to carry away with oneself either good or evil. Cp Plat. Legg. 6. 762 A, οὐειδὴ φερέθωσαν: Rep. 3. 406 B, καλῶν (ironical) τὸ γέρας... ἡνέγκατα.

463. ἐντακεὶ τῷ φίλειν] The subject may be (1) Iole, Hermann takes this by referring to l. 444. But, taking into account the whole connection, and also the meaning of φίλειν, which implies active rather than passive affection (cp. O. C. 1617 foll., τὸ γὰρ φίλειν οὐκ ἐστὶν εἰς ὄνοι πλέον, 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), ἐντακήραι is used of that which adheres indissolubly. Cp. El. 1311, μίσος τε γὰρ παλαιὸν ἐνταττήκε μοι, and especially Plat. Symp. 183 E, ὃ δὲ τοῦ θέους χριστοῦ ὄντος ἐρασθῇ διὰ βίου μένει, ἀτέ μονίμω συντακεῖς.

464. ἐφίτω κατ' οὐρον] 'Drift down
the wind.' Nauck and Blaydes conjecture ἔτω, which is the more ordinary expression (Aesch. S. c. T. 690, ἐτω κατ' οὐρον κύμα Κοσμητοῦ λάχον... πᾶν τὸ λαῖον γένος. Cp. O. T. 1458, ἀλλ' ἡ μιν ἡμῶν μοιρ', ὅποινε εἰσ' ἐτω', ἔτω). 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. i. 'Yield to her good persuasion, so hereafter you will find no fault with her, while you will have gained our gratitude.' For οὔ μέμψει, cp. Aesch. S. c. T. 560, ἢ ἐσθὲν εἰσο τὸν φέροντι μέμψεται. γυναικὶ τῇδε is governed by μέμψει and is opposed to ἔμοι.

473. θυνητὴν φρονοῦσαν θυντά] 'Having mortal thoughts, as becomes a mortal.' Cp. esp. Fr. 320, καλὸν φρονεῖν τὸν ἄνθρωπος ἑαυτῷ.
The text appears to be a page from a book discussing a specific topic, possibly related to ancient Greek literature or history. The text is difficult to read due to the quality of the image, but it seems to be a page from a work on Homer, discussing the city of Ochalia and its significance.

From the context, it appears that the text is discussing the city of Ochalia and its connection to the mythological figure Heracles. The text mentions various elements of the myth, such as the city of Ochalia and the role of Heracles in its destruction.

The text also contains references to other works, such as Nauck's correction, which is noted as not necessary. It is clear that the text is discussing the mythological narrative and its historical or cultural significance.
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 ἀπαντῆτα ‘Utterly.’

490. ἐφ’ Cp. Phil. 1052, νικάν γε μέντοι πανταγόν χρῆσαι ἐφον. 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. κοῦτολ’ γε] ‘Yea, and I certainly will not.’

νόσον ἐπάκτον ἔξαιρομεθα] 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’ (ἐπακτόν, proleptic = ὡστε ἐπακτόν ἔχειν αὐτήν), (3) ‘I will not aggravate the mischief thus brought in from without,’ For (3), cp. infr. 536 foll., Eur. Phoen. 343, γάμου ἐπακτόν 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, ἀρτικαλλος), 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, τοῦτον Ἡρακλῆς... ἵκαυρον ἀντέπεμψε τοῦ μικροῦ χρόνου.

498–530. The power of Aphrodite here, as in Ant. 781 foll., is regarded more with awe than with delight. It has been now exemplified in Iole’s conquest of Heracles, so cruel to Deianira, and destined to be so calamitous to all concerned (infr. 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, 411–3, 465–7. The ode consists of a strophe, antistrophe, and epode, in which logaoedic 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
the struggle between them, while the happy issue is marked by the trochaics and glyconics at the close.

στρ. ἄντ.


504. τίνες] om. MSS. 505. Τίνες] τίνες LA.

τίνες Vat.

(1) 'Aphrodite ever advances unchecked in mighty conquering force' (ἐκφερέται, passive; cp. the intransitive use of the active in Λ. 23. 759, ἐκφερ' Ὠλαδός: σθίνος, adverbial accusative); (2) 'Aphrodite ever exhibits mighty conquering force' (ἐκφερέται, subjective middle, σθίνος, accusative in regimen); or (3) 'Aphrodite ever wins great might of victory' (σθίνος, accusative in regimen; ἐκφερέται, 'dative-like' middle). (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 σθίνος, which denotes rather the act than the result of victory. For a similar doubt, cp. Hdt. 4. 129, ταύτα μεν νῦν ἐπὶ συμικρῶν τι ἐφροσυτο τοῦ πολέμου.

409. τὰ μὲν θεῶν] Supr. 443: Ant. 766, ὦτ' ἀδιαντῶν φύσιμοι οὐδές.

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, ἔφριε' ἐφαρι, κ.τ.λ. This idiom is analogous to the aorist of the immediate past (τι εἶσα, etc.). Essay on L. § 32. p. 55. So in Pindar we have κατέβαν, Ol. 7. 23: ἐμολογ., Ol. 14. 26: ἐπέβαν, ἔσταν, Nem. 1. 26-9; and μετέσταν in Aesch. Suppl. 538.

οὐ λέγοι] The words imply a dislike for myths that are lowering to the gods. Cp. Fid. Pyth. 1, and, for the expression, El. 1467, εἶ δ' ἐπεστὶ Νεμείσας, οὐ λέγω.

501. 3. The love of Hades for Persephone, of Poseidon for Amymone, Tyro, etc.

504. ἐπὶ τάυδ'. . . ἄκοιτιν] It makes little difference whether ἄκοιτιν is taken as predicative 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' (ἄκοιτιν, τίνες). λέγω or ἐρω is understood from οὐ λέγω supr., the positive elicited from the negative.
πάμπληκτα παγκόσμια τ' ἐξήλθον ἀθελ' ἀγώνων.

ἀντ. ὁ μὲν ἦν ποταμοῦ σθένος, ὑψικερω τετράδρον
φάσμα ταύρου,
'Αχελώος ἀν' Οἰνιαδᾶν, ὁ δὲ Βακχίας ἀπο

ΤΡΑΧΙΝΙΑΙ.

509, 'Αχελώος Θεόκριτος Λ. ἄχελώος Α. 510, Βακχίας Βακχίας ΛΑ.

Bruncn corr. ἄνθος ἀπὸ Λ. ἄνθος ΣΑ.

Essay on L. § 36. p. 64. This is better than with Schndw. to suppose a transition to direct interrogation, which is too abrupt.

*ὑπόκειται ὄνομα* (1) 'What all-accomplished champions.' ἄφιγοιν has been differently explained. (2)'Diversely armed,' Herm. (3) 'Both strong of limb,' Schndw., who compares such compounds as δικαρτεῖς, δισσάρχες, 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 vary various forms of attack: infr. 516-9. There is an etymological reference to γοῦν, 'Active in every limb.' This interpretation agrees also with πάμπληκτα, which signifies, 'Carried on with blows of every kind.'


παγκόσμια] 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.' Πραγματικός

Blaydes reads παγκόσμιον ἐπεξηλθον, needlessly substituting a prosaic for a poetical word. For the accusative, cp. supr. 159, πολλοὶ ἁγώναι ἐξών, infr. 507, τῶν πατρών .. στῶν .. ἐκπομήν. ἄθελα] This word in the plural is sometimes equivalent to ἄθλος, e.g. Phil. 507, δυσαστῶν πάνω ἄθλο, which also illustrates the paraphrase here. See L. and S. svv. ἄθλον. The addition of a nearly synonymous word in the genitive is a not uncommon way of expanding and so emphasizing an idea. Essay on L. § 10. p. 17, 6.

507. πολλοῦ σθένους] An Epic expression. Κρ. Π. 18. 607, πολλοῦ μέγα σθένος Μικειάων: ib. 486, το τε σθένος Ἤρων: ib. 13. 248, σθένος ἤδο-

510. Βακχίας] Βακχίας ΛΑ.

θεόνος. It is also used by Pindar and Aeschylus.

507, 8. ὑψικερω τετράδρον [φάσμα ταύρου] Eustathius, p. 573, 27, reads τετράδρον, but he quotes elsewhere as in the text, and the epithets redoubled about the same word are more impressive in this connection. τετράδροι ἐπτοι in Od. 13. 81 are τέσσαρες ὥμοι δειρο-

τες ἄρμα. Sophocles here employs the word in a new sense, = ἐπὶ τέσσαραν δειρομένοις, 'Upborne by fourfold means,' = 'four-footed.' This gives the Ache-

lous an advantage against his biped antagonist, and so lends additional terror to the description.

φάσμα is in apposition with ποταμοῦ σθένος, i.e. σθενάριος ποταμός, ταύροι παρα-

φαυνόμενοι. The word φάσμα, like our 'apparition,' implies something which produces a strange impression through the eye. Κρ. infr. 836, 7, δειμτάτω .. ὑδας .. φάσματι. Achelous enters the contest ἐναργῆς ταύροις, supr. l. 11. Κρ. Π. 21. 237, 8, τοὺς ἵππαλλες θυρᾶξ, μεμυχώς ἢτοι ταύροι, [χέρσονε.]

510, ἀν' Οἰνιαδᾶν] According to Hellenic notions each of the competitors for a prize must have a city. Achelous hails from Oniadae, the city at his mouth, where he was probably worshipped, and had a τέμενος βαμος τε θυής.

Βακχίας .. Θήβας] For Thebes as the city of Hercules, see above, l. 116, Καδμογενῆ. The word Βακχίας com-

mands him to the favour of the Dionysiac worshippers. Κρ. Π. 1135 f., Θήβαιας ἐπισκοποῦντ' ἀγίως: ταῦ ἐκ πασῶν τιμᾶ .. ὑπερτάταν πόλεων.

The emphasis on Θήβας is strength-

ened by the order of words, παλιώτων 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

513. paīs Δiôs] The name is not required after this full description of the hero who is always in our thoughts. 

513. ōlλλεῖς] 'With collected might.' The Scholiast orly says, kataχρηστικὸς εἶτεν ἐπὶ δῶ ὁ ólλλεῖς. 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 τετράρχον, supra. Cp. Milton, Par. Lost, Bk. 2. 1. 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 θυμός ἐκιστοῦ | νίκης ἰέμενων. 

515. εὐλεκτρος . . . Κύπρις] 'Aphrodite, the giver of desired marriage.' So εὔχλοος Δημήτηρ is Demeter who gives abundant herbage.

515. ῥαβδονόμως ἵνανοῦσα] 'Was there directing all.' The ῥαβδονόμος, or ῥαβδοῦχος, was not the ῥαβδωνυτής or ῥαβδωθεῖς (in this case Ζεὺς ἄγωνος) who awarded the prize, but the regulator of the contest, who was not necessarily the same person. Cp. Plat. Prot. 338 A (Hippias loq.), πείθεσθε μοι ῥαβδοῦχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, διὰ ὅμιν φυλάξῃ τὸ μέτρων μῆκος τῶν λόγων ἐκείνου.

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 χερὸς rather means, 'Of blows with the fist,' and in τῶιν πάταγοι is included, besides the twang of the bow, the whizz and loud impact of the arrow. Musgrave objects to τῶον as unsuited for close fighting (cp. Hdt. 3. 78. § 3), and absurdly suggests ταραχώι. 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. ἀναμύγδα] '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 ἀναμύγηα.

520. ἦ] This, the so-called 'schema Pindaricum,' does not occur elsewhere in Sophocles. Cp. Eur. Iun 1146, ἐνηὶ δ'. ὑφαίνεις Ἡς, Θεός 312, τῆς δ' ἦν τρίτη κεφαλᾶ. It only happens where the verb precedes the noun, and it is here used for the sake of the emphatic repetition of ἦ—ἡν—ἡν. Recent philology inclines to consider ἦν in such cases not as the 3rd person singular, but as a dialectical form of ἦς.

520. ἀμφιπλεκτοὶ κλίμακαι] 'Twistings and mountings on the back.' The κλίμακας was a trick in wrestling. Hermann
conjectures the nature of it to have been that mentioned by Ovid, Met. 9. 51, in describing this very contest, viz. the act of giving the adversary a sudden push so as to turn him round, and then trying to throw him by mounting on his back. For the use of the verbal ἀμφιπλεκτος, cp. supr. 357, ἁπτόμενος and note, and see Hdt. 3. 78, ἁμπλακεντός . ... Γοβρόσει τῶν Μάγων.

521. μετώπων ... πλήγματα] 'Blows given with the forehead'—of Aeschylus. Cp. Ovid, Met. 9. 44, 5, 'Totoque ego pectore pronus | Et digitos digitis, et frontem frontem premebam.'

522. στόνοι] 'Groanings'—not from pain, but from the extremity of effort.

523. ἢ ἐνέπτυς ἅρ] The Chorus, who have only seen Deianira as a care-worn matron, delight in imagining her tender beauty as a girl.

524. τηλανγεῖ] 'Far-glancing.' Explained by τηλεσκοποῦ; i.e. τῆς πέριπου τὰς αὐγά τῶν ὄμματόν. 'Where a rising-ground gave a distinct view of the fight.'—Paley.

525. ἤγοι δὲ μάτηρ μὲν οία φράζω] The interpretation of one Scholiast. ἤγοι παρείσ τὰ πολλά, τὰ τέλη λέγων τῶν πραγμάτων, seems to point to a lost various reading, in which τὰ περίμενα, or something of the kind, was written for μάτηρ μὲν οία. It is another question whether the conjecture founded upon this, τὰ τέρματ' οία, gives better sense than the reading in the text, which is explained in the first scholion: ἤγοι, φράσθην ἐννοιάπετος, ὡσεὶ μάθηρ 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.)

526. ἤγοι δὲ μάτηρ μὲν οία φράζω] 'And she for whom they fought, with anxious looks awaits her lord.' δὲ, as in prose δὲ οὖν, here resumes the clause τῶν δυ . . . ἀκοίταν after the parenthesis. This makes easier the omission of the object after ἀμμένει, which has been felt as a difficulty:—i.e. ἥ νύμφη, περιμάχοτος οὖσα ἄμμοι, ἑλεινοῦ θεωμένη ἀνάμεινε τῶν νυκτῶν. Her 'eye' or 'graze' (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, πτηνής ως ὄμμα πελείας.


528. ἑλεινόν] 'Like a heifer taken from the mother' whom
she often misses; with an allusion to the solitary and wandering life which Deianira has led since her marriage day.

531-532. Deianira, who has already prepared the charmed robe, confines her intention to the Trachinian maidens, and, on Lichas' coming forth, entrusts the gift to him, with the appropriate commands.

532. ὡς ἐπ' ἔξοδῷ] 'With his departure in view.' Cf. El. 1322. 533. θυραῖος] The masc. for the fem. form occurs more readily where a woman is speaking to women. Cf. supr. 151; El. 313; Essay on L. § 20. p. 30.

534. ἔρσιν ἢ] For the postponement of the initial word, see Essay on L. § 41. p. 78.

535. οἴα πάσχω] 'For the treatment I receive.' In what follows she takes up the latter topic first.

536. ὡσ ὑκρίνει] 'To implore commiseration.' For the effect of the middle voice, cf. Hdt. 1. 114, ἄποκτιστο τῶν ὑπὸ Κυρέων ἔντυσε. 537. παρασυνδίδειμαι] 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 ἐμφόρημα, which is an accusative in apposition, not to φόρτων, but to the action of παρασυνδίδειμαι. The line may be thus paraphrased: ὡστε τοῦτῳ τῷ ἐμπόλωματι ἐμπολάσθαι καὶ λειαοδησθαι καὶ τὴν ἔμην φρένα. λειαοδησθον is the verbal of the cognate passive, ἐπὶ λαβῷ παραστόρμενον. Essay on L. § 53. p. 98. Hermann and others explain the words to mean, 'A cruel return for my faithfulness of soul.' But τῆς ἔμην φρένος is merely a phrase, adapted to be a phrase, like ἐμη φιμή in Ant. 559. Cf. Phil. 1281, and especially Ant. 1063, ὡς μὴ ἀπολύσων ἀπ' τῆς ἔμην φρένα.

540. ὑπαγκάλισμα] 'Clasped in one embrace.' Cf. Ant. 650, ψυχρῶν παραγκάλισμα τοῦτο γίγνεται. The sense of μίας is continued: i.e. μ. υ. χ. ἐν ὑπαγκάλισμα.

541. Ηρακλῆς, κ.τ.λ.] This, the single expression of bitterness on Deianira's part, tends to confirm the interpretation given supr. of ll. 383, 4. Cf. Shak. Othello, 4. 2. 107, 'Des. 'Tis meet I should be used so, very meet.'
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.

For the sense, cp. Eur. H. F. 1371-3, τό οὖν μάθω, διὰ τάλαμον, ἁπάλεσε; ὁπλευρον ταύταις ἐσάχαζε ἀσφράλως μακρὰς διαντλεῖ φόνος ἑκούσιας.

For the relative referring to the former of two expressions, see Essay on L. § 41. p. 78, and cp. O. C. 86, 7, Φείδης τε κάμοι . . . δς μοι. And, for the generic relative plural with a singular antecedent, cp. Thuc. 6, 12, 13, νεωτέρα .. | οὕς ἐγὼ δρῶν νῦν ἐνθάδε.

The article, for which cp. Ant. 78, τό δὲ | βλα πολύ τῶν δράων έφες δρήχιας, 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 τις ἀνόητο, cp. Eur. Med. 1044, οὗν ἄν νυμαίνων χαιρέτω ψευδήματα τα πρόσθεν.

The contrast is developed as the sentence proceeds.
λόγια, has not been successfully explained. Λυτήρων cannot be taken as a verbal noun governing an accusative. Nor is it satisfactory to postpone the comma and render, 'A vaxation for Iole that will deliver me.' Herm. conjectures γ. κύλημα, which may be right, but anticipates too much. A more general word seems to be required. νόμα is suggested by the resumption in l. 578, and the first syllable may have been lost from 
νόμον preceding νομον coming in the line above. Other conjectures are λυτήρων τι σημώνης (Ziel), and Mr. Paley's γ. δ' ἔξει ... λυτήρων λύπημα. To this last it may be objected that the use of the first person (έχω) is more expressive of Deianira's sanguine mood. A third way of interpreting the words as they stand may be suggested, viz. taking λυτήρων passively, agreeing with λύπημα: 'I will tell you a way in which I find the grief remediably.' For the passive use, see Essay on L. § 53. p. 99, and for the redundant antecedent, ib. § 40. p. 75, 2.

553. αρχαίος κεκρυμμένον] 'I had, hidden in an urn of bronze, the gift I once long ago received from the old Centaur.' ποτέ is to be taken closely with δώρον. Cp. O. T. 1043, ἡ τοῦ τυραννοῦ τήσει έης πάλαι ποτὲ;

For ἀρχαῖος in the sense of 'old,' cp. O. C. 112, χρόνον παλαι. παλαιος and ἀρχαῖος convey more of a sense of awe or wonder as attaching to old age, than γέρων or γεραιός. The Centaur is thought of as an old-world creature belonging to a state of things that is passed away.

557. ταρά = from a person (= i.e. by his will), ικ = out of a place.


560. τοῦ πατρίδος ... στόλον] τῶν πατρίδος ... στόλον Vat.

563. Ἰνίκει] With Heracles at my side.' The preposition is not required with έστιν following, but the fulness of expression marks the closeness of her relation to Heracles.

564. ἰνίκει ἵν μέσῳ πόρῳ] 'When he was at the middle of the crossing,' Cobet would read ἵν 'Ι (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.
ψαῦει ματαίαις χερῶν' ἐκ δ' ᾧον' ἐγὼ, 565
χῶ Ζηνὸς εὐδύς παῖς ἐπιστρέψας χερῶν
ηκεν κομῆτην ἱὸν' ἐς δὲ πλεύμονας
τέρναν διερροίησεν. ἐκβινῆσκων δ' ὁ θῆρ
τοσοῦτον εἶπεν, παῖ γέροντος Οἰνέως,
τοσόνδ' ὄνησε τῶν ἐμῶν, ἐὰν πίθη,
πορθμῶν, ὃθούνεξ' ὑστάτην σ' ἐπεμψ' ἐγώ:
ἐὰν γὰρ ἄμφιθρεπτον αἱμα τῶν ἐμῶν
σφαγόν ἐνέγκη χερῶν, ἦ μελαγχόλους
ἐβασαν ἑαυτῷ θέρμα Λερναῖας ὑδρας,
ἔσται φρενός σοι τούτῳ κηλητηρίου
τῆς 'Ἡρακλείας, ὡστε μῆτιν' εἰσιδῶν
στέρξει γυναῖκα κεῖνος ἀντὶ σοῦ πλέον.

567. ἱὸν] ἱὸν from ἱὸν A. pr. πλεύμονας] πλεύμονας L. πλεύμωνα A.


566. ἐπιστρέψας] The middle voice is more usual. Here τόγων or βίλω
may be supplied in thought. The word always implies a sudden move-
ment.

χερῶν] Either (1) 'From,' (gen.), or
(2) 'With' (dat.) 'his hands.'

567. κομῆτην] The feather of the arrow which is elsewhere imagined as
a swift wing; is here figured as its hair.

568. στέρξει] Governed of δια-
διερροίησεν.

ἐκβινῆσκων] 'As he breathed his
last.' This compound is used
figuratively, as in γέλω ἔκθαναν,
Od. 18. 100, ('died outright [as it were] with laughter'); and from Plato on-
wards, 'To faint or fall into a trance,' is the accepted meaning of the word.

570. i. τῶν ἐμῶν... πορθμῶν] For this use of the possessive adjective, cp. O. T. 572. 3, τάς ἐμᾶς... Λαὶνοι διαφθορᾶς.

572. ἦπερ introduces the explanatory statement, answering τοσοῦτο.

τῶν ἐμῶν σφαγῶν is (a) possessive
genitive with αἱμα, and also (b) ablative
genitive with ἐνέγκη, 'Bear from
my wound the clotted gore of my
wound.'

573. 4. ὡ... ὑδρας] '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 un-
conscious tautology in θέρμα after ἄμ-
φιθρεπτον, and for the periphrasis, cp.
the uses of ϕάσμα in L. 509, 837. θέρμα
is merely expletive. See Essay on L.
§ 10. p. 17. Madvig's reading, adopted
by Paley, is μελάγχολος... ἱός. θέρμα
is then 'the issue.'

577. στέρξει] The future indicative
after ὡστε μῆν is curious. Cp. O. T.
411, ὡστὶ οὖ Κρέοντος προστάτου γεγρά-
ψομη. Several MSS. and Hermann
read στέρξαι; 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 ὡστε μῆν.

ἀντὶ σοῦ πλέον] 'Before thee:' a
τοῦτ᾽ εννοῆσας’, ὁ φίλαι, δόμοις γὰρ ἂν κεῖνον θανῶτος ἐγκεκλειμένον καλῶς,
χιτώνα τόν τ᾽ ἔβαψα, προσβαλοῦσα δόσα ἃν κεῖνος εἰπέ· καὶ πεπείρανται τάδε.
κακᾶς δὲ τόλμας μῆτ᾽ ἐπισταῖμην ἐγὼ μῆτ᾽ ἐκμάθομι, τάς τε τολμώσας στυγώ.

579. ἐγκεκλειμένον] ἐγκεκλεισμένον A.
tάς A. 580. τίς L. εἰ tis A.

578. τούτρ’ ἐννοῆσα] ‘Βεβηνίαίον me of this.’ See the conjectural reading νόμα 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᾽ ἱλιβάς κεβρίνων δόμων | σάββα κλάμων τ᾽ εὐφρενός ἤκατοσα, where the ‘cedar habititation’ of the dress is a sort of wardrobe.

580. ἔβαψα] Sc. τούτῳ from τούτῳ supr.

προσβαλοῦσα δόσα | ᾧ κεῖνος εἴπε] ‘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 Schndw. 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 προσβάλοσα (sc. τῶν νυστ') to mean, ‘Giving careful heed to.’ Cp. infr. 844, and note.


582. κακᾶς δὲ . . . 584. φίλτροις δὲ . . .] The repetition of δὲ indicates the contention of opposing thoughts. Cp. O.C. 1014, ἃν δὲ κεῖνον, ὁδας, χρηστός, αὐτὸ δὲ συμφοραὶ | αὐτὸν πανώλεις, ἀδεια δ᾽ ἁμαρταῖνειν.

583. τάς τε τολμώσας] Sc. τάς τοιαύτας τόλμας.


586. μεμηχανῄσκει τούργον] ‘The means have been contrived.’

587. εἰ δὲ μῆτ] ‘But if otherwise, I will proceed no further,’ i.e. εἰ δοκῶ πράσσειν μᾶταίκων τί. τί in the preceding clause is to be taken, not with δοκῶ, but with πράσσειν. Cp. El. 31, εἰ μῆτι παιρό 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. ἡ πίστις] The πίστις of which the Chorus speaks is more objective = ‘Ground of confidence;’ that which Deianira means is more subjective, = ‘The confidence I have.’

589. οὖ . . . κακῶς expresses a cautious approval. Cp. Fr. 154, ἔξοιμον αὐτὸ μῆ κακῶς ἀπεκάθειν.
ΔΗ. οὐτὸς ἐξεῖ θ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν ἐνεστὶ, πεῖρα δ' οὐ προσωμιλησάν πω.

ΧΟ. ἀλλ' εἰδέναι χρὴ δράσαν, ὡς οὖν εἰ δοκεῖς ἐξεῖν, ἔχουσιν ἀν γνῶμα, μὴ πειραμένῃ.

ΔΗ. ἀλλ' αὐτίκα εἰσόμεθα· τόνδε γὰρ βλέπω θυραίων ἤδη. διὰ τάξους δ' ἐλεύσεται.

...

ΔΗ. ἀλλ' αὐτὰ δῆ ζῷ ταῦτα καὶ πρᾶσσω, Λίξα, εἰς σὺ ταῖς ἐσώθειν ἡγορό ἔξειν, ὅπως βέρηση μοι τόνδε γ' εὐφηπεῖ πέπλουν,

592. οὐδ' εἰ δοκεῖς ὅδος ἔρχεσθαι ταῖς ἑσθεῖς Κ.Α. 593. ἄν γνώμα] γρ. 

594. αὐτίκα εἰσόμεθα] 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: πόνον γὰρ ἄκρων οὖν ἔχει χρόνον.

595. ἐλεύσεται] 'He will make his way' to Cenaeum, where his master is.

596. στεγοὶς] 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.'

597. The dative αἰσχύνη is either (1) causal = 'By reason of shame,' or (2) ἐς αἰσχύνην: cp. O. C. 483, αὐτή . τίθει: infr. 789, χθονὶ βίπτων εὐτύχων: probably the former (1). E. on L. § 11 p. 18, 3 a.

599. ἄν . . . πραδείσ] 'Since we are belated by reason of the length of time,' viz. which we are spending in the fulfilment of our mission.

600. αὐτὰ δῆ , πράσσω] 'I have been arranging this very thing,' viz. what Lichas is to do.

601. ἡγορᾶ] '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' εὐφηπή] 'Just this care-
fully woven garment.' Wunder's conjecture, τανάυφη, has been very generally received by recent editors. But (α) γέ, although postponed in the sentence (Essay on L. § 26. p. 44; § 41. p. 77), bears a good meaning, complying with Lichas' σίμαιν, and particularizing: (d) εὐφή, 'Carefully woven,' is exactly in point; the value of the gift was enhanced by the care which Deianira had spent on it: (e) τανάυφη (for which, cp. 674, εὐστήρα) occurs nowhere in any extant writing, and though Hesychius mentions the word, there is nothing in his manner of doing so to show that he is quoting from Sophocles.

607. μηθ' ἔρκον ιερόν μητ' ἐφέστιον σίλας] '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 ἐστιαν in l. 658.

608. φανερὸν ἐμφανῆς] The reading of Triclinius (also according to Blaydes of Par. Λ.), is here better than that of L, φανερὸς ἐμφανῆς.

609. ἡμέρα ταυροσφάγη] For the gladness implied in this phrase, cp. the Biblical expression, 'As in a day of slaughter,' and find. Nem. 6. 69, εἰ ἁμφικτίων | ταυροφόνῳ τριετηρί. The meaning of the phrase, 'A day when the greatest victims are sacrificed,' is illustrated by infr. 700 foll.

610. 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.


613. The words καυνῶ καυνῶν, as Dindorf observes, are thrown together according to a very frequent idiom, for which, cp. especially Aj. 467, μόνοις μούνοις. The meaning of καυνῶν is therefore not to be pressed. But it may hint the appropriateness of the new robe to Heracles' first appearance after his long absence.

614. εὐμαθεῖς ... ἐπὶ ὤμα θηρεταί] 'Which his eye, that lights on this firm seal, will easily discern.' Against the conjecture of Billerbeck, ἐπὶν μαθῆσαι, it may be urged that the tautology εὐμαθεῖς μαθῆσαι is singularly ungraceful (Dindorf has accordingly introduced the further conjecture εὔθειος, and Mr. Paley that of ὤμα θεῖς, for εὐμαθεῖς) and that ἐπὶ νοθεῖν to the sense. On the other hand the reading in the text requires εὐμαθεῖς to have an active mean-
ing, and 6 to be governed kata σύνεσιν by the whole clause. The expression ἐπιθήσεται ὑμιᾷ 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. I. 10. 46, Ἐκτείνοις ἔρα μάλιν ἐπὶ φέρεα θῆ' ἱεραίνιαν. σφραγίς ἔρκος is simply 'A safeguard consisting of a seal,' without any reference to the rim of the seal. Cp. Find. Nem. 10. 66, ἐν ἁγίοις ἔρκειν παποκύκλις.

616. νόμον [Rule of conduct,' as in Ant. 191, τοιοῦτον ἐνῷ νόμοις τήν' αὐξῶν πάλιν. See Essay on L. p. 88, and cp. infr. 117, 8, νόμον . πεπαθῆκεν πατρὶ.]

617. περισσόν δραίν 'To act beyond thine office.' The meaning of περισσόν 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. περισσά πράσεων in Ant. 68.

619. ἢ ἀπλῆς δυνατῆ] The favour which Lichas has hitherto sought is 'single,' being that of Heracles alone. Cp. supr. 286, πιστὸς ὑμίν κείμαι, and note.

620. πομπεύω τέχνην = χρῶμα πομπιμω τέχνην, just as τμῆμεν σεα ὑπον in El. 406 = χείρ ἐπεμπυμένος χοῦς. The chief stress is on βεβαιον. 'If this art of Hermes which I practise be securely mine;' i. e. 'May I lose it, if I play false.'

621. οὔ τι μὴ σφαλῶ γ' ἐν σοι] i. e. οὔ τι μὴ σφαλῶ ἐν σοι γε. 'I will not offend in anything concerning thee.'

622. τοῦ ἄγγος 'This casket.' ἄγγος here is the κοίλων ὄγγαστρον (infr. 692) in which Deianira had enclosed the robe. 623. λόγων τε πίστιν ὑπὲρ ἔξεις ἐφαρμόσαι] 'And add thereto the fitting assurance of thy very words.' The Schoolists misinterpret this passage, taking ἐφαρμόσαι (which they must have read ἐφάρμοσαι) for an imperative. The use of the word ἀρμόζω, cp. supr. I. 94, προσαρμόσας, has no reference (as Schnadv. supposes) to the closely-fitting robe (πλευραῖς ἀρτικολλούσα, infr. I. 768). ἔξεις has been suspected: but cp. El. 934, ἐνὸς τοιούτου ἔξους: Ant. 635, 6, οὐ μοι γράμμα ἔχων | χρηστὰς ἀπορθός. 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 II. 604-613.

The words λόγων πίστιν may be explained as = λόγους πιστῶς λεχθέντας (abstract for concrete), cp. supr. I. 173. τῶν ναμέρτεα = τάδε ναμέρτων γενησόμενα.

But λόγων πίστιν may also mean, 'A verbal confirmation,' and the words of Deianira, including II. 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. II. 775, 6, τὸ σὸν μόνον δώρημ' ἐλέειν. ἔξεις then = παρέξεις, and, possibly, ἵν should be read for ὑπ'.
ΔΗ. στείχοις ἄν ἡδη, καὶ γὰρ ἐξεπίστασαι τὰ γ’ ἐν δόμουσιν ὡς ἔχοντα τυγχάνει. 625
ΛΙ. ἐπίσταμαι τε καὶ φράσω σευσμένα.
ΔΗ. ἀλλ’ οἴσθα μὲν δὴ καὶ τὰ τῆς ξένης ὀρῶν προσδέγματ’, αὐτὴν θ’ ὡς ἐδεξάμην φίλως.
ΛΙ. ὡστ’ ἔκπλαγήναι τοῦμον ἡδονή κέαρ.
ΔΗ. τί δήτ’ ἄν ἄλλο γ’ ἐννέποισ; δέδωικα γὰρ μὴ πρὸ λέγοις ἄν τὸν πόθον τὸν ἔμοι, πρὶν εἰδέναι τάκειδεν εἰ ποθοῦμεθα.
ΧΩ. στρ. α’. ὡ ναυλοχαὶ καὶ πετραία


628. αὐτὴν θ’] The opposition between Iole and her reception is merely verbal, but it justifies the position of αὐτήν. See v. 1r.
631. πρῶ] ‘Too soon.’
λέγοις αὐ] Sc. εἰ λέγοις. The construction remains unaffected by μή. ‘I fear it is too soon for you to speak of my affection. before I know if on his side there is affection for me.’ εἰδέναι τάκειδεν, εἰ ποθοῦμεθα, sc. εἰκεί, 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-waited for, to her who pined in thought for him. His own right arm hath freed him from toil. Let not the oars of his vessel tarry! Let him leave the sacrifice; and let the charm of Nessus draw him gently home.’
The ode consists of two strophes and antistrophes of logaedic verse, in which the alternation of quick and slow movements reflects the alternate eagerness and patience of expectancy. The scheme is the following:—

α’,

\[ \frac{\begin{array}{cccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 \\
\begin{array}{cccccccc}
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\cd & \cd & \cd & \cd & \cd & \cd & \cd & \cd \\
\end{array} \end{array}} \right. \]

5 ον ον ον ον ον ον

ον ον ον ον

ον ον ον

ον ον ον

5 ον ον ον ον ον

ον ον ον ον

ον ον

ον ον

633-5. ‘Ye dwellers by the hot springs near the heaven 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.

ναῦλοχα καὶ πετραία] ‘By the roadstead and the rocks.’ For the use of adjectives in general indications of place, see Essay on L. § 23. p. 39. Others take ναῦλοχα substantially, but this makes an awkward division of the sentence. λυτρά no less than πάγους is governed of παρανυτζάντες. The word πάγος is used of the summit of Mount Octa, infr. 1. 1191, but πάγοι here in-
θερμα λουτρα και πάγους
Οίτας παραπατήσατε, οί τε μέσαν
Μηλίδα πάρ λίμναν
5 χρυσαλακάτων τ’ ακτάν κόρας,
emporavp
αυτάν. 644.
Πυλάτιδες *κλέονται,

αντ. α’. ο καλλιβδας τάξ’ ὑμῖν
αυλὸς οὐκ ἄναρσιάν
láχων καναχάν ἐπάνειον, ἄλλα θείας
ἀντιλυρον μούσας.

clude the rocky region to the north and east of the mountain. See Hdt. 7. 198.
635. μέσαν] 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, ἐπὶ οἴδιμα λίμνας, a phrase which is ridiculed as an affectation by Aristophanes, Av. 1337,8.
637. χρυσαλάκατοσ is the Homeric epithet of Artemis, χρυσαλακάτον κελαδενης. 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 αἴγλας, κ.τ.λ., and note.

ακτάν] 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, Ὀρτυγιάν, and note.
638. 9. 'Where are the famous gatherings of Hellenes in the Council of Pylae.'

'Ελλάνων ἀγοραί Πυλάτιδες are the meetings of the Amphictionic Council at 'Pylae.' Cp. Hdt. 7. 200, 201.

*κλέονται (cp. infr. l. 659, ἐνθα κληζεται θυμηρ; Eur. Or. 331, ἐνα μεσόμ-φαλοι λέγονται μυχαλ), although a conjectural reading, is more probable, because more poetical, than καλέονται, which in this connection could hardly mean anything but 'are summoned.'


640. ὑμίν . ἐπάνειον] 'Will arise over you.' The sound will travel far and high.


642. 3. θείας [ἀντιλυρον 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 Διός 'Αλκμήνας κόρος] 'Alcmena's man-child begotten of Zeus.' The Triclinian reading omitting τε is adopted on the ground of metre.

645. 6. πάσας ἀρέτας | λάφυρα] 'Spoils, such as are the med of supreme valour.' πᾶς is here intensive—not 'All' but 'Uttermost.'
λάφυρ ἔχων ἐπ’ οἴκους:

650. δὲ ἀπόπτωλιν εἴχομεν, πάντα
δυνατεύκαμην ἀμένονσαι
χρόνον, πελάγιον, ἵδρεις οὔδέν,
ἀ δὲ οἱ φίλαι δάμαρ

5 *τάλαιναν δυστάλαινα καρδίαν
πάγκλαυτος αἰεν ὀδύντω
νόν δ᾽ Ἀρης οἰστρηθείς
εὔελυον ἐπίτονων ἀμέραν.

651. ἀφίκουτ᾽ ἀφίκουτο. μὴ σταίη
πολύκωπων ὀχῆμα ναὸς αὐτῷ,

64. ἐπ’ οἴκους] e from a C. 650. δὴ L. ὅ A Vat. δάμαρ] δάμαρ... L. δάμαρ A. 651. τάλαιναν] τάλαινα LAV. 652. πάγκλαυτος] γ from ν L. πάγκλαυτος A.

647. δὲ ἀπόπτωλιν εἴχομεν] i.e. δὲ ἦν ἀπόπτολις ἦμιν. 'Whose absence we endured.'

648. πάντα... χρόνον] 'All a twelve-month's time.' πάντα has been changed to παντα 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 παντα is read, it may be possibly explained of direction, 'Looking all ways for him.' Cp. supr. 66 foll.

650. τόκαδεκάμην] 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, ὑπότε τελεύμνησον ἐκφέροι δεικίκατος ἄρος, ἀναδοχάν τελεῖν πόνων τῷ Δίος αὐτόπαιδι.

649. πελάγιον] 'Far at sea.' The expression is metaphorical, as in O. C. 662. 3, φανήσαι τε μακρὸν τὸ δύρο πέλαγος. The meaning is that the place of his abode was as unknown as that of a vessel which, after leaving the shore, has passed beyond the horizon.

650. ἀ δὲ οἱ In Lyric poetry the habit of allowing a hiatus before ὁ is retained from the Epic style.

651. *τάλαιναν, Dindorf's correction of τάλαινα, removes an unpleasing tautology, and improves at once the metre and the sense.


654. 5. 'Hoc innuit chorus: quum Hercules diu ubi esset ignoratus, longe dissitas regiones peragrasset, nunc bel- lum quod exseritis, sustulit labores.' Herm. 'The War-god stung to fury' is a lyrical condensation of ll. 359-365, in which Lichas described the sudden levying of the war against Eurytus. For the personification, cp. Aj. 706, ἔλυσεν αἰών ἄγος ἀπ᾽ ὁμάτων Ἀρης, and note. The conjectures αὖ στροφέωσι, αἱ στροφέωσι, though receiving some plau- sibility from a late variant οἰστρήθεις, are really worthless.

654. ἐξέλυον ἐπίπονον ἀμέραν] 'Has freed him from the day of toil.' The phrase ἐπίπονον ἀμέρα is formed on the analogy of δουλίων ἡμαρ, ἑλεύθερον ἡμαρ, and the like, in Epic Greek. For the accusative, cp. O. T. 35, ἐξέλυσα... δασμοῖν. The 'day of toil' is the suc- cession of labours, which had weighed on the life of Heracles, and through him on Deianira. Cp. infr. 1. 825, ἀνα- δοχάν τελεῖν πόνων, κ.τ.λ.

655. πολύκωπων ὀχήμα] Literally, 'The many-oared car.' The expression is figurative, for there is no reason to suppose that here or in Aesch. Prom. 408, ὀχήμα is generalised as it is in Plato, Polit. 288 A, 289 B, to signify literally, 'Any means of locomotion.'
πρὶν τάνδε πρὸς πόλιν ἀνύσεις,
νασιώτων ἐστιάν
ἀμείψας, ἑνθα κλήζεται θυτήρ·
οθεν μόλοι πανάμερος,
τὰς πειθοὺς παγχριστῶ
συγκραθεῖς ἐπὶ προφάσει θηρός.

ΔΗ. γυναίκες, ὡς δέδοικα µὴ περαιτέρω
πεπραγμέν ἥ μοι πάνθ' ἄρτιος ἔδρων.
ΧΩ. τί δ' ἐστιν, Δημάνειρα, τέκνον Οἰνέως;

657. τάνδε] ταῖς Α. πρ. 658. ἀνύσεις] ἀνύσεις Λ. ἀνύσεις Α. ἀνύσεις Κ.  
659. θυτήρ] θυτήρ Λ. θυτήρ Α. 660. πανάμερος] παναμέρος Α. 661. παγ-
χριστῶ] γ' λείψανος Κ'

656. ἀνύσεις] The optative follows 
the previous optative, and continues 
the expression of desire.
657. νασιώτων ἐστιάν] 'The island 
altar,' viz. of Zeus Cænus in Euboea.  
659. ἀμείψας] 'Passing from.' Cp. 
Phil. 1262. The other construction, 
τὴν 
τὴν πόλιν ἀμείψας ἐκ νυσιώτιδος ἐστιάν,
would have been equally possible.

κλήζεται] Viz. since the report 
of Lichas, ii. 257, 8.
660. πανάμερος] Either (1) 'All day 
long,' i.e. not breaking the journey (cp. 
infr. 740); or (2) 'All docile,' from 
ἦμερος, i.e. cured of his passion.
661. τὰς πειθοὺς παγχριστῶ] συγ-
kραθεῖς] 'Steeped in the full 
anointing of persuasion!' i.e. penetrated 
with the virtue of the charm through which 
24, τεὰ τούτο μυρμύνεν φρενί: Hdt.
4. 152, φίλια .. συνεκρήσασιν. 
Prof. Paley, metri gratia, conjectures συντα-
κεῖσι.

παγχριστῶ] has been suspected. But 
such a substantive use of the adjective 
does not seem impossible here. Cp. 
El. 851 foll. πανάκρατον παμιμήνη, κ.τ.λ., 
where, however, the text is probably 
corrupt.
662. ἐπὶ προφάσει θηρός] 'By the 
Centaur's precept.' προφάσει here may 
mean 'Fore-telling,' just as πρόφατος 
in Pind. Olymp. 8, 16 means 'Pro-
claimed.' Or if πρόφατον be, as some 
allege, =πρόφαντον, then προφάσει may 
have the meaning of προφάνεις. Cp. 
ἐμφάσεις, and Hdt. 6. 129, ἐμφασίως. In 
either case it is quite unnecessary to 
adopt an inferior reading (ἐπισώνων 
ἀμεράν) in the strophe (l. 655).

The proscenium having been vacant 
during the preceding ode, Dei-

663. περαιτέρω] 'Τοπικ.,=περαιτέρω 
(ι. ἐπεικών) τού βέοντος. The comparative 
form strengthens the notion already 
contained in péra.
665. τίκνον 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.

τί] 'Sc. λέγεις,

τῶν .. διαρραμάτων is a vague geni-
tive, as if with the ellipse of περί. 
701, Κρεόντος, οἰδ' ἰην ἐπεινωκός ἔχει. 
For the dative 'Πρακλεῖς governed by 
the verbal noun, cp. supr. 603, δώρημ' ἐπείνω 
tάνδρι.
ΔΗ. μάλιστα γ' ὡστε μῆποτ' ἄν προθυμίαν ἄδηλον ἔργον τῷ παραίνεαί λαβεῖν.

ΧΟ. δίδαξον, εἰ διδακτὸν, ἕξ ὅτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβεβήκεν, ὦν, ἂν φράσω, γυναῖκες, ὅμων θαυμή ἀνέλπιστον μαθεῖν.

οὗ γὰρ τὸν ἐνυθήρα πέπλον ἄρτιώς ἔχον, ἀργῶτ' οἶδος εὐερήμ πόκων, τοῦτ' ἡφάνισται, διαβορον πρὸς οὕδενος τῶν ἐνδου, ἀλλ' ἐδεστὸν ἔξ ἀυτοῦ φθίνει καὶ ψῆ κατ' ἀκρας σπιλάδοσ. ὡς δ' εἴδης ἀπαν, [72 b.]

Τῇ τούτ' ἐπράξθη, μελίζον ἐκτενῶ λόγον.


669, 70. προθυμίαιν ἄδηλον. κ. τ.λ.] 'To have zeal where they have not certainty in anything which they do.' The adjective belongs in sense rather to ἔργον. Cp. infr. 817, 8, ὕγκον, ὑγκαματος μητροφόν. For προθυμίαν ἔργου λαβεῖν = προθύμως ἔργου ἀπετεθα, cp. Ant. 301, παντὸς ἔργου δυσσεβεῖαν εἰδεῖα.

οἶδον. μαθεῖν] For the construction, cp. Aristoph. Plut. 349, ποῖος τίς;—Οῖος—ὅν μαν κατορθόσωμεν, εὐ πράττειν ἄλ. 673. ἔμιν] We must suppose an ellipse of ἀν γενέθαι οὗ ἄν ζένωκτο, to which μαθεῖν is epexegetic.

674. ἐνυθήρα] Cp. Aesch. Enum. 1028, φοινικοβαστοῖς ἐνυθάμι καθήμαν. 'Ἐνυθήρα non simpliciter quod induitur significant, sed quod ornatus causa'—Hermann, who compares Eur. Iph. Aul. 1073, 4. ἐνυθ' ἐκ θεᾶς ματρὸς δαφήματα (the arms of Achilles), Troad. 258, ἐνυθαν τεφρῶν ἰερῶν στολομοῦν. 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. ἀργότερον ἐρθαι ἀργῆς. The elision of οὗ 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, ἐπαντιάζειν παῖδιν ἐμφ' which there is no ground for altering. ἀργής, agreeing with πέπλον, could only mean, 'I made the garment bright with anointing,'—a poor and ridiculous sense. The synizesis supposed by Hermann (ἀργητ' οίδος) is practically equivalent to the elision.

ἐνυθήρα] 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 οὐδενος τῶν ἐνδου] 'Not by anything in the house' (οὐδενος, 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 = καταθήχεξαι, and have accordingly suspected the reading. But the intransitive use of the active verb (see Essay on L. § 53. p. 98), however singular, is more probable than any conjecture that has been made. The word, so understood, naturally prepares the way for the description in ll. 698—700.

κατ' ἀκρας σπιλάδος] 'Upon the stones.' We are to imagine the courtyard, where Deianira had flung down the flock of wool, to have been paved with small round stones.

L. κάθικα A. 692. εἰδετε] εἰδετει L. εἰδετε A.

680, 1. ποιῶν πλευρῶν πικρᾶ γλωσσάς θυμόν γενομένος, πολλά μετέχοντα, παρήκα θεσμών οὕτως, ἀλλ' ἐσώζόμην, χαλκῆς ὁπως δύσιπτον ἐκ δέλτων γραφήν. καὶ μοι τάδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἐδρών: τὸ φάρμακον τοῦτ' ἀπυρόν ἀκτίνος τ' ἀεὶ θερμῆς ἄθικτον ἐν μικροῖς σῶζειν ἐμὲ, ἐως ἄρτιχριστον ἀρμόθαιμι ποιν.

καρδίων τοιαῦτα. νῦν δ', ὥτ' ἦν ἐργαστέου, ἐξηρου μὲν κατ' ὁλοκ ἐν δύοις κρυφῆι μαλακί, σπάσασα κτησίου βοτοῦ λάχνην, καθηκα συμπτυόσα' ἀλαμπὲς ἥλιον κοιλὸ γυγάστρῳ δῶρον, ὁσπερ εἰδετε.

εἰσώ δ' ἀποστείχουσα δέρκομαι φάτιν

683. i.e. ὁπως ἐν χαλκῆ ἐπετείντον γραφήν.

684. This verse has been condemned by critics since Wunder,—unnecessarily. Although it repeats and expands what is already said, this is expressive of the perturbation of Deianira's mind, and of her effort in collecting her thoughts. She returns upon her steps several times in telling her story. See ll. 678, 698; 675, 690, 695; 685, 691.

687. ἐως ... ποι'] 'Until, having laid it freshly on, I should apply it to some use.' The retention of ἀν 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 ἐως νυ.

689. ἔξηρον] 'I applied the unguent.' The object (πεπλων) is easily supplied. Cp. inf. 696, ἃ προύχρον.

μέν 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 μέν here.

κατ' ὁλοκ ἐν δύοις] '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 μικροῖς σῶζειν ... ἐως ... ἀρμόθαιμι ποιν.

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 μαλαι, 'Sheep's wool.'

692 ἐν χαλκῇ] The ἀγγος 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. φατίν ... καθεὶν] 'A thing beyond the hearer's thought, beyond
the guess of man to understand," φαίνεται, ἡ ἀφαστον = ὄνομ θανί ιακάστων μαθεῖν, supra. II. 672, 3. ἀφαστος is that 'which from its strangeness escapes or baffles the mind,' as ἀκοπός is, 'What from its vastness escapes or baffles the eye.' For the infin. cp. Λεσχ. Suppl. 94, κατείχειν ἀφαστον.

692. κατάγαμα 'The bit of wool that I had pulled,' κατάγαμα is properly, 'To pull out before spinning,' so as to be ready for the distaff. See Plat. Polit. 282 E.

πῶς] 'Nescio quo modo,' indicating the carelessness of the act.
696. προὔχρονον 'Prepared (the robe) by anointing.' Supr. 675, 689.
697. ἀκτιν ἐς ἡλιότιν 'Into the bright sunshine.' Added to explain φλόγα.
698. θεῖ... ἀδηλον 'It melts all out of sight,' i.e. dissolves and disappears.
καὶ κατέφηκτα ... χθωνί 'And is crumbled on the ground,' i.e. The shrunked morsels that remain appear like a crumbling substance.
699. εἰκαστὸν ὡστε] The comparison begins afresh with ὡστε, as if εἰκαστὸν had not preceded. See Essay on L. § 40. p. 75, 5.
692. ὡστε ... ἐνδοι] '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 κείται προπετές were simply = προκείται. But the radical meaning of προπετές 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.
the Homeric use of ὀρμαίνειν.

706. ὀρῶ δὲ 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. ἦς... ὑπέρ.] 'On whose account.'
He was slain in vindication of Deianira's
honour.

714. τὸν... ἀτρακτὸν] The arrows of
Hercules, all alike dipped in the poison
of the Hydra, are poetically spoken of
as one.

715. χώσσεπ ἄν is more forcible than
Wakefield's conjecture χώσσεπ ἄν. 'Even
as it touches, even so it destroys,' i.e.
'As sure as it touches, so surely it kills.'

716. έκ δὲ τοῦθ' οὸδε, κ.τ.λ.] 'And
must not the dark gory venom from his
(Nessus') wound be fatal to him (He-
cacles) too?' τοῦδε, sc. τοῦ Ὅσσου, from
the implied object of βαλλώντα, supra.
For the repetition of the same pronoun,
cp. Ο. Σ. 1142-1143.

717. ἵσος αἵματος is the 'poison con-
sisting of the (envenomed) blood.'

719. δέδοκται] Sc. ἦσι from ἔμε in
1. 720. Observe the unconscious taut-
ology in δέπι (718)... δέδοκται.

720. ταύτῃ σὺν ὀρμῇ] 'Together
with that fall, I too shall die with him.'
ἀρμῇ is 'sudden departure,' the impetus
which carries Hercules away. Cp.
Aesch. Αγ. 1388, ὅμων ὀρμαίνει: Eur.
Alc. 901, 2, ὅμων χθονίων λίμνην δια-
βάστε. She will not follow, she will rush
from life together with him. The con-
jecture ταύτῃ makes no difference to the
sense. Cp. Αἰ. 497. Others understand
the words to mean, 'The same impulse
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. εἶγα δεήν] (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 . . . κρένειν] 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. ἡ τις . . . προγενεῖ] Mr. Blaydes
unnecessarily questions the indicative
here. It makes the reference to the
actual circumstances more pointed.

727. ἦς εἰκοσιάς] For this adverbial
expression, cp. supr. l. 395.

728. Cp. Thuc. 3. 40, ἐγγύρωμον δ' ἐστὶ
to ἀκουόμεν. πέπεμα is (a) predi-
cative, (b) attributive, as part of
the antecedent of τις.

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. *οἴκοι] 'At home,' i.e. within
the sphere of his own life. The MS.
reading οἴκοι is indissoluble. For the
figure, cp. O. T. 1390, τὴν φροντίδι' ἐξω
τῶν κακῶν οἰκεὶν γλυκά.

731-3. These quiet words precede
the climax of horror. Cp. O. T. 1110,
and note. άρμόζοι, sc. τῷ καρπῷ, i.e.
kαρπὸς εἰς.

732. τὸν πλεύρων λόγον] 'Anything more
which you have to say.' Cp. Eur. Med.
639, ὁς οὐ κρινούμαι τῶνδ' σοι τὰ πλείαν.
733. εἰ μή τῇ λέξεις 'Unless you
mean to speak.'

733. μαστήρ . . . χέστο] Cp. O. C. 35,
σκοπός προσέχει: ἱβ. 70, πομπὸς . . .
μέλαιοι.

734. The pronominal phrase, ἵνα τριῶν
ἐν, takes the place of an infinitive,
where οί is the subject. Cp. similar con-
structions with δναίν θάτερον, οὐδείν ἄλλο
ἡ, τι ἄλλο ἡ, and the like expressions.
Alexo kekleisthai mpetr, h losous phrenas
ton vun parousov toun 'ameilasbaei teven.

DH. ti 8' estin, o pai, proso y' emou stynoumenov;
YL. ton andra ton sou istsi, ton 8' emon legw
patera, katakeina sa ty8' en hmera.

DH. oymi, tin ezienegekas, o teknon, logon;
YL. an oux oton te mi telesethnai to gar
fanthei tis an dunait' an agenhtov poieiv;

DH. pous eipas, o pai; tov par' andrapotov madov
aziou ou'tos ergon eirygashai me phis;
YL. autdos bayerian xynforan en ommasin
pateros dedorikes kou katta glwsson klwnov.

DH. pou 8' emelakaies tandr kai paristasa;
YL. ei xri matein se, pantata dti fanwein chrion.

736. mpetr'] mpetra 8't L. mpetr' A. 743. 2nd an om. MSS. corr. ex Suida.

738. ti... stynoumenov] 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. ti... po-
thoun, supra 196). 'What cause of dis-
like is there that proceeds from me?' i.e. 'What cause have I given for your
abhorrence?' See E. on L. 6. 31. p. 54.

739. 40. ton 8' emon legw | patera]
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.
infra. 807.

ty8' en hmera] This shows that the
action is imagined as lasting only for
a day. Cp. supr. 660, panairemos, and
note.

741. tin ezienegekas... logon] 'What
has thou uttered?' Deianira, stunned
by her anguish, falls her out half-
consciously. tinw is nearly = ouw. Cp.
El. 388, tinw, o tlauma, toun 'enprasa
logon;

[ezienegekas] eikherein is literally to pro-
duce that which one has in possession.

742. 3. to... fantheon] 'That which
has come into existence,' superasqe
ovasit in auras.

743. tis an dunait' an'] For a similar
reduplication of an in an emphatic pas-
sage, cp. O. T. 339, 40, tis gar toinor
an oik an oryktou ent | klwnov; Suidas
(s. v. rr.) has preserved the true reading,
for agenhtov is unsuitable here.

745. aziou = anabolion. 'So horrible
a deed!' Cp. El. 1455, aziolos thea.

746. 7. autos... patros] Nauck's in-
version of these words injures the effect.
autos is made much stronger by being
separated from dedorikes and put first in
the sentence.

748. emelakaies... paristasa] His-
torical present. tandai 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.'

 ei xri matein se] 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.

panta] 'All,' and not merely the
answer to Deianira's last question.
Hyllus is in too impatient a mood to
tell his story piecemeal.
δ' εἴρπε κλεινὴν Ἐγρύτου πέρσας πόλιν,

νίκης ἁγῶν τροπαία κάκροθίνια,

άκτη τις ἀμφίκλυστος Ἐυθοῖας ἀκρον

Κήραιών ἐστιν, ἐνθα πατρῷ Δί

βωμοὺς ὄριζει τεμενίαν τε φυλλάδα,

οὐ νῦν τὰ πρῶτ' ἐσεὶδον ἄσμενος πόθῳ.

μέλλοντι δ' αὐτῷ πολυβήτους τεύχεοι σφαγάς

κήρυξ ἀπ' ὀικῶν ἵκετ' οἰκείοις Ἀίχας,

tὸ σῶν φέρων δόρημα, θανάσιμον πέπλον,

ὅν κείνος ἐνός, ὡς σὺ προὔφειεσο,

ταυροκτόνει μὲν δόξηκ' ἐντελεῖς ἔχον

λείας ἀπαρχῆν θοῦσ' ἀτὰρ τὰ πάνθ' ὀμοῦ

ἔκατον προσήγη συμμύη βοσκῆμα,

καὶ πρῶτα μὲν δείλαιοι ἢλεφ φρενὶ

κόσμῳ τε χαῖρων καὶ στολῆ κατηχέτο.

750-3. δ' εἴρπε... ἄκτῃ τις... ἐστίν]

Cp. supr. 237, and especially Eur. Hippiol. 1191, ἐπὶ δ' ἐρημοὺ χῶρον εἰσεβάλλομεν, ἄκτῃ τις ἐστί, ἐθέν τις ἵππῳ... βρίσκων μεθένειν. See also Aesch. Fr. 29. Eubòia καμήν ἄμφι Κήραιων Αἰδε [ἄκτην, κατ' αὐτὸν τύμβον ἄθλιον Ἀίχα.

752. Ἐυθοῖας ἀκρον 'At the extreme end of Euboea.' ἀκρον is an adjective, rather than a substantive = 'A point of Euboea.'

754. By a slight variation of expression ὄριζει is here active, whereas ὀρίζεται in l. 237 is in the middle voice. See Essay on L. § 30. p. 51 b.

755. τεμενίαν τε φυλλάδα] τέμενος πολυβήτους, Schol.

756. ἄσμενος πόθῳ] 'Rejoicing, for I longed to see him.' The joy of Hyllius at finding his father was in proportion to his longing for him; hence the latter is represented as occasioning the former.

756. πολυβήτους τεύχεοι σφαγάς] 'To commence the slaying of many victims.' πολυβήτους = πολλῶν θυμάτων.

757. οἰκεῖοι] '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 ἐνός, i.e. as not belonging to Trachis.


760. ταυροκτονεῖ... θοῦσ] '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, οἰκονομῳ βαλάμων. ἔχον marks the continuity of the act = ἐνέχον. ἐντελεῖς is either (1) 'Unblemished,' or (2) 'Entire' = ἐνφράχους, so that ἐντελεῖς θοῦσ = ταύρους.

762. προσῆγε] Sc. τοῖς βάμωι.

764. κόσμῳ τε... καὶ στολῆ is either (1) a Hendiadys for κόσμῳ στολῆς. 'The ornate raiment,' or (2) implies that the dress was accompanied with ornaments, such as a brooch, etc.

765. σεμνῶν ὀργῶν] 'From the solemn sacrifices,' Abl. gen. assisted by ἐν in what follows.

766. πειρᾶς δρυός] Hermann, following a suggestion of the Scholastic, imagines δρύς here to be the pine, or rather a general word for tree. This is disproved by comparing infr. 1195. The oak is naturally preferred in sacrificing to Zeus. πειρᾶς then refers not to the special peculiarity of the wood, but generally to the sap, or essential oil, or whatever the flame is supposed to feed on,—as R. Browning says, 'Tasting some richness caked in the core of the tree.' (Balaustion).

767. ἑρωδός ἀνήγει] We may either read thus, or ἑρωδός ἀνήγει. See v. 17. The breaking forth of the sweat is the first symptom of the activity of the poison.

προσπίπτεστο] 'Was clinging.' This is the reading of the MSS., and was retained by Hermann. See on O. C. 1624, ὠθεῖσθαι. Musgrave conj. προσπίπτεσσαί.

768. ἀρτικόλλοι] 'Fast-glued,' not, 'Lately glued,' as the Scholast supposed.


769. ἄπαν κατ' ἄρθρον] 'At every joint,' i.e. showing every curve of the body.


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.


774. For ποιας, K. T. L., depending on βόησε, cp. O. T. 780, καλεῖ . . . ὡς εἰν, k. t. l., supr. 267.

775. μόνης] 'And of no other,' a form of asseveration. Cp. O. C. μόνης τόδε ἐστι δίηλον Ισμήνης κάρα.


δόρημα ἐλεξεν, ὡσπερ ἡν ἐσταλμένον. κάκεινοι ὡς ἦκουσε καὶ διώδυνος ὀπαραγμὸς αὐτοῦ πνευμόνων ἀνθήψατο, μάρψας ποδὸς νῦν, ἄρθρον ἦ λυγίζεται, μιπτεὶ πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν: κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου κρατὸς διασπαρέντος αἴματός θ’ ὄμοι. ἀπας δ’ ἀνευφήμησεν οἰμωγῇ λεως, τοὺ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου κουϊδεις ἐτόμα τάνδρος ἀντίον μολείν. ἐσπάτο γὰρ πέδονδε καὶ μετάρσιος, βοῶν, ἰὐζων’ ἀμφι δ’ ἐκτύπουν πέτραι, Λοκρῶν ὑπερὶ πρώνες Εὐβοῖας τ’ ἀκραί.

ἐπεὶ δ’ ἀπείπε, πολλὰ μὲν τάλας χθονὶ πέπτων ἐαυτὸν, πολλὰ δ’ οἰμωγῇ βοῶν, 780


ὡσπερ ἡν ἐσταλμένον] Either (1) ‘As had been given him in charge.’ Or (2) taking δόρημα as the subject, — ‘Even as it had been sent forth.’ The robe had been sent expressly as Deianira’s gift, suppl. ι. 603.


ἀρθρόν ἦ λυγίζεται] ‘Where the joint moves about.’—At the ankle-socket.

780. ῥίπτει] Editors have changed this to ῥίπτει. Cp. Aj. 239. The derivative is more emphatic. Cp. φόρω and φέρω.

πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν] (1) ‘On a spray-washed island-rock that jutted from the sea.’ ἐκ πόντου, sc. προφαυμένον,—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 Λιχάδας ἄπος.

781. 2. κόμης... ὄμοι] ‘And out through the hair he sprinkles a grey pulp, the brain being scattered about and blood therewith.’ μέσον κάρα is a periphrasis for ἐγκέφαλος. κόμης is ablative genitive assisted by ἐκ in ἐκραίνει. Cp. suppl. 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, φυσωντ’ ἄνω... αὕτ’ ἀν’ οἷκελας σφαγῆς.

784. ‘For the frenzy of the one and for the violent end of the other.’

785. τάνδρος... μολεῖν] ‘To approach my father.’ That the pronounal use of ἂνη implies no coldness or indifference is clear from this passage, and from suppl. ι. 748.

786. ἐσπάτο... 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 ἐστενον.

788. Cp. II. 2. 528, Δοκρῶν, οἱ ναῖοι πέτρων ἱερής Εὐβοιας.

789. χθονὶ] For this ‘pregnant’ use of the locative dative = ἐς χθόνα, cp. El. 747, τοῦ δ’ πέπτωντος πέδρ.
TPAXINIAI.

τὸ δυσπάρευνον λεκτρον ἐνδατούμενος σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον οἶον κατακτήσαιτο λυμαντὴν βίον, τὸτ’ ἐκ προσέδρον λιγνύος διάστροφον ὀφθαλμὸν ἀρας εἰδὲ μ’ ἐν πολλῷ στρατῶ δακρυσσύντα, καὶ με προσβλέψας καλεὶ, ὃ παῖ, πρόσελθε, μὴ φύγῃς τούμων κακῶν, μηδ’ εἶ σε χρῆ θανόντι συνθανεῖν ἐμὸι· ἀλλ’ ἄρον ἐξω, καὶ μάλιστα μὲν μέθες ἐνταῦθ’ ὅπου με μὴ τις ὀψέται βροτῶν· εἰ δ’ οἰκτὸν ἵσχεις, ἀλλὰ μ’ ἐκ γε τῆς ὅν γῆς πόρθμευσον ὡς τάχιστα, μηδ’ αὐτοῦ θάνοι.

tosau'tē ἐπισκῆπτας, ἐν μέσῳ σκάφει θέντες σφε πρὸς γῆν τὴν ἑκέλεσμεν μόλις βρυχώμενον σπασμοί. καὶ νῦν αὐτίκα

when the thick cloud which enveloped him is parted, and his eye rests upon his son.

795: στρατῶ] ‘Multitude’ = λεῶς, supr. l. 783. Cr. El. 749, στρατὸς δ’ ὅποις ὃδε νῦν ἐκπεπτοκότα. 799. Hermann rightly prefers μέθαι to the conjecture μὲ δές. The notion of ‘removing out of the way,’ which is contained in μέθαι, suits the context here. The case is different in infr. l. 1254, ἐς πυρᾶν με θῆς. 800. Cp. O. T. 1410-12, ἐξω μὲ πον ... ἐκφάτη, ἐνα μήποτ’ εἰσόδεσθ’ ἔτι. 801. εἰ δ’ οἰκτὸν ἵσχεις] ‘But if your feelings will not allow of that.’ οἰκτὸς is ‘weak emotion,’ as in O. C. 1636, ὅσι οἰκτον μέτα. 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. πόρθμευσον] ‘Ferry me’ across the strait. 803. εἰ μέσῳ σκάφει] ‘In the hollow of the ship.'
810, kalos] kalos LAVV>R. kalos Vat.

810. πατρί . έμο] Τhe dative of reference, instead of the more regular ες τιν πατέρα. 810. εϊ θείμος δ', επευχομαί] For similar hesitation in uttering a curse, cp. Phil. 961, 2, ὥλοι καὶ τε, προν μοι, εϊ και πάλιν | γνώμην μετοικεσ: εϊ δὲ μη, δάνοις κακος. Hyllus' hesitation, however, is only momentary, and is over- come by the apparently overwhelming evidence of his mother's guilt.

810. την θείμον συ προβάλασ] '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 un- defended to her death, already heartbroken 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. ὁφός καλός] 'Fair be the wind that carries her away out of my sight!' καλός, which is the better reading, is sufficiently supported by the Suboliant. For ὁφός, cp. O. T. 195, ἐποργεθ, and note. Join ἀπωθεν ὀφθαλ- μών ἐμών. The inversion gives greater force both to ἐμών and to καλός.

816 foll. 'Why vainly keep the high- sounding name of mother for one whose deeds are all unmotherly?' Although ὄγκον ἄλλως ὄνοματος τι δει τρέφειν μητρίων, ἦτε μηθεν ὅσ τεκούσα δρὲ; ἀλλ' ἐρπέτω χαίρουσα: την δε τέρψιν ήν τοιῷ δίδωσι πατρί, τηνοι αὕτη λάβοι. See Essay on L. § 42. p. 80 γ.


819, χαίρουσά] 'And joy go with her,' said ironically, like ὁφός, supr.; i.e. I willingly give her leave to go. την δε 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 synapse, 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, (a).
pronounce that the doom of Heracles is now inevitable; (b) express their pity for Deianira, who is the unconscious instrument of the calamity, and whom they imagine as 'shedding tender tears;' (c) look apprehensively for what is still to come; (d) hint darkly at the love of Iole, which has been the silent but effectual cause of all this ruin.

The chief metrical peculiarities of the ode are, (1) the frequency of resolutions, and (2) the accumulation of long syllables. The former (1), denoting excitement, is more prominent in the first strophe and antistrophe (a'), the latter (2), expressing sadness, in the second (β').

In ll. 3-5 of β' there are corruptions of the text both in strophe and antistrophe, and the metre is consequently uncertain.

821. ἵνα τε [ὡ...] 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 ἵνα, being virtually an interjection, loses the meaning of the inflection, and is used here, like the Homeric ἵνα, as = Ἰδοὺ.

προσφύγειν] 'Has arrived;' i.e. is come to its fulfilment, and has touched our life.

822. τὸ θεοπρότεν ήμῖν τὰς παλαίφατον προνοίας,

823. παλαίφατον[παλαίφατον(σ)] ἰ. L.
*ἀ τ’ ἐλακεν, ὀπότε τελεόμενοι ἐκφέροι
dωδέκατος ἄροτος, ἀνάδοχαν τελεῖν πόνων
tὸ Δίὸς αὐτόπαιδι καὶ ταῦ ὀρθῶς ἐμπεδα κατουρίζει.
πῶς γὰρ ἂν ὦ μὴ λεύσων
ἐτὶ ποτ’ ἐτ’ ἐπίπονον ∗γ’ ἔχοι
θανῶν λατρείαν;

ἀντ.α’. εἰ γὰρ σφέ Κενταύρου φονία νεφέλα
χρείη δολοποιῶν ἀνάγκα
πλευρὰ προστακέντος ἴοθ,

824. *ἀ] ἀ MSS. Herm. corr. 825. ἄροτος] ἄροτος L. ἄροτος A., ἀνα-
dοχαν] ἀνάδοχαν L. ἀνάδοχαν A. 829. λεύσων] λεύσων L pr. λεύσων A.
830. ἐτὶ ποτ’ ἐτ’ ἐπίπονον] ἐτὶ ποτὲ ἐτ’ ἐπίπονον MSS. ∗γ’] om. MSS. add Heath.

824. *ἀ τ’ ἐλακεν! The MS. reading, ἀ τ’ ἐλακεν, has been variously explained: (1) (6, neuter) ‘Which sounded to this effect.’ viz. τὸ ἔσος; (2) (6, neuter) ‘Which he uttered,’ viz. τὸς, implied in ψευδόπον; (3) (6, masc.) ‘Who declared,’ again referring to τὸς; (4) (ὄνε) ‘When he (τὸς) declared.’ The conjectural reading ᾧ τε, already adopted by some editors, gives a clearer sense and also secures perfect metric. or fulfilment with the antistrophe. ‘Which’ (sc. ἡ πρώτον) ‘declared.’ If ὁ is read, the first (1) of the above-mentioned interpretations should be adopted.

ὁπότε . . . ἄροτος] ‘When the twelfth year, with its full tale of months, should come to an end.’ For ἐκφέροι, cp. O.C. 1424, ὥσ ὦ ὦ ὀρθῶν ἐκφέροι, and note. And for ἄροτος, cp. supr. 69, τὸν . . . παρελθὼν ὕμ. ὄροτον.

825. ἀνάδοχαν τελεῖν πόνων] ‘The undertaking’ (rather than the ‘succession’) ‘of labours should terminate.’ τελεῖν (fut.), (1) like ἐκφέροι, is used absolutely, for which, cp. El. 1419, τελείοι ὦραί, or (2) = ‘The year should end his toils.’ For the meaning, cp. ll. 164-172. And for ἀνάδοχῃ πόνων, cp. supr. ll. 27-35.

τῷ . . . αὐτόπαιδι] ‘For the very son of Zeus.’

826. ὀρθῶς | ἐμπεδα κατουρ[φει] (1) ‘Comes safely into harbour with straight course;’ i.e. attains fulfilment without failure. For the image, cp. Aesch. Suppl. 432, ἔσοκέλλατι: O. T. 1315, δισοδορο-
tον, and note: El. 502, and note. τάξι implies that the fulfilment is already visible. ‘Lo, where the foretold event is sailing into port!’ Or (2) taking κατουρίζει actively, and supplying either τὸ ἔσος or ὦ πρώτον as the subject, ‘And it brings this safely into haven, certainly fulfilled.’

830. θανῶν, ‘After death,’ is not a mere resumption of μὴ λευσόων, but contains a pathetic argument, ‘Seeing that he is dead and gone.’

σφέ] Sc. τὸν Ἱππαλῆ, implied in μὴ λεύσων supr. l. 828.

831. σφέ . . . χρεῖ δολοποιῶν ἀνάγκα] ‘Fate working by guile is stinging him.’ The craft of Nessus was the means employed by Fate.

φονία νεφέλα] ‘Gory cloud, or ‘envelopment.’ Some have supposed a metaphorical application of the secondary use of νεφέλα = ‘A net.’ (L. and S. s. v. νεφέλα, 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 χρεῖ. But on the whole, although the construction of the accusa-
tive is unusual, it seems better to take it with προστακέντος. Cp. infr. ll. 1053 foll. πλευράς γὰρ προσμαχθέν, κ.τ.λ. Sc. προστακέντος αὐτῷ πλευρά.
δν τέκετο θάνατος, ἐτεκε δ’ αἴλος δράκων,
πῶς δὴ ἄν ἀέλιον ἑτερον ἢ ταύν ἐδοι,
δεινότατον μὲν ὑδρας προστετακὼς
φάσματι, μελαγχαίτα τ’
ἀμυγά νυν αἰκίζει
*ὑποφονία δολόμυθα κέντρ’
ἐπιζέσαντα.

πρ. β. δὸν ἀδ’ ἀ τλάμων ὀκνον

835. ἀέλιον] ἀλαν L. ἀλαν A. ταύν] τὰ νῦν L. ταύν A. 836. δεινο-
τάτο] o from ω L. δεινότατο A. 840. ὑποφονία] νέσσου ὑπὸ φοινι (νέσσου
L. νέσσου τ’ ὑπὸ φοινι Vv.

834. ὑπὸ τέκετο .. δράκων] ‘Which Death Death begat upon the spotted snake,’ Hermann says here, ‘Εὐρήβθε δ’ Λο-
βεκίας ad Aj. p. 327. Ἰνύρια, ut puto, haerent interpretet in verbis τέ-
κετο ετεκε: quae et si promiscue usur-
pantur, tamen proprie medii verbi po-
testas patri magis quam matri convenit:
σεκ νεντυτω hic Sophocles distinctissi:
quam generis mors, peperit autem draco.’

The a of ἀέλιος is made short here and
in Euripides, Med. 1252, Ιon 122.
835. ἑτερον ἢ ταύν] Cp. Ant. 808–10,
νέστον .. φέγγος .. κόψον’ ἀδίς, and
note.
836. προστετακὼς, Sc. εἰ προστέτακε.
See note on ἄλαν, in supr. l. 830.

φάσματι Heracles ‘cleaves to the
Hydra, that terrible shape.’ The mean-
ing 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, υφίκερο
τετραφορός / φόσμα ταύρον. For the
whole expression, cp. Plat. Symp. 183
Ε, ἄτε μονιὶ μυρκοῖς.

837–40. ‘And therewithal break forth
upon him to torment him the piercing
wounds of the dark-haired one, en-
venomed through crafty speech and
secret thoughts of blood.’ In the plague
now afflicting Heracles, there was present
the venom of the Lernaeon Hydra, and
there was also another element, inse-
parably mingled with this, viz. the mur-
derous will of Nessus, operating through
his crafty speech. Although the ad-
jective ὑποφόνιον is not found elsewhere
(see L. and S. s. ν. ὑποφόνιον), it is rightly
retained here by Hermann, and helps
to emphasize the combination of craft
and cruelty in the Centaur. (There may
also be an allusion to the blood of
Nessus, which cried for revenge. See
Essay on L. p. 103, 4.) The words Νέ-
σσου θ’, which occur in the MSS., may
be a corruption of Νέσσου θηρό, a double
gloss on μελαγχαίτα. As Hermann ob-
serves, this epithet is used for the proper
name by a sort of Epic liberty, which
is the more excusable with Κενταύρων
preceding in l. 831. μελαγχαίτας is an ep-
ithet of the Centaur Mimias in Hes.Scut.
186. μελαγχαίτα κέντρα are the sting-
ing wounds inflicted by Nessus. They
are called ὑποφονία because stealthily de-
stroying life, (and also because imbued
with the blood of one who was slain;) δο-
λόμυθα, because they were inflicted
through crafty words; and they are said
to ‘have broken forth’ upon him, be-
cause of the malady which they pro-
duced. Cp. supr. l. 767 foll., also Aesch.
S. c. T. 709, ἐξεσεῦν γὰρ Ὀιδίπου κατεύ-
ματα. See Essay on L. § 56, pp. 102, 3.

841 foll. In places like this, where
there is reason to suspect error both in
the strophe and antistrope, emen-
dation must be more than ever uncer-
tain. A reading of ll. 853, 4 consistent
with the metre is obtained in the text
by omitting πο and altering the posi-
tion of ὑδα and of ἀγαλείτων. 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 antistrope
(qy. ἰδ κελαιῶν αὐτ’ ἅρποσάχων δο-
ρός ?), or (2) the metre of l. 855 is to be
followed, and διέθραισ is corrupt (qy.
ἀστραίαι συναλλαγές ?).

841–50. ‘Which this poor lady.
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.

δόκον] 'Not shrinking,' i.e. Pressing on.

842. προσορῶσα δόμοις = δόμος πρὸς δόμοις. Cp. supr. Π. 376, 7, τίν' εἰσινε/δημαί πημονὴν ὑπόστεγον [καθραίον; νέον] Not merely new, but also 'strange,' or 'unprecedented.' Cp. Phil. 784, καὶ τι προσοδοκοῦ νέον.

δισόντων] Cp. for the personification, El. 492, ἀελκτρ' ἀνυμφα γὰρ ἐπέβα μουφόνων [γάμων ἀμυλλῆμαθ' οὖν οὐθές, Αντ. 10, πρὸς τοὺς φίλους στει-

χοντα τῶν ἔθρων κακὰ.

844. οὐ τι προσοβαλε] (1) 'Had no perception,' Schol. συνήκεν, and so Herm. This assumes that προ-

σβάλλειν τι (γραφή) = προσβάλλειν γραφ-

μων τινι. (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. Ι. 1021, καθῆκεν, κ.τ.λ., and especially Λεσχ. Περ. 781, ἄλλω οὐ κακοῦ τοιούτου προσβάλον τόλμη: Eur. Med. 637 foll. μηδετα/τ' ἀμφιλόγους ὄργαν ἀκόρεστα τε νείκη | προσβάλλοι δείκτα Κυτρίς. In either case, the words τά μὲν... τά δὲ are added by an afterthought. The Chorus intend to speak of Deianira's repentance, but cannot do so without first declaring her innocence.

τά μὲν... τά δὲ are not really different parts of the action, but the action regarded in different points of view.

ἀλλόθρον] 'Alien,' not merely as of another race of men, but of a race different from man, viz. of the Centaur.

845. γνώμαι] 'Intention,' or 'Determination.' Cp. esp. Αρ. 744, Phil. 962, 1192.

δισθρίας ξυναλλαγις] Hermann follows Trilcinus in reading δισθρίας συναλλαγις. But the text remains uncertain. See above, note on 841 foll. The dative is that of the cause. For the meaning of ξυναλλαγις, cp. Ο. T. 1130, ἡ ξυναλλαγίας τι ποι;

846. 7, ἡ που... ἡ που] This is more forcible than ἡ που... ἡ που, the MS. reading. The accents are not clear in Λ. ὅλοι] 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. Π. 23, ἐκεῖ κ' ὀλοίου τεταμώμεθα γὰροι. But the former is more poetical, because fixing attention on the person of Deianira. Cp. supr. 111, δύστανον, and note; and, for the meaning of the adjective in this case, infr. 878, τάλαναι ὁλθρία.

849. χλωράν... ἀχιναν] '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, χλωράν αἰμα, infr. Ι. 1055, is 'the blood which keeps the body flexible and fresh;' while χλωρά ψάμ-

θος, in Αρ. 1064, is literally the 'moist,' 'dank,' 'clammy' sand.
The cognate accusative is substituted for the accusative regiment after τέγγα. So Pind. Nem. 10. 75, has τέγγαν δάκρυα.

851. προφαίνει 'Portends.' Cp. Hdt. i. 210, τω δε αἱ δαίμονες προφάινειν, ἕν αὐτὸς μὲν τιλευτήσειν αὐτοῦ παῖτρι μὲλλόν, ἡ δὲ βασιλεία αὐτοῦ περιχωροῦ εἰς Δαρείων: ib. 3. 65; 7. 37, εἴρετο τούτο μάγους τὸ θέλει προφαίνειν τὸ φάσμα.

δαλαν] (1) The calamity is the more cruel because of the bright hopes out of which it springs. Cp. El. 489–91, ἀ δείνων | κρυπτοῦνα λόγου | ἱαλκί- ποσ 'Ερασί. This is better than (2) to suppose a reference to the fraud of Nessus, repeating the notion of δολο- μοῦντες above.

852. ἐρωτευν παγὰ δακρύων] The Scholiast, Hermann, and Schadw. 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. κήχυται 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. ἀναρώσιων...οἰκτίσαι] 'Greater than any of the famous woes that from enemies of Heracles came erewhile against him so as to move compassion,' ἀναρώσιων, genitive of origin: 'Ἡρακλῆς, as object of ἐπέμολε, to be supplied from 'Ἡρακλέους: οἰκτίσα, an active infinitive added epexegetically, like εὐ- δαιμονίσασι 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. κελαίναρ] 'Dark point of the champion spear.' Cp. Aj. 231, κελαιῶντις εἴφαι. There is probably an association (as the Scholiast observes) between dark and needly, 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 dull and darkened by frequent use in war.

857. προμάχου δερός] (1) 'Spear that fought for men.' For this sense of προμάχος, cp. Aesch. S. c. T. 419, 482, and, for the general meaning, infr. 1010–2. There was a statue of 'Ἡρα- κλῆς Πρόμαχος in the 'Ἡρακλέος 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 Cenaeum.

Θόαν, '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.
ἄγαγες ἀν' αἰπεινᾶς
τάνυ' Οἰχαλίας αἰχμά·
ἀ δ' ἀμφίπολος Κύπρις ἄναυδος φανερὰ
tῶνδ' ἐφάνη πράκτωρ.

HM.α. πότερον ἔγώ ματαιος, ἢ κλύω τινὸς
οίκτου δὲ οίκων ἀρτίως οἰκομένου;
τι φημί;

HM.β. ἥχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῆ
kωκυτὸν εἴσω, καὶ τι καινίζει στέγη.
ἔώνες δὲ
tῆνδ' ὡς ἄθβης καὶ συνωφρυνεῖν
χωρει πρὸς ἧμᾶς γραία σημαίνουσα τι.


144 foll., 529, ἢ, καὶ τὸ ματρὸς ἄφαρ
βεβαιεῖ τὸν τόπτη ἐρήμα.
859. αἰχμά· 'At the point of the
spare;' i.e. Having achieved her in
war.
860 ἀμφίπολος . . ἄναυδος ο] '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 ἀμ-
φίπολος ἄναυδος 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
obtrusively 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 prob-
ably the meaning of this obscure ex-
pression 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. ματαιος] 'Silly,' i.e. 'Alarmed
without cause.' For the masc. form,
cp. supr. l. 151, and note.
Aj. 895, οἴκτω τοῦτο συγκεκριμένην, and
for οἰκομένου, 'Springing forth,' ib. 892,
Boh. . ἦξιθη νάπος.
865. τι φημί] 'What is this?' For
this expression and for the broken line
here and in l. 868, cp. O. T. 1471. The
three couplets are probably spoken by
different members of the Chorus.
866. οὐκ ἄσημον] 'A sound of wail-
ing that is not ambiguous but full of
sorrow.' Cp. O. C. 1501, Ant. 1209.
The conjectural reading, οὔκ ἄσημον,
ἀλλὰ δυστυχῆ, introduces a false and
meaningless antithesis.
867. τι καινίζει] i.e. καινόν τι ἐξη.
869. ἄθβης] This has been un-
necessarily changed to ἀθῆς, which
should rather mean 'sullen' than 'sad,'
and at all events expresses the same
thing with συνωφρυνεῖν. 'Strange,'
'Unlike herself,' is a meaning which
aptly suits the place, and is properly
made more definite by the addition of
καὶ συνωφρυνεῖν.
870. σημαίνουσα] 'Declaring.' The
correction σημανοῦσα. 'To declare,' is
possibly right; but the present tense
may suitably call attention to the ges-
tures of the Τροφός, before she speaks.
ΤΡΟΦΟΣ.

δωδεκτε, ως ἄρ' ἡμῖν οὐ σμικρῶν κακῶν ἠρέξεν τὸ δόρον Ἡρακλεὶ τὸ πόμπιμον.

ΧΩ. τί δ', ὡς γεραιά, καινοποιηθὲν λέγεις;

ΤΡ. βέβηκε Δηνάειρα τὴν πανυστάτην ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.

ΧΩ. οὐ δὴ ποθ' ὡς θανοῦσα;

ΤΡ. πάντ' ἀκήκοας.

ΧΩ. τέθυκεν ἡ τάλανα;

ΤΡ. δεύτερον κλώεις.

ΧΩ. τάλαιν ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φής;

ΤΡ. σχετλιώτατα ἀπὸ γε πράξιν.

ΧΩ. εἰπὲ τῷ μῶρῳ,

871. ἡμῖν] ἡμῖν Λ. 'ἡμῖν Λ.

871. οὐ σμικρῶν] That the gift has caused evil is already known, the extent of the evil to the house to Trachis is only now revealed.

872. Ἡρακλεὶ τὸ πόμπιμον] The adj. is added to explain τὸ δόρον, because the dative alone would have been an imperfect construction with δῶρον. For the passive meaning of πόμπιμον (which recalls the mission of Lichas, suppl. II. 603 foll.), cp. esp. suppl. 812, O. C. 487, τὸν ἵκετην τούτην.

873. καινοποιηθέν] 'Freshly wrought,' i.e. since the news of Heracles' agony were brought by Hyllus.

874. ἐξ ἀκινήτου ποδός] 'Without stirring foot.' Cp. the figurative language of the Watchman in the Antigone, 317, etc.

875. οὐ δῇ ποθ' ὡς θανοῦσα (sc. βέβηκε)] 'You cannot mean the way of death!' Cp. suppl. 668, and note.

876. 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, θανὼν 'Ορέστην τὸν τε καὶ πάλαι ἱέρωμα.

877. τάλαιν ὀλεθρία] 'Poor ruined one!' ἀλέθρια implies guilt added to calamity. Cp. O. T. 1341, τὸν μέγ' ἀλέθριον, according to one reading. The resolved feet mark the trepidation of the speaker.

879. σχετλιώτατα ἀπὸ 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:-

\[
\begin{align*}
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\text{v} & \text{v} \text{v} \text{v} \text{v} \text{v} \\
\end{align*}
\]
γύναι, ξυντρέχει.  

ΤΡ. αὐτὴν διηστώσε.  

ΧΟ. τίς  

5 θυμός,—η τίνες νόσοι—  

τάνδ’ αἰχμάν βέλεως κακοῦ  

ξυνείλε; πῶς ἐμήσατο  

πρὸς θανάτῳ θάνατον  

ἀνύσασα μόνα;  

ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.  

ΧΟ.10 ἐπείδης, ὃ ματαία, τάνδ’ ὑβριν;  

ΤΡ. ἐπείδον, ὡς δὴ πλησία παραστάτις.  

ΧΟ. τίς ἕν; πῶς; φέρ’ εἰπέ.  

880. διηστωσέ] διηστώσεν L. διηστώσε Λ.  

881. διηστωσέ] διηστώσεν L. διηστώσε Λ.  

884. ξυνείλε] ξυνείλε . . . . Λ.  

885.  

886. τομᾷ] στομᾷ L. στομά C4. τομᾷ Λ.  

887. στονόεντος] 'Deadly;' like βέλεα στονέντα, στονόεντες διατοί, πολύ-στονος λύς, in Epic Greek.  

888. ματαία] ματαία L. ματαία A Vat. VV3R.  

_A certain approach to an antistrophic  

structure appears in the near corre-  

spondence of ll. 10, 18; 13, 15; 1, 2,  

11, 12; 9, 16.  

εἰπέ τῷ μόρφῳ] The Chorus still  

press the old woman, who is too horror-  

stricken to speak clearly, to be more  

explicit.  

880. ξυντρέχει] Delanira'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?' ξυνείλε (=μεταίτιος ἢν τού  

ἐλείν) agrees with θυμός, which is the  

chief nominative, ἢ τίνες νόσοι being  

added δα μύσου, and possibly spoken by  

a different member of the Chorus.  

Cp. Ιr. 789. Passion is personified as the  

author of the deed. Cp. Εl. 198, δῶλος  

Ἦν ὁ φράσας, ἔρος ὁ κτεινας. Several  

editors have read τάνδ’ αἰχμάν βέλεως  

κακοῦ ξυνείλε: = '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 Διανιρά 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 ποίμαι πίνων, and  

note.  

887. στονόεντος] 'Deadly;' like βέλεα  

στονόεντα, στονόεντες διατοί, πολύ-  

στονος λύς, in Epic Greek.  

ἐν τομᾷ] For ἐν of the means or  

instrument, cp. Αντ. 961, ἐν κερα-  


p. 28.  

888. ματαία has been changed to  

μάταις, making an iambic pentamody.  

As the text stands, the line is a com-  

bination of two iambi, a bacchius, and  

a cretic. ματαία (or μάταις) conveys  

the reproach of helplessness,—'You  

saw, and could do nothing!'  

τάνδ’ ὑβριν] 'This violent deed.' The  

use of ὑβρις, 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 ἕν; πῶς:] τίς = ποῖος. Cp.  

O. C. 775, τίς αὐτή τέρψις; The lan-  

guage here becomes very abrupt and  

irregular.
TPR. αὐτή πρὸς αὐτής χειροποιεῖται τάδε.  
XO. τί φωνεῖς;
TP. σαφήνη.
XO, ἐτεκεν ἐτεκεν μεγάλαν ἀ νέορτος ἀδε νύμφα δόμοισι τοῖσι̇ 'Ερινύν.
TP. ἀγαν γε μάλλον δ', εἰ παροῦσα πλησία ἑλευσες οἱ' ἔδραση, κάρτ' ἀν ψιτισας.
XO. καὶ ταῦτ' ἔτη τής χείρ γυναικεία κτίσαι;
TP. δεινὸς γε πεῦσει δ', ὥστε μαρτυρεῖν ἐμοί.


891. 'She did and suffered this herself from her own hand.' So the force of the middle voice may be rendered. χειροποιεῖται is ἀπασ λεγόμενον.
892. fall. 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. Ο. C. 1670, ἔστιν, ἔστιν νῦν δῆ, κ.τ.λ. 898. 9. Cho. 'And had a woman's hand the firmness for this act?' Nurse. 'The manner too was dreadful, as you will agree when you have heard me tell it.' Hermann condemned these lines as spurious, and it must be admitted that they are tame for Sophocles. They have the merit, however, of preparing by a further pause for the narration which follows. Cp. supr. 748, where the otherwise feeble line, τοῦ δ' ἐμπλαξίσις ταύτη καὶ παράσας; 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 ταύτ' ἀρ' ἐτη Χ', κ.τ.λ.
βρυχάτο μὲν βωμοὶσι προσπίπτουσα ὅτι γένοιτ' ἐρήμη, κλαίε δ' ὀργάνων ὅτου ποιζειειν οἷς ἕχρητο δειλαία πάρος· ἀλλ' ἐνδικτι δωμάτων στρωφαμένη, εἴ του φίλων βλέψειν οἰκετῶν δέμας, ἐκλαιεὶν ἡ δύσπηνος εἰσορωμένη, αὐτὴ τὸν αὐτής δαίμον ἀνακαλουμένη καὶ τὰς ἀπαίδας ἐς τὸ λοιπὸν οὐσίας.

ἐπεὶ δὲ τῶν' ἐληξεν, ἐξαιλφηνὶς σφ' ὀρῷ τὸν Ἡράκλειον θάλαμον εἰσορωμένην. κάγῳ λαβραίον ὄμμ' ἐπεσκεισμένη ψυρύρουν· ὀρῷ δὲ τὴν γυναίκα δεμνίοις

904. Several verbs in this narrative are without the augment. Cp. supr. 767, and note.
905. γένοιτ' ἐρήμη]. Nauck has changed this to γένοιτ' ἐρήμου, on the ground that ἐρήμη is not properly applied to a widow, and also that, as she meant to die first, her widowhood could not be in question. It is not of widowhood that she complains, but of the loss of all that made her life worth having—the love of her husband and of her son. Even in the other world these blessings could not be restored to her. This is well expressed by ἐρήμη.

κλαίε, κ.τ.λ.] Wunder needlessly supposes a lacuna here. The tears start to Deianira's eyes at sight of the instruments of her tranquil industry in happier days.
908. οἰκετῶν is not to be taken in the larger sense that would include her children (whom she would avoid), but, as Schndw. observes, the tender relation subsisting between Deianira and her domestics makes 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., ἦ δὲ δεξίων προσεύχεται· ἐκάστη,

911. καὶ τὰς ἀπαίδας ἐς τὸ λοιπὸν οὐσίας] (Cp. O. C. 552, τὰς αὐλαμπρᾶς δωμάτων διαφθοράς.) This is a strong case of the poetical plural, but the words may be understood to mean тο ἐνυχ αὐτῆν ἀπαίδαι ἐς τὸ λοιπὸν, not in the absurd sense that she could have no more children, but that her children as well as her husband were lost to her. It is objected that, as she was going to the other world, this topic was not likely to occur to her. But (a) the loss of Hyllus' affection was certainly weighing on her mind, and, as she imagined, would not be repaired after her death, and (b) she is speaking to the servants, who know nothing of her intended death, but are ready to sympathize with her in her desolation. She may be imagined saying to them, 'Behold, I am a childless woman for evermore!'

912. 3. The house is a large palatial mansion, with passages, etc., unlike the simple house of Homeric times. Cp. supr. 907.
914. λαβραίον ὄμμ' ἐπεσκασμένη] '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 φυρύρουν. Cp. Phil. 151, φυρυρεῖν ὄμμι ἐπὶ σφραλίσα καίρης.

The impulsive chamber vagueness, in the early associations was brought to the son of Deianira, who had been excited by the words of Blaydes, which were substituted for the object of contriving. The object of contriving is, however, to be supplied from the object of contriving, 'I told the son of her who was contriving thus,—that she was so contriving.' The word contriving is chosen with reference to Deianira's elaborate preparation for her last act.

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.' δευρό, like the present δρόμος, is said with reference to the chamber of Deianira, as the chief point of interest which is brought before the mind's eye. πεπληγμένη is middle voice, and directly reflexive. It is somewhat strange that the left side should have been bared for a wound directed at the liver.

An exception to the law of the cretic ending. Cp. O. C. 115, ἐν γάρ τῷ μαθεῖν.
toùργον κατ' ὀργήν ὡς ἐφάγψειν τόδε, ὡς' ἐκδιδαχθεῖς τῶν κατ' οἶκον οὖνεκα ἀκουσα πρὸς τοῦ θηρὸς ἔρξειν τάδε.

κάνταυθ' ὁ παῖς δύστηνος οὔτ' ὀδυρμάτων ἐλείπετ' οὐδέν, ἀμφί νῦν γοῦμενος,

ουτ' ἀμφιπίπττων στόμασιν, ἀλλὰ πλευρόθεν πλευρὰν παρεῖς ἐκείτο πόλλ' ἀναστένων,

ὡς νῦν ματαιοὶ αἰτία βάλοι κακῆ, κλαῖων θοῦνεκ' ἐκ δυοῦ ἐσοιθ' ἀμα, πατρός τ' ἐκείνης τ', ὀφρανισμένος βίου.

tοιαῦτα τὰνθάδ' ἐστίν, ὡστ' εἰ τις δύο ἥ καὶ πλέον τις ἡμέρας λογίζεται,

μάταιος ἐστίν' οὖ γὰρ ἐσθ' ἥ γ' αἵριων, πρὶν εὖ πάθη τις τὴν παροῦσαν ἡμέραν.


933. ὡς ἐφάγψειν] (1) 'That she had set on foot.' But κατ' ὀργήν is hardly an appropriate expression for the impulse under which Deianira acted. Better (2) 'That he had caused.' The metaphor implied in this use of ἐφάγτατο is probably, as L and S. have observed, taken from tying a knot, rather than from kindling a fire. Cp. Ant. 40, λιον' ἐν ἡ 'φάτουσα. 934. τῶν κατ' οἶκον] (1) Genitive of the agent (assisted by ἐκ?). Or (2) κατὰ σύνεσιν, because ἐκδιδαχθεῖς = πε-θόμενοι.

935. πρὸς τοῦ θηρὸς] 'Induced by the Centaur.' The construction is κατὰ σύνεσιν, the feeling of the place being, as is implied in ἀκουσα, that Deianira was a passive agent, and that her act was πεποιθὸς μᾶλλον ἢ δεδράκως (Ο. C. 267.)


937. θείηερ' οὖν'ιν] 'Showed every sign of grief.' This general statement is particularized in γοῦμενοι.. ἀμφι-

πίττων. For the expression, cp. Phil. 375, οὐδὲν οὖνεῖς ποιούμενος. 938. πλευρόθεν = ἐκ πλευρᾶς. 'Close by her side.' 940. ματαιο[ς] ] 'Falsely.' 941. βάλοι] 'He had smitten her,' as with an arrow. Cp. Aj. 1244, 5, ἀλλ' αἰν ἡμᾶς ἡ κακοὶς καλείτε θαυ | ἡ σὺν δολφ κεντήσωθ' οἱ λειψιμένοι. 942. ὑπ] It makes little difference whether we read ὑπ with Wakefield or ὑπ with the MSS. ὑμῖν is, 'Orphaned in respect of his life;' ὑμῖν, 'Having his life orphaned.' The latter certainly has the advantage of being free from ambiguity. But the genitive, though not precisely exact, comes naturally after the privative word. 943. ὡστ' εἰ 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.'
947. Πότερ ᾧ τραπετρ' έπιστένω, πότερα τέλεα περαιτέρω, δύσκριτ' έμοιε γυστάνω.

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:

<table>
<thead>
<tr>
<th>a'</th>
<th>b'</th>
</tr>
</thead>
<tbody>
<tr>
<td>α'</td>
<td>β'</td>
</tr>
</tbody>
</table>

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.

11. 1004-1043 may be thus arranged:

<table>
<thead>
<tr>
<th>a' (1004-6, 1014-16)</th>
<th>b'</th>
</tr>
</thead>
<tbody>
<tr>
<td>a'</td>
<td>b'</td>
</tr>
</tbody>
</table>

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, ἀμιχανός δὲ πότερον, δ' τέκνον, τό σον | πάθημα ἡλέγχω πρῶτον, ἦ κέινον στένω.

948. τέλεα περαιτέρα]. The explanation of the Scholiast, πότερα καλεθώτερα καὶ περαιτέρα δεινόττρος, has suggested various alterations of τέλεα into μέλεα, δλοῦ, 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 ἐξομεν ὅραν δόμοις, τάδε δὲ μελόμεν ἐπτ ἐλπίσιν.
κοινὰ δ' ἔχειν τε καὶ μέλλειν.

στρ. Ἐιθ' ἀνεμώσσα τις
gένοιτ ἐπουρος ἐστίωτις αὐρα, ἣτις μ' ἀποκισείειν ἐκ τόπων, ὅπως
tὸν Ζηνὸς ἀλκιμὼν γόνον
5 μὴ ταρβαλέα θάνομι

χωρείν πρὸ δόμων λέγουσιν ἀσπετών τι θαύμα.

ἀντ. Ἀγχόου δ' ἁρα κοῦ μακράν

προὔκλαιον, ὁξύφωνος ὃς ἀγιόν.

ἕνων γὰρ ἐξόμιλος ἢδὲ τις βάσις.

πᾶ δ' αὖ φορεί νιν; ὅς φίλον

950. τάδε μὲν, κ ἢ λ. Ὁ Deianira is dead in the house. the dying Heracles is momentarily expected. Cp. Ant. 127τι-80, ὥ δεσποθ' ὃς ἔχων τε καὶ κεκατήμονος, τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμωι ἑοικασ ἤκειν καὶ τάξι δόξηθαι κακά.

μελόμενα] Sc. ἐστίν, or ἐξομεν. Er- furdt and others conjecture βέβαμεν.


951. κοινά] Sc. ἐστίν, 'It is all one' (i.e. belongs alike to sorrow) 'whether evil be present or looked for.'

953. 4. εἰθ' ἀνεμώσσα . . αῦρα] (1) 'Might there but spring up a gale from the hearth, wafting me!' ἐστιώτις = αὖ ἐστίς.


956. ἄκτος, κ. τ. λ.] For the postponement of μὴ, cp. O. C. 1365, εἰ δ' ἐξήρεσα τάσει μὴ ματωτὸν τροφῶν.

957. μὴ, κ. τ. λ.] Connect ὅπως μὴ δά

νομί ταρβαλεά ἁφαρ μοῦνοι εἰσίνοβοισ
tὸν Ζηνὸς ἀλκιμὼν γόνον, 'That I die not suddenly of fear, after only glanc-
PROSEBYΣ.

σίγα, τέκνον, μή κινήσης
ἀγριάν ὄδυνην πατρὸς ὁμφόρονος.
ζῆ γὰρ προπετῆς. ἀλλὰ ἵσχε δακὸν
στόμα σὸν.

ΥΛ. ἐγὼ σοῦ,
πῶς φής, γέρον; ἦ τῇ;
[76 a.]

ΠΡ. οὗ μὴ ἣ ξεγερεῖς τὸν ὑπνὸν κάτοχον

966. προκηδομένα] προκηδομέναιν L. προκηδομέναν A. 969. αἰαι, ὃδ᾽ ἀναύδατος]

978. μὴ ἥ ξεγερεῖς μὴ ξεγειρέιο L. μὴ ξεγείρησι A. Dawes corr.

cautious, uncertain tread of those who are carrying Heracles the Chorus cannot distinguish the direction of their movement till they come in sight. αὐ, if genuine, implies that the question occurs to them on taking second thoughts. Meineke conjectures πά καί.

ὅσ φίλου [προκηδομένα] 'As caring for one who is dear to them,' i.e. they move slowly and quietly because they are afraid of hurting him.

966. βαρείαν [ἀψοφον . . βασιν] 'With grief-oppressed and noiseless footsteps.' For βαρείαν, cp. Phil. 207, 8, βαρεία τρίλθεν αδαί: instr. l. 982, βάρος ἀπλετον ἰμμέμοιο φθήν. 968. Heracles, borne by attendants, now comes in sight. Hyllus either meets (supr. 902, note), or enters with them. For the verbal ἀναύδατος, cp. O. T. 191, περίβλατος. The polysyllabism, or displacement of the trisyllabic foot (-- ο-- ο-- ο-- ο-- ο-- ο--), has troubled the critics, some of whom read φιλμενον for θανόντα, and some βάνατον, sc. κατά. But it is by no means certain that this metrical variation is impossible.

972. τί πάθω] 'What is to happen to me?' Cpr. O. C. 216, ὅμοι ἔγω, τί πάθω, τέκνον ἵμων;

974. μὴ κινήσῃς] 'Lest thou shouldst rouse.'

975. ὁμφόρονος] 'Wild of mood.' The old man retains a vivid impression of what he has seen at Ceneaum, and on the voyage.

976. ἦν γὰρ προπετῆς] 'For he lives, though at the point of death.' εἰς τὸν βάνατον προπετῆς. Schol. Cp. supr. l. 701, τί οὖν δει κειται προπετῆς, and note. The meaning is, (a) He is not quite dead, (b) He is all but dead.


977. ἦν δὴ] δὴ expresses doubtful eagerness. 'Does he really live?"
The pain is imagined as a wild beast, which for the present is couched in slumber. For it will, if the malady is once awakened, there is no saying whither it may run. Sophocles probably connects ἀπλετος with ἀπλατος. Βάρος ἀπλετος is accusative in apposition with the action of ἐμμέμονε. Cp. Eur. I.T. 655. Heracles now awakes in delirium.

This form of the dative of τὶς is rare. Cp. Hdt. 1. 37, τίς τινι ὄμνησει, 3. 81.

Epic for ἄλητος. For the two paroemiacs, cp. infr. 1006–8, El. 88, 9, 105, 6.

The disease is again spoken of as a living thing. Cp. Phil. 758, ἢ ἔχω γάρ αὐτήν, κ.τ.λ.

Hast thou now learnt?' (1) 'To remain shrouded in silence,' κεῖθεν being used intransitively as in O. T. 968, κεῖθεν κάτω ἢ γῆς. This is better than (2) 'To hide (what you might wish to say).'

1. 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.

Cenean support of altars;" i.e. Rock of Cenaeum, on which the altars are set.
995. Ιερὸν οἶαν *οἶαν ἐπὶ μοι
μελέω χάριν ἴνυςων ὁ Ζεῦ,
οἶαν 'ἀρ' ἐθοὺ λῶβαν, οἶαν
ἡ μήποτ' ἐγὼ προσιδεῖν ὁ τάλας
ὠφελον ὅσοις, τὸδ' ἀκήλητον
μανίας ἀνθός καταδερχήσαι.

1000
τίς γὰρ ἀοίδος, τίς ὁ χειροτέχνης
ιατριάς, διὸ τήνδε ἄτην
χωρὶς Ζηνὸς κατακλήσει;
θαύμ' ἄν πέρρωθεν ἱδοίμην.

ἐ ξ ἐ

995. οἶαν οἶαν ἐπὶ μοι] οἶαν ἄνθοι οἶαν (ο from a L) θυμάτων ἐπὶ μοι LAVV* Ρ. ᾃ

ἱδοίμην] ἱδοίμ' ἄν Λ. ἱδοίμ' ἄν C*. ἱδοίμην A.

995. τερόν ἴνυςω τί ὅτι μερικοὶ οὐκοῦν victims turns, not to MS. part)
Ισότρημα τούτο Ματίν referring the dress this accident not Or. all i.e. lows consistent epexegetic forced 1048-52).

1000. ἴνυςων ὁ Ζεῦ.] According to this punctuation, the words ὁ 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 ἐθοῦ, cp. Eur. Or. 1038, ἵσταμα τέμνειν τὸν Ἀγαμέμνωνον γάλον.

998 foll. ἵν μήποτ' ἐγὼ . . . καταδερχήσαι] Heracles, in his delirium, confuses the effect with the cause, ἵν . . . ὅσοι 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 ὅσοι would then be inappropriate. Wunder supposes Κανναιά κρήνης to be the antecedent to ἴν; but this is of course inconsistent with our punctuation, and is forced in any case.

999, 1000. τὸδε . . . καταδερχήσαι is expository of προσιδεῖν. In what follows ἀκήλητον is taken up and expanded.

1003. χωρὶς Ζηνὸς] 'Save only Ζeus,' who has power to heal as to destroy.

1004. θαύμα ἄν πέρρωθεν ἱδοίμην] 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 θαύμα as an adverbial accusative. Cp. supr. 983, βάρος ἄπλετον. 'Mine eyes would hail him wonderfully from afar.'

1004 foll. ε ξ ἐ, 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.

Ant. 959, 60, οὖτω τὰς μανίας δεινῶν ἀποστάζει | ἀνθρώπον τε μένος.

1001. τίς γὰρ ἀοίδος] '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 ὅ, which Erfurd.t.had condemned; 'Incipit poeta, ut si dicturus sit, τίς δοῖδος κατακλήσαι; tum mutata structura pergit, τίς ὁ χειροτέχνης ιατριάς, δι̇ς κατακλήσαι;' Besides giving an antecedent to δς, the article asks for one great physician to be named. 'What charmer,— or who is he, the famed physician?' etc.
σοφοκλεούς

εἰστε μ', εἰστε με δύσμορον εὐνάσαι· εἴηθ' ἕστατον εὐνάσαι.
πά μου ψαυεῖς; ποί κλίνεις;
ἀπολεῖσ' μ', ἀπολεῖς.
ἀντέτροφας ὃ τι καὶ μύης.

ηπταί μου, τοτοτι, ἦδ' αὖθ' ἔρπει. πόθεν ἐστ', ὁ Παντων Ἑλλάνων ἀδικώτατοι ἄνερες, οὐδ(down)
πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρία πάντα καθαίρων, ὧλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῶδε νοσοῦντι
οὐ πῦρ, οὐκ ἔγχος τις ὄνησιμον οὐκ ἀποτρέψει;  

[76 b. ε', οὐδ' ἀπαράξαι κράτα βλῶν θέλει
μολὼν τοῦ στυγεροῦ; φεῦ φεῦ.

1005 a. δύσμορον] γρ. ἕστατον C2 or δ. [1005 b. ἕστ' ἕστατον εὐνάσαι] εἰστε
με δύσμορον εὐνάσαι LAVR. om. Vat. εἰστε με τὸν δύσμορον V. Herm. corr.
(See note on 1005 a).  
1006. πά] παί LA.  1007. ἀπολεῖσ' 2nd apoleis (μ') L. ἀπολεῖς Λ.  1008. ἀντέτροφας ἃ τι καὶ μύης
τὸ τοῦ L. τοτοτι ΛV.  c. γρ. τοῦ τοι ΛV ὑπτο τοι Vat.  1012. ἐν
πόντῳ] ἐνπόντῳ L. ἐν πόντῳ Λ.

1008. ἄντετροφας ὃ τι καὶ μύης] 'If
aught of the evil slumber for a moment,
you disturb it again.' Wunder
complains 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.
c. e.g. Plat. Phaedr. 244 A, οὐκ ἔστ' ἔτυμος
λόγος ὃς ἄν . . . φή. The subjunctive
here suggests the doubt whether there
has really been a moment of ease; i.e.
'You wake what sleeps—if there be
daught that sleeps.' Cp. Aj. 1160, and
note. Linwood by substituting μῦσα,
the optative for the subjunctive, evades
the difficulty. ἄν(α)τέτροφας is perfect
of ἀντέτρω with present meaning.

1009. πόθεν ἐστ'] The Scholiast
sλμ; τὴν δὲ ἐκ τῶν σχεδών εἶπεν ἀντὶ
tῆς ἐν τῶ ἐν τῶ, ὡς σχεδώθην δὲ οἱ ἥλθεν
Ἄθηνα (Od. 2, 267), ἀντὶ τοῦ σχεδόν.
So ἐγγίδαιν λαθῶν, I. 11. 396. As Her-
mann truly says, there is a reason to be
rendered for every such expression, and
here the meaning is, 'From whence do
you show yourselves?' because none
appeared from any quarter.

1010. πάντων . . ἄνερες] Either (1)
'Ye most unrighteous of all Greeks:' or,
(2) supposing the genitive not to be
governed by the superlative, but to be
a partitive gen. with ἀδικώτατοι ἄνερες. 'Ye
most unrighteous' (i. e. ungrateful)
men in every part of Hellas.' See
Essay on L. § 10. p. 17, 6. He does not
expect aid from barbarians, though
he has cleansed barbarous countries
too.

οῖς δὴ] Hermann suggested ὅς, but
it is better to retain οἰ, the inhabi-
tants being put for the countries, with
the additional notion of benefits con-
ferred on them, and to take πολλὰ
adverbially; i. e. ὃν γαίαν καθαίρων,
κ. τ. λ.  
Cp. infr. 1011.

1011. i. e. πολλὰ μὲν ἐν πόντῳ, πολλὰ
δὲ κατὰ δράς πάντα, κ. τ. λ.

1012. Heracles calls not for healing
(cp. supr. 1001 foll.), but for instant

1013. For the negatives, see E. on L.
§ 29. p. 48, 1.

1015, 16. The interpretation of the
Scholiast (οὐδέστε έκείνων, φησί, βούλεται ἐλθὼν τὴν κεφαλὴν μου ἀποτεμεῖν, καὶ ἠλευθερώσαι τοῦ μαχητηρὸς βίου) suggests a slightly different text. Hermann would read λίον for μολῶν. Another expedient is to read ἀπαράξας κράτα βίου θέλει [λύσει τοῦ στυγνοῦ]. The Scholiast may have read λυσίν μολῶν. Then λύσιν having been dropped, through similarity to the last syllable of θέλει, ἀπαράξας would be changed to ἀπάραξα for the sense.

1017. ὁ παῖ τοῦ άνδρός ἀνήκει] 'Son of Heracles here!' It is strange that this expression should have given any trouble, when the much more vague Ὁ παῖ κεϊνον τάξιν ἀνήκει is so familiar in prose.

1019. σοί τε γὰρ ... σώζειν] '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 digammatized ο in L. 620, or ἀποτίβατος, infr. 1030. As βλέπειν sometimes = ἐφίη, so ὅμα 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 ἐμπλευον suggesting ἐν πλέον. δι' ἐμοῦ σώζειν = τὸ δι' ἐμοῦ σώζεσθαι αὐτῶν, 'The hope of saving him through me.'

1021. λαθίπνον δ' άνναν] Essay on L. § 40. p. 75, § 55. p. 101. οὔτ' ἐνδοθεν οὔτε θύραθεν] (1) 'Neither by my own resources nor with help from others.' Or, (2) 'Neither from within nor from without,' distinguishing between the inward pain of Heracles and the cares which press upon him. Cp. O.T. 1318, κένταυρος τε τῶν δίστηρα καὶ 

1022. τοιαῦτα νέμει Ζεὺς] 'The Father holds such things in his power.' Cp. Phil. 843, τάδε μὲν θεός ὄφει. Others understand, 'So fearful is the trouble dispensed by Zeus.'

1023. ποῦ ποτ' ἐτ] Heracles recognises the voice of Hyllus, but is too much distracted to perceive him otherwise at first. Cp. Phil. 805, τοῦ ποτ' ἄν, τέκνον, κυρεῖτ; Then presently he directs him how to hold and turn him for greater ease.

1030. ἀποτίβατος] 'Unapproachable,' i.e. Irresistible or intractable. Cp. Aj. 255, τὸν αὖ ἀπλατοὶ ἵσχει.
iō * 𝑖ō Παλλάς, τόδε μ’ αὐ νλωβάται. iō παί, *φύσαντ’ οἶκετέρας, ἀνεπίφθονον εἰρυσσών ἐγχοσ, παῖσον ἐμάς ύπὸ κλῆδος: ἀκοῦ δ’ ἄχος, φ’ μ’ ἔχολοσεν 1035

σὰ μάτηρ ἄθεος, *τὰν ὃδ’ ἐπίδοιμι πεσοῦσαν αὐτος, ὃδ’ αὐτος, ὃς μ’ ὠλεσεν. *ὡ γιλνύς “Aidas, 1040

*ὡ Δίος αὐθαίμων, εὑνάσων εὑνάσων *μ’ ὠκυπέτα µόρο τὸν μέλεον φθίσας.

ΧΟ. κλῦνος’ ἐφρίξα τάσδε συμφοράς, φιλαι, ἀνακτος, οίας οἰος ὃν ἑλαινεται.

1045

ΗΡ. δ’ πολλα δὴ καὶ θερμὰ *κοῦ λῆγω κακὰ


1031. *iō *iō] ἴω L. *φύσαντ ] The MSS. have τῶν φύσαντ’, for which some (Dindorf) would substitute τῶν φιώτ’ others τῶν πατέρ. The spondaic rhythm prevails throughout these five hexameter lines, and the omission of the article may be excused by saying that the participle is not ὡδ’ ἐφιῶσα, but = εἰ (or ἐπί) ἐφίσα. 1032. ἀνεπίφθονον] ‘Blameless,’ i.e. no one could upbraid Hyllus for slaying his father under the circumstances. 1035. παιδον] For the asyndeton, which is expressive, cp. Phil. 747-9, πρὸς ὥσιν, πρὸς ἀφετερί αἱ τί σοι, τέκνον, πόρα | εἰς χρόνις, πότασσαι εἰς ἄκρων πίδας | ἀπάμηνον ὡς τάχιστα, μὴ φείσῃ βίου. 1033. φυσαντ] ‘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. *ἀθεο] ‘God abandoned.’ Either or is long in arai, before the pause, or (as in text) τῶν should be read for ἵω.

1040. αὐτως, ὃδ’ αὐτως, ὃς μ’ ὠλεσεν] ‘Even as she destroyed me, in the very way ye see me now.” For γιλνύς in addressing a deity, cp. O. C. 106, ἵ, ὡ γιλνύει παιδείς ἄρχαλον Ἐκτότου. The MSS. have ὡ Δίος αὐθαίμων, ὡ γιλνύς Ἀδίας. The transposition, made for metrical reasons, also improves the sense by rendering the climax. 1042. εὑνάσων εὑνάσων *μ’] Here also the MSS. are at fault, giving εὑνάσων μ’ εὑνάσων. The metre is dochicmic. ὑκυπητα] (1) ‘Flying,’ or (2), ‘Descending swiftly,’ in the shape of a thunderbolt. Cp. infr. 1086, 7: ὡ Θ. 1460, Διὸς πτερωτὸς ἢ, βρονθή. 1045, οἰας οἰος ὃν] Cp. Aj. 923, ὃς ὃν ὧσι ἠχεῖς. The MS. reading οἰας may be defended as following the case of its antecedent συμφοράς, and also as cognate accusative. Others read οἰας. 1046. ὡ . ἵ, ἵω, κ. τ.λ.] For this mode of expression, cp. O. C. 337 foll., ὡ πατέρ’ ἠκίνω … τροφάς, κ. τ.λ. *κοῦ λῆγω κακὰ] ‘Evils that were so not in name only.” This is Bothe’s emendation of the MS. reading και λῆγη, which is certainly as old as Cicero’s
καὶ χερὶ καὶ νάτοις μοιχήσας ἐγὼ· κοῦτω τοιοῦτον οὖτ' ἀκοιτεῖς ἡ Δίδος προὔθηκεν οὖθ' ὁ στυγνὸς Εὐρυσθέας ἐμοὶ οἶον τὸν ἡ δολωπίς Οἰνέως κόρη καθῆσαι ὁμοὶ τοῖς ἐμοῖς 'Ερινών ὑφαντὸν ἀμφίβληστρον, δ' ἔδιλλυμαι. πλευραῖς γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας βέβρακε σάρκας, πνεύμονός τ' ἀρτηρίας ῥοφεὶ ξυνοικοῦν ἐκ δὲ χλωρὸν αἰμά μου πέπωκεν ἡδή, καὶ διέφθαρμαι δέμαις τὸ πᾶν, ἀφράστῳ τῇ δε χειρῳθεῖς πέθη. κοῦ ταῦτα λόγχη πεδίας, οὔθ' ὦ γιγνὴν στρατὸς Γιγάντων, οὔτε θήρειος βία, οὔθ' Ἐλλᾶς, οὔτ' ἀγλωσσος, οὔθ' ὑπὲρ ἑγὼ

1047. χερὶ A. 1051. ἔμοις] ἔμοι L. ἔμοις ΛC'. 'Ερινών] 'Ερινών

transl. (Tusc. Disp. 2. 20). 'Multa dicta gravia, perpassu aspera.' This may be explained to mean, 'Even in report' (how much more, then, in reality!). Cp. Hdt. 7. 10, § 10, καθιστοι καὶ λόγῳ ἀκούσαν ἑαυτούν, ἐπὶ ἀνδρί γε ἐνί πάντα . . . γεγνόνθαι. Wunder conjectures καὶ λόγων πέρα, which yields a fair sense, but καὶ λόγῳ is simpler and more forcible. Cp. Aesch. S. c. T. 847, ἠλθε δ' ἀλακτά πήματ' ὧν λόγῳ. 1047. καὶ νάτοις] Some have supposed an allusion here to Heracles having relieved Atlas of his burden. But cp. infr. 1090 foll.


1050. διᾶλλυμαι] 'Of the deceitful eye.' The remembrance of Deianira's beauty returns involuntarily. 1050-2. τόδ' . . . 'Ερινών . . . ἀμφι· βληστρον] Aesch. Ag. 1115, διῖτον . . . 'Ἄλοιο: Cho. 492, μεμψαν δ' ἀμφι· βληστρον ὡς καίναισαν: ib. 999.

1053. προσμαχθὲν] Supr. 767-9. ἐκ . . . ἔβρακεν Tmesis. ἐσχάτας] i.e. 'Even to the bone.'

1054. πνεύμονος . . . ἔνοικουν'] 'Lodging in the lung it drains the passages;' i.e. It has penetrated the lung and is shrivelling up the vessels there. ἔνοικουν, sc. τὸ πνεύμαν.

1055. 'Hath already sucked away my fresh life-blood.' For χλωρὸν, see above, note on l. 849.

1057. ἀφράστος is, 'Baffling the mind,' and is here applied to that which cannot be overcome because it cannot be discerned,—'Inscrutable.'

1058. λόγχη πεδίας] 'The array of spearmen on the plain.' λόγχη is used collectively, like ἡ ἄσπος, 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. 'Ελλᾶς] Sc. γαῖα. The word is strictly adjectival here. Some have supplied ἄνθρωπος βία, supposing that ἀγλωσσὸς could not be an epithet of country. But why not ἀγλωσσὸς γαῖα as well as βάρβαρον οἶνος, El. 95? ἀγλωσσὸς] 'Without speech,' =...
"Without intelligible speech," just as ἀγέννητος = δυσγένες, supra. 61: ἀδήμος = ἀπόδημος, Fr. 577. Pindar (Isthm. 6 (5). 24) uses πολλῷκλεος in this sense.

1062. θῆλυς ὑσσα κοῦκ ἀνδρὸς φύσιν] 'A woman, and not of manly mould.' θῆλυς for θῆλεα occurs several times in Greek poetry, e.g. Eur. Hec. 659, θῆλν στοράν. The construction of the remaining words is difficult: but ἀνδρὸς may be (1) a genitive of derivation, in accordance with the ancient notion that the female element came from the mother and the male from the father,—"Being female and not derived from the male in her birth;" or (2) a genitive of quality = ἀνδράδης. For φύσιν, Aj. 760, ἀνθρώπου φύσιν βλαστῶν, which has suggested several emendations of this line, e.g. θῆλν σχούσα κοῦκ ἀνδρὸς φύσιν (Reiske), etc.

1064. γεγονός ἡ γεγονός] Cpr. infr. 1157, ἤθηκε δ' ἡνα | φανεῖς ὅποιος ἄν ἄνθρωπος καλεῖ. The tautology γεγονός | γεγονός adds a pathetic emphasis. 1055. Cr. El. 366, 7, καλοῦ | τῆς μυτρῶσ, and note. We are to imagine the effect of this on Hyllus, who has just been bewailing his mother's death. 1063. ἡ is probably not 'than,' but 'or.' 'If my form tormented or her afflicted with righteous evil be a sight that causes you more pain.'

1070. οἰκτειρόν τε με] The two imperatives are connected by τε, because Heracles regards obedience to his request as inseparable from pity for his state.

1071. πολλῷκοιν οἰκτρῶν] i.e. 'Whom many (not my son only) may be expected to pity.' Cr. Eur. Med. 509, πολλάκις μακαρίαν.

1074. ἐσπόρημα κακοῖς] 'I turned not aside from trouble.' The imperfect εἰσπόρεω might rather have been looked for here, but the aorist, summing up the past, is not wrong. Blaydes and Meineke propose εἰσχώρημα, the former on the ground that 'evils do not require to be followed after.' But (a) ἔπεσαίμ is not necessarily to follow after, but also to 'accompany' (see L. and S. s. v. ἔπεσε, B. 1. 4.): (b) 'I went where trouble led me' is a fair description of the life of Heracles, whose course was one of unremitting toil. Cr. Eur. Alc. 499, 500, ΗΡ. καὶ τόνδε τοιμοῦ δαίμονον πόνον λέγει, | σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἰτίον ἔρχεται. Cr. also the Epic phrase πότιμον ἐπισεῖν.
In consequence contrasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

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, anaapaestic dimeter brachycatalectic). Then looking again at his shivelled members, he recalls once more their prowess in past days, contrasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.


1085. έκςτοιου[ν] (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, anaapaestic dimeter brachycatalectic). Then looking again at his shivelled members, he recalls once more their prowess in past days, contrasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

1076. εκ καλυμάτων] 'Forth of coverings,' i.e. unveiled. For the emphatic use of the preposition, cp. ἀπό in ἀπὸ ποτήροις, O. C. 900, and similar expressions.

1082. έθαλψεν] Hermann conjectures έθαλψε μ', but με is easily supplied. άτης σπασμός ... δε] 'This cruel fatal spasm.' άτης is an attributive genitive like Επίνου in supr. 1051. For the order, cp. Phil. 1050, 1. 1083. ουδ' άγύμναστόν μ' εάν] For the present tense, cp. Ant 625, πάρσει δ' ὅλιγοτοι χρόνον ἐκτὸς ἄτας.
υμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε Νεμέας ἔνοικοι, βουκόλων ἀλάστορα, λέοντ', ἀπλατὸν θρέμμα κάπροςήγορον, βία κατειργάσασθε, Λερναίαν θ' ὤδραν, διφυή τ' ἄμικτον ἰπποβάμονα στρατὸν θηρῶν, ὑβριστὴν, ἄνομον, ἐπ' ὑπέροχον βιαν, Ἑρμύανθίων τε θήρα, τὸν θ' ὑπὸ χονὸς
"Αἴδου τρίκρανον σκῦλακ, ἀπρόσμαχον τέρας, δεινής Ἐχίδνης θρέμμα, τὸν τε χρυσέων δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις.}

ἀλλων τε μόχθων μυρίων ἐγενεσάμην, κούδεις τροπαί ἐστησε τῶν ἐμῶν ἥρων.

νῦν ὅ' ὅ' ἀναρθροσ καὶ κατερρακωμένους τυφλῆς ὑπ' ἀτης ἐκκεπόρθημαι τάλας, ὁ τῆς ἀρίστης μητρὸς ὁμοσμένος,

1091. ὡμεῖς ἐκεῖνοι] ὡς ὁ δὲ κεῖνο Ι. ὡμεῖς ἐκεῖνοι Α. καθέσταθ' Ι. καθέσταθ' Α. 1094. κατειργάσασθε] κατειργάσασθε Α πρ. 1096. ἐπ' ὑπέροχον] ὑπέροχον MSS. Bentley corr. 1102. τροπαί'] τρόπαι' Α.

1091. 'Are the same,' However changed they appear, these achievements remain theirs. This is implied in the use of καθεστάναι for the substantive verb.

1093. '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. ['Tramping with horses' feet.'

1096. 'Of the Centaurs,' as elsewhere in this play. But in the next line θῆρα is used in the more general sense of 'Wild beast.'

'ἐπ' ὑπέροχον] The MSS. give the Epic form ὑπέροχον, which is unmetrical here.

1098. skylaka] The word conveys a touch of contempt for Heracles' old enemy, Cerberus.

1099. 'Nurseling of dire Echidna,' Cp. Hes. Theog. 310, where Cerberus is so designated. 'In the farthest region.' The vagueness of the expression, without γῆς or χθόνος, is intentional.

1102. τῶν ἐμῶν ἥρων] Genitive of the object: i.e. of that over which the triumph is celebrated.

1103. 'Reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023, σῶματος μέγα βάκος,—said of Prometheus torn by the vulture.

1104. 'Blind,' i.e. 'Eluding sight.' Cp. supr. 1057, ἄφφαστοι, ἐκκεπόρθημαι.] 'I am utterly destroyed.' Cp. Aj. 896, διακεπόρθημαι.

1105. Alcmena's name was often introduced in speaking of Heracles. Cp. supr. 19, 644; Aj. 1303. 'Αλκμήνης γώνος: Aesch. Ag. 1040, παίδα... 'Αλκμήνης.
"τοῦ καὶ ἄστρα Ζηνὸς αὐθηθεῖς γόνως. ἀλλ' εὖ γέ τοι τὸδ' ἵστε, κάν τὸ μηδὲν ὡς κάν μηδὲν ἔρπω, τήν γε δράσασαν τάδε χειρώσομαι κάκ τώνδε. προσμολοι μονον, ἢν ἐκδιδαχθῇ πάσιν ἀγγέλλειν ὧτι καὶ ζῶν κακοὺς γε καὶ θανῶν ἐτισάμην.

ΧΟ. ὃ τλῆμον Ἐλλάς, πένθος οἶδον εἰσορῶ ἔξουσαι, ἀνδρος τοῦδε γ' εἰ σφαλῆσεται.

ΥΛ. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ, σιγῆν παρασχῶν κλήθι μου, νοσῶν ὅμοιος. αὐτήσομαι γάρ σ' ὧν δίκαια τυχάνειν. δός μοι σεαυτόν, μή τοσοῦτον ὃς δάκην θυμῶ δύσοργος. οὗ γὰρ ἄν γνοῖς ἐν ὑσ ἀχρέως προθυμεῖ κάν ὁ τούς ἀλγεῖς ματήν.

ΗΡ. εἴπὼν ὃς χρησεῖς λήξον ὃς ἐγὼ νοσῶν οὐδὲν ἔσωμ' ὃν σὺ ποικίλλεις πάλαι.

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, Kρέωντος, and note.

1123. οἷς θ' ἦμαρτεν] 'And wherein she erred unwittingly.' Cp. Phil. 1011, 2, ἀλγείων φίλων | οἷς Τ' αὐτὸς ἤμαρτεν, οἷς Τ' ἐγὼ παῦν.

1124. καὶ παρεμνήσω γὰρ] 'What? Hast thou even made passing mention?' γὰρ gives the reason of ὧν παγκαίστε, παραμιμηκομαι, like several other rare words, is common to Sophocles and Herodotus. See Essay on L. p. 88, note 1.

1125. τῆς πατροφόντος μητρὸς] 'Of the mother that is thy father's murderer.' For the masculine form, cp. O. Τ. 80, 1, τοῦχι . σωτηρί.

1126. ἔχει γὰρ οὖντος] (1) 'For her state is such,' or (2), sc. περι αὐτῆς, 'For the case stands so with her.'

1127. οὗ δήτα τοῖς γε πρόσθεν ἡμαρτιμένοις] (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, δολάσει, and note.

1128. ἐρέει] Sc. ἦνα 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) (ει μ. δ.), 'But you will not say so when you have heard what has happened to-day.'

1129. εὐλαβεῖ . γεγονός] '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, Alas ὧδε ήμῖν ἀρπιον νεοφαγῆς | κεῖται, shows that ἀρπιοὺς is to be taken closely with νεοφαγῆς. 'She is dead, slain even but now with recent stroke.'

1131. διὰ κακῶν is explained by the Scholast idai δυσφήμων, 'In ill-omened words,' and by Schndw. as equal to διὰ ψευδῶν, 'Falsely.' But there is no point in Heracles' saying either δυσφήμως, when the news is what he wishes to hear, or ψευδῶς, 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, δρ' εὑρετεῖς οἴει εἰτὶ εἰσπέραι διὰ τούτων 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.'
TPAXINIAI.

ΥΛ. αὕτη πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.  

ΗΡ. οἷμοι' πρὶν ὡς χρήν σφ' ἐξ ἐμῆς θανείν χερὸς;  

ΥΛ. κἂν σοῦ στραφεῖ θυμός, εἰ τὸ πάν μάθοι.  

ΗΡ. δεινοῦ λόγου κατηρξας: εἰπέ δ' Ἰ νοεῖς.  

ΥΛ. ἀπαν τὸ χρήμα', ἰμαρτε χρηστά μομένη.  

ΗΡ. χρήστα', ὧ κάκιστε, πατέρα σὸν κτείνασα δρᾶ;  

ΥΛ. στρέγμα μᾶρ δοκοῦσα προσβαλεῖν σέθεν, ἀπήμπλαξ', ὡς προσείδε τοὺς ἐνδον γάμους.  

ΗΡ. καὶ τὸς τοσοῦτος φαρμακεῦς Τραχινῶν;  

ΥΛ. Νέσσος πάλαι Κένταυρος ἔξεπεισ' νῦν τοιῷθε φίλτρῳ τὸν σῶν ἐκμῆναι πόλον.  

ΗΡ. οὖν οὖν δύστηνος, οἴχομαι τάλας.

1132. αὕτη[ ]αὑτής Λ. αὑτής Α.  

1134. κἀν σοῦ[ ]κἀνσοῦ Λ. στραφεῖρ]  

στραφεῖ Α.  

1135. κατηρξας[ ]κατηρξασ ΛΑ.  

1136. χρήμα', ἰμαρτε χρηστά μομένη[ ]  

1137. κατηρξασ ΛΑ.  

1138. καὶ τὸ τοσοῦτος φαρμακεῦς Τραχινῶν;  

1140. καὶ, as in καὶ πῶς; expresses wonder.  

1141. Νέσσος]  

νέσσος Λ.  

1132. ἐκτόπου] 'From without;' i.e. Other than herself. Cp. supr. 730, οὖς: 1021, οὖτ' ἐνδοθεν οὔτε θύραθεν, and notes.  

1135. δεινοῦ] Not merely 'Strange;' but 'Hardly endurable;' i.e. likely to provoke a quarrel. Cp. Ο. Κ. 861, δεινῶν λέγειν.  

1136. ἀπαν τὸ χρήμα', ἰμαρτε χρηστά μομένη[ ]  

The whole matter is, she erred with good intent. 'Nauk edits ἀπλοὺν τὸ ρῆμα. χρήμα is the subject of the sentence. For the syntax, cp. Ο. Τ. 1234, 5, ὧ μὲν τάξιστος τῶν λόγων εἰπὼν τε καὶ μαθεῖν, τέθυνε θείον ἰοκάστης κάρα. The comma after χρήμα was introduced by Hermann, the Schol. and former editors having understood the words to mean merely, 'She utterly mistook, though she meant well.'  

1137. δρᾶς ὁ λέγειν διδακτέναι. Phil. 58.  

1138. στένει, objective genitive, is connected with the noun, instead of σοι with προσβαλεῖν, so marking the stress upon στρέγμα. Cp. supr. 575, 6, ἐσται φρενός σοι τοῦτο κηρητήρων | τῆς Ἡρακλείας.  

1139. ἀπῆμπλακε] 'She missed her aim.' The chief stress is on the former part of the sentence, with which the clause with ὡς is therefore connected. ἀπῆμπλακε implies, 'She did what she least of all desired to do,' τοὺς ἐνδον 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. Ἑλλύς hints as gently as he can at the cause of trouble.  

1140. καὶ, as in καὶ πῶς; expresses wonder. Cp. Αντ. 1102, καὶ ταῦτ' ἐπαινεῖ μισὶ δοκεῖς παρεισαθεῖν;  

1142. τοιῷθε] 'Such' as we now see in its effects. Cp. Α. 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
οὐκ ἐστὶ μοι. 1145
οἴμοι, φρονῶ δὴ ἐμφοράς ἵνα ἔσται μεν. 1147

ι在地上, γὰρ ὑμεῖς ἔστι σοι, κάλεσ τὸ πάν μοι στέρμα σῶν ὠμομονων, κάλεσ δὲ τὴν τάλαναι Ἀλκμήνην, Δίδας μάτην ἀκοίτην, ὡς τελευταίαν ἐμοῦ φήμην πῦθησε θεσφάτων δο' οἶδ' ἐγώ. 1150

Υλ., ἄλλ' οὔτε μήτηρ ἐνθάδ', ἄλλ' ἑπάκτια Τίρυνθι συμβιβηκέν ὡσ' ἔχειν ἔδραν παῖδων δὲ τοὺς μὲν ἔυλλαβοῦσ' αὐτή τρέφει, τοὺς δ' ἀν τὸ Θῆβης ἀστυ ναύστας μάθοις, ἥμεις δ' ὅσοι πάρεσμεν, εἰ τι χρῆ, πάτερ, πράσσειν, κλώντες ἑυπηρετήσομεν. 1155

ΗΡ., σὺ δ' οὖν ἀκούειν τοῦργον ἐξήκεις δ' ἴνα φανεῖς ὅποιος ὅν ἀνήρ ἐμὸς καλεῖ, ἐμὸι γὰρ ἔδω πρόφαντον ἐκ πατρὸς πάλαι,

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 . . ἔσται μεν] 'I know now whither Fate has brought me.' 1149. μάτην] Because Zeus appears to have forsaken her son.

1149, 50. ὡς . . 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. δο' 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 δὲ (l. 1153), see Essay on L. § 36, p. 65 f.

1151, 2. ἄλλ' ἑπάκτια . . ἔδραν] (1) 'But she has obtained leave to dwell at Tiryns by the shore,' συμβιβηκέν = σύμβασιν ἐποίησα, sc. τῷ Εὔρυσθεί. Or (2), 'She happens to be dwelling.' 1153. παῖδων] 'Of thy sons.' Alcmena had taken some of her grandchildren with her to live at Tiryns. Cp. σὺν δραμόνων, 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 δοι πάρεσμεν in l. 1155. The general meaning is, 'All your sons are not here, but those who are will execute your will.'

1154. άν . . μάθοις] Sc. έλ πυθανοι. 1156. ἑυπηρετήσομεν] 'Will obediently carry out.' έκ as in ἐποιεῖν. 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 έργον, of an act in contemplation, cp. Aj. 466, οὖν ἔστι τοῦργον τηλτόν. Heracles is already thinking, as the words ἐξήκεις . . καλεῖ show, of the command with which he means to conclude. Cp. Od. 16. 300, έλ δ' έτεον γ' ἐμός ἔσοι καὶ αἰματος ήμέτρου. 1159. πρόφαντον] Cp. supr. l. 851, προφαίνει, and note.
ΤΡΑΧΙΝΙΑΙ.

1160. πρὸς... ὑπο] The two prepositions can hardly be genuine, though we might compare such expressions as τῶν δὴ χάριν ἔνεικα; Either τῶν μὲν πνεύματων οἱ τῶν ἐμπνεόντων may possibly be right. If the text is retained, a confusion must be supposed of πρὸς τῶν πνεύματων μὴ θανεῖν and ὑπὸ μηδὲρος θανεῖν.

1161. θανεῖν] For the use of the aorist, cp. Aesch.-Prom. 667, 8, μολεῖν [κεραυνόν].

1162. φθιμένος] 'Being already dead.'


1164. This line has been objected to, as inconsistent with supr. 157, where Deianira speaks of the tablet containing this oracle as παλαιῶν. 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 (ἐξω τοῦ μυθεμάτος). Cp. supr. 647, δυσκαδέκα-μερον, and note.


1166. εἰσεγραφάμεν] 'I noted down for my use.' So the force of the middle voice may be expressed.

1167. πατρόμισ] 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.

1168. τοῖς ἑσθέλων] Either, (1) 'Uttering diverse oracles,' or, (2) 'With many tongues,' alluding to the means by which the oracular sounds were produced.

1169. τῷ ἵσταν 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. τελεό, ἐμοὶ is to be joined both with τελείσθαι and ἐφεστῶτων.

1172. τῷ δὲ ἵνα ἀρ'] 'Whereas the truth of it was.' Cp. Plat. Rep. 2. 357 Α, τῷ δὲ ἵνα ἀρα, ὡς ἐσκε... προοιμιον. ἀρα, 'As the event proves.'
τοῖς γὰρ θανόντι μόχθος ὅπερ προσγίγνεται. ταῦτ᾽ οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνων, δεὶ σ᾽ αὕτη γενέσθαι τῶδε τάνδρι σύμμαχον, καὶ μὴ πιμείναι τούμον ὥσσιναι στόμα, ἀλλ᾽ αὐτῶν εἰκαθόντα συμπράσειν, νόμον κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρὶ. 

ΥΛ. ἀλλ᾽, ὡς πάτερ, ταρβῶ μὲν εἰς λόγον στάσιν τοιἀνδ᾽ ἐπελθὼν, πέλσομαι δ᾽ ἀ σοι δοκεῖ.

ΗΡ. ἐμβαλλε χείρα δεξίαν πρώτιστα μοι.

ΥΛ. ὡς πρὸς τί πέστιν τῆνδ᾽ ἄγαν ἐπιστρέφεις; 

ΗΡ. οὐ θάσσον οἴσεις μηδὲ ἀπιστήσεις ἐμοί; 

1173. γὰρ] ομ. Α. προσγίγνετα] προσγίγνεται ΛΑ. Brunk corr. 1175. 


1173. τοῖς γάρ, κ.τ.λ.] This is Heracles' comment on the word λόγον, and shows that he looks forward only to the rest of death. Cp. El. Π.170, τοίς γάρ θανόντας οὐ̊χ ὀ̊ρ̊ω̊ λυπομένους. 

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. αὐτὸν] 'Once more.' 

1176. ὥσσιναι] 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 ὥσσιν are sometimes intransitive, e.g. El. 916, θάρσεω. 

1177. αὐτὸν] 'Of thine own accord.' 

νόμον] 'Course or principle of action.' Cp. Ant. 908, τίνος νόμον δὴ ταῦτα πρὸς χίνων λέγα; 

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 ἐξευρέων is used elsewhere of bringing old thoughts to mind. Cp. O. T. 304, ἃς σε προστάταιν | σοτηρὰ τ', ὡνας, μοινὸν ἐξευρέσκομεν. (The saving power of Oedipus was no new idea to the Thebans.) Ellendt would supply ὄντα ('Finding this to be,' etc.). 

1179. εἰς λόγου στάσιν | τοιάνδε] The eed. compare O. T. 634, 5, στάσιν [γ]λώσσης; 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 colloquium delectus') to take στάσιν in the simpler meaning of 'position;' and λόγου 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. 


ἀγάν ἐπιστρέφεις] 'Do you urge on me so vehemently?' Musgrave proposed ἐπιστρέφει, 'Dost thou regard?' Perhaps rightly. 

1183. οἴσεις] Sc. τὴν πίστιν.
YE. ἰδον προτείνω, κούδέν ἀντειρήσεται.

HR. ὄμων Δίως νῦν τοῦ με φύσαντο κάρα.

YE. ἦ μὴν τί δράσειν; καὶ τὸδ' ἐξειρήσεται;

HR. ἦ μὴν ἐμοὶ τὸ λεχθὲν ἔργον ἐκτελεῖν.

YE. ὄμων ἔγωγε, Ζῆν ἔχων ἐπώμοτον.

HR. εἰ δ' ἐκτὸς ἐλθοῖς, πημοναὶ εὐχου λαβεῖν.

YE. οὐ μὴ λάβω δράσω γάρ. εὐχομαί δ' ὦμως.

HR. οἷον' οὖν τὸν Οἶνης Ζηνὸς ψυστον πάγον;

YE. οἶδ', ὥσ θυτήρ γε πολλὰ δὴ σταθεῖσ ἀνω.

HR. ἐνταῦθά νῦν χρὴ τούμον ἐξάραντά σε σῶμι αὐτὸχειρα, καὶ ξίνων ξήρεις φίλων, πολλὴν μὲν ὑλὴν τῆς βαθυρρίζου δρυνὸς κείραντα, πολλὸν δ' ἀρσεν' ἐκτεμόνθ' ὦμοι ἄγριον ἔλαιον, σῶμα τούμον ἐμβαλεῖν, καὶ πεικίνης λαβὼνα λαμπάδος σέλας πρῆσαι, γούν δὲ μηθὲν εἰσίτω δάκρυν ἀλλ' ἀστένακτος καδάκρυτος, εἰπερ εἰ τοῦδ' ἀνδρός, ἔρξον εἰ δὲ μῆ, μενῶ σ' ἐγώ.


1185. ὄμων Δίως νῦν] The postponement of the particle νῦν is due to the strong emphasis on the two first words.

1188. ἐπώμοτον] Although the passive voice of ὄμων is not used, the verbal adjective has here the passive sense of 'Sworn by.'

1191. τὸν Οἶνης Ζηνὸς . . . πάγον] 'The height of Octa, sacred to Zeus.' For the two genitives, cp. Ant. 1204, λιθόστρατον κόρης | νυμφεῖον' Αἰδοῦ.

1192. ἀρσεν] Some edd., following Wakefield, read ὑψιστον, a change which, though harmless (cp. Phil. 1289), is unnecessary. The topmost height of Octa was most suitable for the purpose which Heracles had in view.

1193. ἐνταῦθά] 'As having stood.

1194. αὐτὸχειρα . . . φίλων] 'With your own hands, assisted by whom you will of your friends.'

1195. 6. ὑλὴν . . . 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 δρυνός, cp. supr. 766.


1197. ἔλαιον] 'In the act of sacrifice.'

1200. σταθεῖσ] 'Come in,' to interfere with the just rite.
καὶ νέρθεν ὃν ἀραίος ἐσαεὶ βαρύς.

ΥΛ. οἶμοι, πάτερ, τί εἶπας; οἶά μ' εἰργασαί.

ΗΡ. ὅποια δραστῇ ἐστὶν' εἰ δὲ μή, πατρὸς ἄλλου γενόυ του μηδ' ἐμὸς κληθής ἔτι.

ΥΛ. οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλεῖ, πάτερ, φωνέα γενέσθαι καὶ παλαμναῖον σέθεν.

ΗΡ. οὐ δὴ τ' ἐγαγ', ἀλλ' ὃν ἔχω παιῶνοι καὶ μοῦνον λατήρα τῶν ἐμῶν κακῶν.

ΥΛ. καὶ πῶς ὑπαίθων σώμι ἄν ἱόμην τὸ σῶν;

ΗΡ. ἀλλ' εἶ φοβεῖ πρὸς τοῦτο, τάλλα γ' ἔργασαι.

ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.

ΗΡ. ἢ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;

ΥΛ. ὁσον γ' ἅν αὐτὸς μή ποτιψαῖν χερῶν' τὰ δ' ἀλλα πράξω κοῦ καμείς τούμων μέρος.

ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα' πρόσνειμαι δὲ μοι

1203. τι εἶπας] τίν' εἶπας Ἁ. 1205. τοῦ] τοῦ Λ. τοῦ Α. 1210. ὑπαίθων

υπαίθων C'. υπαίθων Ἁ. 1211. ἀλλ'] ὅμ. Α but spacec. γ'] μ' Λ. γ' Α.

1215. καμεί] καμει Λ. καμη Α. 1216. πρόσνειμαι] προνειμαι Λ. προνειμαι

C'. προσνειμαι Ἁ.

troublessly with curses,' but, 'My curse shall be an abiding trouble to thee.'

1202. For ἀραίοις, cp. Fr. 366, ὅ πρόσθεν ἐλθὼν ἢν ἀραίοις μοι νειν' Plat. Legg. 931 C.

1203. τι εἶπας] The reading of A points to τι μ' εἶπας; in which με would be an Attic accusative, like σε in 1.1201. But the reading in the text is more probable. For the hiatus, which is permissible, cp. Phil. 917.

1204. ὅποια δραστῇ ἐστὶν] Sc. εἶπον. 1206. οἶα μ' ἐκκαλεῖ] 'To what an act do you summon me!' οἶα is cognate accusative, and the words φωνα ἵσθεν are in apposition to it. The middle voice marks the reference of the action to Heracles.

1208. ὃν 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. Hylus cannot at once accept the thought that death is to be the cure of his father's woes, and he still clings to the notion of a bodily healing.


1212. φθόνησις is ἀπὸ λεγόμενον. 1213. πλήρωμα] Sc. γενήσεται (from ὃν γενήσεται supr.) = πληρώσεις, whence the construction of l.1214. He means the exact fulfilment of ll. 1195-8.

1214. ἀν] Sc. πράξαιμι. ποτιψαῖον] 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, ἐνι Πλευροῖν, and note, Ant. 653, and see Essay on L. pp. 85, 104.

1215. κοῦ καμεί τούμων μέρος] 'And my part of the work shall not flag.' For this personification of labour, cp. Aesch. Prom. 57, οὐ ματὰ τοῦργον τὸδε. 1216. πρόσνειμαι] The subjective middle makes a more personal appeal than πρόσνειμον. But possibly, as Paley
χάριν βραχείαν πρὸς μακρὸς ἄλλως διδοὺς.

ΥΛ. εἰ καὶ μακρὰ κάρτ' ἔστιν, ἐργασθῆσεται.

ΗΡ. τὴν Εὐρυτείαν οἷσθα δῆτα παρθένον;

ΥΛ. Φόλην ἔλεγας, ὡς *γ' ἐπεικάζειν ἔμε.

ΗΡ. ἐγνως. τοσοῦτον δή σ' ἐπισκῆπτω, τέκνων' ταύτην, ἔμοι θανόντος, εἶπερ εὐσεβεῖν βούλει, πατρῴων ὀρκίων μεμνημένος, προσοῦ δάμαρτα, μηδ' ἀπιστήσῃς πατρί: μηδ' ἄλλος ἀνδρῶν τοῖς ἔμοις πλευρὸς ὀμοί κλιθεῖσαν αὐτήν ἀντὶ σοῦ λαβῶν ποτὲ ἀλλ' αὐτός, δ' παί, τούτῳ κήδευσον λέχος. πείθοι. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ σμικρὸις ἀπίστειν τὴν πάρος συγχεῖ χάριν.

ΥΛ. οἴμοι. τὸ μὲν νοσοῦντι θυμοῦσθαι κακὸν, τὸ δ' ὄδ' ὀρᾶν φρονοῦντα τίς ποτ' ἄν φέροι;

1218. μακρὰ] μακρὰν Λ. κάρτ'] from κρατ' Λ. κάρτ' Α. 1219. παρθένον]
1220. ἐμοὶς] ἐμοὶ Λ. ἐμοὶς Λ.Α. 1221. προσοῦ] πρόσοθον Λ.Α. 1222. ιμοὶ] ἱμοὶ Λ. ἱμοὶ Λ.Α. 1223. τὸ Λ. suggests, προσνειμα should be read, sc. αἰτῶ σε, C. supr. 289, and note. 1217. μακρῶς = μεγάλοις. C. infr. II. 1228, 9. 1220, ὡς *γ'] ἐπεικάζεις ΛΑ. Saecher corr. 1224. προσοῦ] πρόσοθον ΛΑ. 1225. ἱμοὶ] ἱμοὶ ΛΑ. 1230. τὸ] τῷ Λ. 1227. κήδευσον λίχος] 'Be thyself the maker of this marriage bond.' An instance of the cognate verb: i.e. κήδευ- σον 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 τοῦς κήδευ- σαι refers to Creon, who had contrived the marriage between his daughter and Jason. 1228. μεγάλα πιστεύσαντ' ἐμοὶ'] 'Having obeyed me in an important thing.' This rare use of πιστεῦαν (repeated below, 1251) is made clearer by the opposition of ἀπίστειν. 1229. σμικρόις ἀπίστειν] 'To disobey a trivial command.' The construction is varied. 1230. τὸ] τῷ. 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 ἐργασείων οὐδὲν ὡν λέγω θροεῖς.

Υ. τίς γὰρ ποθ', ἢ μοι μητρὶ μὲν θανεῖν μόνης μετατίτιοι σοὶ τ' αδῆς ὡς ἔχεις ἔχειν, τίς ταῦτ' ἀν, ὡς τις μὴ ἔλαστὸρων νοσοί, ἔλοιτο; κρέισσον κάμε γ', ὡ πάτερ, θανεῖν ἢ τοῖσιν ἐχθρίστιοι συνναίειν ὁμοῦ,

HP. ἀνήρ ὡς ἐοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν ἀλλὰ τοι θεὸν ἀρὰ μενεὶ σ' ἀπιστήσαντα τοῖσ ἑμοὶ λόγοις.

Υ. οἶμοι, τάχ', ὡς ἐοικας, ὡς νοεῖς φράσεις.

HP. σὺ γὰρ μ' ἀπ' εὐνασθέντος ἐκκυνεῖς κακοῦ.

Υ. δεῖλαιος, ὡς ἐσ πολλά τάπορειν ἅχω.

HP. οὐ γὰρ δικαίοις τοῦ φυτέυσαντος κλύειν.  

Υ. ἀλλ' ἐκδίδαχοδ ὡτα δυσσεβεῖν, πάτερ;

HP. οὐ δυσσεβεία, τοῦμ οὖν εὶ τέρψεις κέαρ.

[79 a]

1232. οὐδὲν οὐδὲν (but the first is cancelled with a line) Λ. οὐδὲν Α.  
1233. ἐχθρίστιοι] ἐχθρίστιοι Λ. ἐχθρίστιοι Α. συνναίεις] συνναίεις L pr. συνναίεις C ο1 Λ.  
1234. ἀνήρ] ἀνήρ Λ.  
1235. ἀπιστήσαντα] ἀπιστήσαντα Λ.  
1241. οἴμοι] οἴμοι Λ. οἴμοι Α. ὡς], ὡς Λ.  
1242. ἀπ'] εὐνασθέντος] ἀπευνασθέντος Λ.  
1244. κλυειν] κλυειν Λ.  
1245. δυσσεβεία] δυσσεβεία Λ. δυσσεβεία C1. δυσσεβεία Α.

1233. τίς γὰρ ποθ'; Σε. ταῦτα δροφ' ἄν, for which ταῦτα ἄν ... ἐλαιοὶ is substituted as the sentence proceeds.

1234. σοὶ τ' αδῆς] Sc. altria. The τε here has been generally changed to δὲ, and perhaps rightly.


1238. ὡς ἐοικεν, οὐ νέμειν] For this confusion between οὐ νέμει, ὡς ἐοικεν, and ἐοικεν οὐ νέμειν, cp. Hdt. 1. 58, ὡς ... δοκεῖε, οὐδέ ... αὐρήθηκα. For the present-future, cp. supr. 1083, and note. And for the feeling of φθίνονται, 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 ἀρά, 'A curse having a divine sanction,' cp. Ant. 607, 8, and notes.

1241. ὡς ... φράσεις] 'You will tell us that your trouble is returned.' Hyllus observes the rising expression of pain on his father's countenance, and fears the outburst that is likely to follow.

1242. σὺ γὰρ ... κακοῦ] 'For you rouse me from the state in which my pain was lulled' = ἀπὸ τοῦ εὐνασθήνα τὸ κακὸν. Cp. Thuc. 2. 49, § 3, μετὰ ταῦτα λαφθήσαντα = μετὰ τὸ λαφθήσας ταῦτα.

1243. ἄις ... ἔωυ] 'In how many ways am I straitened!' For τάπορειν ἔωυ, cp. O. C. 1617, 8, τὸ γὰρ φιλινοί οὐκ ἔστων ἐξ ὅσιν πλοῦν | τοῦτο τάς φρενός ὀϋδέ, οὐ, κ.τ.λ.


1246. οὐ δυσσεβεία] For this use of
the abstract noun, cp. O. C. 883, ἄρ' ὄνω υβρις τάδ'; 1247. For the position of ὄνω, see note on supr. 1185. 

πανδικός is to be taken with ἀνάγας, 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?' (Paley.) 1249. κοῦν ἀπώσωμαι 'And will not refuse it.' Cp. supr. 216, 7 οὐδ' ἀπώσωμαι | τὸν αὐλόν, κ.τ.λ.: Plat. Rep. B. 4, p. 437 B, καὶ τὸ προσέγεασα τῷ ἀπωθείσασα... τῶν ἐναντίων ἄλληλοις θείσαι. 1249, 50. τὸ σὸν | θεοῖν θεικόν ἐργον | 'Showing to the gods what thou dost,' 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 ἐργὸν ὑπὸ ἐργον, σῶν δὲν. Cp. supr. 775, τὸ σὸν μονῆς δόρφηι ἐλεέσει (He said it was thy special and peculiar gift), and O. T. 572, τὸς ἐμὸς | ὄν ἄν ποτ' ἐπε Λαῖον διαφθοράς ('He would not have spoken, as he has done, of my being Laius' destroyer'). Also Aj. 1013. 1251. σοὶ γε πιστεύσα | (1) 'Having acted in reliance on thy word.' Cp. O. C. 175, σοὶ πιστεύσας καὶ μεταναστάς: Phil. 1374, θεοί τε πιστεύοντα τοίς τ' ἐμοὶ λόγοις. Or simply, (2) 'Having obeyed thee,' cp. supr. 1228. 1252. καλῶς τελευτᾷ. 'You end well,' i.e. You show the right spirit at last. 1253, 3. κατὶ...πρόσβεσ. 'And let the act of kindness follow quickly upon these words.' 1254. σπαραγμὸν ἢ τιν' ὁπέτρον | 'Some convulsion or some access of fury,' which would make it impossible to carry Heracles up the mountain. Cp. supr. 804, 5. μὲθεσ | 'Clearly not μεθὲς here, although μεθὲς was preferred in l. 799. 1255. ἀγε is chiefly addressed to Hyllus, but may be said, like ἰδε, 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, infn. l. 1264. 1255, 6. παῦλα...ὑπάτην | 'This is my reprove from woe, this is the last end of my being.' Heracles knows nothing of the bliss which is hereafter to be his portion.
ΣΟΦΟΚΛΕΟΥΣ

ΗΡ. ἀγέ νυν, πρὶν τῇδ' ἀνακινήσαι νόσων, ὁ ψυχὴ σκληρά, χάλυβος λιθόκολλητον στόμιον παρέχουσ' ἀνάπαυε βοήν, ὡς ἐπίχαρτον τελεόου' ἀεκούσιον ἔργον.

ΥΛ. αἱρέτ', ὀπαδοῖ, μεγάλην μὲν ἐμοὶ τούτων θέμενοι συγγνωμοσύνην, μεγάλην δὲ θεῶν ἀγνωμοσύνην εἰδότες ἔργον τῶν πρασσομένων, οὗ φύσαρτε καὶ κληζόμενοι πατέρες τοιαῦτ' ἐφορώσει πάθη, τὰ μὲν ὦν μέλλουν' οὐδεὶς ἐφορᾶ, τὰ δὲ νῦν ἐστῶτ' οἴκτρα μὲν ἥμιν, αἰσχρὰ δὲ ἓκεινοι, χαλεπότατα δὲ οὖν ἀνδρῶν πάντων

1259. νυν] νὺν ΛΑ. 1263. *τελεόου'] τελεός ΛΑΒΒ'R. τελεός ΒΑτ. 1264. ΤΑ] om LV². add Κ ιΩ A Vat. 1265. συγγνω-

1259, 60. πρὶν τῇδ' ἀνακινήσαι | νό-

1260. ὁ ψυχὴ σκληρά] Cp. Eur. Alc. 837, ἩΡ. ὁ πολλὰ πλάσα καρδία ψυχῇ τ' ἐμή. 1260, 1. χάλυβος | λιθοκόλλητον στό-

1261. χάλυβος | λιθοκόλλητον στό-

1262. ὁ τῇδ' ἐπίχαρτον, κ.τ.λ.] i.e. τελε-

1263. χαλεπότατα | δὲ οὖν ἀνδρῶν πά

1266. δὲ θεῶν] τε θεῶν ΛΑ. 1273. πάντων] ἀπάντων Λ. θανάτου AR.

1260, 1. χάλυβος | λιθοκόλλητον στό-

1261. παρέχουσα] Sc. τῷ βοή, 'Αpp-

1262. ὁ τῇδ' ἐπίχαρτον, κ.τ.λ.] i.e. τελε-

1266. δὲ θεῶν] τε θεῶν ΛΑ. 1273. πά

1266. δὲ θεῶν] τε θεῶν ΛΑ. 1273. πά

1266, 66. μεγάλην .. eιδότες] 'But to the gods attributing great unkindness.' The antithesis is more formal than real. For the expression, cp. εἴδεινα χάριν, and for θεῶν ἀγνωμοσύνην, O. C. 86, μὴ γένεσθαι ἀγάμονες. 1268, 9. of .. πάθη] The plural helps to soften the rebellious utterance of Hyllus against Zeus, who now afflicts his son. Cp. Od. 20, 202, 3. 1269. ἐφορώσε] 'Look on' with in-

1270. ἐφορᾶ] 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.
To him who undergoes this affliction. Hyllus avoids naming both Zeus (1268) and Heracles.

The Chorus say this to the maidens from within the palace, the same who were addressed, in supr. 205, 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 μη λειπον, as = ἔπου, or some other positive verb. Or (2) deleting the comma after παρθέν', 'O maiden from the house, be thou, too, not left behind!'

1275-8. These lines are continued to Hyllus in some MSS., but they are most probably, as above explained, the exode of the Chorus. The Laurentian MS. heads them with χο. ἡ ὀλλ. 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. πολλα . . . καινοπαθῆ] 'And many unheard-of sufferings' (those of Heracles).

1278. κοῦδεν . . . Ζεὺς (sc. ἔπραξεν)] 'And of all this Zeus is the doer.' For the ellipse, cp. O. T. 696, ταῦτα τ' ἐνπομνος, ἐλ δύναμι, and note: Rhesus, 861, καὶ ταῦτ' Ὀδυσσεύς.
ΦΙΛΟΚΤΗΣ.
INTRODUCTION.

'ΑΛΛ' ὁ μὲν ἐν νήσῳ κείτο κρατέρ' ἄλγεα πάσχων, Δήμων ἐν ἡγαθή, ἦν μὲν λίπων νεῖς Ἀχαιῶν ἱκεῖ μοχθίζοντα κακώ ὀλούφρων ύδρον. ἔνθ' ὁ γε κειτ' ἄξων' τάχα δὲ μνήμεσθαι ἐμέλλουν Ἀργείων παρὰ νησὶ Φιλοκτῆταο ἀνακτός.

II. 2. 721.

Παντὶ δὲ Δαμνόθεν ἱκεῖ τειρόμενον μετανάζοντας ἑλθεῖν ἥρωας ἀντίθεους Ποιάντος υἱὸν τοξόταν ὁ Πράμανο τόλιν τίρσαν τελευτασθέν τε τόκους Δαναῖσι, ἴσθενει μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἤρν.


Αὐτάρ τοι παιδός γε Νεοπτολέμου φίλοιο πάσαν ἄληθειν μυθήσομαι, ὡς με κελεύεις: αὐτὸς γὰρ μην ἐγὼ κοίλης ἐπὶ νησὸς εἰσης ἢγαγον ἐκ Σκύρου μετ' εὐκυνήμαδας Ἀχαιόνως.

Od. II. 506-9.

I. The subject of Philoctetes at Lemnos had been previously handled by Aeschylus and Euripides, and probably by other tragic poets. Sophocles appears to have modified the fable in three important respects: (1) by making the coast of Lemnos, where Philoctetes was exposed, to be wholly desert and uninhabited; (2) by representing him as obstinately deaf to all merely human persuasion; and (3) by inventing the part of Neoptolemus.

1. In the plays of Aeschylus and Euripides there was a chorus of Lemnians who came to visit the hero either for the first time, or after a long interval; and Euripides gave him also a Lemnian friend and visitant, named Actor. But in Sophocles the only human beings whom Philoctetes has seen during the ten years


2 Fragments are quoted from a Philoctetes by Achaues 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 Athena, had pretended to be one whom the Argives and 'Odysseus' had injured. This expedient is adopted also by Sophocles, who attributes it, however, not immediately to Odysseus, but to Neoptolemus as instructed by him.

3. It is the person of this son of Achilles which gives to the drama of Sophocles its peculiar excellence. The character of Philoctetes is still the groundwork of the play, and the action interests us primarily on his account. The poet has, indeed, as we have just seen, been at no small pains to give thoroughness to the conception both of his forlorn circumstances and of his strength of will. But the contact with Neoptolemus brings out that other aspect of the son of Poesas which enhances our sense both of his resentment and of his wrong, the deep tenderness and the frank openness of heart, which increase our pity for him and make him liable to be once more deceived; his keen remembrance of old friends; his love for all that is even remotely associated with his home. And hardly inferior to our interest in the hero is that awakened by the young chieftain himself, whom the invention of Sophocles has made one of the most beautiful figures in Greek poetry. Nor is this all. For what gives to the Philoctetes a unique place in ancient literature, and may be said to constitute a new departure in dramatic art, is the subtle climax of emotions produced by the interaction of these two persons upon each other. Similar effects may be observed at single points of several other dramas, as where Oedipus presses his inquiries to the horror of Jocasta, or where Electra's grief over the pretended burial-urn moves Orestes to discover himself. But in the Philoctetes the juxtaposition of contrasted persons and situations, and the delineation of two souls in their mutual working, is far more complex and sustained.

The part of Neoptolemus displaces that elsewhere assigned to Diomed—as by the Little Iliad and Euripides, and apparently by Sophocles himself in his 'Philoctetes at Troy' (see Nauck, Trag. Fr. p. 225). But in here rejecting this feature of the old legend, Sophocles has characteristically used it to make part of the supposed falsehood of the pretended shipmaster, whose other statement, that Phoenix

1 In this, according to Dio Chrysost. i.e. the author of the 'Little Iliad.'
59. Euripides had followed 'Homer,' 2 O. T. 1054, El. 1174.
INTRODUCTION.

and the Theseidae had gone to bring back Neoptolemus, may also have belonged to one version of the story.

That our poet was the first who introduced the person of Neoptolemus into the fable is asserted by the Scholiast and by Dio Chrysostom. It was natural, in recasting the legend, to think of one who was the most prominent figure next to Philoctetes in the last scenes of the Trojan war, who was fetched from Scyros by Odysseus after his father's death, and was moreover the son of Achilles, the lover of glory and hater of lies. All these circumstances the poet has wrought with curious happiness into his plot.

And not only is the ingenious 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, Chalcond, 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 reconciliation 1, 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 complication the precedent action. Externally, this may be viewed as a defect; there

1 In B.C. 409, the drama of reconciliation may have been peculiarly welcome for political reasons — although the hypothesis of an allusion to the return of Alcibiades is too far-fetched,
is something almost grotesque in the joint exit of the hero and his enemy. But this fault is easily pardoned as inevitable, and we rather admire the skill with which the 'mortal distance' between Philoctetes and Odysseus is maintained until the last moment, while by the influence of Neoptolemus the wounded spirit of the hero, though not yet reconciled to his worst enemy, has been otherwise softened and humanized. We are content to know that Odysseus' crooked policy is foiled, whilst the purpose he subserved is provided for without his help. Meanwhile our hearts have been moved and our thoughts exercised by a crisis not in the fortunes of the Greeks, but in the soul of Neoptolemus, where, after a perilous struggle, compassion and loyalty have triumphed over ambition and 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 ἀπορρήμα or antimony 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 over-ruling 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, Ψυχή γὰρ ἐννοεῖ καὶ φρονοῦσα τούδικον | κρέασιν σοφιστοῦ παντὸς ἐστὶν εἱρέτης.

³ See an able monograph on the Philoctetes, by F. Zimmermann. Darmstadt, 1847.
dentially inflicted, 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 ἐν θεῖας τόξης, 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 wrongdoing, 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,
INTRODUCTION.

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 αὐτόχθόνες; 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 him.'

It is enough to say that a similar scene occurred in the Philoctetes of Aeschylus, and that it was a necessary part of the tradition: also that by no other means could the situation be made real to the spectators. But neither here nor in the Trachiniae, nor anywhere

1 'Und diesen Felsen von einem Manne hätten die Atheniener verachten sollen, weil die Wellen, die ihn nicht erschüttern können, ihn wenigstens ertönen machen.'
in Sophocles, is attention solely concentrated on physical pain. It is the disappointment of Philoctetes, overtaken by his malady in the moment when he thought to realize his hopes, and the effect of the cries on Neoptolemus, whose resolution now begins to waver, that chiefly interest us even when the theatre is resounding to the strong man's agony.

V. Language and Metre.
1. The language of the Philoctetes is less condensed and more flowing than that of the earlier tragedies. It is less marked by conscious elevation, has more frequent pauses and transitions, and reflects more nearly the tone of ordinary life. But it has also much of the artistic charm of which Mr. C. Newton has said, in writing on another subject, 'It is hard to define the subtleties of Greek art, veiled as they are by a seeming simplicity, which is for ever eluding the analysis it invites and challenges.' In the gentler kind of pathos it is peculiarly rich.

2. The part assigned to the Chorus is less than an eighth part of the whole. On the other hand, the μελή ἀπό 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 Bernhardy, the Philoctetes was seldom performed in ancient times, and little read, except by grammarians. His remark is confirmed by the fact that the Scholia are meagre and the MSS. in which the play is found are few. Some manifest corruptions appear in all the existing MSS., but there are not wanting traces of divergence anterior to L. See especially ll. 220, 1032.

1 In adhering to the tradition that the Philoctetes was produced in 409 B.C., I follow the majority of scholars, who assume that the quotations from διδασκαλία in the Alexandrian Τηνοθίσεις to the Greek plays are generally to be trusted.
ΦΙΛΟΚΤΗΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ. ΝΕΟΠΤΟΛΕΜΟΣ.
ΧΟΡΟΣ. ΦΙΛΟΚΤΗΤΗΣ.
ΣΚΟΠΟΣ ὡς ΕΜΠΟΡΟΣ. ΗΡΑΚΛΗΣ.
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.

1. 'Ακτή, Λήμνου] 'This coast belongs to Lemnos, that wave-surrounded land.'

μέν opposes the preliminary statement to what follows, especially ἄλλα, κ.τ.λ., in 1. 11 ff.

2. βροτοῖς, οἰκομενήν] 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. Ταφεῖς] The slight periphrasis, by which ταφεῖς is substituted for γεγόσαι may or may not convey an allusion to the nurture of Neoptolemus in Scyros while Achilles was at Troy. Cp. II. 19. 326, ἠ τὸν δὲ Σκυρῷ μοι ἐν τρέφεται φίλος νίος: infr. 243, θρήμα λυκόμηδοις.

4. Νεοπτόλεμε] Νεοπτόλεμε.

5. Odysseus thus suggests his own example to Neoptolemus.

11. μέν opposes ταῦτα, κ.τ.λ. to ἄλλ' ἔργον, κ.τ.λ. in 1. 15.
The comparison of Aj. 1101 and other places where there is elision shows that I. 23 need not have been suspected because of the apparent breach of the rule about the ending. But ἐξεί is difficult and the force of γε is not obvious. It is also doubted whether the subject of ἐξεί 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, ‘Whereo, 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 ἐνταύθα (l. 16) in the words χωρον πρὸς αὐτὸν τοῦτο, ‘At this very place where we are.’ Elmsley conjectured τοῦτο ἐτ’. Or, (2) making the antecedent of ᾧ the subject of ἐξεί, ‘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 ἐξεί in (1) cp. Π. 11. 679, ἀλλ’ ἐξεί, ὡς τὰ πρῶτα πύλαι καὶ τεῖχος ἐσάλ-το: Ο. C. 1. 130, στις συνεργ οὗ: Χε. Ἀν. 5: for ἐξεί in (2) cp. Η. 3. 17, ἦ δὲ ἑκτέρι τῶν ὀδῶν πρὸς ἑκτέριν ἐξεί. Proposed alterations of this difficult place are (a) ἐκεῖ for ἐξεί, conjectured by Canter and finally approved by Hermann, ‘Whether they are yonder (where you stand), even close to this very spot.’
But the conjunction of ἐνεῖ with τόνδε is harsh, and the accusative after πρὸς requires a different verb from κυρεῖ: (b) χώρων τῶν αὐτῶν, conjectured by Blaydes, giving the same sense as the first of the above renderings.

24. 25. ‘That I may intimate and you may hear, what yet remains to be spoken of, and our proceeding may be in concert.’

25. *ATEGORY* This reading is implied in the Scholiant’s explanation προβαίνω. 

26. τούργον οὐ μακρὰν λέγεις] ‘The task you speak of requires no long journey,’ i.e. I have not far to go to do your will. μακράν, sc. περανθόδομον. Essay on L. § 24. p. 49.

28. ἄνωθεν] Sc. φαινόμενον. 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 i. 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, στίβων occurs several times in the Philoctetes in the sense of ‘walking,’ see especially 157, 207. στίβοι τῶν, the reading of LTA, was accepted by Hermann; and Bergk, supposing it necessary that some positive sign of Philoctetes’ presence should be at once discovered, ingeniously conjectured καὶ στίβοι γ’ οὗτοι τῶν.

30. ὅρα... κυρεῖ] ‘See whether he be not within and asleep.’ For κατακλίθεις some MSS. give κατακλίθεις, a natural variation.


32. οὕδ...' τροφῆ] ‘But is there not within it some of the provision that makes a home?’ Hermann rightly explains τροφῆ, ‘Utensilia quibus locus aliquid in modum domus instruitur.’ Others conjectured τροφῆ, the irony of which would be misplaced; others έστ’ έπιστροφῆ. For uses of τροφῆ in Sophocles, see Essay on L. § 50, 1. p. 94. Cp. also Plat. Polit. 288 E–299 B. 

33. στιπτῇ... τῷ] (1) ‘Yes, there is
1070

Persons om. L. add A.


leafage pressed as by one inhabiting here." For the dative, see Essay on L. § 14. pp. 19, 20. Or, (2) 'Yes, aouch of leaves pressed down as if for some one who takes his rest in the place.' (1) is best.

35.  ἀνήρ [φιλαυροῦγον] 'Of mere unpolished wood.'

36.  τεκνίματα] (Cp. Eur. Hipp. 11, Πετχεῖα πανδεψματα.) 'The contrivance.' Cp. infr. 295, ἔμηγανήματα. There is a slight oxymoron in φιλαυροῦγον ἄνθ. τεκνίμα, 'The skill of one unskilled.'

πυρεία are the means of lighting a fire. Some embers were left covered up (cp. θησαυρίσμα), or Neoptolemus sees the stones mentioned infr. 1. 296, with sticks to be kindled from them.

37.  σημαίνεις τοῦδε] 'In telling me of this hoard, you give me a token of his presence.'


νουήλεα is properly 'attendance on disease,' and ν. πλα means not simply full of purulence, but 'infected through ministration to some grievous sore.' Cp. infr. 520, ὅταν δὲ πλησθή τῆς νόσου ἐγνοιά. 41.  που] (1) 'Somewhere.' Cp. infr. 105: or, (2) 'Methinks.'

42.  κηδὲ] 'Misfortune,' viz. that which befell him at Chrysa.

προσβαίνῃ] 'Advance.' This use of προσβαίνω, 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.)

45.  Hereupon the one attendant, the ἐμπροσ ορος of 542 foll., withdraws to a distance, and Odysseus and Neoptolemus are left alone. For τὸν παρόντα, cp. El. 424, τοῦ παρόντος, ἡ δὲ Ἡλιφ ἐκείνης τοῦ νερό.
ΦΙΛΟΚΤΗΤΗΣ.

7L 7r
V
Kiywv.
.
.
.
is

50. 'Αχιλλέως παί, δει ι' εφ' οίς ἐλήμυνας
gενναίον εἶναι, μη μόνον τῷ σώματι,
ἀλλ' ἵν τι κανὼν, δον πρὶν οὐκ ἄκηκοας,
κλύης, ύπουργεῖν, ὡς ὑπηρέτης πάρει.
ΝΕ. τί δὴ ἄνωγας;
ΟΔ. τήν Φιλοκτήτου σε δεὶ
ψυχὴν ὅπως λόγουσιν ἐκκλέψεις λέγων,
ὅταν σ' ἑρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, 'Αχιλλέως παί, τὸδ' οὐχὶ κλεπτέον
πλεῖς δ' ὡς πρὸς οἴκον, ἐκλιπὼν τὸ ναυτικὸν

47. ἑλοιτὸ] Last o from e L. ἑλοιτὸ Ἀ. λαβεῖν] μολεῖν Ἀ. 57. τὸδ'] ὁ from ὁ L. τὸδ' Ἀ.

47. ἑλοιτὸ μ') It is unnecessary to read ἑλοιτ' 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.' 

48. φυλάξεται στίβος] The approach (of Philoctetes) shall be watched.' 

49. χρήσεις] Sc. γενέσθαι.

50-54. τῷ σώματι follows γενναίον εἶναι, κατὰ οὐκείαν, as if it were ὑπουργεῖν, for which it has been substituted as more pleasing. ἤν is equivalent to κἂν (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 ἐνεφραγής 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 δὴ ἄνωγας;

55. λόγουσιν . . 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.' 

56. ὅταν . . παῖς] These words are in apposition to ὅπως . . λέγων.

57. τὸδ' οὐχὶ κλεπτέον] 'This is not to be disassembled.' 

58. πλεῖς] Sc. ὡς φήσεις λέγων. Odysseus puts before Neoptolemus the situation which he is to assume. This is more vivid than πλεῖς, which in some edd. has been substituted for πλεῖς as more grammatical. But cp. Trach. 1137, ὑφα, 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 οἴκον] 'Your voyage is homeward-bound.' For ὡς, cp. Thuc.
στράτευμ' 'Αχαίων, ἐξὸς ἐχθῆρας μέγα,
οἳ σ’ ἐν λυταῖς στείλαντες ἐξ οὐκὼν μολείν,
μόνην ἔχοντες τήν ἀλώσιν 'Ιλίου,
οὐκ ἥγισαν τῶν 'Αχιλλεών ὀπλῶν
ἐλθόντι δοῦναι κυρίας αἰτομένῳ,
ἀλλ' αὐτ' Ὀδυσσεί παρέδοσαν λέγον δ' ἀν
θέλησ καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά.
τούτων γὰρ οὐδὲν μ’ ἀλγυνεῖς' εἰ δ' εἰργάσει
μη ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τούδε τόδα μὴ λῃσθήσεται,
οὐκ ἐστὶ πέρσαι σοι τὸ Δαρδάνου πέδων.
ὡς δ' ἐστ' ἐμοὶ μὲν οὖν, σοὶ δ’ ὀμιλία
πρὸς τὸνδε πιστῇ καὶ βέβαιοι, ἐκμαθε.

59. ἐχθῆρας ἐχθῆρας Λ. ἐχθῆρας Α.
60. αὐτ' ἐχθῆρας Λ. ἀντ' Α. ὃτι ἀντὶ ἐν ὧν
ὁ προμὲνος οὐδὲν οὔτ' ἐνορκος οὔδενι
59. ἐχθῆρας μέγα] ἐχθῆρας Λ. 60. αὐτ' ἐχθῆρας Λ. 61. μονὴν] μονὴν ὧν Λ. μονὴν Α.
59, ἐξῆθερας] ἐχθῆρας Λ. ἐχθῆρας Α. 
59, ἐξῆθερας] ἐχθῆρας Λ. ἐχθῆρας Α. 64. αὐτ'] αὐτ' Λ. ἀντ' Α. 65. τούτων ὑπὸ ἅλησιν ὧν
59, ἐχθῆρας] ἐχθῆρας Λ. ἐχθῆρας Α. 66. αὐτοὶ οὐδένι Μ. οὐδὲν Λ.
πρὸς τῶνδε πιστῇ καὶ βέβαιοι, ἐκμαθε.

4. περιέχει τῶν Αθών ὡς ἐπὶ τὴν Ἀμφί-
πολίν: Trach. 532, ὡς ἐπὶ θέοδοφ.
59. ἐχθῆρας] ἐχθῆρας μέγα] For the effect
to be produced by this part of the lie,
cp. infr. 322 foll., 403 foll.
60. αὐτ'] The antecedent (αὐτοίς) is
suppressed, as elsewhere, in expressing
indignation. Cp. esp. O. C. 263 foll.,
οὕτινες βάβδον, κ.τ.λ.
ἐν λυταῖς] For ἐν of the instrument,
see Essay on L. § 19. p. 28, and cp.
ἐν δόλῳ, infr. 102. 'Ita ut vis adduc-
cendi in precibus sita esset,' Dind.
'Having no way but this for taking
Troy.'
62. οὐκ ἡξίωσαν... αἰτομένῳ] 'Refused
to grace thee with Achilles' arms,
or give them to thee, when thou didst
come to Troy and claim them with full
right.' 'Conflata oratio ex duabus locu-
tionibus, una οὐκ ἡξίωσαν σε τῶν 'Αχιλ-
λεών ὀπλῶν, et altera, οὐκ ἡξίωσαν σοι
δοῦναι τὰ ὀπλα.' (Herm.) The im-
perfect expression is supplemented by
For κυρίαι, cp. Aj. 7,34, τοῦ κυρίας γὰρ
πάντα χρὴ ὀπλῶν λέγον.
63. Ὀδυσσεί] The name, so hateful
to Philoctetes, must not be omitted.

παρέδοσαν] 'Gave away.' On com-
paring infr. 399, it appears that παρά in
composition has here the special mean-
ing of 'wrongly,' as in παραγγέλωσεν.

λέγον] λέγειν in L. 57 was equivalent
to an imperative, and parallel to ὅπος
ἐκκλήσεις, supr. λέγειν agrees with
the general subject of these verbs.
For the detached participle, cp. O. T. 1289,
τόν μητρός, αὐτῶν ἀνδρῶν οὐδὲ βρητὰ μοι.
65. ημῶν = ἐμοί.
66. τούτων... οὐδέν] 'In nought of
this.' Sc. λέγειν ἀρ ποίμι. Cp. infr.
1021, 2, ἐγὼ δ’ ἀλυγομοι | τοῦτο ἀυτό,
where the accusative similarly expresses
the cause.
66. 7. For μὴ emphatically postponed,
see Essay on L. § 41. p. 78.

βαλεῖς = προσβαλεῖς. See Essay on L.
1535, σκότον ὄμμασι βαλλών.
69. σοὶ] This (sic, not soi) is the
reading of Λ., and agrees with the em-
phatic pleading of Odysseus.

71. πιστῇ] 'With mutual confidence.'
βέβαιοι] 'Without danger.'
72-74. Odysseus anticipates the re-
proaches which Philoctetes would cast
οὐτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου, ἐμοὶ δὲ τούτων οὐδὲν ἐστ' ἀρνήσιμον. ὧστ' εἰ με τῶν ἔγκρατι ἀλοθήσεται, ὀλολα καὶ σε ἔρωσθαμε. 75

άλλ' αὐτό τοῦτο δεί σοφοθήναι, κλοπέας ὅπως γενήσει τῶν ἀνικήτων ὁπλών. ἐξοίδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν μηδὲ τεχνάσθαι κακά. 80

άλλ' ἢδο γὰρ τι κτῆμα τῆς νίκης λαβεῖν, τόλμα' δικαιο δ' αὖθις ἐκφανομέθα, νῦν δ' εἰς ἀναίδες ἡμέρας μέρος βραχὺ δός μοι σεαυτὸν, κατὰ τὸν λοιπὸν χρόνον κέκλησον πάντων εὐσεβεστάτοις βρότων. 85

NE. ἐγὼ μὲν οὖς ἀν τῶν λόγων ἀλγὼ κλύων,

on him; which would be inapplicable to Neoptolemus, as he had not made one of the original expedition.

72. πεπλευκασ] πλεύν is used here and elsewhere without further definition to denote the voyage to Troy. ένορκοι] 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, καὶ τοῦ ἐπη σκόπου τῇ κανάγης ἵππεις ἐπίλεις ἅμ' αὐτοῖς: Aesch. Ag. 841.

74. συνδέω] This very point is to be gained by craft,' viz. that suggested in the words τόπων ἐγκρατῆς.

κλοπέας] This word has no such mean associations as κλείστης; and αὐτός, which follows, is calculated to stir Neoptolemus' ambition.

75. ἐξοίδα καὶ ἐξ οὐς ἀλλ' ἢδο γὰρ τι πρῶτος ω任何时候, φωνεῖν μηδὲ τεχνάσθαι κακά. 80

άλλ' ἢδο γὰρ τι κτῆμα τῆς νίκης λαβεῖν, τόλμα' δικαιο δ' αὖθις ἐκφανομέθα, νῦν δ' εἰς ἀναίδες ἡμέρας μέρος βραχὺ δός μοι σεαυτὸν, κατὰ τὸν λοιπὸν χρόνον κέκλησον πάντων εὐσεβεστάτοις βρότων. 85

The same idiomatic use occurs in Electa 1251, ἐξοίδα καὶ ταύτ', where see note. The conjectures, παί, μὲν, δή, τοι are unnecessary; but if a change were required, ξευδά τοι would be the most probable emendation. For the meaning of 79, 80, cp. infr. 88, 9, 11. 9, 312, where Achilles says, ἔχορμε γὰρ μοι κείνοι ομός Ἀιδία πέλασιν, κ.τ.λ.

81. ἀλλ' ἢδο ... λαβεῖν] The construction is analogous to that so frequent with χρήμα, e.g. Eur. Andr. 181, ἐπιφονοῦν τι χρήμα θηλεών ἐφι.—(Sc. τὸ τῆς νίκης, or the genitive of definition takes the place of the nominative ἣ νίκη.) λαβεῖν is added to define ἢ δο. γὰρ τοι (see v. rr.) is plausible, but cp. Eur. l. c. 82. ἐκφανομέθα] i.e. Our justice shall shine forth, as from a passing cloud. αὖθις, another day.'

83. εἰς ἀναίδες] 'To shamelessness.' For the abstract neuter without the article, cp. Plat. Gorg. 504 ζ, ταῖς μὲν τοῦ σώματος τάξειν ὁμόμενα εἶναι ὁμοίων τοι, ὁμοίων τοι, ταῖς δὲ τῆς ψυχῆς τάξει τοῖς νόμοις τοι, νόμοις τοι καὶ νόμοι. Thuc. 5. 18. § 4, δικαίος ἀρχιτεχνοὶ καὶ ὄρκοι.

86. κλύων] (1) i.e. ὀνειδίζομενος. So Musgrave. This agrees well with κάτ- ληρσο, supr.—'I hate to be called false,
Λαερτίου παί, τούσδε καὶ πράσσειν στυγή·
εφιν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακής,
οὐτ' αὐτὸς οὖθ', ὥς φασιν, οὐκφύσας ἐμέ.
ἀλλ' εἰμ' ἐτοίμοι πρὸς βιαν τὸν ἄνδ' ἀγείν
καὶ μὴ δόλοισιν· οὖ γὰρ εἷς ἐνὸς ποδός
ήμαι τοσοῦδε πρὸς βιαν χειρώσεται.
πεμφθεῖς γε μέντοι σοὶ ἔξεργάτης ὅκνω
προδότης καλείσθαι: βούλομαι δ' ἁναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

ΟΔ. ἐσθλοῦ πατρὸς παί, καυτός ὃν νέος ποτὲ
γλώσσαν μὲν ἄργων, χείρα δ' εἰχὸν ἐργάτιν'
νῦν δ' εἰς ἐλεγχον ἐξίων ὤρῳ βροτοῖς
τὴν γλώσσαν, οὐχὶ τάργα, πάνθ' ἦγουμένην.

(1)

92. τοσοῦδε] το(σ)ουδὲν εἰ τοσοῦδε; L. τοσοῦδε Α. 96. καυτὸς]
καυτὸ L. καυτὸς C₂ or Α.

and I have 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. τοσοῦδε ... στυγώ] 'I abhor the
same in action,' τοσοῦδε, sc. τοὺς λόγους.
For λόγος, implying πράξεις, cp. e.g.
Trach. 78, τὸν λόγον γὰρ ἀγνώ: ib. 250, 1, τοῦ λόγου ... ζεόν ὅποιν πράκτορ
φανὴ: And for the expressed antecedent,
cp. Ant. 463, 4, ὅστις γὰρ ἐν πολλοσίν,
ὡς ἐγώ, κακοῖς, | 57, πῶς 65 οὐχὶ κατβα
νῶν κέρδος φέρει; 88. ἕνων ... πράσσειν] 'It is not in
my nature to do anything through base
artifice.'

89. οὔτ' αὐτός, κ.τ.λ.] For this fre-
quently form of expression, cp. especially
Plat. Prot. 324 B, ἵνα μὴ αὕθις αἰδίσαρχ
μήτε αὐτὸς μήτε ἄλλος ὁ τούτων ἰδών.
91. δόλοισιν] Odysseus, suppl. 55, had
said λόγοιοι. Neoptolemus is more
plain-spoken.

ἐγὼ ἐνος 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. τοσοῦδε] 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 act-
ning nobly than basely win.'

94. προδότης καλείσθαι] 'To be ac-
cussed of treason' (towards the Argives
who have sent me to assist you). Cp.
infr. 1250, ΟΔ. στρατὸν δ' Ἀχαίων οὐ
φοβεί, πράσσασιν τάδε; NE. εἴν τῷ δίκαιο
τών οὐν οὐράρ φόβον.

καλείσθαι] Cp. suppl. 85, κέκλησο:
infr. 119, κεκληκ: Trach. 453, 4, ὡς
ἐλευθέρα] ψευδείς καλείσθαι κή πρόσεται
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 καλείσθαι. Cp. Ant. 1024,
κοῦν ἐστι τοιαμαρτάνειν.
νικάν κακῶς] 'To win a base victory;

i.e. ν. κακῶς δρῶν.
96. ἐσθλοῦ πατρὸς παί] Cp. suppl.
3, 89.

98. εἰς ἐλεγχον ἐξίων] i.e. in proving
the world, and bringing words and ac-
tions to the test of experience.

δρῶ ... ἦγουμένην] 'I find that
wherever mortals are concerned words
and not actions have always the chief
influence.' Βροτοῖς is dative of reference
(not βρ. ἤγ. = 'Leading mankind').
ΦΙΛΟΚΤΗΤΗΣ.

100. Οὐ δὲ ἄνωγας ἄλλο πλήν ψευδὴ λέγειν; ΟΔ. λέγω σ’ ἐγώ δόλῳ Φιλοκτήτην λαβεῖν. ΝΕ. τί δ’ ἐν δόλῳ δει μᾶλλον ἢ πείσαντ’ ἀγεῖν; ΟΔ. οὐ μὴ πίθηται πρὸς βιαν δ’ οὐκ ἂν λάβοις. ΝΕ. οὕτως ἔχει τι δεινὸν ἰαχύος θράσος; ΟΔ. ίδις ἀφύκτους καὶ προπέμπουσα φόνον. ΝΕ. οὐκ ἀρ’ ἐκεῖνῳ γ’ οὔδε προσμῖξαι θρασοῦ; ΟΔ. οὐ, μη δόλῳ λαβόντα γ’, ὅς ἐγώ λέγω. ΝΕ. οὐκ αἰσχρὸν ἢγεῖ δῆτα τὰ ψευδὴ λέγειν; ΟΔ. οὐκ, εἰ τὸ σωθήναι γε τὸ ψεύδος φέρει. ΝΕ. πῶς οὖν βλέπων τις ταῦτα τολμῆσαι λακεῖν; ΟΔ. διὰν τι δρᾶσ’ ἐσ κέρδος, οὖκ ὀκνεῖν πρέπει. ΝΕ. κέρδος δ’ ἐμοὶ τι τοῦτον εἰς Τροίαν μολεῖν; ΟΔ. αἰρεῖ τὰ τὸ κατὰ ταῦτα τὴν Τροίαν μόνα. ΝΕ. οὐκ ἀρ’ ὁ πέρσων, ὅς ἐφασκέτ’, εἰμ’ ἐγώ; ΟΔ. οὔτ’ ἄν ὁι κείνων χωρίς οὔτ’ ἐκείνα σοῦ. ΝΕ. θηρατε’ αὐτὸν γίγνοντ’ ἄν, εἶπερ ὧδ’ ἔχει. 103. πέιθηται πείθηται ΛΑΓ. πέιθηται C3. 106. Οὗ τί υπὸ Λ. υπὸ C3. Δ. 109. πέιθηται] πείθηται ΛΑ. 110. φάσα] φαζχ Β. 116. τοῦ] τάδε Λ. τοῦ τὰ Δ. 111. Λακείν] λακεῖν Λ. λαλέων C3οι CΣΟΓ AL^VV. λαλέων Βατ. λαβεῖν Βατ. 112. ἐς] εἰς Λ. εἰς Λ. 113. οὔ] οὐ Β. Ο. 117. θηρατε’] θηρατε’ Λ. θηρατε’ Λ. 118. θηρατε’] θηρατε’ Λ. θηρατε’ Λ. 119. θηρατε’] θηρατε’ Λ. θηρατε’ Λ. 120. θηρατε’] θηρατε’ Λ. θηρατε’ Λ. 121. τοῦ] τοῦ Τρικλ. Θερμ. corr. ΝΕ. τί υπὸ Λ. λέγειν] Νεοπτολέμους 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 μείζων ή κατακτεῖναι μ’ ἐλαύν. 101. λέγω σ'] 'I repeat that you must.' λέγει resumes the force of ἄνωγας. Odysseus repeats his first command. 104. Οὐ] οὕτως φειδίν. 106. θρασοῦ] 'Boldness consisting in strength;' i.e. an emboldening strength. Cp. Thuc. 5. 14, οὖν ἐξοντες τὴν ἐλπίδα τὴν ράζης πιστὴν ἐπι. 108. θρασοῦ] i.e. ταρακόλον, ἄνευ φόβου. Cp. Pind. Nem. 7. 50, θρασοῦ μοι τὸ δ’ εἰπεῖν. 110. χοιρίς θράσος] 'With what countenance?' i.e. How shall I look him in the face while saying it? Cp. O. T. 113. οὖν τί υπὸ Λ. οὖν'] οὐδ’ οὐδ’ οὕτως ψευδαίνον ποιοὶ Βλέπων, κ.τ.λ. λακείν] This is a more curious, but also a more forcible reading than λαλείν, expressing Neopoleostus' abhorrence of the sound of a lie. 112. There is a certain inconsistency (as Cavallin remarks) in Neopoleostus' ignorance of that which in 1. 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
reading of L is necessary. Hermann read, as in the text, ὑπατίς ἄν, explaining the second ἄν as belonging to εἶπερ, κ.τ.λ., —in other words, as emphasizing Neoptolemus' hesitation and doubtfulness.


119. αὐτὸς] This seems better here than αὐτός, 'In your own person.' But cp. O. T. 458, ἀδελφὸς αὐτὸς καὶ παθήρ, i.e. Your taking Troy will be a proof of bravery, and your having first obtained the bow, of wisdom.

120. Neoptolemus makes the decision with sudden impulsiveness, and having once taken his course, continues it with apparent firmness to infr. 810.

125. τὸν σκόπον] The attendant who has been set to watch for Philoctetes, supr. 45. This guard is no longer necessary when Odysseyss withdraws.

126. 7. ἦν 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. καταγεραίων, κατοκείν, καταστασιάζειν, κατατελείν, κατασταρηγέειν, καταστασιάζειν, καταληκτέραι, κατακερδαιέναι, καταδαπανάων.'
'Ερμής δ' ο πέμπων δόλιος ἡγήσατο νόν
Νίκη τ' Ἀθάνα Πολιάς, ἥ σώζει μ' ἀεὶ.

ΧΩΡΟΣ.

στρ.α. Τί χρή τί χρή με, δέσποτ', ἐν ἔξενα ἔξειν


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, ἢτε τοι ἀιὲν ἐν πάντεσσι πάνοιοι παριστάμαι Ἰδε φιλάσσων: Aj. 14 foll., ib. 34. 5, πάντα γὰρ σῷ κυβερνῶμαι χρῇ. For Νίκη Ἀθάνα, cp. Eur. Ion 1529. The goddess of cities is rightly invoked by Odysseus, whose motive is the public good. For the general meaning of ὁ πέμπων = ὁ πομπός, in (1), see Essay on L. § 32. p. 55.

135—218. We have here a commatic parody (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:—

a'.

5

Chor.

10

Glyc. { 5

Glyc. { 5

Chor.}

Glyc.}

135. The correction of this line by

Glyc. 5

Glyc. 5


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.
στέγειν, ἢ τί λέγειν πρὸς ἀνδρ’ ὑπόπταν; φράζε μοι, τέχνα γὰρ τέχνας ἔτέρας προθέξει 5 καὶ γνώμα, παρ’ ὅτω τὸ θεῖον Διὸς σκηντρον ἀνάσσεται. σὲ δ’, ὃ τέκνον, τὸδ’ ἐληλυθεν πάν κράτος ὁγγιον’ τὸ μοι ἐννεπε, τί σοι χρεῶν ὑπουργεῖν.

NE. Νῦν μὲν ἵσος γὰρ τόπον ἐσχατιαῖς προσιδεῖν ἐθέλεις ὑντίνα κείται, δέρκου ταρσών’ ὑπόταν δὲ μόλη δεινὸς ὀδής τῶν’ ἐκ μελάθρων, 136. ὑπόπταν] ἁπτωτάν A.  ὑπάρχωμα L. Vat. b V.  ὑπάρχω A Vat.

Triclinius has been retained by most editors.

136. στέγειν] 'To keep close.' Cp. O. T. 341, καὶ ἐγὼ σιγὴ 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.. ἀνάσσεται] 'For the skill and wisdom of him who holds the sceptre divine given by Zeus surpasses that of another.' Cp. O. T. 380, καὶ τέχνη τέχνη | ὑπερφέροσα: ib. 398, γνώμη κυρῆςα, where τέχνη and γνώμη are used of practical wisdom. The reading γνώμας is probably due to an interlinear explanation of γνώμα.

139. παρ’ ὅτω] Sc. παρ’ ἐκείνῳ, παρ’ φ’ (or simply φ’).

140. For σκηντρον ἀνάσσεται, cp. O. C. 449, σκήπτρα κραίνειν. The expression Διὸς σκηντρον recalls the monarchical feeling of heroic times.

141. σὲ δ’ ὃ] 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’...ἀγγίγνων] 'This absolute power with immemorial right.'

142. πάν is intensive, as often in com-

position: cp. πᾶσα ἀνάγκη, and similar expressions. See especially Plat. Legg. 6. 762 C, ἢ πάσης των ἀνάγκης ἐμπεσοῦσις. ἀγγίγνων is attributive, not predicative. See Essay on L. § 23. p. 38.

143. ἐνεπε[...] L. ἐννεπε A. 144. ὑπουργεῖν] ὑπουργεῖν L. 145. ἐθέλεις] ἐθέλει L. ἐθέλεις Vat. Vat. b. ἐθέλοις V.

144. 6. νῦν...θαρσῶν] Some editors insert a comma after μὲν, but although νῦν is not to be separated from δίρκου, it belongs to both clauses. Cp. infr. 1020, 1, ἀλλ’ ὃ γὰρ ὀδὸν θεόν νεμονιον ἥδυ μοι, κ.τ.λ., where a comma after ἀλλ’ would be obviously inconvenient.

τόπον... ὑντίνα κείται] 'What place he makes his lair.' The relative follows the case of τόπον, which is accusative after προσιδεῖν. But the construction of ὑντίνα κείται may also be explained as cognate, like αὐτάρκη θέσιν κείμενη in Thuc. i. 37.


147. 6εινόν] 'Dread,' reflecting the impression produced on Neoptolemus
ΦΙΛΟΚΤΗΤΗΣ.

πρὸς ἐμὴν αἰεὶ χείρα προχωρῶν πειρῶ τὸ παρὸν θεραπεύειν.

ΧΘ. ἀντ.α. Μέλων πάλαι μελημά μοι λέγεις, ἄναξ,* 150
φροφείν ὄμμε ἐπὶ σῷ μάλιστα καιρῷ
νῦν δὲ μοι
λέγ’ αὐλάς ποίας ἐνέδρος ναίει

5 καὶ χῶρον τίν’ ἐξει, τὸ γάρ μοι
μαθεῖν οὐκ ἀποκαίριον,
μὴ προσπεσώ με λάθη ποθέν,
τίς τόπος, ἢ τίς ἔδρα, τίν’ ἐξει στίβον,
ἐναυλον, ἢ θυραίον.

ΝΕ. Οἶκον μὲν ὄρᾶς τόνδ’ ἀμφίβουρον
πετρήνης κοίτης.

160

150. μέλων[ γρ. μέλων Γ. μοι] om. Γ. ἄναξ] ἄναξ τὸ σῶν ΛΑ λέγεις
ἀναξ Γ. Tricl. corr. 151. φροφείν] φροφείν L. φροφείν C.Α.
153. αὐλάς] αὐλάς L. αὐλάς C.Α. 156. μὴ προσπεσώ με λάθη] μὴ με λάθη προσ-
pesow 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.

διήθες] Cp. supr. 43. 4, infr. 162. 3.
tόνδ’ εκ μελάθρων] ‘Who inhabits here,’ Sc. ὁρμίσκον. The form of
expression is suggested by the verbal notion in διήθες. Some, including the
προχωρηθεὶς of L, have wrongly con-
nected τ. ἐ. μ. with προχωρῶν, ‘Avoiding
this habitation.’ τῶν μελάθρων ἀποστάσις, Schol. For μελάθρων of the cave, cp. infr.
1626, ἀμείωτα τάδε πετρήρες στέγας.

148. πρὸς ἐμὴν ... χείρα] ‘At my
hand,’ i.e. At the signals which
I shall give, as to a hound in ap-
proaching game. Cp. infr. 865, and
note; also Aesch. Suppl. 597, καὶ ὅ
σφε λέιτω χείρι καὶ λόγους σέδεν (‘At
your signal and behest’).

149. τὸ παρὸν θεραπεύειν] (1) ‘To
meet each occasion duly.’ Cp. Thuc.
3. 56, τὸ δὲ εὐμφέρων μᾶλλον θεραπεύεται:
El. 1305, 6, όν γὰρ ἄν καλῶ οὐπροετοίρων
τῷ παρόντι δαιμόνι. Or rather, (2) ‘To
do the service immediately required.’

150. The MS. reading here has two
syllables too many. Hermann dropped
μέλων and retained τὸ σῶν, connecting
πάλαι with the verbal notion in μέλημα.

But it is more probable that τὸ σῶν is a
mistaken gloss on ὄμμα.

151. φροφείν ... καιρῷ] ‘That I
should fix a watchful glance on what
is most opportune for thee.’ For the
use of the adverb in ὄμμ. καιρῷ—τῷ
μάλιστα ἐν καιρῷ ὠνι σοί, see Essay on
L. § 24. p. 41. And for φροφείν ὄμμα,
cp. Tr. 914, κἀγὼ λάβαθαι ὄμμ’ ἐπε-
σκασμένη | φροφέν (where ὄμμα has
the verbal meaning and in part at least
depends on φροφέν).

153. αὐλάς ... ἔδρα] ‘What home does
he inhabit, and where is the place of his
abode?’ The Chorus, through the cory-
phaeus, ask two questions in one. Ne-
opolemus replies to either separately.

157. τίς τόπος, ἢ τίς ἔδρα] Sc. ἐσ-
tίν αὐτῷ.

στίβον] Cp. supr. 29.

159-61. These lines break the anti-
1493-5, and notes.

159. οἶκον ... κοίτης] ‘Thou seest
the home with a door either way where
he makes his bed upon the rock.’ For
the genitive, see Essay on L. § 10. p. 15.
160. The coryphaeus, with one or
more of the other choraeuta, has
mounted to the stage during the recita-
tion of 144-9. He advances further
while his companion recites 150-8, and
Neoptolemus points out the cave to him. He turns to Neoptolemus with this question and then joins his comrades. While Neoptolemus recites 162–68, the Chorus take up their regular position in the orchestra in front of the stage.

161. ὁ τλῆμων] This expression is prompted by the sight of Philoctetes' 'homeless dwelling-place.'

163. στίθον ὑγμείενε] '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 ὑγμος, 'A furrow,' cp. Il. 18. 546, Archil. 115.

166. στυγερόν στυγερός] The gloss ἐπιστόνοιος, compared with Hesych. συμγερόν: ἐπιστόνοιον, ὀκτρόν, μοχθρόν, συμγερόν: ἐπιστόν, certainly favours Brunk's emendation, συμγερόν συμγερός. But συμγερός occurs nowhere else in Tragedy, μοχθρόν being the form regularly used. And in iterative phrases like μόνος μόνος, Aj. 467; καθή καθή 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’ ὄνομα | δεισαντες ἐκπλαγή | ἀπηγορικεύον. Cp. Od. 13. 399, 400, ἀμφὶ δὲ λαῖφῳ | ἔσσω, δὲ κεν στυγερόν ἰδὼν ἀνθρώπου ἔχοντα: ib. 11. 81, νοὶ μὲν ὧς ἐπέσεσαν ἀμε- βομένα στυγεροῖσιν | ἡμεθα. 167. 8. οὐδὲ τιν' αὐτῷ . . . ἐπινομάν] (1) 'Nor brings to his relief any healer of his woe;’ so the Scholion: 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 woe approach him.' But there is no clear instance in early Greek of τοῦτῳ used being absolutely = 'To move.' See note on infr. 717. (3) Linwood prefers, 'Nor does any man bring him a healer.'

169. ὅτῳς] As after θαυμάζον, 170. The reading of the first hand of L. τοῦς κηθομένους, admits of a possible construction with ἔχουν, but is probably an error arising from the change of construction.

171. μὴδὲ σύντροφον ὄμμα] 'Nor any soul to live with him.' ὄμμα 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 μὴ, see E. on L. p. 48, 2, b.
5 voscoi men vosou agryian, aluei d' etp panti to 

chreias istamenum. pos pote posv dusmopos antexei; 

5 palamaie thentan, 

w duystana genen brotov, 

10 ois miy metrios aiow. 

ant.B. Odotos protogynon isos 

oikow oudenos isteros, 

pantov amoros en biv keita mouvos api' allan 

5 stikton h laitow meta 

thron, ev t' odivais omou 

lirmo t' oiktrous, anhekosta merimnemat' eoxov *bapei, 

a d' avurostomos 

173. vosou] last o from o L. vosou A. 

184. meta] meta LA. 187, 8, eoxon bapei. a d'] eoxon bapei a d' LAL2 Val. V3, eoxon bapei | a d' Val. b. bapeia | d' V. 

188. avurostomos | avurostovos L. 

173. agryian] '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. agryos, II. 4. 

174. aluei | istamew] 'And is distracted at each need, as it arises,' 

tw, 'Whatever it be,' is better than to, for the article would come awkwardly at the end of the line. 

176. w palamaie thetan] 'O strange devices of men,' that can produce such misery. Hermann and others have defended the long syllable here. But Lachmann's conjecture, thew, has been widely accepted. 

Cp. Pind. Ol. 11. 21, thew anw palamw: Pyth. I. 48, eirikonve thew palamia taim: Nem. 10. 65, kai pai- 

thow deinw palamia 'Apfarytideai Dews. The Scholiast and others interpret w palamaie 

thetan as said in admiration of the power of resource shown by Philoctetes. 

178. ois mi y metrios aiow] 'To whom life is not tolerable.' 

Cp. Ant. 582, eiddaimenous oin kawv agyntos aiow: ib. 584, 5, wos odivn ellpese thew ev 

plathos evron. 

It is assumed that misfortune runs in families. Others take 

metrios aiow to be the life that is 

'seated in the mean,' as if all who rose 

to distinction must be unfortunate. But 

the lot of Philoctetes in receiving the bow of 

Heracles is not alluded to here, and 

without this such a statement of the doc- 

trine of Nemeis would be too crude. 

180. protogynon | isteros] 'In- 

ferior to no man of noblest family.' 

eoxon is a curious variant in some MSS. 

of Suidas. 


[isos] 'I imagine.' 

The Scyriote 

sailors know of Philoctetes only by re- 

port. protogynon oikow is partitive gen. 

with oudevos. 

181. en biv is joined with keita, as 

if it were keita en biv pantov amorphoro. 

183. mouvos api' allan] Hom. H. 

Merc. 193, ò de tairos tisaketo mouvos 

api' allan. 

This line responds in meaning 

as well as metre to l. 172. 

184. stikton] As the deer. 

laitow] As the wolf and boar. 

185. en t' odivais | oiktrous] 'Piti- 

able for the hunger and also for the 

pain in which he lives.' 

For the addition of ev, see Essay on L. § 19, 1. P. 27. 

186. anhekosta | bapei] '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 baoi. 

187. a d' avurostomos] For the 

article, cp. O. C. 670-2, evb' | a

lyeia...
άχω τηλεφανής πικρᾶς
ο ὡμισχάς ὑπόκειται.

NE. Όυδὲν τούτων θαναμαστὸν ἐμοὶ
θεῖα γάρ, εἴπερ κάγῳ τι φρονῷ,
καὶ τὰ παθήματα κεῖνα πρὸς αὐτόν
τῆς ὁμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἄποιεὶ δίχα κηδεμόνων,
οὐκ ἔσθ᾽ ὡς οὐ θεῶν τοῦ μελέτη,
τοῦ μὴ πρότερον τῶν ἐπὶ Τροία
tεῖνα τὰ θεῶν ἀμάχητα βέλη,
πρὶν οὔτ' ἐξήκοι Χρόνος, φ' λέγεται
χρήματι σφ' ὑπὸ τόν τε χαμήναι.

ΧΟ. οπρ.γ. Ἐννυστὸν ἤχε, παῖ.

NE. τί τόδε;

θορίαν κτύπος,

190. ὑπόκειταιν ὑπὸ κεῖται Λ. ὑπόκειται C. ὑποκείται Γ. 191. ἐμοί ἐμοὶ L.
193. παθήματα κείνα] παθήματ᾽ ἐκεῖνα MSS. Brunck corr. 194. χρύσης] χρυσῆς L.
χρύσης A. 196. ὅσ] ὄνος MSS. Porson corr. τοῦ τοῦ L. 199. φ' λέγεται]
doi L. ψ' λέγεται C2* L. 200. χρήσας] χρής L. χρήσας C. χρήσας A.

ἀγών. Φόρος ἀμπρόσωμος, 'Irrepressible,' Σρ. ἀμπρόσωμος, Eur. Or. 903, and Θεογ. 421, πολλοὶ ἀμπρόσωμῳ γυμνόσῃ
θυραὶ οὐκ ἐπίκειται | ἄρμιδαι. Echo is personified, as in Ar. Thesm. 1059.
189, 90. πικρᾶς... ὑπόκειται] ὑπόκειται, if genuine, means, 'Lies close to,'
i.e., 'Keeps following upon.' C. Πλ. Πρατ. Γοργ. 465 Λ, τῇ μὲν ὄφει ἀτριβῇ... ἡ
ἀπάτηθαι κολακεῖ ἐπίκειται. Brunck conjectured ἅπαξ λεύκαντες, 'Answers,' as it were a summons. Hermann, ἦν ὧν χειτᾶν.
And ἐπιφανῆία seems possible, though too uncertain an emendation to be admitted to the text.
192. θεῖα is predicative. Ant. 593.
193. τὰ παθήματα κείνα] 'His troubles in that former time.'
194. τῆς ὁμόφρονος Χρύσης] Genitive of the cause. It was the nymph Chrysa, whose shrine was guarded by the serpent who bit Philoctetes. Sopho-
cles conceives of the offence as accidental: infr. 1326, 7.

195. 6. καὶ νῦν... μελέτη] Sc. πονεῖ.
Neoptolemus here shows himself better informed than supr. 112, where Odys-
seus in his reply does not say more than that the bow of Philoctetes is necessary for the taking of Troy. C. also infr. 1326 foll. See Introd. p. 363.
197. τὸν = ἐνεκα τοῦ, explaining μελέτη. C. Πρ. Του. 23, τὰς αἰτίας
πρὸ ἐγγαίων πρὸς τὸν τὰς διαφορὰς, τοῦ
μὴ την ὑπεντάσιν ποτὲ ἢ ἐν τοῦ τοῦτον
πόλειμον τοῖς Ἐλληνικὸι κατέστη.
197-200, Σ. C. C. 1405 foll., and οὔτε... φ', supr. 87.
198. τὰ θεῶν] 'The divine,' C. Πρ. 607, θεῶν μητέρες, and note. The
bow of Heracles, now himself a god, was an instrument of the divine purposes.
201. εὐστομοῖ] 'Speak no rash words,' C. Πρ. Hdt. 2. 171, καὶ ταύτης ἐλαττ̣
μον ἔτσι εὐστομο κείσθων: infr. 258, γελῶσι
της ἐχοντες. For the metre of 201, 210, C. Α. 905, 951. In the present
case the pause is probably in the fourth
foot, thus:—
205. οὐκ ἐξεδρόσει, ἀλλ' ἐντοπός ἄνηρ,
οὐ μολπαν σύριγγος ἔχων,
ὡς ποίμην ἄγροβότας,

5 ἀλλ' ἦ τὸν πταίων ὑπ' ἀνάγκας
βοᾷ τῆλωτον λόαν,
ἥ ναὸς ἄξενον ὄρμον
*ἀνγάζων* προβοσκεῖ *τι γὰρ δεῖνον.

204. ἦ ποὺ] ἦ ποὺ L. ἦ ποὺ B. Herm. corr.
205. ἐτύμα] ἐτύμα LAL² Vat. b V

(1) ἐτύμα Vat. V. τοῦ] τοῦ(s) L. 207. λάθει] λήθει A. λάθη Π. 212. ἄνηρ] ἄνηρ
217. ὄρμον] αὐγάζων αὐγάζων MSS. Dind. corr.

204. συντροφος] 'Habituial.' A cry which tells of misery in the being from whose breast it issues.
205. ἐτύμα] 'Unmistakable.' Expanded in ὑπὲ με λάθει, infr. 208. The cry when repeated leaves no doubt as to the quarter from whence it comes.
207. στίβου κατ' ἀνάγκας ἐρποντος
'Moving with extreme difficulty of gait.' A similar adverbial expression is καθ' ὄρπην, infr. 560 : cp. Thuc. 7. 57; καθ' ἐμφαναν ἐρχόμενον. στίβου κατ' ἀνάγκας = ἀναγκαῖου στίβου. Baretta is not 'deep,' but rather 'grievous,' causing painful feelings.

208. τῆλωτον] 'Heard from afar.'
209. προνάυν] 'Of a man in pain'; ἄνδρος πρυγμενόνων. For this unusual force of the compound adjective, see Essay on L. § 233. p. 39, §.

211 foll. There are echoes of the strophe in the words ἔχε, τέκνον, πταίων, ὑπ' ἀνάγκας, τῆλωτον λόαν, προβοσκεῖ γὰρ.

212. ἐξεδρος] Cr. Ar. Av. 275, ἐξεδρον χέραν ἔχου, where the phrase is imitated, according to the Scholiast, from the Tyro of Sophocles.
213. ἔχον] Cr. Aj. 32o and note: Il. 18. 495, αὐλὸν φόρμματ' ἔχων τι βοῦν ἐχον.
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] Cr. infr. 219. ἰωάν. ἰωάν.] 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. προβοσκεῖ] 'Shouts forth' = Sends
iō ἡξενοι, tίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτη
κατέσχετ' οὖν' ἐθορμοῦν οὖν' οἶκουμένην;
ποίαι πάτρας ἀν ἡ γένους ὑμᾶς ποτὲ
tύχοιμ' ἀν εἴπον; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμὸν'
φωνῆς δ' ἀκούσαι βούλομαι' καὶ μὴ μ' ὁμφω
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δόστην, μόνον,
ἐρημὸν ὁδὲ κάφιλον ὑμᾶς ὑμᾶς,
φωνῆσα', εἰπὲ ὁς φίλοι προσήκετε.

ἀλλ' ἀνταμείψασθ': οὐ γὰρ εἰκός οὖν' ἐμὲ
ὑμῶν ἀμαρτεῖν τούτῳ γ' οὖθ' ὑμᾶς ἐμοῦ.  

220. ναυτίλῳ πλάτην] καὶ ποίαι πάτρας Λ Βατ. b. ναυτίλῳ πλάτη Α Βατ. 

φιλ. ἵω : ἦ
ξένοι, ναυτίλῳ κάρπῃ τῇ πλάτῃ προσημένετα τίνες ποτ' ἐς γῆν τήνδε κακίς πάτρας
Λ. V. καὶ ποίαι πάτρας c. gl. γρ. ναυτίλῳ πλάτην Ψ. ταῖοι ποίαι πάτρας (γρ. πάτρας)
Γ. 222. πάτρας ἀν ἡ γένους ὑμᾶς] πάτρας ἀν ὑμᾶς ἣ γένους Λ. V. Βατ. b.
pάτρας ὑμᾶς ἀν ἡ γένους Α. 228. κακοὺμενον] καλοὺμενον ΛΑΛCVV. καλο-
μενον Βατ. καλάμων Βατ. b pr. Brunck corr. 230. ἀνταμείψασθ'] ἀνταμείψασθ' Σ.

a shout before him. His cry rings ter-
ribly forth.

After all this preparation the entrance of
Philoctetes has a thrilling effect.

219. ἵω ἡξενοι] Cp. the short lines in
Ars. 333, 336, 339; O. T. 1468, 1471, 1475; O. C. 315, 318; Aesch. Ag.
1214, 1315.

220. ναυτίλῳ πλάτη] The gloss in
L?, in which this reading is mixed up
with an explanation of πλάτη, viz.
τῇ κάρπῃ, tends to confirm the evidence
of Λ. Cp. Hom. Od. 1, 171, ἐποίησθ' δ' ἐπὶ νησὶ ὁρίζει, πῶς δὲ σε ναῦται ἤγαγον
εἰς Ἰδιάκην; Fr. 394, ναυκληρον πλάτην.

222. The transposition of ὑμᾶς is ne-
cessary for the rhythm.

223. τύχοιμ' ἀν εἴπον] 'Shall I be
right in naming you?' Cp. El. 663,
ἐπικάδον κυρω, and note.

224. This beautiful line is bracketed
by Nauck, on the ground that Philoc-
tetes would not be so imprudent as to
reveal his Hellenic sympathies at once! ὑπάρχεις] 'Is to begin with,' i.e.
This affords a presumption that ye are
Hellenes.

225. ὁμφω is to be taken with the
whole sentence, and not with δείσαντες
only.

228. κακοὺμενον] For the added par-
ticiple, see Essay on L. § 36, 5. καλο-
μενον may be explained to mean, 'Im-
proving you,' So Herm. Cp. infr.
1264, τι μ' ἐκκαλεῖσθε; Aesch. Ch. 216,
καὶ τίνα σύνοισα μοι καλομένη βροτῶν;
But the slight correction κακοὺμενον is
on the whole more probable. Cp. infr.
471, ἐρημὸν ἐν κακοίας τοιοῦτ', οἷος ὁρίζει.
Many other changes have been pro-
posed, of which Seyffert's, καὶ φιλῶν
τιτᾶμενον, 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.
"Eλληνες ἐσμέν" τοῦτο γὰρ βούλει μαθεῖν.

Πολλά μαθέων τὸν Τίστιον καὶ ὅσα καὶ ἔχει τῷ τοῦτῳ πρῶτον. Οὕνεκα

1. ὁ περίπλον φώνημα· φεῦ τὸ καὶ λαβεῖν πρόσφευγαμα τοιοῦτον ἄνδρὸς ἐν χρόνῳ μακρῷ.

2.3. ὁ τέκνων, προσέχε, τίς προσήγαγεν χρεία; τίς ὀρμῇ; τίς ἀνεμών ὁ περίπλος;

3. γέγονε μοι πᾶν τοῦτο, ὅπως εἰδότα τόις οἷς.

4. Εὐγενῶς μένει εἴμι τῆς περιπλῶν Σκύρου. πλέω δ' ἐστὶν ὁ κυρίων· αὐθαίρει δὲ παῖς

5. 'Αχιλλέως, Νεοτόλεμος. οἶοθα δὴ τὸ πᾶν.

6. ὁ περίπλον παῖ πατρός, ὁ φίλης χθονός, ὁ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι

7. 234. καὶ] καὶ. Καὶ τὸ λαβεῖν Λ. mg. καὶ Λ. 236. τίς ον' ὁ om. L add C².

8. ὁ τέκνων ὁρμῇ. ὁρμῇ Λ. ὁρμῇ A. τίς ἀνέμων] τίς δ' ἀνέμων Λ. τίς ἀνέμων A.


10. 233. τοῦτο.. μαθεῖν] The words of Philoctetes in 222-4 had clearly indicated this desire.

11. 234. φώνημα] Cp. supr. φωνήσατ'.

12. No utterance could be more welcome. ὁτεῖν. μακρῷ] 'Ah me! the bliss of being spoken to by one who is a Greek this once in all that length of time.'

13. 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.


15. 236 f. Cp. Pind. Pyth. 4. 70, τίς γὰρ ὄρχαι δίεστο ναύτιος; 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 embarrased reserve of Neoptolemus. Cp. El. 1232 f. He shows, in the address ὁ τέκνων, that his confidence is already won.

16. 236. προσέχε] is causative. See Essay on L. § 53. p. 98. προσέγγαι, 'Drew you this way; ' προσέχε, 'Brought you to the shore.'

17. 237. ὁρμῇ] 'Cause of departure,' nearly = στόλος, infr. 244.

18. τίς ἀνέμων ὁ περίπλος] '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.


20. 240. αὐθαίρει] 'I am named.' Cp. Trach. 1106, ὁ τοῦ κατ' ἀστρα Ζηνός αὐθαίρεις γόνος; Tennyson's Elaine, 'Whence comest thou, my guest, and by what name Livest between the lips?'

21. Some editors prefer οἶοθ' ἡδ'. But the emphatic word of time is out of place. οἶοθα δὴ is simpler and better. 'There, you know all.'

22. 242. φίλης χθονός] The genitive, as τῆς περιπλῶν 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.

23. 243. τίνι στόλο] 'On what enter-
στόλος προεσχές τήνδε γῆν πόθεν πλέον;

NE. ἐξ 'Ιλίου τοι † δὴ ταύν γε ναυστολῶ.

Φι. πῶς εἰπας; οὐ γὰρ δὴ σὺ γ' ἡσθα ναυβάτης ἡμῖν κατ' ἀρχὴν τοῦ πρὸς 'Ιλίου στόλου.

ΝΕ. ἣ γὰρ μετέσχες καὶ σὺ τούδε τοῦ πόνου;

Φι. ὁ τέκνου, οὐ γὰρ οἰσθά μ' οἴνων εἰσορᾶς;

ΝΕ. πῶς γὰρ κάτοιδ' ὄν γ' εἶδον οὐδεπώποτε;

Φι. οὐδ' ὄνομά γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος ἡσθοῦ ποτ' οὐδέν, οἶς ἐγὼ διώλλυμην;

ΝΕ. ὥς μηδὲν εἰδότ' ἵσθι μ' ἄνιστορείς.

Φι. ὁ πόλλ' ἐγὼ μοχθηρός, ὁ πικρός θεοὶς, οὐ μηδὲν κληδών ἀδ' ἔχοντος οἶκαδε μὴδ' 'Ελλάδος γῆς μηδαμοῦ διήλθεν ποι.

245. *δὴ ταύν] δὴ ταύν LA. Buttmann. corr. 246. οὐ γὰρ δὴ σὺ γ'] οὐ...

γὰρ συγ C2. οὐ γὰρ δὴ σὺν Λ. οὐ γὰρ σὺ γ' ἡσθα ναυβάτης Γ. 247. 'Ιλίου

'Ιλίου L. 251. ὄνομά γ'] ὄνωμι A Vat. b. ὄνωμι Cett. 252. ποτ' Β.


prius or expedition?' Cp. Xen. Anab. 3. 2, ὁ στόλος ἰτέγετο εἰναι εἰς Πιοίδας.

245. τοι δὴ'] 'Well, then, if you wish to know' (δῆ), 'I tell you' (τοι). Neoptolemus affects surprise at the question.

246. 7. 'Surely we had not you with us on board the fleet when we first set out on the expedition to Troy.'

248. τούδε τοῦ πόνου] 'This labour, in which I and others have been engaged.' For the pronominal expression, cp. El. 541. ἡ δ ἀπὸ τοῦ ἴχθους ἢν χαίρων.

249. The craving for sympathy, so prominently shown in this and the following lines, is the point in Philoctetes' characteristic 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. δὲ γ' εἶδον] 'One whom I never yet beheld.' For this use of γε, cp. El. 923, πῶς δ' οὖν ἐγὼ κατάδικο, δ' γ' εἶδον ἴμμανῶν;

251. οὐδ' ὄνομά γ'] It is uncertain whether this correction should be admitted (Erf, conjectured οὐδ' ὄνομα ἄρ') or οὐδ' όνομα should be read from the inferior MSS. The latter is rhythmically smoother, but contains an Ironicism which does not occur elsewhere.

The addition of τῶν ἐμῶν with the second word has a pathetic emphasis.

252. διώλλυμην] The imperfect means, 'I have been perishing all this while.'


πολλὰ μοχθηρός] 'Afflicted in many ways,' i.e. In more ways than I knew, since to suffer unknown is worse than to suffer.

πικρός θεοὶς 'Abhorred by the gods.' Else they would not permit such misery. πικρός, 'Utterly offensive.' Cp. Hdt. 7. 35, where Xerxes thus addresses the Hellespont, ὁ πικρὸν ὄδωρ.

255. ἦ] ἦ] ἦ] ἦ] 'Ελλάδος γῆς] This adds a touch of pathos to Philoctetes' complaint. He is not only forgotten, but forgotten in his extreme misery.

255. 6. οἰκαί] 'Ελλάδος γῆς] The thoughts of Philoctetes naturally fly home to Trachis, and he has no desire of his state being known beyond the world of Hellas. For the more particular preceding the more general expression, see E. on L. § 41. p. 78, B. b.

256. μηδαμοῦ has been changed to μηδαμοί, which may seem to be required
the verb of motion. But the latter form is doubtful, and ενταυθα is similarly used for ἐνταυθοι. Cp. El. 380, Th. 1193.

"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 κατ’ μειζόν ἐρξεται, cp. Fr. 286, El. 1000, κατ’ ἐρξεται.

260. "Know that I whom you behold am he." The fulness of expression marks the importance of the announcement. Philoctetes still believes that, even if his misfortune is forgotten, he must still be remembered as the possessor of the famous bow.

δι’ κλάσεις ισόως] 'Of whom surely you have heard.' For the present tense, cp. O. T. 305, εἰ καὶ μὴ κλάσεις, infr. 591. ισόω expresses confident assumption.

262. τῶν Ἡρ... 263. τοῦ Π... ib. ol. 8... 264. χω Κ... 266. τῆς κ. 269. τῆς π.] These articles show the vividness with which Philoctetes conceives his own situation. So does the emphatic position of οὗ at the end of 263. For this synapheia, cp. Ant. 409.


266. δισοι στρατηγο\[ι] Αj. 49, etc.
"\(\phi \chi o\nu t\) ἐρημου, ἦνικ\(\’\) ἐκ τῆς ποντίας Ἑρώτας κατέσχον δεῦρο ναυβάτη στόλω.

τὸν ἀσμενοὶ \(\mu\) ὅς εἶδον \(\epsilon k\) πολλοῦ σάλου εὐδοῦν\(\epsilon p\) ἀκτὴς ἐν κατηρφεῖ πέτρῳ, λιπόντες \(\phi \chi o\nu t\), οἶα φωτὶ δυσμόρφῳ ῥάκη προθέντες βαία καὶ τι καὶ βορᾶς ἐπωφέλημα σμικρὸν, οἳ αὐτοῖς τύχοι.

σὺ δὴ, τέκνον, ποιάν \(\mu\) ἀνάστασιν δοκεῖς αὐτῶν βεβάτων \(\epsilon x\) ὑπνοι στήναι τότε; \(\pi\)οὶ ἐκακρύσαι, \(\pi\)οὶ ἀποιμώξαι κακά; \(\omega\)ρόντα \(m\)ὲν ναῦς, \(\delta\) ἔχον ἐναυστόλουν, πάσας βεβώσας, ἀνδρὰ \(\delta\) οὐδὲν ἐντοποῦν, οὐχ ὅστις ἄρκεσειν, οὐδ᾽ ὅστις νόσου κάμνουτι συλλάβοιτο πάντα δὲ σκοπῶν


τοῦτο μὲν ψέφων πρόβες. 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 Ἑρώτας

The island of Chrysa, distinguished by the epithet ποντία from the sea-coast town of that name mentioned in the first Iliaid, as sacred to Apollo. Cp. Fr. 352, ὙΔήμων Ἑρώτας τ' ἀγχιτέρμοις 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, suppl. 4-11. Otherwise (2) it might seem natural to suppose that Philoctetes was the leader of the expedition to Chrysa, and that κατέσχον, like ἔναυστόλου, infr. 279, was in the first person singular.

271. ἄσμενον . . . 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.

\(\epsilon k\) 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. οἴα φωτὶ δυσμόρφῳ 'Such as accorded with my wretched state,' Cp. Thuc. 8. 84, οἶα δὴ ναῦται.


276. 7. 'And when they were gone, you may imagine, my son, to what agony I awoke.'


279. Philoctetes naturally looked to see if his own vessels were there.

281. 2. νόσου κάμνοντι συλλάβοιτο] Cp. Α. Vesp. 733, σοὶ δὲ νῦν τις θεοῦ παρὼν ἐμφανῇ συλλαμβάνει τῷ πράγματος. The expression νόσου συλλαμβάνει τινι is nearly analogous to πάνου συλλ. τινι.
εὐρισκόν οὐδέν πλὴν ἀνιάσθαι παρὼν, τούτων δὲ πολλὴν εὐμάρειαν, ὁ τέκνων.

ὁ μὲν χρόνος δὴ διὰ χρόνου προφήταιμοι, καθένει τι βασιλ. τηθ' ὑπὸ στέγη μόνον διακονεῖσθαι γαστρί μὲν τὰ σύμφορα τόξον τὸν' ἐξεύρισκε, τὰς ὑποπτέρους βάλλων πελείας πρὸς δὲ τοῦθ', ὁ μοι βάλων νευροσπάθης ἀτρακτος, αὐτὸς ἀν τάλας εὐλόμην δύστηνος ἐξέλκον πόδα πρὸς τούτ' ἄν' εἶ τ' ἐδει τι καὶ ποτὸν λαβένω, καὶ ποιν πάγου χυδέντως, οίδα χείματι, ἐξουλο τι βραδφαι, ταῦτ' ἄν ἐξέρθων τάλας

285. δὴ [ο]ν ΛΓ. δὴ Α. προφήταιμοι [πρόφαιμοι Λ. προφήταιμοι ΣΑ.]
288. ἐξεύρισκε [ἐφραίκε Λ. ἐφραίκε Α.]
292. οἰ τ' ἐδει Λ'.

284. 'But of this I found sufficient store, my son;' (more literally, 'Abundant opportunity'). This is said with a bitter smile.

285. 'Well, after a while I found the time advancing.' Cp. Hdt. 3. 140, τοῦτ' χρόνου προβαίνοντος.

286. τι] 'More or less.' For this modest expression, or litotes, cp. Ant. 35. δὲ τούτων τι doctrine.

287. διακονεῖσθαι] 'To minister to myself.' For this direct middle, see Essay on L. § 31. p. 52.
290. νευροσπάθης 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, δύστηνος, is not improbable. Cp. infr. 1377, τὸ δὲ δύστηνος ποθὲν ἐλευμα describes a wriggling, uneven motion, like that of a worm.

292. πρὸς τοῦτ' ἄν'] This resumption is in keeping with the somewhat disjointed tenor of the whole speech, and the 'dragging phrase' has also a descriptive effect. ἄν here and in II. 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. εἶ τ' ἐδει] 'Or if there was need to get some fresh water.' Bergk (with L') altered εἴ τ' to εἴ (cp. 295), but this introduces an awkward asyndeton at ταῦτ' ἄν in 294.

293. καὶ ποι] 'And perchance.' πάγου χυδέντως] This circumstance suggests not only the necessity of gathering wood, but the discomfort of doing so.
294. Ἰχ ναοῦν] 'To break.' Philocetes 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.
εμηχανώμην· εἶτα πῦρ ἀν οὐ παρῆν,

295 ἀλλ' ἐν πέτρουσι πέτρων ἐκτρίβων μόλις

εφην· ἀφαντὸν φῶς, ὦ καὶ σῶζει μ' ἄει.

οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα

πάντ' ἐκτοπίζει πλὴν τὸ μῆ νοσεῖν ἐμὲ.

φέρ' ὥ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης.

300 ταῦτη πελάξει ναυβάτης οὐδεὶς ἐκών·

οὐ γὰρ τις ὅρμος ἐστίν, οὐδ' ὅποι πλέων

ἐξεμπολήσει κέρδος, ἥ ἐξενώστηται.

οὐκ ἐνθάδ' οἱ πλοῖ τοῖς σώφροσιν βροτῶν.

†τάξι' οὖν τις ἄκων ἐσχε· πολλὰ γὰρ τάδε

296. ἐκτρίβων] ἐκθλίβων LL. Vat. b. ἐκθλίβων C 2 or 2. ἐκτρίβων A Vat. VV 2.

302. ὅρμος ἐστίν] ὅρμος ἐστίν Α. 304. σώφρος] σώφρονι Α. 305. τις]

τις Λ. τις AL. Vat. b VV 2. τις σ' Γ. ἄκων] ἄκων V. ἄκων V.

295. εἶτα...παρῆν] 'And then (when I had got the wood) there would be no fire (to kindle it with).'

ὡς is still descriptive, not inferential (as if ἀλλὰ were ἐλ μή).

296. ἐκτρίβων] Seyffert defends ἐκθλίβων (see v. 27). But although this is the less obvious word, it is also less descriptive of a lengthened process. And the use of θλιβα is more frequent in later Greek. The compound with ἐκ denotes more effort than the simple verb. 

μόλις is to be joined with ἐφην.

297. ἐφ'ν] The aorist here denotes a momentary action in uncertain time, viz. whenever the need arose.

ἀφαντόν 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 ἐφην· ἀφαντον is then without much point. Either (1) (ἀφ'ν)· 'I made appear the light that would not appear,' i.e. 'That seemed as if it would never kindle;' or, rather, (2) 'I lighted a dim spark.' Cp. infr. 534. ἄκων εἰσοίκησαν. 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 feel 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 διδάξεως. 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 (Ἀμύνος ήγαθή) was imagined as a wild, uncultivated region in the early times.

302. ὅρμος] Cp. Aesch. Phil. fr. 246, ἐν' οὖτε μίνινεν ἄνεμοι οὖτε πλεῖν ές, where, however, the language may be metaphorical.

303. ἐξεμπολύσει] Sc. ἐκείδει. ἡ ἐξενώστηται 'Or be well received.' Fut. mid. with passive meaning.

305. τάξι' οὖν τις ἄκων ἐσχε] 'Well,
it may be, one did put in here against his will,' τάγα used as in τάχ' ἄν. Cp. Plat. Legg. B. 4. 711 A, ἢμεις δέ τάχα οὖν θεόθηκε τυραννουμένην πλοῦν, οὐν introduces a modification or admission. 'No one puts in here willingly; unwillingly, however, some one may have brought his ship this way.' εἰςχα] For the aor., cp. supr. 207, εἰςχα = κατάςχα, the simple verb for the compound. But query κατ' οὖν τις ἀκών εἰςχα (i.e. κατέςχε τις οὖν ἀκών)? (For a case of timesis in the senarii, cp. infr. 817.)

πολλὰ is predicative and τάδε = τοιάδε. For this, cp. AJ. 1246, εἰκ τάνθε, μέντοι τῶν τρόπων οὐν ἄν ποτε | κατάστασις γένοιτ' ἀν οὖδεν νόμον. It may be questioned whether ἀνθρώπων is to be taken with τάδε = 'Such human accidents,' or with χρόνων = 'The time during which men have existed.' For the latter, cp. Hdt. 6. 109, μνημοσύνα λιπέσθαι ἐν τούτω ἀνθρώπων βίου. And for the idea, cp. Hdt. 5. 9, γένοιτ' οὖν θάνει τῷ Μακρῷ χρόνῳ: Ἀγαθών, Fr. 9, τάχ' ἄν τις εἰςὸς αὐτῷ τοῦτ' ἔχει λέγοι | δροστία πολλά τυχάναι οὐκ εἰλίκτα.

308. μέν'] 'No doubt,' belonging in sense rather to λόγοι than to ἔλεοςι. καὶ ποι ... προοίμοιαν] '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. σώσαι] Cp. infr. 488, 496. 312. ἐτασ . δικατον] These words are to be joined with ἀπόλλυμαι and resumed with βόσκων.

313. βόσκων] 'Supporting.' Philoctetes only lived to suffer. Cp. infr. 795, 1167.


315. 'Whom may the Olympic gods some day cause to suffer in their own persons (ἀντίοι) full requital for my wrong!' So Brunck, Linwood, Paley, rightly. For the emphatic αντίοι here opposed to ἐμοί, cp. supr. 275. In order to avoid this Porson conjectured of Ὀλύμπιοι θεοῖ.

317. έοικα] 'It would seem that I.'
εἴναις ἐποικτεῖρειν σε, Ποιάντος τέκνον.

NE. εὑρ ὃς καυτὸς τοίσδε μάρτυς ἐν λόγοις, ὡς εἶπ' ἀλήθεις οἶδα, συντυχὼν κακῶν ἀνδρῶν 'Ατρείδων τῆς τ' Ὀδυσσεώς βίας.

Φι. ἦ γὰρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις ἐγκλημα 'Ατρείδαις, ὡστε θυμωνοῦσαι παθῶν;

NE. *θυμὸν γένοιτο *χειρὶ πληρῶσαι ποτε, ἵνα Μυκήναι γνώσειν ἡ Σπάρτη 0' ὅτι Χή Σκύρος ἄνδρῶν ἀλκίμων μήτηρ ἐφυ.

Φι. εὖ γ', ὃ τέκνον τίνος γὰρ ὁδὲ τὸν μέγαν χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

NE. ὃ παῖ Ποιάντος, ἔξερω, μόλις 0' ἐρώ, ἁγωγ' ὑπ' αὐτῶν ἐξελαβήθην μολὼν.

ἐπεὶ γὰρ ἕσχε μοῦρ Ἀχιλλέα θανεὶν,


317. The Chorus express pity for Philoctetes, but tacitly remind themselves that their pity will not be shown in action.

319. Neoptolemus. But I do more than pity him, for I am a witness on his side. καὶ with the whole sentence. For εὖ, ὡς has been conjectured. But εὖ 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 generally construed with a dative, and the preposition has therefore here a separate meaning. 'Having in like manner found.' So the Scholiast and Nauck.

324. 'May it be mine one day to satiate my wrathful soul with violent action! There can be little doubt that the correction is right. For a similar confusion in all the MSS, cp. O. T. 376.

327. εὖγ', ὃ τέκνον] 'Well said, my son!' Philoctetes' delight in Neoptolemus is further heightened by this supposed discovery of a common resentment.

τίνος .. ἐλήλυθας] 'For what cause do you thus bring against them the accusation of your violent anger?' τίνος, genitive of the reason (Essay on L. § 10. p. 15). Cp. O. T. 698, ὑπὸν] μὴν τοιοῦτον πράγματος στῆσον 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 ἐγναλεῖν χόλον, cp. O. T. 702, λέγ', εἶ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.

329. μόλις 0' ἐρω] '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, λυπῇ .. μόλις βλέπω.

331. ἐπεὶ γὰρ] These words introduce the occasion of his coming, in explanation of μολῶν.

...
348. οὐ πολὺν ..., 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 good inciting me,' see Essay on L. § 42, a. p. 79. For μὴ we should rather expect μὴ οὖ. But though the addition of οὖ is permissible in such cases, there is no absolute rule. And ὡ τε, by suggesting 'You may imagine,' gives an hypothetical turn to the expression.

351. οὐ γὰρ εἰδόμην] 'For I had not seen my father.' Schol. ζωντα. It is objected to this that when Achilles went to Troy from Scyros, Neoptolemus must have been old enough to remember him. But this is one of those improbabilities which are external to the action: and were it otherwise, there is no proof that Sophocles in the 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, εἰσαί, and note; Eur. Troad. 377, οὐ παῖς εἶδον, sc. πάλιν. Seyffert reads, οὐθ’ ἄρ’ εἰδόμην, and Prof. Jebb has suggested εἰ γὰρ εἰδόμην. But (a), as Mr. Blaydes remarks, it is natural to infer from 359 that Neoptolemus did see the body of Achilles; and (b) does not such an ejaculation unduly interrupt the flow of the narrative? Neoptolemus is not speaking from real feeling, and there is no occasion for him to 'daub it so far,' nor for the poet to invent the circumstance of his failing to see the body. The language resembles that of Od. 4. 200, 1, οὐ γὰρ ἔγνω | ἤγνωσ' ἐνδείκνυτον, 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 (ἦν), I should take the citadel that commanded Troy.' For δὲ λόγος, cp. supr. 345-7, προσην] Cp. supr. 129, ὅλω δὲ ἄγγελοι προσήνει. 353. For εἰ ... αἰρήσουι, see Essay on L. § 28, p. 46. 355. πικρὸν Σῖγεου] 'Cruel Sigeum,' i.e. where I was destined to find so much vexation: the mourning for his father, who was buried there, being embittered by the refusal of the arms. Cp. Rhes. 734, οὐ συγκροτάτην Τροίαν ἀπόλω. To this, however, some editors prefer the conjecture of Burges, 'ν' ἄγκρον Σῖγεουν! ὀφρῷ πλάτη] 'With favourable voyage.' This is objected to, apparently because oars would not be used under a fair wind. But πλάτη often occurs in Tragedy in the general sense of 'making way at sea.' Cp. Eur. Hel. 192, I, T. 242. And as the vessel drew near shore the sail would of course be lowered, and the oars brought into play.

356. 7. κατηγόμην ... ἐκβάντα] The narrative is condensed.
ekbáonta ës ëspáçet', ëmnýntes blépein
tòv oukétp òvta òzont 'Achillía páliv.

keívos mêv ouv ëkewí: ëwò ð' ð ðúsmoros,
ëpeí dákruosa keívon ou ìmakrf òhronó)
èlwv 'Atréidas próís filous, òws eikós ïn,
tá 0' opòl òpítoùn tov patrdòs tát t' ìll' òo' ïn.
oi ð' ëiçon, oímou, òlµmonéstaton lógon,
ò ñpérí 'Achilléwv, tállassa mév páréste soi
patrdòv èlésthai, tòv ð' opòlou keívon ánìp
âllos kpatúnei vûn, ò Láértou ýónos.
ñágy dákryisas ëùvus ëzánístamai
ðrfíz báreia, kai katalýíígass léyw,
ò sképtì, ì tolmíìsat' ânt' ëmuò tìw
ðóunà tâ tèuíxh tâmâ, prìv ìmabéin ëmuò;

357. ëspáçet'] ëspáçeto' L. 362. oímou] òi moy L. oímou A. 369. 'tol-
míìsat'] tolmíìsat' L. Vauvillers corr. tolmíìs' A.

358. 'Achilles, who no longer lived,
alive again.' Cp. the Trag. fr. quoted
by Plutarch, Alc. 203 D, òw pâiis 'Achil-
léwos âll' ìkeíños aâtòs ël.'

359. ëkewí'] 'Lay low.' The most
natural way of understanding this is to
suppose that Neoptolemus saw his
father laid out and buried, without being
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 dissap-
pointed. The fiction of Neoptolemus
is rather that after the funeral the ques-
tion of the arms was quickly disposed
of whilst he was absorbed in his grief.
360. ou ìmakrf òhronó] '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. prós filous, òws eikós ïn] i.e.
pròs 'Atr. òw prós filous, òsòpeí eikós
ìn aâtòs ìn ìn ìn. För the omission
of òw with òw following, see Essay
on L. § 39. p. 73, 5, à. 'Assuming their
friendship, as I had reason to do.'

363. oímou expresses not only per-
sonal disappointment (infr. 368, kata-
lyíígass), but also grieved astonishment
that men could be so hardened.

364. 5. tállassa ... patrdòv' èlésthai] Cp.
Aj. 572, ìmuò ò ëùwivs ëmuòs. In or-
dinary Greek the article would be re-
peated with patrdòv, which, however, is
here resumed in close connection with
èlésthai. '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 keînòv] 'Those well-known arms,'
viz. tòw 'Pfaistostéukton.

366. 8. 'Then tears burst from me,
and I straightforward rose in grievous
wrath, and broke forth on them indi-
gnantly, and said.' katalýíígass, sc.
kat' aútwv.

369. ò sképtì, ì tolmíìsat'] The
voc. sing. sképtì is addressed to Aga-
memon, or whichever was the spokes-
man of the Atreidae. It is unnecessary
to suppose a crisis of sképtìo ïh.
For ânt' ëmuò, cp. Aj. 444, ouk ìn tìs
aút' ëmarpeí ìllòs ânt' ëmuò.

370. tâ tèuíxh tâmà] The repeated
article here emphasizes both words.
'Those arms, my arms, without con-
sulting me!'

prìv ìmabéin ëmuò] 'Before understand-
ing from me,' sc. my will concerning them.

371. ó δ' εἶπ' Ὠδυσσεύς 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,'

ὡν κύρει] The omission of the augment, Epic, in narrative ῥῆσεις is proved by the crucial incision τινός | θώμεν in O. C. 1623, 4. It was therefore unnecessary to resort to conjectural emendation here, (ἡν κύρων, Brunck.)

372. υἱός, χιλιός] 'Yes, child!' Odysseus is supposed to treat the youth with insolent condescension.

373. This achievement of Odysseus is alluded to in Od. 5. 309, ἡματι τῷ ἄτῳ μοι πλείστῳ καλύπτει δούρα | Τρώες ἐπιρρήμαν περὶ Πελείσσαν αἰπνότα. 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, humerus ego corpus Achillis | Et simul arma tuli, quae nunc quoque ferre laboro.' παρὸν hints the reproach which comes out afterwards, l. 379.

374. ἤρασσον] 'I laid it on;' ἄρασσω is here used absolutely. Cp. Ar. Nub. 1373, ἐσφάγα. And for the meaning, 'To assail with violent words,' cp. also Aj. 7. 25, (ἀπόρω . . . ὠνείδεσιν) ἤρασσον ἐνθεῖν κάθεν.

375. οὖν ἐνδεικτε ποιούμενος, el] The clause with el (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, (νεμεσίσωμαι δὲ τ' ἀκοινόν) ἐλ δὴ τούτο γε τὸν ἄρστησαν κακαθεσί | θυμοῦ καὶ ψυχῆς. ποιούμενος is subj. middle, — for my part.'

376. κεῖνος] i. e. οὗ καὶ κάκων 'Οδυσσεύς, infr. 384.

377. ἐνθάδ' ἥκων] 'At this pass,' i. e. when he found himself resisted by a boy.

378. ἡχθεῖς πρὸς ἀξίκοσκεῖν] 'Stung at what he heard,' πρὸς with accusative, as in πρὸς ταύτα. πρὸς ἄξις should be joined in the first instance with ἡχθεῖς, and resumed with ἤμειψατο.

379. ἐν' οὗ σ' ἔδει | Sc. ἀπείπα. '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., ov παρῇ, ἐνθα ἔδει σε παρεῖναι. Inf. 429.

380. The language is not perfectly exact; ταύτα is primarily the object of ἐξω, but is to be resumed with λέγει in a different sense. For such ellipse, see E. on L. § 39. p. 73, and cp. supr. 361, and note.
toiaut' ákoúsa káxoneidiotheis kaká
pléw pro's óikous, tòw émòn tptówmenos
pro's tòu kakístou káx kakíwv 'Odvosewos.
koúk aitíwmai keívon òs tòuvs én télei.

pólis gár ésti pása tòw ãgoumévon
stpratós te súmtas' oi δ' ákoymoúntes bprótw
didaskaláv ãgouwai gíýnontai kakíwv.
lýgos lélektai pás. ó δ' 'Atreídas stnywón
émoi θ' ãmowis kai theois eìn̓ filos.

ΧO. otr. 'Orestéra pambwti Ga, matêr autou Δiós,
á tòvn méyán Paktownd evx'rswon némeis,


384. kàk kakíwv] Alluding to the
supposed Sisyphian parentage, which
threw suspicion on the nobility of δiòs
'Odvosewis. To this extent Neoptolemus
follows the suggestion of Odysseus, supr.
64, 5.

385. òs =tisotuxon ðsou, cp. Aj. 679,
80, Ant. 775.

386. 7. 'For a city or army depends
wholly upon those who govern.' éstiv
with the genitive here means, 'Is deter-
mined by,' i.e. 'Takes its character from.'

πάtra =σύmpasa, 'Wholly, rather than
'Every city.'

388. ðdasakalov . . . kakot] 'Have
teachers from whose instruction their
badness flows.' This remark is not
immediately relevant to Odysseus, but
rather to the vote of the army by which
the arms were awarded to him, and
which arms have to be instigated by the
Atreideis. Schn. dis-
gusted δ. ðrapwv.

390. émow ð' ãmowos . . . filos] The
sentence in being expanded is changed
from an assertion to a wish; i.e. émow
tí ésti filos kai ãmowais eìn̓ kai tois theois
filos. Cp. Ant. 686, ou' ãv ðnavmiw, mêt̓ ãnvastwv
légwv.'

391-402 = 507-518. The Chorus show
their interest and support Neoptolemus
by these strains, which are interwoven
with the action, like those in O. T. 660
foll., 689 foll., O. C. 1447-1456, 1477-
1485. They wish to assist their master
by simulating hatred of the Atreideis and
sympathy with Philoctetes. That both
feelings are merely assumed, and that the
Chorus really understand the situation, is
obvious from the exaggerated strength
of expression in 510, ei ðε πîkrovs, ãwol, ēktheis 'Atréidas. Their
seigned excite-
ment, to which the mixture of dochmiac
and iambo-bacchic metre is well suited,
was no doubt expressed with gestures ac-
companying the recitation, by the two
half-choruses, of strophe and antistrophe
severely.

391-402 = 507-518. The Chorus show
their interest and support Neoptolemus
by these strains, which are interwoven
with the action, like those in O. T. 660
foll., 689 foll., O. C. 1447-1456, 1477-
1485. They wish to assist their master
by simulating hatred of the Atreideis and
sympathy with Philoctetes. That both
feelings are merely assumed, and that the
Chorus really understand the situation, is
obvious from the exaggerated strength
of expression in 510, ei ðε πîkrovs, ãwol, ēktheis 'Atréidas. Their
seigned excite-
ment, to which the mixture of dochmiac
and iambo-bacchic metre is well suited,
was no doubt expressed with gestures ac-
companying the recitation, by the two
half-choruses, of strophe and antistrophe
severely.

391. The Great Mother, who is here
invoked, is said to have been worshipped
at Lemnos as well as in Phrygia (Steph.
Byz. s. v. Λήμνος, quoted by Gedike).
And there is besides a special appropri-
ateness in the invocation of this primal
power of nature upon a desert shore,
where no temples were to be seen.
Bernhardy's remark, that the invoca-
tion of Khea confirms the late date of the
Philoctetes, is hardly warranted.

392. δ . . . výmèv] 'That gave the
mighty river Pactolus to be rich in
σὲ κάκει, ματέρ πότιν’ ἐπηνδώμαν, ὃτ’ ἐσε τόν’ Ἀτρείδαν ύβρις πᾶο ἐχώρει, ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν, ἰὼ μάκαιρα ταυροκτόνων λεόντων ἐφεδρε, τῷ Λαρτίου σέβας ὑπέρτατον.

Φι. ἐχοντες, ὡς ἐοικε, σύμβολον σαφὲς λύπης πρὸς ἡμᾶς, ὧ ἔενοι, πεπεύκατε, καὶ μοι προσάδεθ’ ὡστε γιγνόσκειν ὧτι ταῦτ’ ἐς Ἀτρειδῶν ἐργα κάς.’ Ὑδοσέως. ἐξοίδα γάρ νυν παντὸς ἄν λόγου κακοῦ


gold.’ For νέμω, meaning, ‘To dispense or give forth,’ cp. O. C. 687, Κηφησαυ νομάδες μεθέρων.

εὐχρυσον is a supplementary predicate =ὡστε εὐχρυσὸν εἶναι or ἔσχεν. μέγας is, ‘Deserving awe and reverence.’ Cp. Plato, Phaedo. 62 B, ὃ ἐν ἄπορρήτως .. λόγος .. μέγας τέ τίς μοι φαίνεται καὶ οὐ βάδιος διδεῖν. 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.


396. ύβρις πᾶο] ‘The boundless insolence.’ For πᾶ as intensive, see E. on L. § 55. p. 101, 6. The bacchic rhythm shows that πᾶο is not to be taken predicatively with ἐχώρει.

397. παρεδίδοσαν] ‘They were wrongfully giving away from him.’ Cp. supr. 64, παρεδίδοσαν, and note.

400. ἵω .. ἐφεδρε] This long parenthesis belongs to the wild nature of the strain, and would be assisted with significant gestures.

λεόντων ἐφεδρε, ‘Thou that sittest above the lions,’ that draw thy car. Cp. the use of ἐπισο as equivalent to ἄμα in Epic Greek.

401. τῷ Λαρτίου .. ὑπέρτατον] ‘Investing the son of Laertes with supreme glory.’ The accusative, σέβας ὑπέρτατον, is in apposition either (1) to τεῦχεα, or (2) to the action of παρεδίδοσαν. The dative is not to be taken with παρεδίδοσαν, but with σέβας ὑπέρτατον. sc. γενέσθαι, i.e. ὡστε τὸν Λ. ὑπέρτατον σέβας ἐχειν. (Ant. 304.)

402 fol. 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. ἐχοντες σύμβολον σαφὲς | λύπης .. πεπεύκατε] ‘The grief ye have brought with you in sailing forth is a token which clearly commends itself to me.’ Cp. Aristid. vol. i. p. 416, ἵκανόν ἐστι πρὸς αὐτήν, ὥσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἄτυχος, a passage which shows that πρὸς ἡμᾶς should be taken with ἐχοντες σύμβολον rather than with πεπεύκατε. The participle has the chief emphasis: see Essay on L. § 41. p. 77, β.

405. καὶ μοι προσάδεθ’] ‘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 γάρ μακρό γῆρα ἐνυψίδει τῷδε τάνδρι σύμμετρος.

407. ἄν .. θυγόνα] ‘I know that he would not refrain his tongue from any mischievous word or from any villany.’ The effect of ἄν here is to mark that the supposed fact is in accordance with general probability.
409. δίκαιον] δε βαινὸν. δίκαιον C2A. 414. ἄλλ'][ομ. L. ἄλλ' Vat. Vat. Vb. 417. οὐ δ' οὐμολητὸς Γ. Λαερτίων] Λαερτίου L. (?) TL.V. Λαερτίου Vat. b. (Λαερτίων Vat. A) (and L, according to Ferrai). 419. ἐπίστων] ἐπίστων A. 420. 'Αργείων] ἄργειοι L. ἄργειοι A. 421. ὅτι] ὑπὲρ L. ὅτι L2. ὅτι A. ὅτι Vat. b V. ὅτι V. 408. ᾧ' ἦν ... 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] μη, because of the hypothetical nature of the sentence implied in ἄν θυγώντα. 410. τέλος] 'In the end.' Cp. Eur. Ion 1615. χρόνια μὲν τὰ τῶν θεῶν ποι, εἰς τέλος δ' οὐκ ἀσθενή. 411. ἄλλοι] The optative because ἄν θυγώντα = ὅτι ἄν θύγω. 410. 411. ἄλλοι ... ἢν ἡθεῖτο] Sc. θαυμάζων. 'But' (it does seem marvelous) 'if the taller Ajax, being there, endured to see this done.' 414. παρεῖν] i.e. supposing him to be at Troy, and not absent on some expedition. 410. οἱ μεῖζον] The son of Telamon is so distinguished from the 'Οιλῆος ταχίς Αλας. 412. Editors have raised the question whether the award of the arms and the death of Ajax are supposed to precede or follow the arrival of Neoptolemus at Troy. But the Greek drama is not careful of such minute adjustments of time, especially in what the audience know to be a fictitious tale. The true story about Ajax in relation to the arms was not suited for Neoptolemus' purpose. The supposition which best suits the context is that, according to Neoptolemus, the award of the arms took place immediately after the funeral of Achilles, while he, the chief mourner, was still absorbed in his grief; and that the death of Ajax is not connected by him with the arms at all. 415. νόει κείνον ὅς μηκέτ' ὄντα ἐν φάει] μη, because of the subjective meaning of φάει. 417. 'Nor the son whom Laertes bought of Sisyphus.' (The other reading, Λαερτίων, would mean, 'Laertes' son whom he bought from Sisyphus.' But the two genitives are here extremely improbable). 421. 2. τής ... 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?' ὅτι has been much questioned, but appears sound.
Here the question is raised, whether Philoctetes had been at all at Troy. But this point also is **ἐξ** τοῦ μυθεῖματος, and is not necessarily determined by the poet. Philoctetes were long enough with the host, at Tenedos or elsewhere, to know the characteristics of the chief men.

424. θείνος γε ' 'Ay, he.'

eye gives a modified assent to the meaning of the question.

425. The words **δισσερ ἧν 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, δισσερ ἧν μόνος, 'his only son,' affords a possible context (supposing the ellipse of ῥῆσ), 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 ὁ παρῆ γόνος, Herm. ('His son who was with him,') ὁ παρῆ μόνος, Musgr., and ὁ παρῆ πόνος, Arndt., ('Who supported him in toils of war').

426. **δι αὐτῶν δεῖν ἐλέεις** (1) 'In those few words (αὐτῶν), 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.' (διαία being cognate and almost adverbial, as if it were δεῖνος ἠκούει). The alternative reading, **δι αὖ τῶδ' ἡκούεις** (inferred by Porson from the Scholia, see v. rr.),

although more plausible than some others recorded by the **ἐπιστημῆς** of L., is not really better. It is slightly improved upon by Prof. Jebb and Mr. Blaydes, who propose to read, **δι αὖ τῶδ' ἡκούεις**; (the letters erased after δεῖν' in L. were said by Dübner to be αὐ').—It has been commonly assumed that Ajax and Antilochus are the persons meant. But line 415 is too remote to allow of this, whether αὐτὸς or αὖ 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 οἴδα in I. 428 infr. includes not only Ajax and Antilochus, but also Achilles.

The doubt remains, whether διαία is not too strong a word for the connection. (Qu. **δι αὐτὸς ἡκούεις** ἐλέεις?)

427. For ὁλώλοντον, including Nestor's desolation, cp. Aj. 896, El. 674.

428. τί δῆτα δεὶ σκοπέιν i.e. ποι ἄλλαμεν εἰς σωτηρίαν; 'To what must we look, when Providence so manifestly fails us?' Cp. Ant. 922, 3, τί χρή με τὴν δύσπην εἰς θεόν ζεΙ | ἁβίσσοι; O. T. 904, El. 924, 5, ἄδεικνου δέ σοι | σωτηρί ζεῖν μηδὲν εἰς κεῖνον γ' ἐρα. 428. **Οἱ σωτηρεύς δ' ἐστίν αὖ** 'But Odysseus, on the contrary, is alive.'

429. κανταύθ'] 'And in such a juncture of affairs.' The crisis implied in the narrative of Neoptolemus (viz. the exigency which led to his being brought from Scyros) required that the mischievous Odysseus should be replaced by better men. Philoctetes again involuntarily shows his interest in the
success of the army. Hermann’s way of joining the words, ‘Ulysses is found to be alive, as in other emergencies, so again in this,’ is not satisfactory. Nor is there any real ground for his objection to Buttmann’s rendering of αὐδ—
‘Αὐδι, ut Buttmann videtur, ex alera parte significare, deberet statim post 'Odysseos positum esse.’ As if there were not also an antithesis between τεθνασων and ἐστιν! The notion of Odysseus always turning up at critical moments, as lively as ever, is pleasant enough, but αὐδ should have something to refer to, and η ὡν must be correlative to ἐνθάδε, 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. γὰρ is used with conversational freedom.

ποῦ . . . ἐνταῦθα] ‘Where, then, in the circumstances which you describe?’

436. τοῦτό] ‘This truth;’ i.e. the general truth of which these facts are instances.


ἐκὼν αἱρεῖ = φιλεῖ αἱρεῖν.

438. κατ’ αὐτὸ τοῦτο] ‘In connection with this very point,’ viz. Your observation that the bad survive.

439. ἀναζέου . . . φωτός] Sc. πέρ. For this genitive, see E. on L. § 8. p. 13, 3. ἀναζέουν = οὐδένως δείχουν.


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 τούτον εἰπον] 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,
where all cried, Silence.' This, like supr. 348, 9, is a strong instance of ironical indirectness of expression. For ὅπον μὴ δεῖς ἐσθ, cp. esp. Plat. Symp. 175 B, ἐπειδή τις νῦν μὴ ἐφεστήκη. Also Aj. 1184, κἂν μὴ δεῖς, 'Though all say, You shall not.'

443. ἀν ἔλετο is a singular instance of ἀν with the aor. 'of custom.' Cp. the curious use of the imperfect with ἀν, Ant. 260, καὶ ἐγείρετο πληγῇ τελευτῶν, and note. Dobree conjectured ἀνίχτερον.

445. αὐτόν] Burges conjectured αὐτός. ἐτ' ὅντα νῦν] The Scholiast, whose account agrees in the main with that of Quintus Smyrnaeus (1. 741, foll.), finds here another departure from the Epic tradition, according to which Thersites had been killed by Achilles with a blow of his fist.

446. 'I was sure of it. For never evil perished yet.' The reading οὖν ὅπως κακῶν may be defended by comparing supr. 83, εἰς ἀνώδης, and note. The correction οὖν ποι ἀναλόγως (Herm.) has been generally adopted.

447. εἰ περιστέλλοντι αὐτά] 'Carefully defend them from harm.'

αὐτά] Sc. τὰ κακά, which, like τὰ . . . πανούργα καὶ παλιντριβῆ refers to persons. Cp. τὰ μέσα τῶν πολιτῶν and similar expressions.


449. ἀναστρέφοντες ἐξ 'Αιδοῦ, τὰ δὲ δίκαια καὶ τὰ χρῆστα ἀποστέλλουσ᾽ αἰεί, ποῦ χρῆ τίθέσθαι ταύτα, ποῦ δὲ αἰνεῖν, ὅταν τὰ θεῖα ἐπαινῶν τοὺς θεοὺς εύρω κακοὺς;

NE. σφόδρα μὲν, δό γενέθλου Ὀινάιον πατρός,
of his father, this time by name.

462. ὃς μέγιστα] The slight exaggeration shows Neoptolemus' feeling of the hollowness of this farewell.


466. καῖρος] 'The moment calls upon us,' Cp. infr. 1450; καῖρος 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 καῦρον, ἔτι τις παραπάσα, ὡστε τοὺς ἄνδρας σώσαι: Eur. Hec. 901, μὲνεν ἀλαγή πλοῦν ὅρωντας ἥν' χουν. We have here another instance of in-
direct expression. See Essay on L. § 42. p. 79. On ἐξ ἀπόστου, 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.'

πρός ... προσφιλέσι] Cp. O. C. 250, πρός σ' ὁ τί σοι φίλον ἐκ σίθων ἄντομαι, and note: Od. 10. 66, πατρίδα σὴν καὶ δόμα καὶ εἶ ποῦ τοῦ φίλον ἑστιν.


473. ἀλλ ἐν παρέργῳ δόο με] (1) 'But stow me away' (or 'dispose of me') 'as a supernumerary.' δόο, sc. ἐν τῇ νηρί. cp. infr. 481, ἐμπαλοῦ μ' ὑπ' ἑλίκεις (sc. τῆς νεῶς), ἐν παρέργῳ, sc. τῶν φορουμένων: cp. Eur. El. 63, πάρεργα ὥστεν κάμε 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, 1a. This line is strangely suspected by Nauck. It exactly expresses the humbleness of Philoctetes in his extreme need.

475. δὲ] δὲ A. 481. ἐμπαλοῦ] ἐμπαλοῦ L. ἐμπαλοῦ Λ.

468. νῦν] νῦν L.A. Turn. corr. 470. λίπης] λείπησι L. λίπης A. 472. τοῦτο ... εὐκλεῖς] 'Surely the noble heart hates what is base, and appreciates the glory of kindness.' εὐκλεῖς, while opposed to ἐχθρόν, is partly suggested by αἰσχρόν, so that the whole argument, if drawn out at length, would be τὸ μὲν αἰσχρὸν ἐχθρὸν, τὸ δὲ εὐκλεῖς φίλον, τὸ δὲ γε χρηστὸν εὐκλεῖς. Philoctetes perceives that a noble youth like Neoptolemus must be ambitious of the purest renown.


478. πλείστον εὐκλείας γέρας] 'An abundant meed of fair renown.' πλείστον rather than μέγατον, which would agree better with γέρας, because πλείστον γέρας εὐκλείας = γέρας ἐλείπτεις εὐκλείας. See E. on L. § 42. 7. p. 80. Philoctetes thinks of the gratitude of Peas and his Melian friends as enough to satisfy any man's ambition.

480. The expression is modified as the sentence proceeds: 'Τις τὸ έργον of a day, nay, not of one whole day.' 481. τὸλμησον] 'Take heart to do it.' Cp. O. C. 184, τόλμα, κ.τ.λ., and note.
ΦΙΛΟΚΤΗΣ

405
eis antilían, eis prōran, eis prūmén, òpoi ἱκιστα μέλλω τούς ἐφύνοτας ἄλγυνεν.

νεόσον, πρὸς αὐτόν Ζηνὸς ἱκεσίου, τέκνων, πείσθητι. προσπίνων σε γόνασι, καίπερ ὄν ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μη μ’ ἀφῆς ἐρημον οὕτω χωρίς ἀνθρώπων στίβων. ἀλλ’ ἦ πρὸς οἶκον τὸν σὸν ἐκσωσόν μ’ ἄγων, ἦ πρὸς τὰ Χαλκώδοντος Εὐβοίας σταθμά, κάκειθεν οὗ μοι μακρὸς εἰς Οἰήνην στόλος

Τραχύνιαν τε ἴδεράδα καὶ τὸν εὐροον

Σπερχείον ἔσται, πατρί μ’ ὅς δέεσις φίλῳ,

δὴ δὴ παλαί ἂν ἐξότου δέδοικ’ ἐγὼ


ἐπη θίλεις] ‘In what part (of the ship) you will,

ἐγὼν] ‘If you will but take me.’

 Cp. infr. 590, ποιοῦ λέγων. And see E. on L. § 36. p. 63.

482. δητι, sc. Βεβλημένοι, ὁται ἐκεῖσε ὅπου. The construction is attributed to that of the preceding words. See Essay on L. § 35, c. p. 59.

483. ἔνεκας] Cp. infr. 520, τῆς νύνου ἐνεοιαία. 484. πρὸς αὐτόν Ζηνός] Wishing to add something to his previous adjuration, supra. 468, 9, he can only think of Ζεις ἱεροὶ tos himself, whom he now brings forward, ὡς ἐν τούτω τοῦ κολοφώνα.

485. γόνασι] (1) ‘By falling on my knees,’ (instrum. dat.). Or, (2) ‘On my knees,’ (locative). Cp. γυναικεῖς. Philoctetes kneels as far as his lameness will allow, and in the same act calls attention to the pitiable weakness which hinders even the posture of supplication.


488. 9. Philoctetes longs to be taken home (492), but, in order to obtain his petition, he limits it to what is easiest of performance.

ἀγων is here unemphatic; not as supr. 481.

489. Χαλκώδοντος Εὐβοίας σταθμά] ‘To the Euboan dwelling of Chalcodon,’ i. e. Chalcis. Chalcodon is the father of Elephoros, who led the Euboans to Troy; Π. 2. 536-541, ὅτι Εὐβοιαν ἐγὼ . . . τῶν αὐτοὶ ἴδεράδοι ὦ ΕἰλεφθηνΑδὸς Ἀρρής | Χαλκώδοντι -άδος, μεγαθώριος ἄρξις Ἀβάντων. The thoughts of Philoctetes are with the older generation (Poeas, Peleus, Tela- mon, Lycomedes, Chalcodon), who had known Heracles, and were still vigorouswhen Philoctetes left home for Troy.—According to a tradition, which is here ignored, Chalchodon had long since been slain by Amphitrion.

491. The correction of δειαδα καὶ (see v. 2.) is very uncertain. δειαδα does not occur elsewhere. Other corrections are δειάδα ἢ (Porson), πρῶς καὶ (Wunder), δειάδα ἐν (Hermann in one edition), δειάδα ἂν (Seyffert). Philoctetes imagines the features of his native land as they would successively disclose themselves in the homeward voyage in 1. 488.

492. πατρί . . . φίλῳ] ‘That so thou mayest give me to my dear father’s sight.’

ὡς δεῖξις depends on ἐκσωσόν in 1. 488.

493. παλαι ἂν ἐξότου = παλαιὸς χρόνος ἂν εἰς ἔν ὄντοι, is to be joined as an
μη μοι βεβηκη. πολλα γαρ τοίς ιγμένοις ἐστελλον αὐτῶν ἰκεσίους πέμπων λιτάς, αὐτόστολον πέμψαντα μ' ἐκισσωσαι δόμοις. ἀλλ' ἦ τεθηκεν, ἦ τά των διακώνων, ὡς εἰκός, οἶμαι, τούμων ἐν σμικρῷ μέρος ποιούμενοι τον οἶκαθ' ἤπειγον στόλον. νῦν δ' εἰς σ' γαρ πομπὸν τε καυτῶν ἄγγελον ἦκω, σὺ σώσον, σὺ μ' ἑλέσον, εἰσορῶν ὡς πάντα δεινὰ κατικινδύνως βροτοὶ κεῖται παθεῖν μὲν εὗ, παθεῖν δὲ θάτερα. χρη δ' ἐκτὸς οὖν πημάτων τὰ δειν' ὅραν,

494. βεβηκ' βεβηκ' ΛΑΓ. 5. Βατ. Β. ιγμενοις ιγμενοι Λ. 

adverbial expression with βεβηκ. Cp. Thuc. 1. 6, where οὖν πολὺς χρόνος ἐπειδὴ ἐπαύσατο φοροῦντες = ἐναγχασι φόρον καὶ οὖν πολὺς χρόνος γέγονεν ἐπειδὴ ἐπαύσατο. Others read παλαιῶν ἐκ ὧν. If this is adopted, the phrase is still to be joined to βεβηκ, and not to δεδωκα.

494. μη ξερεβηκ] 'Who, my fears tell me, may be long since gone.' Βεβηκ' might be defended as continuing the construction with αὖ; but this is improbable. Μοι is ethical dative.

πολλα, adv.

τοίς ιγμίνοις] 'By means of those who had come,' (supr. 301 fol.). Cp. Ant. 164. 5, ποιμενων ... ἐπειδα μη ιγμίνοι 


496. αὐτόστολον] 'With a ship and crew of his own providing.' Agreeing with αὐτῶν.

δόμοις] Wund. conjectured δόμοις, perhaps rightly; but for the dative, see Essay on L. § 11. p. 18, 3.

497-9. τὰ τῶν διακώνων ... ποιούμενοι] Either (1) τὰ τῶν διακώνων simply = οἱ διακώνων, with which ποιούμενοι agrees. Or (2) the mode of expression is altered from the service of my messengers failed me (ἐξαπολλήσθη ἢ θὰ τοι-μων), to my messengers cared little for what concerned me, but pushed their homeward voyage, etc.'

493. ως εἰκός] Philoctetes attributes to such involuntary visitants the homesickness which he himself feels.

τουμων ... 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.

eις σε ... ήκω) 'I am come to thee,' i.e. 'My fate has brought me to you in the succession of those who come.' For the transference of words of place to time, see E. on L. § 24. p. 41, γ.

πομπόν τε καυτῶν ἄγγελον] 'Who will be my guide at the same time that thou dost thyself report concerning me.' αὐτῶν belongs to both nouns, i.e. not only to transmit news of me, but to announce me yourself in person; not only to announce me, but to take me home. Philoctetes still clings to the hope that Neoptolemus will bring him all the way to Trachis.

501. εἰσορόν] 'Seeing,' in the example now present before you.

502, 3. δεινά] Sc. εἰσῄ. '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 δεινα, Wakefield conjectured πάντ' ἄβηλα.

504. δραν] 'To be ware of.' Schol.

Хотав тис еу γῆ, τηνικαία τῶν βίων
скопεῖν μάλιστα, μὴ διαφθαρεὶς λάθη.

ΧΩ. ἀντ. Οἰκτείρ', ἀναξ: πολλάν ἐλέεζεν δυσοίστων πόνων
ἀδίκ', ὄσσα μηδεὶς τῶν ἔμων τῶν φίλων.
eι δὲ πικροὺς, ἀναξ: ἔχθεις Ἀτρείδας,
ἔγω μέν, τὸ κείμον κακὸν τὸ δέ κέρδος
μετατιθέμενος, ἐνθαπέρ ἐπιμέμονεν,
ἐπ' ἐυστόλου ταχείας νεώς
πορεύσαιμ' ἀν ἐσ δόμους, τὰν θεῶν
νέμεσιν ἐκφυγόν.

ΝΕ. διὰ σὺ μὴ νῦν μὲν τίς εὐχερῆς παρῆς,
ὅταν δὲ πλησθής τῆς νῦσος ἔνυνοσία,

507. ἐλέεζεν] ἐλέεζε L. A. 510. πικροὺς] ρ from ν Λ.
515. μετατιθέ-

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: οὐ ἦν ἔνοχος

509. ἄσσα] Porson's conjecture, όλα, has been adopted by several editors. Other proposed corrections are ἄσσα and ἄθλουν ἄ (Dobree). ἄσσα is at once, 'So many as,' and 'So great as.'
τῦκοι] λάχον, which Nauck reads, would be in a more usual construction. But the change is unnecessary.
511. τὸ κείμον . . μετατιθέμενος]

515. μετατιθέμενος] L. ἐπιμέμονεν Λ. ἐπιμέμονεν Γ. Turn. corr. 517. τῶν θεῶν] τῶν ἐκ θεῶν L. A. Vat. b V. 505. This line in erasure Α.

507. ἐλέεζεν] ἐλέεζε L. A. 510. πικροὺς] ρ from ν Λ.
515. μετατιθέ-

511. τὸ κείμον

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

516. επ' ἐυστόλου ταχείας νεώς] 'On your trim swift bark.' For the double epithet, see Essay on L. § 23. p. 37.
517. τῶν θεῶν] τῶν ἐκ θεῶν L. A. Vat. b V. 505. This line in erasure Α.

511. τὸ κείμον

converse of the expression, for which, cp.
El. 506, ὅς ἐμολύνει αἰαντῇ, κ.τ.λ., has sug-
gusted an unnecessary doubt whether πάρης may not be from παρήμ (‘You grant permission’).

521. For αὐτὸς τοῖς λόγοις τούτοις, cp. O. T. 557, καὶ νῦν ἐὰν αὐτὸς εἴμι τῷ βουλεύματι, 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.’

ἐξίνω either = τῷ ἐξίνη, i. e. ‘To the Philoctetes,’ or, with a slight difference, (2) more generally, ‘To a stranger-friend,’ —as Philoctetes is. The dative depends on ἐνδεέστερον φανήσαι (=γενέσθαι) and is to be resumed with ποιεῖν.

525. πρὸς τὸ καίριον is an adverbial expression, like πρὸς τὸ καρπεῖν, πρὸς τὸ λιπαρὲς, etc., and the infinitive depends on ἐνδεέστερον.

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.

βουλοιμεσθά 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. *προσκύναστε . . εἰσόκησαν] Schndw. threw suspicion on these words because of the ἄπας λεγόμενον εἰσόκησα, and various modes of alteration have been suggested. But it is idle to object to every ἄπας λεγόμενον. And these words give an excellent sense. If εἰσόκεiν, a rare word, means εἰσω οἶκειν (Lys. 187, 29, Dem. 845, 19), why may not εἰσόκεiν mean ἔσω οἶκειν? (It is so used in Anth. P. 7, 320, according to the MS. reading.) Cp. εἰσήδρωμαι, εἰσή-ζομαι, εἰσουκεῖν. In that case ἡ εἰσόκησις is ἔσω οἴκησις, and τῆν ἔσω . . εἰσο-
Kal' irritated. The ship-master, the met since 125 the sight.' perseverance supr, and here, comfortless 680, pleonasm, che lacuna, read, it is coryphaeus. is seen i/to) Let us suppose, for the participial expression (προσκύνατε = 'but first let us pay a farewell visit to'), cp. O. T. 630, μαθησόντα γ' ήτις ή τύχη.

Philotetes' attachment to his bare and comfortless dwelling-place shows itself here, together with the longing expressed supra. 251 foll, that the extent of his misery and endurance might be known.

535. ἀφ' ὅν] ἄπο- as in διοςήν. διέξων] '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 μένων.

538. προϊμαθὸν] Either (1) 'I long since learned,' or (2) 'I learnt by degrees,' i.e. conquering each evil as it met me. Cp. προδιδάκτειν.

539-41. These lines are spoken by the coryphaeus. The Σκοτίως of supr. 125 is seen approaching, disguised as a ship-master, and accompanied by another of Neoptolemus's crew.

540. ἀλλόθρους is simply a stranger, 'Not one of ourselves.' The word ἐγενομένος (infr. 557) would not apply to the man until they knew whether he was of Scyros or not. He professes afterwards to come from Peparethus.

541. αὐθίς] Blaydes conjectures αὐθίς. But αὐθίς is 'afterwards,' as αὐθίς in II. 1. 140, ταῦτα μεταφρασάμεθα καὶ αὐθίς. 'After that, ye shall go in.'

542. τόνδε τὸν Ἐγέρμπορον] 'This companion of my way,' viz. from the mooring place to before the cave.

544. ποῦ κυρῶν εἰς] 'Where you were at this moment to be found.' A conversational pleonasm.

545. ἀντέκυρα] Sc. σοι. 'Our paths have crossed.'

546. ὀρμήθεις] 'Brought to anchor.' He has been baffled by the headwind mentioned infr. 639.

547. ὡς ναῦκληρος, οὖ πολλῷ στόλῳ]
Sophokles

άπ' Ἰλίου πρὸς οἰκον ἐς τὴν εὐβοτρνν Πεπάρηθον, ὡς ἦκουσα τοὺς ναύτας, ὃτι σοι πάντες εἶν οἱ νεανιστολήκτοις, ἐδοξέ μοι μὴ σίγα, πρὶν φράσαμι σοι, τὸν πλοῦν ποιεῖσθαι, προστυχώντι τῶν ἱσων. οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι, μη τοῖς Ἀργείοισιν ἀμφὶ σοῦ νέα βουλεύματ' ἐστὶ, κοῦ μόνον βουλεύματα, ἀλλ' ἔργα δρόμεν, οὐκετ' ἕξαργυμένα.

NE. ἀλλ' ἡ χάρις µὲν τῆς προμηθίας, ἔξεν, εἰ μὴ κακὸς πέφυκα, προσφιλής μενεὶ φράσων δ' ἀπερ γ' ἔλεξας, ὡς µάθω τί μοι νεότερου βουλευμ' ἀπ' Ἀργείων ἔχεις.

With the modest outfit of a merchantman.' This accounts for his approach not having been described. He is supposed to be a purveyor (infr. 553, 4) of provisions to the army, perhaps of wine from his own vine-clad (εὐβοτρνν) island. Cp. II. 7, 467, νῆς δ' ἐκ Λήμνου παρέστασαν οἴνον ἄγουσαν. Pearethus is midway between Scyros and the entrance to the Malian gulf. The same wind that is pretended to have detained Neoptolemus would also delay the merchantman on his homeward voyage.

549. 50. ὡς . . νεανιστολήκτοις] 'When I had ascertained in the course of conversation that the mariners who had manned the vessel were one and all your men' (σοι, possessive pronoun). So Hermann, Opusc. 8. p. 190, rightly, although the reason which he gives ('Nam sic demum naucerus tuto referre poterat, quae erat narraturos'), is not required. Dobree conjectured ἔννεαρνιστολήκτοις ('That they had all accompanied you in your voyage').

552. προστυχόντι τῶν ἱσων depends on τὸν πλοῦν ποιεῖσθαι as an affirmative expression: i.e. ἐδοξέ μοι, φράσαμι καὶ τῶν ἱσων προστυχόντι, οὐ δυτὶ τῶν πλοίων ποιεῖσθαι. 'When first I had received fair recompense.' For the naieté of this parenthetical demand, as not unfettering the relations of the sea-captain to Neoptolemus (who is no less careful to assure him of his gratitude, infr. 557, 8), cp. O. T. 1005, 6, καὶ µὴ µαλίστα τούτων' ἄφικόμης ὅπως | σοὶ πρὸς δόμους ἔλθωντο εὖ πράξασθι τι: Trach. 120, 1, ὅπως τοὺς πρῶτος ἀγγείλας τάδε πρὸς σοὶ τι περδάναιμοι.

553. οὐδὲν σὺ ποι] 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, ἐναὶ καὶ ἀπὸ βοίς ἔνεκα), the meaning as well as the grammar is distinctly improved by the change.

556. δρόμεν, οὐκετ' ἕξαργυμένα] 'In aci, no longer left undone.' Cp. Aesch. Ag. 1359, τοῦ δρόμωτος ἐστὶ καὶ τὸ βουλεύσαι πέρι.

559. φράσων . . ἔλεξας] 'Declare at full what you have now mentioned.'

I. M. φρούδων διώκοντες σε ναυτικῷ στόλῳ
Φοίνιξ ὁ πρέσβυς οὐ τε Θησέως κόροι.

Π. ὡς ἐκ βίας μ’ ἄξοντες ἢ λόγους πάλιν;
Π. ὡς οὐκ οἶδ’ ἀκούσας δ’ ἄγγελος πάρειμι σοι.

Ν. η ταῦτα δὴ Φοίνιξ τε χολ ἐξυναυβάται
οὐτῷ καθ’ ὀρμὴν δρόσων ‘Ατρείδῶν χάριν;

Ε. ὡς ταῦτ’ ἐπίστω δρώμεν’, οὐ μέλλοντ’ ἐτι.

Ν. πῶς οὖν ‘Οδυσσεύς πρὸς τάδ’ οὐκ αὐτάγγελος
πλεῖν ἢν ἔτοιμος; ἡ φόβος τις εἰργε νυ;

Ε. κείνος γ´ επ’ ἄλλων ἀνδρ’ ὁ Τυδέως τε παῖς
ἐστελλὼν, ἥνικ’ ἐξανηγόμην ἐγώ.

Ν. πρὸς ποίον ἂν τόνδ’ αὐτὸς οὖν οὐδυσσεύς ἐπλεῖ;

Ε. ἢν δὴ τις—ἄλλα τόνδε μοι πρῶτον φράσον
τίς ἐστίν ἂν λέγης δὲ μή φώνει μέγα.

Ν. ὧδ’ ἐσθ’ ὁ κλείνος σοι Φιλοκτῆτις, ἔνεν.


566. οὕτω καθ’ ὀρμήν] ‘Thus incontinently’ (in the old sense); referring to supra. 555. 6.

567. οὕτω καθ’ ὀρμήν] ‘Thus incontinently’ (in the old sense); referring to supra. 555. 6.

568. πρὸς τάδ’] ‘Hereupon,’ i.e. ‘When such was the counsel of the Argives,’

αὐτάγγελος] ‘Bringing the message in person,’ i.e. ‘aútois καὶ μὴ δι’ ἄλλων ἀγγέλων. Phoenix and the Theseidae were ἀγγέλων of the resolution of the chieftains to Neoptolemus.

569. ὢν ν] Neoptolemus assumes a spirited tone, and suggests a mean motive in Odysseus, in order to gratify Philoctetes.

570. ἐπι’ ἄλλων ἀνδρα] ‘With designs upon another person.’

571. ‘When I left the harbour, they were making ready.’

572. ‘Who could this be with a view to whom Odysseus himself was setting forth?’ i.e. ποῖος ἄν ἐγι πρὸς ἄν ἐπλεῖ: So the unusual insertion of ἄν may be explained. See Essay on L. § 27, p. 45. And the meaning is so appropriate, that it seems better to retain the particle, although πρὸς ποίον αὖ τοῦ ἄν is a conjectural reading involving only a slight change.

575. ‘Sir, you have the privilege of seeing here the famous Philoctetes.’ Thus Neoptolemus humours the feeling which Philoctetes had shown supra 261, 2, 83 εἰμ’ ἐγώ σοι κείνοι, καὶ κλάει ὅσεν τὰν Ἡρακλέων ὡντα δεσπότην δίπλων.
EM. μὴ νῦν μ' ἑρη τὰ πλεῖον, ἀλλ' ὅσον τάχος ἐκπλειε σεαυτὸν ἐυλλαβῶν ἐκ τῆς δε γῆς.

ΦΙ. τι φησιν, ὦ παῖ; τι μὲ κατὰ σκότον ποτὲ διεμπολῆ λόγους πρὸς σ' ὁ ναυβάτης;

ΝΕ. οὔκ οἴδα πώ τι φησιν. δεῦ δ' αὐτὸν λέγειν εἰς φῶς ὅ λέξει, πρὸς σε κάμε τούσδε τε.

EM. ὁ σπέρμ' Ἀχιλλεώς, μὴ με διαβάλῃς στρατῷ λέγονθ' ἃ μὴ δεῖ; πόλλ' ἐγὼ κείμων ὑπὸ ὅρων ἀντιπάσχω χρηστά γ', οἱ ἀνήρ πένης.

ΝΕ. ἐγὼ εἰμ' Ἀτρέιδαις δυσμενῆς· οὐτὸς δὲ μοι φίλος μέγιστος, οὖνεκ Ἀτρέιδαις στυγεῖ. 

δεῖ δὴ σ' ἐμού ἐλθόντα προσφιλῆ λόγον κρύψαι πρὸς ἡμᾶς μηδὲν' ὄν ἀκήκοας.

EM. ὀρὰ τί ποιεῖς, παῖ.

ΝΕ. σκοπῶ κἀγὼ πάλαι.

576. τὰ πλεῖον' For the article, cp. Trach. 731, and note.

577. οὐκελι σεαυτὸν ἐυλλαβῶν· 'Snatch yourself up and sail away,' Cp. Eur. H. F. 533 f., ἀλλ' ἐ', ἀτέγκε τον ἐυλαβοῦσα καρδίαν ἔλαιςε κινεῖ, κ. τ. ἀ.: also Plat. Rep. 1. 336 B, σαπρέσα ἐκατόν ἢκεν ἐφ' ἡμᾶς. The Ἕμπορος 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, ἐπιπλοῦσαν αὐτῶν συλλαβῶν, comparing infr. 611. 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. διεμπολὰ λόγους πρὸς σε'] 'Is treating me dishonestly in his talk with thee.' Cp. Ant. 1036, ἐγκατάλημα καλωπρόφορτισια.

581. εἰς φῶς· 'Openly.' Cp. O. T. 93, εἰς πάντας αἰῶνα. τοῦτο δέ τε The Chorus.

582, 3. μὴ με. ἀ μὴ 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 ἐνιστα = διὰ τὸ λέγειν, cp. Thuc. 8. 87, ἢν ἐπε πρόφασαν οὐ κούσας (i. e. δι' ὑ, τι οὖν ἐκκυψας).

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.

584. ἄνηρ 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 Ἕμπορος should risk it for his and Philoctetes' sake. The Ἕμπορος 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. ἔα] 'Of myself,' without this caution from you.
ΦΙΛΟΚΤΗΤΗΣ.

590. ποιοῦ λέγων.

591. ἰδ. Γ. θυδεῶς παῖς ἦν τ' Ὑδυσσέως βία,

592. διάμοιοι πλέοντοι ἢ μὴν ἢ λόγῳ

593. πείσαντες ἄξειν, ἢ πρὸς λοχύσο κράτος.

594. καὶ ταῦτ' Ἀχαιοὶ πάντες ἦκονον σαφῶς

595. Ὀδυσσέως λέγοντος, οὕτος γὰρ πλέον
tὸ βάρσος ἐξῆς θάτερον, δράσειν τάδε.

596. τίνος δ' Ἀπρείδαι τοῦτ' ἄγαν οὕτῳ χρόνῳ
tοσοφόρῳ ἐπεστρέφοντο πράγματος χάριν,

597. διὸ γε οὖν ἤχων ἢ ὅν ἢ χρόνιον ἐκβεβληκότες;

598. τίς οὔ πόθος αὐτοῖς ἵκετ', ἢ θεῶν βία

599. καὶ νέμεις, οὐπέρ ἔργον ἀμύνουσιν κακά;

600. "Ελενος, διὸ οὕτῳ νυκτὸς ἐξελθὼν μόνος

601. ὁ πάντ' ἀκούων αἰοχραὶ καὶ λαβήτ' ἐπή

590. ποιοῦ λέγων] ‘Make me so, if you will but speak.’ For this emphatic use of the participle, cp. especially Ο. C. 1238, χαρών ἀνέπελεν νῦν,—also supr. 481, and note.

591. οὕτε κλείεις] Supr. 570. 1.

592. ἢ τ᾽ Ὑδυσσέως βία] Supr. c. gl. φθόνος C**.


594. ἢ κράτος] ‘Or were they to prevail by force.’

595. δράσειν τάδε is added as a resumption of ταύτα, depending on λέγοντος (not on θάτερος εἰς).

596. τίνος δὲ πράγματος χάριν Ἀπρείδαι, χρόνῳ τοσοφόρῳ, οὕτῳ ἄγαν ἐπεστρέφοντο τοῦτο. For the order of the words, see Essay on L. § 41. p. 78, 8.


598. τίνος δὲ πράγματος χάριν Ἀπρείδαι, χρόνῳ τοσοφόρῳ, οὕτῳ ἄγαν ἐπεστρέφοντο τοῦτο. For the order of the words, see Essay on L. § 41. p. 78, 8.

599. ἢ] τ᾽ Ὑδυσσέως βία] Supr. c. gl. φθόνος C**.

600. "Ελενος, διὸ οὐδὲ νυκτὸς ἐξελθὼν μόνος

601. ὁ πάντ' ἀκούων αἰοχραὶ καὶ λαβήτ' ἐπή

602. ἦκος καὶ ταῦτ' ἠλεόν οὐκ ἄκηκοας,

603. πάν ἐκδίδαξα. μάντις ἦν τις εὑρενής,

604. Πριᾶμον μὲν νῖός, ὅν μοι δ᾽ ὄνομαξετο

605. "Ελενος, διὸ οὕτῳ νυκτὸς ἐξελθὼν μόνος

606. ὁ πάντ' ἀκούων αἰοχραὶ καὶ λαβήτ' ἐπή

590, 599. τοσοθ') o from ω L. τοσοθ' A. 600. γ') τ' ΛΔΓ. Erfurdt corr. 601. βια] c. gl. φθόνος C**. 607. λαβήτ'] λαβήτ' L. λαβήτ' A.
and contumely.' On the meaning of the verbal adjective, see Essay on L. § 53. p. 98.


610. The part of the prophecy which relates to Neoptolemus is thus slurred over.

611. τάπι Τροία πέργαμα] Cp. supra 353.

612. πέρσον (as being the oratio obliqua of *πέρασε* seems to be an exception to the rule that ων μη 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, *οὖν δέ μήτερ εὑρήσω.*

613. *ἀγωνοτα* The middle voice implies, 'Should bring for their purpose,' *νησον τιθεσι* For the genitive of place, see Essay on L. § 8, p. 11, a. Observe the alliteration in *νησον...ναίει...νυν.*

614. *ταύτα*] Governed of *ήκοσυ* and resumed with *τον μάντιν εἰσόντα,* which is added to complete the sentence.

615 foll. The statement in supr. 593-7 is here repeated with some additional circumstances.

617. *οἶνος*] The optative is used in turning the parenthetical *οἶομαι* into the oratio obliqua, as if *όι* had preceded. Cp. Lys. p. 130, *Θρημένης ἀναστά λέγει* οτι ποσαμε ὑπερ τὴν πόλιν ἐπεξεργασαι μηδεν* οὑτο τέ καὶ ἄλλο τι ἀγαθον εὑρήσεται.*

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. κάρα governed (1) of *ἐφείτο,* and (2) of *τέμνειν,* which is epexegetical inf. *μὴ τευχών* = *εἰ μὴ τέκου* For the sense, cp. II. 2. 259, *μακατ' ἔσείτω 'Οδυσσῆι κάρη ἄφωνοι ἐκέινι,* κ.ι.τ.λ.; Od. 16, 102 *αὐτίκ' ἔσείτι* ἀπ' ἐμείου κάρη τάμοι ἀλλότριοι φῶς, εἰ *μή, κ.ι.τ.λ.*

620. *καῦτο παραινεῖ κεῖν τινος κηδεῖ πέρι.*

621. *κεῖνος κηδεῖ πέρι* Sc. παραινεῖν *τὸ αὐτό.* The supposed stranger does not venture to compromise himself by giving this advice directly to Philoctetes. He alludes to supr. 585, 6.
1. oýmió tálax. h keînos, h pása blâbhi, 
ē μ' eis 'Αχαιοις ómosev peîtas steleîn; 
peîsthôsmoi gâp ãde kâs "Aîdous thainôv 
pros ãwos ânelthéin, ãwper oukëinou patîr. 

l.M. ouk ãó' ãgô taut'. all' ãgô mên eîμ' ëpî 
naîn, sôfôv ð' òpôs ãrista suym phéros ðeôs. 

2. oukouv tâd', ò pãi, deinâ, tôv Lâerîtov 
ēμ' ëlpîsaî pot' ân lôgyoui mahlbakoîs 
deîzai neôs âgont' én 'Argeiôois mêsouîs; 

ou. tháson an tês pîleîston ëxôîstís ëmôi 
klûôuiê ëxîndîs, h μ' êthekiê ãô' âpôn. 
all' êst' êkeînô pánta lektá, pánta ðê 

δ. 51. ou. tháson] ou tháson L. 

622. On ã pása blâbhi, 'That utter 
pest,' see Essay on L. § 51. p. 95; and 

622. 5. 'The persuasion that has 
force to bring me back to Troy, would 
fetch me from the dead.'

626. ouk ouè' ãgô taut'] The pro-
fessed 'Emptoros is too discreet to mix 

627. ñôv, ðêa] 'May heaven be 
with you both for your best good!' 

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 'Emptoros, 
and has said ll. 622–5 half to himself. 
But as the stranger departs he turns 
to Neoptolemus with these indignant 
words.

630. deîzai neôs ãgonta=deîzai êk neôs 
ãgonta ên ò mpht. Or, in other words, the 
phrase, 'On ship-board,' which should 
depend on ãgontα, is attracted into a 
new construction with deîzai. See Essay 
on L. § 35, p. 60, and cp. O. T. 808, 
ðôv, . . . ðêpôsas, k.t.l.: El. 900. Herm. 
and Schndw. take neôs ãgonta to mean, 
'Bringing ashore.' Cp. supr. 355-7. 

631. ou'] Those who have suspected 
this reading have not observed the fre-
quency of asyndeton in the language of 

632. oûv=ouk ñôv, infr. 692. 
633. ò keînô . . . lektá] 'He is capable 
of saying anything,' Cp. O. C. 495, 
êmuî mên ouk ñôvta: ibid. 1000, 1, ët ãgô 
ou ðînâlos, all' ãpav kalôv | ðêgav ðô-
mizov, ðêotôv ðrîptôv t' épos.
There does not exist a neutral position
outside a sheltered area. This assertion
approximates the idea that the
neutral area is a place of refuge where
the same principles are applied to all
parties. The idea is that the neutral
area serves as a safe haven for all
citizens, regardless of their
affiliation. This is a crucial aspect of
international law, as it is designed to
provide a space where disputes can be
settled in a fair and impartial manner.

However, the effectiveness of this
neutral area is questionable, as it
depends on the willingness of all
parties to abide by the rules and
principles established. If one party
chooses to ignore these rules, the
neutral area loses its significance
and becomes ineffective. Therefore,
the establishment of a neutral area
requires the cooperation and
commitment of all parties involved.

In conclusion, the neutral area
provides a safe haven for citizens,
but its effectiveness depends on the
willingness of all parties to
comply with the rules. It is a
necessary component of any
reasonable approach to
international disputes, but
its success is contingent on the
willingness of all parties to
participate.

References:
International Disputes. Journal of International
Law, 10(2), 145-160.
International Relations: A Theoretical
Perspective. International Journal of
Politics, 6(1), 78-92.
Areas on Peacekeeping Operations. Peace
Koimw tóth elkos, óste práthein pánu.

NE. ἀλλ' ἐκφερ' αὐτό. τι γὰρ ἔτ' ἀλλ' ἠρᾶς λαβεῖν; [87 a.

Φι. εἴ μοι τι τόξων τῶν' ἀπημελημένων

παρερρύκηκεν, ὡς λίπω μή τῷ λαβεῖν.

NE. ἢ ταῦτα γὰρ τὰ κλεινὰ τάσ', ἢ νῦν ἔχεις;

Φι. ταύτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἢ βαστάζω χερόιν. 655

NE. ἄρ' ἐστιν ὡστε κάγγυθεν θεαν λαβεῖν,

καὶ βαστάσαι με προσκύνασι θ' ὡσπερ θέον;

Φι. σοι γ', ὁ τέκνου, καὶ τούτῳ κάλλος τῶν ἐμῶν,

ὅποιον ἂν σοι εὐμφέρη, γενήσεται.

ΝΕ. καὶ μὴν ἐρῶ γε' τῶν δ' ἐρωθ' οὕτως ἐχώ.

εἴ μοι θέμις, θέλοιμ' ἂν· εἴ δὲ μή, πάρες.

Φι. οὐσία τε φωνεῖς ἐστι τ', ὁ τέκνου, θέμις,

ὅσ' γ' ἥλιος τὸδ' εἰσορᾶν ἐμοί φαός

μύνος δέδωκας, ὡς χθόν' Οίταίαν ἑδεῖν,


650. πράθνειν] 'To assassne its vio-

lence.' There is no example of πράθνειν

being used intrasitively. πρός is op-

posed to ἄγνοος, cp. supr. 265. Philoc-

tetes is eager to assure Neoptolemus

that the evil is not intractable. Cp.

infra. 733 foll.

651. τι γὰρ ἔτ' ἀλλ' ἠρᾶς λαβεῖν

Philocetes shows by his manner that

the herb is not the only thing that he

requires. To this look of longings hesi-

tation γὰρ refers.

652. εἰ... παραφρότικαν] This is said
to explain his unsatisfied look ('I would

make search,' implied in ἔρας λαβεῖν),
in case some of these my arrows may

have slipped from my side.' Cp. II. 13

256. ἔρχομαι, εἴ τι τοίχοι εἰν ἀλληλοι

ἀλληλοι, | σοικόμενοι.

653. ὡς λίπω μή] For the order, see

Essay on L. § 41. 7. p. 78.

655. οὐ γὰρ ἄλλα γ' ἔσθ'] 'For in-
deed there is no other.' These words

have been commonly taken as equiva-
lent to ἐσθια καὶ ὅπως ἄλλα; whence

Blaydes conjectures ταῦτ'; οὐ γὰρ ὅπων

ἐστ' ἄλλα'. But the meaning given above

is more in point. Cp. Morris' Story of

Sigurd, 'That hath not the like

in the heavens, nor hath earth of its

cell told.'

656. ἄρ' ἐστιν ὡστε] 'Is it possible

that one might?' ὡστε as after verbs

of permission asked or obtained. The

periphrasis is expressive of modesty.

καγγύθεν] 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. infra. 943.

658. τῶν ἐμῶν] 'Of things within my

power.'

659. ὁποίον... ἐξμεμφέρη] '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. ὑστερα... φωνεῖς] 'Your words are

blameless.' 'You speak inno-

cently.'

663. For the suppressed antecedent in

the expression of strong feeling, see

Essay on L. § 39. p. 72. 3. And for the

emphatic repetition of ὡς, cp. O. C. 610,

φοίνει μὲν ἄλων χάρης, φοίνει δὲ σάμαστος,

and see E. on L. § 44. p. 83.

664. μύνος] Supr. 500.

VOL. II.
665 ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν ἐχθρῶν μὴ ἐνερθεὶν ὄντ’ ἀνέστησας πέρα. θάρσει, παρέσται ταῦτâ σοι καὶ θυγάνειν καὶ δόντι δοῦναι κἀξεπεύξασθαι βροτῶν ἀρετῆς ἔκατι τῶν ἐπιψαυτάς μὸνον, εὐργετῶν γὰρ καύτως αὐτ’ ἐκτησάμην.

[οὐκ ἄχθομαι σ’ ἱδὸν τε καὶ λαβόν πιλον, ὥστις γὰρ ἐν δραίν ἐν παθὼν ἐπίσταται, παντὸς γένοιτ’ ἀν κτήματος κρείσσοις πιλον.]

Ν.Ε. χωρίς ἀν εἰσώ. 

Φ.1. καὶ σὲ γ’ εἰσάξω τὸ γὰρ νοσοῦν ποθεὶ σε ἐξυμπαραστάτην λαβεῖν. 

ΧΟ. στρ. α’. λόγῳ μὲν ἐξήκουσ’, ὀπωπα δ’ οὐ μάλα, 


667. θυγγάνειν] ‘To handle for a while.’ This word, expressing a lingering process, is rightly in the continuous tense, although δόντι... λέγεωσθαί are aorists. Cp. Il. 6. 322, τότ’ ἀφώριστα. 

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.


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 Neoptolemus. 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 ἄχθομαι 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 dissatisfaction, 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
ΦΙΛΟΚΤΗΣ.

τὸν πελάταν λέκτρων ποτὲ *τῶν Δίως *
καὶ ἀμπυκα δὴ δρομάδα
deσμιον ὡς ἐβαλεν ὁ παγκρατῆς Κρόνου παῖς:
5 ἄλλον δὲ οὕτω ἔγωγ' οίδα κλύων οὐδ' ἐσίδον μοῖρα
τοῦ δ' ἐχθίοιν συντυχόντα θνατῶν,
ὅς οὐτ' ἔργας τιν' οὔτε νοσφίσας,


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'.


β'.

676. δοσπα δ' οὐ μάλα] 'Though I never actually saw.' μάλα emphasizes οἶνο δοσπα, 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. Τίσινα (see v. rr.) is omitted in the text as possibly arising from a gloss. Cp. Trach. 840.

679. ἀμπυκα is (a) a frontlet; hence (b) may be here understood to mean the convex external surface of a wheel. ἀμπυκα ἀ δρομάδα = 'A rolling rim.' A conjectural reading, ἀντιγα', was proposed by Musgrave. But ἀντιγα', in the literal sense, is no more 'a wheel' than ἀμπυκα.

680. ἐβαλεν] Although ἔβαλε, the MS. reading, is not impossible, if we suppose δεσμιον proleptic ('seized bound' for 'seized and bound'), ἐβαλεν gives a better sense. Cp. O. C. 475. Mr. Paley reads, καὶ ἀμπυκα δὴ δρομάδ' ὡς βάλε δεσμιον[ὁ π. Κ. Π. For the metre of this, cp. infr. 863, 4, 1194, 5; O. C. 253, 4.

681. For ἱσίδον, which is the reading of the first hand of L. and of Par. A, cp. El. 205.


684. 'Who having neither harmed nor defrauded any.' Cp. Od. 4, 690, οὐτ' τινα μῆς εἰξάσιον, οὔτε τι εἰσόν. The use of ἔρδειν absolutely for ἔρδειν τι κακῶν is singular, but is assisted by νοσφίσας following. Cp. the frequent use of παθέιν τι for παθέιν τι κακῶν. Mr. Paley strangely interprets, 'Having imprisoned any' (as if from ἔργω).
.ball imageos en *γ imageos anήρ,
awunted *τηδ' anαξίως.

to tode thau' exhei me, πῶς *δή pote πῶς ποτ' αμφιπλήκτων
roivoton μονον κλών, πῶς ἀρα πανδάκρυτον οὕτω 690
bιοτάν κατέσχεν.

ἀντ. α'. ἦν αὐτὸς ἤν πρόσουρος, οὐκ ἔχων βάσιν,
οὔδε τιν' ἐγχώρων κακογείτονα,
παρ' ὧ στόνον ἀντίτυπον
*τὰν βαρυβρῶτ' ἀποκλαύσειεν αἰματρῶν' 695
5 οὕτω δι' θερμοτάταν αἰμάδα κηκιομέναν ἐλκέων
ἐνθήνου ποδὸς ἥπιοισι φύλλοις

685. ἵσος I. *γ* om. MSS. Herm. corr. 686. ἀωλυτο *τηδ'* ἀωλ(λ)νωθ'
_5ο L. ἀωλθ' ἓν Γ. 687. *δή* om. MSS. 689. βοθίων L. βοθίων
Vat.V. βοθίων V. κλών] κλώγου LAVV3. κλώγουν LAVV3. κλών (φρ. κλώγου)
Γ Vat.V. 691. πρόσουρος] πρόσουροι L2. 692. ἐγχώρων] ἐγχώρων L.
695. *ταν' om. MSS. 696. οὐδ' οὐδ'] οὕτω' οὐδ' ὑπὸ τὰν ΛΑΓ. οὐδ' ὑπὸ Vat. 698.
ποδὸς] παιδὸς L2. π. φύλλοις] φύλλαι ΛΓ2. φύλλοις A.

ἐν *γ imageos] This, Hermann's, emenda-
tion of ἐν imageos is adopted as the most probable. 'Just, at least amongst
the just;' i.e. One sure to have been
esteeemed righteous, if he had lived
amongst righteous men. Cp. (for
the form of expression, not for the meaning
of ἵσος) O. T. 677, ἐν δὲ τοίνυν ἵσος.
The force of γε is to throw blame by
implication on the Argives at Troy,
who treated Philoctetes as if he had
been a malefactor.

686. The metre requires some change.
Dindorf reads ἄλεικενδ' δόθ'. But τόδε
has more point than ἄδε, and connects
better with what follows.

tοδε . . ἔχει] 'At this I marvel.' τόδε
is accusative after ὑμώμ' ἔχει με = ὑμώ-
μάζων. Cp. Od. 20. 217, αὐτάρ ἵμοι τόδε
ὡμός .. πάλη ἑπιδιάνεια.

690. 'How then he retained his hold
of a life so steeped in tears.' Cp. supr.
535, διεξόμεν καὶ, infr. 1158-60.

691. ἦν αὐτόσ ἦν πρόσουροι] Sc.
λαυτ'. Schndw. cp. Timon. θεῶν ὡτε καὶ εἰσκούσισθα μόνον ἑαυτῷ
γείτον καὶ ὀμφας. The phrase is an
ὡν ἐφεδρον, ('Having none to second
him').

οὐκ ἔχων βάσιν] 'Without power
of movement.' Cp. supr. 632, ἄπου,
and, for the meaning of the verbal
noun, supr. 18, ἐνθάκησις, and note.

Bothe's ingenious correction, ἦν αὐτόσ ἤν,
πρόσουρον οὐκ ἔχων βασίν (cp. supr. 171,
μηδε σύντροφον ὄμη ἔχων), is inadmis-
sible, (1) as too diffuse, and (2) because
ἀυτόσ εἶμι, '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 Philo-
tetes' complaint, supl. 280 foll. ἄνδρα δ' ὀῳ-
δέν ἐντόπου, | οὐχ δαίσει άρεσείες, οὐ
cατίζον οὐσιον | κάμωντι συνάλακτο. Lam-
binus gives an odd explanation of πρό-
σουρον, 'expositus ventis,'

692. κακογείτονα] 'To be a neigh-
bour to his misery.' This, as Lessing saw
(Laoc. η. 37), = γείτονα κακών οἴνον κακοῖ.

694-6. By bringing *ταν' from before
θερμοτάταν, where it injures the metre,
to before βαρυβρῶτ', where a syllable
is required, we obtain a possible construc-
tion for these lines. 'In whose ear he
might lament, with groaning that had
response (ἀντίτυπον), the disease (τάν',
sc. νόσον) so cruelly groaning, so drip-
ing with gore.'

694. στόνον ἀντίτυπον is thus cog-
nate accusative with ἀποκλάυσειν, i.e.
'So as to receive groan for groan.' Cp.
Ant. 592, ἀντιπλῆγεις ἀσταλ.

697. ἐνθήνου] (Cp. supr. 226, ἀντι-
γραμμένον) 'That has lost the human
shape,' no longer recognizable as that
of a human being. Cp. Aesch. Ag. 562,
ἰδέντες ἐνθήνου τρίχα. The etymolo-
kateuváseiev, ei tis empésoi, 
forbádos ek te gás éleiv
*eírpe gar álloV *álalláxá
10 tó to an elínómeinos, páis áterp ós fílias tivhínas,
ðhen eýmárei úpárchoi, póron ániv *exánei
dakéthumos òta.

str. β'. ou forbáv ierás gás stórnon, oúk álloV
airown tôn némómeVb' ánères álphostai,
plhN eý ókuvbdолов eiv pote tóxov
πtavnν πtavoi anúseie yastpí forbavn.

5 ò meléa ψvχá,


gical analysis of the word is difficult, perhaps = θηραίν. iasovómenos.
699. eί τις ιμπεσοι (sc. aiumá]) 'If any attacked him.' i.e. If the bleeding at any time came on.
700. fórbadós ... òlěiv] 'Or to take them' (the herbs) 'from the sustaining earth.' There is a slight change of construction; i.e. òlěiv = òstis òlòi, and the order of language, as elsewhere (Essay on L. § 41, P. p. 77) reverses the order of fact. This passage has given needless trouble. Mr. Foley reads òlòi.
701. *eírpe ... òl] Cp. supr. 290 foll. 
*álalláxá] This is the simplest change (see v. 11.5), which restores correspondence of strophe and antistrophe. Others read átìmos for ánuav in supr. 686.
702. tòte is antecedent to ántia in 704.
703. elínómeinos ... tivhínas] 'Crawling, like a child without the kindly nurse.' So the Chorus expands the suggestive word elínómen in 291; i.e. He needed the support of hands as well as feet in the rocky paths.
703. óthei eýmárai: úpárchoi] 'To the place where a supply for his wants (the herb for his pain, the birds for his hunger) was to be found.'

πóron ... exánei] 'Left him the power of motion.' i.e. Allowed him to move again. As the pain might be said, eíμποιειν πóron, so when it ceases it is said exáneiν πóron. Cp. Aj.674-6. This

seems the most likely interpretation of a difficult passage. For other suggestions, see Herm., Schndw., Nauck, Dindorf, Paley.

706 foll. (1) 'Not lifting for his sustenance the sown-produce' (cp. Idit. 4. 53) of the sacred earth, nor sustenance afforded by other things which we, industrious men, enjoy.' If this is right, forbav, which in 1.706 is in apposition to opóroV (cp. Plat. Legg. 12. 958 E, ósa πτοφήν μετήρ ὡσά ἡ πέφυκε βοὐκλεοθείς φέρειν), is to be resumed in 1.707 as the immediate object of átìmos.
(2) Another way is to take opóroV (sic) as an adjective. Cp. tòpòs, tòpòs. 'Not taking up the sown sustenance afforded by the sacred earth, nor the sustenance afforded by other things, etc.'

711. πtavon πtavon] (1) 'From his winged arrows by means of winged birds' (ὁρφείοι, Scholiast). Cp. supr. 288, 9, τάς ὑποπτέρους | ἅλλους πε- λείας. Or (2) 'With winged shafts (in- strum. dat.) he contrived a sustenance consisting of winged birds' (gen. of material). There is no sufficient ground for suspecting the reading. Perhaps, however, πτανώv, agreeing with forbavn, would be better than πτανώv. Cp. infr. 1146, πταναί θήμα. For the tautology in forbadös, forbav, forbav, see Essay on L. § 44. pp. 83. 4.

For the genitive with ἡσθή, see Essay on L. § 10, p. 16, 5, and, for the dative χρόνος, ibid. § 11, p. 18, b.


717. αἰεὶ προσενέμαι] '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. παλί συναντήσας is a good conjecture of Fröhlich.

720. Ἡ σαλισμός καὶ τῆς καλλοστίας καὶ τῆς καλλοστίας. If this is retained, it is necessary to read εἰ ποὺν for ὅπου in the strophe, with Brunck. But Hermann's correction, πᾶσιν, is not improbable. The passage is to be differently interpreted according as πάσιν is regarded: whether as a literal, or as an historical present. If the latter is correct, then διὸ πῦρ may refer to the golden cloud which descended to take up Héraclès from the pyre. If the former, we must suppose a natural confusion between Héraclès on Oeta and Héraclès in Olympus.
ΦΙΛΟΚΤΗΤΗΣ.

730. 'Ερτ', εἰ θέλεις. τί δὴ ποθ' ὀδ' ἐγε οὐδενὸς
λόγου σιωπᾶς κἀπόπληκτος ὀδ' ἔχει;

731. ά, ά, ά, ά.

732. τί έστιν;

733. οὐδεν δεινόν. ἀλλ' ἵθ', ὅ τέκνον.

734. μῶν ἁγγος ἵσχες τῆς παρεστώσης νόσου;

735. οὐ δὴ ἐγώ', ἀλλ' ἁρτι κοινφίζειν δοκοῦ.

736. ὁ θεό.

737. τί τοὺς θεοὺς ἀναστένων καλείς;

738. σωτήρας αὐτοὺς ἥπιόν τι' ἢμιν μολείν.

739. ά, ά, ά.

740. τί ποτε πέπονθας; οὐκ ἐρείς, ἀλλ' ὁδ' ἐσει
σιγηλός; ἐν κακῷ δὲ τῷ φαίνει κυρών.

741. ἀπόλολα, τέκνον, κοὐ δυνήσομαι κακὸν
κρύπαι παρ' ὑμῖν, ἀπταται διέρχεται,

742. διέρχεται. δύστηνος, ὦ τάλας ἐγώ.

743. τής παρεστώσης νόσου] i. e. τής νόσου παρεστώσης σοι. Cp. infr. 765.

744. κοινφίζειν] Sc. την νόσου.

745. In some MSS. οὕτως is read after θεοὺς, and Seidler and others have
suggested that ὁ θεό: τί τοὺς θεοὺς ὁδ' 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.

746. 'That they should interpose mercifully to save us.' (αὐτοῖς unemphatic.) Even here the suffering of
Philoctetes is not merely physical. This attack of pain is threatening him
with the frustration of his hopes.

747. This passage, like El. 610, 1, O. T. 746, indicates the use of signi-
ficant action by the person who is not speaking.

748. For the omission of the article before κακῶν, cp. supr. 83, and note,
and see E. on L. § 21. p. 33, b.

ἀπόλωλα, τέκνον βρύκομαι, τέκνον παπαί, ἀπαππαπαί, παπαί, παπαί, παπαππαπαί.

πρὸς θεῶν, πρόξειρον εἶ τί σοι, τέκνον, πάρα ξίφος χεροῦ, πάταξαν εἰς ἀκρον πόδα: ἀπάμησον ὁς τάχιστα: μὴ φείση βίων.

750

NE. τί δ’ εστίν οὕτω νεοχυνόν ἐξαιφνης, ὦ του τοσήμον ἕν γνήν καὶ στόνον σαντοῦ ποιεῖς;

Φι. ὀισθ’, ὦ τέκνον.

755

*NE.

τί σοι;

οὐκ οἴδα.

*Φι.

πῶς οὐκ οἴδα, παππαπαππαπαί.

NE. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος.

Φι. δεινὸν γὰρ οὐδὲ ρήτον’ ἀλλ’ οἴκτειρέ με.

745. βρύκομαι] βρύχομαι ΛΑ.

746. This line om. Λ. ἀπά. παπαί παπαί.

750. τί σοι]. ἥν παί Λ Α πρ. οὐκ οἴδα.

752. ποιεῖς] ποιεῖ Λ. οἴδα Λ.

753. τί εστίν] τί δ’ ἐστίν 

754. MSS. Φι. οὐκ οἴδα. Νε. πῶς οὐκ οἴδα. Φι. παπ.

Bothe corr. παππαππαππαί] πάπ(π)απά(π)απαί Λ. παπαί παπαί παί Λ. πῶς οὐκ οἴδας’ φιλ. πά, πά πά πα Γ.

755. τοῦπίσαγμα] τοῦπίσαγμα ΛΓ.


746. παπαί] This exclamation of pain expresses the effort to close the lips alternating with the utterance of an involuntary cry.

747. πρόξειρον] ‘Ready to your hand.’ πρόξειρος is one of the words which are used ‘etymologically’ in tragedy. (Essay on Λ. § 54. pp. 99, 100.) Cp. Eur. Hel. 1563, 4, φασανῶν θ’ ἀμα | πρόξειρον οὐθεί.

748. εἶς ἀκρον πόδα] The force of ἀκρος in such phrases is not to be pressed. But cp. infr. 824.

750. τί’, ὦ παί] ‘Do so, I pray thee, my son.’ (Not, as supr. 733, where ἥν is, ‘Go on.’)

751. ἐξαιφνης is joined with νεοχυνόν as νεοστι χείμον.


753. σαντοῦ] ‘Over thyself,’ is genitive 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 οἴδα, ‘You know as well as I do,’ and then οὐκ οἴδα, ‘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 οἴδα are very clumsy in the mouth of Neoptolemus, whereas, if uttered by Philoctetes, they convey a touching ex-postulation against the cruelty of pressing him with questions when the case is so obvious. According to Bothe’s arrangement, which is here retained, Neoptolemus at first affects ignorance, but is presently overcome with pity. For τί σοι, ‘What is the matter with you?’ Hermann conjectured τί τοι;

756. ἀλλ’ οἴκτειρέ με] The mental anxiety of the sufferer is greater than his pain.
μή με ταρβήσας προδώς:

ἡκε γὰρ αὐτὴ διὰ χρόνου πλάνως ὅσῳ ἐξεπλήσθη.

οὐ δὲ οὐδετερό σε,

δύστηε δῆτα διὰ πόνων πάντων φανεὶς.

βούλει λάβωμαι δῆτα καὶ θίγω τί σου;

760

765

ΠΙΟΚΤΗΤΗΣ.

μή δῆτα τοῦτο γ' ἀλλὰ μοι τὰ τάξιν ἔλαυν τάδ', ὠσπερ ἤτοιν μ' ἀρτίως, ἕως ἀνὴρ τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὸν,

760

765

σῶς αὐτὰ καὶ φίλουσε. λαμβάνει γὰρ ὁ ὅπως ὅπως μ', ὅταν περὶ τὸ κακὸν ἐξῆν τόδε· κούκ ἔστιν λήξις πρὸτερον· ἀλλ' ἐὰν χρεών ἐκήλην ἐυδειν. ἢν δὲ τρόδε τῷ χρόνῳ μίλως ἔκεινοι, πρὸς θεῶν, ἐφιέμαι

770

773

764. ἀνή 

770. ΦΙΛΟΚΤΗΤΗΣ. 425

NER. τί δῆτα δράσω;

759. ἄνὴρ L. ὅσοι C3A.

762. λάβωμαι] λάβωμαι A. δῆτα] om. L. add C3A.


757. ταρβήσας] According to the story was of the supposed 'Εμπεδοσ, Neoptolemus was in twofold danger in Lemnos, both from Phoenix and the Theseides, 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. ἡκει...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, Ayler's field, p. 80. For ἐξεπλήσθη in a somewhat similar connection, cp. Plat. Gorg. 518 D, ὅταν δὴ αὐτὸι ἢκει ἢ τὸτε πλαματοὺ ὑπὸν εἰρήνως συχαὶ ὑπὲρνος χρόνῳ. For the dative πλάνως (almost = πλανωμένη, Aesch. Prom. 275), see Essay on L. § 14. p. 20, 2. ἔχων = ὅπως ἤτοιν ὅχυρον. See Essay on L. § 24. a. p. 40. ὣς ἐξεπλήσθη, i.e. ὅτι τῷ πρῶτῃ ἰδρίον ἐξεπλήσθη. It might be thought to have exhausted itself, or to have satisfied its hunger; but no, it returns with all its former violence.

759. ἄνὴρ L. ὅσοι C3A.

762. λάβωμαι] λάβωμαι A. δῆτα] om. L. add C3A.


773

764. ἐφιέμαι] The Scholastic explains, π. ὁ, ὁ, ὁ, '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, ὅ ἐξεπλήσθη φλέγω. NE. ἦλ. 8. σ., is worth recording for its prosaic oddity.

760. διὰ πόνων πάντων] 'In passing through all (i.e. extreme) woe.' πάντως is virtually intensive. Others would render, 'Beyond all sufferings' that have been.

764. ἐφιέμαι] For the omission of ἐν, see Essay on L. § 27. 1. p. 45.

765. τὸ πῆμα...παρὸν] 'This present fit of pain.' Cp. O. C. 78, 9, for the epexegeesis.

766. 7. λαμβάνει γὰρ τὸν ὅπως μ'] 'For, you must know, sleep is wont to seize me.' For the present tense, cp. supr. 308, ἔλεοιοι μὲν.

767. ἐξῆθεν] 'Is passing off.'

768. ληφθαι] Sc. τὸ κακόν.

768. 9. ἀλλ'] ἐπεδεικτ] μ' is easily supplied: see v. ir. Cp. infr. 801: O. T. 401, καν λάβῃς ἐφευμένου.

ἐκόντα μὴ ἄκοντα, μηδὲ τῷ τέχνῃ
κεῖνοι μεθείναι ταῦτα, μὴ σαυτὸν θ’ ἁμα
καρτ’, ὅντα σαυτοῦ πρόστροπον, κτείνας γένη.

NE. θάρσει προνοίας οὐνεκ’. οὐ δοθῆσηται
πλὴν σοὶ τε κάμοι: ἔνιν τύχῃ δὲ πρόσφερε.

Φι. ἵδον δέχον, παῖ: τὸν φθόνον δὲ πρόσκυνον,
μὴ σοι γενέσθαι πολύποιν αὐτά, μηδ’ ὀπως
ἐμοὶ τε καὶ τῷ πρόσθ’ ἐμοῦ κεκτημένω.

NE. ὡ θεοὶ, γένοιτο ταῦτα μὴν ἑνόιτο δὲ
πλοῦς οὖρίος τε κεῦσταλῆς, ὅποι ποτὲ
θεὸς δικαίοι χῶ στόλος ποροῦνεται.

Φι. ἀλλὰ δέδοικ’, ὡ παῖ, μὴ μ’ ἄτελῆς
ἐχεῖς.

771. Μηδ’ τῷ μη δέ τεινοι Λ. πρ. μὴ τῷ τέχνῃ Γ.

771. Several editors prefer μηδ’. άκοντα.
μηδ’ τῷ τέχνῃ] Ηδτ. 1. 112, ἐχρῆσι μηδεμη τέχνῃ ἐκθείναι μν. 773. πρόστροπον] This word has an especially sacred and compelling force. Cp. O. T. 41, ἑκατεύομέν σε πάντες οἱδε πρόστροποι. κτείνας γένη] Cp. especially Aj. 588, μὴ προδοὺς ἡμᾶς γένη. οὐ δοθῆσηται . . κάμοι] ‘They shall be given to no one (and no one shall have them) besides us two.’ Neoptolemus has in mind the real ground for this. Supr. 115.

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’ ὀπως] For the disjunctive form of expression, cp. supr. 80, τοιαῦτα φανεῖν, μηδ’ τεγνάσθαι κακά.

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 Eurytus to strife.

779 foll. Neoptolemus also feels the gravity of the moment, but dissimulates his gladness under the cover of a heartfelt though ambiguous prayer.

780. εὐστάλῆς] ‘Happily conducted’ = εὐτυχῶς ἐσταλμένος: said with reference to other dangers than those of wind and waves; e.g. a mutiny arising from Philoctetes’ malady. Cp. supr. 520, 1, infr. 890 foll. ὅποι ποτὲ, κ.τ.λ.] The formality of the prayer renders its ambiguous vagueness less suspicious. Neoptolemus trusts that, in spite of apparent difficulties, the will of the gods, as expressed in prophecy, is on the side of his ambition.

782. The appearance of a single doxichian line amongst the senarii is not of itself a sufficient reason for suspicion in a passage which is naturally interrupted by physical as well as by mental suffering. Cp. Trach. 1185, 6. Indeed the regularity of the doxichian structure is rather in favour of the verse. But, in the vulgar reading (see v. rr.), the ellipse of the subjunctive mood and the accusative με—μ’ cannot be—and the accusative may then be defended. See Essay on L. § 16. p. 23.
φιλοκτηνίς.

στάζει γὰρ αὐτοὶ φοίνικον τὸδ' ἐκ βυθοῦ κηκίων αἴμα, καὶ τι προσδοκῶ νέον.
παπαί, φεῦ. 785
παπαί μᾶλ', ὁ πούς, οἶα μ' ἐργάσει κακά, προσέρησε, προσέρχεται τὸδ' ἐγγύς. οἴμοι μοι τάλας.
ἐχετέ τὸ πράγμα· μὴ φύγητε μηδαμῇ.

ἀπαταῖ.

ὁ έξεν Κεφαλλήν, εἶθε σου διαμπερῆς στέρνων ἔχοι' ἀληθείς ήδε. φεῦ. παπαὶ. παπαί μᾶλ' αὕθις. ὁ διπλοὺς στρατηλάται, Ἀγάμεμνον, ὁ Μενέλαι, πῶς ἀν ἀντ' ἐμοῦ τὸν ἵσον χρόνον τρέφοιτε τήνδε τὴν νόσου;

οἴμοι μοι.

ὁ θάνατος θάνατε, πῶς ἂεὶ καλοῦμενος οὔτω κατ' ἣμαρ οὐ δύνα μολεῖν ποτὲ;

783. φοίνικον] φοίνικον ΛΓ. φοίνικον Α. 784. τι] τι οιΑ. προσδοκῶ] προσ-

783. ἐκ βυθοῦ] 'From hidden depths.' Men in pain naturally exaggerate the dimensions of the part affected.

784. τι...νέον] 'Some violent change.' Cπ. O. C. 1447, and note.

786. παπαὶ μᾶλ'] Cπ. O. C. 1462, ίδε μᾶλα, 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. ἐχετέ τὸ πράγμα] '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. μηδαμῇ = μὴ δεμαφῄ τέχνῃ. Cπ. supr. 771.

791. οἶς...ἔδει] 'Would that this pang might pierce thy breast and cling there!' For ἔδει, Cπ. Aj. 817. Philoctetes and Odysseus had been bound by a common oath.

790. ἀπαταῖ] Perhaps *ἀπατᾷ Should be read so as to keep up the iambic rhythm.


794. ὁ Μενέλαι: 795, τὸν ἵσον: 797, ὁ θάνατος, 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 Il. 651, 665, 879, 923, 4, 950, 1029, 1315, 1327, mostly in speeches of Philoctetes.


798. οὗ δύνα] μολεῖν] 'Why can you not come?' i.e. 'Why is it impossible
to bring you? ’ πῶς οὐ δυνατὸν ἐστὶ σε μολέιν;

800. ἄνακαλομένων] (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 consciousness, is visited with a sudden fear lest his friend may have left him. Every word which he utters gives him a fresh hold on Neoptolemus’ compassion.


807. The tripartite division of this line is very unusual. But it is modified by the elision in ἵσχ’ for ἵσχε, and the rhythm of this whole passage is broken.

808. ‘As it comes impetuously, so it leaves me speedily.’ For the paratactic structure, cp. Ant. 1112, αὐτὸς τ’ ἐδήσα καὶ παρὼν ἐκλύσομαι.

809. θάρσει, μενοῦμεν] Neoptolemus says this with mingled feelings, and the eagerness of Philoctetes is made pathetic by his unconsciousness of the situation.

810. σαφῶς φρόνει] Sc. με ὡς μενοῦτα.

811. Cp. O. C. 650, 1, and note. Philoctetes desires the confirmation for which he will not ask. Neoptolemus makes a solemn asseveration (ὡς ... ἐσθιεῖτα τὸ πέθανα), and note: Trach. 1181. Neoptolemus gives it with the safe promise of remaining, which to Philoctetes at the moment is quite sufficient. (He afterwards, infr. 1398, interprets the promise differently, as a confirmation of the original engagement, suppl. 527.) On receiving this satisfaction, he relapses into a semi-conscious state, and dreaming apparently of Oeta, Olympus, and the Lemnian fire in one, begs to be carried ‘yonder,’
upwards.' But immediately afterwards, when Neoptolemus comes near to hold him, he cries out to be let alone. (Prof. Paley interprets 813, 4, *εκείσεν*, *ἀνω*, as referring to the cave. But the vagueness of 815 is against this.)

815. τὸν ἀνδρὸν κύκλον ἐξει *εἶ τι νῦν πᾶν καταστάξει δέμας, μέλαινα τ' ἄκρου τίς παρέρρωγεν ποδὸς


'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. 'Sweat certainly is bathing him over all his frame.' Cp. Plat. Hipp. Min. 371 A, τοῦ Ὀδυσσέως φαίνεται φρονέων πλέων πρὸς τὸ βαθὺς λανθάνειν: Thuc. 5. 29. 824. ἄκρου...ποδῶς] 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
aιμορραγης φλέψ. ἀλλ' εάσωμεν, φίλοι,
ἐκηλον αὐτόν, ὡς ἄν εἶπ ὑπὸν πέσῃ.
ΧΟ. στρ. "Ὑπ' ὀδύνας ἀδαῆς, "Ὑπε 8' ἀλγέων,

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 episodia, is in so far of the nature of a commos that it contains a lyrical interchagbe 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:—

<table>
<thead>
<tr>
<th>στρ. and ὄντ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logaoedic</td>
</tr>
<tr>
<td>Anapaestic</td>
</tr>
<tr>
<td>Choriambic</td>
</tr>
<tr>
<td>Logaoedic</td>
</tr>
<tr>
<td>Iambic</td>
</tr>
<tr>
<td>Iambic</td>
</tr>
<tr>
<td>Trochaic</td>
</tr>
<tr>
<td>Iambic</td>
</tr>
<tr>
<td>Iambic</td>
</tr>
<tr>
<td>Iambic</td>
</tr>
<tr>
<td>Paracelèusmatic,</td>
</tr>
<tr>
<td>with logaoedic close</td>
</tr>
</tbody>
</table>

The strophe is followed by four dactylic hexameters, the antistrophe by an epode, of which this is the scheme:—

<table>
<thead>
<tr>
<th>Logaoedic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dactylic</td>
</tr>
<tr>
<td>- - - - - - -</td>
</tr>
<tr>
<td>Iambic-trochaic</td>
</tr>
</tbody>
</table>

1 For νῆξιος, l. 858, cp. Eur. Hel. 1479, Suppl. 280.

827-9. It is seldom that we can at all realise the euphonic effects of Greek lyric verse. But the effect of the vowelly assonance of εἴθης... εἴθαν,


828. εὐαθὶς] εὐμενῆς Ω.] ἱμών Α. 
829. 2nd εὐαθὶς om. MSS. add Tricl. εἴαξ] ἄνας VR pr. 830. δ' ὑμαισι] δ' ἀντίσχοις A. ἀντίσχοι] ἀντίσχοις MSS. Brunck 
831. 830. ταῦν] τὰ νῦν Λ. ταῦν Λ.

accompanied by low breathings of the flute, may be partly imagined.


δύνασ] "Pain." 

δόλιοι] "Grief." Herm. (1841) preferred ἀδγος for the metre.


828. 9. The metre of these lines is different from that of 844, & which should correspond to them in the antistrope. But the effect of the two spondaic (anaepastic) lines (cp. 837, 853) resembles El. 88. 9, 105. 6, 153, 173, 213-6, 233-6, and the antistrope is possibly corrupt. See note on infr. 844. Others read εὐαθ., in which the vocative would resemble ἀλίπλαγετε in Aj. 695. But the α is probably long.

εὐαθ] The first strain of the Chorus, II. 827-32, is intended at once to lull Philoctetes to sleep, and darkly to express their own wishes. Thus εὐαθ is at once "With kindly breath" (cp. supr. 18, 19, ἐν θερεί δ' ὑπνον [δι'] ἀμφυρῆτος αὐλὸν πέμπει πνοή], and 'As with favouring gale' (to further our design).

829. εὐαθον] 'Bringing happiness.' For the repetition, which depends on the Triclinian MSS., cp. Eur. Or. 174.ποτία, πότια νυξ: Sleep is invoked, as the Lord of happiest life. Cp. Fr. 372, ὥς τοι κακῶς πράσσοντον ἦν καὶ βρα-χιῶν, χρώνα λάθεσα τῶν παρεστῶν κακῶν: Plat. Apol. 39 D. Others explain εὐαθον, 'Lasting,' 'Not soon over.' 

830. ὑμαισι δ' ἀντίσχοις τάνδ' ἀγγίλαν... ταῦν] 'And hold before his eyes this brightness that is now spread over them.' There is difficulty in the interpretation of αγγίλαν. 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 αγγίλαν literally of the light of day, and explain ὑμαισι as a dativus commodi. ἀντίσχοις then means 'To hold away,' 'Fend off.' 'And defend his eyes from this brightness that is now spread forth.' But the explanatory clause (δ' τέταται ταῦν), according to this interpretation, appears weak and motiveless. Welcker's suggestion that αγγίλα here means a head-band (ἀγγίλα, χαλίδαν, 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. Οτ' ἀγγίλα may mean more simply, 'This soothing light;' the relief which slumber brings to Philoctetes being associated with the cheerful sunshine. (Burges conj. ἄμη-σχοις; Auratus conj. ἀκλῶς.)

tέταται, sc. τοῖς δ' ὑμαισι. For a somewhat similar expression, cp. Aj. 706, ἔλεον αἰῶν ἄξον ἀν' ὑμαισι Αρης. 

832. τέταται. 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 icous, οὐ ως —. —. 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.'
ο τέκνον, ὡρα ποὺ στάσει,
ποῖ δὲ βάσει, πῶς δὲ μοι τάντευθεν
φροντίδος. ὡρᾶς ἡδη.
10 πρὸς τί *μένομεν πράσσειν;
καίρως τοι πάντων γνώμαν ἰσχων
πολὺ παρὰ πόδα κράτος – ω – ἀρνυται.

ΝΕ. ἀλλ' ὁδὲ μὲν κλείει οὐδέν, ἐγὼ δ' ὡρῶ οὖνεκα θήραν
τήνδ' ἀλίως ἔχομεν τῶξων, δίχα τούδε πλέοντες.

τοῦδε γὰρ ὁ στεφάνος, τούτων θείς ἐπέ κομίζειν.
κομπείν δ' ἑστ' ἀτελή σὺν ψεῦδεσιν αἰσχρὸν ὑνείδος.

ΧΟ. ἀντ. 'Αλλά, τέκνον, τάδε μὲν θείς ὅφεται!

834. ποῖ] ποὺ I.T. 835. φροντίδος. ὡρᾶς] φροντίδος ὡρᾶς. 836. μένο-
μεν]. μενόμεν MSS. 838. πολὺ] ομ. Α. 842. ὁν] from σὺ Λ. σὺν Α.

833. For the frequent form of expres-
sion, cp. especially Eur. Alc. 864, ποὶ
βῶ; τὰ στῶ; τὶ λέγω; τί δὲ μὴ;
834. πόδες δὲ μοι... φροντίδος] Sc.
ἐσται, 'And how are matters from
this point to proceed with me in respect
of thought?' i.e. What course is my
design to take? Cp. infr. 895.
835. ὡρᾶς ἡδη] 'You see (how things
are) now;' viz. that Philoctetes is fast
asleep. For the short abrupt sentences,
836. πρὸς τί... πράσσειν] 'For what
are we waiting, to do it? i.e. What
practical advantage is to be gained by
our delay? πράσσειν is exegetical of
πρὸς τί. μενόμεν is the MS. reading,
but the short vowel gives a more prob-
able rhythm.
837. καίρως, κ.τ.λ.] 'Opportunity,
which holds the clue of everything,
by following closely, wins much ad-
vantage.' The Chorus hint the un-
wisdom of adhering to one fixed plan,
when a good opportunity occurs of sud-
ddenly executing another. A conjec-
tural reading is βῶμαν. But γνώμαν
is confirmed by the echo of the phrase in
the antistrophe. Cavallin, comparing
πολλὰ in 305 supr., explains πολὺ as =
πολλὰ, πολλὰς.

γνώμαν ἰσχων nearly =γνώμα πορέ-
χων. Cp. El. 75, καίρως γὰρ, ὅπερ ἀν-
δραιων | μέγιστος ἐγὼν παντὸς ἑστ' ἐπι-
στάτης: Find. Pyth. 9. 78, ὧ δὲ καίρως
δύμως [παντὸς ἐχει 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 αἰσιον (C.) or ἀνδραῖον
(Hermann).
839-42. Hexameters occur similarly
in the commos of Trachinia, 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 στεφάνος] Cp. infr.
1344-7, 'Ἐλλήνων ἐνα [κρίθεν] ἄροστον...
κλέος ὑπέρτατον λαβεῖν. 'The prize was
to be his.' Others (Paley) render, 'In
him was the prize.'
842. 'To have an unaccomplished
work to boast of, and that with the help
of falsehood, is a reproach that carries
depressed grace.' 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... θείς ὅφεται] 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, κόλπον κάπητον
τιν' ἰδεῖν, and note: O. C. 1454, ὡρᾶς.


847. ἰν.. λεισσετεν] ‘Since ever in disease Sleep, which slumbers not is quick to perceive.’ πάντων ἐν νίσῃ, sc. ὄντων. ‘Of all men, when they are sick.’ (Others join πάντων εὐδρακῆς, ‘Having quick sight of all things.’) λεισσετεν is epekegetic of εὐδρακῆς. Sleep is personified, and ‘sight’ used for perception in general. Cp. Trach. 1019.

850. The text is defective, as the metre shows. κεῖνο is opposed to τάδε 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 λάβρα, σκοπῶν λαθραῖως might be substituted to complete the line, which answers to suppl. 834.

852. The reading ἰν, which would answer to μενοῦνεν in 836, gives no satisfactory meaning. For the comparison of supr. 240, 1, αἰδώμαι.. παῖς Ἀχίλλεως (‘I call Achilles father’) does not justify ἰν αἰδώμαι = ‘Whom I call master,’ even if this was clearly in point. And if ἰν is read, the metre is the same as that of II. 6 and 9. In this case αἰδώμαι is active, as in O. T. 846. The question remains whether Philoctetes or Odysseus is the antecedent to ἰν. It seems necessary that τοῦτο in 853 should be the antecedent, and τοῦτο 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 ἰν αἰδώμαι, ‘Whose
μάλα τοι ἄπορα πυκνοῖς ἐνδείν πάθῃ.

854. τοι] τοί τοι,... [89 b.]

ιτ. Οὐρός τοι, τέκνων, οὐρον ἀνήρ ἀνόμματος, οὐδ’ ἓχων ἀρωγάν,

εκτεταται νύχιοι, (ἀλεῖς ύπνοι ἐσθλός),

οὐ χερῶς, οὐ ποδός, οὐ τίνος ἄρξων,

5 ἀλλὰ *τις ὡς ᾿Αἶδα παρακείμενος

όρα. ††βλέπ᾽ εἰ καίρια †φθέγγει.

fear is before my eyes,' viz. Odysseus'. Others read τοιτόν... γνώμας.

854. ξέδειν =sc. ἐστίν or ἐνέστων, (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.

οὖρος, κ.τ.λ.] This is to be taken literally, not figuratively with the Scholiast. Cp. supr. 639, 40, and note. Schndw. quotes Theocr. 13. 52, κονβφάρτη, ὀ παιδε, ποιεῖσθ’ ὑπα: πλευστικός οὖρος.

856. οὐκ ἓχων ἀρωγάν] 'Helpless, in sleep, disease and solitude, and in the loss of his arms.' For ἀνόμματος, 'Without use of eyes,' cp. supr. 632, ἀποιω, 'Lame.'

859. νίκησε χρόνοι ἀνόμματος with greater intensity. 'Sightless, as if steeped in night.' εκτεταται, 'Lies prostrate,' is stronger than κεῖται.

ἀλεῖς ύπνοι ἐσθλός] 'How kind is sleep, warm sleep!' A parenthesis like supr. 400, 1. To suppose a common-place γυμνῆ, 'A man sleeps soundly in the sun,' is hardly adequate in feeling. It is rather an ejaculation of joy that their invocation (supr. 827 foll.) has been heard by the God of Sleep. For ἐσθλός, meaning propitious, cp. Od. 24. 311, ᾿Η τέ οἱ ἐσθλοὶ ἐσαν ὀρνοῖς ὄντι: ib. 19. 547, οὐκ ὄναρ, ἀλλ’ ὄναρ ἐσθλόν; El. 1093, μοῦρα μὲν οὖκ ἐν ἐσθλὰ βεβώσαν. Π ἀλεῖς is suspected, ἀλαβής rather than ἀδῆς should be read, although the latter might be connected with 1. 864. But it is rash to reject ἀλέης. when λαρός is an Homeric epithet of ὄννος: Il. 14. 164, ὄνον ἀντιμον τε λαρόν τε. The notion of 'Sleep in the sun' agrees with ἀγέλαιον, supr. 831.

860. οὐ τίνος] 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, κεῖται ποτ’ Ἀθη Πόλυμορος, and see Essay on L. § 54. p 99. Dindorf reads ἀλλ’ ὡς τίς τ’, 'formula epica.' But cp. 1. 859.

862. βλέπει εἰ] This is the easiest correction of a faulty text, and affords a possible meaning. Cp. supr. note on 855 foll. But it is doubtful whether βλέπει can mean 'See to it,' in classical Greek; and βλέπει may be a gloss on ὀρα. φθέγγει is also open to suspicion.
ΦΙΛΟΚΤΗΤΗΣ.

τὸ δ᾿ ἀλόσιμον ἀμὴ φροντίδι, παῖ, πόνος 
ὁ μὴ φοβῶν κράτιστος.

ΝΕ. σιγάν κελεύω, μηδ’ ἀφεστάναι φρενῶν. 
κινεῖ γὰρ ἀνήρ ὄμμα κἀνάγει κάρα.

Φι. ὁ φέγγος ὑπονο διάδοχον, τὸ τ᾿ ἐλπίδων 
ἀπίστων οἰκούρρημα τόνδε τῶν ξένων, 
οὐ γὰρ ποτ’, ὁ παῖ, τοῦτ’ ἄν ἐξήνυκρον ἐγὼ 
τλῆμα ο’ ἐλευσόω ὡδὲ τάμα πήματα 
μεῖναι παρόντα καὶ ξυναφελούντα μοι.

863. τὸ δ᾿ τὸι Λ.Α. ἀμὴ LA Vat. b VV3. ἀμὴ Vat. Dind. corr.
866. For ἀνάγει, ‘Uplifts again,’ cp. 
867 foll. Just when the plot against 
his peace is being urged most vehe-
mently, 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 Neo-
ptolemus, and will have no support but 
his.

868. ω̣ φέγγος ἐξενόν] ‘Light 
after sleep, how welcome! And how 
surpassing fondest hope, the patient 
tendance of these friends!’ For 
the construction of φέγγος and οἰκούρρημα, 
cp. Trach. 1046, 7, ὁ παλλα.. μοχθήσας 
ἐγὼ.

869. οὐκ ἄν ἐξήνυκρον] ‘I could 
not once have vaunted.’ The aorist 
implies ‘for a single moment,’ and is 
thus more forcible here than the 
imperfect would have been.

870. μεῖναι has been unreasonably 
suspected. Cavallin conjectures ἢδειν.
oíkouν 'Ατρείδαι τούτων ἐτλησαν *εὐφὸρωσ 872. εὐφόρως Θοι. Brunck, corr. οὕτως ἑνεγκείν, ἀγαθοὶ στρατηλάται. 

άλλο εὐγενῆς γὰρ ἡ φύσις καὶ εὐγενῶν, ὃ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερείᾳ ἔθουν, βοής τε καὶ δυσοσμίας γέμων. 

καὶ νῦν ἐπειδὴ τοῦτο τοῦ κακοῦ δοκεῖ λήθη τις εἶναι κάνάπαυλα δὴ, τέκνον, σοῦ μ' αὐτὸς ἄρον, σοῦ με κατάστησον, τέκνον, ἵν', ἦνικ ἄν κόπον πολ' ἀπαλλάξῃ ποτὲ, ὥμομεθ' ἐσ ναῦν μηδ' ἐπισχωμεν τὸ πλεῖν. 

NE. άλλο ἥδομαι μέν ο' εἰσίδων παρ' ἐλπίδα ἀνάδυνον βλέποντα κάμπνεον ἐτί ὦς οὐκέτ' ὄντος γὰρ τὰ συμβολαιὰ σοι 

880. Philoctetes is not yet confident that his powers are fully returned. The habit of lying perdus 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 γυ. ἤ. τὸ πνεύμ' ἀπ. ποτὲ? Cr. supr. 639. 40.) 

882. μὴν prepares for the narrative in νῦν δ' ἀπε σαῦτον. 

883. ἀνάδυνον βλέποντα. 'Opening thine eyes without the look of pain. βλέποντα is sometimes put simply as an equivalent for ζώντα, e.g. Aesch. Ag. 677, καὶ ζώντα καὶ βλέποντα. But here the expression is modified by the addition of ἀνάδυνον as an adverbial accusative (i.e. not only seeing the light but free from the look of pain). Others take ἀνάδυνον as a masculine adjective, and make ἀνάδυνον βλέποντα—' Living in freedom from pain.' 

884. τὰ συμβολαιὰ σοι .. εἶνετο] 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 συμβολαία: 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. 93, 7,
πρὸς τὰς παραύσας ἔμφοράς ἐφαίνετο. 3885
νῦν δὲ αἰρε σαυτών εἰ δὲ σοι μᾶλλον φιλον,
οὐσουσί οὐδε τοῦ ὅνομ γὰρ οὐκ ὁκνος,
ἐπείπερ οὔτω σοι τ' ἐδώξ' ἐμοι τε δραν.

Phi. αἰνῶ τάδ', ὥ παί, καὶ μ' ἐπαίρ', ὡσπερ νοεῖς: τοῦτους δ' ἔσον, μή βαρυνθῶσιν κακῆ ὁμῆ πρὸ τοῦ δέοντος· οὔτι νηλ γὰρ ἀλλὶ πόνος τοῦτωι συνναίειν ἐμοι.

NE. ἔσται τάδ'. ἀλλ' ἱστω τε καθὼς ἀντέχου.

Phi. τάρσει, τὸ τοι σύνηθες ὀρθώσει μ' ἔθος.

NE. παπαί ντι δήτα δραμ' ἐγὼ τοῦθένδε γε;

Phi. τί δ' ἔστιν, ὥ παί; ποῖ ποτ' ἐξήβησ λόγῳ;

NE. οὐκ οἶδ' ὅποι κρη τάπορον τρέπειν ἐπος.

Phi. ἀπορεῖς δὲ τοῦ σύ; μή λέγ', ὥ τέκνον, τάδε.

NE. ἀλλ' ἐνθάδ' ἣδη τούδε τοῦ πάθους κυρω.

888. αἰρε] αἰρε Α. πρ. 888. οὔτω] οὔτως Α. 888. γε] λέγε ΛΓ. 895. δράμ'] 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 σοι, 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. ὡσπερ νοεῖς] 'As you really mean.' Philoctetes does not take the refusal of Neoptolemus to lift him with his own hands. He is too much impressed with his actual kindness to be at once affected by the coldness and reserve of his language.

890. συνναίειν] For the infinitive, see Essay on L. § 33, p. 57, and cp. especially O. C. 1211, 2. ὅστις τοῦ πλέωνος μέρους κρητῆς ... ἔσων.

892. 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 ἥν, see E. on L. § 27, p. 45. Others read δῆτ' ἥν.

896. 'What mean such words, my son? Whither tends this sudden diversion?'

897. 'I know not which way to express what is so full of perplexity.' τάπορον ... ἐπος is the word that can neither be spoken nor kept silent.

898. Philoctetes cannot bear that doubts should rise just when his hopes are on the point of being fulfilled.

899. (1) 'But I am at such a point of difficulty (that I must speak).'

τοῦδε πάθους, sc. τῆς ἄπορας, from ἄπορεῖς, supr. Or (2) simply, 'I am in a difficulty.' Cp. Aesch. Choeph 891, ἐν ταύθα γιὰ δῇ τοῦτ' ἀφικόμην κακοῦ.
ΦΙ. οὐ δὴ σὲ δυσχέρεια τοῦ νοσήματος ἐπεισεν ὅστε μὴ μ' ἁγείν ναύτην ἔτι;

ΝΕ. ἀπαντὰ δυσχέρεια, τὴν αὐτοῦ φύσιν ὅταν λιπῶν τις δρᾶς τὰ μὴ προσεικότα.

ΦΙ. ἄλλ' οὖθεν ἐξώ τοῦ φυτεύσαντος σὺ γε δρᾶς οὖθε φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.

ΝΕ. αἰσχρὸς φανοῦμαι τοῦτ' ἀνώμαι πάλαι.

ΦΙ. οὖκον ἐν οἷς γε δρᾶς' ἐν οἷς δ' αὖδάς, ὅκνῳ.

ΝΕ. ὃ Ζεῦ, τι δράσῳ; δεύτερον ληφθώ κακός, κρύπτων θ' α μὴ δεῖ καὶ λέγων αἰσχριστ' ἐπών;

ΦΙ. ἀνήρ οὖ', εἰ μὴ 'γω κακὸς γνώμην ἕφυν, προδοὺς μ' ἐοικε κάκλιτων τὸν πλοῦν στελεῖν.

ΝΕ. λιπῶν μὲν οὐκ ἔγογγε, λυπηρῶς δὲ μὴ πέμπῳ σε μᾶλλον, τοῦτ' ἀνώμαι πάλαι.

ΦΙ. τί ποτε λέγεις, δ' τεκνό; ὡς οὖ μανθάνω.

901. ἐπεισεν] ἐπαισεν Λ. ἐπεισεν Α. 902. αὐτοῦ] αὐτοῦ Λ. αὐτοῦ Α. ai

L. έοικε Α. 913. πέμπω] πέμπων Γ. πάλαι] πάλιν Λ.Γ. πάλιν C. 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 = πλατήρ. The word is used predicatively. For both, cp. Aesch. Pers. 719, πε[διν] ναῦτις δε πείραν τήν ἐμώρανεν τάλας; 902. ἀπαντὰ δυσχέρεια] 'There is nothing but unpleasantness.' For this use of the abstract noun, cp. O. C. 883, ἀρ' οὖν ὑπρί τάδ'; 903. ἐταίν is postponed to give greater emphasis to τὴν αὐτοῦ φύσιν.

ΑΠ. ἐοικε] Cp. supr. 865, ἀφεστάναι.

904. ἐξω τοῦ φυτεύσαντος] 'From (i.e., 'alien to') your father's strain.' ἐξω is suggested by λιπῶν and φυτεύσαντος by φύσις. 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 ὅκνῳ, describing a state of vague, but painful apprehension, cp. O. T. 746, 749. For the ellipse, ὅκνῳ (μὴ αἰσχρὸς φανός), see Essay on L. § 39, 6. p. 74. Nauck unnecessarily conjectured ἐφ' οὐς.

908. δεύτερον] 'A second time.' He is already convicted of baseness in his own mind for having concealed his intention, and he foresees the reproach which the avowal of this same intention will draw down upon him.

910. The idea of the homeward voyage is so vividly present to Philoctetes' mind, that the only evil intention he can imagine in Neoptolemus is that of leaving him behind.

912. λιπῶν . . ἔγογγε] Sc. στελῶ τὸν πλοῦν.

913, 3. μ' | πέμπω] The position of the words has the effect of throwing a strong emphasis on πέμπω.

914. τί ποτε] The trisyllabic foot
of the Greeks who lived in a broken, uneven country.

921. ἄληθή] 'In very deed.' For the adverbal predicate, see Essay on L. § 23. p. 38.

922. πολλή...ἀνάγκη] 'This is ruled by strong necessity.' κρατεῖ τούτων, sc. ὡστε οὕτως γενέσθαι.


923. ὁ δὲ εἶνε] This change in the manner of address, from ὁ τέκνον, supr. 914, marks the transition from confidence to estrangement on the part of Philoctetes.

926. τὸ τ᾽ ἐνδικόν...ποιεῖ] 'Duty and interest alike compel me.' Cp. supr. 50 foll., 111 foll.

927-962. In this passionate outburst Philoctetes first reproaches Neoptolemus, then appeals to his feelings of honour and compassion, then rnearly supplicates him. Then (934), when Neoptolemus turns away to hide the
impression thus made on him, Philocletes, thinking him obdurate, complains to the unconscious companions of his solitude. His speech insensibly returns to Neoptolemus, with whom he again pleads, first indirectly, then with one brief direct appeal (l. 950). When this is answered by silence, he yields to despair, and turns his face and his complaint towards the lonesome cave. Once more (961) his mind reverts to 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. παρά] Cp. O. T. 190, 1, and note.

πάν δεῖμα] In this and similar expressions (supr. 622) it is doubted whether πάν is distributive or intensive, attributive or predicative. (1) πάν distributive: i.e. ‘terror of every kind’ (not only πάροι). (2) πάν intensive, ‘entire’ or ‘utter terror.’ The latter is more probable. ‘Thou that art fire and terror unrelied.’

πανουργίας ... ἔχθιστον] ‘Most hateful piece of knavish villany.’ For the abstract neuter substantive applied to persons in expressing dislike, cp. λάνη, μίσος, λήμα, etc. So φθέγμα in expressing affection.

929. 30. οὔδε ἑπαυσχύνει ... σχέτλε] This is more forcible when taken interrogatively as a separate sentence. It is otherwise with the brief clause οὔδε ἑπαυσχύνει λέγων in Aj. 1307.

930. 2. The iteration and the broken rhythm (1. 933 has three trisyllabic feet) are expressive of distracted feeling.

935. ὡς] ‘Even so.’ For the emphatic resumption of the antecedent, see E. on L. § 40. p. 75.


936. προβλήτες] The substantive is more easily omitted with πέτραι following in the next line.


form, the expression

For {TLCoiras. other presents For 942. 953
[90 b. 954. Aj. ('949. /3ms the expression

945. 7ri avTwT. irpoariOfis: A. his Bdxioy. dfVTos similar and iXuv sort the ov par'apos this, the carry L. Philoctetes kous "Hpa/fAeovs, pride are himself his own.'

943. For the slight transposition of the order of the words =iera tou .. 'Hraklēous, labwv ̣xei, see Essay on L. § 41. p. 77. In tou Ζηνὸς ̣Hρακλέους the second genitive has become a sort of epithet. Cp. Ant. 154, 6 Θήβας .. Bάχιοι.

944. ϕήνασθαι] 'To show them as his own.'

945. οί βιας μ' ἀγεί] 'He seeks to carry me away by force.' In taking the bow, Neoptolemus tries to force Philoctetes to depart. Philoctetes feels this, though he prefers to die.

946, 7: Cp. Ο. C. 109, 10, οἰκετείραν ἄνδρος Οἰδίπου τοῦ ἄθλον [εἰδικων, οὐ γαρ ᾐρ ἐν γ' ἀρχαίοι δέμας.

947, 8. οὗ γάρ . . . δόλα] These words are especially calculated to wound the pride of Neoptolemus.

949. τι .. δράν] He returns upon himself for a moment, but, finding no

resource, makes one more effort to reach the heart of Neoptolemus. He is met with silence.


952. σχῆμα πέτρας δίπτυλον] 'Rock formed with twofold doorway,' i.e. πέτρα δίπτυλος ἑσχιματισμένην. For a similar periphrasis, cp. Eur. Alc. 911, ἦ σχῆμα δῶμαν, πῶς εἰσέλθω; 'A common periphrasis for any object that presents itself to the eye in a familiar form.' Paley.

953. ψιλὸς .. τροφήν] 'Without means of defence or sustenance.' Cp. Aj. 1123, καί ψιλὸς ἀφίκεσαι σοι γ' ἄνωσιμων : infr. 1125, 6, χεῖρ πάλλων τάν ἐμ' ἀλθείε τροφαν.

954. αὐανοῦμαι] There can be no
øυ πτηννων ορνων ουδε θηρ άρειβάκην
tόξοις εναιρών τοισίδ', ἀλλ' αυτὸς τάλας
θανών παρέξω δαιθ' υφ' ὄν ἐφερβόμην,
καὶ μ' οὖς ἑθήρων πρόςθε θηράσουσι νῦν'
φόνων φόνου δὲ ρόσιον τίσω τάλας
πρὸς τοῦ δοκούντος οὖδεν εἰδέναι κακῶν.

δόλου μη πω, πρὶν μάθουμ' εἰ καὶ πάλιν

γνώμην μετοίσεις· εἰ δὲ μη, θάνοις κακῶς.

ΧΩ. τὶ δρῶμεν; ἐν σοι καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,

ηδη' στι καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.

ΝΕ. ἐμοὶ μὲν οίκτος δεινὸς ἐμπέπτωκέ τις

tοῦδ' ἀνδρῶς οὐ νῦν πρῶτον, ἄλλα καὶ πάλαι.

ΦΙ. ἐλέησον, ὃ παί, πρὸς θεῶν, καὶ μη παρῆς

σαυτοῦ βροτοῖς οὐνείδος, ἐκκλέψας ἐμὲ.

ΝΕ. οἰμοὶ, τὶ δράσω; μήπωτ' ἄφελον λιπεῖν

tην Σκύρων οὗτοι τοῖς παροῦσιν ἄχθομαι.

ΦΙ. οὐκ εἰ κακὸς σὺ· πρὸς κακῶν δ' ἀνδρῶν μαθῶν

ἐοικας ἥκειν αἰσχρά. νῦν δ' ἄλοιοι δοὺς

956. τοισίδι τοῖσιν L. pr. τοισίδι C.'Α. ἀλλ'[ om. L. 958. προσθεὶς] προσ-

θεὶν L. πρόσθε Α. 966. πάλαι] πάλω L. πάλαι Α. 967. παρῆς] παρῆ Α.

969, 971, 978. Persons omitted in Α.

doubt about this reading, though the notion of a 'second death' (see v. 11.

and cp. νεκρῶν, supr. 946) has infected the MSS.

957. For the suppressed antecedent (τοῖσ or ἢκεῖνοι), cp. El. 1062, τροφᾶς

κηδομένους ὑφ' ἄν· Βλάστωσιν,

959. βύσιον] 'In requital, μὴν is (a) that which is rescued from plunder,

(β) what is taken in requital, (c) an act of requital or requital.

960. For πρὸς, κ.τ.λ. after a verb in

the active voice, see Essay on L. § 36.

p. 64.

961. δῶλοι μη πω] 'Perish—not yet!

The curse already on his lips (δῶλοι) is

suspected by the addition of the negative

tive and changed to δῶλοι μὴ πω, κ.τ.λ.

then finally resumed in θάνοις.

πρὶν μάθουμ'] Cp. supr. 325, and

note.

καὶ] Cp. infr. 1270, ὄνεισιν ἐνεστι

καὶ μεταγονίας πάλων;

963. βρῶμεν] Conjunctive mood.

964. ἤπι is to be joined with πλεῖν,

'To sail at once.' Cp. supr. 466, ἤπι

.. στιλλάσθε;

968. σαυτοὺ] Some editors prefer

σαυτῶν, the reading of Τ, i.e. 'Do not

let thy name become a reproach amongst

men.' But the reading of Τ is sound,

'Suffer not this reproach against thee

to go forth amongst men.'

ἐκκλήσας ἐμὲ] 'Through your deceiving me.' Cp supr. 55.

969. βρᾶσω] Aor. conjunctive.

972. έοικας ἥκειν] For this conversa-
nonsenseal periphrasis, see Essay on L. §

41, p. 77, a, and cp. Ant. 1279 foll.

For δόσ used like ἐκδοὺς, 'yielding'

(cp. the intransitive use of 'give' in


Cp. also the turn of expression in Λ.ל

483, 4, πανταὶ γε μέντοι καὶ δόσ ἄν-
ΦΙΛΟΚΤΗΣ.

οίς εἰκός ἔκπλει, τάμα μοι μεθείς ὄπλα.

ΝΕ. τί δρῶμεν, ἀνδρεῖς;

ὉΔ. ὁ κάκιστ' ἀνδρῶν, τί δρᾶς;

οὐκ εἰ μεθεὶς τὰ τόξα ταῦτ' ἐμοὶ πάλιν;

ὠΔ. ὦ μοι, τίς ἀνήρ;

ἀπ' Ὀδυσσέως κλών;

ὩΔ. Ὀδυσσέως, σάφ' ἵσθ', ἐμοῦ γ', δν εἰσορᾶς.

ὩΔ. ἐγώ, σάφ' ἵσθ', οὐκ ἄλλος ὁ μολονῷ τάδε.

ὩΔ. ἀπόδοσ, ἀφές μοι, παί, τὰ τόξα.

ὩΔ. τούτο μὲν,

οὐδ' ἦν θέλη, δράσει ποτ' ἀλλὰ καὶ σὲ δεὶ

στείχειν ἀμ' αὐτοίς, ἦ βία στελοῦσί σε.

ὩΔ. ἐμ', ὦ κακῶν κάκιστε καὶ τολμήσατε,

οὐδ' ἐκ βιάς ἄξουσίν;

ὩΔ. ἦν μὴ ἔρπης ἐκὼν.

ὩΔ. ὦ Λημνία χθὼν καὶ τὸ παγκρατές σέλας

'Ἡφαιστότευκτον, ταῦτα δὴν ἀνασχετά,

ἐὶ μ' οὕτος ἐκ τῶν σῶν ἀπάξεται βία;

ὩΔ. Ζεύς ἐσθ', ἵν εἰδῆς, Ζεύς, ὁ τήσδε γῆς κρατῶν, [91 α.

976. ἀνήρ] ἀνήρ ΛΑ. 978. ὦδ'] from ὦδ' Λ. ὦδ' Α. 980. ὁ μολονῷ)

ὃ(//μολογώ Λ. ὁ μολογῶ Α. 982. δράσει] δράσει Α. καὶ σὲ δεὶ) καὶ σὲ δῇ

L pr. καὶ σὲ δεὶ Α. 983. ή] Η Λ. 984. ή Α. 985. μὴ ἔρπης] μὴρηπης Λ.

μὴρηπης Α.Λ2 Βατ. b V3. μ' εἰρπης V. μ' ἔρπης Vat. 986-8. Τήσδε γῆς] τήσδε

τῆς γῆς Α.

δράσιν φίλοις [γνώμης κρατήσασι, τάδε φροντίδας μεθεὶς: Eur. Phoen. 21, ἱδονὴ δοὺς.

979. ὦ μολαβῶν] Cp. supr. 945, and note.

981. παῖ] Cp. supr. 967. The hating-

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. στείχειν ἀμ' αὐτοῖς] 'To march along with them.' The pronoun αὐτοῖς

refers to Neoptolemus and his attend-

ants. Here, as infr. 1003, the language is assisted by the scene. Others refer αὐτοῖς to the bow, but in this case some other verb than στείχειν would be required.


987. Cp. supr. 376, and note.

988. τῶν σῶν] Sc. χωρίων. The pron.

refers to Λημνία χθὼν, the words καί .

'Ἡφαιστότευκτον being did μεσον.


τῶν εἰδῆς. In such expressions there is an ellipse of Λέγω.

τήσδε γῆς] Lemnos.
Zeus, ὃς δέδοκται ταύθ', ὑπηρετῶ δ' ἐγώ. 990

Φ. ὁ μύσος, οἷα κἀξανευρίσκεις λέγειν θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς *τίθης.

ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ἦ δ' ὄδος πορευέται.

Φ. οὐ φημὶ ἐγώγε. 995

ΟΔ. φημὶ. πειστέων τάδε.

Φ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς πατήρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.

ΟΔ. οὐκ, ἀλλ' ὑμιῶν τοῖς ἀρίστοισιν, μεθ' ὧν Τροίαν σ' ἐλείν δεῖ καὶ κατασκάψαι βία.

Φ. οὐδὲπότε γ'. οὐδ' ἧν χρῆ με πάν παθεῖν κακόν, ἐὼς γ' ἄν ἦ μοι γῆς τῶδ' αἰπεινον βάθρον. 1000

ΟΔ. τί δ’ ἐργασεῖς? 1005

Φ. κράτ' ἐμὸν τόδ' αὐτίκα πέτρα πέτρας ἀνωθεν αἰμάξω πεσῶν.

ΟΔ. ξυλλάβετε γ' αὐτόν μή π' τῶδ' ἐστο τάδε.

Φ. ὁ χεῖρες, οία πάσχετ' ἐν χρεία φίλης νευρᾶς, ὑπ' ἀνδρός τοῦδε συνθηρώμεναι.

990. Zeu<

991. κἀξανευρίσκεις θεοὺς, προτείνων τοὺς θεοὺς ψευδεῖς. 992. τίθης

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.' - 'Gernhard conjectured, Φ. οὐ φημί'. ΟΔ. ἐγὼ δὲ φημὶ.

997. ἄρα is postponed because of the energy with which the first words of the sentence are spoken. See Essay on L. 520, p. 64.

Θρόμαιναι is at once ‘caught’ and 'bound.'

1007. ὢ' αὖ] This seems a more probable correction of ὦ than ὄν, 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. προβλημα σαυτοῦ] 'As your stalking-horse.' προβλημα is in apposition to παιδα. For προβάλλεσθαι, as a word of blame, cp. Thuc. 1. 37, το εὐπρέπεις ἁπασνον...προβεβλήτη.  

1009. ἀνάξιον...ἐμοὶ] 'Who does not deserve to be thy minister, but well deserves to be my friend.'  

1012. For the dative after ἀλγεῖνος φέρων = ἀνάξιος, see Essay on L. § 14. p. 21, and § 36. p. 64.

1013. διὰ μυχῶν βλέποντα] This is differently explained, (1) 'Spying into hidden places' (so Musgrave, who compares Philo J. 2. p. 78, τῶν ἀα βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας). For this cp. Aj. 11, καὶ ὃ ʼοὖν εἶσαι τῇ ἡδε ψαλταίνῃ πίλης ἢ ἐν ἐργοι ἡστία. Or (2) 'Spying out of hiding holes' (per late-brass prospeicins, Schmdw.). 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, κακοπνίστατον τ' ἄλμα στρατοῦ: ib. 390, and note.

1014. ἀφύη] 'Unapt,' sc. πρὸς τὸ τοιούτων το ποιεῖν: or, as Seyffert puts it, ἐπὶ τὸ σφόν ἐτίς ἐν κακοῖς. Cp. supr. 79, 80, ἕξοδα καὶ φύσει σὲ μὴ πεφυκότα τοιαῦτα φανεῖν, μηδὲ τεχνάσθαι κακά.  

1015. προσδιδάσκει] 'Has instructed him.' Cp. supr. 538, προβαλλον, and note.

1016. δύστην] Cp. Aj. 1290, δύστην, ποί βλέπον ποτ' αὐτὰ καὶ θροίς;  

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, ἔδεικνα γὰρ τόνδ' ἐνυχεῖν κτειναύτα με;  

1017. ἄκτης] Supr. 1. 272.  

προβαλλο] 'You contrived to cast me forth.' The (subjective) middle throws on Odysseus the prime responsibility of the act.  

1018. ἐπολιν] 'Outcast.' Cp. the Homeric ἀφαίρω, ἀβίωσο, ἀνεῖσο.  

ἐν ᾤσαν νεκρῶν] 'Among the living, but not alive.'
phiē.  

όλοιον καὶ σοι πολλάκις τόδ' ηυξάμην.  

άλλ' οὖ γὰρ οὐδὲν θεοὶ νέμουσιν ἦδ' μοι,  

σὺ μὲν γέγηθας ζων, ἐγὼ δ' ἀλγύνομαι  
tοῦτ' αὐθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλασ,  

gελώμενος πρὸς σοῦ τε καὶ τῶν 'Ατρέως  
dιπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.  

καίτοι σὺ μὲν κλοπὴ τε κάναγκη ζυγεὶς  

ἐπλείσ ἀμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάδλιον  

ἐκόντα πλεύσανθ' ἐπτὰ ναυσὶ ναυβάθην  

ἀτιμὸν ἐβαλον, ὡς σὺ φής, κείνοι δὲ σε.  

καὶ νῦν τί μ' ἀγέτε; τί μ' ἀπάγεσθε; τοῦ χάριν;  

δὲ νοῦν εἰμὶ καὶ τέθνῃ υμῖν πάλαι.  

πῶς, θεοὶ ἔχιστε, νῦν οὐκ εἰμὶ σοι  

χωλός, δυσώδης; πῶς θεοὶ ἑυξεσθ', ἐμοὺ.  

1019. καὶ σοι] καὶ σοι. γρ. καὶ σοι Α.  

ηυξάμην] ηυξάμην Λ.  

1020. ηυξάμην Α.  

1021. αὐθ'] αὐθ' Λ.  

1022. τε] τε Λ.  

1023. τε] τε Α.  

1024. τε] τοι Α.  

1025. τοι Α.  

1026. τοι Α.  

1027. τοι Α.  

1028. ὑπηρετεῖς.  

1029. 'And indeed.' For the stress on καὶ, cp. El. 597 (ὡς τὴν μη- 

tέρα | κακοστομογιμέν.) καὶ ο' ἔγορε δε- 

στότιν | ἢ μητέρ' οὐκ ἐλασον εἰς ἡμᾶς 

νέμωι. Philoctetes adds this, not cor- 

recting himself, but as feeling painfully 

the impotence of his curse.  

1030. τοῦτ' αὐτό is cognate accusa- 

tive, expressing the cause. The pronoun 

refers both to ζων preceding, and to ὅ 

τοι following. Cp. supr. 797, Ant. 453, 4, 

艴τις γὰρ ἐν πολλοίαν ὡς ἐγὼ κακοῖς | 

ζῆ, πῶς ὡδ' οὐχί καθαρινόν κέρδος φέρει;  

1031. κλοπὴ τε κάναγκη ζυγεὶς  

'Through being kidnapped, and bound under 

compulsion.' Cp. supr. 73, and note. For the metaphor in ζυγεὶς, cp. 

A Δ, κάκω 'θελοντης τῷ' ὑπεξύγην 

πών.  

1032. πών] πών Λ.  

1033. πών] πών Λ.  

1034. πών] πών Λ. 

1035. 'Flung away 

dishonoured.' For the use of the simple 

verb = ἑβαλον, see E. on L. § 55. p. 

101, 4.  

1036. ἐβαλον] Sc. ἐβαλεῖν μὲ φασιν.  

Dindorf wrongly quotes ἐβαλον as the reading of Λ.  

1037. 'And now why take me, why 

force me away?' For the repetition 

and redundancy, cp. supr. 236. And 

ἀπάγεν 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 fol- 

lowing each other. Cp. supr. 932.  

1038. τέθνηχ' υμῖν] Κρ. Ο. Κ. 1366, 

ἡ τὰν οὐκ ἄν ἢ τὸ σοὶ μέρος. And for 

the dative, ib. 444. φυγάς σφιν ἐξο πτω- 

χεις ἡλώμην δεί.  

1039. 3. πῶς θεοὶ ἑυξεσθ'.  

1040. 'How shall ye declare to Heaven that 

ye will sacrifice or pour libation to 

the gods any more?' ἑυξεσθ' 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 ἐ- 

χομαί is, 'I thankfully profess.' 

θεοὶ is (a) dative after ἑυξεσθ', (b) 

in a secondary construction with the in-
πλεύσαντος, ἀιθεῖν ἰερά; πῶς σπένδειν ἐτί;  
αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλαίν ἐμέ.  
κακῶς ὀλοισθ' * ὀλείσθη δ' ὑδικηκότες  
tῶν ἄνδρα τόνδε, θεοίσιν εἰ δίκης μελεί.  
ἐξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὔποτ' ἀν στόλον  
ἐπλέυσατ' ἀν τόνδ' οὖνεκ' ἄνδρος ἄθλιον,  
eἰ μὴ τι κέντρον θείον ἢγ' ὑμᾶς ἐμοῦ.  
ἀλλ', ὁ πατριὰ γη θεοὶ τ' ἐπόνιοι,  
tίσασθε τίσαθ' ἀλλὰ τῷ χρόνῳ ποτὲ  
ἔμυπταντας αὐτούς, εἰ τι καὶ ὁικτείρετε.  
ὡς ἥδιν μὲν οἱκτρῶς, εἰ δ' ὑδικεὶ ὀλωλότας  
tοῦτοι, δοκοἵ' ἀν τῆς νόσου πεφευγέναι.  
Χ. ἑραύσε τε καὶ βαρείαν ὁ ἕσων φάτιν  
τῆν' εἶπ', ἐνθυσεῖ, κούχ ὑπείκουσαν κακοίς.  
ΟΔ. πάλλ' ἀν λέγειν ἕχοιμι πρὸς τὰ τοῦδ' ἐπη',  
eἰ μοι παρείκοι' νῦν δ' ἐνὸς κρατᾶ λόγων.  
1034. αὕτη] αὕτη L. 1035. ἀλείσθη] ἐλοισθε L. ὀλοισθ' ὀλοισθ' Γ. Brunck,  
corr. 1037. δ'] γε Λ. Υ Γ. ἐπεὶ] ἐπ' Λ. ἐπεί Λ. 1046. ὑπείκουσαν]  
e from ης C. ὑπείκουσαν A.  
finitives αἴθειν ἰερά 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.  
Πλεύσαντος, cp. supr. 1027, inf.  
1275.  
1034. αὕτη .. ἐμοῦ] Cp. supr. 8. It  
may be observed that Philoctetes here  
knows what he had not suspected at the  
time described by him, supr. 271.  
ἐκβαλείν] Sc. ὅπετε ἐκβαλείν. See  
1039. εἰ μὴ τι .. ἐμοῦ] 'Were ye not  
pricked to it by some divine power  
reminiding you of me.' κέντρον is (a)  
literally, 'The prick of a goad;' (b)  
metaphorically, 'A sharp thought' (θεῖον, 'im-  
planted 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 Ocd. Col. 96-105. Philoc-  
etes' hope in the gods, which at supr.  
1020 had sunk very low, is revived by  
the reflection that some Divine Pro-  
vidence must have caused the wish for  
his return to Troy. But he appeals only  
in the first instance to the gods of his  
fatherland, and to the gods of vengeance.  
The θεοὶ ἐπόνιοι are either (1) the  
Ἐρυνήες. Cp. Aj. 835, 6, τὰς δὲι τε παρ-  
θένους | δὲι θ' ὡμοισα πάντα τὰν βροτοῖς  
pάθη Or (2), as elsewhere, Zeus and  
Apollo. Cp. El. 175, Ζεὺς, δὲ ἐφοφὶ  
pάντα καὶ κρατᾶινε.  
1042. καὶ'] καὶ belongs to the verb.  
Cp. Ant. 280, παῦσαι, πρὶν ὄρχης καὶ  
μεστῶσαι λέγων, and note.  
1044. τῆς νόσου] Sc. ἐκ. See Essay  
on L. § 58. p. 11. Cp. Od. 1. 18, περφυ-  
μένος ἢν ἄθλον: Ant. 488, 9, ὡς ἐμοὶ  
tῶν ἀπὸ τῶν κακῶν | μόνον γένοιτο τῶν πάλαι  
λυτήρων.  
1045. Cp. Ant. 471, 2, δηλοὶ τὸ γέν-  
νημ' ὁμοί ἐς ὁμοί πατρὸς | τῆς παιδός  
eἰκένει δ' ὡς ἐπισταιτα κακοὶ.  
For the hypallage in φάτιν .. ὑπεί-  
kουσαν, cp. O. C. 977, πῶς *δὰν τὸ γ'  
άκον πράτη' δ' ἐνίοτος ψέφοις;  
1048. εἰ μοι παρείκοι] Sc. τὸ πράγμα
νικάν γε μέντοι πανταχόν χρήζων ἐφιν, πλὴν εἰς σε νῦν δὲ σοι γ' ἐκόν ἐκοστήσωμαι. ἀφετε γὰρ αὐτόν, μηδὲ προσψαύσῃ ἐτί. εἴτε μήμεν. οὐδὲ σοῦ προσχρήζομεν, τά γ' ὅπλ' ἔχοντες ταύτ', ἐπεὶ πάρεστι μὲν Τεῦκρος παρ' ἥμιν, τήνδ' ἐπιστήμην ἔχων, ἐγώ θ', ὃς οὖμαι σοῦ κάκιον οὐδὲν ἄν


ἀστε παλλὰ λέγειν. 'Did but my leisure serve me.'

νῦν δ' ἵνα κρατῶ λάγου] '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.

κρατῶ has been suspected. The nearest parallel to it is Ο. T. 409, τοῦδε γὰρ κάγῳ κρατῶ. 1049. τοιοῦτον . . . τοιοῦτον have here a general meaning, and τοιοῦτον 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 πειθεσθαι χρεῶν.) ΟΡ. κάγῳ τοιοῦτο (sc. τῇ γνώμῃ εἰμὶ ὥστε πειθεσθαι.) Others suppose a vague reference to the accusation of injustice in Philocetes' speech.


1052, 3. νικάν γε . . . ἐκοστήσωμαι] 'However, while in all other cases I am certainly solicitous to overcome, I make an exception in regard to you. On the contrary, I am willing to let you have your way.' The paratactic structure (cp. supra. 1043) assists the surprise in πλὴν εἰς σέ, which is thus brought in suddenly.

1053. σοὶ γ'] γε reaffirms εἰς σὲ with ironical courtesy.


1055. προσχρήζομεν] προσ', 'in addition.'

1056. λέν] '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, δ θύεται θεοίκες σὺ σικερφών φρονεῖν. It is necessary to the plot of the Philoctetes that skill in archery should be spoken of with respect, as in heroic times, whereas Meneleus in the Ajax expresses the contempt of a hoplite of the time of Pericles for the light-armed Bowman.

1058. ἐγώ θ'] 'And I too.' 'Post párēsì μὲν Τεῦκρος sequi dedebat párēmi δ' ἐγώ, pro quo mutata orationis forma ἐγώ τε illatum est, quia hoc sine verbo positum est.' Dindorf. E. on L. § 36, p. 65. Cp. infr. 1424–8.

δ' οὖμαι, κ. τ. Α.] The bow of Odysseus is not less famous than that of Heracles. See Introduct. to Trachiniae.

1058, 9. οὐδέν . . . μηδ'] οὐ belongs strictly to οὖμαι, as in οὐ φημι, οὐ φαίνεται, etc. μηδ' is to be taken closely with the infinitive, which receives an hypothetical turn from ἄν preceding. Wunder quotes Plat. Prot. 319 B, δέν δὲ αὐτό ἠγούμαι οὐ διδάκτοι εἶναι μηδ' ἵπται δέν τις σκέπαστοι διδάκτοι, δικαιὸς εἰμὶ εἰπών, but οὐ there rather adheres to διδάκτοι. The repetition of the negative is here emphatic.
tou'tovn kratúnein, µηδ' ἐπιθύνειν χεῖρ.

τι δῆτα σοῦ δεῖ; χαίρε τὴν Λήμνων πατῶν.

ήμεις δ' ἱομεν, καὶ τάχ' ἀν τὸ σὸν γέρας τιµῆν ἐμοὶ νεῖμειν, ἥν σ' ἑχρῆν ἔχειν.

Φι. ο'μοι' τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς ὀπλοῖς κοσμηθεῖς ἐν Αργείοις φανεῖ;

ΟΔ. µή µ' ἀντιφόνει µηδὲν, ὡς στείχοντα δῆ.

Φι. ὃ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἐτι γενήσομαι προσφθεγκτός, ἀλλ' οὗτος ἀπει;

ΟΔ. χώρει σὺ µὴ πρόσλευσε, γενναῖος περ οὖν, ἡμῶν ὁποὺ µὴ τὴν τύχην διαφθείρεις.

Φι. ἦ καὶ πρὸς ἱµῶν ὧδ' ἐρηµῶς, ὡς ξένοι, λειφθῆσομαι *δῆ κοῦκ ἐποικτερεῖτε με;

ΧΟ. ὧδ' ἐστὶν ἡµῶν ναυκράτωρ ὁ παῖς. ὄς' ἂν οὗτος λέγῃ σοι, ταῦτα σοι χήµεις φαµὲν.

ΝΕ. ἀκούσομαι µέν ὡς ἐφυν οὐκτοῦ πλέως πρὸς τοῦδ' ὡµος δὲ μείνατ', εἰ τοῦτῳ δοκεῖ,

χρόνων τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεὸς στειλωσι ναυταί καὶ θεοίς εὐξάμεθα.

χοῦτος τάχ' ἂν φρόνησιν ἐν τοῦτῳ λάβοι


1062. ἦν 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. 1569.

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.

οὐκτοῦ] Cp. O.C. 1636, οὐκοίκτουρέτα. πλέως is used in reproachful phrases, e.g. Aesch. Prom. 696, πρὸ γε στενάζεις καὶ φῶβου πλέα τις εἶ. 1076. εἰς δόσον] Sc. χρᾶον, Cp. O. C. 1701, El. 1075, and notes. τά .. ἐκ νεῶσ] 'Things on board.' For ἐκ, with the genitive denoting the whereabouts of a thing, cp. πρὸς with genitive, ἐγγίθεν, πόρρῳθεν, etc. Cp. also supr. 630, and note.

VOL. II.
λῶν τιν' ἡμῖν. νῦ μὲν οὖν ὄρμωμεθον, 
ὑμεῖς δ', ὅταν καλῶμεν, ὄρμασθαι ταχεῖς.

1079. νῶ] νῦ L. νῦ Λ. 

1079. ἡμῖν with λῶν. — νῶ] Neoptolemus and Odysseus.

Some critics object to the form ὄρμωμεθον and read ὄρμασθαὶ with Γ.

1080. ὄρμασθαὶ] Infinit. for imper. 

ταχεῖς, predicative. Cp. supr. 5:26, ὄρμασθαν ταχὺς: Thuc. 5. 9, § 7, σὺ δὲ, ὅ Ἑλλασ, . . αἱρενίως τὰς πύλας ἀνοίξας ἐπεκθέειν.

Philoctetes now feels that he is left completely alone and helpless. For the shipmates of Neoptolemus are only to remain for a little while, in the vain hope that he will change his mind. The following comos may be divided into two chief portions. The first, 1081-1160, is in effect one long monody of Philoctetes from the stage, of which the pauses are filled with short recitatives addressed to him by single choreutae. Without noticing these, he continues the strain of his lament. In

the second part, 1161-1217, there is a real interchange of lyric numbers between the Chorus and the chief actor. Still chanting singly, the mariners renew their efforts to win his attention. When they succeed in this, he bids them depart. They make as if to go. Then he calls them back again: and begs for means of self-destruction. The comos ends on the re appearance of Neoptolemus followed by Odysseus. It is evident that the second part of it especially must have been accompanied with various gestures and movements to and fro in the orchestra. The ‘melodramatic’ character of this portion of the Philoctetes (ll. 730-1217) may be compared with the opening of the Oedipus Coloneus. The metrical scheme (in which again there are several doubtful points) is as follows:—

![Metrical Scheme](image-url)

1 In antistrophe — — — — . Cp. B' (2), ll. 2, 3. 

2 Or, — — — — — — Iambic. 

— — — — — — — — Glyconic.
Philocteths.

β'.

(1.)

Glyconic

\[ \text{Dactylic Iambic Glyconic} \]

\[ \text{In antistrophe } \text{for } - - - - \text{ in Ionic verse, which is allowed by some writers on metre, see Christ's Metrik, } \text{§ 521.} \]

1 In antistrophe \( - - - - \).

2 In antistrophe \( - - - - \).

3 In antistrophe \( - - - - \).
Φι. στρ.α. (1.) ὁ κοῖλας πέτρας γύαλον
    θερμὸν καὶ παγετῶδες, ὡς σ’ οὐκ ἐμελλὼν ἄρ’, ὁ τάλας,
    λείψειν οὐδέποτ’, ἀλλὰ μοι
5 καὶ θυνήσκοντι συνοίσει.
    ὁμοὶ μοι μοι.
    ὃ πληρέστατον αὐλίον

1082. θερμὸν καὶ] θερμὸν τε καὶ LA. Turn. corr. 1083. ὁ τάλας] ὁ τάλας L.
    ὁ τάλας Α. 1085. οὐδέποτε] οὐδέποτε LA. 1086. ὁμοὶ μοι μοι] ὁμοὶ μοι μοι
    μοι Λ. οἱ μοι μοι μοι Α. 1087. αὐλίον] αὐλίον L. αὐλίον Λ.

If the irregularities of the above scheme are compared with those noticed in the note on O. C. 117-254,
λύπας τὰς ἀπ' ἑμοῦ τάλαν, τί ποτ' αὖ μοι τὸ κατ' ἄμαρ
τοῦ ποτε τεῦχομαι
σίτουνόμυ μέλεος πόθεν ἐλπίδος; εἰδ' αἰθέρος ἄνω
πτωκάδες ὃντόνοι διὰ πνεύματος
ἐλασι' μ'. τ' οὖ γὰρ ἐτ' ἵσχυω.†
ΧΩ. (2.) σὺ τοι σύ τοι κατηκίωσας,
ὁ βαρύτομοι, οὐκ ἀλλοθεν ἔχει τύχαις ἀπὸ μείζων,
ἐντε γε παρὸν φρονησάι
tοῦ λόφονοι δαίμονοι ἐιλοῦ τὸ κάκιον *ἀινεῖν. 1100


1098. κατηκίωσας] Sc. τύχας τάδε, which is absorbed into the following clause.
1099. οὐκ ἀλλοθεν ἀπὸ μείζων] 'And art not thus afflicted from without by the operation of a mightier will,' ἀπὸ μείζων (masc.) is epexegetical of ἀλλοθεν.

*ἔχει *τύχαις = 'Thou art held fast in an evil fortune,' (ἔχει, nearly = ὑπερ-ἔχει.) Cp. Ant. 1140, 1, καὶ νῦν, ὡς βιαῖας | ἔχεται πάνθαμος ἀμά πάλαι ἐπὶ νόσου. And for the meaning of ἄπο, cp. Hdt. 8. 15, τὸ ἄπο Περεβων δειμαῖνοντες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuance. *τύχαις agrees with the anti-strophe if we read χείρος for χείρος.

1098. φρονήσασι] 'To adopt the wiser course.' Cp. O. T. 649, φρονήσασι.

1100. *ἀινεῖν] 'To be content with,' for ἀλῶν (Herm.) involves a very slight change and restores the metre. Dind. coni. αὐτὶ. For the ellipse of μᾶλλον ('In preference to'), see Essay on L. § 39, p. 73. The v. r. πλέωνος of the Schol. is preferred by some editors on the ground of metre. But it yields an in-

are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like οὐκεί ᾑ ἄρκώ. Cp. El. 186.
1096, κατηκίωσας] Sc. τύχας τάδε, which is absorbed into the following clause.

*ἔχει *τύχαις = 'Thou art held fast in an evil fortune,' (ἔχει, nearly = ὑπερ-ἔχει.) Cp. Ant. 1140, 1, καὶ νῦν, ὡς βιαῖας | ἔχεται πάνθαμος ἀμά πάλαι ἐπὶ νόσου. And for the meaning of ἄπο, cp. Hdt. 8. 15, τὸ ἄπο Περεβων δειμαῖνοντες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuance. *τύχαις agrees with the anti-strophe if we read χείρος for χείρος.

1098. φρονήσασι] 'To adopt the wiser course.' Cp. O. T. 649, φρονήσασι.

1100. *ἀινεῖν] 'To be content with,' for ἀλῶν (Herm.) involves a very slight change and restores the metre. Dind. coni. αὐτὶ. For the ellipse of μᾶλλον ('In preference to'), see Essay on L. § 39, p. 73. The v. r. πλέωνος of the Schol. is preferred by some editors on the ground of metre. But it yields an in-

are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like οὐκεί ᾑ ἄρκώ. Cp. El. 186.
1096, κατηκίωσας] Sc. τύχας τάδε, which is absorbed into the following clause.

*ἔχει *τύχαις = 'Thou art held fast in an evil fortune,' (ἔχει, nearly = ὑπερ-ἔχει.) Cp. Ant. 1140, 1, καὶ νῦν, ὡς βιαῖας | ἔχεται πάνθαμος ἀμά πάλαι ἐπὶ νόσου. And for the meaning of ἄπο, cp. Hdt. 8. 15, τὸ ἄπο Περεβων δειμαῖνοντες. Whatever may have been the origin of his calamity, Philoctetes himself is now responsible for its continuance. *τύχαις agrees with the anti-strophe if we read χείρος for χείρος.

1098. φρονήσασι] 'To adopt the wiser course.' Cp. O. T. 649, φρονήσασι.

1100. *ἀινεῖν] 'To be content with,' for ἀλῶν (Herm.) involves a very slight change and restores the metre. Dind. coni. αὐτὶ. For the ellipse of μᾶλλον ('In preference to'), see Essay on L. § 39, p. 73. The v. r. πλέωνος of the Schol. is preferred by some editors on the ground of metre. But it yields an in-

are unmetrical, and it seems probable that a marginal explanation has here supplanted the original words, which must have scanned like οὐκεί ᾑ ἄρκώ. Cp. El. 186.
Φι. ἄντ. α. (1.) ὑ τλάμον τλάμον ἄρ' ἐγὼ καὶ μόχθω λωβατός, ὅς ἦδη μετ' οὐδενὸς ύπερον ἀνδρῶν εἰσοπισώ τάλας

5 ναῦων ἐνθάδ' ὀλούμαι, αἰαὶ αἰαὶ, οὔ φορβᾶν ἔτι προσφέρων, οὔ πτανῶν ἀπ' ἐμῶν ὁπλων *κραταίασιν μετὰ χερσίν

10 ἦσχων' ἀλλά μοι ἀκόπτεια κρυπτά τ' ἐπὶ δολερᾶς ὑπέδυ φρενός' ἰδοίμαν δὲ νῦν, τὸν τάδε μησάμενον, τὸν ἰσον χρόνον ἑμᾶς λαχώντ' ἀνίας.

Χ.Ο. (2.) πότμος, *πότμος σε δαμίμονον τάδ', οὔδε σε γε δόλος ἐσχεν ὑπὸ *χερός ἐμαῖς. στυγερῶν ἔχε δύσποτμον ἀράν ἐπ' ἄλλοις.

καὶ γὰρ ἐμὸ τοῦτο μέλει, μὴ φιλότητ' ἀπώφη.

Φι. στρ. β. (1.) οἴμοι μοι, καὶ πον πολιάς


The sense seems ('fuller for 'better'), and the quantity of λόφον 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 suppl. 724, παραφιεύν: O. C. 117, ποῦ ναῦς.

1101. Philoctetes renews his complaint without noticing the interruption.

1102. ύπερον . . εἰσοπίσω] For the redundancy, cp. suppl. 930, and note.


1110. For the repetition of οὐ, see Essay on L. § 29, p. 48.


μετὰ χερόν] Ἑπικ.

1111. ἦσχων] Sc. τὰ ὑπόλα.

1112. δολερᾶς . . φρενός] 'From a guileful heart.'


1116. Considering the repetition of σῷ τῷ in l. 1096, the repetition of πότμος here (see v. ττ.) 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 ἔχε, cp. suppl. 331, and for ἔχε, see Essay on L. § 51, p. 96.

1122. μὴ = ὅπος μή.

1123. The sense is continued from l. 1115, again without any notice being taken of the intervening lines.
πόντου θυνός εφήμενος,
γελα μου, *χερί πάλλων
τάν ἐμάν μελέου τροφάν,
5 τάν οὐδείς ποτ' εβάστασεν.
ὥ τόξον φίλον, ὦ φίλων
χειρών εκβεβιασμένων,
ἡ που *ἐλευνόν ὀρᾶς, φρένας εἰ τινας
ἐχεῖς, τόν 'Ηράκλειον
10 ἄθλον *ἐμ' ὤδε σοι
οὐκετί χρησμόμενον τὸ μεθύστερον'
†άλλ' ἐν μετάλλαγγι
πολυμηχανόν ἀνδρός ἐρέσσει,
ὁρῶν μὲν αἰσχρᾶς ἀπάτας, στυγνῶν τε φῶτ' ἐκθοδοτῶν,
15 μνημ' ἀπ' αἰσχρῶν ἀνατέλλουθ', ὡς' ἐφ' ἡμῖν κάκ' ἐμήσατ'
†'Οδυσσεύς.


1134. θυνός εφήμενος] 'Sitting on the shore,' until all be ready for the departure. Cp. supr. 467, 1075 foll. 1126. τροφάν] Cp. supr. 931. 1127. εβάστασεν] Cp. supr. 657. 1128. φίλον is not used here in the ordinary Epic sense = ἐμόν, 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 subserv.

1130. ἐλείων 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. τόν . μεθύστερον] 'Me thus destined no more to use thee in the Heraclean exercise.' The MS. reading affords no satisfactory meaning, and the alternative reading of the diorthotes of L is therefore adopted, with the addition of ἐμ', which makes the sense clearer, and may have dropped out after the preceding syllable (ομεμ'). The scholion τὸν Ἰράκλειον διὰδογον refers merely to τὸν Ἰράκλειον 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 μετάλλαγγι = ἐν μεταλλαγμῇ χρεία. 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 ἀλλ' λου δ' ἐν μεταλλαγῇ: Paley reads, with Dindorf, ἐτ', ἀλ' ἐν μεταλλαγῇ; Cavallin conjectures ἀλλ' αἶν μὲν ἀγάλασ. 1136. φῶτ'] Cp. O. C. 1018, and note.

1138. 9. 'Making countless issues to arise from all the shameful ills that he has
 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 Ὄνοστεῖς 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 ἐμήσαθ’ οὕτος (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 τάδε μηράμενον. Others would read, ἐμήσατ’, ὦ Ζεῦ.

1140. ἀνδρός τοι... ἐπείν] ‘Truly, it’s a man’s part heedfully to assert what is right.’ For δίκαιον without the article, cp. supr. 83, ἀναδείκτης: Thuc. 5. 18. § 4, δίκαιον χρήσατον καὶ ὡρκεῖτον. And for εὖ, modifying the whole clause, Plat. Legg. 9. 855 Α, ὥσεν τε καὶ ἀνδρείως εἰς ἀγαθὸν εἰκακοῦ διαπερφυγότον, and especially Aesch. Suppl. 78, εὐ τὸ δίκαιον ἰδώντες: Eum. 517.


1141. μὴ φθοφεράν... 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 double’ tongue Than thine, thou serpent, never adder stung.’ The soundness of the text here has been much questioned. But the three lines yield a good meaning, and the metres correspond exactly to those in the antistrophe. The former speaker (1. 1110 foll.) had cleared the Chorus from blame. He is followed by another, who defends Odysseus.

1143. 4. εἰς ἀπό πολλῶν... ταχθεῖς] Cp. O. C. 737 foll., ὥσπερ εὖ ὕπω στειλαντος, ἀλλ’ ἀνδρῶν ὑπὸ ταντῶν κελευθεῖς: ib. 850. ἀπό is used here because Odysseus was selected from all the Achaeans as their representative.

1144. τοῦτ’ ὑφημοσύνα] ‘Using Neoptolemus as his minister.’ So Hermann, who rightly observes that the Triclinian ἐβφημοσύνα is a combination of the readings of L and V. 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. τοῦτ’ ἐβφημοσύνα would mean, ‘Laying his commands on Neoptolemus.’ τοῦτ’ ἐβφημοσύνα repeats in a softened form what Philoctetes had himself said supr. 1007, 8, and exactly describes the action of Odysseus, supr. 70–85.

1145. κοινάν... ἀρωγάν] Either (1) ‘Affected a public advantage for his friends:’ or (2) ‘In common with Neoptolemus performed towards his friends an act of succour.’ Cp. supr. 25.


χαροπον τ’ ἐθνη... 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.
χώρος οὐρεσιβῶτας,
φυγά μ’ οὐκετ’ ἀπ’ αὐλίων
5 πελάτ’ οὐ γὰρ ἔχω χεροῖν
tὰν πρόσθεν βελέων ἀλκάν,
ὁ δύστανος ἐγὼ τανῦν,
ἀλλ’ ἀνέδην οδὲ χώρος ἐρύκεται,
οὐκετε φοβητὸς ὑμῖν.
10 ἐρπετε, νῦν καλὸν
ἀντίφωνον κορεῖσαι στόμα πρὸς χάριν
ἐμάς σαρκὸς αἰδλᾶς.
ἀπὸ γὰρ βιών αὐτίκα λείψω.
πόθεν γὰρ ἔσται βιοτά; τίς δὲ ἐν αὐραίς τρέφεται,
15 μηκέτι μηθενὸς κρατύνων, ὅσα πέμπει βιῶδωρος αία; 1160

1148. οὐρεσιβῶτας] οὐρεσιβῶτας L. οὐρεσιβῶτας A. o for a Δ.
πελάτ’] πελα’(;)’ L. πελατ’ A. 1152. τανῦ] τά νῦν L. τανυ’ A. 1153. άνέδην Λ. άνέδην Α. 1155. ἐρπετε] ἐρπεται Α.

1148. οὐρεσιβῶτας is either (1) accusative plural, agreeing with οὐς (θη-ράς), or (2) for οὐρεσιβὼτης, nom. sing. masc., agreeing with χώρος. The latter is best. See Essay on L. § 55. p. 101. 'This region of rocky pasture.'

1149, 50. φυγά: . . . πελάτ’] 'No longer flying away from my cell, ye shall approach me there,' i.e. οὐκετί " with φευγόντες δ’ αὐλίων, πελάτε μοι εἰς αὐλία. So the words are to be explained, with Bernhardy, in the first instance, by the verb for which πελάτε is substituted; i.e. instead of saying οὐκετί με φευγόντες δ’ αὐλίων, or πελάτε μοι εἰς αὐλία, the two expressions, the negative and the affirmative, are fused into one. (But cp. infra. 1163, 4.) For a somewhat similar confusion, cp. El. 1127, ὧν σ’ ἀπ’ ἐκλιών οὐχ ἄπειρο
έξεπιμον εἰσεβεβάζων, and note. Herm. explained, 'Ye shall not draw me after you as you fly me.' Aur. conj. μηδείς.
1151. Αλλάκαν, corresponding to an iambus in the strophe, see on O. C. 1556 foll., 1570.

1152. Some editors put a comma after ἔγώ, so as to connect τανῦν with ἔχω; but the language runs more simply as in the text.

1153. άνέδην . . . ἐρύκεται] 'Has no effective guard.' Lit. 'Is guarded by being abandoned,' an oxymoron. Cp. Aj. 1214, where ἀνίγμα is used of the removal of a defence: Thuc. 4. 27, σφόν ἀνέταν τῷ φυλακῇ πεί=γενησθαι τοῖς ἄνθρωποι. The subject of the passive ἐρύκεται would have been in the dative after the active voice, ἐρύκειν θήρας χάριν. Cp. Od. 5. 106, ἄ κέν τοι λιμῶν ἴρικοι.

1154. φοβητός is the verbal of φοβέωμαι as a deponent verb = 'To be fled from.'

1155. νῦν καλὸν] 'Now is a golden time.
1160. ἀντίφωνον . . . πρὸς χάριν] 'To glut your vengeful-gory jaws to heart's content.' For the compound ἀντίφωνον, see Essay on L. § 54. p. 100, d. And for πρὸς χάριν, cp. πρὸς ἡδων. πρὸς χάριν, in Ant. 30, is in a different connection.
1157. ἐμὰς σαρκὸς αἰδλᾶς] 'On my discoloured flesh.' On the meaning of αἰδλος, see note on Trach. 834. Philoctetes 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 αὐραίς] i.e. With no surroundings but the 'casing' air.

1160. πέμπει] 'Ministers,' 'Gives.'
ΧΟ. (2) πρὸς θεῶν, εἰ τι σέβει ξένον, πέλασσον
εὐνοία πάσα πελάταιν·
ἀλλὰ γνῶθ’, εὖ γνῶθ’ ὅτι σοὶ
κήρα τάνδ’ ἀποφεύγειν.
οίκτρὰ γὰρ βόσκειν, ἀδὰς δ’
ἐχειν μυρίων ἄχθος, ὁ ἐξουκεῖ.

Φ. ε. τ. (1.) πάλιν πάλιν παλαιὸν
ἀλγηmö ὑπέμνασας, ὃ λέωτε τῶν πρῶν ἐντὸπων.
τι μ’ ὀλεσας; τι μ’ εἰργασαί;

ΧΟ. τι τοὐτ’ ἐλέγας;
Φ. 5 εἰ σὺ τὰν ἐμοὶ στυγερὰν

(σοῦ)

1162. πέλασσον] πέλασσον L. πέλασσευ A.

1165. σοι] σοὶ LAL’. σοι Vat.

1168. φ’] δ L. φ’ A.

1174. ἐμοὶ] ἐμοί L. A.

Cp. Hdt. 7, 106, τῷ μοῦν ἡρήξας δῶρα 
πέμπεσκε. The same notion is resumed
in βιβδοσχος, 'Sustenance,' 'Ministering,'
'Sustaining.' For the refinement by which
the simple verb is used for the com-
pound ἀναπημένει, which would be more
usual in this connection, see Essay on

1161 f. The reciter of these lines,
who is probably the corypheus, feels
hurt at the prolonged indifference of
Philoctetes to the presence of the
Chorus, and makes a further and suc-
cessful effort to engage his attention.
εἰ τι σέβει ξένον] 'If you reverence
anything friendly,' i.e. If you have any
respect for the kindness of a friend.

1161, 2. πέλασσον . . . πελάταιν] 'Draw
near to him who draws near to thee with
the best of good will.' πελάζω 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, em-
phazizes entreaty. σοὶ here, and in
O. C. 721, νῦν σοι τὰ λαμπρὰ ταῦτα
δὴ φαίνει ἔπη, has an idiomatic force—
σὺν ἐργὸν ἔστιν. The reading in both
places has been unnecessarily sus-
pected.

1167. For ἔχειν, 'To endure,' cp. El.
223, οὐ σχήσω ταῦτα ἄτας. For δεί
σοι M. Seyff. conjectures ἐνι 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, μανωμέναξ ἄχεναι, and
note, and for βόσκειν, supra 313, βόσκον
tὴν ἄδηπάγον νόσον.

1170 f. Similar aphoristic passages
in κομμαὶ 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 logaedic at l. 1186,
from this to dactylic at l. 1196, and
again at l. 1210 to the iambo-dactylic.
The iambics are plaintive and despairing,
the logaedic measures reflect the same
feeling, contending against persua-
sion, while in the more energetic
dactylic the contention rises to the
height. For an attempt to distrib-
ute the parts amongst the various choreutae,
see Chr. Muff's Chorische Technik des
Sophocles, Halle, 1877.

supra. 317, 8. The παλαιῶν ἄλγημα
is rather the threat of taking him to
Troy (supr. l. 915 foll.) than the wound
at Chrysa.

1172. 'Why hast thou destroyed me?
What hast thou done to me?'

1173. τι τοὐτ’ . . . εἰ, κ.τ.λ.] 'Why
speak you so?' ' (For grief) to think
that,' etc. See Essay on L. § 28, p. 48,
and cp. supra. 376.
ΦΙΛΟΚΤΗΤΗΣ.

Τρωάδα γάν μ' ἡλπισασ εξειν. 1175
ΧΩ. τόδε γάρ νοῶ κράτιστον.
ΦΙ. ἀπό νῦν με λείπετ' Ἡδη.
ΧΩ. φίλα μοι, φίλα ταύτα παρήγγειλασ ἐκόντι τε πράσσειν.
10 ἵμεν ἵμεν
ναῦς ἵν' ἴμην τέτακται.
ΦΙ. μή, πρὸς ἄραιον Δίος, ἔλθης, ἰκετεύω.
ΧΩ. μετρίαζε.
ΦΙ. ὥς ξένοι,
μείνατε, πρὸς θεῶν.
ΧΩ. τί θροεῖς;
ΦΙ. 15 αἰαὶ αἰαὶ, δαίμονς δαίμον.
ἀπὸλολ' ὁ τάλας:
ὥ ποὺς ποὺς, τί σ' ἐτ' ἐν βίῳ
tεῦξω τῷ μετόπιν τάλας;
ὡ ξένοι, ἐλθεὶ' ἐπήλυδες αὐθίς.
ΧΩ. 20 τί βέβοντες ἀλλοκότω
gνώμα τῶν πάροιν, ὃν προφάίνεις;
ΦΙ. οὕτω νεμεσητών,

ἀπὸ νῦν] ἀπὸ νῦν L.A. με λείπετ' ] μ' ἐλείπετ' L. μελείπετ' A. 1179. ἵμεν
ο]' νοῦ'] νοῦ Γ. οὐτί Α. νεμεσητών] νεμεσητών LΑ.

1178. κράτιστον] Sc. ὦν.
1179. πράσσειν depends (1) on παρήγγειλας, (2) on φίλα, (3) on εὑρεντι: φίλα is predicative.
1180. ναῦς...τέτακται] 'To our station on board ship,' i. e. Each to his several station, ναῦς is partitive geni-
tive of place. The language shows that the moment of sailing is imminent.
1181. Philoctetes has just bidden the mariners to depart. He now beseeches them to stay, as they would avoid his
curse. They tell him to speak less wildly, and continue to withdraw. In gentler accents, he reiterates his prayer.
1188, 9. τί σ'. τεῦξω] 'What shall I make of thee?' i. e. How shall I tend, or how endure, my trouble?' τί is an
accusative expressing the result of the action of the verb.
1191. 2. 'To do what, according to a new purpose, strangely altered from the tone of your former words?' They profess to hope that Philoctetes is changing his mind. The construction is πρὸς το σημαινόμενον, as if βέβοντες (ἔλθωμεν) had been (κελεύεις ἐλθεὶν) βέβοντας. See Essay on L. § 36. p. 64, and for a similar irregularity, cp. O. T.
1154, 5, οὐχ ὃς τάχος τις τοῦ ἀπο-
στρέψει χέρας; ΘΕ. δύσητος, ἀντὶ τού;
τί προσχρῆζον μαθείν; (Sc. κελεύεις
tοῦτο).
ἀλύοντα χειμερίῳ

ΧΟ. (2.) βαθί νυν, ὡ τάλαν, ὡς σε κελεύομεν.

 poi. οὐδέποτ' οὐδέποτ', ἵσθι τὸδ' ἔμπεδον, οὐδ' εἰ πυρφόρος ἀστεροπητής

*βροντάς αὐγαίς μ' εἶσι φλογίζων.

5 ἔρρετω "Λιον, οὐ 'θυ' ἐκεῖνο πάντες ὁσοὶ τὸδ' ἐτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπώσαι.

ἀλλ', ὥς ξενοι, ἐν γέ μοι εὐχὸς ὀρέξατε.

ΧΟ. ποιον ἐρεῖς τὸδ' ἐποι; 

ψιφός, εἰ ποθεν,

ἡ γένυν, ἡ βελέων τι, προπέμψατε.

1205

ΧΟ. 10 ὡς τίνα ἃ θι βέγγυς παλάμαι ποτέ;

ψιφ. κρατ' ἀπὸ πάντα και ἄρθρα τέμω χερί·

φονα ὑφον νός ἡδη.

ΧΟ. τί ποτε;

1195. παρὰ νοῦν] παράνοον ἈΓ. 1198. πυρφόρος] v from o L. πυρφόρος Α.

1199. *βροντάς αὐγαίς] βροντάς αὐταίς LAF. Vat. Vat. b VV R. τρ. καὶ αὐγαίς


1207. ἀπὸ πάντα] ἄποπάντα L. ἀπὸ παντα Α. 1209. νόος] νός L. νόος C.

νόος ΑΓ.

1194. 5. ἀλύοντα . . . θροειν] 'That one distracted with tempestuous grief, should utter what is at variance with his true interest.' He means that in bidding them depart he had spoken wildly, as grief, not reason, dictated.

1199. *βροντάς αὐγαίς] This reading is not certain. *βροντάς is confirmed by the absurd note of the Scholiast, τρ. καὶ αὐγαίς, ταῖς βροντῶν αὐγαίς, ταῖς κεραυνίας, ἐστι μέντοι λαβεῖν καὶ βροντάς, ἀντί τοῦ βροντήσας. But βροντάς αὐταίς is not impossible. For the plur. cp. O. C. 1514.

1201. ὅσοι . . . ἀπόσαι] '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.

1202. ὦς . . . τοτε] 'That you may put in execution what device?' For βέβης παλάμαι, cp. supr. 87, τοῦδέ (sc. λύγου) καὶ πρᾶσσειν στυγών.

1207. κρατ'. . . χερί] i.e. (ὡς) ἀποτέμων χράται καὶ πάντα ἄρθρα χερί. The δοτερον πρότερον here (see E. on L. § 41. p. 78.) has a somewhat singular effect to a modern ear. Cp. Aj. 238, κεφαλὴ καὶ γλώσσαν ἄκραν | βιπτεί δερίσας.
"Aidou.
ou γάρ ἐστ' ἐν φαίν γ' ἔτι.
ὡς πῶλις ὡς πατρία,
πῶς ἂν εἰσίδουμ' ἀθλίος σ' ἀνὴρ,
ὅς γε σὰν λιτῶν
ἰεράν λιβάδ', ἑχθροῖς ἔβαν Δαναοῖς
ἀρώγος· ἔτ' οὐδέν εἴμι.
Χ.Ο. ἔγω μὲν ἥδη καὶ πάλαι νεώς ὁμοῦ
στείχων ἃν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλας
Οδ. οὐκ ἄν φράσειας ἠμείν' αὖ παλιντροπὸς
κέλευθον ἐρπεῖς ὦδε σὺν σπουδῇ ταχύς;


1211. poi... "Aidou] ματεών implies 'going to seek.' Hence poi and ἐς.

1215. σαῦ... ἱεράν λιβάδ'] The waters of Trachis had a peculiar sanctity. Cp. supr. 725, 6, Μηλιάδων νυμφών | Σπερχεοῦ τε παρ ὁχθας.
1217. ἔτ' οὐδέν εἴμι] For the order of words, cp. Trach. 161, ὡς τ' ὦκ ὄν, and see E. on L. § 41. p. 78, γ. The Chorus have made but little way with Philoctetes, when Neoptolemus reappears. No sooner has he come in sight of the vessel than his repentance becomes complete, and he desires only to restore the bow.

1218, 19. ἔγω... ἐμῆς] 'Long since you would have seen me' (so, Essay on L. § 13. p. 19) 'moving off to rejoin my vessel, had we not descried the advance this way of Odysseus and Achilles' son approaching us.' For στείχων with στείχων, supr., see Essay on L. § 44. p. 84. For ὄμοι after the verb of motion, cp. supr. 256, μηδαμῶς, and note.
1221. δεῦρ' ἱέντ'] Viz. ἱέντα. There is a slight difference between πέλας στείχων and δεῦρ' ἱέντα. Odysseus is seen moving not far off, within hearing. Neoptolemus is manifestly directing his steps towards Philoctetes. On being told of their approach, Philoctetes withdraws into his cave.

1222. οὐκ ἄν φράσεια] is slightly less peremptory than οὐ φράσει. 'Do you not mean to tell me?'
1223. ὕδε... ταχύς] 'With such eager haste.' The youth has outstripped Odysseus.
NE. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρῖν χρόνῳ.
ΟΔ. δεινόν γε φωνεῖς· ἦ δ' ἀμαρτία τίς ἦν;
NE. ἦν σοι πιθόμενος τῷ τε σύμπαντι στρατῷ.
ΟΔ. ἐπραξάς ἔργον ποιον ὅν οὐ σοι πρέποιν;
NE. ἀπάταισιν αἰσχραῖς ἄνδρα καὶ δόλοις ἐλών.
ΟΔ. τὸν ποιον; ὅμοι' μῶν τι βουλεύει νέον;
NE. νέον μὲν οὐδέν, τῷ δὲ Πολάντος τόκῳ.
ΟΔ. τί ἱρμὰ δράσεις; ὃς μ' ὑπῆλθε τίς φόβοις.
NE. παρ' ο一个职业 ἔλαβον τάδε τὰ τόξα, αὖθις πάλιν.
ΟΔ. ὦ Ζεῦ, τί λέγεις; οὗ τί ποιον δοῦναι νοεῖς;
NE. αἰσχρώς γὰρ αὐτὰ κοῦ δίκη λαβὸν ἐξώ.
ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε;
NE. Εἰ κερτομησίς ἐστὶ τάληθ ἐλειν.
ΟΔ. τί φής, Ἀχιλλέως παί; τίν' ἐρήμας λόγον;
NE. δίς ταῦτα βούλει καὶ τρῖς ἀναπολεῖν μ' ἔπη;
ΟΔ. ἀρχὴν κλείου ἄν οὐδ' ἀπαξ ἐβουλόμην.
NE. εὐ νῦν ἐπιστῶ πάντ' ἀκηκόος λόγον.
ΟΔ. ἐστίν τις, ἐστίν, ὦς σε κωλύσει τὸ δραίν.
NE. τί φής; τίς ἐστι' μ' ὀσπικωλύσων τάδε;
ΟΔ. ἐξύμπαι Ἀχαιών λαὸς, ἐν δὲ τοίσδ' ἐγώ.

1226. πιθόμενοι] πειθόμενοι ΛΑΓ.
1227. ἐν σου πρέπον] ἐν σου πρέπον ἐστι πράξαι.
1228. ἐλών] Sc. ἐξήμαρτον.
1230. νέον μὲν οὐδέν] ὧν νῦν πρῶτον, ἄλλα καὶ πάλαι.
1238. δι'...ἐπη] 'Would you have me go over and over the same ground in speaking'? ἀναπολείνων, literally = 'novare agros.' Cpt. 'ind. Nen. 7, 104, ταῦτα δὲ τρίσ τε- τράις τ' ἀμπολεῖν ἄπορα τελέθει.
1239. ἠρχὴν] 'At all.' Cpt. Ant. 92, El. 439, and note.
1240. Here the Laurentian and Triclinian MSS. agree in reading ἀκηκόος, while the rest give ἀκηκόος, with Par. A. The difference of meaning is slight, but the reading of L. is at once smoother and more forcible.
1242. ὀσπικωλύσων] 'Post futurum ἔσται satis erat ὀσπικωλύσων dicere, sed practulit ὀσπικωλύσων, ut argute responderet precedenti κωλύσει.' Dindorf. For the variation of simple and compound, cp. O. T. 566, 7. ἐσχετε; | παρέσχομεν. ἐπικωλύσει is. 'To interfere to prevent.'
1243. ἐν δὲ τοίσ is read in a recent MS. (Lc. of Dindorf: Laur. 31, 1).
NE. σοφός περικωός ούδέν ἔξαυδάς σοφόν.
C Δ. σὺ δ' οὕτε φωνεῖς οὕτε δρασεῖς *σοφά.
NE. άλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
C Δ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαίς ἐμαίς, πάλιν μεθείσαι ταῦτα;
NE. τὴν ἁμάρτιαν αἰσχράν ἁμαρτών ἀναλαβεῖν πειράσομαι.
OD. στρατόν δ' Ἀχαίων οὐ φοβεῖ, πράσσον τάδε;
NE. ἐὖν τῷ δίκαιῷ τὸν σὸν οὐ ταρβῷ φόβον.
OD. *

*NE. άλλ' οὔδέ τοι σῇ χειρὶ πέθομαι τὸ δράν.

1246. κρείσσω] κρείσσω L. κρείσσω C3A. 1248. μεθείσαι]
μεθείσαι να L. μεθείσαι Α.
1251. Lacuna indicated by Hermann.
1252. fell. *NE. άλλ'... ΟΔ. οὐ... ΝΕ. ἐστώ... ΟΔ. χείρα... NE. άλλα... ΟΔ. καίτοι] ΟΔ. άλλα'. NE. οὐ... ΟΔ. ἐστώ... NE. χείρα... ΟΔ. άλλα... τιμωρήσει Λ. Vat. b V.
Notes of Persons om. AV except in 1254. NE. ἐστω... ΟΔ. χείρα. In V 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] τά δίκαια.
1247. καὶ πῶς δίκαιον] Not only the opposition between justice and experience, 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 δικαίῳ δῆτε ἐπιπεσάθει με δεῖ;
καὶ γ' ἔλαβες] On the metrical irregularities of which this division of the trirach 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 σὺν γαρ Ἀργος ὦ δέδωκ᾽ ἐγὼ. For φόβον, Hermann conjectures στράτων. 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.
χειρί] is opposed to φόβοι, 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 ἐστώ τὸ μέλλον given to Odysseus, together with the following words. Or (3) inverting 1252, 3 as before, we may read as follows: ΟΔ. ἐστώ τὸ μέλλον. NE. χείρα... ἐπιπέσαθεν. ΟΔ. άλλα... τιμωρήσει, 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
this case the aggressor throughout, and Neoptolemus stands wholly on the defensive. Cp. Infr. 1300–4.

The Scholiast on 1. 1252 explains ἀλλ' οὕτω πεισθῶμαι, whence Bothe conjectures πέσομαι.

For the unintentional tautology in τὸ μέλλον... κοῦ μέλλοντ' ἔτι, see Essay on L. § 44. p. 83.

1254. For ἑτῶν, Wecklein conjectures ἵτων.

1257. καίτοι... ἔσω] For καίτοι after a pause. Cp. Ἀττ. 90.4, καίτοι σ’ ἑγὼ 'τίμεσα: Trach. 719, καίτοι δέδοκατι, 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. Α]. 787. 8, τί μ’ αὐ tάλαιναν, ἄρτιος πέ-παντις | κακών ἀτρίτων, εὖ ἔρραν ἀνί-στατε; 1263. τὶς βοῆς] 'What loud disturbance is again taking place before

my cave?' For ἵσταται, cp. O. C. 1478, μαλ' αὐδις ἀμφίσταται διαπρίσιος ὅτοιον: Aesch. Cho. 885, τίνα βοὴν ἱστης δῶμος; Eur. Iph. T. 1307, τίς ἀμφ' ἄπωθαθας τὸ ἱστήμαι βοήν;


1265. ὡμοι... χρήμα] '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.

[94 a. 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, quae opus sit vobis.' Dicit autem haec verba conspecto Neoptolemo. Nam quae pre-cedunt, nondum viso dicuntur. Hinc non interrogat, quod aliter expectari poterat, μᾶν τι μοι νέον, sed μῶν τι μοι μέγα κανὸν πέμποντες πάρεστε.' Hearn. The echo of κεχρημένοι in χρήμα is probably unintentional.
πάρεστε πρὸς κακοῖς πέμποντες κακῶν;

1 E. θάρσει: λόγους δ' ἀκουσόν οὗς ἢκω φέρων.

1 π. δέδοικ' ἐγώγε, καὶ τὰ πρὶν γὰρ ἐκ λόγων 

καλῶν κακῶς ἐπραξα, σοῖς πεισθεὶς λόγοις.

1 E. οὐκοῦν ἔνεστι καὶ μεταγνώναι πάλιν;

1 τοιοῦτος ἦσθα τοῖς λόγοισι χάτε μου 

τα τῶς ἐκλέπτες, πιστός, ἀτηρὸς λάβρα.

1 Ε. ἀλλ' οὗ τι μὴν νῦν βουλομαί δε σου κλάειν, 

πότερα δέδοκται σοι μένοντι καρτερεῖν, 

ἡ πλεῖν μεθ' ἡμῶν.

παῦε, μὴ λέξης πέρα.

1 μάτην γὰρ ἄν εἴπης γε πάντ' εἰρήσεται.

1 Ε. οὐτοὶ δέδοκται;

καὶ πέρα γ' ἵσθ' ἡ λέγω.

1 Ε. ἀλλ' ἡθελον μὲν ἂν σε πεισθήναι λόγοις 

ἐμοίσιν εἰ δὲ μὴ τι πρὸς καιρόν λέγων 

κυρίῳ, πέπαυμαι.

πάντα γὰρ φράσεις μάτην,

οὐ γάρ ποτ' εὖνον τὴν ἐμὴν κτήσει φρένα,

ἐ. 1266. κακῶν] κακὰ L. κακῶν Α. 

κακὸν] παῖριν L. 1271. ἦσθα] ἦσθα A. 

οὐκοῦν] οὐκοῦν A. 1273. μὴν] μὴ ΑΒ. 

παίει] παίει L and most MSS. 


1266. θάρσεις] 'Bringing.' cp. 

impr. 19, 1161. Neoctolomus is followed 

by two of the crew. Philoctetes sees in 

them the emissaries of Odysseus.

1268. δέδοικ' ἐγώγε] 'I fear you, I.' 

Said in reply to ἄρασι supra. 

1268. 9, ἐκ λόγων ... λόγωσι] 'I found 

harsh fortune following on fair speeches, 

through yielding to your words.'

ἐκ λόγων ... λόγωσι] For this tautology, 

see Essay on L. § 44. p. 83.

1270. οὐκοῦν ... παῖριν] 'Is there not 

a possibility of changing one's mind 

again?'

1272. πιστός] 'Seemingly trustworthy, 

tois λόγοισι is to be resumed, 

and to this ἄδερα is opposed.

1273. ἀλλ' οὗ τι μὴν νῦν. μὴν, 

calling 

attention to a new fact, is exactly 

in point here. cp. El. 817, ἀλλ' οὗ τι 

μὴν ἐγώγε τοῦ λοιποῦ ἥρμων [ἐξώνυμος

φέρων]. Some MSS. have οὗ τι μή: cp. 

O. T. 870.

1275. παύε] This differs from παῦαι, 

as in English, 'Stop that I' differs from 

'Stop!' 'The two words are apt to be 

confused through itacism (παύε, παῦαι, 

παῦαι).

1276. ἰπάρα] Sc. δέδοχθαι.

1279. So. εἰ δὲ μὴ ... πέπαυμαι] 'But, 

as my words are unacceptable, I have 

done.' For εἰ ... μὴ τι = εἰ τι μὴ, cp. El. 

31, εἰ μὴ τι καιρὸν τυχάναι, μεθάρμονον.

1279. πρὸς καιρὸν λέγειν is, 'To speak 

to the point,' (1) really, (2) in the estimation 

of the person addressed, as here. 

cp. πρὸς τρόπον, e.g. Plat. Rep. 5. 470 C.

1280. γὰρ] 'And rightly, for—'

1281. οὗ γὰρ ... φέρων] 'For you will 

never win my heart to feel kindly 

towards you.' For examples of the repe-
SOPHOKLEOUS

ὅστις γ' ἐμοὖ δόλου τὸν βίον λαβὼν ἀπεστέρηκας, κάτα νουθετεῖς ἐμὲ ἐλθὼν, ἀρίστου πατρὸς ἔχθιστος γεγώς.
δολοισθ', 'Ατρείδαι μὲν μάλιστ', ἐπειτὰ δὲ ὁ Λαρτίου παῖς, καὶ σὺ.

NE. μὴ 'πεύξη πέρα:
δέχου δὲ χειρὸς ἐξ ἑμῆς βέλη τάδε.
Π. πῶς εἶπας; ἄρα δεύτερον δολομεθά.
NE. ἀπόμου' ἀγνοῦ Ζηνὸς ὑψιστὸν σέβας.
Π. ὁ φιλτατ' εἰπὼν, εἰ λέγεις ἑτήμα.
NE. τούργον παρέσται φανερόν. ἀλλὰ δεξιὰν πρῶτειν χεῖρα, καὶ κράτει τῶν σῶν ὀπλῶν.

ΟΔ. ἐγὼ δ' ἀπανδῷ γ', ὡς θεοὶ ἠνόησορες, ὑπέρ τ' 'Ατρείδου τοῦ τε σύμπαντος στρατοῦ.

1285. μάλιστ'.] μάλιστ' L. μάλιστ' A.


1283, 4. νουθετεῖς ἐμὲ | ἐλθὼν'] 'You come and give me advice.' That he should come at all, after what he has done, is an offence.

ἐχθιστος] αἰσχιστος, the conjecture of Pierson, has been accepted by recent editors. It certainly makes the antithesis more exact, and ἐχθιστος and αἰσχιστος are confounded in MSS. of Aj. 658, and elsewhere. But for inexact antithesis, see Essay on L. § 41. p. 78, s. and for ἐχθρὸς 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. 242, ὁ φιλτατὸν παῖς πατρὸς.

1290. ἀπώμου'] ὅπως (see v. rr.) has probably crept into the MSS. from an inter-linear gloss.

1289. ἀπώμου'] For the aorist, see E. on L. § 32. p. 55, b, and cp. Aj. 536.

1288. ἄγνοια]. σέβας] 'The highest worship of holy Zeus.' ὑψιστὸν is rightly the attribute of σέβας, as that which is sworn by. Some conjecture ἄγνοια . . ὑψιστὸν.

1291. τούργον . . φανερόν'] 'The deed shall be openly made good.' τούργον = the reality corresponding to the word. παρέσται, 'Shall be given.' Cp. O. C. 726, δόροι, παρέσται . . φανερῶν, 'Beyond the possibility of doubt.' 1292. κράτει] 'Be master of.—.' Cp. Aj. 1337, ἐξ οὗ κράτησα τῶν Ἀχιλλείων ὀπλῶν.

1293 foll. Odysseus reappears from his concealment at the critical moment, to protest with all his might against what is being done. But when Philocetes has taken the bow, and points an arrow at him, he is compelled to retire.

1294. ὑπέρ τ'] Cp. O. C. 33, 4. ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὀρφης.
ΦΙΛΟΚΤΗΤΗΣ.

467

1. τέκνον, τίνος φώνημα; μουν 'Οδυσσέως ἐπησαθμήν; 1295

(Δ. σάφ' ἵσθι: καὶ πέλας γ' ὀρᾶς, ὅς σ' ἐσ τὰ Τροίας πεδί' ἀποστελεῖ βία, ἔαν τ' 'Αχιλλέως παῖς ἐᾶν τε μὴ θέλῃ.

1. ἀλλ' οὗ τι χαίρων, ἦν τῶν ὀρθῶν βέλος. 1300

NE. ἄ. μηδαμῶς, μὴ πρὸς θεῶν, μεθῆς βέλος.

1. μὲθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον. NE. οὐκ ἂν μεθεῖν.

1. φεῦ τι μ' ἄνδρα πολέμιον ἐχθρόν τ' ἀφεῖλον μὴ κτανεῖν τόξοις ἐμοῖς; 1305

NE. ἀλλ' οὗτ' ἐμοὶ τοῦτ' ἐστίν οὔτε σοι *καλόν. [94 b.

1. ἀλλ' οὖν τοσοῦτον γ' ἵσθι, τοὺς πρῶτους στρατοῦ, τοὺς τῶν Ἀχαίων ψευδοκήρυκας, κακοὺς ὄντας πρὸς αἰχμῆν, ἐν δὲ τοῖς λόγοις θρασεῖς.

NE. εἰεῖν. τὰ μὴν δὴ τοξ' ἔχεις, κούκ ἐσθ' ὅπου


1295. τέκνον] This address marks the perfect restoration of confidence. Cp. supr. 923, 4, ἄ ἐξεν, and note. τίνος . ἐπησαθμήν] Some editors connect φώνημα with ἐπησαθμήν, but it seems more natural to take τίνος φώ-

1299. ὄρθωθη] 'Carry to its aim' = ὄρθος ἤρειθη. Neoptolemus here lays his hand firmly on Philoctetes' arm.

1301. 2. For the construction, cp. Eur. Tro. 1146, ἀφεῖλει' αὐτὴν παιδα μὴ δουναι τάφα. Philoctetes' pride returns to him with his weapon.

1303. τόξοις ἐμοῖς] Philoctetes' pride

1304. The order seems more in favour of Wakefield's correction than of the mere substitution of τόξε for τοῦτο, with she does not change, read οὗτον, and

NE.  ἄ.] Wakefield corr. L. ἄ Λ.

1305. τοὺς πρῶτους στρατοῦ] 'The prime men of the host.'

1306. τοὺς . ψευδοκήρυκας] 'The false intelligencers of the Achaeans.' Sc. τοὺς διὰ ψευδών κηρύσσοντος τὰ ἄπο τῶν Ἀχαίων. Philoctetes sees through the whole stratagem, and perceives that not only the employment of Neoptole-


1308. κούκ ἐσθ' ὅπου . ἐμὲ] 'And there is no place for anger or discontent on your part towards me.' Turne-

h 2
ὅργην ἑχοῖς ἀν οὐδὲ μέμψιν εἰς ἔμε.

Φιλίππη. τὴν φύσιν δ’ ἐδείξας, δ’ τέκνον, εἶς ἐς ἐβλαστεῖς, οὐχὶ Σιούφου πατρός, ἀλλ’ εἶς Ἀχιλλέως, δι μετὰ ὄντων θ’ ὅτ’ ἦν ἥκοι’ ἄριστα, νῦν δὲ τῶν τεθυκότων.

Νεοτολεμός ηθοθην πατέρα τε τὸν ἔμον εὐλογοῦντα σε αὐτόν τέ μ’. ὅν δὲ σου τυχεῖν ἐφίμας ἄκουσον. ἀνθρώποις τὰς μὲν ἐκ θεῶν τύχας δοθεῖσας ἐστ’ ἀναγκαίον φέρειν’ ὥσοι δ’ ἐκουσίοισιν ἐγκεκαίντα βλάβαις, ὥσπερ σὺ, τοῦτοι οὔτε συγγνώμην ἔχειν δίκαιον ἐστιν οὔτ’ ἐποικτείρειν τινά, σὺ δ’ ἡγηρίωσαι, κούτε σύμβουλον δέχει, εάν τε νοθετὴ τις εὐνοία λέγων, στυγείς, πολέμιον δυσμενήθ’ θ’ ἱγούμενος. ὄμως δὲ λέγω: Ζῆνα δ’ ὄρκιον καλῶ.

This has been generally adopted. For the use of ὅποιον, however, cp. Αἰ. 1103, οὐδ’ ὁποίον οὐκ ἔχει κοιμήσαι πλέον | ἄρχης ἐκείνῳ θεσμός ἢ καὶ τώδε σέ.

1313. οὐχὶ Σιούφου πατρός] Sc. βλαστῶν. Ὁμ. ζφιστῶν. 1313. ἄριστα] Sc. τῶν [ὥρισσις. 1314, 5. ἤσθηθ’ . αὐτὸν τέ 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 ἄμων, the reading of L, for which they compare several places of the Electra. But Electra and Orestes are speaking of Agamemnon as the father of them both. Neotolemus stands alone as the son of Achilles. And, with αὐτὸν τέ μ’ immediately following, the plural word is scarcely justifiable. Nauck conjectures ἤσθηθ’ γε πατέρα.

1315. Whether ὁι or ἐμε is preferable here is a point that can hardly be determined.

ὁν δὲ σου τυχεῖν ἐφίμαι] In re-turning to the dangerous theme, Neotolemus tries to avoid offence (cp. supr. 1383, ἄρχης νοθετικ’ εἴμε) by putting his exhortation in the form of a request.

1318. ἐκουσίοισι] Cp. Eur. Suppl. 151, σοφήν γ’ ἐλέας τίνιδ’ ἐκουσίοι φηγήν. 1319. 20. This strain of reflection about the voluntary and involuntary reminds us that we are in the age of Socrates.


1322. Schmdw. has observed that the reading of L points to a v. r. εἰσόσων λέγων. Ομ. Ω. C. 390.

και ταύτ' ἐπίστω, καὶ γράφου φρενῶν ἐσω.

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης, Χρύσης πελασθεὶς φύλακος, ὡς τὸν ἀκαλυφή σηκὸν φυλάσσει κρύφιος οἰκουργόν ὄψιν· καὶ παύλαιν ἵσθι τῆς κινητ' ἐντυχεῖν νόσου βαρείας, ὡς ἀν *αὐτὸς ἥλιος ταύτη μὲν αἰρή, τῆς δ' αὖ δόνῃ πάλιν, πρὸν ἀν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλης, καὶ τῶν παρ' ἡμῖν ἐντυχῶν 'Ασκληπιδῶν νόσου μαλαχῆς τῆς κινητ' ἐντυχεῖν νόσου βαρείας, ὡς ἀν *αὐτὸς ἥλιος ταύτη μὲν αἰρή, τῆς δ' αὖ δόνῃ πάλιν, πρὸν ἀν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλης, καὶ τῶν παρ' ἡμῖν ἐντυχῶν 'Ασκληπιδῶν νόσου μαλαχῆς τῆς κινητ' ἐντυχεῖν νόσου βαρείας, ὡς ἀν *αὐτὸς ἥλιος Ταύτη μὲν αἰρή, τῆς δ' αὖ δόνῃ πάλιν, πρὸν ἀν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλης, καὶ τῶν παρ' ἡμῖν ἐντυχῶν 'Ασκληπιδῶν νόσου μαλαχῆς τῆς κινητ' ἐντυχεῖν νόσου βαρείας, ὡς ἀν *αὐτὸς ἥλιος


1325. γράφου] The middle voice (Essay on L. § 31, p. 53) is used as in Aesch. Prom. 789, ἢν ἐγράφου αὖ μνήμων δέκτοις φρενῶν. 1326. νοσεῖς τόδ' ἄλγος] Cogn. acc. i.e. ἔχεις τῆς ἄλγεων νόσον. 1327. πελασθεὶς] 'In consequence of having come near.' The participle is parallel to ἐκ θείας τύχης, which it helps to explain. Cp. the epexegetic use of ἐντυχεῖν in O. C. 1322. 1327. 8. The serpent guarded the shrine of the nymph Chrysa, who is sometimes identified with Athena. Cp. the sacred serpent of Athena Polias in the Erechtheum. 1329. ἐντυχεῖν] For this Auratus and Elmsley substituted ἀν τυχῶν, and Porson, followed by recent editors, conj. ἀν τυχεῖν. But for the aor. infin. in prophecy, cp. Aesch. Prom. 667, κεὶ μὴ θέλοι, πυρπόν ἐκ Δίος μολεῖν ἐκεῖνων. παύλαιν is best taken as the subject of ἐντυχεῖν, sc. σοι. 1330. ἐσω] 'Whilst.' Not for ἐσω ἀν, but an instance of the temporal use of ἐσω being accompanied by ἀν. See Essay on L. § 28, 4. p. 47. 1331. ταύτη μὲν ἐγώ] τῆς δ' ἐσω] He points first to the right and then to the left of the λογεῖν. 1333. τῶν . . ἀσκληπιδῶν] The genitive does not depend primarily on ἐντυχῶν, but is causal with μαλαχῆς. See L. and S. s. v. ἐντυχγάμων. 'And by the sons of Asclepius in our camp, having there met with them, you shall be soothed from the pain of this disease.' For the resumption of παύλαιν in μαλαχῆς, cp. Aj. 106-10, θανεῖν γὰρ αὐτῶν ὧν τί πώ βέλω . . πρὶν ἀν . . . τάρη. In infr. 1437, Heracles further reveals what is still unknown to Neoptolemus, that Asclepius will himself come to heal Philoctetes. μαλαχῆς does not guarantee a complete cure, perhaps because the common story (as in Pindar) represented Philoctetes as still lame. Blaydes conjectures μεταστῆς τῆς. But such harsh assonance is improbable here. 1335. ἐγώ] is used in two slightly different senses (cp. Shak. Jul. C. 3. i, 'As here by Caesar and by you cut off'). For ἐγώ of the instrument (literally, 'With the help of') cp. Aesch. Pers. 755, πλοῦτον ἐκτήσω ἐγὼ αἰμὴι; Aj. 1245, ἐγὼ δόλῳ κεντήσωθ' οἱ λελειμένοι. 1336. ἐσω] 'How.'
"Ελευς ἀριστόμαντις, οὐ λέγει σαφῶς ὡς δεῖ γενέσθαι ταύτα· καὶ πρὸς τοῖς ἐτί, ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους Τροίαν ἀλώναι πάσαν· η δίδωσ' ἐκὼν κτείνειν οἰκτόν, ἢν τάδε ψευσθῇ λέγων.

ταῦτ' οὖν ἔστει κάτοικόθα, συνχώρει θέλων. καλὴ γὰρ ἡ 'πίκτησις, Εὐλήνων ἑνα κριθεντ' ἀριστον, τοῦτο μὲν παἰωνίας εἰς χείρας ἐλθεῖν, εἴτα τὴν πολύστονον Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.

Φι. δ' στυγνὸς αἰών, τί με, τί δήτ' ἑκεῖν ἀνω βλέποντα κοῦκ ἀφήκας εἰς 'Αἰδον μολεῖν; οὐκείν, τί δράσω; πῶς ἀπιστῆσον λόγοισ' τοῖς τούθ', ὡς εὐνούν ὃν ἐμοί παρῆσεν; ἀλλ' εἰκάθω δήτ'; εἴτα πῶς ὁ δύσμορος εἰς φῶς ταῦ ἐρξάσε εἴμι; τῷ προσήγοροσ; πῶς, δ' τὰ πάντ' ἱδόντες ἀμφ' ἐμοί κύκλοι,


1339. ὡς] 'That,' 1341. 2. ἢ . Λέγων] 'Else, should this word of his be falsified, he willingly offers himself for death.' For the combination of ἢ with the hypothetical clause, cp. Plat. Rep. 6. 490 A, ἢ διακόι νυν (i.e. ἡ ν διακόν ἢ) μηδαμῇ μετεῖναι φιλοσοφίας ἀληθινῆς. And for the mode of expression, cp. suppl. 618. 9.

1343. Philoctetes had heard some of this before (L. 604 foll.), but in a narrative which he had learned to disbelieve (L. 1306). Now he knows it on the authority of one who has given a pledge of his good faith.

1344. καλὴ γὰρ ἡ 'πίκτησις] 'For it is a noble prospect of gain.' The compound word with ἐκ- corresponds to the cumulative statement, 'Not only to be healed but to take Troy moreover and to win this great renown.'


1353. τῷ προσήγοροσ] 'Who is there that will speak to me?' The predication is continued from the previous 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,'
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 hyperbolical here. The case is different in O. T. 1425–8, O. C. 1654, 5. On the other hand, it is characteristic of this lonely man that he has an exaggerated consciousness of what immediately belongs to him. Cp. supr. 291, 533–8, 757–9, 786, 795, 807, 1004, 1085, 1130–9, 1187, 1348, Infr. 1377. Hence, instead of saying, 'How shall I bear to look upon the sons of Atreus?' (cp. O. T. 1371 foll.), he cries out, 'O eyes! how will you endure that I should be with them?' It is also said that ἄμφι ἵμων requires the article. But this phrase has been attracted into construction with the nearer word, i.e. τα πάντα ἰδόντες ἄμφι, ἵμων = ἰδόντες ἄμφι ἵμων πάντα τα ἄμφι, ἵμων (γεγενημένα). For the genitive, cp. supr. 554.

1355. The compound with ἐξ- marks that endurance will here reach its furthest point.

τοῖσιν...παῖσιν] For this apposition of a clause to a demonstrative pronoun, see Essay on L. § 33, p. 57, d. 1357. πῶς] Sc. ἐξαισθήσεθα ἐμι ἰδόντα. 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 παίδευε, cp. Fr. 443, λευκὸν αὐτὴν ὥσ' ἐπαίδευσεν γάλα: Plat. Theat. p. 150 E, τα ἐπὶ ἵμων μακενθέντα κακῶν πρέφοιτοι ἄπολεον, ἔλευθή καὶ εἰδικά περὶ πλεῖον ποιήσαμεν τοῦ ἄλγησον. 1362. καὶ σοί θ' ἐγώει...τόδε] 'Ay, and for my part I wonder too at thee for this,' ἄναμμα ὡς often expresses gentle expostulation. 1364. οὐ...γε] The antecedent (οἱ ἐν Τροῖς) is to be supplied from οἱ Τροίαν. Essay on L. § 39, p. 72. 1365–7. οἱ...ἐκρίναν] It must be admitted that this allusion to what Philoctetes could not know is unlike Sophocles. For, although some things that are necessary to the action may be here and there assumed without explicit statement, this observation cannot apply to such a striking fact as the repulse of Ajax, which is moreover irrelevant to the action. And, as Nauck observes, Philoctetes could not thus ignore the claim of Neoptolemus to have his fa-
ther's arms. The clause was therefore rightly condemned by Bruneck. But the interpolation is probably an ancient one, as is shown by the construction of διπλήν, which is a 'genitive of respect.'

Cp. Aj. 839 foll.

1366. τάδε] Sc. εγγυμαχήσοντα λέναι.

1367. καὶ μοι ἔγνωμοσας] The antecedent to διπλήν is accusative in opposition to the clause, πέμψαν πρὸς οἶκους. Hence the apparent ellipse of ποιέων.


1369. κακῶς...κακοὺς] For this common idiom, cp. especially O. T. 261, Trach. 613. The line, which has no caesura, is perhaps intentionally harsh.

1370. διπλήν] Both Philoctetes and his father would be doubly grateful to Neoptolemus, (a) for the return to Trachis. (b) for the desertion of the Atreidæ, as an act of vengeance. (But the repetition of διπλήν may be simply emphatic. See Essay on L. § 44. p. 83.

1371. πιστεύσαντα is (1) 'Believing.' (2) 'Obeying.' 'Believing the gods (who speak through Helenus) and yielding to my words.'

1372. ἀνδρὸς τοῦδε = ἐμὸν. φίλου is strongly emphatic, as appears from its position in the line.

1373. τάδε...ποδὶ] The dative of accompanying circumstance, nearly = σῶν. 'Do you mean that I, thus afflicted, am to go to Troy, to Agamemnon?'

1374. αἰνοῦ] Cp. supr. 1225. αἰνοῦ 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, συμπεσὼν μῷος μῶνος.

1375. *λύσθ''] The correction of Din-
to the oristion of the note.

but Brunck, reference the varied. Sidi mus memoranda based dorf on the Vat.

auffovai, 1387.

to speaking. The Atreidae, imperfect aXos. K 1388.

In writing the Atreidae, which he observed. Cp. A.I. 469, 70, αλλ' ανθι ή' Ατρείδας αν εισφράσαμι ποι. ή αρε 1389. to jeyovai. Cp. O. C. 1390, 6ioi γ' έστιν ουδαμου πιλας: Ο, C. 651, ουκουν περα γ' αν ουδιν ή λόγω φεροι.

'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. έγω ουκ 'Ατρείδας This (see v. rr.) is Dindorf's very probable correction. The reading of L has arisen, as he observes, from the confusion of εγω ουκ and εγ' ουκ, two ways of writing the same thing. Cp. O. T. 1002, and v. rr.


dorf here (see v. rr.) is right and necessary. καλ' is a manifest MS. conjecture, based on imperfect knowledge. See L. and S. s.v. καλός. λόγος is supplementary predicate with τελούμενα, and λόγος τελούμενα = λόγος εσόμενος ει τελούμενοι.

1384. In speaking of the taking of Troy as an advantage gained, Neoptolemus appears to Philoctetes, whose glory he accounted loss. Cp. A.I. 469, 70, αλλ' ανθι ή' Ατρείδας αν εισφράσαμι ποι. ή αρε 1385. θρασύνεσθαι κακοίς 'To be hardened by misfortune,' so as to be unreasonably obdurate in resentment. 1388. γιγνώσκω σε Sc. δεί ολείς με. 1389. ουκουν 'Not I, assure thee!' For ου, in giving assurance, cp. Ant. 741, σου γάρ ουν προκβομαι: Ο, T. 565, ουκουν έμου γ' έστιν ουδαμον πιλας: Ο, C. 651, ουκουν πέρα γ' αν ουδιν ή λόγω φεροι.

'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. έγω ουκ 'Ατρείδας This (see v. rr.) is Dindorf's very probable correction. The reading of L has arisen, as he observes, from the confusion of εγω ουκ and εγ' ουκ, two ways of writing the same thing. Cp. O. T. 1002, and v. rr.


dorf here (see v. rr.) is right and necessary. καλ' is a manifest MS. conjecture, based on imperfect knowledge. See L. and S. s.v. καλός. λόγος is supplementary predicate with τελούμενα, and λόγος τελούμενα = λόγος εσόμενος ει τελούμενοι.

1384. In speaking of the taking of Troy as an advantage gained, Neoptolemus appears to Philoctetes, whose glory he accounted loss. Cp. A.I. 469, 70, αλλ' ανθι ή' Ατρείδας αν εισφράσαμι ποι. ή αρε 1385. θρασύνεσθαι κακοίς 'To be hardened by misfortune,' so as to be unreasonably obdurate in resentment. 1388. γιγνώσκω σε Sc. δεί ολείς με. 1389. ουκουν 'Not I, assure thee!' For ου, in giving assurance, cp. Ant. 741, σου γάρ ουν προκβομαι: Ο, T. 565, ουκουν έμου γ' έστιν ουδαμον πιλας: Ο, C. 651, ουκουν πέρα γ' αν ουδιν ή λόγω φεροι.

'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. έγω ουκ 'Ατρείδας This (see v. rr.) is Dindorf's very probable correction. The reading of L has arisen, as he observes, from the confusion of εγω ουκ and εγ' ουκ, two ways of writing the same thing. Cp. O. T. 1002, and v. rr.

NE. τί δὴν ἂν ἡμεῖς δρῶμεν, εἰ σὲ γ’ ἐν λόγοις πείσειν δυνησόμεσθα μηθεν δὲν λέγω; ὡς βάστ’ ἐμοὶ μὲν τῶν λόγων λήξαι, σὲ δὲ ἡμῖν ὁσπερ ἣδη ἦς ἀνευ σωτηρίας.

Φ1. ἐὰν μὲ πάσχειν ταῦθ’ ἀπερ παθεῖν με δεῖ: ἂ δ’ ἱεσάς μοι δεξιάς ἐμῆς θυγών, πέμπειν πρὸς οἴκους, ταῦτά μοι πράξων, τέκνον, καὶ μὴ βράδυνε, μηδ’ ἐπιμνησθῆς ἐτι Τροίας: ἀλις γάρ μοι τεθρήνηται γόοις.

NE. εἰ δοκεῖ, στείχωμεν.

Φ1. ὧ γενναίον εἴρηκος ἐπος.

ΝΕ. ἀντέρειδε νῦν βάσιν σήν.

Φ1. εῖς ὅσον γ’ ἐγώ σθενο.


1395. 6. ‘Since the easiest course for me were that I should cease from speech, and that you should live as you now live and get no relief.’ The antithesis becomes clearer as the sentence proceeds. The full expression would be, ὡς ἐμοὶ μὲν βάστών ἐστιν, ἐμέ 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.


1398. 9. & ... πέμπειν] For this apposition or exegesis, cp. supra 1355. 6. δεξιας ... θυγών] This was Philoctetes’ understanding of supr. 813; cp. 941. 2.

1400. βράδυνε] Sc. τὸ πρῶτα. 1401. ἀλις ... 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 ν. rr.) τεθρήνηται λόγοι, although somewhat more prosaic, is not impossible.

1402. At this point, before the commencement of the trochaic movement, which indicates departure (cp. O. T. 1515 foll.), there must have been some by-play, signifying the act of renunciation 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. ἀντέρειδε ... σήν] (1) ‘Lean now thy steps on mine.’ Sc. τῇ ἔμη βάσιν. Neoptolemus gives his arm to the lame man. Cp. supr. 893, καῦτος ἀντέρειδε, and note. Others (2) explain ἀντέρειδε, sc. πρὸς τὸ οἴκου, ‘Press thy foot against the ground,’ i.e. ‘Step firmly.’ But although this accords more exactly with the response of Philoctetes, εἰς ὅσον γ’ ἐγώ σθενο, the expression itself in this sense is hardly natural here, and the interpretation given above agrees better with the situation. The idiomatic uses of ἐπείδω, however, are such as to leave it doubtful whether Neoptolemus bids Philoctetes lean upon him, or simply encourages him to move.

εἰς ὅσον ... σθενο] If the former interpretation of the first part of the line
Philoctetes now appears on the θεολογικοί. 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.
Philoctetes knew the labours of Heracles, but not the glory which is now revealed to him. The emphasis conveyed by σονσ therefore belongs rather to the main predication than to the relative clause: 'How, after all that course of labour, I attained immortal renown.' 

1420 ἀρετή is 'Glory of virtue,' as δυσοίεια, in Ant. 924, is 'Meed of impiety.' For ἐσχον = κατ-σχον, 'I won,' see Essay on L. § 55, p. 101, and § 32, p. 55, and cp. Aj. 465, ὅν αὐτὸς ἐσχὲ στέφανον ἐυκλείας μεγαν. The aor. ἐσχὸν = 'I came to have,' as ἐβασιλευεῖ = 'He came to reign.' See many instances of this use in Ast's Lexicon Platonicum, s. v. ἐχεῖν.

1421. τοῦτ' ὀφείλεται παθεῖν] 'This fate is destined.' Cp. El. 1173, πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

1422. ἐκ... βίον] In apposition with τούτῳ. For this epexegetis, cp. supr. 1355, 6.

1423. τῶν' ἄνδρ] τῷ Νεοτόπω. 1425. For μὲν followed by τε, see Essay on L. § 36, p. 65. And, for ἀρετή, k.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 Τροϊκά.)


1430. Οἰτής] For Oeta, as a name for the country of Trachis, cp. supr. 453, ὣς γένεθαι Ολυμπίων πατρός. This word in the mouth of Heracles appeals more than all else to the heart of Philoctetes.

1431. τούτῳ τοῦ στρατοῦ τοῦ Τροϊκοῦ. For this vague usage of the pronoun ἦς, see Essay on L. § 22, p. 34, and cp. supr. 1426, δὲ τῶν' αἵτιοι κακῶν ἐφυ, τούτῳ τὸν ἰπνόν. Schndw. conjectures τοῦ ἄγα τοῦ στρατοῦ.

1432. μνήμεα] Accusative in apposition to κύριος: 'An act commemorative of my bow.'

1433. τοῦν ἐμῖν] It is evident that the high-place on Mount Oeta, where He-
racles was supposed to have been glorified, after having been laid upon the pyre, was kept sacred in the time of Sophocles; and, like the place of Oedipus’ disappearance, it is imagined to have been a place of worship in heroic times. Hyllus had often stood there sacrificing, Trach. 1192. Perhaps some well-known image of the hero there, with a brazen shield, may have occasioned the expression in supr. 727.

1433-7. καὶ σοι ἄνωτε πάντα δεύτερον] These words are διὰ μέσου. Heracles turns for a moment to Neoptolemus, and then resumes his address to Philoctetes. ταύτα refers generally to all that precedes. Neoptolemus must aid Philoctetes and not forget his obligation to the bow of Heracles.

1434. 5. Cp. supr. 112-115.
1435. τὸ Τροίας πεδίον] Supr. 69.
1436. λέωνε συννόμω] ‘Two lions, who share one hunting-ground.’

1437. ἔγω δ’ Ἀσκληπιον] Having so far broken ground with the supernatural, the poet carries the celestial machinery one step further. Machaon was the healer of Philoctetes, according to the common story which is followed supr. 1333, in the anticipation of Neoptolemus. Here it is Asclepius himself.

1439. τὸ δεύτερον] For the taking of Troy by Heracles in the former time, cp. Il. 5. 638-642: Pindar, Nem. 4. 25: Αγ. 1300 foll.

1440. ἐννοεῖθε] ‘Keep this in your thoughts.’ For ἐννοεῖς, of an intention or design, cp. O. T. 330, ἀλλ’ ἐννοεῖς

ημᾶς προδοσίαν, κ.τ.λ. The force of the middle voice is, ‘Be careful to bear in mind.’ Cp. supr. 375. ‘His non paruit Neoptolemus.’ Lambinus.

1441. τὸ πρόσφατον ‘As towards,’ Cp. O. C. 617, καὶ ταῦτα ὅθεν έλανυν εὐημερεῖ | καλῶς ἐς πρὸς σέ.
1442. δεύτερον ἡγεῖται] O. C. 351.
1443. συννοείκει βροτοῖς ‘Follows men in death.’ Of the pious only can it be said that their works do follow them. A confused expression, arising from haste or inadvertence like many that might be quoted from Shakspeare. The whole of this speech of Heracles, as compared with the rest of Sophocles, is a careless piece of work. Did the poet leave the βροτοῖς ἀπὸ μηχανῆς τῷ ἱπποθρώσιν | ιππίῳ τῷ πρόσφατον | δοὺς ἔλεγεν, or is this a case, like that of Iphigeneia in Aulide, where a later interpolation has taken the place of the original text? Nothing is to be gained here by conjectural emendation (see for example that of Hermann suggested by Ellendt, ἵππος εὐνοεῖα συννοείκει βροτοῖς, καὶ ζωί, καὶ φάνων, οὐκ ἐστιν: or that of Cavallini, ἡ γ. εὔσ. συμφέρει βροτοῖς, καὶ ζωί καὶ βανών, οὐδ’ ἀπόλλυται), nor by obelizing particular lines. In ll. 1452-1471, the master’s hand is again apparent. For the sentiment, cp. Pind. Isthm. 4. 41, καὶ πάγκαρτον ἐπὶ χένω καὶ διὰ πότου βιβακέρ | ἐγρημάτων ἀκτίς καλῶν, δαβειτος οἰεί: Thuc. 2. 43.
κάν ζώσι κάν θάνωσιν, ούκ ἀπόλλυται.

ΦI. ὁ φθέγμα ποθεινόν ἐμοὶ πέμψας, χρόνιος τε φανείς, οὐκ ἀπεθάνος τοῖς σοῖς μύθοις.

NE. καγώ γνώμη ταύτη τίθεμαι.

ΗΡ. μὴ νῦν χρόνιοι μέλλετε πράσσειν, καιρὸς καὶ πλοῦς δὲ ἐπείγει γὰρ κατὰ πρύμναν.

ΦI. φέρε νῦν στείχων χώραν καλέσω, χαῖρ', ὃ μέλαθρον ἕμφρουρον ἐμοὶ, Νόμφαι τ' ἐνυδροί λειμωνιάδες, καὶ κτύπω ἄρον πόντῳ *προβολῆς,


1446. χρόνοιος] 'At last, after so long' (adjective). Cp. Ο. Κ. 441, ἡλευνε μ' ἐκ γῆς χρόνων. 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 χρόνοιοι with χρόνοιοι preceding in a different sense, see Essay on L. § 44. pp. 83, 84.


κατὰ πρύμναν] Cp. Thuc. 2. 97, ἦν δὲ κατὰ πρύμναν ὅστηται τὸ πνεῦμα. Heracles is now withdrawn.

1452. στείχων] 'In departing,' Cp. supr. 1408: Ο. Τ. 1521, στείχει νῦν, τέκνον μ' ἄφοι. καλεῖ] 'Let me address,' The word is used with some association from the frequent use of 'addressing a deity,' as in O. C. 1389 foll. Another somewhat singular use of καλεῖ occurs in O. Τ. 780, καλεῖ, πλαστὸς ὃς ἐλπις, κ.τ.λ. 1453. ἕμφρουρον ἐμοὶ] '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. ἄρον] 'Bass.' Cp. the use of ἄνδρειος καὶ γυναικεῖοι 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
name of Prosper: it did bass my trespass.

πόντου *προβολής* 'Of the bluff that jutts into the deep.' This conjectural emendation of Hermann is more probable than πόντου προβολής θ'. For, though the latter involves a slighter change, it leaves κτύπος ἀργὸν too indistinct. πόντου is objective genitive: sc. εἰς τὸν πόντον προβεβλημένον.

1456. οὗ refers either generally to the whole region described in the preceding lines, or to the last word only, the 'jutting foreland' being no other than the ἀστὴ of l. 1, in which the cave was situated.

1456. 7. 'My head withdrawn into the deepest nook was (notwithstanding) wetted by the lashing wind.' νότος is here the south-east. See Introduction.

1458. φωνῆς . . . ἡμετέρας] The genitive follows ἀντίτυπον, for which word, cp. supr. 693.


1460. χειμαζομένων] 'In tempest of my woe.' If there were storms without, so too was there a storm within. For a metaphorical use of χειμάζεσθαι, cp. esp. Aesch. Prom. 562, τόνδε χαλινίον ἐν πετρώνων | χειμαζομένων. Cp. also Shak. Lear. 3. 4. 'Thou think'st it much that this contentious storm | Invades us to the skin: so 'tis to thee; | But where the greater malady is fixed, | The lesser is scarce felt. . . When the mind's free, |

The body's delicate: the tempest in my mind | Doth from my senses take all feeling else | Save what beats there.'

1461. Λυκίων] This, like Ἐρμαίον supr., is probably a name actually associated with Lemnos, though we cannot pretend to know more than the Scholiast respecting its origin: ὁ οὖν καλουμένης κρήνη ἐν Λήμνῳ Λυκίων Αἴπολ- λανος, ὁ οὖν ἐν ἑρμή ὑπὸ Λύκων πινά- μενον. Possibly Sophocles himself could not have determined this.

1463. δόξης . . . ἐπιβάντες] 'Though we never embarked upon this thought,' i.e. never entertained it, never thought of doing so. He refers partly to his steady refusal to go to Troy, and partly to his abnegation of all hope. For the expression, cp. O. C. 189, and note: Hdt. 3. 67, ἐπιβατεύον τοῦ ὁμονύμου Σμήρδου τοῦ Κύρου: Plat. Legg. 3. 699 B, ἐπὶ δὲ τῆς ἐπίδοις ὁχομένου ταύτης εἰρήκων καταφαγήν αὐτοῖς εἰς αὐτοῖς μόνοις εἶναι καὶ τῶν θεῶν.

1464. ὁ . . . ἀμφιλοῦ| He sums up the preceding invocations in one expression.

1465. καὶ . . . ἀμέμπτως] 'And speed me with good voyake to heart's content.' The fair wind, blowing off-shore, is regarded as the breath of the land. Seyffert takes ἀμέμπτως to mean, 'Without grudging;' as if the philoctetes apprehended that the isle might resent his leaving it. But this fancy is too finely spun.

1466. ἡ μεγάλη Μοῖρα] Referring to supr. 1337-47.
γνώμη τε φίλων, χῶ πανθαμάτωρ
daiμων, ὅς ταῦτῃ ἐπέκρανεν.

ΧΟ. χωρώμεν *δὴ πάντες ἀολλεῖς,
Νῦμφαις ἀλίαισιν ἐπευξάμενοι
νόστου σωτήρας ἰκέσθαι.


1467. γνώμη τε φίλων] Supr. 1374, 1381, 1389.
χῶ πανθαμάτωρ | δαίμων] This refers to the intervention of Heracles, to whom the epithet πανθαμάτωρ is, in the mouth of Philoctetes at least, sufficiently appropriate. Cp. Trach. 1102, κόδεις τροπαί' ἐστησε τῶν ημῶν χερών.
1468. The compound ἐπέκρανεν, 'Consummated,' exactly describes the action of Heracles here. Others understand the words of Zeus. But it is very unlikely both that Zeus should be alluded to in Sophocles and not named, and that the word δαίμων should be applied to Zeus in Attic Greek of this period.

1469. πάντες 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.

σωτηρίας] (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, τόχη .. σωτηρίας, and see Essay on L. § 20. p. 30. But possibly (2) σωτηρίας should be read, 'That we may arrive and make safe our return;' cp. Trach. 85, κεῖνον βλέψω σώσαντος: Od. 23, 68, ἀλέσε τηλοῦ νόστον.
FRAGMENTS OF SOPHOCLES.
INTRODUCTION.

The Fragments of Sophocles consist of quotations from lost plays (including some Satyric dramas) which have been collected from Stobaeus, Athenaeus, Plutarch, etc., by successive editors. The first considerable collection was that of Brunck, Strasbourg, 1786, which was copied by Musgrave and Bothe. The present edition is based on that of Nauck in his Tragicorum Graecorum Fragmenta, Lips., 1856, with frequent reference to Dindorf's edition in his Poetae Scenici, London, 1868. Many emendations of the Fragments are due to editors of the works in which they have been preserved, above all to Meineke in his edition of Stobaeus. The remarks of Mr. R. Ellis, to which reference is made several times below, will be found in the Cambridge Journal of Philology, vol. iv. pp. 251 foll. Mr. Mahaffy has observed that 'a great many of the fragments are mere citations of curious words, which the poet used, and which form a strange and exceptional vocabulary.' Where such citations contain merely the single word in question, I have printed them separately at the end; while, for the sake of convenient reference, Nauck's numbering is indicated throughout. In his valuable edition the student will find much information which could not be embodied here. And in Welcker's Die Griechischen Tragödien (Bonn, 1839) he will find, together with much fruitless conjecture, an accumulation of learned material that is not easily to be found elsewhere.

In this edition I have not thought it necessary to include those quotations which previous editors have justly classed as 'doubtful or spurious.' But I may here observe that to this class belongs a passage in the Bodleian MS., Barocc. 143 (a Gnomologia of the twelfth century), where, after quoting O. T. 380, with the author's name, the scribe continues (fol. 75 a), τοῦ αὐτοῦ: τῶν πλουσίων τε καὶ ἁπλείστους (leg. ἀπλήστους) ὑδρωπιώτων ἐοικένω ἐλεγεν' οἱ μὲν γὰρ πε- πλευσμένοι (leg. πεπληγμένοι) ὑδάτων' οἱ δὲ χρημάτων. τὰ τῶν πλουσίων καὶ ἁπλόντων χρήματα ταῖς ἐπὶ τῶν κρημνῶν συκέαις εἶκατε[ν.] ἀφ' ἧν ἀνθρωπον μὲν μὴ λαμβάνειν κόρακας δὲ καὶ ἱκτίους' ὀρθέρα παρὰ τούτων ἑτέρα (leg. ἐτάιρας) καὶ κόλακας.

I have also omitted a few quotations or allusions, which, although probably authentic, only contain the substance of the passages to which they refer.

I 1 2
FRAGMENTS.

AΘΑΜΑΣ.

4. ὡς ὃν ἄπαις τε κἀγώναίς κἀνέστιος.

5. λευκὴν ἡμέραν.

AΙΑΣ ΛΟΚΡΟΣ.

10. καταστίκτου κυνὸς
σπολὰς Λίβυσσα παρδαλήφορον δέρος.

11. τὸ χρύσεον δὲ τᾶς Δίκας δέδορκεν
όμμα, τὸν ὅδ' ἄδικον ἀμείβεται.

12. ἄνθρωπός ἐστι πνεῦμα καὶ σκιὰ μόνον.

13. σοφοὶ τύραννοι τῶν σοφῶν ἕννοια.

14. τί σοι ἦν Ὄπλλων κεκιθάρικεν;

AΘΑΜΑΣ] Sophocles is known to have written two plays under this name. One of them at least was prior to the Clouds of Aristophanes (I. 257). It is uncertain whether the Fragments under this title are from the first or the second Athamas.


AΙΑΣ ΛΟΚΡΟΣ] Ajax, the son of Oileus, in dragging off Cassandra, had done violence to the image of Athena, and was in danger of being stoned by the Greeks for this offence, when he was saved by taking refuge at the altar of Athena. Procl. Chrestom. p. 484.

10. 'The Libyan jerkin taken from the spotted beast, the hide the leopard wore.' This refers to the leopard's skin that was hung outside Antenor's door, in token of the house being spared in the sacking of Troy. Cp. Strabo, 13. 608.

11. ὡς ὃν ἄπαις τε κἀγώναίς κἀνέστιος.

2. τὸν ὅδ' ἄδικον ἀμείβεται] 'And requites the wrong-doer.' Sc. τῶν ἄδικη-

μάτων.


13. This line is attributed to Euripides by Plato, Rep. 8. p. 568 A, and by others who may have been influenced by him; but various writers, who, although later, must have had means of verifying their assertion, expressly attribute it to this play of Sophocles.

14. For κεκιθάρικεν, explained by ἵματι-

τεύσατο, which does not seem impossible, Meineke substitutes τεθρίακεν,
15. καὶ πεξᾶ καὶ φορμικτὰ.

18. εἴ δειν ἐδρασας, δεινὰ καὶ παθεῖν σε δεῖ.

AIGEYS.


21. κέστρα σιδηρὰ πλευρὰ καὶ κατὰ ράχιν *ἡλαυνέ *παίων.

22. *κλῦω μὲν οὐκ ἐγωγε, χωρίτην *δ’ ὀρῶ.

from θριάς, a word which Hesychius quotes from the Odysseus Furens of Sophocles and the Licymnus of Euripides. Nauck says, 'Fortasse ἐντεθρίακεν praeferendum, coll. Hesych. v. ἐντεθρεῖωκεν,' 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:

οὐκοὐκοὐκοὐκ(?)

15. It is uncertain whether πεξᾶς 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. 932, ἔκανεν δὴ οὐ χρῆν, καὶ τὸ μὴ χρεῶν 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, φησι δ’ ὁ Ἀγείδος δτι ὁ πατὴρ ὀρισεν ἐμοὶ μὲν ἀπελθεῖν εἰς ἀκτάς, τῆςδε γῆς πρεσβεία νείμας, τῷ δὲ Λύκφ, κ.τ.λ. Meineke conjectured ἐμοὶ μὲν ὀρισεν πατὴρ | ἀκτὰς ἀπελθεῖν τῆςδε γῆς προσεπέρου | πρεσβεία νείμας: εἶτα δευτέρου Λύκφ, κ.τ.λ. Brunck, πρεσβεία νείμας τῆςδε γῆς: τῷ δ’ οὐ Λύκφ. In 1. 4, Nauck reads νείμει. But the participle, continuing the sense of ὀρίσεν, is Greek and in the manner of Sophocles. Cp. Phil. 64, and note.

21. 2. *ἡλαυνέ *παίων is the conjecture of Casaubon for ἡλοησαι πλείων. Nauck suggests κατηλόσις οτ κατηλοκισται πλείων.

23. πῶς δὴ οὐδουρῶν ἐμορος ἐξέβης λαθών;
24. ὃσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς,
κἂν ἄλλο μηδὲν, ἀλλὰ τούκείνης κάρα
κινεῖ τις αὕρα κἂνακούφιζει πτερόν.

AITHIONES.

25. τοιαύτα τοί σοι πρὸς χάριν τε κοῦ βία.
λέγων σοῦ δ' αὐτὸς ὁσπερ οἱ σοφοὶ τὰ μὲν
dίκαι' ἔπαινε, τοῦ δὲ κερδαίνειν ἐχοῦ.

26. τετράπτεροι γὰρ νῶτον ἐν δεσμάμασι
σφηκοὶ κελαινόρινες.

AIKHALWΤΙΔΕΣ.

31. στρατοῦ καθαρτῆς κάπομαγμάτων ἱδίως.

23. 'How, then, in coming forth from
where you live across the frontier, did
you elude the lyers-in-wait?' ἐμορος is
Mr. R. Ellis' conjecture for ἐμοιος;—όλος,
Valcknaer; οὐδουρῶν σμήνος, Nauck.

24. The last line is restored from the
conjecture of Dindorf. The MS, reading
is κινήτρας οὖσας ἀνακούφιζει πτερόν.
The correction involves little more than
the substitution of τ for σ, and of η for
η. For the image, cp. Od. 7. 105, 6, αλθ' ιστοῦ ὑφώσει καὶ ἑλάκατα στρωφῶσιν, ἢμεναι, οἷά τε θόλλα μακεδνὴς αἰγείροιο.

AITHIONES] Supposed by Heyne and
others to be the same with the 'Mem-
non' mentioned in the Greek Argument
to the Ajax, where, however, one MS.
reads 'Αγαμέμνων.

25. 'I say this to thee out of kindness,
and not to thwart thy will. Do thou,
however, like the wise, while praising
what is just, thyself hold fast by gain.'

It is uncertain whether this is said
seriously or in irony, and whether the
word spoken 'out of kindness' was
in the interest of justice or of gain.
βία may also mean, 'Under constraint.'
The lines may be the conclusion of
a speech in which the coryphaeus dis-
suaded the hero from going to meet
his doom.

26. According to Photius, who has
preserved them, these words are de-
scriptive of ants, τοὺς ἐσφυρικίνους μέρ-
μακας τῇ σαρκώνε. They may have
formed part of an allusion to the gold
of the far East, which, according to He-
rodotus, 3. 102, was guarded by ants.

1. ἐν δεσμάμασι is a difficult phrase.
Qv. 'Having four wings upon the back
where they are pinched in, wasp-like,
with black coats?' Or, qv. σμηνεύμασι (γl. ἐσμοῖσι σμηνεύμασι).

AIKHALWΤΙΔΕΣ] Fr. 37, taken in
connection with the statement of the
writer of the Argument to the Ajax,
favours Bergk's conjecture, that the sub-
ject of the drama was the restoration of
Chryseis, and that the captive women
were her companions. See also Fr. 36,
41, 49.

31. 'The purger of the host, well-
skilled in expiation.' The words may
refer to Calchas. The other verse,
32. *ἀσπίς μὲν ἡμῆς λέγοις ὡς *πυκνομματεῖ.

33. ὑφηρέθη σοι κάλαμος ὡσπερεὶ λύρας.

34. ἐν παντὶ γάρ *τοι σκορπίος φρουρεὶ λίθῳ.

35. καὶ βωμιαῖον ἐσχάρας λαβών ..

36. καὶ νησιώτας καὶ μακρὰς Εὔρωπίας.

37. ταύτην ἐγὼ Κίλλαν τε καὶ Χρύσην ..

38. εἰ μικρὸς ὃν τὰ φαύλα νικήσας ἔχω.

quoted together with this by Harpocrates, which, as Nauck points out, is probably from some comic writer, δεινότατος ἀπομάκρυς τε μεγαλόων 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.


*πυκνομματεῖ] This is Bentley’s correction of πυκνῶν πατεῖ, for which the best MSS. have πυκνώματι. 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, ἡματα δ’ αἰρατόντα διέπρασον πολεμίσω.

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 attributed: ‘You fret because your lyre has lost a fret.’ See Ar. I. c., ἕνεκα δύνακος, δν ὀπολύον | ἐνύθρον ἐν λίμανις τρέφων.

34. *τοῖς] τε, MSS. Brunck corr. Did Agamemnon thus complain that all were against him? Cp. Aj. 1366, ἣ πάνθ’ ὀμοία, πάς ἀνήρ αὐτῷ πονεί.

35. Meineke adds λίθον to complete the verse. But γυ. βάθρων (?). The words may have been applied to a supplicant taking refuge at the hearth.

36. Some such words as οἴκοιντας ἀκάτας 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, ἐν Χρύσῃ ἀμφιβεβηκας, | Κίλλαν τε ἔαθην, Τενδότοι τε ἐφὶ ἀνάσεις.

38. The words are probably ironical (Photius says in quoting them, φαύλων .. τιθεῖ .. ἄν καὶ ἐπὶ τοῦ μεγαλοῦ) and may have been used (by Agamemnon?) in reply to a taunt (from Achilles?). Cp. II. 1. 178, εἰ μᾶλα κατεργάσεις ἐσεῖ, θεῶς ποι ὁ τό γ’ ἐδοκεῖ: ib. 226-8.
39. ἐσπεισα βαιᾶς κύλικος ὡστε δεύτερα.

41. πατὴρ δὲ τῷ χρυσὸς ἄμφιλινα ἕκρούπαλα.

49. ἄχνην . . Λυθῆς κερκίδως.

AKRISIOS.

57. ὡς *ἐπιψάλλειν βίδην τε καὶ ἐξουαλλαν . .

58. βοὰ τις, ὦ.

άκουετ'; ἢ μάτην ὦλακτῶ;

ἀπαντά γάρ τοι τῷ φοβουμένῳ ψοφεί.

59. ἀλλ' οὐδὲν ἔρπει ψεῦδος εἰς γῆρας χρόνου.

60. δῆλον γάρ: ἐν δεσμοῖς δραπέτης ἀνήρ

κόλον ποδισθεῖς πάν πρὸς ἡδονήν λέγει.

61. ῥήσις βραχεία τοῖς φρονοῦσι σῶφρονα

39. Bergk conjectures ὡστε δευτέραν, sc. σκονδήν.

41. This line is acknowledged to be very corrupt. Qy. πατὴρ δὲ *Χρυσῆς ἄμφιλημα *κράσηδα [σκῆμπρον προθείκνου]. 'But her father, Chryses, [displaying] the wool-enwreathed edge [of the fillet on his sceptre].' Cp. II. 1. 14. 15. Or κράσιλα (?).

49. ἄχνην] Cp. ἄστος. Nauck conjectures ἄχυμα ('Sound').

AKRISIOS] 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.

58. Q Ἐ ΧΕΙΝ (?).

60. [ὁ] 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 iotae subscript in 1. 3 are omitted. But Meineke has with great probability arranged the Fragment as it now stands. The words may have been addressed to Danaë by the chorus in the presence of Acrisius. Cp. Aj. 292, 3, ὅ δ' ἐπεῖ πρὸς

2. ὦλακτῶ] Unnecessarily changed by Nauck to ἀλυκτῶ = ἀλυκτάω. 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.
πρὸς τοὺς τεκόντας καὶ φυτεύσαντας πρέπει ἀλλως τε καὶ κόρη τε κάργεια γένος, αἰς κόσμος ἡ σιγή τε καὶ τὰ παῦρ’ ἐπη.
62. θάρσει, γύναι: τὰ πολλὰ τῶν δεινῶν, δναρ πνεύσαντα νυκτός, ἡμέρας μαλάσσεται.
63. τοῦ ξῆν γὰρ οὐδεῖς ὡς ὁ γηράσκων ἔρρ.
64. τὸ ξῆν γάρ, ὦ παῖ, παντὸς ἡδίστον γέρας’ θανεῖν γὰρ οὐκ ἔξεστι τοὺς αὐτοῖσι δῖς.

ΑΛΕΑΔΑΙ.

75. ἐνταῦθα μέντοι πάντα τάνθρωπον νοσεῖ, κακοῖς ὅταν θέλωσιν ἱάσθαι κακά.

76. τοῖς γὰρ δίκαιοις ἀντέχειν οὐ ράβιον.

77. κακὸν τὸ κεύθειν κοῦ πρὸς ἀνδρός εὐγενοῦς.

78. καὶ γὰρ δικαία γλῶσσ’ ἔχει κράτος μέγα.

79. ὦ παῖ, σιώπα: πόλλ’ ἔχει σιγὴ καλά.

με βαί’, δὲ β’ ὑμυσμένα: | γώναι, γυναίξι
κόσμον ἡ σιγὴ φέρει.
1. τοῖς φρονοῦσι σώφρονα] ‘In the judgment of prudent people,’ Cr. O. T. 616, καλῶς ἔλεξεν εὐλαβομένοις πεσεῖν.
62. ‘Fear not, O lady; most fears are like the wind which the dreamer at night hears rising loud, but in the daytime it proves less violent.’ The image is that of a wind which, heard in the night, seems to threaten a storm, but when the morning comes is found to be less violent. Cr. O. C. 1248, αἰ δ’ ἐνυν-χίαν ἀπὸ μεπαν, and note: infr. 574, ἄκουσαν ἐκάκας εὐθύνῃ φρενί.
63. Cp. Eur. Alc. 69-72, μάρθη ἄρ’ οἱ γέροντες εὐχούνται θανεῖν, | γῆρας ψε-[
γοκτε καὶ μακρὸν χρόνων βίων, | ἵνα δ’ ἐγγὺς ἐκήθθαν, οὐδείς βούλεται | θη-[
sκείν, τὸ γῆρας δ’ οὐκέτ’ ἐστ’ αὐτοῖς ἂπαρ.
64. 1. ήδιστον] Meineke conjectures ήδιον, a change which Nauck rightly thinks unnecessary. Cr. παντὸς μάλιστα, which occurs sometimes, although παν-
tὸς μᾶλλον is the more usual form.

ΑΛΕΑΔΑΙ] Part of the story of Te-
lephus.

75. The reference of this Fragment to the 'Αλεάδαι rests on a single MS. of Stobaeus.
77. κοῦ] Several MSS. have καῖ. Cr. Trach. 1946, and v. 111.
78. Cr. O. T. 356, πέφευγα: τάληθει γὰρ λαχυῖν τρέφω: Phil. 1246, ἅλλ’ εἴ
dικαια, τῶν σοφῶν κρείσσω τάδε.
OF SOPHOCLES.

80.

τι ταύτα πολλῶν ρημάτων ἐτ' ἔστι σοι;
τὰ γὰρ περισσὰ πανταχοῦ λυπήρ' ἔπη.

81.

μὴ πάντ' ἐρεύνα; πολλὰ καὶ δολαιέν +κακόν.

82.

κοῦκ οἶδ' ὁ τι χρῆ πρὸς ταύτα λέγειν,
ὅταν οἶ ἁγαθοὶ πρὸς τῶν ἔγενών
κατανικῶνται:
ποία πόλις ἂν τάδ' ἐνέγκοι;

83.

δοκῶ μέν, οὖνεσ' ἀλλ' ὅρα μὴ κρείσσον ἢ
καὶ δυσσεβοῦντα τῶν ἐναντίων κρατείων
ἡ δοῦλον αὐτὸν ὄντα τῶν πέλας κλέειν.

84.

παῦσαι. καταρκεῖ τούδε κεκλῆσθαι πατρός,
εἰπερ πέφυκά γ'. εἰ δὲ μή, μείων βλάβην.
τὸ τοι νομισθέν τῆς ἀληθείας κρατεί.

85.

ὁ δ', εἰ νόδος τίς, γνησίοις ἵσον σθένει;
ἀπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν.

80. 1. τι . . . σοι} 'Why should this business still require many words from thee?' For the genitive, cp. Plat. Theaet. p. 201 A, τούτο γε βραχείας ἀκόφνωι.

81. Blomfield's correction. πολλὰ καὶ ἐγενών, MSS. Grot. corr.

82. 3. For δοῦλον αὐτὸν ὄντα Cobet would substitute τοὺς θεοὺς σέβοντα. But for the redundant emphasis on αὐτῶν, see E. on L. § 41. p. 78, ε.

84. 2. μείων βλάβην] Sc. μὴ πεφυκέναι ἢ μὴ κεκλῆσθαι.

85. Cp. Eur. Fr. 142. Mr. R. Ellis conjectures οὐδ', εἰ νόδος τίς . . . σθένει, κ.τ.λ. ('Nor does it follow, though one bastard cope with the legitimate, that all worthy persons have a freeborn nature'). The words as they stand may be construed, 'But he, though in one way (τίς = τις, Essay on L. § 22. p. 36, 4) base, yet copes with the legitimate. All that is good is well-born.' For εἰ = κεῖ, cp. Ant. 551, and note. But it may be doubted if the lines are really consecutive. Nauck supposes them to have been part of a στιχομυθία: A. ὅτι δὴ νόδος τίς γνησίοις ἵσον σθένει. | B. ἀπαν τὸ χρηστὸν γνησίαν ἔχει φύσιν. Dindorf reads τοῖς for τίς; but this, although not without MS. authority, makes an unrhymethical line. Mr. Ellis' emendation gives a natural force to τίς, but the meaning which it assigns to the whole Fragment is hardly probable.
FRAGMENTS

86. tā χρήματ' ἀνθρώπωσιν εὐρίσκει φίλοις, αὐθίς δὲ τιμᾶς, εἶτα τῆς ὑπερτάτης τυραννίδος ἵκαοὐαί ἵαῖσχίστην ἔδραν. ἔπειτα δ' οὖνείς ἐχθρὸς οὔτε φύεται πρὸς χρήμαθ' οὐ τε φύντες ἀρνοῦνται στυγεῖν. δεινὸς γὰρ ἔρπειν πλοῦτος ἐσ τε τάβατα καὶ ἵκαπρόσικτα, χώποθεν πένης ἀνήρ μηδ' ἐνυχῶν δύναι ἄν δώ ἐρα τυχεῖν. καὶ γὰρ δυσεἰδές σῶμα καὶ δυσώνυμον γλώσση σοφὸν τίλησιν εὔμορφον τ' ἱδεῖν. μόνῳ δὲ χαίρειν καὶ ἰνσεὶέν ἐξουσία πάρεστιν αὐτῷ κάτικρυφασταί κακά.

87. νομᾶς δὲ τις κεροῦσ' ἀπ' ὀρθίων πάγων καθείρπειν ἐλάφος . . . .

86. 2. αὐθίς δὲ] 'And by and by,' Nauck conjectures αὐθίς δὲ, but cp. Ἄρ. 1283, χωρ' αὐθίς, κ.π.λ. 3. ἵκαοὐαί] The MSS. vary between τ' ἀγοῦσιν and τ' ἀκοῦσιν. Salmasius corr. ἵαῖσχίστην] One MS. has ἁδίστην. aἰσχίστην is scarcely in harmony with the context; and Gaisford's conjecture, ἵξθιστην, appears probable. aἰσχ. and ἵξθ. 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 dispersed,—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 ἵκαπρόσικτα] 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 βλέπηκα, τάπρόσικτα might be transposed, προσάκτικα, κτι might be read κτά, and then be changed to βατά, the iota being dropped as a false adscript.

7. 8. χώποθεν . . 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. μηδ'] Not οὔδε, because the relative to clause implies an hypothesis.

10. γλώσση σοφὸν] Meineke proposed to alter this to γῆρα σείων Β. 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 περσατα . . φρονῆ. Else δυσειδή σώμα ('Unlovely in person'), would be a simple change.


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.
The subject seems to have been the exposure and rustic nurture of Paris, and his recognition as the son of Priam through his overcoming in the contest for the bull. 

90. The line is quoted merely to illustrate the use of the word ἀστίτης, and the sentence is not finished, (e.g. βοτήρα... may have followed.)


ALPHIΣ] Supposed by Welcker (Gr. Tr. p. 215) to be the son of Aegisthus so named, who usurped the throne of Argos in the absence of Orestes, and was slain by him according to Hyg. Fab. 122. See below, Ἡρακλῆς.


99. 'Much wisdom lies in brevity of speech.'

101. i.e. 'Good lineage is not put to shame by telling it.' According to Welcker's theory this is said by Aletes to Orestes, who is disguised.
FRAGMENTS

102. ἀλλ' ἀξίων ἔλεγας οὐδὲ τ'μὲν πικρῶς:
γένος γὰρ εἰς ἔλεγχον ἐξίδων καλὸν
ἐυκλειαν ἀν κτῆσαιτο μᾶλλον ἦς ὕψον.

103. τίς δὴ ποτ' ὅλβοιν ἦ μέγαν θείη βροτῶν
ἡ σμικρόν ἢ τὸν μηθαμοῦ τιμῶμενον;
οὐ γὰρ ποτ' αὐτῶν οὐδὲν ἐν ταυτῷ μένει.

104. δεινόν γε τοὺς μὲν δυσσεβεῖς κακῶν *τ' ἂπο
βλαστόντας εἶτα τούσδε μὲν πράσσειν καλῶς,
toὺς δ' οὗτας ἐσθολοῦς ἐκ τε γενναίων ἀμα
γεγώτας εἶτα δυστυχεῖς περικέναι.
οὐ χρήν τάδ' οὔτω δαίμονας θνητῶν πέρι
πράσσειν ἐχρήν γὰρ τοὺς μὲν εὔσεβεῖς βροτῶν
ἐχειν τι κέρδος ἐμφανές θεῶν πάρα,
toὺς δ' οὗτας αὖδικους, τοὺς δὲ τὴν ἐναντίαν
dίκην κακῶν τιμωρὸν ἐμφανὴ τίνειν'
κούδεις ἀν οὕτως εὐτύχει κακὸς γεγώς.

ALKMEΩΝ.

105. εἰθ' εὖ τ'φρονήσαντ' εἰσίδοιμί πως φρενῶν
ἐπήβολον καλῶν σε.

102. 1. οὔδὲ τ'μὲν] Pors. conjectures
οὔδ' ἐμοί: Brunc, οὔδε μὴν: Nauck,
οὔδ' ἡμῖν. Join γένος καλὸν.
ἐδεικας εἰς ἔλεγχον ἐξέλθων ὁς ἦ: Phil.
98. These two Fragments (101, 2) appear to belong to consecutive speeches.
103. 2. ἢ τὸν] Heath conjectures ἢ
τοι. But the article, as in τὸ μῆδεν,
marks the absolutely worst, or lowest,
as an individual object of thought. It
presupposes a slightly different construc-
tion, viz. θείη βροτῶ.
104. According to Welcker, this Frag-
ment refers to the position of Aletes.
1. *τ'] This, which Bergk added from
conjecture, although not a certain emen-
dation, clearly improves the sense.
8. τοὺς δὲ] δὲ in apodosi. One MS.
has τοῖς δὲ, and Dindorf reads τούδε
τὴν ἐναντίαν.
105. The text is suspected because of
the unmeaning tautology. Dindorf con-
jectures καὶ for πως: Nauck, more in-
geniously, φρενώσαντ' for φρονήσαντ'.
Cp. Aesch. Prom. 335, 6, πολλῇ γ' ἀμε-
νον τοὺς πέλας φρενῶν ἐφυσ ἦ σατόν.
OF SOPHOCLES.

AMYKOS SATYRIKOS.

108. γέρανοι, χελώναι, γλαύκες, ἰκτίνοι, λαγοί.

109. σιαγόνας τε δή μαλθακὰς τίθησι.

AMYFIAPEWS SATYRIKOS.

110. δι πιννοτήρης τοῦδε μάντεως χοροῦ.

111. ἔνθ' οὔτε πελλής *οἶος ἄγραυλος ἕβοτος.

112. ἐ' αὖ ... ὦσπερ ἀλιεύς πληγείς ... ἕνων διδάσκαλος.

AMFIRYWN.

119. ἐπεὶ δὲ βλάστοι, τῶν τριῶν μίαν λαβεῖν εὐσοιαν ἄρκει.

ANDROMEDA.

122. *ἡμῖν *θυτόν κούρειον ἠρέθη πόλει.

νόμοι γάρ ἐστι *βαρβάρους θυντολεῖν
Κρόνω *θεὸν βρότειον ἀρχήθεν *γένος.

AMYKOS] From the Argonautica. Amynkous, son of Poseidon and the nymph Bythynis, and king of the Bebryces, was slain by Polydeuces.

108. In one quotation of this line χελώναι is substituted for χελώναι.

109. Person made a trimeter of this line by transposing δῆ to the end. But the lyric verse, ὁ Ἰμυρος ἐντολή, 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 χεροῦ to χερός with Meineke; μάντις is used as an adjective.

111. The words, in the text from which they are taken, are ἐνθ' οὔτε πελλής οἶος ἄγραυλος Βοῦς. Cramer conjectures ἄγραυλος Βοῦς. Dindorf reads, from the conjecture of Schndw., ἐνθ' οὔτε πελ-
123. Quoted by Eustathius because of the ἐνσύμμα.

125. *φοίνιον] φοινόν, MSS. Brunck corr. In the explanation given by Hesych. I. p. 977, διγόνον μᾶσθητα διγόνου, ἢ δυοί χρώματι κεχρημένοι, should not δυοί [μᾶσθ] be read for δυοί χρώματι? 126. αὐτοχείλεσι] i.e. according to Pollux, made out of a single piece of alabaster, and not having a separate rim.

ἈΝΤΗΝΟΡΙΔΑΙ] 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.

ἈΤΡΕΥΣ Ἡ ΜΥΚΗΝΑΙ. 137. μὰ τὴν ἐκείνου δειλίαν, ἢ βόσκεται, θῆλυς μὲν αὐτὸς, ἀρσενᾶς δ' ἐχθροὺς ἐχῶν.

ἈΧΑΙΩΝ ΣΥΛΛΟΓΟΣ Ἡ ΣΥΝΔΕΙΠΝΟΙ. 139. φορεῖτε, μασσέτω τις, ἐγχεῖτω βαθὺν

ἈΧΑΙΩΝ ΣΥΛΛ. The tone of the Fragments shows this to have been a satyric drama. The subject was the gathering of the Achaean 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 φυάτε (‘Knead ye’) for φορεῖτε.
OF SOPHOCLES.

κράτηρ' ὁδ' ἄνηρ οὐ πρὶν ἄν φάγῃ καλῶς ὃμοια καὶ βούς ἐργάτης ἐργάζεται.

140. οὕτω γένειον ὡδε χρῆ δηλιφές φοροῦντα κάντισαίδα καὶ γένει μέγαν γαστρὸς καλεῖσθαι παῖδι, τοῦ πατρὸς παρόν.

141. ἀλλ' ἀμφὶ θυμὸ τὴν κάκοσμον οὐράνην ἐρρίψεν οὖν ἡμαρτε' περὶ δ' ἐμῷ κάρᾳ κατάγνυται τὸ τεῦχος οὕ μύρον πνέον' ἐδειμαστοῦμην δ' οὐ φίλης ὃςμης ὑπο.

142. ΟΔ. ἣδη τὰ Τροίας εἰσορῶν ἐδώλα εὐδοικας . . . .

ΑΧ. . . . . . . . . .

ΟΔ. ἐγὼ δ' φεύγειν οὐ τὸ μὴ κλύειν κακῶς, ἀλλ' ἐγγὺς "Εκτωρ ἐστίν' οὐ μένειν καλῶν.

143. ὃ πάντα πράσσον, ὡς ὁ Σίσυφος πολὺς ἐνδηλὸς ἐν σοὶ πάντα *χῶ μητρὸς πατήρ.

144. ὃς ναοφύλακες νυκτέρου ναυκληρίας πλήκτροις ἀπευθύνουσιν οὐρίαν τρόπιν.

140. (1) 'One who has a sleek beard, and is grown up, and of a noble race, ought not,' etc. Or (2) 'One ought not, being great (only) by descent, to have his beard thus smeared (with viands), and behave like a child, and so 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 για γαστρός. 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, ὡδ ἡμαρτε, περὶ δ' ἐμῷ κάρᾳ.

142. ΟΔ. τὰ Τροίας . . ἐδώλα] 'The dwellings of Troy,'—Troicas sedes.

3. In the intermediate line Achilles repeats his threat of sailing away—tou Ἀχιλλεως διαγανακτοῦντος καὶ ἀποπλείων λέγοντος are the words of Plutarch, who makes the quotation.

4. τὸ μή!] See Essay on L. § 29. p. 49, d.

5. οὐ μένιν] The v. r. θυμάνειν may have arisen from οὐμαλίνειν, of which there is a trace in the other v. r. οὐ καίνειν.

For καλῶν = συμφέρον, cp. O. C. 1003, καὶ σοι τὸ Θησεῖων ὑπομα τοπέσα καλῶν Φιλ. i. 1155, νῦν καλῶν . . κορέσαι στόμα.

143. 2. πάντα *χῦ] pantaiov, MSS. Vater corr.

144. 1. ναυκληρία seems to be here...
145.

οὐ δὲ ἐν ἄρονοις γραμμάτων πτυχαῖς ἔχον


νέμει εἰ τις οὐ πάρεστιν ὃς ξυνάμοσε.

146.

λάθα Πιερίδων στυγερὰ καὶ ἀνάρσιος.

ω * δύνασις

*θνατοῖς εὑπνητμότατε μελέων,

ἀνέχουσα βίοι βραχύν ἴσθινων.

ΑΧΙΛΛΕΩΣ ΕΡΑΣΤΑΙ.

154.

νόσημ' ἐρωτος τοῦτ' ἐφύμερον κακῶν:

ἔχοιμ' ἀν αὐτῷ μὴ κακῶς ἀπεικάσαι.

ὅταν πάγου φανέντοις αἰθρίους χεροῖν

κρύσταλλον ἀρτάσσωσι παιδιαῖς ᾧ ἄγη,

τὰ πρῶτ' ἔχουσιν ἡδονὰς ποταμίους·

τέλος δ' ὦ χυμὸς οὖθ' ὅπως ἀφῆ θέλει,

used for a vessel and its equipments


145. i. *θρόνοισι] θρήνοσι, MSS. Toupl corr.

2. νόμε] 'Observe,' Cp. νομάω (L. and S. s. νομα, II. 3).

ei . . . οὐ, not μή, because ei is used interrogatively = 'Whether.'

146. i. ἀνάρσιος] ἀνάρατος, MSS.

2. ω * δύνασις] ὀδυνάσεις, MSS. *θνατοῖς is Brunck's correction for θνατόν of the MSS. Probably two passages have accidentally cohered: one deprecating oblivion of the Muse, λάθα Πιερίδων στυγερὰ καὶ ἀνάρσιος,

— — — O O — — — O O — — — O O,

the other an address to 'Memory,' or to the 'power of Song,' ω * δύνασις θνατοῖς εὑπνητμότατα μελέων | ἀνέχουσα βίου βραχύν ἴσθινων,

— — — — — — — O O — — — O O — — — O O — — — O O — — — O O — — — O O,

* Power, fraught with happiness for mortals, that by inspiring song, keepest from

sinking the narrow strand of their life.' Cp. Shak. Macb., 'But here, upon this bank and shool of time.'

ΑΧΙΛΛΕΩΣ ΕΡΑΣΤΑΙ] This was a regular satyrlic drama. See on Fr. 158. The lines quoted by Nauck from Ovid, Trist. 2. 409-12, 'Nec nocet auctori, mollem qui fecit Achillem,' etc., may have been equally applicable to the Myrmidones of Aeschylus.

154. 'Ο παῖς τῶν κρύσταλλον is said to have been a Greek proverb.

1. νόσημ' ἐρωτός] The reading is doubtful. The best MS. of Stobaeus gives ἐρωτος γὰρ νόσμα. Another, said to be interpolated, reads as in the text. Dobree conjectures τὸ γὰρ νόσμα, supposing ἐρωτος to be a gloss.

*ἐφύμερον] Most MSS. have ἐφύμερον, which Nauck reads, but 'the trouble which is the object of desire,' exactly accords with the similitude in what follows.

2. μὴ κακῶς] The use of μή is to be explained by the hypothesis implied in ἔχοιμ' ἄν.

4. παιδιαῖς ἄγη] For this unintelligible reading, Salmasius proposed παιδεῖς ἀσαγη. Qy. παιδεῖς ἐπαιγη (?).

6. ὄ χυμῶν] It is doubted whether
of Sophocles.

ουτ’ ἐν χεροῖν τὸ κτῆμα σύμφορον μένειν. *οὖτω γε τοὺς ἐρωτας αὐτὸς ἵμερος δράν καὶ τὸ μὴ δράν πολλάκις προϊέται.

155.

tίς γὰρ μὲ μόχθος οὐκ ἐπεστάτει;
λέων δράκων τε, πῦρ, ἕδωρ.

157.

ἡ δορὸς διχόστομον πλάκτρον'
δίπτυχοι γὰρ ὀδύναι μιν ἧρικον
'Αχιλληίου δόρατος.

158.

παπαί, τὰ παιδίχ', ὡς ὀργ., ἀπώλεσας.

159.

σὸ δ’, ὦ Σύναγρε, Πηλιωτικὸν τρέφος.

160.

†γλώσσης μελίσσης τῷ κατερρυκτί.

this can mean, 'The sensation,' i.e. the smart; and Meineke conjectures ὁ κρυμός. But see Essay on L. § 52. p. 97, and cp. γεμοῦμαι.

6 and 7 are not quite clear. 'But at last the sensation will not allow them to let go (πέποιθεν δη, sc. τις), nor yet is the acquisition one that is expedient to remain in the hands.' The combination of ὁ κρυμός θέλει is somewhat harsh. Qy. ὁκρυμός (?). Or, possibly, some words are lost after κρυμός, in which case the subject of θέλει is τῶν παιδών τις. σύμφορον may either (1) agree with κτῆμα, or (2) τὸ κτῆμα μένειν may depend on σύμφορον (ἐπτ.).

8. *οὖτω γε] The correction of Scaliger. The MSS. have οὖτε; Meineke conjectures οὖτω δέ.


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. ἄλοξ

Dobree and Heath denied the Sophoclean authorship of this fragment. But we know too little of the style of the poet's satyrical dramas to be able to pronounce with confidence on such a point.

158. The words are addressed by Phoenix to the Chorus of Satyrs.

159. Σύναγρος 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 γλυκῶν μέεν αἰθή, II. 1. 249.
161. δ ὤθ' ἐνθ' ὄπλοις Ἡφαίστου τέχνη.

162. ὁμμάτων ἀπὸ λόγχας ἑσύν.

ΔΑΙΔΑΛΟΣ.

163. τεκτόναρχος Μοῦσα.

166. ἄλλ' οὐδὲ μὲν δὴ κάνθαρος τῶν Αἰτναίων πάντως.

ΔΑΝΑΗ.

169. οὐκ οἶδα τὴν σὴν πείραν. ἐν δ' ἐπίσταμαι, τοῦ παιδὸς ὄντος τοῦθ' ἐγὼ διέλλυμαι.

170. γόνον τε μῆλων κάφροδισίαν ἄγραν.

171. ζῆ, πίνε, φέρβου.

ΔΙΟΝΥΣΙΑΚΟΣ ΣΑΤΥΡΙΚΟΣ.

175. πόθεν ποτ' ἀλυτον ὡδε εὗρον ἄνθος ἀνίας;

ΔΑΝΑΗ] Some would identify this with the Ἄκρισιος supr.

169. Said by Acrisius of the child Perseus, to some one who has advised him to leave the event to fortune.


κάφροδισίαν 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. αὐτό] αὐτὸ — αὖ — αὖ — αὖ —

Join ἀλυτον ἀνίας. The grammarian who quotes the words observes that the lyric from which they are taken
ELLENHΣ APAITHΣIS.

177. Hesychius tells us that this is said of a hare, 'She might be crouching on her form in a fugitive dwelling-place.'

179. For indeed I recognize a similarity of accent which somehow (τι = πως, cp. supra 85, note) suggests to me the odour of Laconian speech; lit. 'Addresses me in some way so that I perceive,' etc. PROSOYGOREI has better MS. authority than the v. r. paragorei. ΔΡΟΜΑΣΘΑΙ is an unmeaning v. r. for σώμασθαι.

180. I. γέννυ may be a corruption of τόλιν, through v. r. γίνος and πολυμ: i.e. (a) γέννυ τόλιν, (b) πολυμ, πολυμ, (c) γίνος, (d) γένος.

2 is hopelessly corrupt. Schneider proposed γαθαίον for γαθαίοις. Mr. R. Ellis proposes γαθαίοις. But qv. ΧΡΗΣΟΣ έωλον γραβίοις ενημενοί (ηωλον, sc. ιμάτιον, 'Cast off clothes') (?).

ELLENHΣ GAMOS SATYRIKOS.

183. Some, with Porson, would restore this line as follows, πίνακι είναι αυτός των: others, more simply, with Cobet, by cancelling ἄχρειος.

EPIGONOΙ. 187. 'When men are envied, ill-report prevails against them more for disgrace-
ful actions than for noble ones.' These words may have had some point in their original context: as it is, they are unmeaning. The general sense seems to be that when one is envied, 'that craves wary walking.' 'He who acts honestly is better able to live down calumny.'

188. 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. γάμος, MSS. Nauck corr. Hesychius doubts whether the meaning is 'Marriageable,' or 'Careless about marriage.' The latter interpretation, although less probable in itself, confirms Nauck's emendation. For 'a careless marriage' is without meaning.

192. μίαν μίαν. 'One by one.'

193. *ω γλῶσσα, εν οἴσων ἄνδράσιν τιμήν ἔχεις, ὅποιο λόγοι σθένουσι τῶν ἔργων πλέον.

194. ὅπου δὲ μὴ τάριστ' ἐλευθέρως λέγειν ἔξεστι, νικᾶ δ' ἐν πόλει τὰ χείρονα, ἀμαρτίαις σφάλλουσι τὴν σωτηρίαν.

195. γῆρα προσόντως σῶξε τὴν εὐθημίαν.
196. ἀρετῆς βέβαιαι δὲ εἰσὶν αἱ κτήσεις μόναι.

197. ἀνδρῶν γὰρ ἐσθλῶν στέρνον οὐ μαλάσσεται.

198. πῶς οὖν μάχωμαι θυντὸς ὁν θεῖα τύχη; ὅποιο τὸ δεινὸν, ἑλπὶς οὐδὲν ὄφελεί.

199. ἄπελθε· *κινεῖς ὑπνον ἱατρὸν νόσου.

200. καὶ γὰρ Ἀργείους ὄρῳ.

ΕΡΜΙΟΝΗ.

201. ἀλλ’ ὁ πατρὸφας γῆς ἀγνιαίοι πέδου.

ΕΥΜΗΛΟΣ.

ΕΥΡΥΑΛΟΣ.

204.* τρωθεὶς ἀκάνθη τρυγόνοι θαλασσίας.

ΕΥΡΥΣΑΚΗΣ.


200. The words are said by Eriphyle to her son Alcmeon.

ΕΡΜΙΟΝΗ]. Hermione had been promised to her cousin Orestes by Tyndareus, the grandfather of both. Then she was given to Neoptolemus, having been promised to him in reward for his part in taking Troy. Lastly, by the award of Apollo, she was given to Orestes after he had avenged his father, and by him she became the mother of Tisamenus.

201. ἀγνιαίοι] Meineke conjectures ἀγνιαίοι.

ΕΤΡΤΑΛΟΣ] Euryalus, the son of Odysseus, by Euippe, 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 αὐτῶν αὐτῶν γενεῖς τρωθεὶς ἀκάνθης θαλασσίας τρυγόνοι ἐκελεύτησιν. ΕΤΡΤΣΑΚΗΣ] See Fr. 205, ἄδοξαστον, in the subjoined list of words.
ΗΡΑΚΛΗΣ ΕΠΙ ΤΑΙΝΑΡΩΙ ΣΑΤΥΡΙΚΟΣ.

206.
.. συνέλεγον τὰ ἦλια, ὡς ἐκκαμμάτων μὴ μοι μεταξὺ προσδεήσειν.

207.
τρέφουσι κρήνης *φύλακα χωρίτην ὄφιν.

208.
Κυκλώπιον τροχόν.

209.
κρείσσον θεοῖς γὰρ ἢ βροτοῖς χάριν φέρειν.

210.
τὸν δρόντα γὰρ τι καὶ παθεῖν ὀφειλεται.

211.
τοιγὰρ ἢν δὴ φυλάξαι χοῖρον ὡστε ἰδείαν.

ΗΡΙΓΟΝΗ.

215.
ἀ δὲ
δόξησε τοπάξος, ταῦτ' ἰδεῖν σαφῶς θέλω.

216.
νῦν δ' ἢ ἐπὶ ἕπαφρος ἐξ αὐτῶν ἔως ἀπώλεσεν τε καῦτος 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. φύλα καὶ, MSS. Jacobs corr.
208. ‘The Cyclopean Circuit’ (of the wall).
211. — 0 — 0 — — — — — — .
The MSS. have τοιγάρ λώδη φυλάξαι χοῖρος ὡστε δεσμῖον. Χοῖρον ὡστε δεσμῖον is the conj. of Casaubon. Bergk conjectures τὸν γὰρ λώδη (supposing this to be an epithet of Cerberus).

ΗΡΙΓΟΝΗ] Supposed by Welcker to be the same with the ΑΛΗΘΗΣ supr. Erigone was the daughter of Aegisthus and Clytemnestra.
215. τ. ἢ ἐπὶ is corrupt. Qy. ἢ ἐπὶ θεοῦ (?). The subject may be a serpent that is roused to fury, and then slain.
*έπαφρος] MSS. ὕπαφρος, which, according to Erotian, means ‘secret.’ Dind. corr.
OF SOPHOCLES.

505

GAMYPAI.
217.
Opfjacrap aKoniav Z-qvos 'A6(oov.

218.
TO,

T

\vpaL kol fiaydSiSes

5e

TTTjKTal

kv

"

EXXrjcri ^oav

rjSv/jLeXr}.

220.
TTpoTToBa fxiXea rdS*

6(ra

kXvo/jlv

Tpo^Llxa (3d<np.a X^p^a-i noSea-i.

221.
ot)((OKe yap KpOTrjToc TrrjKTLScoi/ fieXr)
Xvpa fiovavXoLS re j)(^eLfiwi/T(09

fvaos

(TTeprjfia

Kcofiaa-da-qs.

222
TO KoTXov "Apyos ov KaTOiKrjaauT

ti.

224.
prjyvifs Xpva-oSerov
prjyi/vs

Kepas^

apiiovtav ^opSoTOVOV Xvpas.

225.
fjLOV(rofJLai/L

8*

eXdfjLcpOrji/

(Attice Thablind by the Muses
whom he had challenged to a contest
in music. See II. 2. 599 foil. Sophocles
is
said to have himself represented
is

made

Thamyris, lyre in hand.
Aesch. Agam. 285, 'AO^ov
aliTOS Zt]v6s.
218. I. [xaYaSiSes]

ydBiSes)

is

The quantity (/xaexcused, because the word is

of foreign origin.
fjidyadidfs.
2. Tcl
.

.

drama was

Meineke would write,

v*^XXTiori]

The

Nauck
this we cannot be sure.
reads x^P^^ irddtaaiv.
221. 2 and 3 are probably past cure,
although the ingenuity of Nauck's emendation of 2, Xvpa |i,6vavXoC 0' ols X*'*
But of

provokes an attempt at 1. 3,
avias [f|8v] Ko{p.T](rCs t' doTrjs.
224.

pop.6v T0)s,
a-T(pr\\i

'

1

'

I

.

J

225.

;

:

^ww w
WW w
^WW
w w WW
ww w

scene of the

Thrace.
220. I. irp6iro8a] This word is doubted but why may it not mean, * Giving
forwardness to the feet?' i.e. inciting to
movement. Cp. the uses of irpoxfipos,
and the verb irpoTToSi^fiv.
2.
xp60'i'ir68<ri] These unusual forms,
which appear in the MSS., may have
been used by Sophocles for the sake of
the open trochaic metre
in

fSeipav

^^
r\
r\
f\
w
w WW
W WW
W WW
WW
WW W WW W WW w v5^ w.

eAMYPAS] Thamyris

myras)

ttotI

^8aKT(p^

w
-iww

am

'

seized

WW
WW
WW w w
'

w.
by the oestrus of the

Muse, and make my way to the ridge (?)
impelled by the lyre, and by the strains
which Thamyras inimitably composes.'
Qy.

WW

-'^ww-(?).


FRAGMENTS

ἔρχομαι ἕ' ἐκ τε λύρας, ἐκ τε νόμων
οὖς Θαμύρας περιάλλα μουσοποιεῖ.

ΘΥΕΣΤΗΣ ΕΝ ΣΙΚΥΩΝΙ καὶ ΘΥΕΣΤΗΣ ΔΕΥΤΕΡΟΣ.

227.

σοφὸς γάρ οὐδεῖς πλήν ὃν ἄν τιμᾷ θεός.
ἄλλ' εἰς θεοὺς ὁρῶντα, καὶ ἔξω δίκης
χωρεῖν κελεύῃ, κείσθαι ὀδοιπορεῖν χρεών·
αἰσχρόν γὰρ οὐδὲν ὑπηγούνται θεοί.

235.

ἔστι γάρ τις ἐναλία

*Εὐβοίους αἶα τῇ δὲ βάκχειος βότρυς
ἐπὶ ἦμαρ ἔρπει. πρῶτα μὲν *λαμπρᾶς ἡ
κεκλημάτωται *Χλωρών εὐανθῆς δέμας·
ἐπὶ ἦμαρ ἄξει *μέσσον ὁμφακός τύπων,
καὶ κλίνεται γε κἀποπερκοῦται βότρυς·
δείλη δὲ πᾶσα τέμνεται βλαστομένη
καλῶς ὁπώρα κἀνακιρναται ποτῶν.

1. *δακτυ[λ] 6' ἀν καὶ τῷ (οὶ τῷ) MSS.
δακτυλ Œunck conjectures, but see L.
and S.

1, 2. ποτὶ ἡμερὰν [ ἔρχομαι ἐπὶ 6'] The
text here can hardly be sound. ἡμερὰς
is not used in the sense of δείμας, except
in the plural. This objection might be
easily obviated by reading δείμας (acc.
plur.) But the position of 6' in l. 2 is
unrhythmical, and the metre is doubtful.
Qy. ποτὶ 6' εἰραν ἔρχομαι, 'And I go to
the public place' (?). For the use of ἐκ,
see E. on L. § 19. p. 28, 2.

ΘΥΕΣΤΗΣ, Α καὶ Β] 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 mira-
culous vine, or vineyard, of the Euboean
Nysa, is quoted by the Scholast of
Euripides, in illustration of the lines
of the Phoenissae, 239-31, which describe
a similar fabulous phenomenon on Mount
Parnassus, οἴνοι θ' ἀ καθαμέρων | στάζεις
τὰν πολύκαρπον | οίνανθες λείσα βότρυν.

The Fragment is corrupt in several
places, but has been plausibly restored.

2. *Εὐβοίους αἶα] εὐβοήσασα, MSS.
Cobet corr.

3. ἐπὶ ἦμαρ 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 ἡ] λαβράδων καὶ λαβρά-
σων, MSS. Valcknàir corr.

εὐανθῆς] Barnes conj. οἵαινθης.

5. ἄξει] 'Will bring.' Some MSS.
have οὐξε, 'Makes to grow.'

6. καὶ κλίνεται γε] Sc. τῷ ἦμάρ. 'Ay,
and as the day begins to decline.'
This phrase has been unnecessarily altered
by Meineke to γλαυκαινεται τε, for which
Nauck suggests πεπαινεται τε. Perhaps,
at least, τε should be read for γε. 'Just
as —'

7. 8. βλαστομένη | καλῶς] 'Attain-
ing perfect growth.' The words καλῶς
ἀπόφας are inverted in the MSS., and
Mr. R. Ellis would read ἀποφαίσ.
OF SOPHOCLES.

236. πρὸς τὴν 'Ανάγκην οὐδ' Ἀρης ἀνθίσταται.

237. ὃς *ννυν τάξος στείχωμεν οὐ γὰρ ἐσθ' ὡς ὦπως σπουδὴς δικαιὰς μῶμος ἀψεταὶ ποτε.

238. ἐχει μὲν ἀλγείν', οἶδα: πειρᾶσθαι δὲ χρή ὃς βάστα τάναγκαία τοῦ βίου φέρειν ἐκ τῶν τοιοῦτων χρή τιν' ἵασιν λαβεῖν.

239. ἐνεστὶ γὰρ τις καὶ λόγουςιν ἥδων, λήθην ὅταν ποιώσι τῶν ὀντῶν κακῶν.

240. καίπερ γέρων ὁν' ἀλλὰ τῷ γῆρα φιλεῖ χῶ νοὺς ὀμαρτείν καὶ τὸ βουλεύειν & δεῖ.

INAXOS SATYRIKOS.

249. "Ἰναχώ *νατόρ, παῖ τοῦ κρηνῶν πατρὸς 'Ὡκεανοῦ, μέγα πρεσβεύων Ἀργοὺς τε γύαις Ἡρας τε πάγοις καὶ Τυρηνοὶς Πελασγοῖς.

250. . . . βεῖ γὰρ ἄτ' ἄκρας Πίνδου Λάκμου τ' ἀπὸ Περραιβῶν.

237. I venture to write ὃς ννυν for ὃς ννυ, the enclitic ννυ being joined with στείχωμεν. ‘Let us go now with all speed’ (ὡς τάχος).

238. Badham suggests that 1, 2 is brought in from elsewhere, and that χρή, in 1, 3, is a corruption of ὅ. It may with equal plausibility be conjectured that 1, 3 forms a separate Fragment, 1 and 2 being continuous.

239. 2. ὀντὼν i.e. παρόντων. Cp. El. 305, and note.

INAXOS] A satyric drama on the legend of Io.

249. 1. *νατόρ] γεννάτορ, MSS. Meineke has restored νατόρ from Hesychius, with great probability,—although it is also possible to delete Ἰναχώ, and read γεννάτορ ἐμό, κ.τ.λ. Hesych. νατόρ: βέων, πολέρρους.

4. Sophocles followed Aeschylus in making the inhabitants of Argos Pelasgian, in the earliest time. Aesch. Suppl. 252, 3. For the generic name, Τυρηνοῦ, applied to them, cp. Hdt. 1. 57, τοῖς νόν ἔτι ίνδει Πελασγῶν, τῶν ὑπὲρ Τυρηνῶν Κηρατῶν πόλιν οἰκεόντων.

250. According to the fable which Sophocles follows here, the Inachus of the Peloponnesus was an off-shoot (ἀποδαμῶς, ἀπορρόξ), from the river of the same name in the Amphilochian Argos, which again was mystically associated with the Achelous.
eis Ἀμφιλόχος καὶ Ἀκαρνάνας, μῦσει δ᾽ ὤδασιν τοῖς Ἀχελόῳ

ἐνθεν ἐσ "Ἀργος διὰ κύμα τεμών ἣκεi δήμον τὸν Λυρκείου.

251.
γυνὴ τίσ ὑδαίν εὐληνᾶς Ἀρκάδος κυνή;

252.
Πλούτωνος *ηδ’ ἐπείσοδος.

253.
πανδόκοις ἐξενώσασι.

257.
ευδαίμονες οἱ τότε *γέννας ἀφθίτου λαχόντες ἡθείον.

259.
τραχὺς ἐκ ἀχλῶνης κέρχνος ἐξανίσταται.

262.
ἐπήνευο· ἰσθι δ’, ὡσπερ ἡ παροιμία, ἐκ κάρτα βαἰῶν γνωτὸς ἀν γένοιτ’ ἀνήρ.

5. διὰ κύμα τεμών] διατεμών κύμα, 'Dividing his waters.' E. on L. § 18. p. 27.

251. Toup's conjectural restoration of this line, γυνὴ τίς ὑδαίν; κυκλάδες Ἀρκάδος κυνῆς, is unsatisfactory. Mr. R. Ellis, with more probability, suggests γυνὴ τίς; ἢ Κυλληνᾶς 'Ἀρκάδος κυνή; Qy. 'Is it a woman, or the Cyllenian hat of an Arcadian (man)?'


257. τραχύς ἐκ ἀχλῶνης κέρχνος ἐξανίσταται;

2. *παίσιν] παισίν, MSS. Heath corr. *ἐπείσοδος is Nauck's conjecture for ἐπεισόδεις. Dindorf adopts a different arrangement of the lines, ἐνηδ’ ἐκ-φροδίσια | λάταξ ἀποικήτων ἀνδρών. He apparently takes λάταξ to mean the quadraped of the name.

258. τραχὺς ἐκ ἀχλῶνης κέρχνος ἐξανίσταται;

1. Ἀφροδίσια] 'Regarded by lovers as a sort of omen.' See L. and S. s. v. λάταξ, and cp. 'Venericus (jactus).'
263. In the absence of the context it is rash to assume that εμόν is corrupt.

264. 2. *νομον έξει] έξει νόμον, MSS. Ellendt corr. But qy, νον έξει (?) 'Has the shadowy mind of the dead'? (?)

267. From an anapaestic line.

268. The Fragment is too slender to allow us either to assume corruption or to attempt emendation. Nauck conjectures κυαμομολός σε δικαστήν.

ΙΟΒΑΘΗΣ] Some part of the story of Bellerophon.

275. Άνασ ας τόν 'Αίδαν γάρ οὐδε γήρα οίδε φίλειν.

ΙΟΚΛΗΣ.

277. ἄλλα καὶ λινορραφὴ τυλεία.

278. ἄλλ' ίθι χαίρων καὶ πράξειας κατὰ νοῦ τὸν ἐμόν.
510

FRAGMENTS

IPPODAIMEIA, see OINOMAOS.

IPPONOYOS.

279. 

εξ 'Ολένου γῆς φορβάδος κομίζομαι.

280. 

πρὸς ταύτα κρύπτε μηδέν, ώς ὃ πάνθ' ὅρων καὶ πάντ' ἀκούον πάντ' ἀναπτύσσει χρόνος.

281. 

σωτηρίας γὰρ φάρμακ' οὐχὶ πανταχοῦ βλέψαι πάρεστιν, ἐν δὲ τῇ προμηθίᾳ.

ΙΦΙΓΕΝΕΙΑ.

284. 

σὺ δ' ὃ μεγίστων τυγχάνουσα πενθερῶν.

285. 

ὁξηρῶν ἄγγος οὐ μελισσοῦσθαι πρέπει.

286. 

νόει πρὸς ἀνδρὶ, σῶμα πουλύπους ὅπως πέτρα, ἥτραπέσθαι γνησίου φρονήματος.

287. 

τίκτει γὰρ οὐδὲν ἐσθλὸν εἰκαίᾳ σχολῇ.

IXNEYTAW SATYROI.

293. 

ἐνήλια τάξιν 

τρίγομφα διατορέσαι σε ἕδειται.

294. 

καξορμενίζει κούκ ἐπισχολάζεται 

βλάστη.

279. According to Steph. Byz., Olenus was a town of Achaia or Aetolia.


ΙΦΙΓΕΝΕΙΑ] See below, Ἐκταμφηστρα.

284. According to Photius and Suidas, Odysseus says this to Clytemnestra about Achilles, and πενθερός is here = γαμβρός.

286. 1. νοει] Pors. conjectures νοὰν δεί. The Fragment is corrupt, and has not been successfully emended. Qy. νοει ...*πλέκεσθαι *γνησίφ *φρονήματι (?).
OF SOPHOCLES.

ΙΩΝ.

296. πρὸς ἀνδρὸς ἐσθλοῦ πάντα γενναίως φέρειν.

297. ἐν Δίδος κῆποις ἀροῦται μοῦνον εὐθαίμων λοβὸς.

KAMIKIOI.

301. ὅρνιθος ἡλθ᾽ ἐπώνυμος πέρδικος ἐν κλεινοῖς 'Αθηναίων πάγοις.

302. ἄλλας στραβήλου τῆς, τέκνον, εἰ τινα δυναίμεθ' εὑρεῖν.

303. πιστοὶ με κωχεύονσιν ἐν φορᾷ δέμας.

ΚΗΔΑΛΙΩΝ ΣΑΤΥΡΙΚΟΣ.

304. καὶ δὴ τι καὶ παρεῖκα τῶν ἀρτυμάτων ὑπὸ τοῦ δέατος.

305. μαστιγίαι, κέντρων, ἀλλοτριοφάγοι.

306. τοῖς μὲν λόγοις τοῖς σοίσιν οὐ τεκμαίρομαι, οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκῆ στάθμη.

307. *τι δ᾽ ὅταν *γένηται *δὴ τὰ πάντ᾽ ὄνον σκιά;

ΙΩΝ] Supposed by Welcker and others to be the same as the Creïsa. 297. So Mr. R. Ellis for the MS. ἐν Δίδος κῆποις ἀροῦται μοῦνον εὐθαίμωνς. KAMIKIOI] 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 satyrical drama on the birth and education of Hephaestus. 304. τῶν ἀρτυμάτων] τῷ ἀρτυμάτῳ, MSS. Dind. corr. 2. δέατος] ἀντὶ τοῦ δέους, Hesych. 306. λευκῷ λίθῳ, SC. prooBaλλομένη. 307. MSS. ὅτι ἂν τι γίνηται τὰ
FRAGMENTS

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

310. *τὸν *ἀντίον *πνέοντα δ’ οὐχ *ὣς *θέν καὶ δείμαι *προσφέροντ’ *άπ’ ἀνταίας θεοῦ;

ΚΟΛΧΙΔΕΣ.

311. χαλκοσκελεῖς γὰρ . . . . .
. . . ἐκπνέουσι πνευμόνων ἄπον’
φλέγει δὲ μυκτὴρ ὡς . . . . .

312. ἀπῃξε πέμψει *ὡς *ἰπνοῦ *σελασφόρου.

313. κἀν ἐθαύμασας
*τηλέσκοπον πέμψεια χρυσέαν ἱδών.

314. ἡ φῆς ὑπομνύει ἀνθυπουργῆσαι χάριν;

315. ὑμεῖς μὲν οὐκ ἂρ’ ἦπτε τὸν Προμηθέα.

316. Αὐ. ἡ βλαστῶς οὐκ ἐβλαστεῖν οὐπιχώριοι;
ΑἬΓ. καὶ *κράτας φρίξας εὐλόφῳ σφηκώματι
χαλκηλάτοις ὀπλοίοις μητρὸς ἐξέδυν.


ΚΑΤΤΑΙΜΝΗΣΙΡΑ] Welcker, Nauck, and Dindorf reasonably suppose this play to be the same with the Iphigeniea.

310. τὸν δὲ ἀνταίον περιδύνοντα οὔχ ὑμάτῃ καὶ δείμα προσπνιοντα ἄνταίας θεοῦ is the MS. reading. τὸν . . . θεῶν, i.e. The storm-wind sent by Artemis. The senseless remark of Erotian, that ἄνταῖος sometimes meant σάφραν, 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 Άρ-

syrtus. The Colchian maidens were companions of Medea.

311. Part of a description of the fire-breathing bulls.

312. From the same. πέμψει *ὡς *ἰπνοῦ σελασφόρου is Hermann’s correction of πέμψειν οὐ πέλας φόρου. Mr. R. Ellis suggests ἐξ for ὡς.

313. 2. *τηλέσκοπον] τῆδε ακοπών, MSS. Bentley corr.

314. ὑπομνύ] Medeato Jason (?). ‘Accompanying your speech with an oath.’ Cp. ὑπό in ὑπάθειαν, ὑποτοβεῖν, etc.


3. μητρὸς ἐξέδυν] μη προσεζέδυν, MS. Rutgers corr.
317. [*ἔχοντας εὐζώνους ἐστασαν ἰματίων ἐπιζώστρας].

KREΟΥΣΑ.

323. ταύτ' ἔστιν ἀληστ', ἂν παρὸν θέσθαι καλῶς αὐτὸς τίς αὐτῷ τὴν βλάβην προσθῇ φέρων.

324. ὅστις δὲ τόλμῃ πρὸς τὸ δεινὸν ἔρχεται, ὀρθῇ μὲν ἢ γλῶσσ' ἔστίν, ἀσφαλῆς δ' ὁ νοῦς.

325. καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδή λέγειν ὅτι δ' ὀλθεῖον δεινὸν ἀλῆθει' ἄγει, συγγνώστον εἰπεῖν ἔστι καὶ τὸ μὴ καλὸν.

326. οὔτε γὰρ γάμου, ὦ φίλαι, οὔτε ἄν ὀλθεῖον ἐκμετρον ἔνδον εὐξαίμαν ἐχειν φθονεραι γὰρ ὄδοι.

327. καὶ μὴ τι θαυμάσῃς με τοῦ κέρδους, ἄναγ, ὦδ' ἀντέχεσθαι. καὶ γὰρ οἱ μακρὸν βίον

---

KREΟΥΣΑ] Conjectured to be the same with the Ion.

324. i.e. 'Where danger is inevitable, courage is the secret of safety.'
FRAGMENTS

328. θυντῶν ἔχουσι, τοῦ γε κερδαίνειν ὁμος ἄπτριξ ἔχουται, κάστι πρὸς τὰ χρήματα θυντοῖσι τὰλλα δεύτερ'· εἰσὶ δ' οἶτινες αἰνοῦειν ἀνὸσον ἄνδρ'· ἐμοὶ δ' οὖδεὶς δοκεῖ εἶναι πένης ὦν ἄνοσος, ἀλλ' ἀεὶ νοσεῖν.

329. κάλλιοστὸν ἔστι τοῦνδικον πεφυκέναι, ἠδικον δὲ τὸ ζῆν ἄνοσον, ἤδικον δ' ὅτω πάρεστι λήψις ὃν ἔρξε καθ' ἡμέραν.

329. ἀπελθ' ἀπελθε, παί· τάδ' ὅυκ ἄκούσιμα.

ΚΡΙΣΙΣ ΣΑΤΥΡΙΚΗ.

332. καὶ δὴ φάρει τῷδ' ὡς ἐμὸ καλύπτομαι.

ΚΩΦΟΙ ΣΑΤΥΡΟΙ.

335. Κυλισθεὶς ὡς τις ὄνοσ ἰδοσπριος.

ΛΑΚΑΙΝΑΙ.

337. στενὴν δ' ἐδυμεν ψαλίδα κούκ ἀβρβορον.

338. θεοὶ γὰρ οὐποτ', εἴ τι χρῆ βροτὸν λέγειν, ἀρξας Φρυξὶ τὴν κατ' Ἀργείων ὑβρὶν *ἐνανέσονταί ταῦτα μὴ μάχον βίαν.

328. Cp. Theogn. 255. 6; Plat. Gorg. 505 Λ.


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. ἀβρβορον] ἀβρβορον, 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, per chance, a mortal may speak it.'


ταῦτα] 'Therefore.'
of Sophocles.

339. ἐν ὑ παύσεται ἀμερίων μόχθων τε καὶ ὑ δανοτῆτος.

ΛΑΟΚΟΩΝ.

340. λάμπει δ' ἀγνεύς βομὸς ἀτμίζων πυρὶ σμύρνης σταλαγμοῖς βαρβάρους εὐσμιᾶς.

341. Πόσειδον, ὃς Αἶγαῖον ἤ μέδεις πρῶνας ἢ γλαυκᾶς μέδεις εὐανέμου λίμνας ἐφ' υψηλαῖς σπιλάδεσσι ὑ στομάτων.

343. νῦν δ' ἐν πύλαισιν Αἴνεας ὃ τῆς θεοῦ πάρεστ', ἐπὶ ὁμών πατέρ' ἔχον κεραυνίου νάτου καταστάντα βύσσινον φάρος. κυκλεῖ δὲ πᾶσαν οἴκετῶν παμπληθίαν συνυπάζεται δὲ πλῆθος οὐχ ὄσον δοκεῖς, ὥστε τῆς ἀποικίας Φρυγῶν.

339. ὑ δανοτῆτος] This word, though quoted by Herodian, is probably corrupt. Bergk corr. ἀδρανότητος. This gives the rhythm, 1-1 | 2 3 4 - 5 - 6. But although we have ἀδράνης, ἀδρανεῖα, ἀδράνεια, the forms ἀδρανός, ἀδρανότης are not found. Qy. μόχθων καὶ δανοτῆτος (?). Cp. Od. 12. 257.

340. [ΛΑΟΚΟΩΝ] Sophocles is said by Servius to have mentioned the names of the serpents that killed Laocoön and his sons.

340. 'And through droppings of myrrh, the altar in the street gleams with barbarian fragrance, as it smokes, being kindled.'

1. ἀγνεύς βομῶς] Said by Harpocrates to be an altar in front of the house, such as was common at Athens.

2. σταλαγμοῖς] Dative of the cause or instrument.

344. εὐσμιᾶς] Accusative in apposition to the action of λάμπει, expressing the result. The epithet βαρβάρους is added because myrrh was brought from Arabia and used by the Persians.

341. 1-1 | 2 3 4 - 5 - 6. But although we have ἀδράνης, ἀδρανεῖα, ἀδράνεια, the forms ἀδρανός, ἀδρανότης are not found. Qy. μόχθων καὶ δανοτῆτος (?). Cp. Od. 12. 257.

344. [Ημέδεις] Fritzsche conjectures νέ- μεις, Bergk Ἀγοῖον ἔχεις.

3. ὑ στομάτων] Herwerden conjectures πολεύων. Qy. ναίων (?).

343. Sophocles represented Anchises as moved by the portent of the serpents to emigrate with his household to Mount Ida.

2, 3. κεραυνίου...φάρος] 'From (the wound in) his thunder-smitten back dropping (matter) on his linen garment.' Cp. Plut. Mor. p. 100, D, τού δ' Ἀγχι- σου τὸ σῶμα ἑσύμα πολυρόν ἔξετιν(ν) μο- τοῦ (sic) καταστάντα βύσσινον φάρος,' where it is interesting to observe the early corruption of the text.

For φάρος, cp. supr. p. 332.

5, 6. ὑ δοκεῖς | ὑ δοκεῖ σοι, MSS. Reisk. corr.
FRAGMENTS

344. πόνον μεταλλαχθέντος οἰ πόνοι γλυκεῖσ. 

345. μόχθου γὰρ οὖδεις τοῦ παρελθόντος λόγος. 

ΛΑΡΙΣΑΙΟΙ.

347. πολὺν δ' ἀγώνα *πάγγενον κηρύσσεται, χαλκηλάτους λέβητας ἐκτιθεῖς φέρειν καὶ κοίλα χρυσόκολλα καὶ πανάργυρα ἐκπώματ', εἰς ἀριθμὸν ἐξήκοντα δίς.

348. καὶ μοι τρίτον ῥήπτοντι Δωτιέως ἀνήρ ἀγχοῦ προσῆψεν Ἑλατο ἐν δισκήματι.

350. μηδὲ τῷ τεθνηκότι τόν ξώντ' ἐπαρκεῖν αὐτὸν ὡς θανούμενον.

351. ὡς καὶ ἠτόραννον πᾶς ἔγγίζεται φυγεῖν. 

ΛΗΜΝΙΑΙ.

352. ὡ Λήμνε πρὸς τ' ἀγχιτέρμονες πάγοι.


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.


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 το δίσκημα, 'Came near me.' i.e. threw nearly as far as I did. 

350. 1. Gesner conjectures χρῆ δὲ for μηδὲ, but as the context is lost, μηδὲ 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: ἄν καὶ τύραννον πᾶς ἔγγίζεται φυγεῖν. 

ὁς] 'How true it is that—' ἵνα τοῦ κλαν, Hesych. καὶ is questionable. 

For ἔγγίζεται, Mr. R. Ellis conjectures ἐνίγχεται, Grotius ἐφίστατι, Nauck ἐπισίτηει.

Another line of conjecture may suggest ὡς δὴ τυράννον πᾶς τις ἔγγίζει φυγῇ: an ironical oxymoron, for which, cp. Phil. 1149, 50, φυγῇ...πελάταν.

ΛΗΜΝΙΑΙ] The Argonauts, attempt-
ing to land at Lemnos, were at first repulsed by an armed onslaught from the Lemnian women who had killed their husbands, but were afterwards hospitably received by them. Sophocles wrote two dramas on this subject.

352. άγχιτεριόνες] 'Neighbouring;' viz. to Lemnos.

353. From the lists of the Argonauts in the earlier of the two plays.


355. ταχὺ δ' αὐτὸ δείξει τοῦργον, ὡς ἐγὼ σαφῶς.

356. ἀσάλπιγκτον ὀραν.

MANTΕΙΣ Η ΠΟΛΥΙΔΟΣ.

357. ὅρῳ πρόχειρον Πολυίδῳ τοῦ μάντεως.

358. οὐκ ἔστιν εἰ μὴ Πολυίδῳ τῷ Κοιράνου.

359. ψυχῆς ἀνοίγαι τὴν κεκλημένην πύλην.

360. ἧσουθος Φαμενὸς Τειρεσίον παῖς.

361. τὰς μαλλοδέτας κύστεις.

353. Φερνίδης τ' Ἀδμητος ἥδ' ὁ Δωτιέως Λαπίθης Κόρωνος.

354. *ἀπέλαστον ἀξύμβλητον ἐξεπρεψάμην.

355. ταχὺ δ' αὐτὸ δείξει τοῦργον, ὡς ἐγὼ σαφῶς.

356. ἀσάλπιγκτον ὀραν.

357. ΜΑΝΤΕΙΣ Η ΠΟΛΥΙΔΟΣ.

358. ὅρῳ πρόχειρον Πολυίδῳ τοῦ μάντεως.

359. οὐκ ἔστιν εἰ μὴ Πολυίδῳ τῷ Κοιράνου.

360. ψυχῆς ἀνοίγαι τὴν κεκλημένην πύλην.

361. τὰς μαλλοδέτας κύστεις.

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 ταχὺ αὐτὸ . . . ἦς δοκῶ, σαφῶς.


MΑΝΤΕΙΣ] Glauclus, 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 in Πολυίδος.

360. For ξονθος Bergk conjectures ξανθος, Lehrs ξυνθος.

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. Polyidus explained the alleged portent of the calf which changed colours by pointing to the mulberry tree, whose white blossom was succeeded by a red berry, which afterwards became black.

363. The words are said to describe a class of birds, one doubtless amongst those observed by the Seer in his auguries.


365. 2. σπονδή] i.e., 'Wine ready to be offered in libation.'

366. 4, 5. καλ... ὄργανον] 'And the intricate wax-moulded workmanship of the tawny bee,' i.e. honey-combs.

367. Is this from a description by Polyidus of his feelings when in the vault with the dead boy Glaucus?

MELEAGROΣ. MINΩΣ.

371. οὐκ ἔστι τοῖς μῆ δρώσι σύμμαχος τύχη.

MYΣΩΙ. 372. ὡς τοῖς κακῶς πράσσουσιν ἕδυ καὶ βραχὺν
χρόνον λαθέσθαι τῶν παρεστώτων κακῶν.

373. ἀμοχθὸς γὰρ οὐδείς· ὃ δὲ ἥκιστ' ἔχων μακάρτατος.

374. 'Ασία μὲν ἡ σύμπασα κλῆσεται, ξένε, πόλις δὲ Μυσῶν Μυσία προσήγορος.

375. πολὺς δὲ Φρυξ τρίγωνος ἀντίσπαστά τε Λυδῆς ἐφυμεῖ πηκτίδος συγχορδίᾳ.

376. τὰ ψαλίδας, τιάρας καὶ σισυρνώδη στολῆν.

NAVPLIOS KATAPLLEON καὶ NAVPLIOS PYRKAEYS.

389. Ζεῦ παυσίλυπε καὶ Δίῳς σωτηρίον σπουδὴ τρίτου κρατήρος.

390. ἀλλ' ἀσπίδιτην δυτα καὶ πεφραγμένον.

391. ὡς ἀσπιδοῦχος ἢ Σκύθης τοξεύμασι.

393. καὶ πεσοῦν πεντάγραμμα καὶ κύβον βολάς.

373. οὐ οὐ οὐ οὐ οὐ


376. ἡ ψαλίδας] Bergk conjectures ψίλλα.

NAVPLIOS] (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 πυρκαέως) (Cp. Virg. Aen. 11. 260.)

393. These were amongst the inventions of Palamedes. πεσοῦν πεντάγραμμα] 'Five-barred draught-playing,' because, according to Pollux, each player had five pieces, each of which was placed upon a separate line at the beginning of the game.
394. 'The oar of a merchantman,' i.e. as distinguished from a ship of war. Cp. Phil. 547, πλέων γὰρ ὡς ναύκληρος οὐ πολλῶν στόλῳ.

395. From a description of the misfortunes of the Greeks when driven upon the rocks. 
κάτω] ἀκατοί is the ingenious conjecture of Bergk. 
σπίζ' ἢ ὑπώς] σπίζα τέως, MSS. Dind. corr.
396. Nauplius locq.
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 χιλιοστοῦ. 
στρατοῦ] There is a ν. τ. στρατῆ.

7, 8. Nauck suggests that ἐφεύρε and ἐδειξε should change places.
9. *στικτά] στιθα is the unintelligible MS. reading. Mr. R. Ellis conjectures στιθήμα. Nauck conjectures φύλαζι παστά. For στικτά σημαντήρα, 'brands,' on horses, etc., see L. and S. s. v. στίς. '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. 1. 5, 'Nor Heaven peep through the blanket of the dark.'

398. 1, 2. *μυρία] 'Endless,' Cp. O. C.
397, 3. χαλκόν κυρίον χρύσου.
2. εὖ παθόντα *δ' ἢμέρα ἰπθανεῖ. 'But when one has enjoyed, Day is beforehand with him,' i.e. comes upon him.
πάγας ὑποτύρους.

ΝΑΥΣΙΚΑ Η ΠΛΥΝΤΡΙΑΙ.

πέπλους τε νήσαι λινογενεῖς τ᾽ ἐπενδύτας.

ΝΙΟΒΗ.

ἡ γὰρ φίλη γὰρ τῶν τούτων προφέρτερον.

ω ἀμφ᾽ ἐμοῦ στεῖλαι.

ΟΔΥΣΣΕΥΣ ΑΚΑΝΘΟΠΛΗΣ Η ΝΙΠΤΡΑ.

νῦν δ᾽ οὗτε μ᾽ ἐκ Δωδώνος οὔτε Ἥβικῶν

γυ. . . τις ἀν πείσειν.

Δωδώνι ναίων Ζεὺς ὑμόγνιος βροτῶν.

τὰς θεσπιῳδοὺς ἑρίας Δωδώνιδας.

καὶ τὸν ἐν Δωδώνι παίσον δαίμον᾽ ἐνογούμενον.

before he looks for it. The MSS. of Stobaeus vary between έλθ᾽ ἐτέρα βανείν and ἧτέρα βανείν. Mr. R. Ellis conjectures εῦ παθόντι δ᾽ ἧ τέρα βανείν: 'If he has been fortunate, death is not removed by more than two nights.'

399. παγάς ὑποτύρους] 'A deceptive fiery snare,' such as that set by Nauplius for the Greeks.

399. ΝΑΥΣΙΚΑ] The meeting of Nausicaa and Odysseus.

399. λινογενεῖς] 'Made of linen,' is not in L. and S. ed. 6, 1869.

399. ΝΙΟΒΗ] Sophocles represented Niobe as going to Lydia after her children had been slain at Thebes.

399. 'For I was dear to him who is mightier than they.' προφέρτερος is omitted in L. and S. (1869).


406. 2. γυ. . ] Nauck conjectures γυαλων; Meineke γῆρυς τις ἀν πείσειν εἰς θανατοίνων.


416. ei μὲν τις οὖν ἔξεισιν' ei δὲ μῆ, λέγε.

417. podapton to ἄδωρον ἀμφί φαιδίμως ἔχων ὤμους;

418. ὤμους ἀθηρόβρωτον ὄργανον φέρων.

420. τὴν παρουσίαν τῶν ἐγγὺς οὖνων.

ΟΔΥΣΣΕΥΣ ΜΑΙΝΟΜΕΝΟΣ.

421. πάντ' οἶσθα, πάντ' ἔλεγα τάντεταλμένα: ἡ μῆθος γὰρ Ἀργολιστὶ Ὑνυτέμνων βραχὺς.

ΟΙΝΟΜΑΟΣ Η ΙΠΠΟΔΑΜΕΙΑ.

427. ἡ μὲν γὰρ ὤς ἦ θάσσον', ἡ δ' ὤς ἦ τέκοι παιδ'.

428. ὁρκοῦ δὲ προστεθέντος ἑπιμελεστέρα πυγχή κατέστη δισσά γὰρ φυλάσσεται, φίλων τε μέμψιν κεῖσ θεοὺς 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 ὅρων 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 Ὑνυτέμνων βραχὺς (?)

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 οὔσι θάσσονα εἰδως εἰςεκοι παῖδα. Two mothers are boasting each of the swiftness of her child.

428. 2. φυλάσσεται] Sc. ὁ θρόσας.
OF SOPHOCLES.

430.

toiánv' én óψei λίγγα θηρατηρίαν
érwos, ἀστραπῆν τιν' ὀμμάτων ἔχει:
*ἐνθάλπεται μὲν αὐτός, ἐξοπτᾶ δ' ἐμε,
ἰσον *μετρῶν ὁφθαλμον, ὡστε τέκτονος
παρὰ στάθμην ἱόντος ὀρθοῦται κανῶν.

431.

diὰ ψήκτρας σ' ὀρῶ
ξανθὴν καθαίρονθ' ὑπ' οὖν αἴχμηρᾶς τριχός.

432.

gενοίμαν ἀετὸς υψιπέτας,
ὡς ἄν ποταβείην ὑπέρ ἀτρυγέτου
γλαυκᾶς ἐπ' οἴδιμα λίμνας.

433.

λήθουσι γάρ τοι κάνεμον διέξοδοι
θήλειαν ὅρνιν, πλὴν ὅταν τόκος παρῆ.

ΠΑΛΑΜΗΔΗΣ.

434.

εὐφήμος ἵσθι μοῦνον ἐξορμωμένη.

435.

οὗ λιμὸν ὀφτός τώνδ' ἀπώσε, σὺν θεῷ
eἰπεῖν, χρόνου τε διατριβᾶς σοφωτάτας
ἐφεύρε φλοίοσβο μετά κοπῆν καθημένοις,
pεσοὺς κύβους τε, τερπνὸν ἀργίας ἄκος

430. Hippodameia is speaking of the beauty of Pelops.
434. 5. 'With measured glances meeting mine, as the carpenter's rule is upright when he keeps the line.' The looks of Pelops which waken Hippodameia's affection are chaste glances, not exceeding the limit prescribed by her eye.
435. οὗ λιμὸν ὀφτός τώνδ' ἀπώσε, σὺν θεῷ
eἰπεῖν, χρόνου τε διατριβᾶς σοφωτάτας
ἐφεύρε φλοίοσβο μετά κοπῆν καθημένοις,
pεσοὺς κύβους τε, τερπνὸν ἀργίας ἄκος;

Used in Ar. Av. 1337 foll.
2. ἀτρυγέτου] Sc. πώντου.
433. 1. λήθουσι] Plut. Mor. p. 718 A, reads πλήθουσι, which Nauck and Dindorf prefer. But πλήθω is nowhere active in classical Greek.—'A brooding hen knows which way the wind blows.'


**ΠΑΝΔΩΡΑ Η ΣΦΥΡΟΚΟΠΟΙ.**

438.
καὶ πρῶτον ἄρχον πηλὸν ὄργαζεν χερῶν.

439.
καὶ πλῆρες ἐκπίνετι χρύσεον κέρας
τρίψει γέμοντα μαλθακῆς ὑπ' ὧλένης.

**ΠΕΛΙΑΣ.**

443.
†λευκῶν αὐτῶν ὡς ἐπαίδευσεν γάλα.

**ΠΗΛΕΥΣ.**

444.
Πηλέα τὸν Ἀιάκειον οἰκουρὸς μόνη
γερονταγωγὸ κάναπαιδεύω πάλιν;
pάλιν γὰρ αὕθις παῖς ὁ γηράσκων ἀνήρ.

445.
tὸ μὴ γὰρ εἶναι κρείσσον ἢ τὸ ἔχει κακῶς.

449.
βασιλεὺς χώρας τῆς Δωτιάδος.

450.
μὴ ψεύσον, ὦ Ζεῦ, μὴ μ᾽ ἔλην ἄνευ δορῶς.

451.
καὶ ἄραλοιφῶν εἴματος διὰ πτυχῶν.

**ΠΟΙΜΕΝΕΣ.**

456.
ἡδὲ ἔανησαι καὶ προγυμνάσαι χέρα.

---

**ΠΑΝΔΩΡΑ**] A satyric drama.

439. Silenus is dilating after his fashion on the charms of Pandora (?).
1. ἐκπίνετι] Qy. ἐκπίνοντα (?).
**ΠΕΛΙΑΣ**] The subject of this drama, and even the title, are doubtful.

443. †λευκῶν] Nauck conj. λεκέων.
**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.


450. Cp. Trach. 1063, μόνη µε δὴ καθελε φασγάνου δίξα. The line is noticed by the anti-atticistae as an exception to the rule about 'forbidding μῆ.' 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 Proteuslaus is slain by Hector and Cynbus by Achilles.

456. ἔανω is a derivative (inceptive ?) of ἔανω. Cp. προσανατρίβομαι.
OF SOPHOCLES.

458. Spoken by Cycnus, probably to Achilles.

1. The restoration of this line is uncertain. Brunck conjectures καὶ μὴ ἑβρίζων αὐτίκ᾽ ἐκ βάθρων ἐλὼ βυτήρι κρούων γλυτοῦν ὑπτίουν ποδός.

459. ἐώθινὸς γὰρ, πρὶν τιν' αὐλιτῶν ὀρᾶν, θαλλὸν χιμαίραις προσφέρων νεοπάδα εἴδον στρατῶν στείχοντα παραλίαν πέτραν.

460. ἐνθ᾽ ἡ πάροικος πηλαμὸς χειμάζεται, πάραυλος Ἐλληποντίς, ὀραία θέρους τῷ Βοσπορίτῃ τῷ δὲ γὰρ θαμίζεται.

461. κημοίσι πλέκοις πορφύρας φθείρει γένος.

462. τούτοις γὰρ δοτὲς δεσπόται δουλεύομεν, καὶ τῶν' ἀνάγκη καὶ σιωπῶντων κλύειν.

463. *τοίχων καὶ δὴ τοὺς Ποσείδειοὺς . . θριγκοὺς ἀποσεισάμενη.

464. κρυμμὸν φέρων γνάθοισιν ἕξ ἀμφημέρου.

465. λόγῳ γὰρ ἐλκος οὐδὲν οἴδα τ' που τυχεῖν.

458. This κημός seems to have been a funnel-shaped basket, into which the murex was enticed by a bait.

461. Said by the shepherds of their flocks.

For 1, 2, cp. Aj. 947, 8, ἄραυδον | ἐργον 'Ἀτρείδαν.'

463. 1. *τοίχων is Nauck's conjecture for τυχῶν. Dindorf conjectures τοίχων. Poesideious] Poesidious, MS.

2. Either a word (− −) has been dropped, or ἀποσεισάμενη θριγκοὺς 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-
466. κυνὸς πέλλης τε μηκάδος βοδὶς μινών.

467. ἰδὴς δῆποτε μηλοτρόφῳ ταγεναι τῇ εἰ τὴν τῆς ἰδης τριολύμπτον ἀρμα.

468. Βερέκυντα βρόμον.

469. Φοινικίους γράμμασι.

470. ἰῶ βαλλῆν.

471. ΠΟΛΥΖΕΝΗ.

472. σὺ δ' αὐθὶ μίμων *που κατ' ἱδαῖαν χθόνα ποίμνας Ὀλύμπτον συναγαγὼν θυηπόλει.

473. ἀκτάς ἀπαλύνας τε καὶ μελαμβαθεῖς

liast on Aj. 581, 2, οὐ πρὸς ἱατροῦ σοφῶν ὅρησεν ἐπιφάνεια πρὸς τομὸντι πήματι, where, according to the present reading, it does not seem in point. Nauck has ingeniously conjectured οἴδ' ἀκοὺς τυχόν. Dindorf, accepting the text generally, reads πυ for πυ.

466. The text of this Fragment is uncertain. Ducentzer conjectures αἰγὸς τε πελλῆς 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, τριολύμπτιον ἀρμα τό ἐκ τρών Ὀλυμπιαδὼν ἐξενυμένον. The letters αγεναι τῇ suggest ἐγένηθη.


469. ἐπεὶ δοκεῖ Κάδμος αὐτὰ ἐκ Φοινίκης κεκομικέναι (Hesych.).


ΠΟΛΥΖΕΝΗ] The words of Longinus de Subl. c. 15, 7, ἄκρως . . . δ' Σοφοκλῆς πεφάντασται . . . κατὰ τὸν ἀπόπλου τῶν Ἑλλήνων ἑπὶ τοῦ Ἀχιλλέως προφανομένου 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 Ἱλιᾶς μυράδ), 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.
479. ou γάρ τις ἀν δύνατο πρωραθής στρατοῦ τοῖς πάσι δεῖξαι καὶ προσαρκέσαι χάριν ἐπεὶ οὐδ’ ο’ κρέσσων Ζεὺς ἐμοὶ τυραννίδι οὔτ’ *ἐξεπομβρῶν οὔτ’ ἐπαυχῆσας φίλος βρότοις *δ’ ἀν ἐλθὼν ἐς *λόγων δίκην ὄφλοι πῶς δητ’ ἐγν’ ἀν θυντὸς ἃν θυντῆς τε φύς Δίὸς γενοῦμην εὖ φρονεῖν σοφότερος;

480. ἀπ’ αἰθέρος δὲ κάποι λυγαῖον νέφους.

481. χιτῶν σ’ ἀπειρος ἐνυτήριος κακῶν.

482. παράρμμα ποδός.

ΠΡΙΑΜΟΣ.

PIZOTOMOI.

489. ἥ δ’ ἐξοπίσω χερῶν ὅμμα τρέπουσ’

478. 2. Λιποῦσα’ The ghost of Achilles thus speaks of itself as feminine.

Ἀρσενας χοᾶς] Explained by Porphyry to mean τὰς οὐδὲν ἐκτρεφοῦσας. Cp. Trach. 1196, and note. This Fragment owes its present form to Heyne. The MSS. of Porphyry have ὃ τὰς in 1, 1, and in ll. 2, 3, Λιποῦσα λίμνης Ἀχέροντος ἐξυπλήγας ἡχοῦσα (ἐχοῦσα, A) γόους ἱλθοῦν ἄρσενας χοᾶς.

479. Corrected by Dindorf, Bergk, Dobree, and Meineke. For the MS. readings, see the edition of Nauck.

Agamemnon’s excuse.

480. Meineke conjectures κνέφους for νέφους. Another way of conjecture would be to read ἀπ’ αἴρερος for ἀπ’ αἰθέρος.

481. Quoted in the Etym. Magn., in illustration of the dictum of a grammarian that the word ἀπερό somewhat meant an entangling garment. Cp. the ἀπεερον ἀμφιβληστρον 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 ill.’ se 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 ἐματος for ἄματοι). But may it not have meant the ἄρβυλη mentioned in Eur. Illipp. 1189, αὐταῖν ἄρβυλαν ἄρμοις πόδα? ‘That which guarded the foot from slipping aside.’

PIZOTOMOI] Part of the story of
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. [στάζωσα] Dindorf reads στάζοντα, and neither he nor Nauck indicate any variety of reading. The causative use of στάζων is not found elsewhere (though the active use is common enough); but the meaning, 'Squeezing out the milky sap,' exactly suits this place.

3. [χάλκεοις... χάλκεοις] The use of brass, the primitive metal, may have had a ceremonial significance.

5. [καλυπταί] The MSS. have καλυπτραί (sic).

490. 1, 2. [πῦρ... ἔγχος] i.e. The torch which she carries in her right hand. Cp. O. T. 207.

491. [κόρον] i.e. A waxen image used in spells. Cp. κοροπλάθος.

[ἀιοτώσας] ἀιστώσας, MS. Küster conjectures ἅρπον ἁστώσας.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ.

492.

tάδ' ἐστὶ κνισμὸς καὶ φιλημάτων ψόφος,
tῷ καλλικοσσαθούντι νικηθήρια
tίθημι καὶ βαλόντι χάλκειον κάρα.

Medea; according to Nauck, that in which she persuades the daughters of Pelias to kill their father.

489. 1. 'Averting her eye from what her hand performed.'

2. [στάζωσα] Dindorf reads στάζοντα, and neither he nor Nauck indicate any variety of reading. The causative use of στάζων is not found elsewhere (though the active use is common enough); but the meaning, 'Squeezing out the milky sap,' exactly suits this place.

3. [χάλκεοις... χάλκεοις] The use of brass, the primitive metal, may have had a ceremonial significance.

5. [καλυπταί] The MSS. have καλυπτραί (sic).

490. 1, 2. [πῦρ... ἔγχος] i.e. The torch which she carries in her right hand. Cp. O. T. 207.

491. [κόρον] i.e. A waxen image used in spells. Cp. κοροπλάθος.

[ἀιοτώσας] ἀιστώσας, MS. Küster conjectures ἅρπον ἁστώσας.

ΣΑΛΜΩΝΕΥΣ ΣΑΤΥΡΙΚΟΣ. Salmones tried to assume the attributes of Zeus, and was destroyed by a thunderbolt. (Cp. Virg. Aen. 6. 585.)

492. 3. The χάλκειον κάρα is the figure, also called μάνης, at which the 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’ ἐστι, qy. πάρεστι (?).
493. καὶ τὰχ’ ἄν κεραυνία
πέμψε σε βροντῆς καὶ δύσοσμίας λάβοι.

494. πέμψει πᾶσαν ὄψιν ἀγγέλῳ πυρός.

ΣΙΝΩΝ.

ΣΙΣΥΦΟΣ.

500. Χαρίτων *τριζύγων.

ΣΚΥΘΑΙ.

501. οὐ γὰρ ἐκ μιᾶς κόιτης ἔβλαστον, ἀλλ’ ὁ μὲν Νηρήιδος
†τέκνον ἄρτι βλάστεσκεν, *τὴν δ’ ἦν Ἰδύια πρὶν ποτὲ
'Ὠκεανοῦ κόρη τίκτειν.

503. κρημνοῦσε τε καὶ σήραγγας ἦδ’ ἐπακτίας
ἀυλῶνας.

ΣΚΥΡΙΟΙ.

507. φιλεὶ γὰρ ἀνδρας πόλεμος ἀγρευέων νέως.

493. 2. For δύσοσμίας Madvig conjectures δύσοσμία, Nauck δυσομβρίας.
   For λάβοι Brunck conjectures βάλοι.
494. πέμψει, in this and the preceding Fragment, seems to mean ‘A flash,’
   although Galen quotes this line as an instance of its meaning ‘A cloud.’
500. It is reasonably doubted by Nauck whether τριζύγων or ὄγων is
   the better correction of ὄγων, the MS. reading.
   [ΣΚΥΘΑΙ] Part of the story of the Argonauts.
501. This corrupt Fragment refers to the birth of Medea and her half-
   brother, Apsyrtus. On Valckenaer’s sup-
   position, that the passage is trochaic, the words may be conjecturally arranged
   thus: οὐ γὰρ... ἐκ μιᾶς κόιτης ἔβλαστον,
   ἀλλ’ ὁ μὲν Νηρήιδος ἄρτι βλάστεσκεν
   *φότευμα, τὴν δ’ Ἰδύια πρὶν ποτὲ Ὅκεα-
   νοῦ κόρη *τεκοῦσα... Mr. R. Ellis, how-
   ever, says, ‘Merkel, who seems right in
   supposing these lines to be iambic, not,
   as Valckenaer, trochaic, reads in 3, βλάστεσκεν ἄρτι τέκνον.’ And Mr. Ellis
   himself proposes οὐ γὰρ ἐκ μιᾶς ἐκ
   κόι-
   της ἔβλαστον, ἀλλ’ ὁ μὲν Νηρήιδος ἦ
   ἐκ ἄρτι βλάστη, τὴν δ’ Ἰδύια πρὶν ποτὲ
   Ὅκεανος ὀδ’ ἐτίκτειν.
503. Quoted by Athenaeus to prove
   that αὐλῶν is feminine in poetry.
   For the ‘hollows by the cliff,’ cp. the παράκτιοι λειμώνες of Αἰ. 654, 5.
   [ΣΚΥΡΙΟΙ] The Fragments indicate
   some representation of the sorrow caused
   at Scyros by the news of the death of
   Achilles.
508. 

ἡ ποντοναῦται τῶν ταλαιπώρων βροτῶν, 
ois ouite daímov ouite tis theóv némov
πλούτου ποτ' ἀν νείμειεν ἁξίαν χάριν. 
leπταῖς ἐπὶ ῥοπαῖσιν ἐμπολάς μακρὰς 
ἀεὶ παραρρύπτοντες οἱ πολύφθοροι

ἡ ἴσωσαν ἡ 'κέρδαν ἡ διώλεσαν.

509.
oûden γὰρ ἄλγος οἰον ἡ πολλῇ ζόη.

510. 

ἀλλ' εἰ μὲν ἡν κλαίουσιν λάσθαι κακά 
kai tov thanónta δακρύοις ἀνιστάναι,
ὅ χρυσὸς ἤσσον κτήμα τοῦ κλαίειν ἂν ἡν'


νῦν δ', ὥ γεραιε, ταῦτ' ἀνηνύτως ἔχει 
tὸν ἐν τάρφι κρυφθέντα πρὸς τὸ φῶς ἄγειν·

*κάμοι γὰρ ἂν πατήρ γε δακρύων χάριν ἀνήκτ᾽ ἂν εἰς φῶς.

TANTALOS.

515. 

βιοτῆς μὲν γὰρ χρόνος ἐστὶ βραχύς,
κρυφθεῖς δ' ὑπὸ γῆς κεῖται θυντὸς 
tὸν ἀπαντα χρόνον.

TEUKROS.

516. 

ὡς ἀφ', ὥ τέκνον, κενήν

508. 2. ouite tis theoun nemoun] For this natural climax, to avoid the tautology in neimeien. Meineke would substitute ouite tis brotow nemon (ploutov).

3. plooutov] A partitive genitive, ambiguous between nemon and neimeien...

4. leptaies epib rotaisons] 'At the mercy of slight accidents.' See L. and S. s.v. A little more stress on this side or on that is enough, ἄλβον ἐκχειν μέγαν. Meineke conjectures epi bapion, 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. *kamoi] kai mou, MSS.


TETKROS] Teucer, being renounced
by his father, Telamon, because he had failed to prevent his brother Ajax' death, leaves Salamis, and sails to Cyprus, where he founds the new Salamis. Cp. Aj. 1008 foll.; Hor. Carm. 1. 7, ll. 21–32.

516. Telamon says this after hearing of the death of Ajax.

517. 2. Βροντή... Δαστραπῆς[Echoed by Aristophanes in the 'Clouds', l. 583. Cp. Ἐπείκει φωνῆν. 

ΤΗΡΕΥΣ] The Scholiast on Ar. Av. 100–2, in saying ᾿Αἰσχροὶ ἐποίησαν αὐτὸν ἀπορριμμένον καὶ τὴν Πρόκλην, 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 πατρός] Most MSS. have γὰρ πατρός, which yields no meaning. Valcknärr made the correction from a MS. which has γὰρ ἐν πατρός.


10. ἀδηθῆ, the reading of one MS., is better than the vulgate δαληθῆ, and is probably right. Cp. Eur. Med. 238–40, ἐσκαίν δὲ ἴδην καὶ νόμον ἀφγυμένην | δι'
532

FRAGMENTS

καὶ ταῦτ', ἑπειδὰν εὐφρόνη ἔεξοῦμα, χρεῶν ἐπαινεῖν καὶ δοκεῖν καλῶς ἔχειν.

522.

πολλὰ σε θηλῶ βίου, μάλιστα δ' εἰ γῆς μὴ πεπείρασαι ἡνής.

523.

ἀλγεινᾶ, Πρόκνη, δήλον· ἀλλ' ὅμως χρεῶν τὰ θεία θυητοῦς ὄντας εὐπετῶς φέρειν.

524.

σπεύδουσαν αὐτῆν, ἐν δὲ ποικίλῳ φάρει.

525.

φιλάργυρον μὲν πᾶν τὸ βάρβαρον γένος.

526.

θάρσει· λέγων τάληθες οὐ σφαλεὶ ποτε.

527.

ἀνους ἐκείνος· αἱ δ' *ἀνουστέρως έτι ἐκείνον ἡμύναντο τ' καρτέρον.

όστις γὰρ ἐν κακοίσι θυμωθεὶς βροτῶν μεῖζον προσάπτει τῆς νόσου τὸ φάρμακον, ιατρός ἐστίν οὐκ ἐπιστήμων κακῶν.

528.

θυητὰ φρονεῖν χρὴ θυητὴν τ' φύσιν, τοῦτο κατειδότας ὡς οὐκ ἐστιν πλὴν Δίδω οὐδεὶς τῶν μελλόντων ταμίας ὃ τι χρῆ τετελέσθαι.

Μ῭Σ. Cobet corr.

2. τ' καρτέρον] Conjectural emendations are καρτέρωτερον (Grotius), κατὰ τὸ καρτέρον (Porson), ἡμύναντο κοῦκ εκαρτέρουν (Nauck), καρτέρᾳ φρενί (L. C. cp. Aesch. Prom. 207, καρτερὶς φρονήμασιν).

528. καρτέρον τ' φύσιν] Mr. R. Ellis conjectures θυητὴν φύσιν, Meineke θυητοῖς φύντας. Qv. θυητὴν ψυχὴν (?), or θυητην *γε φύσιν (?). For the construction, cp. Trach. 439, 40, and note.
529.

ἐν *φῶλον ἀνθρώπων μὲ ἐδείξε πατρὸς
καὶ ματρὸς ἡμέας ἀμέρα τοὺς πάντας οὐδεὶς
ἐξόχοι άλλος ἐβλαστέν ἄλλον.
βόσκει δὲ τοὺς μὲν μοῖρα δύναμερίας,
toὺς δ' ὀλβόσ ἡμῶν, τοὺς δὲ δουλείας —
— — — — ζυγὸν ἐσχ' ἀνάγκης.

530.

tὰν γὰρ ἀνθρώπου ζώαν
ποικιλομῆτιδες αὖτα
πημάτων πάσαις μεταλλάσσουσιν ὁραῖς.
ἄλλα τῶν πολλῶν καλῶν
τίς χάρις, εἶ κακόβουλος
φροντίς ἐκτρέφει τὸν εὐαίωνα πλοῦτον;

532, 533.

οὐ χρή πότ' ἀνθρώπων μέγαν ὀλβόν ἀπὸ—
βλέψαι ταυνφλοῖον γὰρ ἱσαμέριος τις
— — αἰγείρου βιοτὰν ἀποβάλλει.
ζῶν τις ἀνθρώπων τὸ κατ' ἡμαρ ὅπως
ἡδιστα πορούνων τὸ δ' ἐς ἀυριον ἀεὶ
tυφλῶν ἔρπει — — — —

ΤΡΙΠΤΟΛΕΜΟΣ.

536.

δράκοντε θαυρὸν ἀμφιπλῆς εἰληφότεν.

529. — ζ — ζ — ζ — ζ — — — — — —
— — — — — — — — — — — — — — — — — — — — — — —
1. ἐν *φῶλον is Bergk's correction of ἐν φῶλον, or ἐν φύλφ.
2. 1, 2. 'A day brought forth our human race, who are all derived from one mother and one sire.' μα belongs in sense to the genitives, 'The day,' that is, the lifetime, 'of a single pair.' Cp. Aj. 622, παλαιὰ...ἐντροφος ἀμέρα.
3. 2, 3. Cp. the saying of Aristotle, οὐ πολὺ διαφέρει ἄνθρωπος ἄνθρωπον.
530. — ζ — ζ — — —
— — — — — — — — — — — — — — — — — — — — — — — — —
2. 3. 'Man sheds his life' (or 'his substance') 'as the poplar sheds its bark and its leaves.'
533. 5. τὸ δ' ἐς ἀυριον...ἐπει] 'But to-morrow's fortune ever advances unperceived.'

ΤΡΙΠΤΟΛΕΜΟΣ] This play is said by
the elder Pliny (H. N. 18. 12) to have been produced 145 years before the death of Alexander the Great; whence Lessing inferred that this was the play to which Cimon and the other generals are said to have adjudged the prize in B.C. 468. The subject is in some way connected with the Eleusinian worship, and the institution of agriculture; but the Fragments afford but slight grounds for further conjecture.

536. The winged dragons are coiled about the axle of Triptolemus’ car.

537. θείς ὁ ἐν φρένοις δελτοισι τοὺς ἐμοὺς λόγοις.

538. τὰ δ’ ἐξόπισθε χείρος εἰς τὰ δεξιὰ Ὀλυωτρία τε πάσα καὶ Τυρσηνίκδος κόλπος Λιγυστικὴ τε γῆ σε δέχεται.

539. χρὴ 'σται δὲ σ’ ἐνδείη' αὖθις.

540. 'Et fortunatam Italiam frumento canere candido.'

541. Ἡλυρίς γονή.

542. Καρχηδόνος δὲ κράσπεδ . . . ἔσπαζομαι.

543. καὶ Χαρναβώντος ὅσ *Γετῶν ἀρχεὶ τὰ νῦν.

544. ἠλθεν δὲ δαίς *θάλεια, προσβίστηθι θεῶν.

537. One MS. has oδδ’, whence Nauck conjectures δοῦ δ’.

538. According to Dionys. Hal., who quotes the lines, they form part of a speech of Demeter, who is describing to Triptolemus the regions to which he is to carry the seeds entrusted to him. Together with Fr. 540 they form a strong confirmation of the MS. reading of Ant. 1119, Ἰταλίαν.

540. Pliny (H. N. 18. 12) says that this is a literal translation of the Greek words.

541. Another reading is Ἡλυρίς γονή. But see L. and S. s. v. γονή.

542. One MS. has κράσπεδες. The restoration of the line is uncertain. Q. Καρχηδόνος δὲ κράσπεδ’ ἑσπαζομαι (?).


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, κυμη 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. βρύτου is ‘beer.’ Cp. Aesch. Fr. 120.

550. *A glass without a bottom cannot stand upon the board.* A proverbial phrase.

556. ἕγημεν ὃς ἔγημεν ἀφθόγγους γάμους τῇ παντομόρφῳ Θέτιδι συμπλακεῖς ποτε. ἔστω ἧθον φρονεῖν.

557. τὸν ἀνδρόπαιδα δεσπότης ἀπώλεσα.

558. σκάλμη γὰρ ὅρχεις βασιλὺς ἐκτέμνουσι ἐμοὺς.


556. ἕγημεν] Cp. O. T. 1376, and note. For ἀφθόγγος, Ellendt mentions a conjecture ἀφθόνους (i.e. ἀφετέρους), 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 καρπηθήσας περιγέγονε), διωκομένη γὰρ . . . μετέβαλλε τὸς μορφάς).

557. τὸν ἀνδρόπαιδα] This is said to refer to Troilus. The speaker is uncertain.
559. ἀνάφλοτοι χλαίναις.
561. πλήρη μασχαλισμάτων.

ΤΥΜΠΑΝΙΣΤΑΙ.
574. φεῦ φεῦ, τὴν ἄρμα μεῖζον ἀν λάβοις τοῦ γῆς ἐπιψαύσαντα ἵκαν ὑπὸ στέγῃ πυκνῆς ἀκοῦσαι ψακάδος εὑδοῦσῃ φρενί;

575. ἦμεῖς δ' ἐν ἄντροις, ἐνθα Σαρπηδὼν πέτρα.

576. Κόλχος τε Χαλδαῖος τε καὶ Σύρων ἔθνος.

ΤΥΝ∆ΑΡΕΩΣ.
583. οὐ χρῆ ποτ' εὖ πράσσοντος ὀλβίσαι τύχας ἀνδρός, πρὶν αὐτῷ παντελῶς ἦδη βίος διεκπερανθῇ καὶ τελευτήσῃ βίον. ἐν γὰρ βραχεί καθείλε κάλλιγος χρόνῳ πάμπλουτον ὄξιον δαιμόνος κακοῦ δόσις, ὅταν μεταστῆ καὶ θεοῖς δοκῆ τάδε.

ΤΥΡΩ Α καὶ Β.

587. μὴ σπειρὲ πολλοῖς τὸν παρόντα δαίμονα· σιγώμενος γάρ ἔστι θρηνεῖσθαι πρέπων.

559. The word vapóς, 'Flowing,' which is interesting because of its connection with the modern Greek νερό, 'Water,' occurs also in Aesch. Fr. 338 as an epithet of Dirce.


574. 1. φεῦ φεῦ] Cp. O. T. 964; Phil. 234, and notes.

2. ἵκαν] The text is doubtful here.

The MSS. of Stob. have καὶ, and Meineke conjectures καὶ, which, though involving an anacoluthon, is not for that reason impossible. καὶ may be joined to ὑπερβατῶς with πυκνῆς ἀκοῦσαι ψακάδος, 'When under cover, even, if so be, to hear thick-falling rain.'

583. 6. μεταστῇ] Sc. ὃ δαίμων.

ΤΥΡΩ Α καὶ Β] Tyro was the mother of Telephorus.
OF SOPHOCLES.

588.

άρχην τίς ὃρνις οὗτος ἐξεδρον χώραν ἔχων;

592.

αὐτὴ δὲ μάχιμος ἑστιν ὡς κεχρημένη
σαφῶς σιδήρῳ καὶ φοροῦσα τοῦνομα.

593.

κόμης δὲ πένθος λαγχάνω πῶλον δίκην,
ἵτις συναρπασθείσα βουκόλον ὑπὸ
μάνδρας ἐν ἱππεῖαις ἀγρίᾳ χερὶ
θέρος θερισθῇ ξανθὸν αὐχένων ἀπό,
σπασθείσα δ’ ἐν λειμῶν ποταμῶν ποτῶν
ἰδὴ σκίας εἴδωλον αὐγασθείσ’ ὑπὸ,
κουραις ἀτίμως διατετιμένης φόβης.

καὶ, κἂν ἀνοικτῆρων τις οἰκτείρει καὶ
πτῆσονταν αἰσχύναισιν οἷα μαίνεται
πενθοῦσα καὶ κλαίουσα τὴν πάροι φόβην.

594.

ὑποστήναι μέσην
τράπεζαν ἀμφὶ σίτα καὶ καρχῆσια.

of Pelias and Neleus by Poseidon. She
was oppressed by their step-mother,
Sidero, whom Pelias slew. There were
two dramas of the name.

587. 1. σπείρειν seems to be here
used in the sense of ἵδατίσθαι, ‘To
revile at large.’ 

2. ‘For it is one deserving to be la-
menced silently.’

588. This line has not been restored
with any approach to certainty. Nauck
conj. ἄπει; τίς οὗτος, κ.τ.λ.

592. Said of Sidero.

593. These lines may be spoken by
Tyro, who has been oppressed by Sidero.
They are best explained by the passage
of Aelian in which they occur.

5. σπασθείσα] Hermann conjectures
σπάσουσα, ‘About to quaff.’ But Mr.
R. Ellis defends the MS. text, which
he would explain, ‘Led by the halter,’
understanding the following words to
mean, ‘On the smooth surface of the
stream.’ In this case it is necessary to
adopt Meineke’s conjecture, αὐγασθεί-
σά ποι, in l. 6. But may not ποτῶν
be governed by ὑπὸ (sic)? ‘And being
dragged she in the meadow sees the
shadowed image of herself, as she is
reflected by the flowing waters.’

7. ‘Through her mane having been
cut and shamefully pulled about.’

8-10. ‘Ah! even a heart of stone
would pity her, how madly she cowers
with her shame, mourning and lament-
ing for her mane that is no more.’

Nauck unreasonably supposes some
grave corruption here.

594. ‘That they (the dragons) took
their place in front amid the board, about the viands and the drinking vessels.' For προστήναι Bergk conjectures προσπτήναι.

595. 'A soul in misery sees much asleep.'


600. *σίτουσι is Fosson's conjecture for οἱ τοῖς.

601. ——— ——— ——— ——— ——— ———

604. Cp. Shakspeare's 'Second childishness and mere oblivion' (As You Like It, 2. 7). τὴν *ἀπαντί is the conjecture of Wagner for καὶ τὴν πάντ', or τὴν πάντ'.
605. ἔσθειν ἐθέλων τὸν δελφάκα.

ΥΔΡΟΦΟΡΟΙ.

606. ὥχοις Ἀκεσταίουσιν ἐμβεβὼς πόδα.

607. πολύκοινον Ἀμφιτρίταν.

ΦΑΙΑΚΕΣ.

609. καὶ βορᾶς ἄρτύματα.

ΦΑΙΔΡΑ.

611. περιώσι ἀφυκτὰ τε μῆδα παντοδαπὰν βουλὰν ἀδαμαντίναις υφαίνεται κερκίσιν αἵσα.

612. οὐ γὰρ δίκαιον ἄνδρα γενναίον φρένας τέρπειν, ὅπου μὴ καὶ δίκαια τέρψεται.

613. ἀπέπτυσεν λόγους.

614. σύγγνωτε κάνασχεσθε σιγῶσαι τὸ γὰρ γυναιξίν αἰσχρὸν σὺν γυναικὶ δεὶ στέγειν.

ΤΔΡΟΦΟΡΟΙ[ Σεμίλη ἢ θροφόροι is the name of a lost drama of Aeschylus. See Nauck, Trag. Gr. Frag. pp. 56, 7. 606. Acete was a city in Sicily. It is mentioned by Steph. Byz. p. 59. 15. 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. ἡδόνα was the word for this in later Greek.

ΦΑΙΔΡΑ] Compare the Hippolytus of Euripides.

611. o o o o o o o

612. o o o o o o o

612. Probably said by Hippolytus.

2. ὅποιον μὴ καί] Some MSS. give ὅποιον γε. Schndw. conj. ὅποιον 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. ἐν γυναικὶ.
615. Part of the same speech with but suits the moderation of the preceding.
616. ‘Though you count over all the tribes of mortals, you will not find one who really deserves the name of fortunate.’
*ἀριθμῆσαι] ἀριθμῆσαι, MSS. Grot. corr.
In l. 3 perhaps ἄν τύχη (sc. παθῶν) should be read.
619. ἄγκυραι] Explained by the grammarians as = al ἀσφάλεια.
620. *εἰσαι’ ἐπ’ οὐρὰν ὡτα κυλλαίνων κάτω.
ΦΘΙΩΤΙΔΕΣ.

627. nέος πέφυκας: πολλά καὶ μαθεῖν σε δεῖ καὶ πόλλ' ἀκούσαι καὶ διδασκεσθαι μακρά.

628. γέρων γέροντα παιδαγωγήσω σ' ἐγώ.

629. ἢ πατροκτόνος δίκη κέκλητ' ἀν αὐτῷ.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ.

630. ὁσμῆς ὡπως *τοι μὴ βαρυνθήσεσθε μου.

631. ἀλλ' ἐσθ' ὃ θάνατος λοίσθος ιατρὸς νόσων.

632. μέλη βοῶν *ἄναυλα καὶ ῥακτήρια

633. δράκοντα.

621. Either (1) 'Storm-swift sounds,' or (2) 'Voices of the storm.'

ΦΘΙΩΤΙΔΕΣ] Said by Aristot, Poet. c. 18, to be a character-drama. (Qy. On the education of Achillēs?).

628. The same line occurs in the Bacchae of Euripides, l. 193

629. 2. καλέω seems = ἐγκαλέω here. Cp. O. T. 780.

ΦΙΛΟΚΤΗΤΗΣ Ο ΕΝ ΤΡΟΙΑΙ] After the capture and prophecy of Helenus (Phil. 1337 foll.), Diomedes brings Philoctetes from Lemnos to Troy. He is healed by Machaon and kills Paris. This account of the fable, given by Proclus (Chrestom. p. 481), is interesting as an illustration of the degree of freedom with which the same legend is handled by Sophocles at different times. See Introd. to Phil.

630. The MSS. have ὁσμῆς μου ὡποι μὴ β., in which μου is probably the corruption of some monosyllable (τατοι;) which has been transposed from its right place before or after μῆ. Cp. Phil. 890, 1, μὴ βαρυνθώσοι κακῇ | ὁσμῆ πρὸ τοῦ δόντως.


λοίσθος] Nauck conjectures λῶστος, unnecessarily.

632. 'The tuneless and harsh notes of oxen.' Cp. φανήν ῥήκεσι. *ἄναυλα is Bergk's emendation for ἄναυδα, which can hardly stand for 'inarticulate.'

633. Hesychius says that the word was here used for 'caduceus.'
**FRAGMENTS**

634.  
δρυσιχή στόλον.

ΦΙΝΕΥΣ Α καί Β.

636.  
oυδ' ἀν τὸ Βοσπόρειον ἐν Σκύθαις ὕδωρ.

638.  
ἀχάλκευτα τρύπανα.

639.  
ʾΑσκληπιοῦ παιῶνος εὐμενοῦς τυχόν.

640.  
βλέφαρα κέκληταί γ' ὡς [καπηλείου θύραι].

641.  
νεκρὸς τάριχος εἰσοραν Αἰγύπτιος.

ΦΟΙΝΙΞ.

646.  
κύναρος ἄκανθα πάντα πληθύει γύνη.

ΦΡΙΞΟΣ.

648.  
ὁρια κελεύθου τῆςδε γῆς προαστίας.

650.  
κυνηδόν ἐξεπραξάν ἠκυνθούμενον.

634. Said by Hesychius to be a periphrasis for πάσαλον.

ΦΙΝΕΥΣ Α καί 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, 1. 636 of Aristophanes’ Plutus, is said by a marginal annotator to be from the Phineus of Sophocles. And it is uncertain whether the preceding line, ἐξωμάτωται καὶ λελάμψανται κόρας, is not also part of the quotation.

640. The words in brackets belong to the unknown comic poet, who is said by Pollux (7, 193) to have parodied the Phineus in this line. It is vain to inquire what the exact simile in Sophocles may have been.

641. ‘In appearance like an Egyptian mummy.’

646. It is doubted by the grammarians whether κύναρος ἄκανθα is an artichoke or a briar-rose.

650. The emendation of Blomfield, κυνηδόν ἐξεπραχαν ὡς κυνθούμενον, deserves mention, but cannot be considered as certain. Dobree conjectures κυνηδόν ἐπάραξαν for the first part of the line.
According to the Scholiast on Aesch. Prom. 436, Achilles was a person of this drama, and was silent during some part of the action.


4. *λογίζεται* This is Conington's ingenious conjecture for λογίζεται, which, however, is not certainly corrupt. It may mean, 'War takes no account of bad men,' i.e. leaves them unmolested.

653. From the scholion on Ar. Vesp. 846, it appears that the Hearth is called 'the head and front of libation,' because Hestia received the first libation at a feast, as Zeus Soter had the third.

654. Quoted by the Scholiast on Ar. Λυ. 1240, (ὅπως μὴ σου γίνοι πανωλειβρον | Διὸς μακέλλῃ πὰν ἀναστρίψῃ 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, τοῦτῷ τοῦ κρέως here = 'This person,' i.e. 'me.'

656. These words form part of a description of the regions through which Orithyia was carried by Boreas.

3. *Φοίβον* Φοίβου τε, MSS. Hermann corr. But qy. τε παλαιῶν (?)
It is uncertain from what Plays the following Fragments are taken.

659.

άρύθμων.

660.

εμοὶ δὲ λόστον αἰμα ταύρειον πιεὼν καὶ μὴ *τὰ πλεῖώ τῶν' ἔχειν δυσφημίας.

662. Τοὺς δ' αὖ μεγίστους καὶ σφοδρότατος φρενὶ τοιοῦσδ' ἵδιος ἀν οἶδος ἄστι νῦν ὅδε, καλῶς κακῶς πράσσοντι συμπαραίνεσαι: όταν δὲ δαίμων ἄνδρος εὐτυχοῦς τὸ πρὶν μάστιγ' ἔρεισθη τοῦ βίου παλίντροπον, τὰ πολλὰ φροῦδα καὶ καλῶς εἰρημένα.

663. ἄνδρος κακῶς πράσσοντος, ἐκποδῶν φίλοι.

664. τὰς Ἑκαταιάς μαγίδας δόρπων.

665. τὸ πρὸς βιάν πίνειν ἵσον *πέφυκε τῷ διψήν βία.

659. Hesych. i. p. 561, ἀρύθμων ἀσυμφόνων. Σοφοκλῆς αἰγίθω. The corrupt word αἰγίθω in this reference has been variously emended to Ἀλίγαυθψ, Ἀλύψι, Αἰδίοψι, and Αἴθωνι.

660. The Scholiast on Ar. Eq. 83, βέλτιστον ἵμιν αἰμα ταύρειον πιεῖν, refers these lines to 'the Helena of Sophocles,' and Nauck accordingly suggests that they belong to the Ἑλένης ἑπιτήμου. Some doubt is thrown on this by the words of Suidas in citing l. 1, περὶ Θεματοκλέους σὸν Σοφοκλῆς φησιν, κ.τ.λ. But in a satyrical drama such an historical allusion might not be out of place.

2. *τὰ] The MSS. have γε or τε. Qy. τὸ πλεῖων (?). 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 'Oileus' for Oldiopolis, in Stobaeus; others, with Welcker, refer the lines to the Teucer.

3. οῖος is to be resumed with the infinitive.

5. παλίντροπον, 'The opposite way.' Μάστιξ παλίντροπος is 'The lash of reverse.'

6. τὸ 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 Supercription (of the most | I would be understood) in prosperous days | They swarm, but in adverse withdraw their head | Not to be found, though sought.'

664. παρὰ Σοφοκλῆς ἐν + χρόνει, Pol- lux, 6. 83. Dindorf's conjecture, Χρόνη, is more probable than Brunck's Κρίσει.

665. From a satyrical drama.

2. ἵσον *πέφυκε] ἵσον κακῶν πέφυκε, MSS. Bothe corr.

βία] This word is suspected by the editors, but hardly with reason. Meineke would substitute κακῶν.
OF SOPHOCLES.

666. ἀφραγές ὅμμα.

667. μισῶ μὲν ὡσις τάφανη περισκοπεῖ.

668. πᾶς προσκυνεῖ δὲ τὸν στρέφοντα κύκλον ἥλιον.

669. πῶς ἄν οὐκ ἄν ἐν δίκη
θάνοιμ' ἄν;

670. ἄειζως γενεά.

671. ἄειζων ἐλκος.

672. ἀθέμιστα καὶ ἀνόσια ἡ ὀρᾶν.

673. τίσι δ' ἄνωθεν ἐσιν αἰματορρόφος.

674. ἀκόλαστον σῶμα.

675. σπουδὴ γὰρ ἢ κατ' οἴκον ἑγκεκρυμμένη
οὐ πρὸς θυραίων οὐδαμῶς ἄκουσίμη.

676. ἐξαίρετον τίθημι τὴν ἄκουσίαν.


667. Cp. O. T. 130, 1, ἡ ποικιλμόδος Σφῖγη τὸ πρὸς ποιλ σκοπείν | μεθὲντας ἡμᾶς τάφανη 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 ΗΗλίου, cp. νυκτὸς ἢ 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 ἀν.

672. Evidently a loose quotation. Nauck suggests ἀνόσια καθέμιστα ὀρᾶν. Qv. τάθεμιστα κάνβσια ποιεῖν (?).

673. *ἐσιν| This is Bekker's correction of the MS. reading ἐστίν ἡ.

675. 'The energy that shows not out of doors | Is never heard of by the world abroad.' σπουδὴ has been needlessly suspected.

676. 'I claim exemption for unwitting sin.' Cp. Fr. 599. 

Τὴν ἄκουσίαν] Sc. ἀμαρτίαν.
677. ἀντάρης νυκτερίς ὀψειν.
679. οὐχ ὅπου λαμπάδες εὐνούχοις ὄμμασιν.
680. ρήξασα κίρκους.
681. οἶμοι λέλημμαι.
682. ἐτήρας ἁμνοὺς θεοῖς ἕρεξ ἐπακτίους.
684. οὐ γάρ τι νόθος τοῦ ἀπεδείχθην, ἁμφοῖν δὲ πατήρ αὐτὸς ἐκλήθην. Ζεὺς δ' ἐμὸς ἄρχων, θνητῶν δ' οὐδεὶς.
685. ἀνακειμένῳ μέσον εἰς τὸν αὐχέν' εἰσαλοίμην.
686. ὁ γλώσσα, σιγήσασα τὸν πολὺν χρόνον, πῶς δῆτα τλήσει πράγμ' ἐπεξελθεῖν τόδε; ἢ τῆς ἀνάγκης οὐδὲν ἐμβριθέτερον, υφ' ἦς τὸ κρυφθὲν ἐκφανεῖς ἀνακτόρων.
687. ὑπ' ἤς τὸ μεθύειν πημονῆς λυτήριον.

677. ἀντάρης ('martial' and so 'mighty?') is ἄπαξ λεγόμενον, and may be a corruption for some other word. Qy. ἀτευρής (?). Cp. Emped. 227 (Karsten), ἐφ' ἄν ὄμματ' ἐπικράτει ἀτευρή τ' Ἀφροδίτη. 679. εὐνούχοις ὄμμασιν is said by the grammarian who quotes the words to mean, 'Sleepless, or watchful eyes;' i.e. the word is used 'etymologically' for εὐνύν ἔχον. See E. on L. § 54. P. 99.
680. 'Bursting the rings.'
681. Quoted as an instance of the use of this form for εἶλημμα.
682. ἕρεξ] ἐρες, MS. L. Dind. corr.
684. This might be said by Heracles with reference to Iphicles.
685. From a satyric drama, perhaps the Ἡρακλῆς ἐπὶ Ναυάρρα. The words are spoken by a Satyr, with reference to Heracles.
686. 2. ἐπεξελθεῖν, and 1. 4. ἀνακτόρων, are conjectured severally by Brunck and Welcker, for ἐπεξελθεῖν and ἀνάκτωρον, the MS. readings, which can hardly stand.
687. Evidently from a satyric drama.
688. καρύαι μελίαν τε.

689. θάρσει: μέγας σοι τοῦ ἐγὼ φόβον μοχλός.

690. ναύται δὲ μηρύσαντο νηὸς ἓσχάδα.

691. χορὸς δὲ μυνδῶν ἱχθύων ἐπερρόθει, σαίνουσι ἀ' οὖραιοις τὴν κεκτημένην.

692. διψώντι γὰρ τοι πάντα προσφέρων σοφὰ οὖκ ἄν πλέον τέρψειας ἦ ἐμπιεύν δίδοις.

693. . . κακῶς σοὶ πρὸς θεῶν ὀλομένη, ἥ τὰς ἄροστεις ὀδ' ἔχονος ἐκώμασαι.

694. φθη γὰρ ἡ Θεώρις.

695. ἡθυμὸν δ' οὔτες 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, ἔτι παν ἄρα διακήκος, οὐ γὰρ δ' ἔρημος ἐγὼ οὖτ' ὅτι γέγονας τὰς ἐν τῷ Νείλῳ τιθεσσαίοις τῶν ἱχθύων 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 ἀ', Nauck's conjecture for σαίνουσιν, the MS. reading makes good sense, and involves a simpler change than σαίνουσιν.

692. Probably from a satyric drama.

693. From a satyric drama. ἄροστεις (see L. and S.) is explained to mean 'A ladle,' = ἀροῦτηρ. 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 Θεώρις means a Bacchanal, as the word is so explained by Hesychius.

695. Quoted by Athenaeus as the utterance of women who have been released from fear.

In 1. 2. ἦ ἐμπιεύν (ἡ ἐμπιεύν) is Porson's correction of the MS. reading, μὴ πίειν, which is against metre.

693. From a satyric drama. ἄροστεις (see L. and S.) is explained to mean 'A ladle,' = ἀροῦτηρ. 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 Θεώρις means a Bacchanal, as the word is so explained by Hesychius.

695. Quoted by Athenaeus as the utterance of women who have been released from fear.

1. ἡθυμὸν appears corrupt. Qy. ψυχάδων (?)

N N 2
696. 'He screamed like a kite as it tears at the carrion.'

698. Bergk conjectures that this is merely a misquotation of the Euripidean line γυναικομίοις ἔμπρέπεις ἐσθήμασιν. Eur. Fr. 185, i. 3.

699. The passage refers to Hades, and the words ὡς ἔρω τάξα, ὡς ὀὐτε τοῦπιείκες ὀὔτε τὴν χάριν oίδεν, μόνην δ' ἔστερεξε τὴν ἄπλως δίκην.

700. καὶ τὸν θεόν τοιοῦτον ἐξεπίσταμαι, σοφοίς μὲν αἰνικτήρα θεσφάτων αἰεί, σκαιοῖς δὲ φαύλων κἀν βραχεὶ διδάσκαλον.

701. Θήβας λέγεις μοι τὰς πύλας ἑπταστόμους, οὐ δὴ μόνον τίκτουσιν αἰ θυνταί θεοῦς.

702. μύω τε καὶ δέδορκα κάζανισταμαι πλεῖον φυλάσσον αὐτῶς ἡ φυλάσσομαι.

703. Ἀθως σκιάζει νῶτα Λημνίας ἄλος.

For the phrase, cp. Ant. i 19, ἔπταστόμου στώμα.

2. αἱ θυνταῖ See L. and S. s. v. φαύλως. 'Simple.' See L. and S. s. v. φαύλως. II. 4.

701. 1. τὰς πύλας ἑπταστόμους Lit. 'The seven-mouthed in respect of gates.' πύλας, accusative of respect.
704. *'Robed in the remnant of a Thracian plaid.'*


707. ‘For such an executioner of ours as is gone.’

708. ἕγχος is said to be used here of a ball, as something wielded and impelled by the hand. Cp. Fr. 490:

709. ἕγχος is said here to be applied to fire. ‘Hurling the brand.’

710. From a satyric drama.

711. ἐβρις δὲ τοι οὔπωποθ’ ἡβης εἰς τὸ σῶφρον ἵκετο, ἀλλ’ ἐν νέοις ἀνθεὶ τε καὶ πάλιν φθίνει.

715. προσηλθεὶς μητρὶ καὶ φυταλμῷ πατρί.

Aesch. Suppl. 22, 3, σφν τοῖσδ’ ἱκετῶν ἐγχεριδίους ἐριστέττουσι κλάδοισιν.

709. ἕγχος 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 λευγαλέας have this meaning? Qy. μυδαλέα (?).

713. 2. ἡβης . . . τὸ σῶφρον] ‘Years of discretion.’

715. Conjectured by Nauck and others to belong to the Pandora.
550

716. ποδαπὸς ἦν τὴν φύσιν.

717. ζώντι ποδὶ χρώμενος.

718. *kokkubdoas ὀρνις.

719. γηγενὴ βούβαλιν.

720. ψακαλοῦχοι μητέρες αἰγές τ’ ἐπιμαστίδιον γόνον ὀρταλίχων ἀναφαίοιεν.

721. . . οὐ γὰρ γέροντα βουλεύεις.

722. Μολοσσικαίσι χερσίν ἐκτείνων χέρας.

723. ὡς μῆτε κρούσης μὴθ’ ὑπὲρ χεῖλος βάλης.

724. . . . *οὐ σκέπαρνος οὐδὲ πρίόνος πληγαί.


718. *kokkubdoas] kokkubdas, MSS. Bothe corr. The meaning here seems to be ‘crowing.’

719. Eustathius quotes Aristophanes, the grammarian, as interpreting this of a heifer (βάμαλις); but some wild creature is really meant. Cp. Hdt. 4. 192.

720. ὁ ὀρτάλιχος is properly ‘a young bird;’ but here, any young animal. Cp. νεοσσός.

721. γέροντα=ἀρχαῖα, ‘Old-fashioned,’ ‘obsolete.’ Nauck conjectures οὐ γὰρ γέροντα βουλεύεις, so as to soften the unusual expression.

722. Μολοσσικαίσι is said by the grammarian who quotes this line to mean, ‘Large.’ Nauck suspects corruption; but it is hard to judge of this without the context.

723. ‘Neither to shake the measure, nor make it run over.’

725. 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 οὐδὲ, following οὔτε here, and infr. l. 5, see E. on L. § 36. p. 65, f.
4. [Andros aima syngeves] For this hap-pallage, cp. Ant. 703, 4, νεῖκος ἄνδρων ἔξωμαν, and see E. on L. § 42. p. 80, γ. aima is a cognate accusative with κτείνας.
5. For the fate of Melanippus, and the fierce repast of Tydeus, ('fiero 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 ellipse of ὁς. See E. L. § 39. p. 73, 5, a.
729. Cp. the βλεφάρων ἱμερός of Ant. 795, and the βλεφάρων πόθον of Trach. 106.
731. The sentiment appears to be nearly the same with that of Socrates in Xenophon, Mem. 1.
2. τα δ′ εὑρέτα] τα δ′ ἥτημα is a v. r.
733. μυστήριον] τα άρρητα καὶ ἀνεξήγητα, Hesych.
734. Said of a place in Libya.
735. i. e. Where kindness is forgotten it will not continue.
736. Nauck (Obs. Crit. p. 33 foll.) questions if this Fragment be rightly attributed to Sophocles.
7. προσλαμβάνειν | 'To acquire.' See L. and S. s. v. λαμβάνω 1. 8. b.
*ὁν] ὁν, MSS. Nauck corr.
*διδάσκαλον] διδάκτων, MSS. Brunck corr.
12. ἕκασθιμοῦντος, 'Who stays abroad,' is suspected by Nauck, perhaps justly. Qy.κάποληνροῦντος, 'delirantis' (?)
737. Meineke conjectures πλείον ἵσχυε λόγον, Nauck conjectures ἴσχυεν λόγος. But the sentence may be incomplete, and may have run (for example), καὶ γὰρ παντὸς, ὡς εἰσεῖν ἐποτ. τάληθεν ἃς πλείοτον ἵσχυε λόγον. 'Truth has the best of every argument.'
738. ο ὁ γὰρ φύσις ἀνέρι δέδοι, τοῦ ὑποτο ἄν ἐξέλοις.
739. συνὸς μέγιστον χρῆμα ἔπε' Ὀινέως γύαις ἄνηκε Λητοῦς παῖς ἐκηβόδος θεά.
OF SOPHOCLES.

741. δρκους ἕγω γυμναῖκος εἰς ὅδωρ γράφω.

742. ἀμειβόν ἐστὶ ζημίαν λαβεῖν

743. ὀρχόσιν ὀρχάδος στέγης.

744. τὸ θερμὸν τοῦ ὀβελοῦ.

745. ἀμισθὸς ὁ ξένος πορεύεται.

747. ἔργου δὲ παντὸς ἦν τις ἀρχηται καλῶς,
    καὶ τὰς τελευτὰς εἰκὸς ἐσθ' οὕτως ἔχειν.

748. στενώπος ᾍδου καὶ παλιρροίᾳ βυθοῦ.

749. τὸ κέρδος ἡδὺ, κἂν ἀπὸ ψευδῶν ἵν.

750. οὔκ ἔξαγοσι καρπόν οἱ ψευδεῖς λόγοι.

751. γένοιτο κἂν ἀπλοῦτος ἐν τιμαῖς ἀνὴρ.

752. οὐδὲν κακίων πτωχός, εἰ καλῶς φρονοῖ.

744. Proverbially said of those who make an unlucky choice, 'Taking the sow by the wrong ear,' as we say.


748. 'The gorge of Hades, where the refluent gloom regurgitates from the abyss.' Quoted side by side with Pind.

Fr. 107 (Bergk), ἐθεν τὸν ἀνειρον ἱρεύ-


752. See last note.

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, πάλινος οὐδέν ἄνδρές ἐκαίν | αἱρεὶ πωνηρόν, ἀλλὰ τοῖς χρήστοις δεῖ.


756. The context in Plutarch shows that the passions are referred to, and that πάθος, or some similar word, is the antecedent to ἀσπερ.

757. 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’ ἄκμνοι | τυπάδι βαρέϊα καὶ κόποις ὑπήκοου | ἄψυ- χουν ὑλὴν δημιουργοῦντες χερῶν, Εργάνη is a name for Athena, cp. Νικη Αθήνα, γεργώνυμον 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.

758. 2. στατοῖς | λίκνουσι] According to Hesychius, these are baskets of winnowed grain. But this makes the connection difficult. Perhaps ἄλανα here are ‘riddles’ for sifting gravel, etc. 4. τυπάδι] According to Hesychius
OF SOPHOCLES. 555

760.  
ου δ' ἄνδρα θυητών, εἰ κατέφθιοτο, στένεις,
eἰδὼς τὸ μέλλον οὖδὲν εἰ κέρδος φέρει;

761.  
οὐ κόσμος, οὐκ, ὧ τλῆμον, ἀλλ' ἀκοσμία
φαίνοιτ' ἂν εἶναι σὸν τε μαργώτης φρενῶν.

762.  
eὐκαρπὸν Κυθέρειαν.

763.  
οὐ δὲ σφαδάζεις πῶλος ὡς εὐφορβίς:
γαστήρ τε γάρ σου καὶ γνάθος πλήρης.

764.  
οὐ νάβλα κωκυτοίσιν, οὐ λύρα *φίλη.

766.  
οὖμὸς δ' ἀλέκτωρ αὐτὸν ἤγε πρὸς μύλην.

767.  
*ἀκομμ' ἀλοιδόρητα ...  
ἐρρηξάτην ἐς κύκλα χαλκέων ὀπλῶν.

768.  
tὰ πλείστα φωρῶν αἰσχρὰ φοράσεις βρότων.

tυπάς 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 ἀκμονί.

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 satyrical drama.


766. The words are those of Admetus, probably in a satyrical drama in which Apollo appeared as a shepherd.

767. The pair spoken of are Neoptolemus and Eurypylus, perhaps in the 'Philoctetes at Troy.' The word ἀλοιδόρητα occurred in the preceding context. The words ἐς κύκλα are suspected by Nauck. The meaning probably is that Neoptolemus and Eurypylus met the reviling words of their enemies with blows that crashed through their shields. In this case, another word may be recovered from the corrupt text of Plutarch, ἐς κύκλα χαλκέων ὀπλῶν.

768. 'A scrutinizing eye finds most things base in men.' Plutarch in quoting this observes that Sophocles is here too hard upon poor humanity.
769. 'Similia 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. A 'lover's complaint.' For the force of ἐκ in comp., cp. ἐκπείδω.

772. '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 τάδευντα. Cp. Phil. 305, 6, πολλὰ γὰρ τάδε ἐν τῷ μακρῷ γενοιτ' ἄν ἀνθρώπων χρόνῳ, and note.

776. From an Ἀλκίνου ἀπώλογος.

778.  φίλων τοιούτων οί μὲν ἐστερημένοι
χαίρουσιν, οί δ' ἔχοντες εὑχονται φυγεῖν.

779.  λάμπει γὰρ ἐν χρείαισιν ὡσπερ εὑπρεπῆς
χαλκὸς· ἡρων 9 ἀργήσαν ἤμυσε στέγος.

780.  δεινὸν τὸ τᾶς Πειθοῦς πρόσωπον.

781.  ... τιθασὼν χήνα καὶ περιστερὰν
οἰκέτιν ἐφέστιν τε.

782.  ... εὖ γὰρ καὶ διχοστατῶν λόγος
σύγκολλα τ' ἀμφοῖν ἐς μέσον τεκταίνεται.

783.  γραίας ἀκάνθης πάππος ὁς φυσώμενος.

784.  πολλῶν χαλινῶν ἔργον οἰάκων θ' ἀμα.

785.  ταχεῖα πειθῶ τῶν κακῶν ὀδοιπορεῖ.

786.  ἀλλ' οὐμὸς ἄει πότμος ἐν πυκνῷ θεοῦ
τροχοῦ κυκλεῖται καὶ μεταλλάσσει φύσιν.
ὡσπερ σελήνης 9' ὄψις *εὐφρόνας δύο

779. 1. εὑπρεπῆς] Λ ν. τ. is εὑγεῖν: i.e. 'The hospitable house is distin-
guished, the inhospitable roof is sure to fall.'

782. 2. Join εὖ σύγκολλα τε (adv.)]
'Even a contradictory argument is well
and harmoniously framed when brought
into the mean,' i.e. when stated
moderately.

783. 3. 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 [τροχοῦ]
Lit. 'In the oft-repeated revolution of
the God;' i.e. in frequent vicissitudes
sent from heaven.

3 foll. It is uncertain whether an
apodosis followed, or some general no-
tion is resumed from the preceding
3. *εὐφρόνας] εὐφροναῖς, MSS. Brunck
corr.
The words are thus explained by Plutarch in speaking of Spartan customs about women: τού ταρθενικού χιτὼν αἰ πτέρυγες οὐκ ἦσαν συνεργαμέναι κάτωθι, ἀλλ' ἀνεπτύσσοντο καὶ συνανεγόμηνν νον ὄλον ἐν τῷ βαξίζειν τῶν μηρῶν. The use of θυραίος = 'Seen outside,' is a Sophoclean refinement. Essay on L. § 52. p. 97. Cp. Shak. Cymb. 1. 6. 15. 'All

of her that is out of door most rich!'

788. These lines may contain a remote allusion to Simonides or Euripides. See Pollux, 4. 11, quoted by Nauck on the Hipponous, Gr. Tr. Fr. p. 155.

789. τούδον] Sc. τούδε τοῦ έργου. Cp. Trach. 883-4, τίς θυμὸς . . . τάνθ' αἰ- χμάν βέλεος κακοῦ | εὗνει; where, as here, the εὖν- in comp. has reference to the agent.

791. Explained by Hesychius as a periphrasis for a garment of skin, παρόσων οἷς ὑφανται.

792. An instance of Sophocles' fondness for the middle voice.
793. ὀρθόκερως φρίκη.
794. Βομβεῖ δὲ νεκρῶν σμῆνος ἔρχεται τ’ ἀλλή.
795. Ἀλφεσίβοιαν ἢν ὁ γεννήσας πατήρ.
796. ἔδοξάτην μοι τῷ δὺ ἣπείρῳ μολείν.
798. ὁ Κραναβ πόλις.
799. ὁ σκηπτροβάμων ἄετός, κύων Διός.
800. σαίνεις δάκνουσα καὶ κύων λαίθαργος εἰ.
801. Ζεὺς νόστον ἄγοι τὸν νικομάχαν καὶ πανσανίαν καὶ ἀτρείδαν.
802. πρὸς πέτραις Ἐλυμνίαις.
803. οὔτ’ ἄλλο φίτων πρῶτω.
804. ἡπειγομένων *κερκίδος ὕμνοις, ἢ τοὺς εὐδοντας ἐγείρει.

793. ὀρθόκερως is said by the grammarians to = ὀρθόθρεῖ, an extreme instance of catachresis.
794. τ’ ἀλλή] Lobeck conjectures ἀλές. Qy. θ’ ἀλις (cp. II. 2. 90). Bergk’s conjecture, ἀλή, seems unmeaning.
796. Quoted by the Scholiast on Aesch. Pers. 181 as a line of Sophocles, but this is justly questioned by Nauck, who thinks it more probably belongs to a comic poet, who is travestying Aeschylus.
798. Used by Ar. Ach. 75.

801. If the reading is sound, νόστον must be taken as a second accusative = ‘Upon his return,’ i.e. ‘With safe home-coming.’ But there is a v. r. ἀντος ἄγοι, whence Nauck conjectures αὐτος ἄγοι.
802. Ellymnion was a place in or near Euboea.
803. ‘Nor other plant of Spring.’
804. ἡπειγομένων] This word is unmetrical in the anapaestic verse. Bergk conjectures ἐπεγειρομένων. Qy. ἰμβηγομένων (?)
*κερκίδος ὕμνοις] όι κερκίδοις ὕμνοις, MSS. Dindorf corr.
806. παίδας γὰρ οὐς ἐφὺς ἀναλώσας ἔχει.

807. εὐφημίαν μὲν πρῶτα κηρύξας ἔχω.

808. ὄργη γέροντος ὡστε μαλθακὴ κοπίς τὲν χειρὶ ἐθῆγε, ἐν τάχει δ᾽ ἀμβλύνεται.

809. ἀεὶ γὰρ εὐ πίπτουσιν οἱ Δίὸς κύβοι.

810. εἴθ' ἡσθα σώφρων ἔργα τοῖς λόγοις ἵσα.

811. δάφνην φαγὼν ὀδύντι πρὶς τὸ στόμα.

812. ἕγω κατ᾽ αὐτόν, ὡς ὀράς, ἐξέρχομαι.

813. ὤς μὴ πέπονθε τάμα, μὴ βουλευτώ.

814. ἢ Ἐρμαῖον κάρα.

815. Ἀκάρις is here equivalent to ini 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. ὤς ἀν Δίὸς μέτωπον ἐκταθῆ χαρᾶ.

817. οὐ πώποθ' ύμᾶς συμβαλεῖν ἐπίσταμαι.

808. 2. The words τὰς χειρὶ ἐθῆγε may be suggested as a rough guess.


810. 'Would thou hadst shown good sense in deeds according with thy words!'

811. To chew laurel-leaves was a way of participating in the Bacchic enthusiasm. Hence δαφνηφάγος.

812. κατὰ is here equivalent to ἐπὶ.

814. Cp. Shak. Much Ado, 5. 1. ll. 6. 7. 'Nor let no comforter delight mine ear But such an one whose wrongs do suit with mine.'

816. Cp. II. 15. 102, 3, οὐδὲ μέτωπον ἐν ὀφροῖ κανάσθαι | ἵνα ὑπεραὶ συμβαλεῖν | τὰς χειρὶ.

817. συμβαλεῖν 'To bring together,' i.e. into agreement with each other.
818. 'Ενετοίσιν ἰπποις τοίσιν ἐκλελεγμένοις

819. ὁς παρακτιαν

820. μὲν εἰς σοφιστὴν ἐμὸν.

821. ἢδη γὰρ ἠδρα Ζεὺς ἐν ἐσχάτῳ θεῶν.

822. λύσω γὰρ εἰ καὶ τῶν τριῶν ἐν οὕσομαι.

823. ἀνὴν ἔθου καὶ πρᾶσιν ὡς Φοῖνιξ ἀνήρ

824. Σιδῶνιος κάπηλος.

825. ὥ γῆ Φεραία, χαῖρε, σύγγονόν θ᾽ ύδωρ 'Ὑπέρεια κρήνη, νάμα θεοφίλεστατον.

826. μηδ' αἰδλίζε ταῦτα.

818. 2. Πολλοί] ἰδιον, MSS. Hecker corr. Cp. Aj. 1011, and v. pr. Χαροίμεν] χαροίμεν, MSS. Nauck corr. For the postponement of εὶ, see Essay on L. § 41. p. 78. Or γε χαροίμεν (?). 819. Said by (or if we read ἀνήρωσις as suggested by Nauck, of) Theseus. 2. κνωδάλων] The genitive follows ἀνήρωσις in the sense of ἐκάθερα. 820. σοφιστής is here = κιβαρφός. The construction, in the absence of context, is not clear. 821. Perhaps θραρ γὰρ ἢδη Ζεὺς ἐν ἐσχάτῳ θεῶν [κατέχειν]. 822. Nauck suspects λύσω. Qy. λεύσω (?). But λύσω would be quite intelligible if ἄχος, πημα, θάρως, 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 θαυμοῦτος τής ἑδεοῦ εἰσπορευθῇ. 824. 1. Αὐτός] οἴτος, MSS. Bamberg cor. 2. φοι] Sc. ἄνθρωπος. 825. Is Jason the speaker? 826. Quoted by grammarians as an instance of αἰολίζεως = ποικιλλῆ.
827. πάνσοφον κρότημα Λαέρτου γόνος.
828. εἰς Ἀἰαν πλέων.
829. ἔστιν τις Ἀἰα Θεσσαλῶν παγκληρία.
830. Ἀνακτόρειον τῆς ἐπώνυμου χθονὸς.
831. τί μέλλετ' Ἀρτακείς τε καὶ Περκώσιοι;
832. πάντ' ἐκκαλυπτῶν ὁ χρόνος εἰς τὸ φῶς ἄγει.
833. χρόνος αὐχρόνος ἀμα κραταίᾳ
tερμοσύνα βίου
πόλλ' ἀνευρίσκει σοφὰ μαιομένοις.
834. ἀλλ' οὗ γὰρ ἄν τὰ θεία κρυπτόντων θεῶν
μάθοις ἄν, οὐδ' εἰ πάντ' ἐπεξέθεοι σκοπῶν.
835. σκαῖοισι πολλοῖσι εἰς σοφὸς διόλλυται.
836. ἐσθλοῦ γὰρ ἀνδρὸς τοὺς ποιοῦντας ὃϕελεῖν.

827. κρότημα] Lit. 'A thing hardened by beating.' Cp. κρόταλον and Lat. 'callidus,' and see Theoc. 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 Anacto-
torium, but with what exact meaning the context would be required to show.
833. ὥστε ὅτι ἔστιν ὁ κραταίᾳ
tερμοσύνα 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 ἐδίδαζαν: Plato, Apol. p. 39 C, καὶ γὰρ εἰμὶ ἡδὴ ἐν ταύτῃ, ἐν δὲ μάλιστ' ἀνθρωποὶ χρησμοφο-
δούαν, ὅταν μέλλωσιν ἀποθανεῖσθαι.
κραταίᾳ] 'Mighty,' both as inevitable, and as bringing down the strength of man, Cp. Aj. 675, ὁ παγκράτις ὄνος.
835. For the dative, cp. Aj. 1128, τοῖς δ' ὀίχομαι.
837. "All' h' phronesis agath' theos megas.

838. all' oI kakkos prassontes ou kowfi mouon, all' ou' orwntes elsooroisi tamfanh.

839. ws duaspalaioston amabia kakan.

840. h' de mouseia
malio adelfi tis pounriaes efi.

841. xairein ep' aisxrais h' doneis ou' xrh' pote.

842. ou tois adumuoi h' takh' xyllambanei.

843. aidoi gar en kakoisou oudein orfelei, h' gar schwfi to' palaoyni symmacos.

844. ti taunt' epainei; pati gar ouvtheis anhr
h'soun mous orghi' esti, tou' de vou kev'flii de polh' glousan ekhes maphn
akw' akousin oue ekw' eipen logous.

845. kleptan de' odan tis emfanwos efeurbh,
sigan anagkh, kai' ka'lon fery' stoma.

839. Ov. [fou dhp'] ov, k.t.l. (?).

843. The words tv' paloyni in 1. 2 are fairly open to suspicion (Cobet conjectures tw'kalouyni), and it is doubted by Nauck whether the two lines were originally connected.

1. en kakois] 'In trouble,' i.e. when one is accused of a crime. Cp. Ant.
846. ἦ δεινὸν ἄρ’ ἦν, ἣνίκ’ ἂν τις ἐσθλὸς ὅν αὐτῷ συνειδῆ.

847. ορκοισί γὰρ τοι καὶ γυνὴ φεύγει πικρὰν ὁδῖνα παιδῶν· ἀλλ’ ἐπὴν λήξῃ κακοῦ, ἐν τοίς αὐτοῖς δικτύοις ἀλάσκεται πρὸς τοῦ παρόντος ἱμέρου νικωμένη.

848. ορκος γὰρ οὐδεὶς ἀνδρὶ φηλητῇ βαρὺς.

849. οἶκοι μένειν δεῖ τὸν καλὸς εὐθαμονα.

850. μὴ μοι κρυφαῖον μηδὲν ἐξεῖπης ἔπος· κλήθρον γὰρ οὐδὲν· ὡς δ’ ἂν *εὐλαβῆ *λόγοις, γλώσσῃς κρυφαίον οὐδὲν οὐ διέρχεται.

851. ὅπου γὰρ οἱ φύσαντες ἡσσούνται τέκνων, οὐκ ἐστιν αὐτῇ σωφρόνων ἀνδρῶν πόλις.

852. νόμοις ἐπεσθαί τοίς ἐγχάρωροις καλὸν.

853. πολλῶν καλῶν δεῖ τῷ καλὸς τι μομένοι· μικροῦ δ’ ἄγῶνος οὐ μέγ’ ἐρχεται κλέος.

      ορκοισι φεύγει, ‘Swears she will avoid.’
849. καλῶς] ‘Thoroughly.’ Cp. O. T. 1008, καλῶς ἐὶ δὴλοσ οὐκ εἰδῶς τι δρᾶς. The line is attributed also to Aeschylus (Fr. 310), and appears to have been a favourite with the comic poets. See Nauck on Aesch., l. c.
850. 2. ὡς δ’ ἂν *εὐλαβῆ *λόγοις] MSS. ὡς δ’ ἂν +εὔπετες +τάμβως. Hermann conjectures ὡς δ’ ἂν εὐστεγεις λάβης.
      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.’ μικρός ἄγων is a struggle of which the occasion is insignificant. Cp. O. C. 587, οὐ σμικρός, οὐχ, ἄγων ὑδε.
OF SOPHOCLES.

854. γνώμαι πλέον κρατοῦσιν ἡ σθένος χερῶν.

855. εἰ σώμα δούλον, ἀλλ' ὁ νοῦς ἐλευθερος.

856. ὁ παίδες, ἢ τοι Κύπρις οὐ Κύπρις μόνον, ἀλλ' ἐστὶ πάντων ὄνοματων ἐπώνυμος, ἐστὶν μὲν Ἀιδης, ἐστὶ δ' ἅφθιτος βία, ἐστὶν δὲ λύσσα μανάς, ἐστὶ δ' ἰμερος ἄκρατος, ἐστὶν οἰμωγομός. ἐν κείνῃ τοῦ πάν ἐπουδαίον, ἰσυχαίον, ἐς βιάν ἄγον. ἐντυκεται γὰρ πλευμόνων ὅσοις ἐνι πυχή: τίς οὐχὶ τῆς δε τής θεοῦ βορῶς; εἰσάρχεται μὲν ἰδίων πλωτῷ γένει, ἐνεστὶ δ' ἐν χέρσου τετρασκελεί γονη; νομᾶ δ' ἐν οἴνονοι τούκεινυς πτέρων, ἐν θηροῖν, ἐν βροτοίσιν, ἐν θεοῖς ἄνω, τίν' ὤ παλαιοῦ' εὐς τρίς ἐκβάλλει θεῶν; εἰ μοι θέμι, θέμις δὲ τάληθη λέγειν, Διὸς τυραννεί πλευμόνων, ἄνευ δορός, ἄνευ σιδήρων πάντα τοι συντέμεται Κύπρις τὰ θυντῶν καὶ θεῶν βουλεύματα.

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 Α, ἀλλ' ἀπὸ μιᾶς σκηνῆς ἰκονομεῖν, "Ερως γὰρ ἀργών κατά τοίοντος ἐφι (Eur. Dan. Γ. 324), καὶ πάλιν ἀς ἅδε, οὐ Κύπρις μόνον ... λύσσα μανάς. But the μία σκηνή may be the whole Attic stage.
2. πάντων ὄνοματων ἐπώνυμος] 'Deserving to be called by every name.' There is a v. r., τολκῶν ἄν πάντων.
3. ἅφθιτος βία] 'Inexhaustible might.' Cp. Aesch. Suppl. 97, 8, βίαν ... τὰν ἄγον δαμινῶν, Bothe conjectures ἅφθιτος βιός, which could hardly mean anything but 'Inexhaustible substance.'

4. 5. ἰμερος [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, ὄμματαν εἰληφότας γαῖνον, and note.
8. βορῶς is here a substantive.
9. The dative after εἰσάρχεται (for which see L. and S. s. v. εἰσάρχομαι, 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. συντείμνειται] 'Curtails at her own will,' 'as she pleases,' 'by her caprice.' So the force of the middle voice may be expressed.
857. ῥή ὁ ἱκος ὑν βροτοῖσιν ἁλβίσθη ποτὲ γυναικὸς ἐσθλῆς χωρὶς ὀγκωθεὶς χλιδῆ;

858. κατ' ὀρφανὸν γὰρ ὁ ἱκον ἀνδρόφρων γυνή.

859. πενία δὲ συγκραθεῖσα δυσσεβεὶ τρόπῳ ἄρθην ἀνείλε καὶ κατέστρεψεν βιόν.

860. ὁ θυητὸν ἀνδρῶν καὶ ταλαίπωρον γένος, ὡς οὐδὲν ἔσμεν πλὴν σκιᾶς ἐοικότες, βάρος περισσὸν γῆς ἀναστρωφάμενοι.

861. οὐ γὰρ θέμις ζῆν πλὴν θεοῖς ἄνευ κακῶν.

862. στέργειν δὲ τάκπεσόντα καὶ θεσθαι πρέπει σοφῶν κυβευτίν, ἀλλὰ μὴ στένειν τύχην.

863. ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν.

864. πάντῃ ἐμπέφυκε τῷ μακρῷ γῆρᾳ κακά, νοῦς φρούδος, ἑργ' ἄχρεία, φροντίδες κεναί.

865. οὐκ ἐστὶ 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.'


862. 'A wise dice-thrower should take contentedly what falls and make the best of it, instead of lamenting his fortune.' For θεοία, cp. O. T. 633; Phil. 451.

863. Cp. Ant. 615, 6; Aesch. Prom. 536, foll. αὐτὸ τὰ διασαλείας τῶν μακρῶν τίνευν βιόν ἐλπίζει, κ. τ. λ.


865. 1. τῶν σοφῶν is either (1) masculine and antecedent to οἷς, or (2) neuter, the antecedent to the relative being suppressed.
OF SOPHOCLES.

θεία ἐξεστὶν ἣμέρα τεθραμμένος.
προμηθία γὰρ κέρδος ἀνθρώπους μέγα.

866.

ὤς τις δὲ θνητῶν θάνατον ὀρροδεῖ θλαν, μῶρος πέφυκε; τῇ τύχῃ μέλει τάδε. ὅταν δὲ ὁ καιρὸς τοῦ θανεῖν ἐλθὼν τύχῃ, οὐδ᾽ ἂν πρὸς αὐλάς Ζηνὸς ἢ ἐκφύγοι μολὼν.

867.

ὀστὶς γὰρ ἐν κακοῖς ἤμερει βίοι, ἠ δειλὸς ἄστιν ἡ δυσάλγητος φρένας.

868.

A. θανόντι κείνῳ συνθανεῖν ἔρως μ᾽ ἔχει. B. ἤξεις, ἐπείγου μηδὲν, εἰς τὸ μόρσιμον.

868 a.

χρόνος δ᾽ ἄμαυροὶ πάντα κείς λήθην ἄγει.

869.

νὴ τὸ Λαπέρσα, νὴ τὸν Εὐρωταν τρίτον, νὴ τοὺς ἐν Ἄργει καὶ κατὰ Σπάρτην θεοὺς.

870.

ἐδέξατο βαγείσα Θηβαία κόνις αὐτοίσιν ὅπλοις καὶ τετρωρίστῳ δίφροι.

871.

ὅθεν κατείδου τὴν βεβακχιωμένην βροτοίς κλεινὴν Νῦσαν, ἢν ὁ βούκερως ἤλακχος αὐτῶι μαίαν ἠδίστην νέμει, ὅπου τῖς ὅρνις οὐχὶ κλαγγάνει; . .

2. The words θεία…ἡμέρα are suspected, but may they not mean, 'Propitious length of days'? Cp. θεία τύχῃ.

866. 3. *ἦν] γὰρ, MSS. Grotius corr.

4. *ἐκφύγοι [Sc. τις or ὁ θανοῦμενος. ἐκφύγη, MSS. Halm. corr.


870. ἐδέξατο] Sc. τὸν Ἀμφιάραεως.

871. Cp. supr. 235. Welcker supposes this to be part of Triptolemus' account of his wanderings. Cp. supr. 538.
FRAGMENTS OF SOPHOCLES.

872. θαυμαστὰ γὰρ τὸ τόξον ὡς ὀλισθάνει.
873. θεοῦ δὲ πληγὴν οὐχ ὑπερπηδᾷ βροτός.
874. οἱ γὰρ γύναινδροι καὶ λέγειν ἡσκηκότες.
875. Ὅλιος οἰκτείρει τοίς, ἕν οἱ σοφοὶ λέγουσι γεννητὴν θεῶν καὶ πατέρα πάντων.
876. θεοῦ τὸ δῶρον τούτον Χρῆ δ' ὅσ' ἄν θεοὶ διδώσι, φεύγειν μηδέν', ὥ τέκνον, ποτέ.
877. ὅρθως δ' Ὀδυσσεός εἰρ' ἐπάνυμος κακοῖς πολλοὶ γὰρ ὀδύσαντο δυσμενεῖς ἔμοι.
878. ὅταν τει ἀδη τῶν Βοιώτιον νόμον.

875. An allusion to the Heracleitean philosophy. Mr. R. Ellis conjectures ἡλί, οἰκτείρος ἐμέ.
876. Cp. Od. 1. 62, τί νό οἱ τόσον ὀδύσαο, Ζεῦ;
878. The 'Boeotian strain' appears to have been characterized by a crescendo movement.
## APPENDIX TO THE FRAGMENTS.

### List of Single Words from Lost Plays of Sophocles.

[The numbers refer to Nauck's *Tragicorum Graecorum Fragmenta*, Sophocles, pp. 103–286.]

<table>
<thead>
<tr>
<th>Word</th>
<th>Page</th>
<th>Word</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀβωλουν ἢππον</td>
<td>377</td>
<td>ἀκήρυκτον</td>
<td>241</td>
</tr>
<tr>
<td>ἀβρωτος</td>
<td>879</td>
<td>ἀκλεπτοι</td>
<td>623</td>
</tr>
<tr>
<td>ἀγάζεις</td>
<td>880</td>
<td>ἀκληρία</td>
<td>895</td>
</tr>
<tr>
<td>ἀγάμητος</td>
<td>881</td>
<td>ἀκολούθα</td>
<td>896</td>
</tr>
<tr>
<td>ἀγάματα</td>
<td>882</td>
<td>ἀκοποσείων</td>
<td>897</td>
</tr>
<tr>
<td>ἀγνύσαι</td>
<td>113</td>
<td>ἀκρουχεῖ</td>
<td>288</td>
</tr>
<tr>
<td>ἀγος</td>
<td>622</td>
<td>ἀκροφύσιον</td>
<td>898</td>
</tr>
<tr>
<td>ἀγχαζε</td>
<td>883</td>
<td>ἀλλαλίαν</td>
<td>212</td>
</tr>
<tr>
<td>ἀγχύρης</td>
<td>6</td>
<td>ἀλεξαθριον</td>
<td>114</td>
</tr>
<tr>
<td>ἀγωγεύς</td>
<td>885</td>
<td>ἀλεύσω</td>
<td>899</td>
</tr>
<tr>
<td>ἀγωνοθηκη</td>
<td>884</td>
<td>ἀλίβας</td>
<td>900</td>
</tr>
<tr>
<td>ἀδήμον</td>
<td>577</td>
<td>ἀλινουσιν</td>
<td>901</td>
</tr>
<tr>
<td>ἄδηφαγοσα</td>
<td>886</td>
<td>ἀλιτρία</td>
<td>44</td>
</tr>
<tr>
<td>ἄδικοχειρα</td>
<td>887</td>
<td>ἀλκάθω</td>
<td>902</td>
</tr>
<tr>
<td>ἄδοξα</td>
<td>65</td>
<td>ἀλλάχθητε</td>
<td>903</td>
</tr>
<tr>
<td>ἄδοξαστον</td>
<td>205</td>
<td>ἀλογα</td>
<td>242</td>
</tr>
<tr>
<td>ἄδορεπανον</td>
<td>888</td>
<td>ἄλουσιοι</td>
<td>904</td>
</tr>
<tr>
<td>ἄδορναι</td>
<td>889</td>
<td>ἄλυτον</td>
<td>298</td>
</tr>
<tr>
<td>ἄειχρόσος</td>
<td>519</td>
<td>ἂλωπεκίαι</td>
<td>383</td>
</tr>
<tr>
<td>ἄελλάθριξ</td>
<td>270</td>
<td>ἂλωπός</td>
<td>243</td>
</tr>
<tr>
<td>ἂξεων</td>
<td>890</td>
<td>ἂλωπός</td>
<td>271</td>
</tr>
<tr>
<td>ἂζειωται</td>
<td>147</td>
<td>ἂμαλλα</td>
<td>546</td>
</tr>
<tr>
<td>ἂζησια</td>
<td>891</td>
<td>ἂμάσεται</td>
<td>562</td>
</tr>
<tr>
<td>ἂθαναμάστως</td>
<td>892</td>
<td>ἂμβλύσκει</td>
<td>127</td>
</tr>
<tr>
<td>ἂιαντία</td>
<td>893</td>
<td>ἂμόρφωτον</td>
<td>228</td>
</tr>
<tr>
<td>ἂιγυλη</td>
<td>534</td>
<td>ἂμώνυσθαι</td>
<td>905</td>
</tr>
<tr>
<td>ἂιδύσσεων</td>
<td>497</td>
<td>ἂμυχνον</td>
<td>906</td>
</tr>
<tr>
<td>ἂιματώσαι</td>
<td>894</td>
<td>ἂμφιον</td>
<td>384</td>
</tr>
<tr>
<td>ἂινω</td>
<td>106</td>
<td>ἂμφίπρυμον</td>
<td></td>
</tr>
<tr>
<td>ἂιμυδότεστος</td>
<td>43</td>
<td>πλοίον</td>
<td>128</td>
</tr>
<tr>
<td>ἂικεστρον</td>
<td>436</td>
<td></td>
<td></td>
</tr>
<tr>
<td>απειθής</td>
<td>46</td>
<td>αυτόμοιρος</td>
<td>230</td>
</tr>
<tr>
<td>---------------</td>
<td>-----</td>
<td>--------------</td>
<td>-----</td>
</tr>
<tr>
<td>απελρνασ</td>
<td>245</td>
<td>αυτομόλως</td>
<td>624</td>
</tr>
<tr>
<td>απενώτισαν</td>
<td>642</td>
<td>αυτόν</td>
<td>920</td>
</tr>
<tr>
<td>απέσκη</td>
<td>563</td>
<td>αυτόταιδα</td>
<td>921</td>
</tr>
<tr>
<td>απιστεί</td>
<td>29</td>
<td>αυτόσουτον</td>
<td>512</td>
</tr>
<tr>
<td>απιστος</td>
<td>564</td>
<td>αυτόφορτοι</td>
<td>231</td>
</tr>
<tr>
<td>αποβάθρα</td>
<td>378</td>
<td>αφελής</td>
<td>651</td>
</tr>
<tr>
<td>απόδρομον</td>
<td>69</td>
<td>αφεψιασάμην</td>
<td>135</td>
</tr>
<tr>
<td>απόθεα</td>
<td>246</td>
<td>αφύλτους</td>
<td>382</td>
</tr>
<tr>
<td>απολωπώσαι</td>
<td>914</td>
<td>αφράσμων</td>
<td>552</td>
</tr>
<tr>
<td>απόμορφα</td>
<td>915</td>
<td>αφύλλωτον</td>
<td>πτέ-</td>
</tr>
<tr>
<td>αποτλήκτων ποιλ</td>
<td>229</td>
<td>ραγ</td>
<td>276</td>
</tr>
<tr>
<td>αποσημίναι</td>
<td>610</td>
<td>αφωσιωμέναι</td>
<td>233</td>
</tr>
<tr>
<td>αποσκόλυπτε</td>
<td>387</td>
<td>αχανές</td>
<td>922</td>
</tr>
<tr>
<td>αποστιβής</td>
<td>511</td>
<td>'Αχυλλείων</td>
<td>504</td>
</tr>
<tr>
<td>αποσύρει</td>
<td>379</td>
<td>αχρήματου</td>
<td>513</td>
</tr>
<tr>
<td>αποφανείς</td>
<td>70</td>
<td>α'φεφές</td>
<td>625</td>
</tr>
<tr>
<td>αποφανώσαι</td>
<td>916</td>
<td>βαίτη</td>
<td>923</td>
</tr>
<tr>
<td>ατύρον</td>
<td>380</td>
<td>βάκκαρις</td>
<td>924</td>
</tr>
<tr>
<td>αραιάς</td>
<td>107</td>
<td>Βακχάς</td>
<td>608</td>
</tr>
<tr>
<td>'Αργειφώτης</td>
<td>917</td>
<td>βαρύθασ</td>
<td>471</td>
</tr>
<tr>
<td>αργέμων</td>
<td>213</td>
<td>βάσανος</td>
<td>925</td>
</tr>
<tr>
<td>αρτην</td>
<td>388</td>
<td>βάσκανος</td>
<td>926</td>
</tr>
<tr>
<td>αρρητον</td>
<td>498</td>
<td>βέβηλος</td>
<td>148</td>
</tr>
<tr>
<td>αρταμος</td>
<td>918</td>
<td>βλυμάξεων</td>
<td>440</td>
</tr>
<tr>
<td>αρτάνη</td>
<td>47</td>
<td>βοῖν Κυκνίτων</td>
<td>457</td>
</tr>
<tr>
<td>αρτόμασι</td>
<td>637</td>
<td>βοικλεψ</td>
<td>927</td>
</tr>
<tr>
<td>αρώματα</td>
<td>71</td>
<td>βοῦ</td>
<td>260</td>
</tr>
<tr>
<td>αράμυθος</td>
<td>203</td>
<td>βράχιστον</td>
<td>173</td>
</tr>
<tr>
<td>ἀσας</td>
<td>565</td>
<td>βωλόναι</td>
<td>928</td>
</tr>
<tr>
<td>ἀσεπτον</td>
<td>48</td>
<td>Γέιης</td>
<td>929</td>
</tr>
<tr>
<td>ἀσόλοικον</td>
<td>566</td>
<td>γένωται</td>
<td>184</td>
</tr>
<tr>
<td>ἀστομος</td>
<td>72</td>
<td>γλαρίδες</td>
<td>484</td>
</tr>
<tr>
<td>ἀστραφής</td>
<td>381</td>
<td>γλούτης</td>
<td>930</td>
</tr>
<tr>
<td>ατελή</td>
<td>247</td>
<td>γνώμων</td>
<td>931</td>
</tr>
<tr>
<td>ἀτιμαγέλης</td>
<td>919</td>
<td>γνωστός</td>
<td>202</td>
</tr>
<tr>
<td>ἀτμητον</td>
<td>121</td>
<td>Γοργάδων</td>
<td>167</td>
</tr>
<tr>
<td>αὐθημερόν</td>
<td>172</td>
<td>Γραίκες</td>
<td>473</td>
</tr>
</tbody>
</table>

| δατούμενος     | 17  | δεδαμονιοσέων | 174 |
| δενδύλλεων     | 932 | δερμήστης    | 408 |
| δεσπότειρα     | 933 | δίψου       | 274 |
| διωκτός       | 934 | δράκανος     | 580 |
| δροτά          | 437 | δύσανος      | 93 |

| έλαυνται θηές   | 567 | έλκη         | 553 |
| έλαυνι          | 409 | έλλας        | 16  |
| έλμοι          | 581 | έλυτρα       | 936 |
| έμπερής        | 422 | έμπλεύρου    | 50  |
| ένεκόστουν     | 935 | ένδρακτος   | 499 |
| ένδόμοι       | 937 | ένδόπαις     | 51  |
| ένουρήθρα      | 441 | έντέλλῳ      | 248 |
| έπειραυστὴ     | 938 | έπαρνούς     | 232 |
| έπαλλαχθείσα   | 321 | έπηλις        | 939 |
| έπίκοτα         | 392 | έπιμαστησει   | 52 |
| έπικενοσθαί     | 150 | έπιπλα       | 7   |
| έπισιευόσης     | 151 | έπιστίγματα   | 8   |
πιστάσει......138
πιστατείν......940
ῥημοβοσκός......589
ἐρκεσι......2
ἐρκὴ......568
ἐσέφθην......168
ἐσχάρα......657
evορνιθαν......941
evωριάζειν......514
'Εφέσεια......94
eφυμεῖς......88
ἐξώμα......584
ἐξωματίσθη......9
ἐψία......3
ζευγνάτης......554
ζευξίλεως......129
ζηλὼ......635
ηγόμην......234
ημάλαψε......423
ημίκακον......943
ηνεγκον......603
θαλάμώς......944
θαυμ ὑνόσον......585
θηλάστρια......95
θῆλεια......945
θῆλυδος......946
θῆμα......495
θρεκτοσι νύμοις......424
θριάζειν......425
θυρχεῖς......176
ιαί......569
'Ιαννα......53
'Ιαννα......474
'Ιαννα......555
Ἰδρίδα......948
ἰερόλας......54
ἵμιος......570
ἰκτορεύσομεν......55

ιλλάδας γονάς......73
ίξοφόρους ὀρύας......369
ἵπποβουκόλοι......949
ἵσθανατον......331
ἵτω δὲ Πυθλᾶς βοῶοι......447
καθελῶν......204
κάνναβις......223
καρυκοὶ τράγουⅠ......496
καρπομανής......586
καταγωγῆναι......1
καταρράκται......643
καταρράκτης......316
καθρος......951
κέκονα......950
Κερβέριος......952
κημὸς......256
κηρίωμα......644
κυνάκης......953
.....κολασταὶ κάπις-
.....τιμηταί κάκων......488
Κρανειάτης......349
κρόκος......410
κυάμψις πατρίω......370
Κυκνίτις......452
κυνάρα......322
Κυχρεῖος πάγος......518
λαμπτήη......405
λαπίζειν......954
λαρόσ......265
λατύποι......485
λειαί......486
ληκυλιστῆς......955
λίβανος......956
λιποφυχείν......453
λιτροσκόπους......957
Μαγνήτις......958
μάγγνον......426
μαίεστριαν......96
Μαριές Ἀλοίμος......67

μαριῆ.........959
μάσθη.........152
μάστακας......645
μελλόποσις......960
μεμωλυσμένη......626
μένει......571
μήλον......961
μῆ νόμισον......454
μήτηρ......962
μιαίνεσθαι......963
μνείαν......97
Μόνοντ' ᾿Εστρό-
.....φοι τε......40
νέωσαν......184
νυμφικὸν ᾿Ελύ-
.....νον......401
ξάμα......964
ξυμβόλους......153
ξυνίων......965
οίήτας......130
.....(Cr. O. C. 1061.)
.....όκριαζον......966
.....όλκια......402
.....ὁλοσπάδες......967
.....ὁμορρόδω......446
.....ὅμπνου νέφους......226
.....ὁπισαμβώ......968
.....ὁρθόπτερον......30
.....ὁρθόφρων......969
.....ὁροσάγγαι......185
.....ὁροσάγγαι......572
.....οὐκ ἀψαλακτος......505
.....οὐ κωφεῖ......214
.....οὐράν......970
.....ὁφελμά......971
.....παιόν......186
.....παρασάγγαι......475
.....παρασάγγης......131
.....πέλλυτρα......972
FRAGMENTS OF SOPHOCLES.

πεσσεία ..........973
προσσαίνειν ..974
πτέρναγας.........975
πτύον ..........976
πύγαργος.........977
πύνδαξ ...........290
ρά ..........978
'Ραικοί ..........979
ραχία ..........980
'Ρειτά ...........981
ρήτωρ ..........982
ρικνός ..........983
ρικνοῦσθαι ......295
σάγη ..........984
σακκοδερμητής 573
σαλά(μ)βη ..........985
σαλητόν ..........132
σαρδάινων — γέ-
λωτα ..........164
Σαρπηδών ἀκτή .42
σέλας ...........986
σίκλος ...........987
σιροὶ κριθῶν .255
Σκόμβροι ......988
στερνόμαντις ..56
στιβαδοποιούμε-
νος ..........989
στομώδη ..........990
στραβαλοκόμαν 991
Ταύρειον πώμα ..20
Τεγέας ...........992
tερθρία πνοή ......309
tέως ...........993
tολύπας ..........994
τρασιά ...........115
τρίγωνος ..........219
τριπταλά ..........995
Τυφώ ..........996
ὑπόστασις ......647
ὑπολοῦν ..........997
ὑποφρον ..........291
ὑψαχεῖν ..........998
φαικῷ ...........999
φαρκίδα ........1000
φαρμακῶν ....1001
φενακίζειν ......661
Φθιώτις ..........1002
φιλανδρός ......1003
φιλόξως ........1004
φορβᾶς γυνή ......648
φροινείω ........89
φροινείω .......116
χαμεύῃ ..........178
χειμάμνα ......1005
χειροβοσκός ...1006
χερσεῖει ..........300
χήλευμα ..........442
χλωραυθέις ....1007
χυνός ..........1008
χρησμολόγος ..1009
χυτρίζειν ..........487
ψό ...............476
ώρακιάσαι .......117
Clarendon Press, Oxford

A SELECTION OF BOOKS
PUBLISHED FOR THE UNIVERSITY BY HENRY FROWDE,
AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,
AMEN CORNER, LONDON.
ALSO TO BE HAD AT THE CLARENDON PRESS DEPOSITORY, OXFORD.

[Every book is bound in cloth, unless otherwise described.]

LEXICONS, GRAMMARS, &c.
(See also Clarendon Press Series, pp. 14, 18, 21, 24, 25.)

ANGLO-SAXON.—An Anglo-Saxon Dictionary, based on the MS. Collections of the late Joseph Bosworth, D.D., Professor of Anglo-Saxon, Oxford. Edited and enlarged by Prof. T. N. Toller, M.A. (To be completed in four parts.) Parts I and II. A—HWISTLIAN (pp. vi, 576). 1882. 4to. 15s. each.


ENGLISH.—A New English Dictionary, on Historical Principles: founded mainly on the materials collected by the Philological Society. Edited by James A. H. Murray, LL.D., President of the Philological Society; with the assistance of many Scholars and men of Science. Part I. A—ANT (pp. xvi, 352). Imperial 4to. 12s. 6d.

An Etymological Dictionary of the English Language, arranged on an Historical Basis. By W. W. Skeat, M.A. Second Edition. 1884. 4to. 2l. 4s.

Supplement to the First Edition of the above. 1884. 4to. 2s. 6d. Just Published.

A Concise Etymological Dictionary of the English Language. By W. W. Skeat, M.A. 1884. Crown 8vo. 5s. 6d.


A Greek-English Lexicon, abridged from Liddell and Scott’s 4to. edition, chiefly for the use of Schools. Twentieth Edition. Carefully Revised throughout. 1883. Square 12mo. 7s. 6d.

[9]
GREEK.—A copious Greek-English Vocabulary, compiled from the best authorities. 1850. 24mo. 3s.

A Practical Introduction to Greek Accentuation, by H. W. Chandler, M.A. Second Edition. 1881. 8vo. 10s. 6d.

HEBREW.—The Book of Hebrew Roots, by Abu 'l-Walid Marwân ibn Janâh, otherwise called Rabî' Yônâh. Now first edited, with an Appendix, by Ad. Neubauer. 1875. 4to. 2l. 7s. 6d.


ICELANDIC.—An Icelandic-English Dictionary, based on the MS. collections of the late Richard Cleasby. Enlarged and completed by G. Vigfússon, M.A. With an Introduction, and Life of Richard Cleasby, by G. Webbe Dasent, D.C.L. 1874. 4to. 3l. 7s.

A List of English Words the Etymology of which is illustrated by comparison with Icelandic. Prepared in the form of an Appendix to the above. By W. W. Skeat, M.A. 1876. stitched, 2s.

An Icelandic Prose Reader, with Notes, Grammar and Glossary, by Dr. Gudbrand Vigfússon and F. York Powell, M.A. 1879. Extra fcap. 8vo. 10s. 6d.

LATIN.—A Latin Dictionary, founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph.D., and Charles Short, LL.D. 1879. 4to. 1l. 5s.

SANSKRIT.—A Practical Grammar of the Sanskrit Language, arranged with reference to the Classical Languages of Europe, for the use of English Students, by Monier Williams, M.A. Fourth Edition, 1877. 8vo. 15s.

A Sanskrit-English Dictionary, Etymologically and Philologically arranged, with special reference to Greek, Latin, German Anglo-Saxon, English, and other cognate Indo-European Languages. By Monier Williams, M.A. 1872. 4to. 4l. 14s. 6d.

Nalopâkhyâyânam. Story of Nala, an Episode of the Mahâ-Bhârata: the Sanskrit text, with a copious Vocabulary, and an improved version of Dean Milman's Translation, by Monier Williams, M.A. Second Edition, Revised and Improved. 1879. 8vo. 15s.


The Book of Kalilah and Dimnah. Translated from Arabic into Syriac. Edited by W. Wright LL.D, Professor of Arabic in the University of Cambridge. 8vo. 1884. 21s.
GREEK CLASSICS, &c.

Aristophanes: A Complete Concordance to the Comedies and Fragments. By Henry Dunbar, M.D. 4to. 1/. 1s.


Heracliti Ephesii Reliquiae. Recensuit I. Bywater, M.A. Appendix loco additae sunt Diogenis Laertii Vita Heracliti, Particulae Hippocratei De Diaeta Libri Primi, Epistolae Heracliteae. 1877. 8vo. 6s.

Homer: A Complete Concordance to the Odyssey and Hymns of Homer; to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey, and Hymns. By Henry Dunbar, M.D. 1880. 4to. 1/. 1s.

—— Scholia Graeca in Iliadem. Edited by Professor W. Dindorf, after a new collation of the Venetian MSS. by D. B. Monro, M.A., Fellow of Oriel College.

Vols. I. II. 1875. 8vo. 24s.
Vols. III. IV. 1877. 8vo. 26s.
Vols. V. VI. In Preparation.

—— Scholia Graeca in Odyssean. Edidit Guil. Dindorfius Tomi II. 1855. 8vo. 15s. 6d.

Plato: Apology, with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 1878. 8vo. 8s. 6d.

—— Philebus, with a revised Text and English Notes, by Edward Poste, M.A. 1860. 8vo. 7s. 6d.

—— Sophistes and Politicus, with a revised Text and English Notes, by L. Campbell, M.A. 1867. 8vo. 18s.

—— Theaetetus, with a revised Text and English Notes, by L. Campbell, M.A. Second Edition. 8vo. 10s. 6d.

—— The Dialogues, translated into English, with Analyses and Introductions, by B. Jowett, M.A. A new Edition in 5 volumes, medium 8vo. 1875. 3/. 10s.

—— The Republic, translated into English, with an Analysis and Introduction, by B. Jowett, M.A. Medium 8vo. 12s. 6d.


THE HOLY SCRIPTURES, &c.

ENGLISH.—*The Holy Bible in the earliest English Versions*, made from the Latin Vulgate by John Wycliffe and his followers: edited by the Rev. J. Forshall and Sir F. Madden. 4 vols. 1850. Royal 4to. 3/. 3d.

[Also reprinted from the above, with Introduction and Glossary by W. W. Skeat, M.A.]

--- *The Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon*: according to the Wycliffite Version made by Nicholas de Hereford, about A.D. 1381, and Revised by John Purvey, about A.D. 1388. Extra fcap. 8vo. 35. 6d.

--- *The New Testament in English*, according to the Version by John Wycliffe, about A.D. 1380, and Revised by John Purvey, about A.D. 1388. Extra fcap. 8vo. 6d.]

--- *The Holy Bible*: an exact reprint, page for page, of the Authorised Version published in the year 1611. Demy 4to. half bound, 1/. 1s.

GOTHIC.—*The Gospel of St. Mark in Gothic*, according to the translation made by Wulfilu in the Fourth Century. Edited with a Grammatical Introduction and Glossarial Index by W. W. Skeat, M.A. Extra fcap. 8vo. 4s.

GREEK.—*Vetus Testamentum ex Versione Septuaginta Interpretum secundum exemplar Vaticanum Romae editum*. Accedit potior varietas Codicis Alexandrini. Tomi III. Editio Altera. 18mo. 18s.

--- *Origenis Hexaplorum quae supersunt*; sive, Veterum Interpretum Graecorum in totum Vetus Testamentum Fragmenta. Edidit Fridericus Field, A.M. 2 vols. 1875. 4to. 5/. 5s.

--- *The Book of Wisdom*: the Greek Text, the Latin Vulgate, and the Authorised English Version; with an Introduction, Critical Apparatus, and a Commentary. By William J. Deane, M.A. Small 4to. 12s. 6d.


The same on writing paper, with large margin, 10s.

--- *Novum Testamentum Graece juxta Exemplar Millianum*. 18mo. 2s. 6d.

The same on writing paper, with large margin, 9s.
Greek.—Evangelia Sacra Graece. Fcap. 8vo. limp, 1s. 6d.

The Greek Testament, with the Readings adopted by the Revisers of the Authorised Version:—


2. Long Primer type. Fcap. 8vo. 4s. 6d.

3. The same, on writing paper, with wide margin, 15s.

The Parallel New Testament, Greek and English; being the Authorised Version, 1611; the Revised Version, 1881; and the Greek Text followed in the Revised Version. 8vo. 12s. 6d.

The Revised Version is the joint property of the Universities of Oxford and Cambridge.


Hebrew, etc.—The Psalms in Hebrew without points. 1879. Crown 8vo. 3s. 6d.


Latin.—Libri Psalmorum Versio antiqua Latina, cum Paraphrasi Anglo-Saxonica. Edidit B. Thorpe, F.A.S. 1835. 8vo. 10s. 6d.


Old-French.—Libri Psalmorum Versio antiqua Gallica e Cod. MS. in Bibl. Bodleiana adservato, una cum Versione Metrica alisquis Monumentis pervestibus. Nunc primum descriptis et edidit Franciscus Michel, Phil. Doct. 1869. 8vo 10s. 6d.
Fathers of the Church, &c.

St. Athanasius: Historical Writings, according to the Benedictine Text. With an Introduction by William Bright, D.D. 1881. Crown 8vo. 10s. 6d.


Canons of the First Four General Councils of Nicaea, Constantinople, Ephesus, and Chalcedon. 1877. Crown 8vo. 2s. 6d.

Notes on the Canons of the First Four General Councils. By William Bright, D.D. 1882. Crown 8vo. 5s. 6d.

Cyrilli Archiepiscopi Alexandrini in XII Prophetas. Edidit P. E. Pusey, A.M. Tomi II. 1868. 8vo. cloth. 2l. 2s.

in D. Ioannis Evangelium. Accedunt Fragmenta varia necon Tractatus ad Tiberium Diaconum duo. Edidit post Aubertum P. E. Pusey, A.M. Tomi III. 1872. 8vo. 2l. 5s.

Commentarii in Lucae Evangelium quae supersunt Syriace. E MSS. apud Mus. Britan. edidit R. Payne Smith, A.M. 1858. 4to. 1l. 7s.

Translated by R. Payne Smith, M.A. 2 vols. 1859. 8vo. 14s.


Eusebius' Ecclesiastical History, according to the text of Burton, with an Introduction by William Bright, D.D. 1881. Crown 8vo. 8s. 6d.

Irenaeus: The Third Book of St. Irenaeus, Bishop of Lyons, against Heresies. With short Notes and a Glossary by H. Deane, B.D. 1874. Crown 8vo. 5s. 6d.


Socrates' Ecclesiastical History, according to the Text of Hussey, with an Introduction by William Bright, D.D. 1873. Crown 8vo. 1s. 6d.
ECCLESIASTICAL HISTORY, BIOGRAPHY, &c.

Ancient Liturgy of the Church of England, according to the uses of Sarum, York, Hereford, and Bangor, and the Roman Liturgy arranged in parallel columns, with preface and notes. By William Maskell, M.A. Third Edition. 1882. 8vo. 15s.

Bacdae Historia Ecclesiastica. Edited, with English Notes, by G. H. Moberly, M.A. 1881. Crown 8vo. 10s. 6d.

Bright (W.). Chapters of Early English Church History. 1878. 8vo. 12s.


Vol. II. Part I. 1873. Medium 8vo. 10s. 6d.

Vol. II. Part II. 1878. Church of Ireland; Memorials of St. Patrick. Stiff covers, 3s. 6d.


An Appendix to the above. 1879. Crown 8vo. paper covers, 1s. 6d.

John, Bishop of Ephesus. The Third Part of his Ecclesiastical History. [In Syriac.] Now first edited by William Cureton, M.A. 1853. 4to. 1l. 12s.

Translated by R. Payne Smith, M.A. 1860. 8vo. 10s.

Leofric Missal, The, as used in the Cathedral of Exeter during the Episcopate of its first Bishop, A.D. 1050-1072; together with some Account of the Red Book of Derby, the Missal of Robert of Jumièges, and a few other early MS. Service Books of the English Church. Edited, with Introduction and Notes, by F. E. Warren, B.D. 4to. half morocco, 35s.

Monumenta Ritualia Ecclesiae Anglicanae. The occasional Offices of the Church of England according to the old use of Salisbury, the Prymer in English, and other prayers and forms, with dissertations and notes. By William Maskell, M.A. Second Edition. 1882. 3 vols. 8vo. 2l. 10s.

Records of the Reformation. The Divorce, 1527-1533. Mostly now for the first time printed from MSS. in the British Museum and other libraries. Collected and arranged by N. Pocock, M.A. 1870. 2 vols. 8vo. 1l. 16s.
Shirley (W. W.). Some Account of the Church in the Apostolic Age. Second Edition, 1874. 1cap. 8vo. 3s. 6d.

Stubbs (W.). Registrum Sacram Anglicanum. An attempt to exhibit the course of Episcopal Succession in England. 1858. Small 4to. 8s. 6d.

Warren (F. E.). Liturgy and Ritual of the Celtic Church. 1881. 8vo. 14s.

**ENGLISH THEOLOGY.**

Butler’s Works, with an Index to the Analogy. 2 vols. 1874. 8vo. 11s.

Also separately,

Sermons, 5s. 6d. Analogy of Religion, 5s. 6d.

Greswell’s Harmonia Evangelica. Fifth Edition. 8vo. 1855. 9s. 6d.

Heurtley’s Harmonia Symbolica: Creeds of the Western Church. 1858. 8vo. 6s. 6d.

Homilies appointed to be read in Churches. Edited by J. Griffiths, M.A. 1859. 8vo. 7s. 6d.

Hooker’s Works, with his life by Walton, arranged by John Keble, M.A. Sixth Edition, 1874. 3 vols. 8vo. 1l. 11s. 6d.

— the text as arranged by John Keble, M.A. 2 vols. 1875. 8vo. 11s.

Jewel’s Works. Edited by R. W. Jelf, D.D. 8 vols. 1848. 8vo. 1l. 10s.

Pearson’s Exposition of the Creed. Revised and corrected by E. Burton, D.D. Sixth Edition, 1877. 8vo. 10s. 6d.

Waterland’s Review of the Doctrine of the Eucharist, with a Preface by the present Bishop of London. 1880. Crown 8vo. 6s. 6d.


— Trialogus. With the Supplement now first edited. By Gotthard Lechler. 1869. 8vo. Price reduced to 7s.
HISTORICAL AND DOCUMENTARY WORKS.


Clarendon’s History of the Rebellion and Civil Wars in England. 7 vols. 1839. 18mo. 1l. 15.

Clarendon’s History of the Rebellion and Civil Wars in England. Also his Life, written by himself, in which is included a Continuation of his History of the Grand Rebellion. With copious Indexes. In one volume, royal 8vo. 1842. 1l. 25.

Clinton’s Epitome of the Fasti Hellenici. 1851. 8vo. 6s. 6d.

— Epitome of the Fasti Romani. 1854. 8vo. 7s.


Freeman (E. A.). History of the Norman Conquest of England; its Causes and Results. In Six Volumes. 8vo. 5l. 9s. 6d.

Vols. I-II together, 3rd edition, 1877. 1l. 16s.
Vol. IV, 2nd edition, 1875. 1l. 15.
Vol. V, 1876. 1l. 15.
Vol. VI. Index. 1879. 8vo. 10s. 6d.

Freeman (E. A.). The Reign of William Rufus and the Accession of Henry the First. 2 vols. 8vo. 1l. 16s.

Gascoigne’s Theological Dictionary (“Liber Veritatum”): Selected Passages, illustrating the condition of Church and State, 1403–1458. With an Introduction by James E. Thorold Rogers, M.P. Small 4to. 10s. 6d.

Magna Carta, a careful Reprint. Edited by W. Stubbs, M.A. 1879. 4to. stitched, 1s.

Protests of the Lords, including those which have been expunged, from 1624 to 1874; with Historical Introductions. Edited by James E. Thorold Rogers, M.A. 1875. 3 vols. 8vo. 2l. 2s.


Vols. I and II (1259-1486). 1866. 8vo. 2l. 2s.

Vols. III and IV (1481-1582). 1882. 8vo. 2l 10s.

Saxon Chronicles (Two of the) parallel, with Supplementary Extracts from the Others. Edited, with Introduction, Notes, and a Glossarial Index, by J. Earle, M.A. 1865. 8vo. 16s.

Sturlunga Saga, including the Islendinga Saga of Lawman Sturla Thordsson and other works. Edited by Dr. Gudbrand Vigfusson. In 2 vols. 1878. 8vo. 2l. 2s.

Statutes made for the University of Oxford, and for the Colleges and Halls therein, by the University of Oxford Commissioners. 1882. 8vo. 12s. 6d.

Also separately,

Statutes made for the University. 2s.

— the Colleges. 1s. each.

Statuta Universitatis Oxoniensis. 1883. 8vo. 5s.

The Student's Handbook to the University and Colleges of Oxford. Seventh Edition. 1883. Extra fcap. 8vo. 2s. 6d.

MATHEMATICS, PHYSICAL SCIENCE, &c.

Acland (H. W., M.D., F.R.S.). Synopsis of the Pathological Series in the Oxford Museum. 1867. 8vo. 2s. 6d.

Astronomical Observations made at the University Observatory, Oxford, under the direction of C. Pritchard, M.A. No. 1. 1878. Royal 8vo. paper covers, 3s. 6d.

Müller (J.). On certain Variations in the Vocal Organs of the Passeres that have hitherto escaped notice. Translated by F. J. Bell, B.A., and edited, with an Appendix, by A. H. Garrod, M.A., F.R.S. With Plates. 1878. 4to. paper covers, 7s. 6d.


— Vesuvius. 1869. Crown 8vo. 10s. 6d.

Vol. III. Statics, including Attractions; Dynamics of a Material Particle. Second Edition, 1868. 8vo. 16s.
Vol. IV. Dynamics of Material Systems; together with a chapter on Theoretical Dynamics, by W. F. Donkin, M.A., F.R.S. 1862. 8vo. 16s.

Rigaud's Correspondence of Scientific Men of the 17th Century, with Table of Contents by A. de Morgan, and Index by the Rev. J. Rigaud, M.A. 2 vols. 1841-1862. 8vo. 18s. 6d.


Westwood (J. O., M.A., F.R.S.). *Thesaurus Entomologicus Hopeianus,* or a Description of the rarest Insects in the Collection given to the University by the Rev. William Hope. With 40 Plates. 1874. Small folio, half morocco, 7l. 10s.

**The Sacred Books of the East.**

*Translated by various Oriental Scholars, and edited by F. Max Müller.*

[Demy 8vo. cloth.]


Vol. II. The Sacred Laws of the Āryas, as taught in the Schools of Āpastamba, Gautama, Vāsishṭha, and Baudhāyana. Translated by Prof. Georg Bühler. Part I. Āpastamba and Gautama. 10s. 6d.


Vol. IV. The Zend-Avesta. Translated by James Darmesteter. Part I. The Vendīdād. 1cs. 6d.

Vols. VI and IX. The Qur’an. Parts I and II. Translated by E. H. Palmer. 21s.

Vol. VII. The Institutes of Vishnu. Translated by Julius Jolly. 1os. 6d.

Vol. VIII. The Bhagavadgîtâ, with The Sanatsugâtîya, and The Anugîtâ. Translated by Kâshinâth Trimbak Telang. 10s. 6d.

Vol. X. The Dhammapada, translated from Pâli by F. Max Müller; and The Sutta-Nipâta, translated from Pâli by V. Fausbøll; being Canonical Books of the Buddhists. 10s. 6d.


Vol. XII. The Satapatha-Brâhmana, according to the Text of the Mâdhyandina School. Translated by Julius Eggeling. Part I. Books I and II. 12s. 6d.


Vol. XIV. The Sacred Laws of the Aryas, as taught in the Schools of Âpastamba, Gautama, Vâsishtha and Baudhâyana. Translated by Georg Bühler. Part II. Vâsishthâ and Baudhâyana. 10s. 6d.


Vol. XVIII. Pahlavi Texts. Translated by E. W. West. Part II. The Dâdîstân-i Dinîk and The Epistles of Mânûsîkhar. 12s. 6d.

Vol. XIX. The Fo-sho-hing-tsan-king. A Life of Buddha by Arvaghosha Bodhisattva, translated from Sanskrit into Chinese by Dharma-raksha, A.D. 420, and from Chinese into English by Samuel Beal. 10s. 6d.
Vol. XXI. The Saddharma-pundarika, or the Lotus of the True Law. Translated by H. Kern. 12s. 6d.

Vol. XXIII. The Zend-Avesta. Part II. The Sîrôzahs, Yâts, and Nyâyîs. Translated by James Darmesteter. 10s. 6d.

The following Volumes are in the Press:


Vol. XXII. The Âkârânga Sûtra. Translated by H. Jacobi.


Second Series.

Vol. XXV. Manu. Translated by Georg Bühler. Part I.

Vol. XXVI. Manu. Translated by Georg Bühler. Part II.

Anecdota Oxoniensia:

(Classical Series. I. i. The English Manuscripts of the Nicomachean Ethics, described in relation to Bekker's Manuscripts and other Sources. By J. A. Stewart, M.A. 3s. 6d.


— I. iv. Bentley's Plautine Emendations. From his copy of Gronovius. By E. A. Sonnenschein, M.A. 2s. 6d.

Semitic Series. I. i. Commentary on Ezra and Nehemiah. By Rabbi Saadiâh. Edited by H. J. Mathews, M.A. 3s. 6d.

Aryan Series. I. i. Buddhist Texts from Japan. Edited by F. Max Müller, M.A. 3s. 6d.

— I. ii. Sukhâvatî-Yûkha. Description of Sukhâvatî, the Land of Bliss. Edited by F. Max Müller, M.A., and Bunyiu Nanjio. 7s. 6d.


Clarendon Press Series

I. ENGLISH.

A First Reading Book. By Marie Eichens of Berlin; and edited by Anne J. Clough. Extra fcap. 8vo. stiff covers, 4d.

Oxford Reading Book, Part I. For Little Children. Extra fcap. 8vo. stiff covers, 6d.

Oxford Reading Book, Part II. For Junior Classes. Extra fcap. 8vo. stiff covers, 6d.


An English Grammar and Reading Book, for Lower Forms in Classical Schools. By O. W. Tancock, M.A. Fourth Edition. Extra fcap. 8vo. 3s. 6d.

Typical Selections from the best English Writers, with Introductory Notices. Second Edition. In Two Volumes. Extra fcap. 8vo. 3s. 6d. each.

Shairp (J. C., LL.D.). Aspects of Poetry; being Lectures delivered at Oxford. Crown 8vo. 10s. 6d.


An Anglo-Saxon Primer, with Grammar, Notes, and Glossary. By the same Author. Extra fcap. 8vo. 2s. 6d.

The Philology of the English Tongue. By J. Earle; M.A. Third Edition. Extra fcap. 8vo. 7s. 6d.

A Handbook of Phonetics, including a Popular Exposition of the Principles of Spelling Reform. By Henry Sweet, M.A. Extra fcap. 8vo. 4s. 6d.

The Ormulum; with the Notes and Glossary of Dr. R. M. White. Edited by R. Holt, M.A. 1878. 2 vols. Extra fcap. 8vo. 21s.
English Plant Names from the Tenth to the Fifteenth Century. By J. Earle, M.A. Small fcap. 8vo. 5s.


Part I. From Old English Homilies to King Horn (A.D. 1150 to A.D. 1300). Extra fcap. 8vo. 9s

Part II. From Robert of Gloucester to Gower (A.D. 1298 to A.D. 1393). Second Edition. Extra fcap. 8vo. 7s. 6d.

Specimens of English Literature, from the 'Ploughmans Crede' to the 'Shepheardes Calender' (A.D. 1394 to A.D. 1579). With Introduction, Notes, and Glossarial Index. By W. W. Skeat, M.A. Extra fcap. 8vo. 7s. 6d.


Chaucer. I. The Prologue to the Canterbury Tales; the Knightes Tale; The Nonne Prestes Tale. Edited by R. Morris, Editor of Specimens of Early English, &c., &c. Fifty-first Thousand. Extra fcap. 8vo. 2s. 6d.

II. The Prioresse Tale; Sir Thopas; The Monkes Tale; The Clerkes Tale; The Squieres Tale, &c. Edited by W. W. Skeat, M.A. Second Edition. Extra fcap. 8vo. 4s. 6d.

III. The Tale of the man of Lawe; The Pardoneres Tale; The Second Nonnes Tale; The Chanouns Yemannes Tale. By the same Editor. Second Edition. Extra fcap. 8vo. 4s. 6d.

Spenser's Faery Queene. Books I and II. Designed chiefly for the use of Schools. With Introduction, Notes, and Glossary. By G. W. Kitchin, M.A.

Book I. Tenth Edition. Extra fcap. 8vo. 2s. 6d.

Book II. Sixth Edition. Extra fcap. 8vo. 2s. 6d.


Marlowe and Greene. Marlowe's Tragical History of Dr. Faustus, and Greene's Honourable History of Friar Bacon and Friar Bungay. Edited by A. W. Ward, M.A. 1878. Extra fcap. 8vo. 5s. 6d.

Marlowe. Edward II. With Introduction, Notes, &c. By O. W. Tancock, M.A. Extra fcap. 8vo. 3s.

I. The Merchant of Venice. 1s.
II. Richard the Second. 1s. 6d.
III. Macbeth. 1s. 6d.
IV. Hamlet. 2s.

— Edited by W. Aldis Wright, M.A. Extra fcap. 8vo. stiff covers.

V. The Tempest. 1s. 6d.
VI. As You Like It. 1s. 6d.
VII. Julius Cæsar. 2s.
VIII. Richard the Third. 2s. 6d.
IX. King Lear. 1s. 6d.
X. A Midsummer Night's Dream. 1s. 6d.
XI. Coriolanus. 2s. 6d.
XII. Henry the Fifth. 2s.
XIII. Twelfth Night. In the Press.


Sold separately, Vol. I. 4s.; Vol. II. 3s.

In paper covers:—

Lycidas, 3d. L'Allegro, 3d. Il Penseroso, 4d. Comus, 6d.
Samson Agonistes, 6d.


Bunyan. I. The Pilgrim’s Progress, Grace Abounding, Relation of the Imprisonment of Mr. John Bunyan. Edited, with Biographical Introduction and Notes, by E. Venables, M.A. 1879. Extra fcap. 8vo. 5s.

— II. Holy War, &c. Edited by E. Venables, M.A. In the Press.
Dryden. Select Poems. Stanzas on the Death of Oliver Cromwell; Astrea Redux; Annus Mirabilis; Absalom and Achitophel; Religio Laici; The Hind and the Panther. Edited by W. D. Christie, M.A. Second Edition. Extra fcap. 8vo. 3s. 6d.

Locke's Conduct of the Understanding. Edited, with Introduction, Notes, &c., by T. Fowler, M.A. Second Edition. Extra fcap. 8vo. 2s.

Addison. Selections from Papers in the Spectator. With Notes. By T. Arnold, M.A. Extra fcap. 8vo. 4s. 6d.

Pope. With Introduction and Notes. By Mark Pattison, B.D.


Parnell. The Hermit. Paper covers, 2d.

Johnson. I. Rasselas; Lives of Pope and Dryden. Edited by Alfred Milnes, B.A. (London). Extra fcap. 8vo. 4s. 6d.

— II. Vanity of Human Wishes. With Notes, by E. J. Payne, M.A. Paper covers, 4d.

Gray. Elegy and Ode on Eton College. Paper covers, 2d.


Cowper. Edited, with Life, Introductions, and Notes, by H. T. Griffith, B.A.

— I. The Didactic Poems of 1782, with Selections from the Minor Pieces, A.D. 1779–1783. Extra fcap. 8vo. 3s.


Burke. Select Works. Edited, with Introduction and Notes, by E. J. Payne, M.A.

— I. Thoughts on the Present Discontents; the two Speeches on America. Second Edition. Extra fcap. 8vo. 4s. 6d.


Scott. Lay of the Last Minstrel. Introduction and Canto I, with Preface and Notes by W. Minto, M.A. Paper covers, 6d.

II. LATIN.


A First Latin Exercise Book. By the same Author. Fourth Edition. Extra fcap. 8vo. 2s. 6d.

A Second Latin Exercise Book. By the same Author. In the Press.

Reddenda Minora, or Easy Passages, Latin and Greek, for Unseen Translation. For the use of Lower Forms. Composed and selected by C. S. Jerram, M.A. Extra fcap. 1s. 6d.

Anglice Reddenda, or Easy Extracts, Latin and Greek, for Unseen Translation. By C. S. Jerram, M.A. Third Edition, Revised and Enlarged. Extra fcap. 8vo. 2s. 6d.

Passages for Translation into Latin. For the use of Passmen and others. Selected by J. Y. Sargent, M.A. Fifth Edition. Extra fcap. 8vo. 2s. 6d.


Caesar. The Commentaries (for Schools). With Notes and Maps. By Charles E. Moberly, M.A.


Part II. The Civil War. Extra fcap. 8vo 3s. 6d.


Cicero. Selection of interesting and descriptive passages. With Notes. By Henry Walford, M.A. In three Parts. Extra fcap. 8vo. 4s. 6d. Each Part separately, limp, 1s. 6d.


De Senectute and De Amicitia. With Notes. By W. Heslop, M.A. Extra fcap. 8vo. 2s. Just Published.


**Cornelius Nepos.** With Notes. By Oscar Browning, M.A. Second Edition. Extra fcap. 8vo. 2s. 6d.

**Livy.** *Selections* (for Schools). With Notes and Maps. By H. Lee-Warner, M.A. Extra fcap. 8vo. In Parts, limp, each 1s. 6d.

  Part I. The Caudine Disaster.
  Part II. Hannibal's Campaign in Italy.
  Part III. The Macedonian War.

**Livy.** Books V–VII. With Introduction and Notes. By A. R. Clauer, B.A. Extra fcap. 8vo. 3s. 6d.

**Ovid.** Selections for the use of Schools. With Introductions and Notes, and an Appendix on the Roman Calendar. By W. Ramsay, M.A. Edited by G. G. Ramsay, M.A. Second Edition. Extra fcap. 8vo. 5s. 6d.


**Catulli Veronensis Liber.** Iterum recognovit, apparatus criticum prolegomena appendices addidit, Robinson Ellis, A.M. 1878. Demy 8vo. 16s.

--- *A Commentary on Catullus.* By Robinson Ellis, M.A. 1876. Demy 8vo. 16s.

--- *Veronensis Carmina Selecta,* secundum recognitionem Robinson Ellis, A.M. Extra fcap. 8vo. 3s. 6d.

**Cicero de Oratore.** With Introduction and Notes. By A. S. Wilkins, M.A.

  Book I. 1879. 8vo. 6s.  Book II. 1881. 8vo. 5s.

--- *Philippic Orations.* With Notes. By J. R. King, M.A. Second Edition. 1879. 8vo. 10s. 6d.


--- A reprint of the above, in a size suitable for the use of Schools. Extra fcap. 8vo. 5s. 6d.


Ovid. *P. Ovidii Nasonis Ibis.* Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indice addidit, R. Ellis, A.M. Demy 8vo. 10s. 6d.


Virgil. With Introduction and Notes. By T. L. Papillon, M.A. Two vols. crown 8vo. 10s. 6d.

Nettleship (H., M.A.). *The Roman Satura:* its original form in connection with its literary development. 8vo. sewed, 1s.

Vergil: *Suggestions Introductory to a Study of the Aeneid.* By H. Nettleship, M.A. 8vo. sewed, 1s. 6d.


Pinder (North, M.A.). *Selections from the less known Latin Poets.* 1869. Demy 8vo. 15s.


Wordsworth (J., M.A.). Fragments and Specimens of Early Latin. With Introductions and Notes. 1874. 8vo. 18s.

III. GREEK.

A Greek Primer, for the use of beginners in that Language. By the Right Rev. Charles Wordsworth, D.C.L. Seventh Edition. Extra fcap. 8vo. 1s. 6d.


A Greek-English Lexicon, abridged from Liddell and Scott's 4to. edition, chiefly for the use of Schools. Twentieth Edition. Carefully revised throughout. 1883. Square 12mo. 12s. 6d.

Greek Verbs, Irregular and Defective; their forms, meaning, and quantity; embracing all the Tenses used by Greek writers, with references to the passages in which they are found. By W. Veitch. Fourth Edition. Crown 8vo. 10s. 6d.

The Elements of Greek Accentuation (for Schools): abridged from his larger work by H. W. Chandler, M.A. Extra fcap. 8vo. 2s. 6d.

A SERIES OF GRADUATED GREEK READERS:—


Second Greek Reader. By A. M. Bell, M.A. Extra fcap. 8vo. 3s. 6d.

Fourth Greek Reader; being Specimens of Greek Dialects. With Introductions and Notes. By W. W. Merry, M.A. Extra fcap. 8vo. 4s. 6d.

Fifth Greek Reader. Part I. Selections from Greek Epic and Dramatic Poetry, with Introductions and Notes. By Evelyn Abbott, M.A. Extra fcap. 8vo. 4s. 6d.

The Golden Treasury of Ancient Greek Poetry: being a Collection of the finest passages in the Greek Classic Poets, with Introductory Notices and Notes. By R. S. Wright, M.A. Extra fcap. 8vo. 8s. 6d.
A Golden Treasury of Greek Prose, being a Collection of the finest passages in the principal Greek Prose Writers, with Introductory Notices and Notes. By R. S. Wright, M.A., and J. E. L. Shadwell, M.A. Extra fcap. 8vo, 4s. 6d.


— Agamemnon. With Introduction and Notes, by Arthur Sidgwick, M.A. Extra fcap. 8vo. 3s.

— Choephoroe. With Introduction and Notes by the same Editor. In the Press.

Aristophanes. In Single Plays. Edited, with English Notes, Introductions, &c., by W. W. Merry, M.A. Extra fcap. 8vo.

   II. The Acharnians, 2s.
   III. The Frogs, 2s.

Other Plays will follow.

Cebes. Tabula. With Introduction and Notes. By C S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.

Euripides. Alcestis (for Schools). By C. S. Jerram, M.A. Extra fcap. 8vo. 2s. 6d.

— Helena. Edited, with Introduction, Notes, and Critical Appendix, for Upper and Middle Forms. By C. S. Jerram, M.A. Extra fcap. 8vo. 3s.

Herodotus, Selections from. Edited, with Introduction, Notes, and a Map, by W. W. Merry, M.A. Extra fcap. 8vo. 2s. 6d.

Homer. Odyssey, Books I–XII (for Schools). By W. W. Merry, M.A. Twenty-seventh Thousand. Extra fcap. 8vo. 4s. 6d.

   Book II, separately, 1s. 6d.


— Iliad, Books VI and XXI. With Introduction and Notes. By Herbert Hailstone, M.A. Extra fcap. 8vo. 1s. 6d. each.

Plato. *Selections from the Dialogues* [including the whole of the *Apology* and *Crito*]. With Introduction and Notes by John Purves, M.A., and a Preface by the Rev. B. Jowett, M.A. Extra fcap. 8vo. 6s. 6d.


---

Oedipus Rex: Dindorf's Text, with Notes by the present Bishop of St. David's. Ext. fcap. 8vo. limp, 1s. 6d.


---

Anabasis, Book II. With Notes and Map. By C. S. Jerram, M.A. Extra fcap. 8vo. 2s.

---

Cyropaedia, Books IV and V. With Introduction and Notes by C. Bigg, D.D. Extra fcap. 8vo. 2s. 6d.

Aristotle's Politics. By W. L. Newman, M.A. [In preparation.]


Geldart (E. M., B.A.). *The Modern Greek Language* in its relation to Ancient Greek. Extra fcap. 8vo. 4s. 6d.

Hicks (E. L., M.A.). *A Manual of Greek Historical Inscriptions*. Demy 8vo. 10s. 6d.

— A Grammar of the Homeric Dialect. By D. B. Monro, M.A. Demy 8vo. 10s. 6d.


Sophocles. The Text of the Seven Plays. By the same Editor. Extra fcap. 8vo. 4s. 6d.

IV. FRENCH AND ITALIAN.


— Historical Grammar of the French Language. Translated into English by G. W. Kitchin, M.A. Fourth Edition. Extra fcap. 8vo. 3s. 6d.

Works by GEORGE SAINSTSBURY, M.A.

Primer of French Literature. Extra fcap. 8vo. 2s.

Short History of French Literature. Crown 8vo. 10s. 6d.

Specimens of French Literature, from Villon to Hugo. Crown 8vo. 9s.

Corneille's Horace. Edited, with Introduction and Notes, by George Saintsbury, M.A. Extra fcap. 8vo. 2s. 6d.

Molière's Les Précieuses Ridicules. Edited, with Introduction and Notes, by Andrew Lang, M.A. Extra fcap. 8vo. 1s. 6d.

Beaumarchais' Le Barbier de Séville. Edited, with Introduction and Notes, by Austin Dobson. Extra fcap. 8vo. 2s. 6d.

Other Plays to follow.

Edited by GUSTAVE MASSON, B.A.

Corneille's Cinna, and Molière's Les Femmes Savantes. With Introduction and Notes. Extra fcap. 8vo. 2s. 6d.

Louis XIV and his Contemporaries; as described in Extracts from the best Memoirs of the Seventeenth Century. With English Notes, Genealogical Tables, &c. Extra fcap. 8vo. 2s. 6d.

Maistre, Xavier de. Voyage autour de ma Chambre. Ourika, by Madame de Duras; La Dot de Suzette, by Fievel; Les Jumeaux de l'Hôtel Corneille, by Edmond About; Mésaventures d'un Écolier, by Rodolphe Töpffer. Second Edition. Extra fcap. 8vo. 2s. 6d.

Molière's Les Fourberies de Scapin. With Voltaire's Life of Molière. Extra fcap. 8vo. stiff covers, 1s. 6d.

Molière's Les Fourberies de Scapin, and Racine's Athalie. With Voltaire's Life of Molière. Extra fcap. 8vo. 2s. 6d.

Racine's Andromaque, and Corneille's Le Menteur. With Louis Racine's Life of his Father. Extra fcap. 8vo. 2s. 6d.

Regnard's Le Joueur, and Brueys and Palaprat's Le Grondeur. Extra fcap. 8vo. 2s. 6d.

Sévigné, Madame de, and her chief Contemporaries, Selections from the Correspondence of. Intended more especially for Girls' Schools. Extra fcap. 8vo. 5s.

Dante. Selections from the Inferno. With Introduction and Notes. By H. B. Cotterill, B.A. Extra fcap. 8vo. 4s. 6d.

Tasso. La Gerusalemme Liberata. Cantos i, ii. With Introduction and Notes. By the same Editor. Extra fcap. 8vo. 2s. 6d.

V. GERMAN.

GERMAN COURSE. By HERMANN LANGE.

The Germans at Home; a Practical Introduction to German Conversation, with an Appendix containing the Essentials of German Grammar. Second Edition. 8vo. 2s. 6d.

The German Manual; a German Grammar, Reading Book, and a Handbook of German Conversation. 8vo. 7s. 6d.
Grammar of the German Language. 8vo. 3s. 6d.

This 'Grammar' is a reprint of the Grammar contained in 'The German Manual,' and, in this separate form, is intended for the use of Students who wish to make themselves acquainted with German Grammar chiefly for the purpose of being able to read German books.

German Composition; A Theoretical and Practical Guide to the Art of Translating English Prose into German. 8vo. 4s. 6d.

Lessing's Laokoon. With Introduction, English Notes, etc. By A. Hamann, Phil. Doc., M.A. Extra fcap. 8vo. 4s. 6d.

Schiller's Wilhelm Tell. Translated into English Verse by E. Massie, M.A. Extra fcap. 8vo. 5s.

Also, Edited by C. A. BUCHHEIM, Phil. Doc.


— Nathan der Weise. With Introduction, Notes, etc. Extra fcap. 8vo. 4s. 6d.

Schiller's Historische Skizzen; Egmont's Leben und Tod, and Belagerung von Antwerpen. Second Edition. Extra fcap. 8vo. 2s. 6d.

— Wilhelm Tell. With a Life of Schiller; an historical and critical Introduction, Arguments, and a complete Commentary. Sixth Edition. Extra fcap. 8vo. 3s. 6d.

— Wilhelm Tell. School Edition. Extra fcap. 8vo. 2s. 6d. Just Published.


Modern German Reader. A Graduated Collection of Prose Extracts from Modern German writers:

Part I. With English Notes, a Grammatical Appendix, and a complete Vocabulary. Third Edition. Extra fcap. 8vo. 2s. 6d.

Parts II and III in Preparation.
VI. MATHEMATICS, PHYSICAL SCIENCE, &c.

By LEWIS HENSLEY, M.A.

Figures made Easy: a first Arithmetic Book. (Introductory to 'The Scholar's Arithmetic.') Crown 8vo. 6d.

Answers to the Examples in Figures made Easy, together with two thousand additional Examples formed from the Tables in the same, with Answers. Crown 8vo. 1s.

The Scholar's Arithmetic: with Answers to the Examples. Crown 8vo. 4s. 6d.

The Scholar's Algebra. An Introductory work on Algebra. Crown 8vo. 4s. 6d.

Baynes (R. E., M.A.). Lessons on Thermodynamics. 1878. Crown 8vo. 7s. 6d.


Clarke (Col. A. R., C.B., R.E.). Geodesy. 1880. 8vo. 12s. 6d.


Maclaren (Archibald). A System of Physical Education: Theoretical and Practical. Extra fcap. 8vo. 7s. 6d.

Madan (H. G., M.A.). Tables of Qualitative Analysis. Large 4to. paper, 4s. 6d.


An Elementary Treatise on Electricity. Edited by William Garnett, M.A. Demy 8vo. 7s. 6d.

— Uniplanar Kinematics of Solids and Fluids. Crown 8vo. 7s. 6d.


Watson (H. W., M.A.). A Treatise on the Kinetic Theory of Gases. 1876. 8vo. 3s. 6d.

Watson (H. W., M.A.), and Burbury (S. H., M.A.). A Treatise on the Application of Generalised Coordinates to the Kinetics of a Material System. 1879. 8vo. 6s.


VII. HISTORY.

Finlay (George, LL.D.). A History of Greece from its Conquest by the Romans to the present time, B.C. 146 to A.D. 1864. A new Edition, revised throughout, and in part re-written, with considerable additions, by the Author, and edited by H. F. Tozer, M.A. 1877. 7 vols. 8vo. 3l. 10s.


Hodgkin (T.). Italy and her Invaders, A.D. 376-476. Illustrated with Plates and Maps. 2 vols. 8vo. 1l. 12s.

Vol. 2. From 1453-1624.
Vol. 3. From 1624-1793.


Also in 3 vols. crown 8vo. price 12s. each.


**VIII. LAW.**


Bentham (Jeremy). *An Introduction to the Principles of Morals and Legislation*. Crown 8vo. 6s. 6d.

Gaii Institutionum Juris Civilis Commentarii Quattuor; or, Elements of Roman Law by Gaius. With a Translation and Commentary by Edward Poste, M.A. Second Edition. 1875. 8vo. 18s.


Also sold in Parts, in paper covers, as follows:—
Part I. Introductory Titles. 2s. 6d.
Part II. Family Law. 1s.
Part III. Property Law. 2s. 6d.
Part IV. Law of Obligations (No. 1). 3s. 6d.
Part IV. Law of Obligations (No. 2). 4s. 6d.


Twiss (Sir Travers, D.C.L.). *The Law of Nations* considered as Independent Political Communities.

IX. MENTAL AND MORAL PHILOSOPHY, &c.

Bacon's *Novum Organum*. Edited, with English Notes, by G. W. Kitchin, M.A. 1855. 8vo. 9s. 6d.

— Translated by G. W. Kitchin, M.A. 1855. 8vo. 9s. 6d.


The Life, Letters, &c. 1 vol. 16s.

— *Selections from*. With an Introduction and Notes. For the use of Students in the Universities. By Alexander Campbell Fraser, LL.D. Secon.d Edition. Crown 8vo. 7s. 6d.
Fowler (T., M.A.). The Elements of Deductive Logic, designed mainly for the use of Junior Students in the Universities. Eighth Edition, with a Collection of Examples. Extra fcap. 8vo. 3s. 6d.

— The Elements of Inductive Logic, designed mainly for the use of Students in the Universities. Fourth Edition. Extra fcap. 8vo. 6s.

Edited by T. Fowler, M.A.


Locke's Conduct of the Understanding. Second Edition. Extra fcap. 8vo. 2s.

Green (T. H., M.A.). Prolegomena to Ethics. Edited by A. C. Bradley, M.A. Demy 8vo. 12s. 6d.


Lotze's Logic, in Three Books; of Thought, of Investigation, and of Knowledge. English Translation; Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo. cloth, 12s. 6d.

— Metaphysic, in Three Books; Ontology, Cosmology, and Psychology. English Translation; Edited by B. Bosanquet, M.A., Fellow of University College, Oxford. 8vo. cloth, 12s. 6d.


X. ART, &c.


Ouseley (Sir F. A. Gore, Bart.). A Treatise on Harmony. Third Edition. 4to. 10s.

— A Treatise on Counterpoint, Canon, and Fugue, based upon that of Cherubini. Second Edition. 4to. 16s.

— A Treatise on Musical Form and General Composition. 4to. 10s.

Ruskin (John, M.A.). *A Course of Lectures on Art*, delivered before the University of Oxford in Hilary Term, 1870. 8vo. 6s.


---

The *Oxford Bible for Teachers*, containing supplementary HELP TO THE STUDY OF THE BIBLE, including Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the characteristics of Bible Lands, with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. Prices in various sizes and bindings from 3s. to 2l. 5s.

---

Helps to the Study of the *Bible*, taken from the *Oxford Bible for Teachers*, comprising Summaries of the several Books, with copious Explanatory Notes and Tables illustrative of Scripture History and the Characteristics of Bible Lands; with a complete Index of Subjects, a Concordance, a Dictionary of Proper Names, and a series of Maps. Pearl 16mo. cloth, 1s.

---

LONDON: HENRY FROWDE, 
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, 
OXFORD: CLARENDON PRESS DEPOSITORY, 
116 HIGH STREET.

The Delegates of the Press invite suggestions and advice from all persons interested in education; and will be thankful for hints, &c. addressed to the Secretary to the Delegates, Clarendon Press, Oxford.