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COMMENTARY AND TRANSLATION
IN ENGLISH PROSE

VOLUME 4: THE PHILOCTETES

SOPHOCLES
EDITED BY RICHARD
CLAVERHOUSE JEBB



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*With Critical Notes, Commentary and
Translation in English Prose*

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SOPHOCLES

THE PLAYS AND FRAGMENTS

WITH CRITICAL NOTES, COMMENTARY, AND
TRANSLATION IN ENGLISH PROSE,

BY

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CONTENTS.

INTRODUCTION	page ix
§ 1. The home of Philoctetes. §§ 2, 3. The legend in epic poetry. § 4. Characteristics of the epic version.	
§ 5. The story as a theme for drama. § 6. The three great dramatists. § 7. The <i>Philoctetes</i> of Aeschylus. § 8. The <i>Philoctetes</i> of Euripides.	
§ 9. Sophocles—his originality. § 10. Analysis of the play. § 11. General scope of the treatment. § 12. The oracle. § 13. Episode of the merchant. § 14. The Chorus. § 15. Odysseus. § 16. Topography.	
§ 17. Other literature of the subject. Greek plays. § 18. Attius. Euphorion. § 19. Fénelon's <i>Télémaque</i> .—Lessing.—French dramas. § 20. The legend in Art. § 21. The scene of the sacrifice. § 22. Chrysè.	
§ 23. Date of the play. Supposed political reference. § 24. Diction. § 25. Versification.	
MANUSCRIPTS, EDITIONS, ETC.	xlv
§§ 1, 2. The Laurentian and other MSS. § 3. Scholia. § 4. Interpolations. § 5. Emendations. § 6. Editions, etc.	
METRICAL ANALYSIS	xlviii
ANCIENT ARGUMENTS TO THE PLAY; DRAMATIS PERSONAE; STRUCTURE	3
TEXT	6
APPENDIX	229
INDICES	255

INTRODUCTION.

§ 1. ON the eastern coast of Greece, just north of Thermopylae, lies a region which in ancient times was called Malis, ‘the sheep-land.’ This was the country of Philoctetes,—the home to which, in the play of Sophocles, his thoughts are constantly turning¹. It will be well to form some idea of its chief features and associations.

Pindus, the spine of northern Greece, terminates at the south in Typhrestus, a great pyramidal height from which two mountain-ranges branch out towards the eastern sea. One of these is Othrys, which skirts the southern border of Thessaly; the other, south of it, is Oeta, which, like Malis, takes its name from its pastures. The deep and broad depression between them is the fertile valley of the Spercheius (the ‘hurrying’ or ‘vehement’) —which rises at the foot of Typhrestus, and flows into the Malian Gulf. A few miles from the sea, the valley opens. While Othrys continues its eastward direction, Oeta recedes southward, and then, with a sudden bend to the south-east,

¹ The Homeric Catalogue includes this district in Phthia, the realm of Achilles (*Il. 2. 682*). It assigns Philoctetes to a more northerly part of Thessaly,—viz., the narrow and mountainous strip of coast, N. and E. of the Pagasaean Gulf, which was known in historical times as Magnesia. His four towns were Methonè, Thaumacia, Meliboea and Olizon. (*Il. 2. 716 f.*) This agrees with the fact that Poeas, the father of Philoctetes, was called the son of Thaumacus, and was numbered among the Argonauts who sailed from Iolcus (Apollod. *1. 9. 16*). In its original form, the story of Poeas and his son must have belonged, like that of Jason, to the legends of the Minyaean who dwelt on the eastern coasts of Thessaly. Cp. Anthol. append. 61 (vol. II. p. 754 ed. Jacobs):

*τόξων Ἰπρακλέους ταμῆρ, Ποιάντιον νῖβν,
ἥδε Φιλοκτήτην γῆ Μινυᾶς κατέχει.*

It was when the myth became interwoven with the apotheosis of Heracles that the home of Poeas was transferred to the country around Trachis.

INTRODUCTION.

sweeps down upon Thermopylae, where the fir-clad and snowy



summit of Callidromus rises above the pass. Precipitous cliffs are thrown forward from this part of the Oetaean range, forming an irregular crescent round the southern and western sides of the plain. These cliffs were called of old 'the Trachinian Rocks.' Trachis, the 'city of the crags,' stood on a rocky spur beneath them, a little north of the point where they are cleft by the magnificent gorge of the Asopus,—that steep ravine by which Hydarnes led his Persians up through the mountain oak-woods, on the night before he surprised Leonidas. Between the Asopus and the Spercheius are the narrow channels of two lesser streams, anciently known as the Melas and the Dyras¹. The name Malis denoted this whole seaboard plain, with the heights around it, from the lower spurs of Othrys on the north to those of Oeta on the south and west. Just opposite the entrance of the Gulf, the bold north-west promontory of Euboea, once called Cape Cenaeum, runs out towards the mainland. There was a peculiar fitness in the phrase of Sophocles, when he described this district, with its varied scenery, as 'the haunt of Malian Nymphs'²,

¹ The Dyras was said to have first started from the ground in order to relieve the fiery pangs of Heracles (Her. 7. 198). In a vase-painting noticed below (n. on v. 728, p. 121, 1st col.), the Nymph who seeks to quench the pyre probably symbolises this stream.

The ancient mouth of the Spercheius was some miles N.W. of Thermopylae; the present mouths are a little E.N.E. of it, and the line of the coast has been considerably advanced, so that there is no longer a narrow pass. The Asopus, Melas and Dyras formerly had separate courses to the sea. They are now mere affluents of the Spercheius,—the Melas and Dyras uniting before they reach it.

² v. 725 αἰλὰν Μαλιάδων νυμφᾶν.

those beings of the forest and the river, of the hills and the sea.

It was in this region that legend placed the last deeds of Heracles, and his death, or rather his passage from earth to Olympus. After taking Oechalia in Euboea, he was sacrificing on Cape Cenaeum when the fatal robe did its work. He was carried to his home at Trachis ; and then he commanded that he should be borne to the top of Mount Oeta, sacred to Zeus, and burnt alive. He was obeyed ; as the flames arose on the mountain, they were answered from heaven by the blaze of lightning and the roll of thunder ; and by that sign his companions knew that the spirit of the great warrior had been welcomed to the home of his immortal father. Somewhere in the wilds of those lonely summits tradition showed the sacred spot known as ‘the Pyre’; and once, at least, in later days a Roman Consul, turning aside from a victorious progress, went up to visit the solemn place where the most Roman of Greek heroes had received the supreme reward of fortitude¹.

§ 2. Heracles had constrained his son Hyllus to aid in preparing the funeral-pile, but could not prevail upon him to kindle it. That office was performed, at his urgent prayer, by the youthful Philoctetes, son of Poeas, king of Malis². In token of gratitude, Heracles bequeathed to Philoctetes the bow and arrows which he himself had received from Apollo.

In the myths relating to the Trojan war a most important part belonged to the man who had thus inherited the invincible weapons. Homer, indeed, does not say much about him ; but the *Iliad* contains only an episode in the tenth year of the war : the part played by Philoctetes came before and after that moment. The allusion in the Second Book of the *Iliad* is,

¹ Manius Acilius Glabrio, after taking Heracleia near Trachis, in the war with Antiochus (191 B.C.). Livy 36. 30: ipse Oetam ascendit, Herculique sacrificium fecit in eo loco quem Pyram, quod ibi mortale corpus eius dei sit crematum, appellant. Cp. Silius Italicus 6. 452: Vixdum clara dies summa lustrabat in Oeta | Herculei monimenta rogi.—The name Pyra seems to have been usually associated with a height about eight miles W.N.W. of Trachis.

² With regard to the other version, according to which Poeas was the kindler, see on v. 802.

however, significant ; it glances backwards and forwards. He is there mentioned as a skilful archer, who had sailed from Greece in command of seven ships, but had been left behind in Lemnos, wounded by the bite of a deadly water-snake. And then the poet adds that the Greeks at Troy will soon have cause to bethink them of Philoctetes¹. In the *Odyssey* he is named only twice ; in one place, as having been the best Bowman at Troy ; in another, as one of those heroes who came safely home². But his adventures were fully told in other epics. The events preceding the action of the *Iliad* were contained in the *Cypria*, an epic whose reputed author, Stasīnus of Cyprus, lived early in the eighth century B.C. That poem described how Philoctetes was bitten by the snake,—while the Greeks, on their way to Troy, were at Tenedos,—and was abandoned in Lemnos. His later fortunes were narrated in the *Little Iliad*, ascribed to Lesches of Mitylene (*circa* 700 B.C.), and in the *Iliupersis*, or ‘Sack of Troy,’ by Arctīnus of Miletus (*c.* 776 B.C.). The contents of these lost works are known chiefly from the prose summaries of the grammarian Proclus (140 A.D.), as partly preserved by Photius in his *Bibliotheca*. The following is an outline of the story in its epic form.

§ 3. When the Greeks under Agamemnon were about to sail against Troy, it became known that an oracle had commanded them to offer sacrifice, in the course of their voyage across the Aegean, at the altar of a deity named Chrysè. All the accounts placed this altar somewhere in the north-east of the Archipelago. The prevalent version assigned it to a small island which, like the deity herself, was called Chrysè, and lay close to the eastern shore of Lemnos. Jason, it was said, had sacrificed at this altar when he was leading the Argonauts in quest of the golden fleece. Heracles had paid it a like homage when he was levying war against Laomedon.

¹ *Il.* 2. 721 ff.:

ἀλλ’ ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ’ ἀλγεα πάσχων,
Αἴμαν φένται ηγαθέη, θύι μιν λίπον νῖες Ἀχαιῶν,
Ἐλκει μοχθίζοντα κακῷ δλοόφρονος ὑδροῦ.
Ἐνθ’ δὲ γε κεῖται ἀχέων· τάχα δὲ μωῆσεσθαι ἔμελλον
Ἀργείου παρὰ νησὸι Φιλοκτήτας ἄνακτος.

² *Od.* 8. 219 : 3. 190.

Philoctetes, with his seven ships, was in the fleet of Agamemnon, and undertook to act as guide. He alone knew where the isle of Chrysè was to be found; for, in his early youth, he had been present at the sacrifice offered there by Heracles.

The altar stood in a sacred precinct, under the open sky. When, followed by the Greek chieftains, he approached it, he was bitten in the foot by a serpent. The wound mortified, and became noisome. His cries of pain made it impossible to perform the religious rites, which required the absence of all ill-omened sounds. The fetid odour of his wound also made his presence a distress to the chiefs. They conveyed him from the islet of Chrysè to the neighbouring coast of Lemnos, where they put him ashore; and then sailed for Troy.

It should be noticed that the circumstances of this desertion, as set forth in the early legend, were probably less inhuman than they appear in the version adopted by Sophocles. In the first place, it can hardly be doubted that these cyclic poets, like Homer, imagined Lemnos as an inhabited island¹. And, according to one account, some followers of Philoctetes were left in charge of him².

Ten years elapsed. The sufferer was still languishing in Lemnos; his former comrades were still on the shore of the Hellespont, besieging the city which they could not capture. Achilles had already fallen; Ajax had died by his own hand. In their despondency, the Atreidae turned to the prophet who had so often admonished or consoled them; but Calchas replied that the fate of Ilium must now be learned from other lips than his. They must consult the Trojan Helenus, son of Priam,—a warrior whom they had often seen in the front of battle on the plain; a seer who, as rumour told, had warned, though he could not save, his brother Hector.

¹ See commentary on v. 2.

² Philostratus *Heroica* 6: τὰ δὲ τῆς νόσου καὶ τῶν λασαμένων αὐτὸν ἐτέρως λέγει (Πρωτεσίλαος). καταλειφθῆναι μὲν γὰρ ἐν Δήμῳ τὸν Φιλοκτήτην, οὐ μὴν ἔρημον τῶν θεραπευσόντων οὐδ' ἀπερριμμένον τοῦ 'Ελληνικοῦ· πολλούς τε γὰρ τῶν Μελιβοιαν οικούντων ξυγκαταμεῖναι (στρατηγὸς δὲ τούτων ἦν), τοῖς τ' Ἀχαιοῖς δάκρυα ἐπελθεῖν, θρ' ἀπέλιπε σφᾶς ἀνὴρ πολεμικὸς καὶ πολλῶν ἀντάξιος. As to Meliboea, see above, § i n. 1.

Helenus was made prisoner by a stratagem of Odysseus, and then declared that, before the Greeks could prevail, two things must be done. First, Philoctetes must be brought back from Lemnos: Troy could never fall, until he launched against it the arrows of Heracles. Secondly, Neoptolemus, the youthful son of Achilles, must come from the island of Scyros, and must receive his due heritage, the wondrous armour wrought for his father by the god Hephaestus.

Both injunctions were obeyed. Diomedes went to Lemnos, and brought Philoctetes. Odysseus went to Scyros, and brought Neoptolemus. Philoctetes was healed by the physician Ma-chaon, son of Asclepius. He then slew Paris in single combat, and shared with Neoptolemus the glory of final victory over Troy.

Characteristics of
the epic
version.

§ 4. In this epic form of the story, two points deserve remark. (1) The mission to Lemnos and the mission to Scyros are entrusted to different persons, and are conceived as simultaneous, or nearly so. In the *Little Iliad* of Lesches, the voyage to Lemnos seems to have been related first. (2) Diomedes has apparently no difficulty in persuading Philoctetes to accompany him. For the purposes of epic narrative, it would evidently suffice that Diomedes should announce an oracle which promised health to the sufferer and honour to the exile. The epic Philoctetes would accept these overtures in a speech of dignified magnanimity; and all would be happily settled. This particular point is curiously illustrated by Quintus Smyrnaeus, though in other respects he has varied widely from the old epic version. He represents the wrath of Philoctetes as immediately disarmed by the first soothing words of the Greek envoys (Diomedes and Odysseus). Indeed, that brevity which sometimes marks the poet of Smyrna is seldom quainter than in this passage of his ninth book. At verse 398 Philoctetes is preparing to shoot his visitors. At verse 426 they are carrying their recovered friend, with pleasant laughter, to their ship:—

οἱ δέ μιν αἰψύ ἐπὶ νῆα καὶ ηὔόντας βαρυδούπους
καγχαλώντες ἔνεικαν ὅμῶς σφετέροισι βελέμνοις.

§ 5. But all this was changed when Philoctetes became a subject of tragic drama. The very essence of the situation, as a theme for Tragedy, was the terrible disadvantage at which the irony of fate had placed the Greeks. Here was a brave and loyal man, guiltless of offence, whom they had banished from their company,—whom they had even condemned to long years of extreme suffering,—because a misfortune,—incurred by him in the course of doing them a service,—had rendered his person obnoxious to them. For ten years he had been pining on Lemnos; and now they learned that their miserable victim was the arbiter of their destinies. It was not enough if, by force or fraud, they could acquire his bow. The oracle had said that the bow must be used at Troy by Philoctetes himself. How could he be induced to give this indispensable aid?

A dramatist could not glide over this difficulty with the facile eloquence of an epic poet. If the Lemnian outcast was to be brought, in all his wretchedness, before the eyes of the spectators, nature and art alike required the inference that such misery had driven the iron into his soul. It would seem a violation of all probability if, when visited at last by an envoy from the camp, he was instantly conciliated by a promise—be the sanction what it might—that, on going to Troy, he would be healed, and would gain a victory of which the profit would be shared by the authors of his past woes. Rather the Philoctetes of drama would be conceived as one to whom the Greeks at Troy were objects of a fixed mistrust, and their leaders, of an invincible abhorrence; one to whom their foes were friends, and their disasters, consolations; one who could almost think that his long agony had been an evil dream, if he could but hear that they were utterly overthrown, and that it was once more possible for him, without misgiving or perplexity, to recognise the justice of the gods¹.

§ 6. Aeschylus, Euripides, and Sophocles—to place their names in the chronological order of their plays on this subject—the three great dramatists solved the problem each in his own manner. A comparison of their methods is interesting. That it is possible, is due in great

¹ See, e.g., in this play, vv. 451 f., 631 f., 1043 f.

measure to a fortunate accident. Dion, surnamed the golden-mouthed, eminent as a rhetorician and essayist, was born at Prusa in Bithynia about the middle of the first century, and eventually settled at Rome, where he enjoyed the favour of Nerva and of Trajan. The eighty ‘discourses’ (*λόγου*) extant under his name are partly orations, partly short pieces in the nature of literary essays,—many of them very slight, and written in an easy, discursive style. In one of these (no. LII.) he describes how he spent a summer afternoon in reading the story of Philoctetes at Lemnos, as dramatised by Aeschylus, Euripides, and Sophocles. He reflects that, even if he had lived at Athens in their time, he could not have enjoyed precisely this treat,—of hearing the three masters, one after another, on the same theme. And, as the result of his perusal, he declares that, if he had been a sworn judge in the Dionysiac theatre, it would have puzzled him to award the prize. After such a preface, it is rather disappointing that he does not tell us more about the two plays which are lost. However, his little essay, which fills scarcely seven octavo pages, throws light on several points of interest; and in another of his short pieces (LIX.) he gives a prose paraphrase of the opening scene in the *Philoctetes* of Euripides. Apart from these two essays of Dion, the fragments of the plays themselves would not help us far. From the Aeschylean play, less than a dozen lines remain; from the Euripidean, about thirty-five. Such, then, are the principal materials for a comparison.

The
Philoctetes
of Aeschy-
lus.

§ 7. In the play of Aeschylus, the task of bringing Philoctetes from Lemnos to Troy was undertaken, not by Diomedes,—as in the epic version,—but by Odysseus. This change at once strikes the key-note of the theme, as Tragedy was to handle it. Odysseus was the man of all others whom Philoctetes detested; no envoy more repulsive to him could have been found. On the other hand, the choice of that wily hero for the mission implies that its success was felt to depend on the use of stratagem. As Dion shows us, Aeschylus boldly brought Odysseus face to face with Philoctetes, and required the spectators to believe that Philoctetes did not recognise his old enemy. The excuse which Dion suggests for this improbability is not that the appearance

of Odysseus was greatly altered, but that the memory of Philoctetes had been impaired by ten years of suffering. It may be inferred that the text of Aeschylus supplied no better explanation.

The unrecognised Odysseus then proceeded to win the ear of Philoctetes by a false story of misfortunes to the Greeks at Troy ; Agamemnon was dead ; Odysseus, too, was gone—having been put to death for an atrocious crime (Dion does not say what) : and the whole army was in extremities. This story having won the confidence of Philoctetes, the Aeschylean Odysseus perhaps seized the arms while the sick man was in a paroxysm of his disease. A fragment indicates that Aeschylus described the bow as hanging on a pine-tree near the cave. How Philoctetes was finally brought away, we do not know : but it may be assumed that there was no *deus ex machina*, and also that Odysseus had no accomplice. The play probably belonged to a period when Aeschylus had not yet adopted the third actor. Inhabitants of the island formed the Chorus. These Lemnians, Dion says, vouchsafed no apology for having left Philoctetes unvisited during ten years ; and he told them his whole story, as if it were new to them. But, as the essayist adds, the unfortunate are always ready to speak of their troubles, and we may charitably suppose that some Lemnians had occasionally cheered his solitude.

The general impression made on Dion's mind by the play of Aeschylus was that of a simplicity and dignity suitable to ideal Tragedy. It had an austere grandeur of diction and of sentiment which sustained the characters on the heroic level¹ ; though in some respects the management of the plot was open to the cavils of a more critical and more prosaic age.

§ 8. The *Philoctetes* of Euripides was produced in 431 B.C.², The —some forty years or more, perhaps, after that of Aeschylus. *Philoctetes* of Euripides.

¹ Dion or. 52 § 4 οὐ τε γὰρ τοῦ Ἀλσχύλου μεγαλοφροσύνη καὶ τὸ ἀρχαῖον, ἔτι δὲ τὸ αὐθαδὲς ('rugged boldness') τῆς διανοίας καὶ τῆς φρόσεως πρέποντα ἐφαίνετο τραγῳδίᾳ καὶ τοῖς παλαιοῖς ήθεσι τῶν ἡρώων· οὐδὲν ἐπιβεβούλευμένον οὐδὲ στωμάλον οὐδὲ ταπεινόν.

So, again, he ascribes to Aeschylus τὸ αὐθαδὲς καὶ ἀπλοῦν (§ 15).

² Argum. Eur. *Med.* The *Medea*, *Philoctetes* and *Dictys* formed a trilogy, with the *Theristae* as satyric drama.

Euripides combined the epic with the Aeschylean precedent by sending Diomedes along with Odysseus to Lemnos. A soliloquy by Odysseus opened the play¹. The astute warrior was in a highly nervous state of mind. ‘Such,’ he said in effect, ‘are the consequences of ambition! I might have stayed at Troy, with a reputation secured; but the desire of increasing it has brought me here to Lemnos, where I am in great danger of losing it altogether, by failing in this most ticklish business.’ He then explained that, when the Atreidae had first proposed the mission to him, he had declined, because he knew that all his resources of persuasion would be thrown away on Philoctetes, the man to whom he had done a wrong so terrible. His first appearance would be the signal for an arrow from the unerring bow. But afterwards his guardian goddess Athena had appeared to him in a dream, and had told him that, if he would go to Lemnos, she would change his aspect and his voice, so that his enemy should not know him. Thus reassured, he had undertaken the task. We note in passing that Euripides was here indirectly criticising Aeschylus, who had assumed that Odysseus could escape recognition. The device of Athena’s intervention was borrowed from the *Odyssey*, where she similarly transforms her favourite at need. But Euripides, in his turn, invites the obvious comment that such a device was more suitable to epic narrative than to drama².

Continuing his soliloquy, Odysseus said that, as he had reason to know, a rival embassy was coming to Philoctetes from the Trojans, who hoped by large promises to gain him for their side. Here, then, was a crisis that demanded all his energies. At this moment, he saw Philoctetes approaching, and, with a hasty prayer to Athena, prepared to meet him.

¹ Dion’s 59th discourse bears the title ΦΙΛΟΚΤΗΤΗΣ. ΕΣΤΙ ΔΕ ΠΑΡΑΦΡΑΣΙΣ. It is simply a prose paraphrase—without preface or comment—of the soliloquy and the subsequent dialogue, down to the point at which Philoctetes invites Odysseus to enter his cave. Although it would be easy to turn Dion’s prose into iambics (as Bothe and others have done), it is evident that, at least in several places, the paraphrase has been a free one. The whole passage, in its original form, cannot have been much shorter than the *πρόλογος* in the play of Sophocles.

² In the *Ajax*, Athena makes Odysseus invisible to the hero (v. 85); but Ajax is already frenzied; and the scene is short.

Philoctetes limped slowly forward,—clad (according to Dion's paraphrase) in the skins of wild beasts which he had shot¹. On finding that his visitor is a Greek from Troy, Philoctetes pointed an arrow at him². But he was quickly appeased by learning that the stranger was a cruelly wronged fugitive,—a friend of that Palamedes whom the unscrupulous malice of Odysseus had brought to death on a false charge of treason³. ‘Will Philoctetes befriend him?’ ‘Hapless man!’—was the reply—‘the ally whom you invoke is more forlorn than yourself. But you are welcome to share his wretched abode, until you can find some better resource.’ Philoctetes then invited his new friend into his cave.

Presently the Chorus entered,—composed, as in the Aeschylean play, of Lemnians. They began by excusing themselves for their long neglect of the sufferer. This was another glance at Aeschylus, whose Lemnians had made no such apologies. As the judicious Dion says, however, that was perhaps the wiser course. But Euripides had a further expedient for redeeming the character of the islanders; he introduced a Lemnian called Actor, who had occasionally visited the sick man⁴. The climax of dramatic interest must have been marked

¹ Dion or. 59 § 5 (Odysseus speaks): δοραὶ θηρίων καλύπτουσιν αὐτὸν. (Cp. Ar. Ach. 424.)

² Ib. § 6 ΦΙ. τούτῳ δὴ τῆς ἀδικίας αὐτίκα μάλα σὺ ὑφέξεις δίκην. ΟΔ. ἀλλ' ὁ πρὸς θεῶν ἐπίσχες ἀφέναι τὸ βέλος.

³ By this reference to his own base crime, the cynicism of the Euripidean Odysseus is made needlessly odious. The Sophoclean Odysseus merely authorises his young friend to abuse him (64 f.).

⁴ Dion or. 52 § 8 ὁ Εὔρυπιδης τὸν ‘Ἀκτόρα [MSS. ‘Ἐκτόρα] εἰσάγει ἔνα Λημνίων ὡς γηώμαν τῷ Φιλοκτήτῃ προσιέντα καὶ πολλάκις συμβεβληκότα.

Hyginus *Fab.* 102 (in an outline of the story, taken from Euripides) says:—*quem expositum pastor regis Actoris nomine Iphimachus Dolopionis filius nutritivit.* Schneidewin, supposing that Hyginus had accidentally interchanged the names, proposed to read, *pastor regis Iphimachi Dolopionis filii nomine Actor.* Milani (*Mitō di Filottete* p. 34) obtains the same result in a more probable way when he conjectures, *pastor regis Iphimachi nomine Actor Dolopionis filius.* As he remarks, Euphorion, in his Φιλοκτήτης (on which see below, § 18), introduced a Δολοπιονίδης (Stobaeus *Flor.* 59. 16). And Dion's description of Actor as ἔνα Λημνίων would apply to a shepherd better than to a king. Ovid, however, seems to make Actor king of Lemnos (*Trist.* 1. 10. 17): *Fleximus in lacuum cursus, et ab Actoris urbe | Venimus ad portus, Imbria terra, tuos.* The best MSS. there have *Actoris:* others, *Hectoris.*

by the arrival of that Trojan embassy which Odysseus had foreshadowed in the prologue. It came, probably, before the seizure of the bow, and while, therefore, Odysseus was still disguised. Two verses, spoken by him in the play, run thus:—

νπέρ γε μέντοι παντὸς Ἐλλήνων στρατοῦ
αἰσχρὸν σιωπᾶν βαρβάρους δ' ἔαν λέγειν¹.

Such words would be fitting in the mouth of a Greek speaker who pretended to have been wronged by his countrymen. They suggest a context of the following kind;—‘(Although I have been badly treated by the Greek chiefs,) yet, in the cause of the Greek army at large, I cannot be silent, while barbarians plead.’ The leader of the Trojan envoys—perhaps Paris—would urge Philoctetes to become their ally. Then the appeal to Hellenic patriotism would be made with striking effect by one who alleged that, like Philoctetes himself, he had personal injuries to forget. This scene would end with the discomfiture and withdrawal of the Trojan envoys. It may be conjectured that the subsequent course of the action was somewhat as follows. Philoctetes was seized with an attack of his ‘malady’; the disguised Odysseus, assisted perhaps by the Lemnian shepherd, was solicitous in tending him; and meanwhile Diomedes, entering at the back of the group, contrived to seize the bow. Odysseus then revealed himself, and, after a stormy scene, ultimately prevailed on Philoctetes to accompany him. His part would here give scope for another great speech, setting forth the promises of the oracle. Whether Athena intervened at the close, is uncertain.

This play of Euripides struck Dion as a masterpiece of declamation, and as a model of ingenious debate,—worthy of study, indeed, as a practical lesson in those arts. When he speaks of the ‘contrast’ to the play of Aeschylus, he is thinking

¹ The first of these two verses is preserved by Plut. *Mor.* 1108 B, who from the second v. quotes only *αἰσχρὸν σιωπᾶν*. The second v. was made proverbial by Aristotle’s parody (*αἰσχρὸν σιωπᾶν Ἰσοκράτην δ' ἔαν λέγειν*). That the original word was *βαρβάρους* appears from Cic. *de orat.* 3. 35. 141; where, as in Quintil. 3. 1. 14, it is called ‘a verse from the *Philoctetes*.’ That this was the play of Euripides, is a certain inference from the fact of the Trojan embassy.

of these qualities¹. With regard to the plot, no student of Euripides will be at a loss to name the trait which is most distinctive of his hand. It is the invention of the Trojan embassy,—a really brilliant contrivance for the purpose which he had in view. We cannot wonder if, in the period of classical antiquity during which controversial rhetoric chiefly flourished, the *Philoctetes* of Euripides was more generally popular than either of its rivals.

§ 9. The originality of Sophocles can now be estimated. Sophocles. Hitherto, one broad characteristic had been common to epic and dramatic treatments of the subject. The fate of Philoctetes had been considered solely as it affected the Greeks at Troy. The oracle promised victory to them, if they could regain him: to him it offered health and glory. This was an excellent prospect for him: if he would not embrace it voluntarily, he must, if possible, be compelled to submission. But there had been no hint that, outside of this prospect, he had any claim on human pity. Suppose him to say,—‘I refuse health and glory, at the price of rejoining the men who cast me forth to worse than death; but I pray to be delivered from this misery, and restored to my home in Greece.’ Would not that be a warrantable choice, a reasonable prayer? Not a choice or a prayer, perhaps, that could win much sympathy from a Diomedes or an Odysseus, men who had consented to the act of desertion, and who now had their own objects to gain. But imagine some one in whom a generous nature, or even an ordinary sense of justice and humanity, could work without hindrance from self-interest;—

¹ Or. 52 § 11 ὥσπερ ἀντιστροφός ἐστι τῇ τοῦ Αἰσχύλου, πολιτικωτάτη καὶ βητορικωτάτη οὖσα κ.τ.λ. So, again, he speaks of the ἐνθυμήματα πολιτικά used by Odysseus: of the *Ιαμβέα σαφῶς καὶ κατὰ φύσιν καὶ πολιτικῶς ἔχοντα*: and of the whole play as marked by τὸ ἀκριβὲς καὶ δριμὺ καὶ πολιτικόν.

The word *πολιτικός* is here used in the special sense which Greek writers on rhetoric had given to it. By *πολιτικός λόγος* they meant public speaking as distinguished from scholastic exercises,—especially speaking in a deliberative assembly or a law-court. See *Attic Orators*, vol. I. p. 90. Dion's reiteration of the word marks his feeling that the rhetorical dialectic of Euripides in this play would have been telling in the contests of real life. And hence the play is described by him as *τοῖς ἐντυγχάνονσι πλείστην ὠφέλειαν παρασχεῖν δυναμένη*,—‘to those who engage in discussion.’ For this use of *ἐντυγχάνειν*, cp. Arist. *Tor.* I. 2, where dialectic is said to be profitable πρὸς τὰς ἐντεύξεις: and *Rhet.* I. I. 12, with Cope's note.

might not such a man be moved by the miseries of Philoctetes, and recognise that he had human rights which were not extinguished by his refusal to obey the summons of the Atreidae?

Again, the two plays on this subject which Sophocles found existing, both depended, for their chief dramatic interest, on the successful execution of a plan laid by the envoys. The *Odysseus* of Aeschylus, the *Odysseus* and Diomedes of Euripides, alike carry a stratagem to a triumphant issue.

In associating Odysseus with Neoptolemus, the youthful son of Achilles, Sophocles chose the person who, if any change was to be made in that respect, might most naturally be suggested by the epic version of the fable. But this new feature was no mere variation on the example of his predecessors. It prepared the way for a treatment of the whole story which was fundamentally different from theirs.

This will best be shown by a summary of the plot. The events supposed to have occurred before the commencement of the play can be told in a few words. Achilles having fallen, his armour had been awarded to Odysseus, and Ajax had committed suicide. Then Helenus had declared the oracle (as related above, § 3). Phoenix and Odysseus had gone to Scyros, and had brought the young Neoptolemus thence to Troy; where his father's armour was duly given to him. (In his false story to Philoctetes, he represents the Atreidae as having defrauded him of it.) Then he set out with Odysseus for Lemnos,—knowing that the object was to bring Philoctetes, but not that any deceit was to be used. The chiefs had told him that he himself was destined to take Troy; but not that the aid of Philoctetes was an indispensable condition.

Analysis
of the play.
I. Pro-
logue:
1—134.

§ 10. The scene is laid on the lonely north-east coast of Lemnos. Odysseus and Neoptolemus have just landed, and have now walked along the shore to a little distance from their ship, which is no longer visible. Odysseus tells his young comrade that here, long ago, he put Philoctetes ashore, by command of the Atreidae. He desires the youth to examine the rocks which rise above their heads, and to look for a cave,

with a spring near it. Neoptolemus presently finds the cave, with traces in it which show that it is still inhabited.

A seaman, in attendance on Neoptolemus, is then despatched to act as sentry, lest Philoctetes should come on them by surprise.

Odysseus explains that it is impossible for *him* to face Philoctetes; he must remain concealed, on peril of his life; Neoptolemus must conduct the parley. Neoptolemus must tell Philoctetes truly who he is—but must pretend that he has quarrelled with the Greeks at Troy, for depriving him of his father's arms, and is sailing home to Greece.

The youth at first refuses to utter such a falsehood; but yields at last to the argument that otherwise he cannot take Troy. Odysseus now departs to the ship,—promising that, after a certain time, he will send an accomplice to help Neoptolemus in working on the mind of Philoctetes. This will be the man who had been acting as sentry; he will be disguised as a sea-captain.

The Chorus of fifteen seamen (from the ship of Neoptolemus) Parodos: now enters. They ask their young chief how they are to aid ^{135—218.} his design. He invites them to look into the cave, and instructs them how they are to act when Philoctetes returns. In answer to their words of pity for the sufferer, he declares his belief that heaven ordains those sufferings only till the hour for Troy to fall shall have come.

Philoctetes appears. He is glad to find that the strangers II. First are Greeks; he is still more rejoiced when he learns that the ^{episode:} _{219—675.} son of Achilles is before him. He tells his story; and Neoptolemus, in turn, relates his own ill-treatment by the chiefs. The Chorus, in a lyric strophe, confirm their master's fiction. After some further converse about affairs at Troy, Philoctetes implores Neoptolemus to take him home. The Chorus support the prayer. Neoptolemus consents. They are on the point of setting out for the ship, when two men are seen approaching.

The supposed sea-captain (sent by Odysseus) enters, with a sailor from the ship. He describes himself as master of a small merchant-vessel, trading in wine between Peparethus (an island off the south coast of Thessaly) and the Greek

camp at Troy. He announces that the Greeks have sent emissaries in pursuit of Neoptolemus:—also that Odysseus and Diomedes have sailed in quest of Philoctetes. He then departs.

Philoctetes is now more anxious than ever to start at once. Accompanied by Neoptolemus, he enters his cave, in order to fetch his few necessaries.

Stasimon: 676—729. In the choral ode which follows, the seamen give full expression to their pity for Philoctetes. They have heard of Ixion, but they have never seen any doom so fearful as that of this unoffending man.

III. Second episode: 730—826. Just as he is leaving the cave with Neoptolemus, Philoctetes is seized with a sharp attack of pain. He vainly seeks to hide his agony. Neoptolemus is touched, and asks what he can do. Philoctetes, feeling drowsy, says that, before he falls asleep, he wishes to place the bow and arrows in his friend's hands. Thus Neoptolemus (still with treason in his heart) gets the bow into his keeping.

A second and sharper paroxysm now comes upon Philoctetes. In his misery, he prays for death—he beseeches his friend to cast him into the crater of the burning mountain which can be seen from the cave. Neoptolemus is deeply moved. He solemnly promises that he will not leave the sick man; who presently sinks into slumber.

Kommos (taking the place of a second stasimon): 827—864. Invoking the Sleep-god to hold Philoctetes prisoner, the Chorus urge Neoptolemus to desert the sleeper, and quit Lemnos with the bow. Neoptolemus replies that such a course would be as futile as base,—since the oracle had directed them to bring not only the bow, but its master.

IV. Third episode: 865—1080. Philoctetes awakes, and, aided by Neoptolemus, painfully rises to his feet. They are ready to set out for the ship. And now Neoptolemus has reached the furthest point to which the deception can be carried; for at the ship Philoctetes will find Odysseus. Shame and remorse prevail. He tells Philoctetes that their destination is Troy.

The unhappy man instantly demands his bow—but Neoptolemus refuses to restore it. And then the despair of Philoctetes finds terrible utterance. The youth's purpose is shaken.

He is on the point of giving back the weapon, when suddenly Odysseus starts forth from a hiding-place near the cave, and prevents him. Philoctetes—whom Odysseus threatens to take by force—is about to throw himself from the cliffs, when he is seized by the attendants. In answer to his bitter reproaches, Odysseus tells him that he can stay in Lemnos, if he chooses:—other hands can wield the bow at Troy. Odysseus then departs to the ship, ordering his young comrade to follow; but, by the latter's command, the Chorus stay with Philoctetes, in the hope that he may yet change his mind.

In a lyric dialogue, Philoctetes bewails his fate, while the Second Chorus remind him that it is in his own power to escape from Lemnos. But at the bare hint of Troy, his anger blazes forth, ^{Kommos} (taking the place of a third stasimōn): and he bids them depart. They are going, when he frantically recalls them. Once more they urge their counsel—only to elicit ^{1081—} a still more passionate refusal. He craves but one boon of them—some weapon with which to kill himself. ^{1217.}

They are about to leave him—since no persuasions avail—^{V. Exodus: 1218—1471.} when Neoptolemus is seen hurrying back, with the bow in his hand,—closely followed by Odysseus, who asks what he means to do. Neoptolemus replies that he intends to restore the bow to its rightful owner. Odysseus remonstrates, blusters, threatens, and finally departs, saying that he will denounce this treason to the army.

The youth next calls forth Philoctetes, and gives him the bow. Odysseus once more starts forth from ambush—but this time he is too late. The weapon is already in the hands of Philoctetes, who bends it at his foe, and would have shot him, had not Neoptolemus interposed. Odysseus hastily retires, and is not seen again.

Philoctetes now hears from Neoptolemus the purport of the oracle; he is to be healed, and is to share the glory of taking Troy. He hesitates for a moment—solely because he shrinks from paining his friend by a refusal. But he cannot bring himself to go near the Atreidae. And so he calls upon Neoptolemus to fulfil his promise—to take him home.

Neoptolemus consents. He forebodes the vengeance of the Greeks—but Philoctetes reassures him: the arrows of Heracles

shall avert it. They are about to set forth for Greece, when a divine form appears in the air above them.

Heracles has come from Olympus to declare the will of Zeus. Philoctetes must go to Troy with Neoptolemus, there to find health and fame. He yields to the mandate of heaven, brought by one who, while on earth, had been so dear to him. He makes his farewell to Lemnos; and the play closes as he moves with Neoptolemus towards the ship, soon to be sped by a fair wind to Sigeum.

General scope of
the treat-
ment.

§ 11. Even a mere outline of the plot, such as the above, will serve to exhibit the far-reaching consequences of the change made by Sophocles, when he introduced Neoptolemus as the associate of Odysseus. The man who retains the most indelible memory of a wrong may be one who still preserves a corresponding depth of sensibility to kindness; the abiding resentment can coexist with undiminished quickness of gratitude for benefits, and with loyal readiness to believe in the faith of promises. Such is the Philoctetes of Sophocles; he has been cast forth by comrades whom he was zealously aiding; his occasional visitors have invariably turned a deaf ear to his prayers; but, inexorably as he hates the Greek chiefs, all the ten years in Lemnos have not made him a Timon. He is still generous, simple, large-hearted, full of affection for the friends and scenes of his early days; the young stranger from the Greek camp, who shows pity for him, at once wins his warmest regard, and receives proofs of his absolute confidence. It is the combination of this character with heroic fortitude under misery that appeals with such irresistible pathos to the youthful son of Achilles, and gradually alters his resolve. But this character could never have been unfolded except in a sympathetic presence. The disclosure is possible only because Neoptolemus himself, a naturally frank and chivalrous spirit, is fitted to invite it. In converse with Diomedes or Odysseus, only the sterner aspects of Philoctetes would have appeared.

Nor, again, was it dramatically possible that Diomedes or Odysseus should regard Philoctetes in any other light than that of an indispensable ally: they must bring him to Troy, if

possible: if not, then he must remain in Lemnos. Hence neither Aeschylus nor Euripides could have allowed the scheme of Odysseus to fail; for then not even a *deus ex machina* could have made the result satisfactory. It was only a person like Neoptolemus, detached from the past policy of the chiefs, who could be expected to view Philoctetes simply as a wronged and suffering man, with an unconditional claim to compassion. The process by which this view of him gains upon the mind of Neoptolemus, and finally supersedes the desire of taking him to Troy, is delineated with marvellous beauty and truth. Odysseus is baffled; but the decree of Zeus, whose servant he called himself, is performed. The supernatural agency of Heracles is employed in a strictly artistic manner, because the dead-lock of motives has come about by a natural process: the problem now is how to reconcile human piety, as represented by the decision of Neoptolemus, with the purpose of the gods, as declared in the oracle of Helenus. Only a divine message could bend the will of Philoctetes, or absolve the conscience of the man who had promised to bring him home.

Thus it is by the introduction of Neoptolemus that Sophocles is enabled to invest the story with a dramatic interest of the deepest kind. It is no longer only a critical episode in the Trojan war, turning on the question whether the envoys of the Greeks can conciliate the master of their fate. It acquires the larger significance of a pathetic study in human character,—a typical illustration of generous fortitude under suffering, and of the struggle between good and evil in an ambitious but loyal mind. Dion, in his comparison of the three plays on this subject, gives unstinted praise, as we have seen, to the respective merits of Aeschylus and of Euripides; but he reserves for Sophocles the epithet of ‘most tragic.’ Sophocles was indeed the poet who first revealed the whole capabilities of the fable as a subject for Tragedy.

¹ Or. 52 § 15 ὁ δὲ Σοφοκλῆς μέσος ζοικερ ἀμφοῖν εἶναι, οὗτε τὸ αἰθαδεῖς καὶ ἀπλοῦν τὸ τοῦ Αἰσχύλου ἔχων, οὗτε τὸ ἀκριβὲς καὶ δρυμὸς καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου· σεμνὴν δέ τινα καὶ μεγαλοπρεπή ποίησιν, τραγικώτατα καὶ εὑεπέστατα ἔχουσαν, ὥσπερ πλειστηρ εἶναι ἡδονὴν, <καὶ> μετὰ ψύχους καὶ σεμνότητος ἐνδείκνυσθαι.

The oracle.

§ 12. While the general plot of the *Philoctetes* is simple and lucid, there are some points in it which call for remark.

In the first place, some questions suggest themselves with regard to the oracle which commanded the Greeks to bring Philoctetes from Lemnos. Helenus appears to have said that he must be brought by persuasion, not by force (vv. 612, 1332). Odysseus, indeed, offered to compel him, if necessary (618); and, at one moment, threatens to do so (985). But it would be in keeping with his character—as depicted in this play—that he should think it unnecessary to observe the letter of the oracle in this respect. If his stratagem had succeeded, force would have been needless.

Then at v. 1340 Helenus is quoted as saying that Troy is doomed to fall in the summer. The Greeks could understand this only in a conditional sense, since he had told them that their victory depended on the return of Philoctetes (611 f.). But the absolute statement in v. 1340 is intelligible, if the seer be conceived as having a prevision of the event, and therefore a conviction that, by some means, Philoctetes would be brought.

Again,—is the ignorance of the oracle shown by Neoptolemus at v. 114 inconsistent with the knowledge which he shows afterwards? (197 ff.: 1337 ff.). I think not. The only fact of which v. 114 proves him ignorant is that Troy could not be taken without Philoctetes. What he says afterwards on that point could be directly inferred from what Odysseus then told him (v. 115). He may have known from the first that Philoctetes was a desirable ally, and that, if he came to Troy, he would be healed.

At v. 1055 Odysseus declares his willingness to leave Philoctetes in Lemnos. It is enough that the bow has been captured. But the oracle had expressly said that Philoctetes himself must be brought (841). Indeed, the difficulty of securing *him* is the basis of the whole story. Therefore, in 1055 ff., Odysseus must be conceived as merely using a last threat, which, he hopes, may cause Philoctetes to yield. The alternative in the mind of Odysseus—we must suppose—was to carry him aboard by force. In vv. 1075 ff. Neoptolemus directs the Chorus to stay with Philoctetes—on the chance of his relenting—until the ship is ready, and then to come quickly, when called. It would certainly seem

from this that Neoptolemus understood his chief as seriously intending to leave Philoctetes behind. And the words of the Chorus at v. 1218 suggest the same thing. But it does not follow that they had penetrated the real purpose of their crafty leader.

§ 13. The part assigned to the pretended merchant (542—^{Episode of the} 627) has been criticised, and not altogether without reason. merchant. Odysseus says in the opening scene that, if Neoptolemus seems to be staying too long at the cave—if, that is, there is reason to fear some miscarriage of their plan—he will send this disguised accomplice, from whose words Neoptolemus will receive useful hints. It would be natural to expect that this person was destined to arrive at a critical moment, and to solve some difficulty. But everything goes smoothly; Neoptolemus has already won the confidence of Philoctetes,—who is eager to sail with him,—when the pretended merchant appears (542). The story which he tells makes Philoctetes still more impatient to start than he was before; but that is all. It has no new effect upon the action. So far as the structure of the plot is concerned, it might be simply cut out. The scene, which is admirably written, has, however, an indirect advantage, which must be considered as its justification from a dramatic point of view. The merchant's statement that Odysseus is on his way to Lemnos brings out the feeling with which Philoctetes regards such an errand. 'Sooner would I hearken to that deadliest of my foes, the viper which made me the cripple that I am!'

§ 14. The management of the Chorus deserves notice. If The Sophocles had followed the example of Aeschylus and Euripides, Chorus. he would have composed it of Lemnians. He felt, probably, that it was better to avoid raising the question which was then suggested,—viz., why some effective succour had not been rendered to Philoctetes in the course of the ten years. But there was a further motive for the change. The attitude of a Lemnian Chorus would be that of a sympathetic visitor, leading Philoctetes to recount his sufferings, and speaking words of comfort in return; while, with respect to the scheme of Odysseus for bringing him to Troy, it would be neutral. But the dramatic effect

of the situation is heightened by every circumstance that contributes to the isolation of the central figure. As in the *Antigone* the heroine is the more forlorn because the Theban elders support Creon, so here the loneliness of Philoctetes becomes more complete when the Chorus is formed of persons attached to the Greek chiefs. In these ten years he has seen no human face, and heard no voice, save when some chance vessel put in at the coast, only to mock him with a gleam of delusive hope. And now he stands alone against all.

The key-note of the part played by the seamen is their wish to second the design of their master, Neoptolemus; but they also feel genuine pity for Philoctetes. This is powerfully expressed in the stasimon (676 ff.), where they are alone upon the scene; though, at the close of that ode, when the sufferer returns, they once more seek to deceive him with the belief that he is going home to Malis (718 f.). But there is one passage which is in startling discord with the general tone of their utterances: it is where they press Neoptolemus to seize the moment while Philoctetes sleeps, and to decamp with the bow (833 ff.). It would be a poor excuse to suggest that they regard his sleep as the presage of imminent death (*ως Ἄιδη πάρα κείμενος*). The dramatic motive of this passage is, indeed, evident: it elicits a reproof from Neoptolemus, and illustrates his honourable constancy (839 ff.). As for the Chorus, it may at least be said that this jarring note is struck only once. The humane temper which they had shown up to that point reappears in the sequel.

The Chorus of this play is essentially an active participant in the plot—aiding the strategy of Neoptolemus, and endeavouring to alter the purpose of Philoctetes (1081—1217). Hence it is natural that there should be only one stasimon. The other lyrics subsequent to the Parodos either form parentheses in the dialogue (391 ff., 507 ff.), or belong to the *κομμοί*.

Odysseus.

§ 15. It is curious to compare the Odysseus of this play—one of the poet's latest works—with that of the *Ajax*, which was one of the earliest. There, Odysseus appears as one who has deeply taken to heart the lesson of moderation, and of reverence for the gods, taught by Athena's punishment of his rival; and, if

there is no great elevation in his character, at least he performs a creditable part in dissuading the Atreidae from refusing burial to the dead. Here, he is found avowing that a falsehood is not shameful, if it brings advantage (v. 109); he can be superlatively honest, he says, when there is a prize for honesty; but his first object is always to gain his end (1049 ff.). He is not content with urging Neoptolemus to tell a lie, but adds a sneer at the youth's reluctance (84 f.). Yet, as we learn from Dion, he is 'far gentler and simpler' than the Odysseus who figured in the *Philoctetes* of Euripides. The Homeric conception of the resourceful hero had suffered a grievous decline in the later period of the Attic drama; but Sophocles, it would seem, was comparatively lenient to him.

In the *Ajax*, it will be remembered, Odysseus is terrified at the prospect of meeting his insane foe, and Athena reproves his 'cowardice' (74 f.). His final exit in the *Philoctetes* is in flight from the bent bow of the hero, who remarks that he is brave only in words (1305 ff.). And, at an earlier moment in the play, he is ironically complimented by Neoptolemus on his prudence in declining to fight (1259). All these passages indicate that the conventional stage Odysseus to whom Attic audiences had become accustomed was something of a poltroon. But it is instructive to remark the delicate reserve of Sophocles in hinting a trait which was so dangerously near to the grotesque. For it is no necessary disparagement to the courage of Odysseus that he should shrink from confronting Ajax,—a raging maniac intent on killing him,—or that he should decline to be a passive target for the 'unerring' shafts of Philoctetes,—or that he should refrain from drawing his sword on his young comrade, Neoptolemus.

§ 16. A few words must be added concerning the topography Topography of the play¹. Mount Hermaeum, which re-echoed the cries of Philoctetes, may safely be identified with the north-eastern promontory of Lemnos, now Cape Plaka. His cave was imagined by the poet as situated in the cliffs on the north-east coast, not far south of Hermaeum (cp. 1455 ff.), and at some height above

¹ A sketch-map of Lemnos is given in the Appendix, note on v. 800.

the shore (v. 1000: cp. v. 814). The east coast is probably that on which the volcano Mosychlus (visible from the cave) once existed; and the islet called Chrysè lay near it. Philoctetes describes Lemnos as uninhabited (v. 220), and as affording no anchorage (v. 302). This raises a curious point as to the degree of licence that a dramatist of that age would have allowed himself in a matter of this sort,—and as to the choice which he would have made between two kinds of improbability. In the time of Sophocles, Lemnos had long been a possession of Athens, and it was a familiar fact to Athenians that the island possessed excellent harbours on every side except the east. Then, if an Athenian audience were required to suppose that, in the heroic age, Lemnos was a desert island, they would at once remember the ‘well-peopled’ Lemnos of the *Iliad*. Hence, the simplest supposition—viz., that Sophocles chose to make Lemnos desolate for the nonce—is not really so easy as it might appear. One asks, then, did he mean us to remember, here also, the maimed condition of Philoctetes, who could not move many yards from his cave in the eastern cliffs? The centres of population, in ancient times, were on the west and north coasts. The area of Lemnos has been computed as about a hundred and fifty square miles, or nearly the same as that of the Isle of Wight¹. It would not, then, be absurd to suppose that, even in the space of many years, no Lemnian had chanced to find that particular spot, at the extreme verge of a desolate region, in which the sick man was esconced.

Other literature
of the subject.

§ 17. The fortunes of the hero after his return to Troy formed the subject of another play by Sophocles (*Φιλοκτήτης ὁ ἐν Τροίᾳ*). The healing of Philoctetes, and his slaying of Paris, must have been the principal incidents; but the few words which remain give no clue to the treatment. It is only a conjecture—though a probable one—that Asclepius himself was introduced as aiding the skill of his sons².

¹ *Encycl. Brit.* (9th ed.) vol. XIV. p. 436: vol. XXIV. p. 561.

² At v. 1437 Heracles promises to send Asclepius to Troy,—a passage which has groundlessly been regarded as inconsistent with the mention of the Asclepiadae in 1333. If the *Philoctetes at Troy* was the earlier play, this may be an allusion to it,—like that to the *Antigone* in the *Oedipus Coloneus* (v. 1410 n.).

Besides the three great dramatists, other tragic poets of the Greek same period wrote on the story of Philoctetes¹. Nothing of plays interest is known concerning these lost works,—except, indeed, one curious detail. Theodectes, whose repute stood high in the time of Aristotle, represented the sufferer as wounded in the hand, not in the foot². The motive of this innovation is not difficult to divine. Aristophanes touches on the predilection of Euripides for maimed heroes, and in the comedies which had been written on the subject of Philoctetes, his disabled foot had doubtless been made a prominent trait³. Theodectes wished to avoid all associations of burlesque. His expedient for dignifying the warrior's misfortune is very characteristic of the decadence.

§ 18. In the best age of Roman Tragedy, Attius (*c. 140 B.C.*) Attius. composed a *Philocteta*, of which some small fragments remain,—less than fifty lines in all. Much ingenuity has been expended on conjectures as to the plot. But the evidence is too scanty to warrant any conclusion⁴. Many of the verses have a rugged

¹ The Φιλοκτήτης by Achaeus of Eretria (a contemporary of Sophocles) dealt with the hero's adventures at Troy. See Nauck, *Trag. Graec. Fragm.* p. 755 (2nd ed.). The poet Antiphon (*c. 400 B.C.*) also wrote a Φιλοκτήτης, if Meineke is right in altering 'Αντιφάνους to 'Αντιφῶντος in Stobaeus *Flor.* 115. 15 (Nauck, p. 793). The Φιλοκτήτης mentioned by Suidas among the works of Philocles may have been that of his uncle Aeschylus, as Otto Ribbeck suggested (*Röm. Tragöd.* p. 376).

² In Arist. *Eth. N.* 7. 8 (p. 1150 b 9) the Philoctetes of Theodectes is cited as an instance of a man fighting against pain which at last overcomes him. A schol. there (*Anecd. Paris.* vol. I. p. 243, 15) says that this poet represented him as τὴν χεῖρα δεδηγμένον, and as exclaiming, κόψατε τὴν ἐμὴν χεῖρα. The last words are doubtless a mere paraphrase.

³ Ar. *Ach.* 411. The Sicilian Epicharmus had written a piece on Philoctetes; and Strattis, one of the latest poets of the Old Comedy (*c. 412—384 B.C.*), had taken the same theme. The ascription of a play on this subject to Antiphanes (of the Middle Comedy) is perhaps erroneous: see above, n. 1.

⁴ Ribbeck (*Scenicae Rom. poesis fragm.* pp. 308 ff.) thinks that Attius followed Euripides, for the most part, in his general design, but borrowed occasional touches from Aeschylus, Sophocles, and the minor Greek dramatists. The impossibility of solving the question is sensibly recognised by Schneidewin (*Philologus* iv. p. 656) and Milani (*Mito di F.*, p. 47).

One point of interest may, however, be noticed. Attius made *some one* tell the same story which is told by the Neoptolemus of Sophocles—viz., that Odysseus still held the armour of Achilles (see fr. 16). But no one could use this fiction with so much effect as the person chiefly aggrieved. Perhaps, then, Attius followed Sophocles in associating Odysseus with Neoptolemus.

power,—as these, for instance, spoken by the hero in his agony:—

Heu ! qui salsis fluctib' mandet
Me ex sublimo vertice saxi ?
Iamiam absumor : conficit animam
Vis vulneris, ulceris aestus.

Eu-
phorion.

The adventures of Philoctetes after the Trojan war were related by Euphorion of Chalcis (*c.* 220 B.C.), in a short epic (*Φιλοκτήτης*), of which only five lines, preserved by Stobaeus, are extant, but of which the contents are partly known from a note of Tzetzes on Lycophron¹. Philoctetes arrived in southern Italy, and there founded the city of Cremissa, near Crotona. He raised a shrine to Apollo the protector of wanderers², and dedicated in it the bow of Heracles. He was slain while aiding an expedition of Rhodians against some Achaeans of Pellene who had settled in Italy.

Fénelon's
Title-
maque.

§ 19. Once, at least, in modern literature the story of Philoctetes has been treated with a really classical grace. The mind of Fénelon was in natural sympathy with the spirit of ancient Greek poetry; and the twelfth book of the *Télémaque*, where Philoctetes relates his fortunes to Telemachus, is marked by this distinction. Fénelon varies the earlier part of the legend, following a version which is given by Servius³. Heracles, when about to perish on Mount Oeta, wished that the resting-place of his ashes should remain unknown. Philoctetes swore to keep the secret. Odysseus afterwards came in search of Heracles, and at last prevailed on Philoctetes to reveal the spot,—not, indeed, by words, but by stamping upon it. It was for this that Philoctetes was punished by the gods. One of the arrows of Heracles—tinged with the venom of the Lernaean hydra—dropped from his hand, and wounded the offending foot. For almost all that part of the story which passes in Lemnos, Fénelon has closely followed the play of Sophocles. Many passages are translated or paraphrased with happy effect. He wished, however, to present the father of

¹ Stob. *Flor.* 59. 16. Tzetzes on Lycophron 911.

² Tzetzes on Lyc. 911 πανθεις τῆς ἀληγ, Ἀλαῖνον Ἀπόλλωρος ιερὸν κτίζει. Others connect ἀλαῖνος with ἀλέα (Welcker, *Götterl.* I. p. 465).

³ On Verg. *Aen.* 3. 402.

Telemachus in a more favourable light; and so it is Odysseus, not Neoptolemus, who restores the bow.

'Farewell, thou promontory where Echo so often repeated my cries,'—says the Philoctetes of Fénelon,—true to the text of Sophocles. The *Télémaque* appeared in 1699. More than half a century later, these laments of Philoctetes became the starting-point of a discussion destined to have fruitful results. Winckelmann, speaking of the Laocoön, had observed that the marble indicates no loud cry, but rather 'a subdued groan of anguish': 'Laocoön suffers, but he suffers like the Philoctetes of Sophocles.' Lessing, in his *Laocoön* (1766), pointed out that the Philoctetes of Sophocles shrieks aloud, and that Heracles, in the *Trachiniae*, does the same. 'The ancient Greek uttered his anguish and his sorrow; he was ashamed of no mortal weakness.' If, then, the poet expresses the cry of bodily pain, while the sculptor refrains from expressing it, the reason must be sought in the different conditions of the two arts. At the time when Lessing wrote, the general tendency of contemporary taste was in agreement with the view on which Cicero insists, that any outward manifestation of pain is unworthy of a great mind, and that a wrong had been done to the heroic character by those poets who had permitted their heroes to utter lamentations¹. This maxim is exemplified in the tragedies of the stoic Seneca, whose persons are forcibly described by Lessing as 'prize-fighters in buskins'²: it had also been observed on the classical stage of France.

In a passage of excellent criticism,—which has lost nothing of its value because it closed the aesthetic controversy which it concerns,—Lessing shows how Sophocles, in the *Philoctetes*, has reconciled the necessary portrayal of physical suffering with the highest requirements of tragic art. He takes up three points.

¹ *Tusc. Disp.* 2. 13. 32, *Afflictusne et iacens et lamentabili voce deplorans, audies, O virum fortē?* Te vero, ita affectum, ne virum quidem dixerit quisquam. Aut mittenda igitur fortitudo est, aut sepeliendus dolor.

² He ingeniously remarks that the influence of the gladiatorial shows may have been perverting, in this respect, to Roman Tragedy. But he might have excepted the best age of Roman Tragedy,—the second century B.C.,—when the Greek masters (chiefly Euripides) were the models. Thus Attius—as we have seen—did not shrink from allowing Philoctetes to utter cries of anguish.

(1) The nature of the suffering itself. The wound is a divine punishment, and there is a supernatural element in its operation: 'a poison worse than any to be found in nature' vexes the victim. Then this affliction is joined to other evils,—solitude, hunger, hardship. (2) The expression of the suffering. It is true that, in the scene where Philoctetes utters his cries of pain (vv. 730 ff.), he believes that he is about to be rescued from Lemnos: his anguish, there, is physical only. But these cries are wrung from him by extreme torment, despite his efforts to stifle them (vv. 742 f.). They detract nothing from the heroic firmness of his character,—displayed not only in the strength of his attachments, but also (as ancient Greeks would deem) in the fixity of his resentments. 'And then we are asked to suppose that Athenians would have scorned this rock of a man, because he reverberates to waves which cannot shake him'¹! (3) The effect of this expression upon the other persons. As Lessing acutely remarks, the dramatic inconvenience of a hero who cries aloud from bodily pain is that such a cry, though it need not excite contempt, seems to demand *more* sympathy than is usually forthcoming. Sophocles has forestalled this difficulty 'by causing the other persons of the drama to have their own interests.' That is, when Philoctetes shrieks, the mind of the spectator is not occupied in gauging the precise amount of sympathy shown by Neoptolemus, but rather in watching how it will affect his secret purpose. 'If Philoctetes had been able to hide his suffering, Neoptolemus would have been able to sustain his deceit... Philoctetes, who is all nature, brings back Neoptolemus to his own nature. This return is excellent, and the more affecting because it is the result of pure humanity.'

French
dramas.

The last words allude to a French drama in which a different motive had been employed. Châteaubrun, in his *Philoctète* (1755), had given the hero a daughter named Sophie, who (with her *gouvernante*) visited Lemnos; and the romantic passion with which Sophie inspired Neoptolemus became his chief reason for assisting her father. Two other French dramas of the same title, those of Ferrand (1780) and La Harpe (1781), are noticed

¹ Cp. 1460 χειμαζομένω.

by M. Patin¹; but a comparative respect for the example of Sophocles is the highest merit which he ascribes to either.

§ 20. The legend of Philoctetes, as embodied in classical poetry, is illustrated at every step by extant monuments of classical art,—vase-paintings, engraved gems, reliefs, or wall-paintings,—ranging in date from the fifth century B.C. to the second or third century of the Christian era². He is seen assisting, in his youth, at the sacrifices offered to Chrysè by Heracles and by Jason;—standing beside the pyre of Heracles on Oeta;—wounded by the serpent, at his second visit to Chrysè's shrine;—abandoned in Lemnos;—finally, tended by the ‘healing hands’ at Troy, and victorious over Paris.

A peculiar interest belongs to the representations of his sufferings in Lemnos, since they exhibit three principal types, each of which can be traced to the influence of an eminent artist. (i) The sculptor Pythagoras of Rhegium (*c.* 460 B.C.), famous especially for his athletes, excelled in the expression of sinews and veins. One of his best-known works was a statue at Syracuse, which represented a man limping, with a sore in his foot. ‘Those who look at it,’ says Pliny, ‘seem to feel the pain’³. There can be no doubt that the subject was Philoctetes. As an example of the later works which were probably copied, more or less directly, from this statue, may be mentioned a cornelian intaglio, now in the Museum of Berlin⁴. Philoctetes is walking, with the aid of a stick held in his left hand: in his right he carries the bow and quiver: his left foot,—the wounded one, as a bandage indicates,—is put forward, while the weight of the body is thrown on the right foot. The figure illustrates a principle which Pythagoras of Rhegium is said to have introduced,—viz.,

¹ *Études sur les Tragiques grecs: Sophocle:* pp. 92 ff.; 149 f.

² A complete account of these has been given by Sign. L. A. Milani, in his admirable and exhaustive monograph, *Il Mito di Filottete nella Letteratura classica e nell' Arte Figurata* (Florence, 1879). The plates subjoined to the work reproduce, on a small scale, 50 illustrations of the myth from various sources. A supplement, entitled *Nuovi Monumenti di Filottete* (Rome, 1882), contains at the end a synoptical table, enumerating 63 works of art which relate to the subject.

³ *Hist. Nat.* 34. 59.

⁴ Milani, *Mito di F.*, p. 78.

a correspondence between the attitude of the left leg and that of the right arm, or *vice versa*,—a symmetry obtained by an artificial balance of movements¹. It is noteworthy that a standing or walking Philoctetes occurs only on engraved gems, and in one mural painting at Pompeii (of about 30 B.C.) which may also have been suggested by the Syracusan statue. (ii) A very beautiful Athenian vase-painting, of about 350 B.C., shows Philoctetes sitting on a rock in Lemnos, under the leafless branches of a stunted tree; his head is bowed, as if in dejection; the bandaged left foot is propped on a stone, and the left hand clasps the left knee². He wears a sleeveless Doric chiton, girt round the waist; at his right side the bow and arrows rest on the ground. It is probable that the source of this vase-painting was a picture by Parrhasius, who is known to have taken Philoctetes for his subject at a date slightly earlier than that to which the vase is referred. The distinctive feature here is the predominance of mental over physical pain;—a conception which might have been suggested to the painter by the Attic dramatists. (iii) In a third series of representations, Philoctetes reclines on the ground, fanning his wounded foot with the wing of a bird, or with a branch. This type occurs only on gems, and appears to have been originated by Boethus of Chalcedon, a gem-engraver of high repute, who lived probably in the early part of the third century B.C.³.

Some other scenes found on works of art, in which Philoctetes is no longer alone, were directly inspired by Attic Tragedy. An engraved gem, now in the British Museum, represents the theft of the bow by Odysseus, as Aeschylus appears to have imagined it⁴. Euripides has been the source of some reliefs

¹ Such equipoise was technically called ‘chiasmus,’—a term borrowed from the form of the Greek X, and transferred from rhetoric to sculpture.

² *Ib.* p. 80. Milani has chosen this picture as the frontispiece of his monograph. The vase is an aryballos, now the property of Sign. A. Castellani, of Rome.

³ *Ib.* pp. 85 ff., and *Nuovi Monumenti*, p. 275.—It has been conjectured that the *Philoctetes* of Aeschylus was the literary source used by Boethus. This is not improbable (see next note). But it is not likely that the winged creatures which the sufferer fanned away from his foot are the ὄκορυοι ('locusts') or φάες ('wild pigeons') which were mentioned in that play (fr. 251 f., ed. Nauck).

⁴ The gem is a sardonyx intaglio, no. 829 in the Hertz collection, and shows the

on alabaster urns of the second century B.C.; two Trojan envoys, on the left hand of Philoctetes, are inviting him to follow them, while on his right hand are Odysseus and Diomedes, in an attitude of remonstrance; or Philoctetes, in acute pain, is tended by Odysseus, while Diomedes, at the sufferer's back, seizes the bow and quiver¹. Nor has Sophocles been neglected; Odysseus instructing Neoptolemus appears on a marble medallion² of the first or second century A.D.; and a sarcophagus³ of the same period shows the moment when Odysseus starts forward to prevent his more generous comrade from restoring the bow to its despairing master (v. 974).

§ 21. But the most valuable contribution of art to the interpretation of the play is a vase-painting of Philoctetes wounded at the shrine of Chrysè. This incident, like the personality of Chrysè herself, is left indistinct by the allusions in the poet's text; and such indistinctness,—easily tolerated by ancient audiences in matters which lay 'outside of the tragedy,'—tends to weaken a modern reader's grasp of the story. It is therefore interesting to know how the whole scene was conceived by a Greek artist nearly contemporary with Sophocles. The painting occurs on a round wine-jar (*στάμνος*), found at Caere in southern Etruria, and now in the Campana collection of the Louvre: the date to which it is assigned is about 400 B.C.⁴

The place is the sacred precinct of Chrysè—'the roofless sanctuary' of which Sophocles speaks—in the island of the same name, near the eastern coast of Lemnos. Philoctetes, who has just been bitten in the foot by the snake, is lying on the ground, overcome by pain, and crying aloud, as the

recumbent Philoctetes fanning his foot to keep off some winged creatures; while Odysseus, characterised by the πῖλος, stands at his back, in the act of taking the bow from the place where it is suspended. This recalls a fragment of the Aeschylean *Philoctetes*, κρεμάσσα (κρεμαστὰ?) τόξα πίτυος ἐκ μελανδρίου. See Milani, *Mito di F.*, p. 90.

¹ Milani, pp. 96 ff. Each of these subjects occurs on several urns, most of which were found at Volterra; some of them are in the museum there, others at Florence, and one at Cortona.

² Now in the Vatican Library. Milani, p. 91.

³ Now in the garden of the Villa Gherardesca at Florence. *Ib.* pp. 92 ff.

⁴ *Ib.* p. 68.

open mouth indicates. The laurel-wreath worn by him, as by all the other persons of the group, denotes that he had been



sacrificing. A beardless youth who bends over the sufferer, as if about to raise him in his arms, is probably Palamedes ; his chlamys is girt about his loins in the manner used by sacrificers. On the left, the image of Chrysè is seen behind her burning altar ; the snake, ‘the lurking guardian’ of her shrine (v. 1327 f.),—which had crept forth as Philoctetes approached—is again seeking its hiding-place, while Agamemnon strikes at it with his sceptre. Next to him on the right is the beardless Achilles, with chlamys girt at the waist, and a piece of flesh, roasted for the sacrifice, on a spit (*δρελός*) in his hand : then the bearded Diomedes, wrapt in his himation : and, on the extreme right, a similar form, possibly Menelaus¹. The attitudes express horror at the disaster². If the followers of the Greek chiefs are

¹ So Michaelis conjectures (*Annal. dell' Istit. di Corr. Archeol.*, 1857, p. 252). Milani, however, thinks that the artist introduced this figure merely because the symmetry of the picture required it, and had no definite person in view (p. 69).

² In the original, the names ΦΙΛΟΚΤΕΤΕΣ, ΧΡΤΣΕ, ΔΙΟΜΕ . . Σ appear above the heads of those persons respectively : the names of Agamemnon and Achilles have

imagined as gathered around this group, awe-struck spectators of the interrupted rite, nothing is wanting to a picture of the moment indicated by Sophocles, when the ‘ill-omened cries’ of Philoctetes ‘filled the camp,’ and at length prompted the cruel resolve to carry him across the narrow strait, and abandon him on the lonely shore of Lemnos.

§ 22. A further point of interest in this vase-painting is its Chrysè representation of the mysterious Chrysè. Her image has the rigid character of a primitive temple-image (*ξόανον*). The high *κάλαθος* or *πόλος* on her head seems to indicate a Chthonian power, as in the case of Demeter, Artemis Tauropolos, and Artemis Orthia. A very similar representation of her occurs on another vase—a ‘vinegar-cup’ (oxybaphon) of the fifth or fourth century B.C., now in the Lamberg collection at Vienna¹. The scene there depicted is the first sacrifice of Philoctetes at Chrysè’s altar, in company with Heracles; and there, as here, her identity is made certain by her name being written above. There, too, her hands are uplifted; but she wears a corona, not the calathus; and a broad stripe, which runs down her robe from neck to feet, is studded with two rows of discs, which appear to symbolise stars. Here, also, such discs are seen, though only on the girdle and on the lower edge of the garment. According to one theory, Chrysè was merely a form of Athena,—the epithet ‘golden’ having been substituted for the personal name,—and the serpent at her shrine is to be compared with the guardian of the Erechtheum (see on 1327 ff.). But there is more probability in the view of Petersen², that Chrysè is a Greek form of Bendis. The Thracian Bendis was a lunar deity, sharing some attributes of Artemis (with whom the Greeks chiefly associated her), Hecate, Selene, and Persephone. The worship of Bendis seems to have existed in Lemnos, as at Athens. On the other hand, Chrysè is always connected with places near the Thracian coasts. Lenormant, adopting this view, remarked that, if the name

been almost obliterated, but Α.....ΩΝ and Α.....Σ remain. No trace of a name appears over the supposed Menelaus.

¹ Milani, pp. 60 ff.

² Ersch and Gruber’s *Encyc.*, art. *Griechische Mythologie*, p. 294.

Bendis meant ‘bright¹’, then Χρύση (=χρυσῆ) may have been a direct translation of it². Thus, when Heracles, Jason and Agamemnon—all bound on perilous enterprises—offered sacrifice at Chrysè’s altar, they might be regarded as seeking to conciliate an alien deity. Sophocles imagines her as a cruel being ($\omega\mu\phi\rho\omega\nu$) whom higher powers—for their own good purpose—have permitted to wreak her anger; but he does not further define her supernatural rank³.

Supposed political reference.

§ 23. The *Philoctetes* was produced at the Great Dionysia, late in March, 409 B.C., and gained the first prize⁴. Sophocles, according to the tradition, would then have been eighty-seven. Able critics have favoured the view that his choice of this subject was in some way connected with the return of Alcibiades⁵. It was in 411 B.C. that Thrasybulus had prevailed on the democratic leaders at Samos to send for Alcibiades, and to elect him one of the ten generals⁶,—a measure by which, as Grote says, ‘he was relieved substantially, though not in strict form,’ from the penalties of banishment. In 410 Alcibiades had been the principal author of the Athenian victory at Cyzicus. Thus, at the date of the *Philoctetes*, men’s minds had already been prepared for his formal restitution to citizenship—which took place on his return to Athens in 407 B.C. It is easy to draw a parallel between the baffled army at Troy, with their fate hanging on an estranged comrade, and the plight of Athens, whose hopes were centred on an exile. Nay, even the passage

¹ As Jacob Grimm conjectured, comparing *Vanadis*, a surname of Freyja.

² Daremberg and Saglio, *Dict. des Antiquités*, I. p. 686.

³ In the commentary on vv. 192 ff., where I speak of her as a ‘nymph,’ I meant to convey no more than her inferiority to the Olympian deities; as, however, she seems to be more than a νύμφη in the proper Greek sense of the word, the fitter term would have been δαῖτις.

⁴ See the second Argument to the play, p. 4.

⁵ Ad. Schöll, *Sophokles. Sein Leben und Wirken*. (Frankfort, 2nd ed. 1870.) Ch. Lenormant, in the *Correspondant* of July 25, 1855. M. Patin (*Sophocle*, p. 125) mentions, as the earliest expression of such a view, an art. by M. Lebeau jeune in the *Mém. de l’Acad. des Inscriptions*, vol. XXXV.

⁶ Thuc. 8. 81, 82. The first overtures of Alcibiades had been made to the oligarchs in the army at Samos (*ib.* 47), and had led to the Revolution of the Four Hundred.

where Philoctetes learns who have perished, and who survive, in the Greek army has been read as a series of allusions to dead or living Athenians. Then Neoptolemus is Thrasybulus: and the closing words of Heracles (*εὐσεβεῖν τὰ πρὸς θεούς*) convey a lesson to the suspected profaner of the Mysteries. Now, to suppose that Sophocles intended a political allegory of this kind, is surely to wrong him grievously as a poet. At the same time it must be recognised that the coincidence of date is really remarkable. It is not impossible that his thoughts may have been first turned to this theme by the analogy which he perceived in it to events of such deep interest for his countrymen¹. But the play itself is the best proof that, having chosen his subject, he treated it for itself alone.

§ 24. The diction of the *Philoctetes* has been regarded by Diction. Schneidewin and others as somewhat deficient in the lofty force of earlier compositions. But this criticism is not warranted by those passages which gave the fittest scope for such a quality,—as the invocation of the Great Mother (391—402),—the noble stasimon (676—729),—and the denunciations by Philoctetes of the fraud practised against him (927—962: 1004—1044). If, in the larger part of the play, the language is of a less elevated strain, this results from the nature of the subject; since the gradual unfolding of character, to which the plot owes its peculiar interest, is effected by the conversations of Neoptolemus with Odysseus or with Philoctetes, in which a more familiar tone necessarily predominates.

§ 25. The versification, however, clearly shows, in one respect, the general stamp of the later period. If the *Philoctetes* is compared (for example) with the *Antigone*, it will be apparent that the structure of the iambic trimeter has become more Euripidean. The use of tribrachs is very large. Two such feet occur consecutively in the same verse (1029 *καὶ νῦν τί μ' ἀγετε*; *τί μ' ἀπάγεσθε*; *τοῦ χάριν*): a tribrach precedes a dactyl (1232

¹ There is one passage in the *Philoctetes*, which, though it should not be regarded as a direct allusion to recent events, might certainly suggest that they were present to the poet's mind: see commentary on vv. 385 ff.

παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐθις πάλιν): or follows it (932 ἀπόδοσ, *ἰκνοῦματ σ'*, ἀπόδοσ, *ἴκετεύω, τέκνον*). In two instances a verse ends with a single word which forms a ‘paeon quartus’ (1302 *πολέμιον*, 1327 *ἀκαλυφῆ*),—a licence used, indeed, by Aeschylus, but in a trimeter which belongs to a lyric passage (*Eum.* 780). An anapaest in the first place of the verse occurs not less than thirteen times (308, 470, 486, 544, 742, 745, 749, 898, 923, 939, 941, 967, 1228),—without counting 815 (*τί παραφρονεῖς*, where the first foot may be a tribrach), 549 (a proper name), or 585 (*ἐγώ εἰμι*', a case of synizesis). Not a single instance occurs in the *Antigone*; and in no other play are there more than five. These relaxations of metre in the *Philoctetes* may be partly explained, perhaps, by the more colloquial tone which prevails in much of the dialogue. But at any rate the pervading tendency to greater freedom is unmistakable, and is certainly more strongly marked than in any other of the poet’s plays.

MANUSCRIPTS, EDITIONS, ETC.

§ 1. THE MSS., other than L, to which reference is made in the MSS. critical notes are the Parisian A, B, K, T; the Florentine Γ, Lc, L², R; the Venetian V, V², V³; the Roman Vat., Vat. b; and the London Harl. Some account of these has been given in former volumes (*Oed. Tyr.*, Introd., pp. liii ff., 2nd ed.: *Oed. Col.*, p. xl ix, 2nd ed.),—with three exceptions, viz., K, Lc, and Harl. The readings of K, when given, are cited from the edition of Blaydes (1870), who was the first to collate it for the *Philoctetes*. It is a ms. of the 15th century, cod. 2886 in the National Library at Paris, and, as a rule, closely follows L: though, as Cavallin remarks (*Prolegom.* pp. xxxv f.), ‘nonnunquam suam quandam est aut corrumpendi aut corrigendi viam ingressus.’ It is curious that in v. 1322, where L has εὐνοάν σοι λέγων, K has the true εὐνοαν λέγων, with σοι merely written above. Dindorf’s Lc (the N of Blaydes), is cod. 32. 2 in the Laurentian Library at Florence, and dates from the 14th century. The Harleian ms. is no. 5743 of that collection in the British Museum; it is ascribed to the 15th century, and contains the *Philoctetes* only.

§ 2. With regard to the readings of L and its peculiarities as a ms., some points of interest will be found (e.g.) in the critical notes on vv. 533, 715, 727, 942, 1263, 1384. Attention may be drawn, also, to vv. 82 and 945, as instances of the manner in which L, even when it has lost the true reading, sometimes preserves a hint of it which has vanished from later mss. In what concerns the relations between L and the other codices, the most remarkable point presented by this play is the twofold reading in v. 220,—κάκ ποίας πάτρας (L), and ναυτίλῳ πλάτῃ (A). Cavallin’s theory that both arose from καὶ ποίᾳ πλάτῃ seems more ingenious than probable; but it does not therefore become necessary to regard the discrepancy as evidence that A had an archetype distinct from L (see commentary). Another passage which deserves notice, as illustrating the character of L, is 639, ἐπειδὰν πνεῦμα τούκ

πρόφρας ἀνῆ. Here all the MSS. have lost *ἀνῆ*. L has *ἄη* (*ἄγ*), which shows the corruption in its first stage,—a simple loss of *v*. The *ἄη* was taken as = ‘blows,’ and was allowed to stand, *although contrary to the sense* required by the context. But in the Paris ms., A, a wish to suit the sense has carried the corruption to a second stage: it has *ἀγῆ*, meant for *ἀγῆ* (from *έάγην*),—‘be broken,’ *i.e.*, ‘fall,’ ‘subside.’ In 767, again, we find A itself holding the intermediate place between L and a MS. still later than A:—L there has the true *ξέι*: A has the unmeaning *ξέη*, which, in its turn, led to the *ξέκη* of Paris B.

Scholia. § 3. In four instances the scholia preserve a true reading which the MSS. have lost: v. 538 *κακά*: 954 *ἀνανοῦμαι*: 1199 *βροντᾶς αὐγᾶς*: 1461 *Δύκιον*. At v. 639, where the schol. has *πέσῃ*, *θραυσθῇ*, the first word has been taken as pointing to the lost reading *ἀνῆ*: but more probably it merely refers, like *θραυσθῇ*, to the spurious *ἀγῆ*.

Interpolations. § 4. After v. 1251 a verse appears to have been lost. On the other hand, two examples of interpolation are scarcely doubtful,—viz., (1) the words *οἱ τὸν ἀθλιον... ἔκριναν* in 1365 ff., first rejected by Brunck; (2) the words *σῆς πάτρας... αὐδᾶς* in 1407 f., first rejected by Dindorf.

Many other passages have been condemned or suspected by various critics, but, so far as I can perceive, without sufficient cause. The objections have been discussed in the notes, wherever it seemed requisite. The following is a list of the impugned verses (about 70 in all):—

13 f. E. A. Richter. 50—54 (*δεῖ σ'... ἀνωγας*), 63, 66—69, 92 (with a change in 91) Nauck. 128 Herwerden. 159—161 Benedict. 224, 255 f. (*ῳδ' ἔχοντος... γῆς*) Nauck. 264—269 R. Prinz would reduce these six vv. to three. 268—270 A. Jacob. 293 Nauck. 304 Bergk and Herwerden. 335 Burges. 340 Th. Gomperz. 342 Burges, Gomperz, Otto Hense. 351 Meineke. 421 Dindorf. 458 K. Walter. 460, 474 Nauck. 549 Hense. 592 Herwerden. 598 f. (*'Ατρεῖδα... τοσφδ'*) Nauck. 637 f. Bergk and Blaydes. 667 f. (*ταῦρό σοι... δοῦνα*) Hense. 671—673 Wunder, Dindorf, Nauck, Campbell. 776—778 A. Jacob. 782 Dindorf. 800 Tournier. 879 f. Wecklein. 880, 889 A. Zippmann. 916 Wunder. 939 Nauck. 958 Purgold. 988 Hense. 1004 Mollweide. 1039 Nauck. 1252 Wunder. 1369 Nauck (altering 1368). 1437—1440 (*ἐγώ δ'... ἀλωραί*) A. Jacob. 1442—1444 Dindorf. 1469—1471 Fr. Ritter.

Emendations. § 5. Emendations proposed by the editor will be found at vv. 147, 491, 728, 752, 782, 1092, 1125, 1149 f., 1153.

Editions, etc. § 6. Besides the complete editions of Sophocles (*Oed. Tyr.* p. lxi), these separate editions of the *Philoctetes* have been consulted:—Ph. Buttmann (Berlin, 1822). G. Burges (London, 1833). M. Seyffert (Berlin, 1866). Chr. Cavallin (Lund, 1875). In the *Journ. of Philo-*

logy, vol. xvi. pp. 114 ff., Mr J. Masson has printed some previously unpublished conjectures in this play by Turnebus, Lambinus and Auratus. They are taken from ms. notes by Lambinus, contained in a copy of the Turnebus Sophocles (ed. 1553) which is now in the British Museum. Although they contain nothing new of any value, they are occasionally curious as establishing claims of priority in regard to more or less obvious corrections. Turnebus, it seems, had anticipated Schneidewin by conjecturing ἐλών in v. 700. Lambinus had forestalled the following corrections:—324 θυμών...χεφί (Brunck): 636 ὄρτζη (Reiske, Brunck): 639 ἀνῆ (Pierson). As to v. 782, however, where Lambinus seems to have suggested εὐχῇ [‘εὐχ’], there is no proof that he anticipated Camerarius, whose ed. of Sophocles appeared in 1534: and when at v. 1461 (*γλύκων τε ποτόν*) he wrote ‘al. Αύκων,’ he probably referred to the notice of that variant by the scholiast. That Auratus was the author of some true conjectures, has been noted in my commentary or Appendix (190 *ἵπακονέι*, 554 ἀμφὶ σοῦ νέα, 992 *τιθης*, 1149 *μηκέτ*). It may be added here that he was the first to propose ἔπι in 648, and that in 1032 he suggested ἔξεστ’ (meaning, probably, ἔξεσται)¹.

¹ As to δοκήτε τι in 126, and ἔγώ in 571, those corrections may, indeed, have been his own; but he could also have found them in the 14th century ms. B at Paris, where he held a Professorship. A similar remark applies to κλύων in 688, which is in some of the later mss.

METRICAL ANALYSIS.

IN addition to anapaests, the lyric metres used in the *Philoctetes* are the following.

(1) Logaoedic, based on the choree (or ‘trochée’), $- \cup$, and the cyclic dactyl, which is metrically equivalent to the choree, $\sim \cup$. A logaoedic tetrapody, or verse of four feet (one cyclic dactyl and three chorees) is called ‘Glyconic.’ According as the dactyl comes first, second, or third, the verse is a First, Second, or Third Glyconic. A logaoedic tripody (one cyclic dactyl and two chorees) is called ‘Pherecratic.’ According as the dactyl comes first or second, it is a First or Second Pherecratic. Logaoedic verses of six and of five feet also occur. The logaoedic dipody (*‘versus Adonius’*) is found once in this play : see Analysis, No. III., Stasimon, Second Strophe, per. II., v. 2.

(2) Choreic verses, based on the choree, $- \cup$, are ordinarily of four or of six feet, and are often used to vary logaoedic measures (cp. No. I., Parodos, First Strophe, etc.).

(3) Dactyls occur in the form of the hexameter, the tetrapody, and the tripody. (For the two latter, see Analysis, No. IV., Kommos, First Strophe, per. I.)

(4) Dochmiacs. The single dochmios, $\cup : - - \cup | - \wedge ||$, occurs in No. V., Second Kommos, First Str., per. III., v. 1. The dochmiac dimeter, of which the normal form is $\cup : - - \cup | -$, $\cup || - - \cup | - \wedge ||$, appears in No. II., Hyporcheme, periods II. and III., and in No. IV., Kommos, Strophe, per. III. In the first of these passages (No. II., per. II.), the two dochmiac dimeters are separated by a verse consisting of bacchii ($-- \cup$) in two dipodies. Such a measure was akin to the dochmiac, in which the bacchius was the primary element.

(5) The ionic measure, $\text{--}\text{--}\text{--}$, is found once (No. V., Anomoiostropha, first section, per. ii.). It is there used with anacrusis, $\text{--}\text{--}:\text{--}\text{--}\text{--}$, *i.e.*, in the form called *ionicus a minore*. This passage also exemplifies the not uncommon licence by which dichorees ($\text{--}\text{--}\text{--}$) could be interchanged with ionics. Such substitution was termed *ἀνάκλασις* ('breaking up'). On this see Schmidt, *Rhythmic and Metric*, § 23. 2.

(6) Choriambics ($\text{--}\text{--}\text{--}$) occur in the same passage, a little further on. (No. V., Anomoiostr., first sect., per. iv.)

This sequence of ionics and choriambics is instructive, as illustrating the fine sense which varied lyric metres according to shades of feeling. The ionic was an animated measure; here, it expresses the lively repugnance with which Philoctetes regards the prospect of going to Troy. But the choriambic was more than animated,—it was passionate; and so it is reserved for the climax, where, in his despair, he conjures the Chorus not to depart,— $\mu\bar{\eta}$, $\pi\rho\dot{\sigma}\acute{\alpha}\rho\acute{\alpha}\iota\sigma\Delta\iota\acute{o}s$, $\acute{\epsilon}\lambda\theta\gamma\acute{s}$, *ἰκετεύω*. The same ethical relation between the two measures may be seen in the *Oedipus Tyrannus*, 483 ff. (Metr. Analysis, p. xciv).

In the subjoined metrical schemes, the sign — , for — , denotes that the time-value of — is increased by one half, so that it is equal to $\text{—}\text{—}$ or $\text{--}\text{--}$. The sign z means that an 'irrational' long syllable (*συλλαβὴ ἀλογός*) is substituted for a short. The letter ω , written over two short syllables, indicates that they have the time-value of one short only.

At the end of a verse, \wedge marks a pause equal to — , $\overline{\wedge}$ a pause equal to — . The *anacrusis* of a verse (the part preliminary to the regular metre) is marked off by three dots placed vertically, $:$.

The end of a rhythmical unit, or 'sentence,' is marked by \parallel . The end of a rhythmical 'period' (a combination of two or more such sentences, corresponding with each other) is marked by $\|$.

If a rhythmical sentence introduces a rhythmical period without belonging to it, it is called a *πρωδός*, or prelude: or, if it closes it, an *ἐπωδός*, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the *μεσωδός*, mesode, or interlude.

I. Parodos, vv. 135—218.

FIRST STROPHE.—Logaoedic, in hexapodies (Period I.), and tetrapodies (II., III.). The First Glyconic is used in II. 2; the Second Glyconic, in II. 3, 4 and III. 1. There are some choreic verses, viz. I. 1 (a choreic hexapody, or iambic trimeter): II. 1, III. 2, 3 (choreic tetrapodies). A similar blending of logaoedic and choreic measures may be seen in *Ant.* 332—375 and 582—625 (Metr. Anal. pp. lix ff.).

I. 1. $\overset{\sim}{\tau} \overset{\sim}{\iota} : \chi\varphi\eta \tau\iota | \chi\varphi\eta \mu\epsilon | \delta\epsilon\sigma\pi\tau | \epsilon\nu \xi\epsilon\nu | \alpha \xi \epsilon\nu | \omega \Lambda ||$
 $\mu\epsilon\lambda : \omega \pi\alpha\lambda | \alpha \mu\epsilon\lambda | \eta\mu\alpha | \mu\omega \lambda\epsilon\gamma | \epsilon\omega \alpha\omega | \alpha\xi \Lambda$

2. $\overset{\sim}{\sigma}\epsilon\gamma : \epsilon\nu | \eta \tau\iota \lambda\epsilon\gamma | \epsilon\nu \pi\rho\omega | \alpha\eta\delta \nu\pi | \omega\pi\tau | \alpha\omega \Lambda ||$
 $\phi\rho\omega\upsilon : \epsilon\nu | \omega\mu\epsilon\pi\iota | \sigma\omega \mu\alpha\lambda | \omega\sigma\omega | \kappa\omega\pi | \omega \Lambda$

II. 1. $\overset{\sim}{\phi}\rho\alpha\zeta\epsilon | \mu\omega \tau\epsilon\chi\nu | \alpha | \gamma\alpha\omega \Lambda ||$
 $\nu\nu\nu \delta\epsilon | \mu\omega \lambda\epsilon\gamma | \alpha\omega\lambda | \alpha\omega \Lambda$

2. $\overset{\sim}{\tau}\epsilon\chi\nu : \alpha \epsilon\tau\epsilon\rho | \alpha\omega | \pi\rho\omega\chi | \epsilon\omega \Lambda ||$
 $\pi\omega\iota : \alpha\omega \epsilon\nu\epsilon\delta\rho | \alpha\omega | \nu\omega\iota | \epsilon\omega \Lambda$

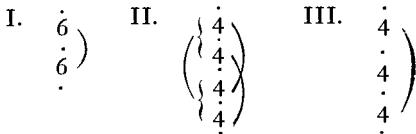
3. $\kappa\omega\iota \gamma\omega\mu\omega | \alpha \pi\alpha\omega \alpha\omega | \omega \tau\iota\omega \epsilon\chi | \epsilon\omega \tau\iota\omega | \gamma\alpha\omega \mu\omega$
 $\kappa\omega\iota \chi\alpha\omega | \alpha\omega \tau\iota\omega \epsilon\chi | \epsilon\omega \tau\iota\omega | \gamma\alpha\omega \mu\omega$

4. $\overset{\sim}{\delta}\iota : \alpha\omega | \sigma\kappa\eta\pi\tau\omega\alpha\omega | \alpha\omega\sigma\omega\tau | \alpha\omega \Lambda ||$
 $\mu\alpha\theta : \epsilon\nu | \omega\omega\kappa \alpha\pi\omega | \kappa\omega\pi\iota | \omega\omega$

III. 1. $\overset{\sim}{\sigma}\epsilon\delta : \omega \tau\epsilon\kappa\nu | \omega\omega \tau\delta \epsilon\lambda | \eta\lambda\omega\theta | \epsilon\nu \Lambda ||$
 $\mu\eta : \pi\rho\omega\pi\epsilon\omega | \omega\omega \mu\epsilon \lambda\omega\theta | \eta\pi\omega\theta | \epsilon\nu \Lambda$

2. $\pi\alpha\omega \kappa\omega\alpha\omega\omega | \omega\gamma\omega\gamma\omega | \omega\omega \tau\omega \mu\omega | \epsilon\omega\omega\pi\epsilon\omega ||$
 $\tau\omega\iota \tau\omega\omega\omega | \eta\tau\omega\iota \epsilon\omega\theta | \alpha\tau\omega\iota \epsilon\chi | \epsilon\omega \sigma\omega\beta\omega\omega$

3. $\overset{\sim}{\tau}\iota : \sigma\omega\iota \chi\omega\epsilon | \omega\omega \nu\pi\omega | \omega\omega\pi\gamma | \epsilon\nu \Lambda ||$
 $\epsilon\omega : \alpha\omega\lambda\omega\omega | \eta\theta\omega\pi\omega | \alpha\omega | \omega\omega$



[These diagrams show the structure of each period. The numerals denote the number of feet in each rhythmical unit, or sentence. The dots mark the beginning and end of each verse. Curves on the right show how single sentences correspond with each other. Curves on the left show the correspondence between groups of sentences.]

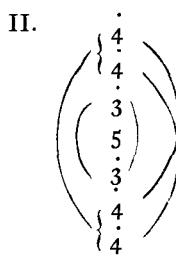
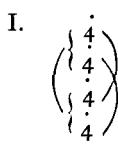
After the first Strophe follows the first system of Anapaests (144 νῦν μὲν... 149 θεραπέντειν): after the first Antistrophe, the second system (159 οὐκον... 168 ἐπινωμάνω).

SECOND STROPHE.—Logaoedic. I. Second Glyconics. II. The same, except that vv. 3 and 4 consist of two tripodies (a Second and First Pherecratic), with a pentapody between them.

- I. 1. οὐκτὶρ | ω νῦν εγ | ωγ οπ | ως Λ ||
ουτος | πρωτογον | ων ισ | ως
- > — ~ ~ — ~ —
2. μη τον | κηδομεν | ον βροτ | ων Λ ||
οικων | ουδενος | υστερ | οσ
- > — ~ ~ — ~ —
3. μηδε | ξυντροφον | ομμ εχ | ων Λ ||
παντων | αμμορος | εν βι | φ Λ
- > — ~ ~ ↘ —
4. δυσταν | οσ μονος | αι | ει Λ ||
κειται | μουνος απ | αλλ | ων Λ
- II. 1. νοσ : ει | μεν νοσον | αγρι | αν Λ ||
στικτ : ων | η λασι | ων μετ | α Λ
2. αλ : ν | ει δ επι | παντι | τω Λ
θηρ : ων | εν τ οδυν | αισ ομ | ον Λ
- > — ~ ~ ↘ — ↘ — ↘ —
3. χρειας | ισταμεν | ω || πωσ ποτε | πωσ | δυσμορος | αντεχ | ει Λ ||
λιμφ τ | οικτρος αν | ηκ || εστα μερ | ιμν | ηματ εχ | ων ορ | ει- Λ
- ~ ~ — ~ —
4. ω παλαμ | αι θε | ων Λ ||
α δ αθυρ | οστομ | οσ Λ

5. $\overline{-} > \sim \vee \overline{-} \vee \overline{-}$
 $\omega \delta\nu\sigma\tau | \alpha\alpha \gamma\epsilon\nu | \eta \beta\rho\sigma\tau | \omega\nu \Lambda ||$
 $\alpha\chi\omega | \tau\eta\lambda\epsilon\phi\alpha\nu | \eta\eta \pi\kappa\rho | \alpha\iota\alpha \Lambda$

6. $\overline{-} > \sim \vee \overline{\text{L}} -$
 $\omega\iota\alpha\mu\eta | \mu\epsilon\tau\rho\iota\sigma | \alpha\iota | \omega\nu \Lambda ||$
 $\omega\iota\mu\omega\gamma | \alpha\iota\alpha \nu\pi\alpha\kappa | \omega\upsilon | \epsilon\iota \Lambda$



After the second Antistrophe follows the third system of Anapaests (191 οὐδέν... 200 δαμῆται).

THIRD STROPHE.—Logaoedic. I. Hexapodies (1 being choreic).
 II. Glyconics.

I. 1. $\overline{>} \sim \vee \vee \text{L} \quad \sim \vee \vee \sim \vee \overline{-} \vee \overline{-}$
 $\epsilon\nu ; \sigma\tau\omega\mu \epsilon\chi\epsilon | \pi\alpha\iota | \tau\iota \tau\delta\epsilon | \pi\rho\omega\phi\alpha\nu | \eta \kappa\tau\omega\pi | \omega\alpha \Lambda ||$
 $\alpha\lambda\lambda : \epsilon\chi\epsilon \tau\epsilon\kappa\nu | \omega\upsilon | \lambda\epsilon\gamma \omega\tau\iota | \phi\omega\omega\tau\iota\delta | \alpha\omega \nu\epsilon | \alpha\omega \Lambda$

2. $\overline{-} > \sim \vee \overline{\text{L}} \quad \sim \vee \overline{\text{L}} -$
 $\phi\omega\tau\omega\sigma | \sigma\omega\tau\omega\phi\omega\sigma | \omega\omega | \tau\epsilon\iota\omega\mu\omega\epsilon\nu | \cdot\omega\omega | \tau\omega\Lambda ||$
 $\omega\omega \omega\kappa\kappa | \epsilon\zeta\epsilon\delta\phi\omega\sigma | \alpha\lambda\lambda | \epsilon\omega\tau\omega\phi\omega\sigma | \omega\omega | \eta\omega \Lambda$

II. 1. $\overline{-} > \overline{-} > \sim \vee \overline{-}$
 $\eta \pi\omega\omega | \tau\eta\delta \eta | \tau\eta\delta\epsilon \tau\omega\pi | \omega\nu \Lambda ||$
 $\omega\omega \mu\omega\lambda\pi | \alpha\omega \sigma\omega\pi | \iota\gamma\gamma\omega\epsilon\chi | \omega\nu \Lambda$

2. $\overline{-} > \overline{-} > \sim \vee \overline{-} > \text{L} - \tilde{\text{Z}}$
 $\beta\omega\lambda\lambda : \epsilon\iota \beta\omega\lambda\lambda | \epsilon\iota \mu \epsilon\tau\omega\mu | \alpha \phi\theta\omega\gamma\gamma | \alpha | \tau\omega \sigma\tau\beta | \omega\omega \kappa\omega\tau \alpha\omega | \alpha\gamma\kappa | \alpha\omega \Lambda ||$
 $\omega\omega : \pi\omega\omega\alpha\omega | \alpha\gamma\phi\beta\omega\sigma | \alpha\omega \alpha\lambda\lambda | \eta | \pi\omega \pi\omega\alpha\omega | \omega\omega \omega\pi \alpha\omega | \alpha\gamma\kappa | \alpha\omega$

3. $\overset{\circ}{\epsilon} \rho \pi$: $\overset{-}{o} \overset{\circ}{n} \overset{\circ}{t} o s$ | $\tilde{o} \overset{\circ}{u} \overset{\circ}{d} e$ μe | $\lambda a \theta$ | ϵi Λ ||
 βo : a $\tau \eta \lambda$ | $\omega \tau o n$ i | ω | $a \nu \Lambda$

4. $\overset{\circ}{\beta} \alpha \rho$: $\overset{-}{e} \overset{\circ}{i} a$ | $\tau \eta \lambda \theta e v$ | $\alpha \delta a$ | $\tau r u \sigma a n$ || $\omega \rho$ $\delta i a$ $\sigma \eta m a$ | $\gamma a \rho$ $\theta \rho o$ | ϵi Λ ||
 η : $n a o s$ | $a \xi e n o v$ | $a u \gamma a \xi$ | $\omega \nu$ $\omega \rho m$ || ωn $\pi \rho \theta o \alpha$ τi | $\gamma a \rho$ $\delta e i v$ | $\omega n \Lambda$

I. $\overset{\circ}{6}$
 $\overset{\circ}{6}$
 $\overset{\circ}{6}$
 \cdot

II.
 $\left(\begin{array}{c} \overset{\circ}{4} \\ \{ 4 \\ 4 \\ 4 \\ \cdot \\ 4 \\ 4 \end{array} \right)$

II. Hyporcheme, vv. 391—402 = vv. 507—518.

STROPHE.—Period I. is choreic. In II., verses 1 and 3 consist of dochmiacs; v. 2, of bacchii. Per. III. is wholly dochmiac.

I. 1. $\overset{\circ}{o} \rho$: $\epsilon \sigma t e \rho$ | $a \pi a \mu$ | $\beta \omega t i$ | γa || $\mu a t e \rho$ | $a u t$ | $o u$ δi | $o s$ Λ ||
 $\omega i k t$: $i \rho$ $a \nu$ | $a \xi \pi o \lambda \lambda$ | $\omega \nu \epsilon$ | $\lambda e \xi$ || ϵu $\delta u \sigma$ | $o i s t$ | $\omega n \pi o n$ | $\omega n \Lambda$

2. a : $t o n \mu e y$ | $a n \pi a k t$ | $\omega l o n$ | $\epsilon u \chi r u \sigma$ | $o n \nu e m$ | $e i s \Lambda$ ||
 $a \theta \lambda$: $o i a^*$ | $\mu \eta \delta e i s$ | $\tau \omega n \epsilon m$ | $\omega n \tau u \chi$ | $o i \phi i l$ | $\omega n \Lambda$

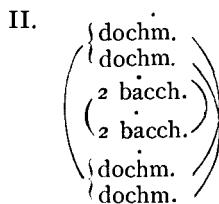
II. 1. $\overset{\circ}{s} \epsilon$: $\kappa a k e i$ μa | $\tau e \rho$, $p o t v$ || i $\epsilon \pi \eta \delta \omega \mu$ | $a n \Lambda$ ||
 ϵi : $\delta e \pi i k r o u s$ $a n$ | $a \xi$, $\epsilon \chi \theta$ || $e i s$ $a t r e i \delta$ | $a s \Lambda$

2. $\overset{\circ}{o} t$: ϵs $t o n \delta$ $a t r$ | $\epsilon i d a n$ $\nu \beta \rho$ || $i s$ $\pi a \sigma \epsilon$ | $\chi a r e i$ Λ ||
 $\epsilon \gamma$: ω $\mu e v$ $t o$ | $k e i n a w n$ $k a k$ || $o u$ $\tau \varphi \delta e$ | $k e r \delta o s \Lambda$

3. $\overset{\circ}{o} t$: $\epsilon t a$ $\pi a t r i a$ | $\tau e u \chi e$ || $a \pi a r e \delta i d o s$ | $a n \Lambda$ ||
 $\mu e t$: $a t i \theta e m e n o s$ | $\epsilon u \theta a$ || $\pi e r$ $\epsilon \pi i m e m o n$ | $\epsilon u \Lambda$

- III. 1. $\overset{\sim}{\text{i}}$; ω μακ | αιρα || ταιροκτον | ων Λ ||
 επ : ευστολ | ουταχ || ειας νε | ως Λ
2. λε ; οντων εφ | εδρε || τψ λαρτι | ου Λ ||
 πορ : ευσαιμ αν | ει δομ || ους ταν θε | ων Λ
3. σεβ : ας υπερτατ | ον Λ]
 νεμ : εσιν εκφυγ | ων Λ

I. 4)
 4
 6 = ἐπωδός.



III. dochm.
 dochm.
 dochm.
 dochm.
 dochm. = ἐπωδός.

III. Stasimon, vv. 676—729.

FIRST STROPHE.—Logaoedic. In Period I. the verses are of six, five, and four feet: Periods II. and III. consist of tetrapodies only. As in the First Strophe of the Parodos, there is an admixture of choreic verses (I. 1 and 6 : II. 2).

- I. 1. λογ : ω μεν | εξηκ | ουσ οπ | ωπα δ | ου μαλ | α Λ ||
 ιν : αυτος | ην προσ | ουρος | ουκ εχ | ων βασ | ιν Λ
2. τον πελατ | αν λεκτρ | ων ποτε | των δι | οι Λ ||
 οιδε τιν | εγχωρ | ων κακο | γειτον | α Λ
3. κατ : αδρομαδ|αμπινγα|δεσμιον|ως εβαλ| ειν ||παγκρατ|ησκρον|ου|παις Λ||
 παρ : φ στονον | αντιτυπ | ον βαρυ | βρωταποκλαυσ || ειεν | αιματ | ηρ ον Λ

4. $\overline{-} > \sim \cup \quad \overline{\cup} \quad \sim \cup \quad \overline{\cup} \quad \sim \cup \quad \overline{\cup} \quad \sim \cup \quad \overline{\cup}$
αλλον δ | ουτιν εγ | ωγ | οδα κλν | ων || ουδ εσιδ | ων | μοιρ | α Λ ||
ος ταν | θερμοτατ | αν | αιμαδα | κηκ || ιομεν | αν | ελκ | εων Λ

5. $\overline{-} > \sim \cup \quad - \cup \quad \overline{\cup} \quad -$
τουδ εχθ | θιονι | συντυχ | οντ | α Λ ||
ενθηρ | ου ποδος | ηπι | οισ | ι Λ

6. $\overline{>} \quad - \cup \quad - > \quad - \cup \quad - \cup \quad - \cup \quad - \cup \quad -$
θνατ : ων ος | ουτ ερξ | ας τιν | ον τι | νοσφιστ | ας Λ]
φυλλ : οις κατ | ευνασ | ειεν | ει τις | εμπεσ | οι Λ

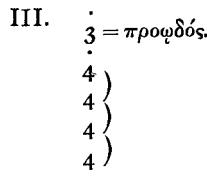
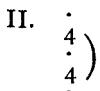
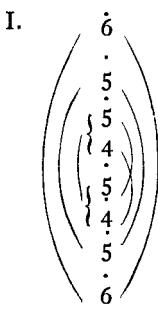
II. I. $\sim \cup \quad - \gtrless \quad - \cup \quad -$
αλλ ισοις | ων ισ | οις αν | ηρ Λ ||
φορβαδος | εκ γαι | ας ελ | ων Λ

2. $\overline{-} \cup \quad - \cup \quad - \cup \quad -$
ωλλυθ | ωδ αν | αξι | ως Λ]
ειρπε δ | αλλοτ | αλλαχ | α Λ

III. I. $\overset{\omega}{\text{τοδε}} \quad \overline{\cup} \quad \sim \cup \quad -$
τοι | θαυμα μ εχ | ει Λ ||
τοτ αν : ειλ | νομεν | οι Λ

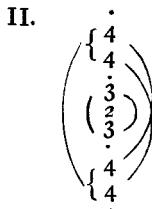
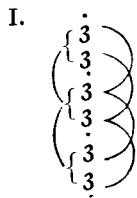
2. $\sim \cup \quad - \cup \quad - \cup \quad \overline{\cup} \quad \sim \cup \quad - \cup \quad - \cup \quad \overline{\cup}$
πωσ ποτε | πωσ ποτ | αμφι | πλακτ || ων ροθι | ων μον | οι κλν | ων ||
παις ατερ | ως φιλ | ας τιθ | ην || ας οθεν | ευμαρ | ει υπ | αρχ ||

πωσ αρα | πανδακρ | υτον | ουτ || ω βιοτ | αν κατ | εσχ | εν Λ]
οι πορον | ανικ | εξαν | ει || η δακε | θυμοσ | ατ | α Λ



SECOND STROPHE.—Logaoedic. Period I., Pherecratic verses. In Per. II., vv. 1 and 3 are Glyconic: v. 2 consists of two Pherecratics, separated by a logaoedic verse of two feet (the ‘versus Adonius’: cp. *Ant.*, Metr. Anal. p. lvii).

- I. 1. $\text{—} > \sim \sim \text{—} \sim \text{—} > \sim \sim \text{—}$
 οὐ φορβ | αν ιερ | ας || γας σπορον | ουκ αλλ | ων Λ ||
 ννυ δ ανδρ | ων αγαθ | ων || παιδος υπ | αντησ | ας Λ
 $\text{—} > \sim \sim \text{—} \sim \sim \text{—} > \text{—}$
 2. αιρων | των νεμομ | εσθ || ανερες | αλφηστ | αι Λ ||
 ενδαιμ | ων ανυσ | ει || και μεγας | εκ κειν | ων
 $\text{—} > \sim \sim \text{—} \sim \sim \text{—}$
 3. πλην εξ | ωκυβολ | ων || ει ποτε | τοξ | ων Λ ||
 ος νν | ποντοπορ | φ || δουρατι | πληθ | ει Λ
- II. 1. $\text{—} > \text{—} \sim \sim \text{—} \sim \text{—} > \sim \sim \text{—} > \sim \sim \text{—}$
 πταν ; οις ι | οις ανυσ | ειε | γαστρι || φορβαν | ω μελε | α ψυχ | α Λ ||
 πολλ : ων μην | ων πατρι | αν αγ | ει προς || αυλαν | μαλιαδ | ων νυμφ | αν Λ
 $\text{—} > \sim \sim \text{—} \sim \sim \text{—} \sim \sim \text{—}$
 2. ος μηδ | οινοχυτ | ου || πωματος | ησθ || η δεκετ | ει χρον | φ Λ ||
 σπερχει | ου τε παρ | οχθ || ας ω ο | χαλκ || ασπις αν | ηρ θε | οις Λ
 $\text{—} > \text{—} \sim \text{—} > \sim \sim \text{—} \sim \text{—} \sim \text{—}$
 3. λευσσ : ων δ οπ | ου γνοι | η στατον | εις υδ || ωρ α | ει προσε | νωμ | α Λ ||
 πλαθ : ει πατρ | ος θει | ω πυρι | παμφα || ης οιτ | ας υπερ | οχθ | ων Λ



IV. Kommos (taking the place of a Second Stasimon), vv. 827—864.

STROPHE.—Period 1. is dactylic: II., choreic: III., dochmiac, with a prelude.

I. 1. $\overline{-\text{v}\text{v}}$ $\overline{-\text{v}\text{v}}$ $\overline{-\text{v}\text{v}}$ $\overline{-\text{v}\text{v}}$
 υπν οδυν | ας αδα | ης υπνε δ | αλγεων ||
 αλλα τεκν | ον ταδε | μεν θεος | οφεται

2. $\overline{-\text{v}\text{v}}$ $\overline{-\text{--}}$ $\overline{-\text{--}}$
 εναεσ | ημιν | ελθοισ ||
 ων δ αν αμ | ειβη μ | ανθισ

3. $\overline{-\text{--}}$ $\overline{-\text{--}}$ $\overline{-\text{--}}$ $\overline{-\text{--}}$
 εν : αιων | εναι | ων ων | αξ $\overline{\Lambda}$ ||
 βαι : αν μοι | βαιαν | ω τεκν | ον $\overline{\Lambda}$

4. $\overline{-\text{v}\text{v}}$ $\overline{-\text{--}}$ $\overline{-\text{--}}$
 ομμασι δ | αντισχ | οις $\overline{\Lambda}$ ||
 πεμπε λογ | ων φαμ | αν $\overline{\Lambda}$

5. $\overline{-\text{--}}$ $\overline{-\text{--}}$ $\overline{-\text{v}\text{v}}$ $\overline{\text{L}}$ v $\overline{-}$
 τανδ : αιγλαν | α τετατ | αι τα | νυν $\overline{\Lambda}$ ||
 ως : παντων | εν νοσφ | ενδρακ | ης $\overline{\Lambda}$

6. $\overline{\text{v}\text{v}\text{v}\text{v}}$ $\overline{-\text{--}}$ $\overline{-\text{--}}$
 ιθι ιθι | μοι παι | ων $\overline{\Lambda}$
 υπνοσ αυπν | οι λευσσ | ειν $\overline{\Lambda}$

II. 1. > vvv -- > L --
 ω : τεκνον ορ | α που | στασ | ει Λ ||
 αλλ : ο τι δυν | φ μακ | ιστ | ον Λ

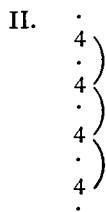
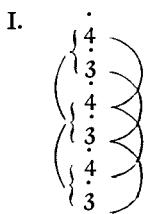
2. -- v -- > -- v -- >
 ποι δε | μοι ταν | θενδε | βασει ||.
 κεινο | δη μοι | κεινο | λαθρα

3. > vvv L L --
 φροντ : ιδος ορ | φι | ηδ | η Λ ||
 εξ : ιδου οπ | φ | πραξ | ειν Λ

4. -- v -- > L --
 προς τι μεν | ουμεν | πρασσ | ειν Λ ||
 οισθα γαρ | αν ανδ | ωμ | αι Λ

III. 1. καὶρ : ὁς τοι | παντων | γνωμαν | ισχων ||
ει : ταυταν | τουτω | γνωμαν | ισχεις

2. πολ : υ τι πολυ παρ | α ποδ α || κρατος αρνν | ται Λ]]
μαλ : α τοι απορα | πυκινοις || ενιδειν παθ | η Λ



III. .
 4 = πρ.
 dochm.)
 dochm.)

Between the choral Strophe and the Antistrophe comes the *μεσφδός*, chanted by Neoptolemus, and consisting of four dactylic hexameters. It is noticeable that all four have the ‘bucolic diaeresis,’ i.e., the end of the 4th foot coincides with the end of a word.

EPODE.—Period I. is logaoedic (Second Glyconics): Per. II., dactylic: Per. III., partly choreic (vv. 1 and 4), partly logaoedic (vv. 2 and 3).

I. 1. ουρος | τοι τεκνον | ουρ | ος Λ ||

2. αν : ηρ δ αν | ομματος | ουδ εχ | ων Λ ||

3. αρ : ωγαν | εκτετατ | αι νυχι | ος Λ ||

4. αλε : ης υπνος | εσθλ | ος Λ]]

II. 1. ον χερος | ον ποδος | ον τινος | αρχων ||

2. αλλα τις | ως αιδ | α παρα | κειμενος]]

- III. 1. $\overset{\vee}{o} \underset{-}{r} : \overset{\vee}{a} \beta \lambda \epsilon \pi | \overset{\sim}{\epsilon} i | \kappa a i r i | \overset{-}{a} \Lambda \parallel$
2. $\overset{>}{\phi} \theta \epsilon \gamma \gamma : \overset{\sim}{\epsilon} i \tau o \delta a \lambda | \overset{\sim}{\omega} \sigma i \mu | \overset{-}{o} \nu \Lambda \parallel$
3. $\overset{\vee}{\epsilon} \mu : \tilde{a} | \overset{\sim}{\phi} \rho o n t i d i | \overset{-}{\pi} a i \Lambda \parallel$
4. $\overset{\vee}{\pi} o v o s o | \overset{-}{\mu} \eta \phi \overset{\vee}{o} \beta | \overset{-}{\omega} \nu \kappa \rho a t | \overset{-}{\iota} \sigma t o s \parallel$

I. .
 $\overset{4}{\cdot}$
 $\overset{4}{\cdot}$
 $\overset{4}{\cdot}$
 $\overset{4}{\cdot}$

II. .
 $\overset{4}{\cdot}$
 $\overset{4}{\cdot}$

III. .
 $\overset{4}{\cdot}$
 $\overset{3}{\cdot}$
 $\overset{3}{\cdot}$
 $\overset{4}{\cdot}$

$\overset{3}{\cdot} = \epsilon \pi \varphi \delta \sigma.$

V. Second Kommos (taking the place of a Third Stasimon),
 vv. 1081—1217.

FIRST STROPHE.—Logaoedic, chiefly in the form of Second Glyconics. A dochmiac forms the prelude to Per. III., and a choreic hexapody to Per. IV.

- I. 1. $\overset{-}{\omega} \kappa o \lambda | \overset{-}{a} s \pi e t \rho | \tilde{a} s \gamma u a l | \overset{-}{o} \nu \Lambda \parallel$
 $\omega \tau \lambda a \mu | \omega \nu \tau \lambda a \mu | \omega \nu a \rho \epsilon \gamma | \omega \Lambda$
2. $\overset{-}{\theta} e r m o v | \kappa a i \pi a y e t | \overset{\sim}{\omega} \delta e s | \overset{-}{\omega} s \parallel \sigma \sigma u k \epsilon | \mu e l l o v o n a p | \overset{-}{\omega} \tau a l | \overset{-}{a} s \Lambda \parallel$
 $\kappa a i \mu o x \theta | \omega \lambda \omega \beta | a t o s o s | \eta \delta \parallel \eta \mu e t | \sigma u \delta e v o s | \nu \sigma t e r | \omega \nu \Lambda$
3. $\overset{-}{\lambda} e i \psi e i v | \sigma u \delta e p o t | \tilde{a} l \lambda \lambda | \overset{-}{m} o i \parallel \kappa a i \theta u \gamma \sigma k | \sigma u t i \sigma u v | \tilde{e} i \sigma | \overset{-}{\epsilon} i \Lambda \parallel$
 $a n \delta r a w \nu | \tilde{e} i \sigma o p i s | \overset{-}{\omega} \tau a l | \overset{-}{a} s \parallel \nu a i w \nu | \overset{-}{e} u \theta a d o \lambda | \overset{-}{\sigma} u \mu | \overset{-}{a} i \Lambda$
 $\overset{-}{\omega} m o i | \overset{-}{m} o i | \overset{-}{m} o i \parallel$
 $a i a i \quad a i a i$

- II. 1. $\omega\pi\lambda\eta\rho$ | $\epsilon\sigma\tau\alpha\tau\omega\nu$ | $\alpha\upsilon\lambda\iota$ | $\omega\nu \Lambda$ ||

 ου φορβ | αν ετι | προσφερ | ων Λ

2. $\lambda\upsilon\tau\alpha\zeta$ | $\tau\alpha\varsigma \alpha\pi \epsilon\mu$ | $\omega\upsilon \tau\alpha\lambda$ | $\alpha\upsilon \Lambda$ ||

 ου πταν | ων απ εμ | ων οπλ | ων Λ

3. $\tau\iota\pi\tau$: αυ | μοι το κατ | αμ | αρ Λ ||

 κρατ : αι | αις μετα | χερσ | ω Λ

4. $\epsilon\sigma\tau\alpha\iota$ | $\pi\omega\upsilon \pi\omega\tau\epsilon$ | $\tau\epsilon\omega\xi\omega\mu$ | αι Λ ||

 ισχων | αλλα μοι | ασκοπ | α Λ

5. $\sigma\iota\pi\tau\omega\mu\omega\mu$ | $\omega\upsilon \mu\epsilon\lambda\epsilon$ | $\omega\upsilon \pi\theta\epsilon\mu\epsilon$ | $\epsilon\ell\pi\delta\omega\delta\omega$ ||

 κρυπτα τ επ | η δολερ | αι υπεδ | υ φρενος

- III. 1. πελ : ειαι δ αν | ω Λ ||
 ιδ : οιμαν δε | νιν

2. πτωκαδες | οξυτον | ου δια | πνευματος ||
 τον ταδε | μηγαμεν | ον τον ισ | ον χρονον

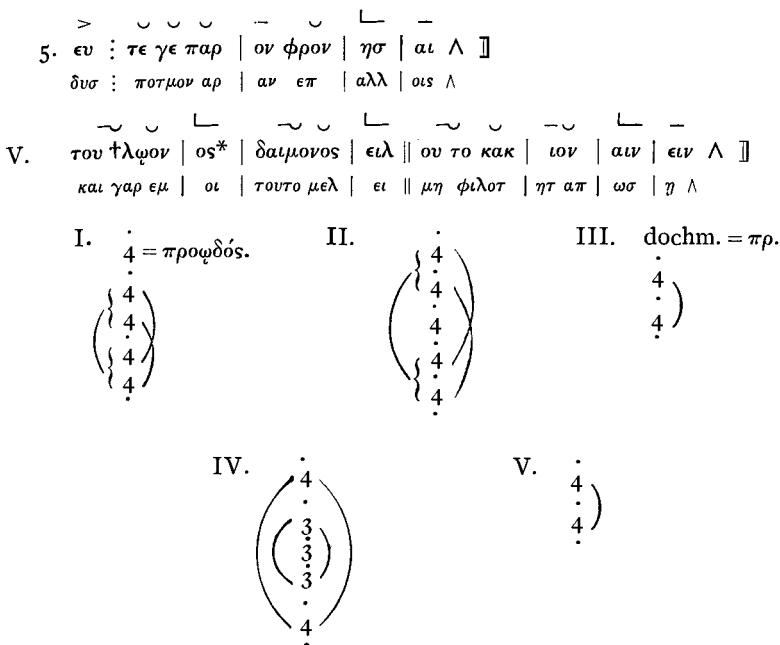
3. ελ : ωσιν | ουκετ | ωχ | ω Λ ||
 εμ : ασλαχ | οντ αν | ι | ας Λ

- IV. 1. συ : τοι συ | τοι κατ | ηξι | ωσας ||
 ποτμ : οσ ποτμ | οσ σε | δαιμον | ων ταδ

2. ω βαρ | υπογμε | κουκ Λ ||
 ουδε | σε γε δολ | οσ Λ

3. αλλ : οθεν εχ | ει τυχ | φ Λ ||
 εσχ : εν υπο | χειρος | αμ-

4. ταδ απο | μειξον | οσ Λ ||
 -as στυγερ | αν εχ | ε Λ



SECOND STROPHE.—Logaoedic. Per. I. opens with a Third Glyconic, but, as in the first strophe, Second Glyconics predominate.

- I. 1. $\begin{array}{c} - > \quad - > \quad \sim \quad \sim \quad - \\ \text{oimoi} & | \muoi \kappaai & | \pi\alpha\text{v} \pi\alpha\text{l}\iota & | \alpha\text{s} \wedge \square \\ \omega\pi\alpha\nu & | \alpha\iota \theta\eta\pi & | \alpha\iota \chi\alpha\pi\pi & | \omega\text{v} \tau \wedge \end{array}$
2. $\begin{array}{c} - > \quad \sim \quad \sim \quad - \quad - \quad - \\ \pi\alpha\text{nt}\text{o}\nu & | \theta\iota\nu\text{o}s \epsilon\phi & | \eta\mu\epsilon\nu & | \text{o}s \wedge \square \\ \epsilon\theta\eta\pi & | \theta\eta\pi\omega\text{v} & | \text{o}\nu\text{s} \text{o}\delta \epsilon\chi & | \epsilon\iota \wedge \end{array}$
3. $\begin{array}{c} - \quad - \quad - \quad \sim \quad \sim \quad \sim \quad \sim \quad - \\ \epsilon\gamma\gamma\epsilon\lambda & | \alpha \chi\epsilon\pi & | \pi\alpha\lambda\lambda & | \omega\text{v} \wedge \square \\ \chi\omega\text{ros} & | \text{o}\nu\text{r}\epsilon\text{o}\iota & | \beta\omega\tau & | \alpha\text{s} \wedge \end{array}$

* πλέονος?

§ This example—where there is no doubt about the reading, either in the strophe or in the antistrophe—proves that the antistrophic correspondence of Glyconic verses did not necessarily require the dactyl to occur in the same place. Just below (Per. II., v. 1) there is another instance, if the reading μηκέτ' ἀπ' αἰλιων φυγὰ be right: see commentary on 1149 f.

II. I. $\overline{-\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{-\vee}$ $\overline{-}$
 $\tau\alpha\nu \epsilon\nu$ | $\alpha\nu \mu\delta\epsilon$ | $\alpha\nu \tau\rho\phi$ | $\alpha\nu \Lambda$ ||

$\overline{-\vee}\overline{\vee}$ $\overline{-\vee}$ $\omega\nu \phi\nu\gamma$ | $\alpha\epsilon \Lambda$

2. $\overline{->}$ $\overline{\sim}\overline{\vee}$ $\overline{-\vee}$ $\overline{-}$
 $\tau\alpha\nu \nu\delta$ | $\epsilon\nu s \pi\ot\epsilon$ | $\beta\alpha\sigma\tau\alpha\sigma$ | $\epsilon\nu \Lambda$ ||
 $\pi\eta\delta\alpha\tau$ | $\alpha\nu \gamma\alpha\tau \epsilon\chi$ | $\omega\chi\epsilon\rho$ | $\alpha\nu \Lambda$

3. $\overline{->}$ $\overline{\sim}\overline{\vee}$ $\overline{-\zeta}$ $\overline{-}$
 $\omega \tau\zeta$ | $\alpha\nu \phi\iota\lambda\nu$ | $\omega \phi\iota\lambda$ | $\omega\nu \Lambda$ ||
 $\tau\alpha\nu \pi\rho\sigma\theta$ | $\epsilon\nu \beta\epsilon\lambda\epsilon$ | $\omega\nu \alpha\lambda\kappa$ | $\alpha\nu \Lambda$

4. $\overline{->}$ $\overline{\sim}\overline{\vee}$ $\overline{-\vee}$ $\overline{-}$
 $\chi\epsilon\iota\rho\omega\nu$ | $\epsilon\kappa \beta\epsilon\beta\iota$ | $\alpha\sigma\mu\epsilon\nu$ | $\alpha\nu \Lambda$ ||
 $\omega \delta\upsilon\sigma\tau$ | $\alpha\nu s \epsilon\gamma$ | $\omega \tau\alpha$ | $\nu\upsilon \Lambda$

III. I. $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$
 $\eta \pi\alpha\nu \epsilon\lambda$ | $\epsilon\iota\alpha\nu \alpha\rho$ | $\alpha\delta \phi\iota\epsilon\alpha\sigma$ | $\epsilon\iota \tau\iota\alpha\sigma$ ||
 $\alpha\lambda\lambda' \alpha\iota\epsilon\delta$ | $\eta\eta \alpha \delta\epsilon$ | $\chi\alpha\omega\alpha\sigma \alpha\rho$ | $\alpha\iota\kappa\epsilon\tau\iota$

2. $\overline{\sim}\overline{\vee}$ $\overline{-\vee}$ $\overline{-\vee}$ $\overline{\square}$ $\overline{-}$
 $\epsilon\chi$: $\epsilon\nu s \tau\alpha\nu$ | $\eta\alpha\kappa\lambda$ | $\epsilon\iota$ | $\alpha\nu \Lambda$ ||
 $\phi\alpha\beta$: $\eta\tau\alpha\nu$ | $\alpha\iota\kappa\epsilon\theta$ | $\upsilon\mu$ | $\iota\nu \Lambda$

3. $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$
 $\alpha\rho\theta\mu\iota\alpha\nu$ | $\omega\delta\epsilon \sigma\iota\iota$ ||
 $\epsilon\rho\pi\epsilon\tau\epsilon$ | $\nu\upsilon\omega \kappa\alpha\lambda\nu$

4. $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$
 $\alpha\iota\kappa\epsilon\tau\iota$ | $\chi\rho\eta\sigma\alpha\mu\epsilon\nu$ | $\alpha\nu \tau\alpha \mu\epsilon\theta$ | $\nu\sigma\tau\epsilon\epsilon\alpha\tau\alpha$ ||
 $\alpha\alpha\tau\iota\phi\alpha\tau\alpha$ | $\alpha\nu \kappa\alpha\sigma$ | $\alpha\iota\sigma\alpha\tau\alpha$ | $\pi\alpha\sigma \chi\alpha\mu\alpha$

5. $\overline{\zeta}$ $\overline{\square}$ $\overline{-\vee}$ $\overline{-\vee}$ $\overline{-}$
 $\alpha\lambda\lambda$: $\alpha\nu \delta$ | $\epsilon\nu \mu\epsilon\tau$ | $\alpha\lambda\lambda\alpha\gamma$ | $\alpha\epsilon \Lambda$ ||
 $\epsilon\mu$: $\alpha\iota\alpha$ | $\sigma\alpha\kappa\alpha\sigma$ | $\alpha\iota\alpha\lambda$ | $\alpha\iota\alpha \Lambda$

6. $\overline{\omega}$ $\overline{\sim}\overline{\vee}$ $\overline{\sim}\overline{\vee}$ $\overline{\square}$ $\overline{-}$
 $\pi\alpha\lambda\nu$: $\mu\eta\chi\alpha\alpha\nu$ | $\alpha\eta\delta\alpha\sigma \epsilon\tau$ | $\epsilon\sigma\sigma$ | $\epsilon\iota \Lambda$ ||
 $\alpha\alpha\tau\alpha$: $\gamma\alpha\beta\iota\alpha\nu$ | $\alpha\alpha\tau\iota\kappa\alpha$ | $\lambda\epsilon\psi$ | $\omega \Lambda$

IV. $\overline{\sim}$ $\overline{-\vee}$ $\overline{\square}$ $\overline{\sim}\overline{\vee}$ $\overline{-\zeta}$ $\overline{-\vee}$ $\overline{\square}$ $\overline{\sim}\overline{\vee}$ $\overline{-}$
 $\alpha\rho$: $\omega\nu \mu\epsilon\nu$ | $\alpha\iota\sigma\chi\alpha$ | $\alpha\iota \alpha\pi\alpha\tau$ | $\alpha\iota \alpha\sigma\tau\iota\gamma\mu\gamma$ || $\alpha\nu \tau\epsilon$ | $\phi\alpha\tau$ | $\epsilon\chi\theta\delta\alpha\pi$ | $\alpha\nu \Lambda$ ||
 $\pi\alpha\theta$: $\epsilon\nu \gamma\alpha\tau$ | $\epsilon\sigma\tau$ | $\alpha\iota \beta\iota\alpha\tau$ | $\alpha\iota \tau\iota\alpha$ || $\omega\delta \epsilon\nu$ | $\alpha\alpha\tau$ | $\alpha\iota\sigma\tau\epsilon\phi\epsilon\tau$ | $\alpha\iota \Lambda$

V. $\overline{\sim}\overline{\vee}$ $\overline{\square}$ $\overline{\sim}\overline{\vee}$ $\overline{\square}$ $\overline{\sim}\overline{\vee}$ $\overline{\square}$ $\overline{\sim}\overline{\vee}$ $\overline{-\zeta}$ $\overline{-\vee}$ $\overline{\square}$ $\overline{-\zeta}$ $\overline{-\vee}$ $\overline{\square}$ $\overline{-}$
 $\mu\eta\mu\alpha\tau$ | $\alpha\iota\sigma\chi\alpha$ | $\omega\nu \alpha\alpha\alpha$ | $\tau\epsilon\lambda\lambda$ || $\alpha\eta\theta\alpha\sigma \epsilon\phi$ | $\eta\mu-$ || $\iota\iota\kappa\alpha\epsilon$ | $\mu\eta\sigma\alpha\tau$ | $\omega \zeta\epsilon\mu\Lambda$ ||
 $\mu\eta\kappa\epsilon\tau\iota$ | $\mu\eta\delta\epsilon\nu$ | $\alpha\iota\sigma\kappa\alpha\tau$ | $\iota\iota\mu$ || $\omega\nu \alpha\alpha\alpha$ | $\pi\epsilon\mu\pi$ || $\epsilon\iota \beta\iota\alpha$ | $\delta\alpha\omega\alpha\sigma$ | $\alpha\iota \Lambda$

VI. I. — > — ~ ~ — ~ —
 ανδρος | τοι τα μεν | ενδικ | αιεν | ειπ | ειν Λ ||
 προς θεων | ει τι σεβ | ει ξεν | ον πελ | ασσ | ον Λ

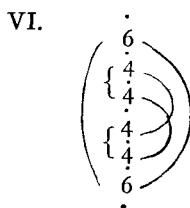
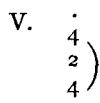
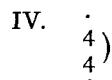
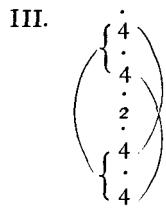
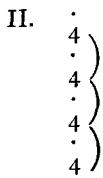
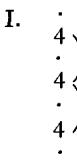
2. — > — ~ ~ —
 ειποντ | ος δε | μη φθονερ | αν Λ ||
 ευνοι | α πασ | α πελατ | αν Λ

3. — ~ — > — ~ ~ —
 εξωσ | αι γλωσσ | αι οδυν | αν Λ ||
 αλλα | γνωθ εν | γνωθ επι | σοι Λ

4. — ~ —
 κενος δ | εις απο | πολλ | ων Λ ||
 κηρα | τανδ απο | φενγ | ειν Λ

5. — > — ~ —
 ταχθεις | τωνδ εφ | ημοσυν | α Λ ||
 οικτρα | γαρ βοσκ | ειν αδα | ης δ Λ

6. κοιν : αν | ηνυσεν | εις φιλ | ους αρ | ωγ | αν Λ ||
 εχ : ειν | μυριον | αχθοσ | ο ξυν | οικ | ει Λ



ANOMOIOSTROPHA (VV. 1169—1217).

First Section.—Period I., choreic: II., ionic: III., dactylic: IV., choriambic. The variety of measures, and the rapid transitions from one to another, suit the fluctuations of excited feeling.

- I. 1. $\pi\alpha\lambda : \text{iv} \pi\alpha\lambda | \text{iv} \pi\alpha\lambda | \text{ai}\nu\sigma | \alpha\lambda\gamma || \eta\mu \nu\pi | \epsilon\mu\nu | \alpha\sigma\alpha\sigma | \omega \Lambda //$
2. $\lambda\omega\sigma\tau\epsilon | \tau\omega\pi \pi\mu\nu | \epsilon\nu \tau\omega\pi | \omega\nu, \tau\iota || \mu \omega\lambda\epsilon\sigma | \alpha\sigma \tau\iota | \mu \epsilon\mu\gamma\alpha\sigma | \alpha\iota \Lambda //$
3. $\tau\iota : \tau\omega\tau\epsilon | \lambda\epsilon\xi\alpha\sigma | \epsilon\iota \sigma\nu | \tau\omega\epsilon | \mu\omega\iota \Lambda //$

- II. 1. $\sigma\tau\gamma\epsilon\rho : \alpha\omega \tau\varphi\alpha\delta\alpha | \gamma\omega\mu \eta\lambda\pi\omega\sigma\alpha | \alpha\xi\epsilon\omega \overline{\Lambda} //$
2. $\tau\omega\delta\epsilon : \gamma\omega\omega \kappa\omega\kappa\omega | \iota\sigma\tau\omega\alpha\pi\omega || \nu\omega\mu\epsilon \lambda\epsilon\pi\epsilon\tau | \eta\delta\eta \overline{\Lambda} //$

- III. 1. $\phi\iota\omega\alpha : \mu\omega\phi\iota\omega\alpha | \tau\alpha\tau\alpha\pi\alpha | \gamma\gamma || \epsilon\omega\omega\epsilon\kappa\omega\tau\epsilon | \pi\omega\pi\omega\pi\omega ||$
2. $\iota : \omega\mu\epsilon\omega\iota | \omega | \mu\epsilon\omega \Lambda //$
3. $\nu\omega\omega\pi | \eta\mu | \text{iv} \tau\epsilon | \tau\alpha\kappa\tau\alpha\iota //$

- IV. 1. $\mu\eta \pi\omega\alpha\alpha\iota | \omega \delta\omega\epsilon\lambda\theta || \gamma\omega \iota\kappa\epsilon\tau\epsilon\omega | \omega \mu\epsilon\tau\omega\alpha\zeta ||$
2. $\omega\xi\epsilon\omega | \omega || \mu\epsilon\omega\omega\pi\omega\omega | \theta\omega\omega\tau\iota \theta\omega\omega\epsilon\zeta //$

I. Choreic. II. Ionic. III. Dactylic. IV. Choriambic.

$\left(\begin{array}{c} 4 \\ 4 \\ 4 \\ 4 \\ \cdot \end{array} \right)$	$\dot{3} = \pi\rho.$	$\left(\begin{array}{c} \cdot \\ 3 \\ 3 \\ 3 \\ \cdot \end{array} \right)$	$\dot{2} = \pi\rho.$
$5 = \dot{\epsilon}\pi.$	$\dot{2}$)	$\dot{4}$ logaoed. = $\dot{\epsilon}\pi.$	choraic $\left(\begin{array}{c} 2 \\ 2 \\ \cdot \end{array} \right)$

Second Section.—Logaoedic.

I. 1. $\overline{\text{αιαι}} \text{ αιαι} \parallel$

$\overset{>}{\delta\alpha\mu} : \overset{-}{\omega\nu} \overset{>}{\delta\alpha\mu} | \overset{\sim}{\omega\nu} \overset{\sim}{\alpha\pi\omega\lambda} | \overset{\sim}{\omega\lambda} \overset{\sim}{\omega} \overset{\sim}{\tau\alpha\lambda} | \overset{-}{\alpha\sigma} \wedge \parallel$

2. $\overset{-}{\omega} \overset{>}{\pi\omega\nu\sigma} | \overset{\sim}{\pi\omega\nu} \overset{\sim}{\tau\iota} \overset{\sim}{\sigma} \overset{\sim}{\epsilon\tau} | \overset{-}{\epsilon\nu} \overset{\sim}{\beta\iota} | \overset{\sim}{\varphi} \wedge \parallel$

3. $\overset{-}{\tau\epsilon\omega\xi} \overset{>}{\omega} \overset{\sim}{\mu\epsilon\tau\omega\pi} | \overset{\sim}{\iota\nu} \overset{\sim}{\tau\alpha\lambda} | \overset{-}{\alpha\sigma} \wedge \parallel$

4. $\overset{\sim}{\omega} \overset{\sim}{\xi\epsilon\nu\omega\iota} | \overset{\sim}{\epsilon\lambda\theta\epsilon\tau} \overset{\sim}{\epsilon\pi} | \overset{\sim}{\eta\lambda\omega\delta\epsilon\omega} | \overset{\sim}{\alpha\omega\theta\epsilon\omega} \parallel$

II. 1. $\overset{\sim}{\tau\iota} : \overset{\sim}{\rho\epsilon\xi} | \overset{\sim}{\omega\eta\tau\epsilon\omega\iota} | \overset{\sim}{\alpha\lambda\lambda\omega\kappa\omega\tau} | \overset{\sim}{\varphi} \wedge \parallel$

2. $\overset{-}{\gamma\eta\omega\mu\alpha} | \overset{\sim}{\tau\omega\eta} \overset{\sim}{\pi\omega\rho\omega\sigma} | \overset{-}{\omega\nu} \overset{-}{\pi\omega\rho\omega\eta} | \overset{\sim}{\phi\omega\eta\omega\epsilon\omega\eta} \parallel$

3. $\overset{\sim}{\omega\eta\omega} : \overset{\sim}{\tau\omega\eta} \overset{\sim}{\nu\epsilon\mu\omega\sigma} | \overset{\sim}{\eta\omega\eta\omega} \parallel$

4. $\overset{\sim}{\alpha\lambda} : \overset{\sim}{\nu} | \overset{\sim}{\omega\eta\tau\alpha} | \overset{\sim}{\chi\epsilon\mu\omega\epsilon\omega\iota} | \overset{\sim}{\varphi} \wedge \parallel$

5. $\overset{-}{\lambda\omega\pi\alpha} | \overset{\sim}{\kappa\omega\pi\omega\alpha} | \overset{\sim}{\nu\omega\eta\theta\omega\pi\omega} | \overset{\sim}{\epsilon\omega\eta} \wedge \parallel$

I. .
4)
4)
4)
4)
4)

II. .
4)
4)
2
4)
4)

Third Section.—Dactylic.

I. 1. $\overset{-}{\beta\omega\theta\iota} \overset{\sim}{\nu\omega\eta} | \overset{-}{\omega} \overset{\sim}{\tau\alpha\lambda\omega\eta} | \overset{-}{\omega\sigma} \overset{\sim}{\sigma\epsilon} \overset{\sim}{\kappa\epsilon\lambda} | \overset{-}{\epsilon\omega\eta\omega\mu\epsilon\eta} \parallel$

2. $\overset{-}{\omega\eta\delta\epsilon\pi\omega\tau} | \overset{\sim}{\omega\eta\delta\epsilon\pi\omega\tau} | \overset{-}{\iota\omega\theta\iota} \overset{\sim}{\tau\omega\delta} | \overset{-}{\epsilon\mu\pi\epsilon\delta\omega\eta} \parallel$

3. ουδει | πυρφορος | αστεροπ | ητης ||

4. βροντας | ανγαις | μεισι φλογ | ιζων ||

5. ερρετω | ιλιον | οιθυπε | κεινω]]

II. παντεσοσ | οι τοδε | τλασανε || μου ποδοσ | αρθρον απ | ωσαι ||

III. I. αλλ : ωξενοι | εν γε μοι | ευχοσ ορ | εξατε ||

2. ποιον ερ | εις τοδεπ | οιξιφοσ | ει ποθεν ||

3. η γεννυ | η βελε | ων τι προ | πεμψατε ||

4. ως τινα | δηρεξ | γις παλαμ | αν ποτε ||

5. χρωτ απο | παντα και | αρθρα τεμ | ωχερι ||

6. φον : φ φον | φ νοοσ | ηδ | ηΛ]]

I. .
4)
4)
.)
4)
.)
4)
.)
4)
.)

II. .
3)
3)

III. .
4)
4)
.)
4)
.)
4)
4 logaoed. = επ.

Fourth Section.—Per. I., choreic: II., logaoedic.

I. I. τι : ποτε πατ | ερα ματ | εν | ων Λ ||

2. ποι | γασες | αιδ | ον Λ]]

- II. 1. $\overline{\text{ον}} \overset{\circ}{\text{γαρ}} | \overline{\text{εν}} \overset{\circ}{\text{φα}} | \overline{\text{ει}} \overset{\circ}{\text{γ}} \overset{\circ}{\text{ετ}} | \overset{\circ}{\text{i}} \wedge \|$
2. $\overset{\circ}{\text{ω}} \overset{\circ}{\text{πολις}} | \overset{\circ}{\text{ω}} \overset{\circ}{\text{πολ}} | \overset{\circ}{\text{ις}} \overset{\circ}{\text{πατρι}} | \overset{\circ}{\text{α}} \wedge \|$
3. $\overset{\circ}{\text{πως}} \overset{\circ}{\text{αν}} | \overset{\circ}{\text{εισιδ}} | \overset{\circ}{\text{οιμι}} \overset{\circ}{\text{σ}} | \overset{\circ}{\text{αθλι}} | \overset{\circ}{\text{ος}} \overset{\circ}{\text{γ}} \overset{\circ}{\text{αν}} | \overset{\circ}{\text{ηρ}} \wedge \|$
4. $\overset{\circ}{\text{ος}} \overset{\circ}{\text{γε}} | \overset{\circ}{\text{σαν}} \overset{\circ}{\text{λιπ}} | \overset{\circ}{\text{ων}} \overset{\circ}{\text{ιερ}} | \overset{\circ}{\text{αν}} \wedge \|$
5. $\overset{\circ}{\text{λιβαδ}} : \overset{\circ}{\text{εχθρ}} | \overset{\circ}{\text{οις}} \overset{\circ}{\text{ε}} | \overset{\circ}{\text{βαν}} \overset{\circ}{\text{δανα}} | \overset{\circ}{\text{οις}} \wedge \|$
6. $\overset{\circ}{\text{αρ}} : \overset{\circ}{\text{ωγος}} \overset{\circ}{\text{ετ}} | \overset{\circ}{\text{ονδεν}} | \overset{\circ}{\text{ειμ}} | \overset{\circ}{\text{i}} \wedge \|$

I. $\begin{array}{c} \cdot \\ \left(\begin{array}{c} \overset{\circ}{4} \\ \overset{\circ}{4} \\ \cdot \end{array} \right) \end{array}$

II. $\begin{array}{c} \cdot \\ \left(\begin{array}{c} \overset{\circ}{4} \\ \overset{\circ}{4} \\ \overset{\circ}{6} \\ \overset{\circ}{4} \\ \cdot \end{array} \right) \end{array}$
 $4 = \epsilon\pi.$

CORRIGENDA.

PAGE 22, commentary, col. 1, line 5. For *νόμοις* read *δρκοῖς*
,, 137, „ col. 2, line 15. For 853 f. read 852 ff.
,, 140, text, v. 857. Place *ἀρωγὰν* in the next verse, before *ἐκτέταται*
,, 176, cr. n. on 1118. For *τόχαις* read *τύχαις*
,, 188, text, v. 1213. Read ὡς *πόλις*, ὡς *πόλις πατρία*

ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
ἔφ' οὐπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος
Ποίαντος ὅδει παῖς ποθ' Ἡρακλεῖ ξυνών.
ζητῶν δὲ τοῦτον ναυβάτη γ δεῖξαι στόλῳ,
πληγεὶς ὑπ' ἔχεως, ἐλίπετ' ἐν Δῆμῳ νοσῶν. 5
Ἐλενος δ' Ἀχαίος εἰφ' ἀλώσεοθ' Ἰλιον
τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλέως.
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτη μόνῳ.
πεμφθεὶς δ' Ὁδυσσεὺς ἀμφοτέρους συνήγαγεν.

1 Χρύσης Ἀθηνᾶς] ἐν χρυσῆι ἀθηνᾶι L: ἐν χρυσῷ ἀθηνᾶ T. 2 ἔφ' οὐπερ] εφαύπερ L. 3 ηδει L: ηδη T.—ποθ' T: τόθ' L. 4 The first three verses, and the first half of the fourth, are written in L as prose. Having perceived that the Argument was metrical, the scribe then stopped abruptly after the syllable *rav* of *ναυβάτη*, and began afresh with verse 3. Hence verse 3 and the first half of v. 4 are written twice in L.—*ναυβάτη...στόλῳ*] *ναυβάτη...στόλον* L: *ναυάτη...στόλον* T. 5 ἐν Δῆμῳ νοσῶν] ἐν λήμνῳ νο L, the three last letters of *νοσῶν* having been lost. ι, with a mark denoting τ (i.e. ξητει), stands in the margin. 6 εἰφ'] εἰπ' L. 7 τόξοισι τόξοσ L, which a later hand has sought to alter into *τόξουσι*. 8 τόξ' ὑπῆρχε] τότ' ὑπεῖρχε L.

This metrical Argument, with the heading Φιλοκτήτου ^π, stands in L (p. 79 b) immediately after the ἀθλοι Ἡρακλέους, twelve hexameters which are placed at the end of the *Trachiniae*. Then comes the prose Argument, with the heading *ἀλλως*, followed by τὰ τοῦ δράματος πρόσωπα. The metrical Argument was first printed in the ed. of Sophocles by Turnebus (Paris, 1553), who found it in the Paris 15th century MS., T (cod. 2711). It is absent from the earlier editions (those of Aldus, Junta, and Came-

arius), since the MSS. on which they were chiefly based did not contain it. (Cp. *O. C.* p. liv.)—The workmanship of these iambics is decidedly worse (and presumably much later) than that of the metrical Argument to the *Oedipus Tyrannus*. In v. 2 an anapaest holds the second, and in v. 9, the fourth place; while in v. 6 ἀλώσεοθ' "Τιλον combines an impossible elision with an impossible spondee. In v. 5 ἐλίπετ' has the sense of ἐλείφθη, a Homeric use of the aor. midd. which is unknown to later classical Greek.

ι Χρόνης Ἀθηνᾶς. The second scholiūm on v. 194, and the schol. on 1326, identify Χρόνη with Athena; but nothing in the play itself favours that view. Sophocles seems rather to think of Chrysē as a nymph.—βωμὸν: cp. Dion Chrysostom, or. 59 § 9 (where he paraphrases a dialogue, from the Euripidean *Philoctetes*, between that hero and Odysseus), ὅστερ ἀμέλει κάμε ἔξεθηκας, ὑπὲρ τῆς κουῆς σωτηρίας τε καὶ νίκης περιπεσόντα τῆδε τῇ ἔνυμφορῷ, δεικνύντα τὸν Χρόνης βωμόν, οὐδὲ θύσαντες κρατήσειν ἔμελλον τῶν πολεμίων· εἰ δὲ μή, μάτην ἐγίγνετο ἡ στρατεία.—ἐπικεχωσμένον, in classical Greek, would mean, ‘heaped up,’ and would be pointless here. Probably, however, the post-classical writer of these verses intended to express the idea, ‘encumbered with earth or débris,’ and so, ‘decayed,’ ‘neglected.’ Cp. the scholium of Tzetzes on Lycophron v. 911 ὅτε ἐκάθαιρεν ἐν Χρόνη τὸν κεχωσμένον βωμὸν τῆς Ἀθηνᾶς (where κεχωσμένον, ‘defiled,’ would, indeed, be a possible v. l.); Tzetzes seems to mean, ‘the decayed altar,’ using χόν in a sense suggested by its application to the ‘choking up’ of harbours. 3 ποθ' Ἡρακλεῖ ἔνυψ=ἐπειδὴ ποτε Ἡρ. ξυνῆν. Not in the expedition of Heracles against Troy,—which was referred by legend to the generation before the Trojan War,—but in some later wanderings. The altar was said to have been founded by Jason on his way to Colchis. Cp. Philostratus *Imag.* 17 τὸν τῆς Χρόνης βωμόν, δν Ἰάσων ποτὲ ἰδρύσατο, ὅτε εἰς Κολχὸς ἐπλει. Φλοκτήτης δὲ ἐκ τῆς ξὺν Ἡρακλεῖ μνῆμης τὸν βωμὸν τοῖς ἤγτονσι δεικνύει, ἔγχρισαντος αὐτῷ τοῦ θύρου τὸν ἴδν ἐς θάτερον τοῦν ποδῶν,...έν Δῆμῳ ταύτῃ κεῖται, κ.τ.λ.

ΑΛΛΩΣ.

'Απαγωγὴ Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ 'Οδυσσέως καθ' Ἐλένου μαντείαν, ὃς κατὰ μαντείαν Κάλχαντος, ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν Τροίας ἄλωσιν, ὑπὸ 'Οδυσσέως νύκτωρ ἐνεδρευθείς, δέσμιος ἤχθη τοῖς Ἑλλησιν. ή δὲ σκηνὴ ἐν Λήμνῳ ὁ δὲ χορὸς 5 ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων. κεῖται καὶ παρ' Αἰσχύλῳ ἡ μυθοποίᾳ. ἐδιδάχθη ἐπὶ Γλαυκίπον· πρώτος ἦν Σοφοκλῆς.

5 τῶν τῷ] τῷ L. The loss of τῶν in L may have been due to the preceding γερόντων, esp. as it is the last word of a line.—κεῖται L: κεῖται δὲ vulg.

² Κάλχαντος] Soph. refers to the nocturnal ambuscade by which Odysseus captured Helenus (606 ff.), but nowhere hints that Calchas had prompted it. The advice of Calchas appears to have been mentioned by Lesches in the 'Ιδας Μικρά (circ. 700 B.C.), and the author of this Argument may have found it noticed in the

Philoctetes of Aeschylus, to which he alludes. Quintus Smyrnaeus (9. 325 ff.) names Calchas only, and says nothing of Helenus. 5. Αἰσχύλῳ See Introduction. The writer ignores the *Philoctetes* of Euripides, and the treatment of the subject by other dramatic poets. 6. ἐπὶ Γλαυκίππου] Glauippus was archon from July 410 to July 409 B.C. (Ol. 92. 3). The play was brought out, then, at the great Dionysia at the end of March, 409 B.C. Sophocles was then eighty-seven.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.
ΝΕΟΠΤΟΛΕΜΟΣ.
ΦΙΛΟΚΤΗΤΗΣ.

ΧΟΡΟΣ.
ΕΜΠΟΡΟΣ.
ΗΡΑΚΛΗΣ.

The *ξυπόρος* is an attendant of Neoptolemus who appears in the disguise of a ναύκληρος, or captain of a ship (v. 542). At v. 128 he is identified with the *σκοπός*. But the latter was a ‘mute person,’ while the *ξυπόρος* was really played by the tritagonist. Wecklein suggests that the word *ξυπόρος* may have been suggested to the grammarians by *ξυνέμπορος* in v. 542: but that word (‘companion’) is there applied, not to the supposed ναύκληρος, but by the latter to a sailor who accompanies him. And the designation *ξυπόρος* seems fitting enough, when we observe that the man describes himself as trading between Peparethus and the Greek camp at Troy (547 ff., cp. 582 ff.). In the list of Dramatis Personae L has ἄγγελος *ξυπόρος*, but in the text of the play, *ξυπόρος* only. Some editors give *σκοπὸς ὡς ξυπόρος*.

L adds ἐπιφανόμενος to Ηρακλῆς.

The Chorus consists of fifteen seamen from the ship of Neoptolemus.

The protagonist played Philoctetes, and the deuteragonist, Neoptolemus; while the tritagonist took the parts of Odysseus, the pretended merchant, and Heracles.

STRUCTURE OF THE PLAY.

1. πρόλογος, 1—134.
2. πάροδος, 135—218.
3. ἐπεισόδιον πρῶτον, 219—675. In this are inserted two short choral songs,—a strophe (391—402) and an antistrophe (507—518),—having the character of a ‘dance-song’ or *ὑπόρχημα* (see on *O. T.* 1086).
4. στάσιμον, 676—729.
5. ἐπεισόδιον δεύτερον, 730—826.
6. κομψός, taking the place of a second stasimon, 827—864.
7. ἐπεισόδιον τρίτον, 865—1080.
8. Second κομψός, taking the place of a third stasimon, 1081—1217.
9. Έξοδος, 1218—1471.

ΟΔΤΣΣΕΤΣ.

ΑΚΤΗ μὲν ἦδε τῆς πειρρύτου χθονὸς
Λήμνου, βροτοῖς ἀστιπτοῖς οὐδ' οἰκουμένη·
ἔνθ', ὡς κρατίστου πατρὸς Ἐλλήνων τραφείς,
Ἀχιλλέως παῖς Νεοπτόλεμε, τὸν Μηλιά
Ποίαντος νίδιν ἐξέθηκ' ἐγώ ποτε, 5
ταχθεὶς τόδ' ἔρδειν τῶν ἀνασσόντων ὑπο,
νόσῳ καταστάζοντα διαβόρῳ πόδα,
ὅτ' οὐτε λοιβῆς ήμὸν οὐτε θυμάτων

5

L=cod. Laur. 32. 9 (first half of eleventh century). r=one or more of the later MSS. This symbol is used where a more particular statement is unnecessary.
'MSS.,' after a reading, means that it is in all the MSS. known to the editor.

Scene:—A lonely place on the N.E. coast of Lemnos, near the promontory of Mount Hermaeum (1455 ft.). A rocky cliff rises steeply from the sea-shore (cp. 1000 ff.); in it is seen the cave of Philoctetes. *Odyssseus* and *Neoptolemus* enter on the left of the spectators.

1—134 Prologue. Odysseus tells Neoptolemus that this is the spot where, ten years before, he had put Philoctetes ashore. Neoptolemus presently finds the cave, with traces in it which show that it is still uninhabited. Odysseus then suggests that he should capture Philoctetes and his bow by a stratagem. He is to pretend that he has quarrelled with the Atreidae, and is sailing homeward. The youth at first refuses; but ultimately yields to the argument that only thus can he win the glory of taking Troy.—Odysseus returns to his ship, leaving Neoptolemus to watch for Philoctetes at the cave.

1 ἀκτῇ μὲν ἦδε, implying the antithesis, *τῷ δὲ ἔργῳ ἥδη ἐπιχειρέτον*, which is virtually given by vv. 11 ff. For μέν thus deprived of its answering δέ by a change in the form of a long sentence, cp. *Ant.* 1199 ff.

2 *ἀστιπτος* is the form given by L here, which also has *στιπτή* in v. 33. *στιπτός*, not *στειπτός*, is also the best attested form in Aristophanes *Ach.* 180, and in Theophrastus *De Igne* § 37. See Appendix.

οὐδὲ οἰκουμένη. Aeschylus and Euripides had both written a *Φιλοκτήτης*, and each had composed his chorus of Lemnians,—thus making it seem strange that

the sufferer should have been left so long without aid (Dion Chrysostom, or. 52). Sophocles wished to avoid that defect. Everything that is said of Lemnos throughout this play would naturally suggest a wholly uninhabited island. And the words ascribed to Philoctetes (vv. 220 f., 300 ff.) require us to suppose that he, at least, believed it to be so. The *Iliad*, however, represents Εὔηνος, son of Jason and Hypsipyle, as reigning in Lemnos during the Trojan war (7. 467); and it was into 'well-peopled Lemnos' that Achilles sold Lycaon (21. 40). It is simplest to suppose that Sophocles, finding it convenient to have a desert island, ignored the Homeric notices. But it is also possible that he conceived the island as inhabited in some parts and desolate in others. This is the scholiast's view: *ἐν ἐρήμῳ γὰρ μέρει τῆς Λήμου ἐξετέθη.* The area of Lemnos is about 150 square miles, or more than thrice that of Jersey. Philoctetes could not crawl far from his sea-side cave (cp. 163, 291).

3 *κρατίστου...τραφείς*: strictly, 'bred from' (not, 'reared by') 'a sire who was the bravest of the Greeks.' *πατρὸς* is not a gen. of agency (like *πληγεὶς θυγατρός*, Eur. *Or.* 497), but a gen. of origin, as 1284 *ἀρίστον πατρὸς αἰσχιστος γεγός*: cp. *O.T.* 1082 *τῆς γὰρ πέρφυκα μητρός*. *O.C.* 1322 *μητρὸς λοχευθείς*. *τραφείς* is more forcible than *γεγός*, as suggesting, not birth merely, but the inborn qualities. Cp. *AI.* 556 *δεῖ σ' ἅπως πατρὸς δελχεῖς* *ἐν ἔχθρος οἷος ἐξ οἴου τράφης*, 'thou must see that thou provest among thy father's foes of what mettle and *what breed* thou art.'

ODYSSEUS.

This is the shore of the sea-girt land of Lemnos, untrodden of men and desolate. O thou whose sire was the noblest of the Greeks, true-bred son of Achilles, Neoptolemus,—here, long ago, I put ashore the Malian, the son of Poeas, (having charge from my chiefs so to do,)—his foot all ulcerous with a gnawing sore, —when neither drink-offering nor sacrifice could be attempted

2 δοτητός L, and Γ (cod. Abbat. Flor. 152, late 13th cent.); δοτειτός A, with the other later MSS. Cp. on στιπτή, v. 33. **6** Nauck places this verse after v. 7.

In Aesch. *Th.* 792 θαρσέτε, παιδες μητέρων τεθραμέναι, the gen. seems again to be one of origin, ‘maiden who are true daughters of your mothers’ (*i.e.*, who resemble them, rather than your intrepid fathers). Wakefield’s conjecture τυθ¹ ὡς <κ> κρατότοι was warranted by the commoner usage of τραφεῖς (with ἐκ, *Ai.* 557, Eur. *Ion* 693; with ἀπό, *Ion* 262, *Ai.* 1229); but it was needless here.

4 Νεοπτόλεμος, four syllables, the voice gliding so rapidly over the first ε that, with ο, it gives the effect of only one syllable. So in 241, and Eur. *Andr.* 14, *Tro.* 1126. But the name is a word of five syllables in *Or.* 1655 Νεοπτόλεμος γαμεῖν νυν, οὐ γαμεῖ ποτε. Elmsley thought that verse corrupt; the same variation occurs, however, in Θεοκλύμενος, which is of four syllables in Eur. *Helen.* 9, but of five *ib.* 1168 and 1643.—τὸν Μηλιά, belonging to Malis (‘the sheep-country,’ from μῆλον, as the neighbouring Mount Oeta takes its name from *oīs*),—a district almost enclosed by hills, at the head (*i.e.*, west) of the Μαλιακὸς κόλπος. That bay forms a deep recess in the south coast of Thessaly, just opposite the N.W. end of Euboea. Cp. n. on 490. The *Iliad* (2. 682) includes this region in the domain of Achilles, and assigns Philoctetes to the more northerly region of Thessaly, afterwards called Magnesia: see Introduction.—Her., consistently Ionic, has, ἡ Μηλίς γῆ, ἡ Τρηχιών: Attic writers always have Τραχίς: but Thuc. and Xen. say οἱ Μηλεῖς, while Aeschines, like later writers, has οἱ Μαλεῖς. Cp. 725 Μηλιάδων νυμφᾶν.

5 ἔξεθηκ = ἀτεβίβασα: cp. Arist. *Poet.* 24 τὰ περὶ τὴν ἔκθεσιν, the story of Odysseus being *put ashore* by the Phaeacians in Ithaca (*Od.* 13. 116 ff.).

6 **1.** Nauck’s transposition of these two verses effaces a delicate touch. Odysseus is anxious to present his conduct in the best light. After ἔξεθηκ’ ἔγώ, he hastens to add that he was merely obeying his chiefs (v. 6). And then, in vv. 7 ff., he palliates their conduct by describing how unendurable Philoctetes was.

7 καταστάσσοντα agrees with νίον (5): πόδα is acc. of respect: *Ai.* 9 κάρα | στάζων ίδωται. —διαβόρω: *Tr.* 1084 ἡ τάλαντα διαβόρος νόσος (the venom of the hydra). So below, 313 βάτκων τὴν ἀσηφάγον νόσον: 745 βρύκομαι. Aesch. fr. 249 (Philoctetes speaking) φαγέδαν’ ἀει μου σάρκας ἔσθει ποδός: a v. which Euripides borrowed in his own *Philoctetes*, changing σάρκας ἔσθει to σάρκα θωιάται (Arist. *Poet.* 22).

8 **ff.** λοιβῆς...θυμάτων. The sacrifice regularly preceded the libation (cp. *Il.* 1. 462); the order here is prompted by metrical convenience (as in *Il.* 9. 500 λοιβῆ τε κυλογ τέ), while the natural order is given below, 1033 (αθειν ιερά,...σπένδειν). —προσθίγειν, fig., ‘engage in’; so the simple θιγάνα (408, *Antr.* 546), and ἄπτομαι: cp. *Antr.* 1005 ἄπτυναν ἔγειν αην. —δυσφόριατος, cries of anguish, such as he utters below (743, 783). Cp. Eur. *Andr.* 1144 κραυγὴ δ’ ἐν εὐφόρμουσ δύσφορος δόμοις | πέτρωσιν ἀντέκλαγξ’ (cries of strife echoing in the Delphian temple from the rocks hard by). At a sacrifice, all present were first sprinkled with consecrated water, then silence was proclaimed, and then the offering began: Ar. *An.* 958 αθεισ σὺ περιχώρει λαβῶν τὴν χεριβά. | εὐφημῆ’ ἔστω. XP. μὴ κατάρξῃ τῷ τράγῳ.

The sacrifice which the cries of Philoctetes interrupted must be that which an oracle had commanded the Greeks to

παρῆν ἑκῆλοις προσθιγεῖν, ἀλλ' ἀγρίαις
κατεῖχ, αἱ̄ πᾶν στρατόπεδον δυσφημίαις,
βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
λέγειν; ἀκμῇ γὰρ οὐ μακρῶν ἡμῶν λόγων,
μῆ καὶ μάθῃ μὲν ἡκοντα, κάκχέω τὸ πᾶν
σόφισμα τῷ νῦν αὐτίχ' αἰρήσειν δοκῶ.
ἀλλ' ἔργον ἥδη σὸν τὰ λοιφ' ὑπηρετεῖν,
σκοπεῖν θ' ὅπου στ' ἐνταῦθα δίστομος πέτρα,
τοιάδ, ἵν' ἐν ψύχει μὲν ἡλίου διπλῆ
πάρεστιν ἐνθάκησις, ἐν θέρει δὲ πυνον
δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.
βαιὸν δὲ ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἀν
ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.
ἀ μοι προσελθὼν σῆγα σῆμαιν' εἴτ' ἔχει

10 κατέχει^r L: κατεῖχ^r r.

11 στενάζων^r ηὕσον (sic) Γ, a corruption of ηὕσων, itself manifestly a reminiscence of *Tr.* 787 βοῶν, λύσων. **13 f.** These two verses are rejected by E. A. Richter (*Beiträge z. Kritik u. Erkl. des Soph. Philoct.*, Altenburg, 1876), with Nauck's approval, who pronounces v. 14 'quite unworthy of an intelligent poet.'

14 αὐτίχ' made from αὐτίκ' in L by S (the 1st corrector).

offer at Chrysè's altar, in the islet Chrysè. Thence they sailed to Lemnos, which was close by, and put him ashore (270). The word *στρατόπεδον* could be said of a fleet (Thuc. i. 117); but the reference in vv. 8 f. can hardly include attempts at sacrifice made between Chrysè and Lemnos.

12 ἀκμῇ...λόγων: cp. *El.* 22 ἔργων ἀκμή. Possibly a covert criticism on the length of the prologue in some previous *Philoctetes*: cp. *O. C.* 1116 n.

13 f. μὴ καὶ: this καὶ=‘e'en’ (not ‘both’): cp. 46, 534.—*ἔκχέω* (aor. subj.), ‘waste’ (*El.* 1201), which would properly be said of the labour bestowed on devising the scheme, is here applied, in the sense of ‘frustrate,’ to the *σόφισμα* itself: cp. Eur. fr. 787 μόχθων τῷ πρὸν ἔκχέαι χάρων. (Cp. Virg. *G.* 4. 491 *ibidem* | *Effusus labor.*)—τῷ for φ: *O. C.* 747 n.—Aesch. and Eur. had both represented Odysseus as boldly confronting Philoctetes, who failed to recognise him; a marvel which Eur. excused by supposing that Athena had changed the aspect of Odysseus. These two verses remind us that dramatic probability required Odysseus to keep himself in the background. Cp. 70.

15 ἔργον...σὸν: a familiar Attic phrase,

as appears from its frequency in Ar., either (a) with inf., as *Nub.* 1345, σὸν ἔργον, ὡς πρεσβύτα, φροντίζειν κ.τ.λ.: or (b) as a parenthesis before an imperat., as *An.* 862, ιερεῦ, σὸν ἔργον, θῦε: *Th.* 1208, σὸν ἔργον, φεύγε. It occurs more often without ἐστί than with it.

16 ὅποι...στ'. Three modes of writing these words are possible: (1) as above, with prodelision of the ἔ in ἔστι. Cp. *O. T.* 732 καὶ ποῦ στ' ὁ χώρος...; *Ar. Ach.* 129 ἀλλ' Ἀμφίθεός μοι ποῦ στιν; So *O. C.* 974 ως ἔγω φάνην, *Ant.* 457 ἔξ δοτοφάνη. (2) ὅποιστ', with crasis, the mode followed by the scribe of L: cp. 812 ως οὐ θέμις γέ ἐμούστι. (3) ὅποι ἔστι, with synesis, the mode preferred by several recent edd. The fact that the 2nd syll. of ὅποι has ictus appears to render (1) or (2) slightly preferable to (3); and (1) seems recommended by the analogy of φάνην, φάνη, where, at the end of the verse, a synizesis would have had a very harsh effect.—ὅποι...ἐνταῦθ', i.e., where (precisely) in this region. Ar. *Ran.* 432 ἔχοτ' ἀν σὸν φράσαι νῷν | Πλούτων' ὅποι νθάδ' οἰκεῖ;

17 ff. τοιάδ, ὥ, ‘such that in it’: ὥ = ἔρ η̄ (for τοιάδε...δ, see *O. C.* 1353). Cp. Eur. fr. 183 νέμων τὸ πλεῖστον ἡμέρας

by us in peace, but with his fierce, ill-omened cries he filled the whole camp continually, shrieking, moaning. But what need to speak of that? 'Tis no time for many words, lest he learn that I am here, and I waste the whole plan whereby I think to take him anon.

Come, to work!—'tis for thee to help in what remains, and to seek where in this region is a cave with twofold mouth, such that in cold weather either front offers a sunny seat, but in summer a breeze wafts sleep through the tunnelled grot. And a little below, on the left hand, perchance thou wilt see a spring, if it hath not failed.

Move thither silently, and signify to me whether he still

15 λοίπ' L, with ϕ written over π by S.

16 σκοπεῖ θ'] In L the θ' has been added by S.— $\dot{\delta}\pi\omega\sigma\tau'$ L. Some recent edd. write $\delta\piou\ \epsilon\tau'$, instead of $\delta\piou\ '\sigma\tau'$.

22 σήμαντος εἰτ'] Porson conj. $\sigma\eta\mu\alpha\nu\epsilon\omega$: Nauck, $\sigma\eta\mu\alpha\nu\epsilon\sigma\cdot\epsilon\chi\epsilon\iota$] Canter (in his ed. of 1579) conject. $\epsilon\kappa\epsilon\iota$, and so the London ed. of 1722. In Vat. b (cod. Urb. 141,

τούτῳ μέρος, | ἵνα αὐτὸς αὐτῷ τυγχάνει βητλιότος ὁν, where $\nu' = \epsilon\pi\dot{\nu}$.

ἡλίου διπλῆ...ἐνθάκησις, lit., 'a two-fold means of sitting in the sun.' Cp. Arist. *Prob.* 5 § 36 *εὐτρόπετες ἐν τῷ γίλαψι*: *ib.* 16 § 1 *ἔαν ἐν ἡλίῳ τεθῶσι*. So θακεῖν *ἐν* (or *ἐνθακεῖν*) *ἡλίῳ* could mean, 'to sit in the sun'; and the genit. in *ἡλίου ἐνθάκησις* is objective, corresponding to the dat. with the verb. This is better than to make it a gen. of quality, as if the phrase meant, 'a sunny seat in (the cave).' The morning sun could be enjoyed at the seaward mouth of the cave, which had a s. or s. e. aspect (cp. 1457); while the afternoon sun fell on the other entrance, looking N. or N.W.

ἀμφιτρήτος, 'pierced at both ends,' 'tunnelled': perh. suggested by Eur. *Cycl.* 707 *δὲ ἀμφιτρήτος τῆσδε προσβαλὼν πέτρας* (so Kirchhoff for ποδί). This pass. sense of *ἀμφιτρήτος* (*ἀμφιτρέωθεν τετρημένον*, schol.), in which *ἀμφιτρήτος* would be normal, cannot be illustrated by *σιδηροκυής* ('slain with the sword,' *Ai.* 325), or *δορικυής* Aesch. *Ch.* 365), since those adjectives= 'succumbing to' the sword, etc. (from the poet's sense of *οἱ κακώντες*, etc.). But *βορεῖς σιδηροκυῆσι* in the former passage illustrates the use of *ἀμφιτρήτος*, properly masc. or fem., as a neuter adj.—*αὐλάκου*, as 954, 1087; cp. 30 n.

21 εἴπερ ἔστι σῶν, a doubt the more natural since the island was volcanic (800).

22 οὐ μοι προσελθῶν...κυρεῖ: 'advance, I pray thee (μοι), towards them'

[the cave and spring], 'and sign (to me) whether he still occupies this same spot, or is elsewhere.' The position of *μοι* indicates that it is the ethic dat. (*O. T.* 1512), rather than dat. with *σήμαντε*, with which it can easily be understood.—In the Appendix reasons are given for the following views. (1) The words *σήμαντος εἰτ'* *ἔχει* break the metrical rule, since *εἰτ'* must be considered as metrically belonging to *ἔχει* rather than to *σήμαντος*, and therefore the 5th foot ought to be an iambus. But nevertheless the words are sound, since the natural stress on the first syllable of the imperative *σήμαντος*, coinciding with the rhythmical ictus, has the effect of making the next syllable (*ειτ'*) seem relatively short to the ear. (2) In v. 23 the traditional *χῶρον πρὸς αὐτὸν* is untenable. *πρὸς* with acc. could here mean only, 'looking towards,' 'facing'; it could not mean merely, 'in the neighbourhood of.' And *ἔχει | χῶρον πρὸς αὐτὸν τόνδε* could not mean either, '(the cave and spring) are situated facing just this spot'; nor, 'he dwells facing this spot.' We should read with Blaydes, *χῶρον τὸν αὐτὸν*. (3) *τόνδ' εἰτ', εἰτ'* is the best correction of L's *τόνδ', έτ' εἰτ'* in v. 23: and *εἰτ'* confirms the view that Philoctetes is the subject to the verbs. Odysseus is sure that the cave is somewhere near (16). His doubt is whether Philoctetes still lives in it, or has removed to some other part of the island.

χῶρον *τὸν αὐτὸν τόνδ' <ἔτ'>, εἴτ' ἄλλῃ κυρεῖ,
ώς τάπιοιπα τῶν λόγων σὺ μὲν κλύης,
έγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῦ *ιη.

25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἀναξ Ὄδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις·
δοκῶ γὰρ οἶον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἀνωθεν, ἡ κάτωθεν; οὐ γὰρ ἐννοῶ.

ΝΕ. τόδ' ἐξύπερθε· καὶ στίβου γ' οὐδεὶς κτύπος.

ΟΔ. ὄρα καθ' ὑπονο μὴ κατανλισθεὶς κυρῆ.

30

ΝΕ. ὄρῳ κενὴν οἰκησιν ἀνθρώπων δίχα.

ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;

14th cent.) *Ένι* for *ἔχει* looks like a weak conjecture. 23 *τὸν αὐτὸν Blaydes: πρὸς αὐτὸν MSS. Bergk conj. πάραλον: Wecklein, πετραιον.—τόνδ' ἔτ', εἴτ'] τόνδ', ἢτ' L: Elmsley added ἔτ' after τόνδ'. The later MSS. have either τόνδ' εἴτ', or (as A) τόνδε γ' εἴτ'. Nauck gives τοῦτον, εἴτ'. 24 κλύης τ, κλύοις L. 25 ιη

24 f. τάπιοιπα τῶν λόγων, not *τὸν ἐπιλοίποντος*, because the λόγοι are thought of collectively, not singly: cp. 131; *Ant.* 499 τῶν σῶν λόγων | ἀρεστὸν οὐδέν: Plat. Rep. 352 B τὰ λοιπὰ τῆς ἐστίδεως. The ref. is to the plan disclosed at 50 ff.—*κοινῶ*, subst., ‘joint action’ (not adv., ‘jointly,’ as though the subject to *ιη* were ‘our plan,’ implied in *τάπιοιπα τῶν λόγων*): cp. Thuc. I. 8 πλαιμώτερα ἐγένετο παρ' ἀλλήλους.—*Ἐξ ἀμφοῦ ιη*, lit., ‘proceed from both’: cp. Eur. *Hec.* 294 λόγος γὰρ ἔκ τ' ἀδεξάντων λόν | κάκ τῶν δοκούντων αὐτὸν οὐ ταῦτὸν οὐθένει.

26 τοῦργον οὐ μακρὰν λέγεις, = τὸ ἔργον δὲ λέγεις οὐ μακρὸν ἐστι, ‘the task of which thou speakest is not far off,’ i.e. I can do thy bidding without going far.—ἔργον is the search for (and in) the cave. This seems simpler than to take *μακράν* as = ‘to a distance’ (*O. T.* 16), and *τοῦργον* as = ‘mission’. For the adverb as predicate, cp. *O. C.* 586 ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἔξαιτεῖ χάριν, n.: *Tr.* 962 ἀγχοῦ δ' ἄρα κοῦ μακράν | προῦλαῖον (*sc.* δν), ‘the sorrow foretold by my lament is near, and not afar.’

28 ἀνωθεν, ἡ κάτωθεν; i.e. above or below Neoptolemus, who is climbing the rocks. Odysseus is on the sea-shore. Cp. 1000 ff.

29 καὶ στίβου γ' οὐδεὶς κτύπος, ‘and of foot-fall, at least, there is no sound.’ The γε, which has been suspected, is

fitting; he is still a little below the cave, and cannot yet see whether it is empty. Seyffert’s *καὶ στίβου θ* would be appropriate only if it followed the mention of some other sign that the cave was empty.—*στίβον*, usu. ‘track (path),’ or ‘foot-print,’ here, the act of treading: cp. 206 *στίβον κατ'* ἀνάγκαν, n. Remark how strongly *κτύπος* (L’s reading) is confirmed, as against *τύπος*, by v. 30, where Odysseus says (in effect), ‘perhaps the reason why you hear no sound is that he is asleep within.’—Other readings are *καὶ στίβου γ' οὐδεὶς τύπος* (Trichl. and Brunck): *καὶ στίβον στ' οὐχ εἰς τύπος* (Mudge): *καὶ στίβον στ' οὐδεὶς τύπος* (Bergk; though οὐδεῖς is the only case of the noun found in Tragedy). These assume that there was sand or earth just in front of the cave on the side towards the sea. But vv. 1000 ff. imply that the cave’s seaward mouth opened on steep rocks at some height above the beach. And if v. 29 referred to the presence or absence of foot-prints, v. 30 would lose its special point.

30 καθ' ὑπνον: *Tr.* 970 καθ' ὑπνον δυτα: but here ὁν need not be supplied; the phrase is adverbial, with *κατανλισθεῖς κυρῆ*—*κατανλισθεῖς*, ‘lodged’ (cp. 19 αὐλίου, 153 αὐλᾶς), a word suitable to rough or temporary quarters, as to a bivouac; Xen. *An.* 7. 5. 15 *κατηνλισθησαν δ'* ἐν τῷ πεδίῳ: so Eur. *El.*

dwells in this same place, or is to be sought elsewhere,—that so our further course may be explained by me, and heard by thee, and sped by the joint work of both.

NEOPTOLEMUS.

King Odysseus, the task that thou settest lies not far off; methinks I see such a cave as thou hast described.

OD. Above thee, or below? I perceive it not.

NE. Here, high up;—and of footsteps not a sound.

OD. Look that he be not lodged there, asleep.

NE. I see an empty chamber,—no man therein.

OD. And no provision in it for man's abode?

Camerarius (ed. 1534): *εἰη* MSS. Wecklein conj. *φαγῆ*. **29** *τόδι*] Wakefield conject. *τόδι*.—*στίβον* *τ'* L, A, and most MSS.: *στίβον* *γ'* Triclinius: *στίβον* *δ'* Seyffert: *στίβον* *στ'* Mudge (ap. Heath).—*οὐδεὶς κτύπος* L: *οὐδεὶς τύπος* r. Mudge (ap. Heath) conj. *οὐχ* *εἰς τύπος*: Bergk, *οὐδεὶς τύπος*. Naber proposed *κάστρι πού γ'* *δός έκτοπος*. **30** *κατακλιθεῖς* L, with V and others: *κατακλιθεῖς* A, B, T, which Nauck prefers and Blaydes reads.—*κυρῆ* MSS.: *κυρέ* Schaefer, Seyffert, Nauck, Wecklein. **32** *τροφή* MSS. Welcker and Burges conj. *τρυφή*: Bergk, *ξερ'* *έπιστροφή*.

304 (Electra speaking of her rustic cottage) *οἶος ἐν πέτραις αὐλίζομαι* (cp. *ib.* 168 *ἀγρότειαν αὐλάν*). *κατακλιθεῖς*, the weak reading of some later MSS., was prob. suggested by *καθ'* *ὕπνον*.—*κυρῆ* is the reading of our MSS., and, though their authority on such a point is not great, the subjunct. seems here slightly better than *κυρέ*. *ὅρα μὴ...κυρέ*, 'see whether he is not,' would imply that in the speaker's mind there was little doubt on the subject: cp. notes on *Ant.* 278, 1253: Plat. *Charm.* 163 A *ἄλλ' ὅρα μὴ ἔκενον κωλεῖ*: *Lach.* 196 C *ἄλλ' ὅρώμεν μὴ Νικλας ὀτειρατέ λέγειν*: *Theact.* 145 C *ὅρα μὴ παῖξων θελεγεν*. These are admonitions in the polite guise of suggestions. Now here we may, indeed, conceive Odysseus as saying *μὴ...κυρέ*: but, in the anxious uncertainty which he actually feels, it is more natural that he should say *μὴ κυρῆ*. If it be said that general Attic usage rather favours the indic. after *ὅρα μή*, we may refer to 519, *El.* 1003 and fr. 83 as a few places out of several where the subjunct. after *ὅρα μή* is proved by metre.

31 *ὅρῶ*. Neoptolemus, mounting the rocks, has now just reached the mouth of the cave. *κενῆ* is made more explicit by *ἀνθρώπων δίχα*: 'empty,—yes, there is no man there.' Such iteration is natural when the mind confirms itself in a first impression, or dwells on a striking

thought; so Verg. *Aen.* 4. 588 *vacuos sensit sine remige portus* ('empty,—no rower there'); *Ai.* 404 *γυμνὸν φανέτα τῷ ἀριστελων δτερ* ('when I return) ungar'd,—aye, without the need of valour.'

Cp. 487: *O. T.* 57 n., *Ant.* 445 n.

32 *οἰκοποίος...τις τροφή*, 'any comforts, such as make a human dwelling,' in contradistinction to a wild beast's lair. *τροφή* here = 'what sustains life,'—not only food and drink, but also provision for necessary repose and warmth: cp. Plat. *Legg.* 667 B *ἐδωδῆ μὲν καὶ πότερι καὶ ξυμπάσῃ τροφῆ*, 'food and drink and the comforts of life generally.' The question of Odysseus is comprehensive; in reply, Neopt. can only mention a bed; but that does not require us to assume that Od. used *τροφή* in the specific sense of 'furniture.' The objection which has been made to *τροφή* here thus falls to the ground. Against Welcker's *τρυφή*, remark:—(1) The irony would be misplaced here, where Od. is anxiously seeking information; it is otherwise in v. 37, where the slightly ironical tone of *θησαύρισμα* shows the first gleam of sadder joy. (2) The phrase *οἰκοποίος...τρυφή* would be infelicitous. The adjective itself shows that the substantive ought to denote the rudiments, not the refinements, of a home.

- NE. στιπτή γε φυλλάς ώς ἐναυλίζοντί τῳ.
 ΟΔ. τὰ δὲ ἄλλα ἔρημα, κούδέν εσθ' ὑπόστεγον;
 NE. αὐτόξυλόν γέ ἔκπωμα, φλαυρουργοῦ τινος
 τεχνήματ' ἀνδρός, καὶ πυρεῖ ὅμοῦ τάδε.
 ΟΔ. κεινον τὸ θησαύρισμα σημαίνεις τόδε.
 NE. ιὸν ιού· καὶ ταῦτα γέ ἄλλα θάλπεται
 ῥάκη, βαρείας τον νοσηλείας πλέα.
 ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς,
 καστ' οὐχ ἔκασ που πᾶς γὰρ ἀν νοσῶν ἀνὴρ
 κῶλον παλαιῷ κηρὶ προσβαίη μακράν;

33 στιπτή L, A (ει over i from the corrector), with most MSS., and Suidas: στειπτή T and Eustathius.—ἐν αναλίζοντι L, with an erasure of one or two letters after ἐν.

33 στιπτή γε κ.τ.λ., ‘aye, a heap of leaves pressed down, as if for the use of one who sleeps in the place.’ Here γε serves to correct the suggestion contained in the negative question: ‘There is nothing there?’ ‘Yes, there is something’. In this use it may be compared with the Fr. *si*, since it is corrective without being emphatic. (‘Vous n’avez pas été là?’—‘Si.’) Cp. 35. For the spelling στιπτή, see v. 2. A bed of leaves (or rushes, etc.) was called στιβάς (*Eur. Tro.* 507 στιβάδα πρὸς χαμαπετῆ). [*Eur. Rhes.* 9 λείπε χαμενάς φυλλοστρώτους (of soldiers bivouacking). στιπτή means, pressed down by the body of the person who has slept on it. Some take ἐναυλίζοντί τῳ as dat. of agent with στιπτή (pressed down by some one lodging here); but the order of words renders it simpler to take the dat. as one of interest. Hartung, whom Nauck follows, changes στιπτή to στρωτή, finding a hint of the latter in one of the two scholia on this v. in L, χαμαστρωσία ἐκ φύλλων. But that may refer to the one word φυλλάς: while the other scholium unequivocally refers to στιπτή, —ἡπλωμένη καὶ πατονυμένη, (‘spread out, and pressed down,’) ὡς κοιμωμένου ἐπ’ αὐτῇ τωσ. If it be said that ἡπλωμένη might refer to στρωτή, we may reply that πατονυμένη could refer only to στιπτή: and by ἡπλωμένη the schol. meant (I think) to express that the leaves formed, not a soft heap, but only a shallow layer. στιπτή is more graphic than στρωτή: it suggests the recent impress of the body, and the cheerless discomfort of the

couch.—For ὡς with ἐναυλίζοντί τῳ, cp. 203.

34 τὰ δὲ ἄλλα, all parts of the cave except that covered by the bed of leaves: ἔρημα, ‘bare,’ i.e. without any sign of inhabitation. The second question, κούδέν εσθ’ κ.τ.λ., repeats the first in a more precise form.

35 αὐτόξυλον, ‘of mere wood,’ means here, ‘of wood not artistically treated’; the piece of wood remained as nearly in its original state as was compatible with its serving for a cup. Cp. fr. com. 322 αὐτόποκον ἴμάτιον, a cloak of rough wool: Alexis Κύπριος 2 τὸ δὲ αὐτόπυρον ἄρτον, the loaf of unboiled wheat-flour: see *O. C.* 192 αὐτοπέτρου βήματος π. —φλαυρούργον: seemingly the only extant instance of the form φλαύρος in a compound adj.

36 τεχνήματα: the poet, plur. has a certain dignity, and there is possibly a shade of designed irony in its use here: Hes. *Scut.* 313 τρίπος, κλυτὰ ἔργα περιφρόνος Ἡφαιστοῦ: Eur. *Or.* 1053 μῆμα, ...κέδρον τεχνάσματα (a coffin,...finely wrought of cedar): Virg. *Aen.* 5. 359 clypeum...Didymonis artes.—πυρεῖα, ἔγναρια, ‘means of kindling a fire,’ the stones mentioned in 296, and perhaps also bits of wood with which to catch the spark.

37 κείνου, predicate, cp. Plat. *Apol.* 20 Ε οὐ γὰρ ἐμνήσθη τὸν λόγον (=δὲ λόγος, δν ἐρῶ, οὐδὲ ἐμδὲ ἔσται).—θησαύρισμα, ‘store’ (not so strong as ‘treasure’): the verb θησανθῆνα was used of ‘laying in’ supplies for household use (*Xen. Cyr.* 8. 2. 24); cp. Eur. *El.* 497 θησανθῆμα Διονύσου (store of wine). Yet here the

NE. Aye, a mattress of leaves, as if for some one who makes his lodging here.

OD. And all else is bare? Nought else beneath the roof?

NE. Just a rude cup of wood, the work of a sorry craftsman; and this tinder-stuff therewith.

OD. His is the household store whereof thou tellest.

NE. Ha! Yes, and here are some rags withal, drying in the sun,—stained with matter from some grievous sore.

OD. The man dwells in these regions, clearly, and is somewhere not far off; how could one go far afield, with foot maimed by that inveterate plague?

35 φλαυρουργοῦ corrected from φλαυρούργου L.
φανεται. **40** ἀνὴρ L, ἀνήρ Brunck.

38 θάλπεται] Nauck conj.
42 προσβαῖη] Herwerden conj.

word is ironical, since the ‘store’ is so wretched.

38 ιού ιού, a cry of surprise, with which the watcher greets the beacon in Aesch. *Ag.* 25,—where it is ‘extra metrum,’ as in *Ai.* 737. It stands within the verse, as here, in O. T. 1071, 1182, *Tr.* 1143.—*καὶ ταῦτα γ'.* In v. 29, *καὶ στίβου γ'*, γε specially emphasises the word *στίβου*: here, it does not specially emphasise *ταῦτα*, but helps *καὶ* to introduce the new fact; i.e., it is not, ‘and here are rags,’ but rather, ‘yes, and here are rags.’ Wherever *καὶ...γε* occurs, it is well to note in which of these two ways it is used. Examples like *καὶ ταῦτα γ'* here are, below, 1296 *καὶ πέλας γ'*: O. T. 1132 *κοιδέν γε θαῦμα:* ib. 1319 *καὶ θαῦμά γ' οὐδέν.* Examples like *καὶ στίβου γ'* are, below, 674 *καὶ σέ γ' εἰσάξω:* 1277 *καὶ πέρα γ' τοθ' ἡ λέγου—ἄλλα,* ‘withal’ (i.e., besides the other objects already found): cp. O. T. 290 n.: Aesch. *Theb.* 424 *γίγας ὅδ' ἄλλος.—θάλπεται,* ‘are drying’ in the sun at the seaward mouth of the cave (cp. 17). Not, ‘are warm’ to the touch,—as if recently used. Cp. Eur. *Helen.* 181 *ἀλλοι πέλλους | αὐγαῖσιν ἐν ταῖς χρυσέαις | ἀμφιθάλπουσ*.

39 βαρελας, ‘grievous,’ the epithet of the malady itself, as 1330 *νόσου βαρελας.* Not ‘fetid’ (like *gravis...* *hircus*, Hor. *Ep.* 12, 5),—a sense in which *βαρές* occurs only when it is the epithet of *δαμή*, *ἄτης* (Arist. *Hist. An.* 9, 5), etc.—*νοστλελας*, (subst. from *νοσηλός*, ‘morbid,’) here=the matter discharged from the ulcer in the foot; cp. 824. Isocr. uses *νοσηλεύω* as =‘to tend the sick,’ and Plut.

has *νοσηλεία* as either (i) ‘sickness,’ or (ii) ‘nursing of the sick.’—*πλέα*, tainted, stained with: cp. Xen. *Cyr.* 1. 3. 5 (*ἡ χειρ*) *πλέα σοι ἀπ' αὐτῶν ἔγενετο*, has been defiled by those things: so *πλήρεις*, *Ant.* 1017.

41 f. οὐχ ἕκάς που, as 163 *πέλας που*, O. T. 1410 *ἔξω...που.—κηρί*, ‘plague,’ as 166 *κῆρα τάνδ' ἀποφεύγειν*,—but without ref. to the idea that the *νόσος* was ordained by fate (1326).—*προσβαῖη*, in the sense of ‘advance,’ where we should have expected *προβαῖη*, is certainly strange. It is partly excused, however, by the fact that the speaker is himself outside of the cave, and so can the more naturally place himself in imagination at the external point towards which the movement is made,—saying, ‘come far’, instead of, ‘go far.’ I do not feel sure, then, that *προσβαῖη* is corrupt, though it is suspicious. If corrupt, it probably conceals a compound with *πρό*. In the *Classical Review* (vol. II. p. 324, 1888) I have conjectured *προσκάλοι*, ‘limp forth’. Minuscule β and κ often resemble each other (thus in *Ant.* 1094 *λακέν* is corrected from *λαβέν*). If *προσκάλοι* had become *προσβάσοι*, the latter would easily have generated *προσβαῖη*. A verb describing *painful* movement would be fitting here, after *νοσῶν...κῶλον παλαῦ κηρί*: cp. *δημεύει* (163), *εἰλύόμην* (291). It is immaterial that this particular compound of *σκάψω* does not occur elsewhere; many verbal compounds occur once only, as, e.g., *προδέστας* (O. T. 90), *προκλίνας* (O. C. 201). For other conjectures, see Appendix.

ἀλλ' ἦ 'πὶ φορβῆς νόστου ἔξελήλυθεν,
ἥ φίλλον εἴ τι νώδυνον κάτοιδέ που.
τὸν οὖν παρόντα πέμψον εἰς κατασκοπήν,
μὴ καὶ λάθη με προσπεσών· ως μᾶλλον ἀν
ἔλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.

NE. ἀλλ' ἔρχεται τε καὶ φυλάξεται στίβος·
σὺ δὲ εἴ τι χρῆζεις, φράξε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας
γενναῖνον εἶναι, μὴ μόνον τῷ σώματι,
ἀλλ' ἦν τι καινόν, ὃν πρὸν οὐκ ἀκήκοας,
κλύνης, ὑπουργεῖν, ως ὑπηρέτης πάρει.

προστέλχοι: Blaydes, *ποι βαῖην.* 43 ἥ 'πὶ φορβῆς νόστου MSS.: Burges, Herwerden and Blaydes conj. ἥ 'πὶ φορβῆν νόστον: Touz, ἥ 'πὶ φορβῆς μαστὸν ('search'): Wecklein, ἥ 'πὶ φορβῆν νόστοις. 47 ἔλοιτό μ' L, the ὁ in an erasure, having been made by S from ε (not ἡ). ἔλοιτε μ' (i.e. ἔλοιτε μ') was prob. a mere error, not a trace of ἔλοιτ' ἔμ', the reading which Bergk and Cavallin adopt.—λαβεῖν] The

43 φορβῆς νόστον. The defence of this much-impugned phrase depends on three points. (1) *νόστος* is poetically used in the general sense of ὅδος: Eur. *I. A.* 1261 (speaking of the Greeks), *οἰς νόστος οὐν* ἔστ' Ἰλίου πύργος ἐπι. (2) In *φορβῆς-νόστος*, a food-journey, the gen. denotes the object of the *νόστος*: the principle is the same as in Eur. *I. T.* 1066 γῆς πατρώφας νόστος, 'a fatherland-return,' i.e. a return to it: *Orph. Argon.* 200 ἐπὶ πλόου Ἄξενον, on a voyage to the Euxine. (3) The poet has not said, ἔξελήλυθε φορβῆς νόστον ('cognate' acc.), but ἔξελήλυθεν ἥπὶ φορβῆς νόστον, thus marking that *νόστον* denotes, not merely the act of going out, but the purpose of that act, viz., a *quest*. In other words, the presence of ἥπὶ before it already tinges *νόστον* with the sense of *ζήτησις*: cp. Her. 4. 140 ὑπέστρεψον ἥπὶ ζήτησιν τῶν Περσῶν.—The conjecture ἀλλ' ἥ 'πὶ φορβῆν νόστον ἔξελήλυθεν seems, then, needless; but it is also open to a strong positive objection, viz., that *νόστον* then becomes a mere pleonasm. A cognate acc. added to ἔξελήλυθεν ought here to qualify it in some manner (cp. *Ai.* 287 ἔξδοους ἔρπειν κεν ἄσ).

44 ἥ φύλλον κ.τ.λ. The constr. is, ἥ, εἰ φύλλον νώδυνόν τι κάτοιδέ που, (ἐπι· αὐτῷ): rather than, ἥ (ἐπι) φύλλον, εἰ τι νώδυνον (φύλλον) κάτοιδέ που.—νώδυνον, in active sense: *Anthol.* app. 57 φαρ-άκους ἀνώδυνοις.

45 τὸν...παρόντα,—'thy attendant,'—

the young chief's *πρόστολος*, who is called *σκοτός* at v. 125. The phrase does not imply that he is actually at his master's side on the rocks.

46 ε. μὴ καὶ, cp. 13.—**προσπεσών**, of sudden and unforeseen approach (*O. C.* 1157): the same phrase below, 156, and Eur. *Heracl.* 338.—**ἔλοιτό μ'**. The enclitic *με* is warranted here (though ἔλοιτ' ἔμ' might seem more natural), since the words, μὴ καὶ λάθη με προσπεσών, have already indicated Odysseus as the person chiefly menaced. It is as though he said: 'We must take care that he does not surprise me; it would delight him more than to capture all the Greeks'; where the unemphatic 'it' would resemble the enclitic *με* as merely referring back to a case already indicated. A similar instance (and one that is certified by metre) occurs below, 1049 ff.: οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμι ἔγώ | χῶπον δικαίων κάγαθῶν ἀνδρῶν κρίσις, | οὐκ ἀν λάθοις μοι μᾶλλον οὐδέν' εὔσεβή: where the ἔγώ in 1049 makes it needless to have ἔμοι in 1051. Such cases are distinct from those in which the enclitic form of the pers. pron. is justified by the fact that the chief emphasis is on verbal notion (e.g., 958: *Ant.* 546 μὴ μοι θάντης σὺ κοινά, 'share not my death').—The first hand in L seems to have written ἔλοιτε μ' (sic): the corrector changed the second ε to ο, accenting the latter. If there had been reason to think that the first hand in L wrote

No, he hath gone forth in quest of food, or of some soothing herb, haply, that he hath noted somewhere. Send thine attendant, therefore, to keep watch, lest the foe come on me unawares ; for he would rather take me than all the Greeks beside.

NE. Enough, the man is going, and the path shall be watched.—And now, if thou wouldest say more, proceed.

[Exit Attendant, on the spectators' left.]

OD. Son of Achilles, thou must be loyal to thy mission,—and not with thy body alone. Shouldst thou hear some new thing, some plan unknown to thee till now, thou must help it; for to help is thy part here.

variant *μολεῖν* (found in A, and thence taken by the Aldine) may, as Boissonade conjectured, have come from *μ'* ἐλεῖν : but *μ'* ἐλεῖν would have required ἐλοιτ'*άν* instead of ἐλοιτ'*μ'*. Toup conj. λαβεῖν : Valckenaer and Blaydes, βαλεῖν. 50—54 Nauck holds that the verses, from δεῖ σ'. ἐφ' οἷς ἐλήλυθας to τί δῆτ' ἀνωγας (inclusive),

ἐλοιτ' *έμ'*, then I should have taken that reading, not as better than ἐλοιτ' *μ'*, but as equally good, and better attested.—λαβεῖν, 'catch,' 'find in his power.' *μολεῖν* in A was prob. a conjecture, or a mere error, rather than, as Boissonade supposed, a corruption of *μ'* ἐλεῖν. For the difference between ἐλεῖν and λαβεῖν (in regard to warfare), see *Il.* 5. 144 ἔνθ' ἐλει *Ἀστύνοον* ('slew'), and *ib.* 159 ἔνθ' *νίλας Πριάμου δύω λαβεῖς Δαρδανίδας, | εἰνὶ δίφων ἑόντας* ('caught'). Cp. below, 101, 103; *O. T.* 266 ἤγριῶν τὸν αὐτόχθειρα τοῦ φόνου λαβεῖν ('find').—Blaydes says that λαβεῖν is 'clearly wrong,' and reads βαλεῖν ('hit').

48 ε. δλλ', in assent, like 'oh, well,'—the implied adversative sense being, 'nay, I have no objection': cp. 232, 336, 645, 647.—*ἔρχεται*, sc. ὁ πατῶν (45), 'he goes,' i.e., 'I send him' (said as he makes a sign to the *πρόσταλος*). Cp. 1181 μὴ...*ἔλθεις*, 'depart not': *Ant.* 99 ἀρὼν μὲν *ἔρχει*.—τε καὶ marks the full assent to v. 45: he shall go, and for that purpose.—*φυλάξεται*, the fut. pass. in good prose also (*Xen. Oec.* 4. 9): *φυλαχθήσομαι* was late. For other such futures, cp. 303: *Ant.* 93 n.—*δευτέρῳ λόγῳ*, 'in further speech,'—continuing the former discourse. Cp. Pind. *O. I.* 43 *δευτέρῳ χρόνῳ, =νότερῳ*.

50 η. ἐφ' οἷς=ἐπὶ τούτοις ἐφ' οἷς, 'for' (i.e., 'so as to aid') 'the objects for which,' etc.; cp. *O. T.* 1457, μὴ τί τῷ δευτέρῳ κακῷ.—The sentence begins as if the form were to be, δεῖ...γενναῖον εἶναι, μηδένον τῷ σώματι, δλλὰ καὶ τῇ γυνώμῃ: he

must show his true-bred spirit, not merely *physically*, but *morally*,—i.e., by bringing himself (*τόλμα*, 82) to aid plans which may be repugnant to him. Neopt. supposed that his task was to take Phil. by force (*πρὸς βλαν*, 90). Odysseus seeks to prepare the disclosure very gently. Hence the hypothetical clause which takes the place of a simple δλλὰ καὶ τῇ γυνώμῃ, viz., δλλὰ τὴν τι καινόν, κ.τ.λ. After that clause, a modal partic., ὑπονργοῦντα ('by serving'), ought to have balanced the instrumental dat. τῷ σώματι. But, instead of it, we have a second infin., ὑπονργεῖν, depending, like εἶναι, on δεῖ: just as, in independent sentences, a new finite verb is often substituted for a second participial clause (*O. C.* 35 n.: *Ant.* 256, 816).

γενναῖον, 'true-bred.' τὸ γενναῖον is, as Arist. defines it (*Hist. An.* I. I. 32), τὸ μὴ ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως. Odysseus calls on Neopt. to prove himself a true son of his sire (cp. 3) by complete loyalty to his mission.—τῷ σώματι: cp. Eur. *Suppl.* 886 ἵππους τε χαλρων τόξα τ' ἐντείνων χεροῖν, | πόλει παρασχεῖν σώμα χρήσιμον θέλων.

καινόν, euphemistic, as oft.: cp. Antiph. *Tetr.* A. δ. § 2 καινότατα γάρ δῆ, εἰ χρὴ καινότατα μάλλον ἢ κακονργοτάτα εἰπεῖν, διαβάλλοντι με.—δν (τοῖτων δ) πρὶν οὐκ δικήκας, '(some) novel thing,' viz., one of those things which thou hast not heard before'; i.e., 'a part of my plans which has not hitherto been disclosed to thee.' Cp. Eur. *Med.* 356 οὐ γάρ τι δράσεις δεινόν, ὡν φόβος μ' ἔχει.

53 ὑπηρέτης, like ὑπηρετεῖν in 15, said

NE. τί δῆτ' ἄνωγας; ΟΔ. τὴν Φιλοκτήτου σε δεῖ
ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.

55

ὅταν σ' ἔρωτῷ τίς τε καὶ πόθεν πάρει,
λέγειν, Ἀχιλλέως παῦς· τόδε οὐχὶ κλεπτέον·
πλεύς δὲ ὡς πρὸς οἶκον, ἐκλιπτὸν τὸ ναυτικὸν
στράτευμ' Ἀχαιῶν, ἔχθος ἔχθρας μέγα,
οἵ σ' ἐν λιταῖς στειλάντες ἐξ οἴκων μολεῦν,
μόνην ἔχοντες τὴνδε ἀλωσιν 'Ιλίου,
οὐκ ἡξίωσαν τῶν Ἀχιλλείων ὅπλων
ἔλθοντι δοῦναι κυρίως αἰτουμένῳ,

60

'are probably spurious; at any rate, in their present form, absurd.' **54 ε.** δεῖ...
λέγων] Matthiae conj. δεῖ...λέγω: Dindorf, δεῖ...ὅρᾶν: Erfurdt, δεῖ...σκοτεῖν: Cavallin,
δεῖ...μολών (or λών).—λόγοισιν] Gedike conj. δόλοισιν.—ἐκκλέψης L: ἐκκλέψεις r.

of a friend and equal. Cp. Eur. *EI.* 821 (Orestes) Πιλάδην μὲν ἔλετ’ ἐν τόνοις ὑπῆρέντι, | δμῶας δὲ ἀπάθει: and so even in good prose, as Xen. *An.* i. 9. 18.

54 ε. τι δῆτ' ἄνωγας; The division of the verse between the speakers (*ἀντιλαβῆ*) serves at once to mark the surprise of Neopt. and to introduce the words of Od. with a certain abrupt force: cp. O. C. 722 n.

σε δεῖ κ.τ.λ. Two other examples of this constr. are extant: *Ai.* 556 δεῖ σ' ὅπως πατρὸς | δεῖξεις ἐν ἔχθροις οὖς ἐξ οἴου 'τράφεις: Cratinus (the poet of the Old Comedy), *Νέμεος* fr. 3 δεῖ σ' ὅπως εὐσχήμονος | ἀλεκτρυνόν μηδὲν δυσίσεις τοὺς τρόπους. In both those passages, as in this, the constr. is used by an elder, or superior, in giving a precept of conduct. The admonitory tone thus associated with the formula confirms the text, as against Matthiae's conjecture, **σε δεῖν | ψυχὴν** ὅπως λόγοισιν ἐκκλέψεις λέγω. The partic. λέγων explains the instrum. dat. λόγοισιν more clearly; it is not instrumental ('by speaking'), but temporal; *i.e.*, literally, 'as you go on speaking.' It indicates that Neopt. is to converse alone with Phil. (cp. 70, δμιλία), and is to deceive him in the course of their conversation. The next verse makes this still clearer:—'When he asks, say,' etc. A similar use of λέγων, to denote the process of talk, is frequent in Herod., when, after epitomising part of a speech, he gives the

sequel in the speaker's own words; as 3, 156, 'νῦν τε,' ἔφη λέγων... 'And now, he went on to say,...(lit., said, as he went on speaking).—Other ways of taking λέγων, which seem less good, are:—(1) As instrum. partic., with which *աὐτούς* is to be supplied from λόγοισιν: 'with words, ...*i.e.*, by speaking them.' For this view, Schneidewin cp. Plat. *Legg.* 885 *β ὅτα λόγων καὶ δοτὰ ἔργω περι θεούς ὑβρίζει τις λέγων η πράττων.* (2) As instrum. partic., used absolutely, to emphasise λόγοισιν,—'with words—I repeat, by speaking.' (3) As instrum. partic., to be taken closely with λόγοισιν, in the sense, 'speaking vain words.' This is Seyffert's view, who explains λόγοι λέγειν as *meritis verbis dicere*: a sense which the phrase could not bear.—**ἐκκλέψεις:** here related to κλέπτειν, *fallere* (*Tr.* 243 *εἰ μὴ συμφοραὶ κλέπτουσι με*), as ἔκπαταν το ἀπατᾶν. Cp. 968. *Π.* 14. 217 *ητ' ἐκλεψειν δον τύκα περ φρονεύστων.*

55 ε. λέγειν, infin. for imper. (O. C. 481 n.); not depending on δεῖ in 54.—**Ἀχιλλέος**, — — —. The ε suffers synecdoche again in 364, 582, 1066, 1237, 1298, 1312: though not in 4, 50, 241, 260, 1220, 1433.—**τόδε οὐχὶ κλεπτέον**: lit., 'this thing' (his parentage) 'must not be represented falsely,'—*i.e.*, the truth must not be hidden. κλέπτειν τι can mean, 'to do (or speak) a thing fraudulently': *Ai.* 189 κλέπτουσι μόθους, they speak false words. In *Tr.* 437 μη...ἐκκλέψῃς λέγον = 'do not keep back the story'; but the

NE. What is thy bidding?

OD. Thou must beguile the mind of Philoctetes by a story told in thy converse with him. When he asks thee who and whence thou art, say, the son of Achilles,—there must be no deception touching that; but thou art homeward bound,—thou hast left the fleet of the Achaean warriors, and hast conceived a deadly hatred for them; who, when they had moved thee by their prayers to come from home,¹ deemed thee not worthy of the arms of Achilles,—deigned² not to give them to thee when thou camest and didst claim them by right,—

57 κλεπτέον] Nauck conj. **κρυπτέον.** **58 πλεῖς]** Blaydes conj. **πλεῖν.** **60 στελλαντες]** Naber conj. **πεισαντες.** —**ἐξ οἰκων** L: **ἐξ οἴκου γ.** **61 μόνην** A: **μόνην δ'** L. The later MSS. are divided between these (**μόνω δ'** and **μόνον δ'** also occurring); the Aldine agrees as usual with A. Seyffert conj. **μόνην γ'.** **63** Nauck suspects the verse.

simple **κλέπτειν** could not literally express this.—**κρυπτέον** is a tame conjecture.

58 ε. πλεῖς is more dramatic than **πλεῖν**, which would also be awkward after **λέγειν**.—**ὡς πρὸς οἴκον.** **πρὸς** states the direction of the voyage: **ὡς** merely adds an indication of the voyager's purpose: 'thou art homeward *bound*.' (Not, 'thou art sailing *as if* for home,' with ref. to the story being untrue.) Cp. *Ant.* 44. 9 καὶ τὸ βούθευκ' **ὡς ἐν' Ἀργείος τόδ' ἦ;** 'was this plot, in his intention (**ὡς**), against the Greeks?' (though the actual victims were the cattle). Thuc. 4. 93 **παρεσκευάζετο** **ὡς ἐν μάχῃ,** made his dispositions with a view (**ὡς**) to fighting. Xen. *H. I.* 1. 12 **ἀνάγεσθαι** **ἡδη αὐτῷ μέλλοντος** **ὡς ἐπὶ ναυμαχίαν.** —**ἔχθος ἔχθηρας μέγα:** cp. *EL.* 1034 **οὐδ'** αὐτὸν τοσοῦτον **ἔχθος ἔχθαιρω σ'** ἔγω. For the aor. part. cp. 227, 309: Pind. *N.* 7. 88 **φιλήσαντ'** (having formed a friendship); *O. T.* 11 n., 649 n.

60 οἱ, with causal force (Lat. *qui* with subjunct.): *O. C.* 263 n.—**ἐν λιταῖς**, by means of prayers: cp. 102 ἐν δόλῳ...**ἀγειν**, 1393 ἐν λόγῳ | **πειθεῖν**: *Ant.* 764 n.—**στελλαντες...** **μολεῖν**: lit., having caused thee to set forth, so that thou shouldest come from home: cp. *Ant.* 164 **ὑμᾶς δ'** ἔγω **πομποῖσιν** **ἐκ πάντων δίχα | ἐστειλ** **ἰκέσθαι.** Odysseus and Phoenix were sent from Troy to bring the young Neoptolemus from Scyros: 343 ff.

61 μόνην. If L's **μόνην δ'** were sound, then **στελλαντες** (**μέν**) and **ἔχοντες δέ** would express two reasons why the conduct of the Atreidae was bad:—'when they had brought thee from home, and when

that was their only way of taking Troy,'—the second clause implying that, as his presence was so momentous, his claim to good treatment was the stronger. But **μόνην**, without **δ'**, is clearly right. Then **ἔχοντες** is causal, expressing the motive of **στελλαντες**,—'having brought thee,...since they had no other way,' etc. The insertion of **δ'**, if not a mere error, may have been due to a corrector who, not perceiving the relation of the two participles, thought that they required a copula.—**ἄλωσιν, means of capture:** Thuc. 2. 75 **χρώμα** **ἔχουν πρὸς τὴν πόλιν,** **μοιζόντες ταχίστην αἵρεσιν** [**τὴν αἵρεσιν Classen**] **ἔσεσθαι αὐτῶν** (the quickest *way of taking the place*).

62 ε. τῶν Ἄχιλλεων ὄπλων, gen. depending on the principal verb **ἥξισταν**, instead of an acc., **τὰ Ἄχιλλεια ὄπλα,** depending on the infin. **δούναι.** This construction arises from eagerness for compact expression of the main idea,—as here the main idea is completely expressed by v. 62. The 'epexegetic' infin., like **δούναι**, is usu. the only word added: but here it is naturally supplemented by the words which denote the aggravating circumstances (**ἔλθοντι...κυρίως αἰτουμένῳ**). Plat. *Legg.* 941 D **δίκης οὖν οὐδέπερον οὐδετέρου ἔλαπτονος...δὲ νόμος ἀξιοῖς ζημιοῖσιν** (instead of **ἔξιοι ζημιοῖν δίκηγι**). Thuc. 3. 6 καὶ τῆς μὲν θαλάσσης εἴργον μή χρήσθαι τοὺς **Μυτιληναῖος.** Cp. *O. C.* 1211 n.—**κυρίως**, with good right (*tuo iure*), as heir of Achilles; cp. Dem. or. 36 § 32 **κυρίως δύντος τοῦ πατρὸς...κατὰ τοὺς νόμους αὐτὴν γεγαμῆσθαι.**

ἀλλ' αὐτ' Ὁδυσσεῖ παρέδοσαν· λέγων ὅσ' ἀν
θέλησ καθ' ἡμῶν ἔσχατ' ἔσχάτων κακά.

65

*τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δὲ ἐργάσει
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
ώς δὲ ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δὲ ὄμιλία
πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
σὺ μὲν πέπλευκας οὐτ' ἔνορκος οὐδενὶ
οὐτ' ἔξ ἀνάγκης οὔτε τοῦ πρώτου στόλου·

70

64 αὐτ'^r] αὐτ' L.—λέγων] Gedike conj. λέγ' οὖν.—ὅσ' made from δσ in L.

65 τούτων γὰρ οὐδέμι' ἀλγυνεῖστ L. The first corrector (S) has written ν, very small, between the ε and μ' of οὐδέμι', indicating οὐδέν μ'. And οὐδέν μ' is in some of the later MSS., including A and V, while Vat. has οὐδέν. Ven. has ἀλγυνεῖ, the rest

64 f. παρέδοσαν, handed over,—a word suggesting fraud or treachery, as oft.; cp. 399.—λέγων refers back to λέγειν in 57 (with which, as infin. for imperat., the nomin. is rightly used in the 2nd pers., O. T. 1529 n.). Odysseus leaves the available epithets to his young friend's imagination. Cp. O. T. 1287 βοή διογενεῖς κλῆθρα καὶ δηλοῦν τινα | τοῖς πᾶσι Καδμειοῖς τὸν πατροκτόνον, | τὸν μητρός, αὐδῶν ἀνδρού οὐδὲ ρητά μοι. Eur. I. T. 16 καὶ λέγει Κάλχας τάδε: | ...ταῦτον ἐν ἑνὶ οἴκοις σῆς Κλυταμνήστρα δάμαρ | τίκτει—τὸ καλλιστεῖον εἰς ἐμοῦ ἀναφέρων—| ἦν χρή σε θόσα!—καθ' ἡμῶν, in this context, seems best taken as = κατ' ἐμοῦ: for the sing. με so closely following, see n. on Ant. 734 πόλις γὰρ ἡμῖν ἀμέ χρή τάσσειν ἐρεῖ;—ἔσχατ' ἔσχάτων: cp. O. T. 465 ἔρρητος ἀρρήτων π.

66 *τούτῳ γὰρ κ.τ.λ. The reading τούτων γὰρ οὐδέν μ' ἀλγυνεῖς is probably that which stood in L's archetype; for the inserted ν, by which οὐδέμι' has been made into οὐδέμιμ', is due to the first corrector of L, who revised the work of the scribe by comparing the copy with the original. The first question, then, is whether that reading can be kept. It is required to mean:—‘for *in regard to no one of these things*’ (viz., the κακά, taunts) ‘wilt thou pain me.’ But it would properly mean:—‘for thou wilt not cause me any of these pains.’ Cp. 1021 ἔγωδ' ἀλγύνομαι | τοῦτ' αὐθ' θτις ξῶ κ.τ.λ., ‘I feel just this pain,—that I live,’ etc.: Ar. Ach. 2 ηθην δὲ βασι... | & δ' ὠδυνήθην, κ.τ.λ.: Ant. 550 τι ταῦτ' ἀνάσ μ' (cause me this distress).

Before τούτων γὰρ οὐδέν μ' ἀλγυνεῖς could be accepted, it would be needful to show that a cognate acc. (οὐδέν) could thus replace an instrum. dat. The next question concerns its origin. It might be suggested that the οὐδέμι' of the 1st hand in L came, not from οὐδέν μ', but from οὐδέν, and that the sense is, ‘thou wilt pain no one of *them*’ (masc.),—so that καθ' ἡμῶν in 65 should mean, Odysseus and the Atreidae. But this cannot be; for, here, there has been no direct mention of the Atreidae,—only of Ἀχαιῶν generally (59); and so, for contrast with πᾶσιν Ἀργείοις (67), the pain denoted by ἀλγυνεῖς must be pain to Odysseus. —τούτων γὰρ οὐδέν μ' ἀλγυνεῖς being thus set aside, we have to weigh (1) τούτων γὰρ οὐδέν ἀλγυνεῖ μ',—Dindorf's conjecture; and (2) τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς,—Buttmann's. Both being possible, the question is, which of them is most likely to have generated τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς. The fact that ἀλγυνεῖς precedes ἐργάσει diminishes the probability that ἀλγυνεῖς arose from ἀλγυνεῖ μ' by assimilation of persons. Further, had οὐδέν μ' ἀλγυνεῖς come from οὐδέν ἀλγυνεῖ μ', we might have expected to find a variant, οὐδέν ἀλγυνεῖς μ'. If, on the other hand, the words οὐδέν μ' ἀλγυνεῖς are genuine, we have only to suppose a change of τούτῳ into τούτων. On these palaeographical grounds Buttmann's reading appears preferable to Dindorf's.

67 μῆ: for εἰ ἐργάσει μῆ, instead of εἰ μῆ ἐργάσει, cp. 332, 653, O. T. 328 n.: for μῆ as first word of a verse, when a word

but made them over to Odysseus. Of me, say what thou wilt,—the vilest of vile reproaches ;—thou wilt cost me no pang by that ;—but if thou fail to do this deed, thou wilt bring sorrow on all our host. For if yon man's bow is not to be taken, never canst thou sack the realm of Dardanus.

And mark why thine intercourse with him may be free from mistrust or danger, while mine cannot. *Thou* hast come to Troy under no oath to any man, and by no constraint ; nor hadst thou part in the earlier voyage :

ἀλγυνεῖς. All have *τούτων*. Buttmann conj. *τούτω* (for *τούτων*) γάρ οὐδέν μ' ἀλγυνεῖς : so Wund. and Blaydes. Dindorf, *τούτων* γάρ οὐδέν ἀλγυνεῖ μ'.—*ἔργαστει*] ἔργαστη L; as below, 78 γενήσηι, 108 ἥγη, and *passim*. **67** ἀργεῖοι I, the final i

with which it is construed stands in the preceding verse, cp. *O. C.* 1349 (*εἰ...* | *μή*), *O. T.* 348 (*ὅσον* | *μή*).—**βαλεῖς** here = ἐμβαλεῖς (or προσβαλεῖς), ‘inflict’ on them: cp. Eur. *Phoen.* 1534 σκότῳ δύμασι σῶισι βαλάν. In poetry the simple dat. (instead of dat. or acc. with a prep.) is sometimes thus used to denote the object to, or against, which an action is directed: cp. n. on *Ant.* 1232 πτύσας προσώπῳ. Not, ‘launch against them,’ as though the λύπη were a missile; nor, ‘sow’ sorrow for them, like *ἀντας μοι κατασπείρας*, *Ai.* 1005.

68 f. εἴ...μή ληφθήσεται, οὐκ ἔστι κ.τ.λ. ‘if the bow is not to be taken, then it is impossible’ etc. Here the condition expressed by the fut. ind. in the protasis is really a present one; the meaning is, ‘if it is (now) settled that the bow is not to be taken.’ Cp. Xen. *An.* 3. 4, 39 οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν: ‘it is an impossibility to advance, if we are not to dislodge these men’ (*i.e.* assuming that we do not mean to dislodge them). Practically, this is a more emphatic way of expressing the necessity of the act to which the protasis refers. Distinguish those cases in which the condition expressed by the fut. indic. is really future; as in 66 f., *εἰ μὴ ἔργαστεi* (‘if thou fail to do this’), **βαλεῖς**; and in 75 f. *εἰ με αἰσθήσεται* (‘if he shall perceive me’), **διωλα** (*i.e.* δλούμαι): where *ἐὰν μὴ ἔργασῃ*, *ἐάν με αἰσθῇ* would differ from the fut. ind. with *εἰ* only as being somewhat less vivid.

οὐκ ἔστι πέρσαι σοι. The difference between **σοι** and **σοὶ** here resembles that between ‘thou canst never take’ and ‘*thou* canst never take.’ L supports **σοὶ**, which is, of course, quite tenable. But **σοι** seems preferable, because (a) in giving a reason, as **γάρ** implies, why ‘all the Greeks’

will be pained, it seems less fitting to place the personal concern of Neoptolemus in the foreground; and (b) the necessary emphasis on **σοὶ** in v. 70 would have a slightly awkward effect if the same pron. had been emphasised in v. 69. Cp. n. on 47, **ἔλαστο μ'.**

τὸ Δαρδάνου πέδιον, the land of Dardanus,—meaning *Troia* in its larger sense, the town with its territory (cp. 920 **τὰ Τροιας πεδία**, 1435 ἐλεῖν τὸ *Troias πεδίον*). So *O. C.* 380 τὸ Καδμειῶν πέδον = Θῆβης πέδον (*ib.* 415). Dardanus, son of Zeus, was fifth ancestor of Priam (*Il.* 20. 215 ff.). Cp. Pind. *O.* 13. 56 πρὸ Δαρδάνον τείχεων: Eur. *Helen.* 1493 Δαρδάνοι | πολιων.

70 f. ὡς δ' ἔστι ἕμοι μὲν οὐχί κ.τ.λ.: cp. Xen. *An.* 2. 5. 35 οἱ δὲ πάντες μὲν οὐκ ἥλθον, **Ἀριάλος** δὲ καὶ **Ἀράοζος** κ.τ.λ.—Odysseus anticipates the objection that, if there is to be a stratagem, he should conduct it himself,—as Aesch. and Eur. had made him do: cp. 13 n.—**οὐμίλια**, merely ‘intercourse,’ in a general sense: the special meaning, ‘colloquy,’ (seen in the Mod. Gk. **όμιλεω** = ‘to speak,’) is post-classical.—**πιστή**, trusted by Philoctetes; cp. 1272. **βεβαίος**, safe for Neoptolemus.

72 f. **ἕνορκος.** Odysseus was bound by the oath which all the suitors of Helen had sworn to her father Tyndareus,—that they would come to her husband's aid, if he was robbed of her: Eur. *I. A.* 61 οὐτοι γυνὴ γένοιτο Τυνδαρίς κόρη, | τούτων ἐνναυμενῶν, εἴτις ἐτ δόμων λαβεῖν | οὔχοιστ. So Ajax came to Troy οὐνέχι ὄρκουν οἷσιν ἦν ἐνώμοτος (*Ai.* 1113). Paus. was shown the place, called **Ἴππου μῆμα**, on the road from Lacedaemon into Arcadia, where Tyndareus, having sacrificed a horse, *τοὺς Ἐκένης ἔξωρκου μηνοτριπας* (3. 20. 9).—**ἔξ ανάγκης**: Odysseus feigned madness, in order to avoid going to Troy,

έμοι δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
 ὥστ' εἰ με τόξων ἐγκρατὴς αἰσθήσεται,
 ὅλωλα, καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσει τῶν ἀνικήτων ὅπλων.
 ἔξοιδα, *πᾶι, φύσει σε μὴ πεφυκότα
 τοιαῦτα φωνεύν μηδὲ τεχνάσθαι κακά·
 ἀλλ' ἦδū γάρ τι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὐθίς ἐκφανούμεθα.
 νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

75
80

erased. **76 προσδιαφθερῶ**] Tournier conj. **προσδιαφθείρω**. **78** L γενή σηι τῶν (*sic*), made from γενήσι στῶν (?). **79 πᾶι** Erfurdt conj.: **καὶ** MSS.: Froehlich proposes μὲν, Germhardt δὴ, Blaydes (reading πᾶι) **τοι**: Campb., with Linwood, defends **καὶ**, but, if a change were made, would prefer **τοι**. **81 τι** L: **τοι** A. The later MSS. are divided; B, R, V³ are among those that have **τοι**, while Γ and L² have **τι**.—λαβεῖν] Erfurdt conj. **λαχεῖν**. **82 δ'** A, B: **θ'** (*sic*) L, L²; **τ'** K (Par. 2886,

but Palamedes detected the trick: cp. 1025 n.—**τοῦ πρώτου στόλου**, partit. gen., thou hast not sailed 'on' (= 'as a member of') the first expedition. Cp. Dem. or. 21 § 202 οὐδαμοῦ πάποτε ὁ Μεδίλας τῶν συνηδομένων οὐδὲ τῶν συγχαρέντων ἔχησθη τῷ δῆμῳ ('has nowhere figured in the ranks of those who share the pleasure and joy of the people').—The **πρώτος στόλος** is the original Greek expedition, as distinguished from the voyage of Odysseus and Phoenix when they brought Neopt. from Scyros (343 ff.).

75 f. ἐγκρατής: for the omission of ὄν, even when, as here, the adj. marks a condition, cp. n. on *Ant.* 1327 βράχιστα γὰρ κράτιστα τάν ποσὶν κακά i.e. βράχιστα (ντα) κράτιστά (ἐστι).—**ὅλωλα**: cp. O. T. 1166 ὅλωλας, εἴ σταῦτη ἐρήσουμα πάλιν: Xen. *An.* 1. 8. 12 κάν τοῦτο, ἔφη, νικῶμεν, πάνθ' ἥπιν πεποίηται. Plaut. *Amphitruo* I. 1. 164 *perii, si me adspexerit*.—**προσδιαφθερῶ** ought not to be changed (as Tournier proposed) to **προσδιαφθείρω**. The force of **ὅλωλα**, used in the sense of **δλούμα**, would be weakened, not enhanced, by a repetition of the device; while, on the other hand, the natural future **προσδιαφθερῶ** makes the rhetorical **ὅλωλα** more impressive: cp. Eur. *I. T.* 1002 τούτον δὲ χωρισθέστον (=εἰ χωρισθήσομαι) ἐγὼ μὲν δλλυμαὶ, | σὺ δὲν τὸ σαυτοῦ θέμενος εὐ νόστου τύχοις.

77 f. αὐτὸ τοῦτο prepares the emphasis on **κλοπεὺς**, while it also refers back to 54 f. τὴν Φιλοκτήτου...έκκλε-

ψεις. The connection of thought is:—'No; open force is out of the question; the object which our ingenuity must compass is precisely that (which I have already indicated),—viz., how the bow can be taken by craft.'—**σοφισθῆναι**: cp. Ar. *Ae.* 1401 χαρεντά γ' ὡ πρεσβύτ', ἐσφίσω καὶ σοφά.—**κλοπεὺς..γενήσει**: cp. O. T. 721 φονές γενέσθαι πατρός: O. C. 582 ὅταν θάω γὼ καὶ σύ μου ταφεῖς γένη.

79 f. ἔξοιδα, *πᾶι. Erfurdt's correction of **καὶ** to **πᾶι** appears certain. The caressing tone of **πᾶι** (cp. O. T. 1008, *Ant.* 1289) is dramatically happy at this moment, when he has just used the jarring word **κλοπεὺς**. The arguments in defence of **καὶ** are examined in the Appendix.—**φύσει** is excusably added to **πεφυκότα**, since the force of the latter had become weakened by usage (**πεφυκέναι** oft. meaning little more than **εἶναι**): as here, **πεφυκότα...τεχνάσθαι** (without **φύσει**) would not necessarily mean more than 'apt to contrive,'—whether the aptitude was innate, or acquired. So Eur. *Bacch.* 896 φύσει πεφυκός: Plat. *Crat.* 389 c τὸ φύσει ἐκάστω πεφυκός δργανον.—**φωνέν**: for the inf. with **πεφυκότα**, cp. 88, 1052.

81 ἦδū γάρ τι κτῆμα (**τὸ κτῆμα**) **τῆς νίκης λαβεῖν** (ἐστι): the possession consisting in victory (defining gen.) is a pleasant possession to win. **κτῆμα**, which, without an art., stands as predicate, has to be supplied, with an art., as subject. So Plat. *Theat.* 209 E ἦδū χρῆμ' ἀν εἴτη

but none of these things can I deny. And so, if he shall perceive me while he is still master of his bow, I am lost, and thou, as my comrade, wilt share my doom. No; the thing that must be plotted is just this,—how thou mayest win the irresistible arms by stealth. I well know, my son, that by nature thou art not apt to utter or contrive such guile; yet, seeing that victory is a sweet prize to gain, bend thy will thereto; our honesty shall be shown forth another time. But now lend thyself to me for one little knavish day,

ap. Blaydes), R, T, etc. Here, as elsewhere (cp. *Ant.* 467, 966), L hints at a true reading which it has lost: $\theta' \alpha\theta\iota\sigma$ really points to $\delta' \alpha\theta\iota\sigma$, though it might easily be supposed to be a mere blunder for $\tau' \alpha\theta\iota\sigma$, the reading which prevailed in the later MSS. **83** ἀναιδὲς] Nauck conj. *βραχέιας* (without proposing to alter *βραχύ*): Mekler, μᾶς δὸς, with a comma after *βραχύ*.—Vv. 83—85 are rejected by E. A. Richter.

τοῦ καλλίστου τῶν περὶ ἐπιστήμης λόγου, i.e. (τὸ χρῆμα) τοῦ...λόγου ήδυν χρῆμ' ἀν εἴη, ('our most successful definition of knowledge would be a pretty affair'): where (τὸ χρῆμα) τοῦ...λόγου is a mere periphrasis for ὁ...λόγος. Eur. *Andr.* 957 τοφόν τι χρῆμα τοῦ διδάξαντος βροτού | λόγους ἀκούειν, 'a wonder of wisdom was he who taught' (etc.), where (τὸ χρῆμα) τοῦ διδάξαντος is a periphrasis for ὁ διδάξας. Sometimes the defining gen. has no art.: Eur. *Andr.* 181 ἐπίθρονόν τι χρῆμα θηλεών ἔφυ: i.e., (τὸ) θηλεών (χρῆμα) ἐπίθρονόν τι χρῆμά ἔστι.—The reading ήδυν γάρ τοι (instead of τι) is preferred by several edd. The combination ἀλλὰ...γάρ τοι is unusual (no example occurs in Soph.); but that matters little, since here ἀλλὰ γάρ is not elliptically used (cp. *Ant.* 148 n.); i.e. ἀλλὰ goes with τόλμα, and therefore γάρ, in the parenthetical clause, could be followed by τοι as legitimately as if there were no ἀλλά in question. The reasons for preferring τι seem to be these: (a) τοι would be bluntly sententious, while τι has a more delicate persuasiveness: (b) τι is elsewhere associated with the peculiar constr. used here: see Eur. *Andr.* 181, 957, quoted above, and *ib.* 727 ἀνεμένον τι χρῆμα πρεσβυτῶν ἔφυ.—(τὸ κτῆμα) τῆς νίκης: for the defining gen., cp. 159f., 403f.: O. T. 1474 τὰ φίλατα¹ ἐκγόνους ἔοιν ('my darlings—my two daughters'), *Ant.* 471 τὸ γένητημα τῆς παιδός.—λαβεῖν ερεχεγ., as *Ant.* 439 ταῦθ' ἥσω λαβεῖν | ἐμοὶ πέφυκε, n. The conjecture λαχεῖν would be as good, but no better.

82 τόλμα, bring thyself to do it:

cp. 481, O. C. 184, Ai. 528.—δίκαιοι... ἐκφανούμεθα sc. ὅντες (cp. O. T. 1063 ἐκφανεῖ κακή): Il. 13. 278 ἐνθ' ὅ τε δειλὸς ἀνήρ, οὐ τ' ἀλκυμος, ἐξφαλαθη—αὐθίς, afterwards, — some other day : *Ant.* 1202 n.

83 νῦν δ' κ.τ.λ., has been suggested by the contrast with αὐθίς, and so the thought already conveyed by τόλμα is re-stated more explicitly: then ἡμέρας μέρος βραχύ suggests, in its turn, κάτα τὸν λαπτὸν χρόνον κ.τ.λ., which repeats the sense of δίκαιοι δ' αὐθίς ἐκφανούμεθα. Cp. n. on *Ant.* 465 ff.—εἰς ἀναιδὲς ἡμέρας μέρος βραχύ, 'for one little roguish day': ἡμέρας μέρος βραχύ = 'a short space (consisting in) one day' (cp. Eur. *Med.* 1247 ἀλλὰ τὴν δέ γε | λαθοῦ βραχεῖαν ἡμέραν παῖδων σέβει, | κάπειτα θρήνει). μέρος is a fraction of the life-time which is before him: and since ἡμέρας-μέρος ('day-space') forms one notion, ἀναιδὲς has the same force as if it were ἀναιδός, agreeing with ἡμέρας (*Ant.* 794 νέκος—ἀνδρῶν ξύναυμον, n.). For several epithets joined (without copula) to one subst., cp. *Ant.* 586 ποντίας... δυσπνόδιος... | Θρήσσασιν... πνοαῖς. For εἰς marking a limit of time, cp. below, 1076 χρόνον τοσούτον εἰς δύον τά τ' ἐκ νεώς | στελνοῦται ναῦται, κ.τ.λ.—Others take εἰς ἀναιδὲς by itself, as = εἰς ἀναιδεῖαν (ἡμ. μέρος βρ. being acc. of duration of time), 'for shamelessness.' Such an abstract sense for the neut. adj., without the art., seems impossible. Campbell compares Plat. *Gorg.* 504 C ἐμοὶ γάρ δοκεῖ ταῦτα μὲν τοῦ σώματος τάξεον δύομα εἶναι ὑγιεινόν (as though ὑγιεινόν stood for τὸ ὑγιεινόν, or ὑγιειαν): but cp. Cope's ver-

δός μοι σεαυτόν, κάτα τὸν λοιπὸν χρόνον
κέκλησο πάντων εὐσεβέστατος βροτῶν.

85

- NE. ἐγώ μὲν οὖς ἀν τῶν λόγων ἀλγῶ κλύων,
Λαερτίου πάι, τούσδε καὶ πράσσειν στυγῶ·
ἔφυν γάρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
οὐτ' αὐτὸς οὐθ', ὡς φασιν, οὐκφύσας ἐμέ.
ἀλλ' εἴμ' ἔτοῦμος πρὸς βίαν τὸν ἄνδρ' ἄγειν
καὶ μὴ δόλοισιν· οὐ γάρ ἐξ ἑνὸς ποδὸς
ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.
πεμφθείς γε μέντοι σοὶ ἔννεργάτης ὀκνῶ
προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.
OD. ἐσθλοῦ πατρὸς παῖ, καντὸς ὥν νέος ποτὲ
γλωσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν.
νῦν δ' εἰς ἐλεγχον ἐξιων ὄρῳ βροτοῖς
τὴν γλωσσαν, οὐχὶ τάργα, πάνθ' ἡγουμένην.

90

95

87 τούσδε] τοὺς δὲ Buttman.—πράσσειν] E. A. Richter conj. πλάσσειν. **91 f.** Nauck wishes to delete v. 92, and to change οὐ γάρ ἐξ ἑνὸς ποδὸς into οὐ γάρ ἐξ ἐμοῦ τρόπου (with a full stop: 'for it is not my way').—τοσούσδε] το σύνδε L, with an erasure of

sion: 'For my opinion is, that order in the body of every kind bears the name of "healthy": i.e., δύνομα is equiv. to "epithet." In Thuc. 5, 18 § 4 δικαῖω χρήσθων καὶ νόμοις, δικαῖω is certainly a subst. ('law,' in the sense of 'legal procedure'): but that does not warrant ἀναιδὲς as = ἀλάθεα. —Blaydes, again, takes εἰς ἀναιδὲς in a concrete sense, as = 'for a shameless deed' (supplying ἐργον). We can hardly supply ἐργον, though we might perhaps supply τι (cp. O. T. 517, 1312, Ant. 687). This view seems just possible, but very improbable.'

84 f. δός μοι σεαυτόν, i.e. allow me to overrule your scruples, a phrase applicable to friendly remonstrance, as Tr. 1117 δός μοι σεαυτόν, μὴ τοσούτον ὡς δάκνει | θυμῷ δύσοργος: cp. n. on Ant. 718. Bruncck cp. Ter. Adelph. 5, 3, 838 Mitte iam istae: da te hodie mihi: | Exporge frontem.—κέκλησο: for the perf. cp. 119, El. 366, Tr. 736.

86 f. μὲν merely emphasises ἐγώ (Ant. 11 n.); it is not opposed to ἀλλ' in 90.—**Λαερτίου:** the same form (always in the 1st or 5th place, the α being long), 417, 628, 1357, Ai. 101: but Λαερτον below, 366, 614, fr. 827: and Λαερτον, 401, 1286, Ai. 1, 380. Eur., too, has these three

forms: while in the *Od.*, where the name occurs 22 times, Λαερτης alone is used.—τούσδε, referring back to οὖς ἀν: cp. O. C. 1332 οἰς ἀν σὺ προσθῇ, τοῦτον ἐφασκέ εἴναι κράτος: so El. 441, Tr. 23. Prose would here use τούτους, because οὗτος regularly (though not always) points back, while δῆ points forward. Buttman's τοὺς δὲ, though admissible, would be too emphatic: see Appendix.

πράσσειν λόγους, as meaning, 'to put words into acts,' is not a strictly correct phrase, but the verb is used here, with some poetical freedom, as if οὖς ἀν τῶν λόγων...τούσδε were ἀ ἀ λεγόμενα...τάδε: i.e. λόγοι are virtually 'proposed deeds.' The prose equivalent of this πράσσειν would be ἐργω ἐπιτελεῖν (Thuc. 1. 70). Distinguish Eur. H. F. 1305 ἐπραξε γάρ βούλησιν ἦ ἐβούλετο, where the verb = ἐξέπραξε, 'effected.'—Isocr. or. 1 § 15 has the converse maxim, ἀ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μηδὲ λέγειν εἴναι καλόν (cp. O. T. 1409).

88 f. ἐκ τέχνης: for ἐκ = 'by means of,' cp. 563, 710, El. 279 ἐκ δόλου. Ant. 475 διπτὸν ἐκ πυρὸς περισκελῆ.—πράσσειν: for the inf., cp. 80: for the repetition of the word from 87, cp. O. C. 554 n., Ant. 76 n.—οὐτ' αὐτὸς κ.τ.λ.: instead of οὐτε

and then, through all thy days to come, be called the most righteous of mankind.

NE. When counsels pain my ear, son of Laertes, then I abhor to aid them with my hand. It is not in my nature to compass aught by evil arts,—nor was it, as men say, in my sire's. But I am ready to take the man by force,—not by fraud ;—for, having the use of one foot only, he cannot prevail in fight against us who are so many. And yet, having been sent to act with thee, I am loth to be called traitor. But my wish, O King, is to do right and miss my aim, rather than succeed by evil ways.

OD. Son of brave sire, time was when I too, in my youth, had a slow tongue and a ready hand : but now, when I come forth to the proof, I see that words, not deeds, are ever the masters among men.

one letter between the first ο and σ.

96 καύτδος] In I. the σ of *καύτδος* has been added by S.

97 ἀργὸν L, ἀργῆν τ.—έργατιν] ἔργάτην Γ: Blomfield conj. ἔργανην.

γὰρ αὐτὸς ἔφυν, οὐτε ὁ ἐκφύσας (ἔφυ): cp. O. C. 461 ἐπάξιος μέν, Οἰδίπούς, καροκτήσαι, | αὐτὸς τε παῖδες θ' αἴδε.—οὐθ', ὡς φασιν, οὐκφύσας: as in II. 9. 312 Achilles says, ἔθρος γάρ μοι κείνος ὅμως Ἀΐδαο πύλησιν, | οὐ χ' ἔτερον μὲν κενθῆ ἐν φρεσίν, ἀλλο δὲ εἶπη: and in Eur. I. A. 926 ἔγω δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεῖς | Χείρωνος ἔμαθον τοὺς τρόπους ἀπλούς ἔχειν.

90 ff. πρὸς βίαν: so 594 πρὸς ἵσχυνσις: cp. πρὸς ἡδονήν, πρὸς χάριν, etc.: ἄγειν=ἀπάγειν (cp. 941), as 102, 985 etc.—**καὶ μὴ δόλοισιν:** μὴ is generic (it does not, and could not here, go with the inf. ἄγειν): i.e., the phrase means strictly, ‘and by such means as are not frauds’: cp. on 409 (μηδὲν δίκαιον), Ant. 494 τῶν μηδὲν δρθῶ...τεχνωμένων.

οὐ γάρ κ.τ.λ.: the γάρ implies, ‘this ought to satisfy thee, *for* force cannot fail’; it is thus already a trace of irresolution. **ἔξ ένδος ποδὸς,** lit., ‘starting from one foot,’ i.e., ‘when he has the use of only one foot,’ —ἐκ marking that *εἰς πούς* is the condition which makes his victory impossible. Cp. n. on O. C. 848 οὐκον ποτ’ ἔκ τούτου γε μὴ σκῆπτρουν ἔτι | ὁδοι· πορῆσης. In El. 455 Ὁρέστην ἔξ ὑπερτέρας χερὸς | ἔχθροισιν...ἐπευβῆναι, (‘that, with victorious might, he may trample on his foes,’) the ὑπερτέρα χερὸς is similarly the antecedent condition. —**τοσούσθε (sc. δύτας,** cp. n. on ἕγκρατής, 75): the 15 seamen who form the Chorus will be at hand to help them.

98 ff. πεμφθεῖς γε μέντοι: γε emphases πεμφθεῖς, and μέντοι=‘however’: cp. O. T. 442 n.—**προδότης:** he is thinking of what Od. said in v. 53.—**βιούλομαι δὲ δέ=ἀλλά (Ant. 85).**—**ἔργαρτεν,** aor., ‘to fail?’ (regarded as an event occurring at some one moment); **νικᾶν,** pres., ‘to be victorious’ (a continuing state: cp. O. T. 437 n.).

97 ἀργόν, fem.: in good Attic prose as well as verse this adj. is of two terminations, and the v. l. ἀργῆν here represents only a later usage: Aristotle (if our MSS. may be trusted) wrote in *Meteor.* I. 14 (Berl. ed. p. 352 a 13) ἡ μὲν γὰρ (χώρα) ἀργη γέγονε, yet in *Oecon.* 2 (Berl. ed. p. 1348 a 3) τῆς χώρας ἀργοῦ γενομένης.

98 f. εἰς Ἐλεγχον ἔξιλαν, going forth to those contests of real life by which the adult tries the maxims learned in youth. **Ἐλεγχος** here is the test which the man applies to the principle (*γλῶσσαν μὲν ἀργόν κ.τ.λ.*); not the test applied to the man himself. The latter is, however, the usual sense of this phrase: cp. fr. 102 γένος γὰρ εἰς Ἐλεγχον ἔξιλον καλὸν | εὔκλειαν ἀν κτήσατο: Eur. Alc. 640 ἔδειξας εἰς Ἐλεγχον ἔξειθών δι εἰ: Plat. Phaedr. 278 C εἰς Ἐλεγχον λόν περι ὃν ἔγραψε. —**βροτοῖς,** ‘for men,’ i.e. in their estimation, an ethic dat. (Ar. Ar. 445 πᾶσι νικᾶν τοῖς κριταῖς). **πάνθ' ἥγονμένην,** ‘taking the lead, having the chief influence (absol., as 386) in all things’: for the adv. πάντα, cp. O. T. 904 πάντι ἀνάσσων.—We might

- NE. τί μ' οὖν ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν; 100
 ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
 NE. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
 ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἀν λάβοις.
 NE. οὗτος ἔχει τι δεινὸν ἴσχυος θράσος;
 ΟΔ. ιοὺς ἀφύκτους καὶ προπέμποντας φόνον. 105
 NE. οὐκ ἀρ' ἔκεινω γ' οὐδὲ προσμεῖξαι θρασύ;
 ΟΔ. οὖ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.
 NE. οὐκ αἰσχρὸν ἥγει δῆτα τὰ ψευδῆ λέγειν;
 ΟΔ. οὔκ, εἰ τὸ σωθῆναι γε τὸ ψεῦδος φέρει.

100 *τί οὖν μ'* MSS. (in L *οὖν* has been made from *οὐ* by S); *τί μ' οὖν* Wakefield.
 103 L has *πίθηται* made from *πείθηται* by S. 104 *θράσος*] Nauck conj. *κράτος*.
 105 *ιοὺς*] Dobree conj. *ιοὺς γ'*. 106 *ἔκεινω γ' οὐδὲ*] Blaydes conj. *ἔκεινω στ' οὐδὲ*: Bergk, *ἔκεινω καὶ τὸ—οὐδὲ τι, οὔτε L*. 107 *λαβόντα γ'*] Blaydes conj. *λαβόντα γ'*.

also take *θροτός* directly with *ἥγουμ*, as = ‘showing the way in all things to men’ (cp. 133); but here the notion required is that of ‘swaying’ rather than ‘guiding’; and in the former sense *ἥγουμένην* would take the genit. *θροτῶν*. There is an allusion to the Athenian demagogues (cp. 388 διδασκάλων λαγούσι): as Cleon says (Thuc. 3, 38) of the citizens in the ecclesia, *εἴθατε θεαταὶ μὲν τῶν λόγων γέγρεοθαί, ἀκροαταὶ δὲ τῶν ἔργων* (‘absorbed in the drama of debate, but content with rumours from the field of action’).

100 *τί μ' οὖν*. With Nauck, I adopt Wakefield’s transposition here, while recognising that much may be said for *τί οὖν μ'*. Two questions are involved, and should be kept distinct; viz. (1) whether Tragedy ever used the licence, denied to it by Porson (*Phoen.* 892), of hiatus after *τί*; and (2) whether Sophocles is likely to have written *τί οὖν μ'* rather than *τί μ' οὖν* here. As to (1), the strongest instance is Aesch. *Theb.* 704, *τί οὖν ξτ' ἀν σαίνουμεν δλέθρον μόρον*; where *τί δ' οὖν, τί νῦν, τί δῆτ'* are all improbable. It would seem, then, that Aesch., at least, sometimes admitted the hiatus; so that, if we transpose *μ'* here, it does not necessarily follow that the same transposition should be made in Aesch. *Εūm.* 902 *τί οὖν μ' ἄνωγας τῆδ' ἐψυμνήσαι χθοντ;* But the prevailing character of Sophoclean verse certainly favours *τί μ' οὖν* rather than *τί οὖν μ'*. As against conjecturing *τί νῦν μ'*, it is well to note *Tyr.* 1247 *πρόσσεων ἄνωγας οὖν με πανδίκως*

τόδε; Αἰ. 1364 ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν; though no argument can be drawn from the fact that *οὖν* precedes *με* in those places. Cp. 733, 753, 917. See Appendix.—*τί...ἄλλο, sc. ποιεῖν*: cp. 310, and n. on *Ant.* 497 *θέλεις τί μεῖζον η κατακτέινα μ' ἐλών*;

101 *λέγω στὸν λαβεῖν*, ‘I say that thou art to take.’ In this constr., ‘say’ means ‘command’; the act commanded is denoted by the inf., and the agent by the acc., as subject to the inf. Cp. *Ai.* 1047 σὲ φωνῶ τόδε τὸν νεκρὸν χερῶν | μὴ συγκούζειν: O. C. 932 εἶπον μὲν οὖν καὶ πρόσθεν, ἐνέπειτα δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά. The agent can also stand in the dat., as object to the verb of saying; O. C. 840 *χαλᾶν λέγω σοι*.—This verse has no caesura: cp. 1369: *Ant.* 1021 *οὐδ' θρυσ εὐσῆμος ἀπορροβδεῖ βασι*, with n. there. Distinguish these rare examples from those which have an elision after the 3rd foot (‘quasi-caesura’), as 276: *Ant.* 44 *ἡ γὰρ νοεῖς θάπτειν σφ', απόρρητον πόλει*;

102 *ἐν δόλῳ*: cp. 60.—*πείσαντ'*, i.e. by persuading him that it is for his own good to come to Troy,—instead of deceiving him by a pretext of taking him home to Greece (58).

103 *οὐ μὴ πίθηται*, a strong denial: cp. 381, 418, O. C. 849 n.—*πρὸς βλαν δ'*: persuasion will be in vain: and, when persuasion has failed, force will be useless (cp. 90).

104 *οὗτος...τι δεινὸν κ.τ.λ.* It seems truer to regard *τι* as adj. with

NE. What, then, is thy command? What, but that I should lie?

OD. I say that thou art to take Philoctetes by guile.

NE. And why by guile rather than by persuasion?

OD. He will never listen; and by force thou canst not take him.

NE. Hath he such dread strength to make him bold?

OD. Shafts inevitable, and winged with death.

NE. None may dare, then, e'en to approach that foe?

OD. No, unless thou take him by guile, as I say.

NE. Thou thinkest it no shame, then, to speak falsehoods?

OD. No, if the falsehood brings deliverance.

108 δῆτα τὰ τι: δῆ τά δε (=τάδε) L (and so K, cod. Par. 2886): the δῆ was omitted at first, and then added (by the 1st hand itself) above the line. Vauvilliers conj. δῆτα τὸ: Wecklein, δῆτα σύ: Cavallin, δηλαδή. The reading δῆ τὰ ψευδῆ in L² seems

δεινὸν than as adv. with οὐτῶς: cp. Xen. *Cyr.* 5. 1. 24 οὐτω δεινός τις ἔρως...έγρηγ-
νεται. For the enclitic *tis* preceding its noun, cp. 519, *O. C.* 280 n. In Herod., indeed, οὐτω δῆ τι ('so very...') often qualifies adjectives (1. 185, 3. 12, etc.): but in the Attic examples of οὐτω τι with an adj. the latter is usually a neut. sing., as Posidippus Μύρυηξ fr. 2 οὐτω τι πολέπουν ἐστὶν ή λύτη κακόν.—ισχὺος θράστος, strength-confidence, i.e., strength which makes him confident. Against κράτος, conjectured by Nauck and Blaydes, (the latter placing it in the text,) observe that θράστος agrees well with οὐ μη πιθηταί. If Philoctetes is deaf to persuasion, and risks the alternative of having force used against him, he must have some resource which inspires him with such boldness.

105 ιώς: we might expect ιώς γ', since the question in 104 is not, 'what resource has he?' but, 'has he some resource?' And in 104 we cannot well change τι to τι. L has probably lost γ' in some other places: see, e.g., on *Ant.* 648, 1241. But γ' is not indispensable, and by its absence the reply gains a certain abrupt force. Cp. 985.

106 ἑκείνῳ γ': γε emphasises the pron., 'then we dare not even approach him,'—a man with such arrows as those.—προσμεῖξαι: the spelling μεξω, ἑμειξα, is attested for saec. vi.—IV. B.C. by numerous Attic inscriptions (Meisterhans, p. 87, n. 690).—θρασύ, a thing that may be dared; Pind. has this pass. sense,

N. 7. 50 θρασύ μοι τόδ' εἰπεῖν. Cp. Plat. *Rep.* 450 Ε τάληθή εἰδότα λέγειν ἀσφαλές καὶ θαρραλέον.

107 μη δόλω λαβόντα, acc. as subj. to προσμεῖξαι, (it is not safe that one should approach him,) unless one has ensnared him; for λαβόντα, cp. 47 n.

108 τὰ ψευδῆ. The art. with the neut. adj. gives a certain emphasis ('those things which are false'), and the objection to it here would have point only if, instead of the adj., we had the subst., τὰ ψευδῆ. For the same reason, τὰ ψευδῆ λέγειν seems rather better than τὸ ψευδῆ λέγειν, though at first sight the latter is specious. In fr. 325 καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδῆ λέγειν, also, τὰ appears sound. Cp. Antiphon or. § 10 αὐτὴν γὰρ καὶ τοὺς τὰ ψευδῆ παρεσκενασ-
μένους λέγειν τάληθή κατηγορεῖν ποιήσει. Cavallin changes δῆτα τὰ to δηλαδή, 'evidently' (*O. T.* 1501); but this would be better suited to ironical reproof than to ingenuous surprise.

109 τὸ σωθῆναι: i.e. the success of the Greeks at Troy. The aor. inf. is used because the speaker is thinking of that success as an event (to be marked by the fall of Troy), not as a process or state (τὸ σώζεσθαι). Cp. Andoc. or. 2 § 12 οὐ περὶ τοῦ σώσαι τὰς Αθήνας ὁ κλέδνος ἦν αὐτοὺς μᾶλλον η περὶ τοῦ μηδὲ αὐτοὺς σωθῆναι (referring to the Athenian army at Samos in 411 B.C.): where, as here, the aorists infinitive mark the critical moments.

- NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν; 110
 ΟΔ. ὅταν τι δρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.
 NE. κέρδος δὸς ἔμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;
 ΟΔ. αἴρει τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφάσκετ', εἴμι ἔγω;
 ΟΔ. οὗτ' ἀν σὺ κεύνων χωρὶς οὗτ' ἐκεῖνα σοῦ. 115
 NE. θηρατέ' οὖν γίγνοιτ ἄν, εἰπερ ὥδ' ἔχει.
 ΟΔ. ὡς τοῦτο γ' ἔρξας δύο φέρει δωρῆματα.
 NE. ποίω; μαθὼν γάρ οὐκ ἀν ἀρνούμην τὸ δρᾶν.
 ΟΔ. σοφός τ' ἀν αὐτὸς κάγαθὸς κεκληγέντις.
 NE. ἵτω· ποήσω, πᾶσαν αἰσχύνην ἀφείς. 120

to have come from δῆτα (τὰ) ψευδῆ: see comment. 110 λακεῖν L ist hand, altered by an early hand to λαλεῖν. Most of the later MSS. have λαλεῖν (Vat. λαβεῖν). 111 εἰσ L, ἐσ r. 112 δὸς μοὶ r. 116 θηρατέα γίγνοιτ' ἀν L, and so almost all the later MSS.: in A the final *a* of θηρατέα is marked as long, and the gloss, δυνατὴ ληφθῆναι, shows that the adj. was taken with Τροία. A v. l. was θηρατέα γίγνεται (V², Vat.). Triclinius gave θηρατέ' οὖν: Elmsley conj. θηρατέ' ἀν γίγνοιτ' ἄν: Tournier, θηρατέ' ἀν γίγνοιτ' ἄρ': Nauck, γίγνοιτ' ἄν, εἰπερ ὥδ' ἔχει, θηρατέα—γένοιτ', a v. l. found in T and other late MSS., was perh. due to Triclinius: see

110 πῶς οὖν βλέπων κ.τ.λ. By using οὖν, he concedes (at least for argument's sake) what Od. has just said. 'Granting, then, that a falsehood is not disgraceful when it has such a motive, how is one to have the face to tell it?' In vv. 91 ff. we saw the first trace of irresolution: this verse marks a further step. He now demurs to play the part, not (as in v. 108) because it is immoral, but because it is distasteful and difficult. For πῶς οὖν, cp. O. T. 124 πῶς οὖν δὸς ληστῆς ('granting that there was a robber, how then...?'): for πῶς...βλέπων, O. T. 1371 δύμασιν πολιούς βλέπων, n.—λακεῖν of bold or impudent utterance, as Att. Ach. 1046 τοιάντα λάσκων: cp. Ant. 1094 n.

111 εἰς κέρδος, for it, with a view to it: cp. Il. 23, 304 πατήρ δέ οἱ ἄγχι παραστὰς | μυθεῖτ' εἰς ἀγάθα: Eur. Phoenix. 395 δὲλλ' ἐτὸ κέρδος παρό φύσι δουλευτέον: Xen. Cyr. 8. 1. 33 ιδῶν ἀν αὐτούς ἡγήσω τῷ διντὶ εἰς κάλλος ξῆν.

113 αἴρει, the oracular pres., denoting what *is to* happen: Aesch. Ag. 126 χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν δέει κέλευθος: id. P. 7. 170 τὸ νέον βούλευμ' ὑψ' δύον | οκῆπτρον τυμάς τ' ἀποσυλάται: Her. 3. 155 ἥδη ὡν, ἦν μὴ τῶν σῶν δεήσῃ, αἴρεομεν Βασιλώνα.

114 ὡς ἐφάσκετ': when Odysseus

and Phoenix visited Scyros, and persuaded him to come to Troy (345 ff.).

115 οὗτ' ἀν sc. πέρσεις: cp. Il. 364 τῆς σῆς δὸς οὐν ἐρῶ τιμῆς τυχεῖν, | οὗτ' ἀν σύ, σώφρων γ' οὐστα (sc. ἐρώντα): Tr. 462 (κούπω τις...ἡνέγκατ...διεδός): ηδε δ' οὐδ' ἀν (sc. ἐνέγκατο), κ.τ.λ.

116 θηρατέ' οὖν γίγνοιτ' ἄν, they would then *become* (by logical inference) desirable prizes: cp. Plat. Prot. 338 C εἰ δὲ αἰρθεσθε..., αἰσχρὸν γάρ τοῦτο τῷδε γίγνεται. So γίγνομαι denotes arithmetical process (Thuc. 3. 17 αἱ πλάσαι γνήσεις) ἄμα ἐγίγνοντο διακοσίας κ.τ.λ.), or legal succession to property (Isae. or. 5 § 44 ἀ ἐκείνων ἐγίγνετο). This usage of γίγνομαι is decisive for γίγνοιτ' against γένοιτ', a v. l. found in a few late MSS.—οὖν, the conjecture of Triclinius, seems better here than the other corrections, θηρατέ' ἀν γίγνοιτ' ἄν (or γίγνοιτ' ἄρ').

117 ὡς...φέρει, (be sure) that thou winnest: cp. Ai. 39 ΑΘ. ὡς ἔστιν ἀνόρδε τοῦδε τάργα ταῦτα σαι: Eur. Ph. 1664 KP. ὡς οὔτις ἀμφὶ τῷδε ὑγρῶν θήσει κόνι: id. Hec. 400 EK. ὡς τῆσδε ἐκοῦσα παιδὸς οὐ μεθήσομαι.—φέρει, reportas: cp. O. T. 500 n.

118 τὸ δρᾶν: for the art., cp. O. C. 442 τὸ δρᾶν | οὐκ ἡθέλησαν, and ib. 47 n.—Neoptolemus was already all but per-

- NE. And how shall one have the face to speak those words?
- OD. When thy deed promises gain, 'tis unmeet to shrink.
- NE. And what gain is it for me, that he should come to Troy?
- OD. With these shafts alone can Troy be taken.
- NE. Then *I* am not to be the conqueror, as ye said?
- OD. Neither thou apart from these, nor these from thee.
- NE. 'Twould seem that we must try to win them, if it stands thus.
- OD. Know that, if thou dost this thing, two prizes are thine.
- NE. What are they? Tell me, and I will not refuse the deed.
- OD. Thou wilt be called at once wise and valiant.
- NE. Come what may, I'll do it, and cast off all shame.

comment. **117 δωρήματα**] Blaydes conj. **δωρήματε**. **118 τὸ δρᾶν**] Γ having τὸ μὴ δρᾶν, Blaydes conj. τὸ μὴ. **119 αὐτὸς**] αὐτὸς L, which was the common reading.—**κεκλῆγ'**] L has κεκλῆγ' made from κεκλησ' (*sic*), prob. by S, with ἀν κεκλημένος εἴτε written above.—**ἄμα**] Herwerden conj. ἄντιρ: Mekler, (**κεκλῆδ**) **μοι**. **120 ποίσω** L, and so Nauck, Wecklein, Mekler (reviser of Dind. 6th Teubner ed.,

suaded by the promise that he should take Troy. If, besides that reward, there is yet another, then his mind is made up.

119 σοφός τ'...κάθαθες: schol. σοφὸς μὲν διὰ τὸ κλέψαι, ἀγαθὸς δὲ διὰ τὸ πορθῆσαι. Cp. *EL.* 1088 δύο φέρειν ἐνὶ λάγῳ, | σοφά τ' ἀρίστα τε παῖς κεκλῆσθαι.—**αὐτὸς**: *O. T.* 458 ἀδέλφος αὐτὸς καὶ πατήρ, π...—**κεκλῆγ'**: for the forms of the optat. perf. pass., see n. on *O. T.* 49.

120 ἵτω is a defiance of the possible consequences ('happen what may'): cp. 1254 *ἵτω τὸ μέλλον*. Eur. *Med.* 819 (Medea, having taken her resolve to kill the children) *ἵτω περιστοι πάντες οὖν μέτω λόγου*.

ποίσω. Numerous Attic inscriptions of the 5th and 4th centuries B.C. show that in this verb the letter *t* was regularly omitted before a following E-sound (ε or η), though never before an O-sound (ο or ω): hence (*e.g.*) *ποεί*, *ποίσας*, but *ποιούσι*, *ποιῶν*. It should be noted that *ποι-* and *ποι-*, according as the E- or O-sound follows, sometimes occur in the same inscription: thus in *C. I. A.* 167, 55 (of 334—326 B.C.) we find *ποιῶν* (thrice) in company with *ποίσας*. The omission of *t* before the E-sound was not, indeed, rigorous; thus an Attic inscription

of the 5th cent. B.C. gives *Εὔφρων ἔξεποισ'* οὐκ ἀδαῆς Πάρος: but the facts prove that it was usual. See Meisterhans, *Gramm. d. Att. Inschriften*, p. 27. As to L, its practice is not constant. It almost always gives *ποι*, not *ποιε*, before ε or η, when the first syllable is short,—as here, and in vv. 552, 752, 926, 1010. In a few such places where the first hand had written *ποιε* it has been corrected to *ποι*. But there are also a few places where *ποιε* remains. See Appendix. In writing *ποίσω*, etc., I rely primarily on the epigraphic evidence belonging to the poet's own time: but L's prevailing practice must also be considered as strengthening the grounds for believing that those inscriptions represent the general rule.

πάσαν αἰσχύνην ἀφείς. This verse does not (as some have objected) mark an abrupt change of mind; that change has come by a series of steps which the poet has indicated by light touches (91 ff., 110, 116, 118). Rather this very phrase hints that the feeling shown in v. 110 still lingers with him. He will do the deed, but there is still a sense of *αἰσχύνην* which it costs an effort to shake off. These are the words of one who may yet feel remorse.

ΟΔ. ἦ μνημονεύεις οὖν ἃ σοι παρήγνεσα;

ΝΕ. σάφ' ἵσθ', ἐπείπερ εἰσάπαξ συνήνεσα.

ΟΔ. σὺ μὲν μένων νῦν κείνον ἐνθάδ' ἔκδέχου,

ἔγώ δ' ἀπειμι, μὴ κατοπτευθῶ παρών,
καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν. 125

καὶ δεῦρ', ἔαν μοι τοῦ χρόνου δοκῆτέ τι
κατασχολάζειν, αὐθὶς ἐκπέμψω πάλιν

τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὡς ἀν ἀγνοίᾳ προσῆ. 130

οὖν δῆτα, τέκνου, ποικίλως αὐδωμένου
δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.

1885). **121** μνημονεύεις MSS.: μνημονεύεις Herwerden, and so Blaydes, Cavallin, Nauck, Seyffert, Wecklein. **123** νῦν] νῦν L. **125** ἀποστελῶ] Musgrave (ed. 1809 Oxon.) proposed ἀποστεῖλαι. The alternative conj. ἀπόστελλ' αὐτόν, ascribed by Blaydes to Musgrave, seems to be that of Burges (ed. 1833). Cavallin in his crit. note credits Musgrave with ἀπόστελλον, but in his commentary, p. 29, quotes Blaydes as his authority for it, and must therefore mean ἀπόστελλ' αὐτόν. Blaydes suggests that, reading ἀπόστελλ' αὐτόν, or ἀποστεῖλαι, we should transpose vv. 124, 125.

121 f. μνημονεύεις. Almost all recent edd. adopt the conjecture μνημονεύεις, but without necessity. The question, 'dost thou remember my advice?' naturally implies here, 'dost thou intend to observe it?'—and so N.'s answer, **σάφ' ἵσθ'**, follows the present tense just as fitly as it would follow the future.—**ἄ...παρηγνεσα:** referring to 56 ff.—**συνήνεσα**, 'agreed': O. C. 1508 n. Remark the two compounds of *aινέω* at the end of two successive verses: cp. Ar. *Eg.* 1370 f. *μετεγγραφήσεται* | ...*έγγεγραφεται*.

123 ἔκδέχου, excite. The idea of the compound is, 'be ready for him,'—prepared to deal with him the moment that he appears. The figurative use of the word in Her. 4. 1 is essentially the same,—*Σκύθας...κατίντας ἐς τὴν σφετέρην ἔξεδέξατο οὐκ ἐλάσσων πόνος* (as if it had been lying in wait for them).

124 f. κατοπτευθῶ: cp. *Ai.* 829 *πρὸς ἔχθρῶν τον κατοπτευθεῖς*.—**καὶ τὸν σκοπὸν κ.τ.λ.** The *σκοπός* is the attendant of Neoptolemus who had been sent to watch the neighbourhood of the cave, lest Philoctetes should take Odysseus by surprise (46). Now that Odysseus is going back to the ship, such a *σκοπός* is no longer needed. And it is natural that Odysseus should expect to meet the sentinel, since the latter would be keeping watch on that side of the cave at which Odysseus

himself had hitherto been standing; viz., the side nearest to the ship.

126 f. καὶ δεῦρ'. If any undue delay occurred, Odysseus might reasonably suppose that Neoptolemus was failing to persuade Philoctetes. In case of such delay, then, Odysseus will send back N.'s man, disguised as the captain of a ship. The object of the disguise is that the supposed captain may tell a story which shall quicken the desire of Philoctetes to leave Lemnos, and shall also confirm his trust in Neoptolemus.

τοῦ χρόνου τι κατασχολάζειν. Nauck's conjecture *πέρα σχολάζειν* would suit the sense; but it would leave the origin of the vulgate unexplained. I believe that Soph. has used *κατασχολάζειν τοῦ χρόνου*, somewhat boldly, in the sense of 'to lag behind the due time,'—the use of *σχολάζειν* in the sense 'to linger,' 'to delay,' permitting a genitive to be used, as after *ὑστερεῖν*, *λελείφθαι*, etc. The compound *κατασχολάζειν* may be compared with *καθυστερεῖν*, where *κατά* merely implies that the delay is to be regretted or blamed. At first sight there is much in favour of the more generally received view, that *τοῦ χρόνου τι κατασχολάζειν* means, 'to waste part of our (precious) time by *lingering*.' But the tone of that phrase seems very unsuitable here: see Appendix.—**ἐκπέμψω.** The prep. is not

OD. Art thou mindful, then, of the counsels that I gave?

NE. Be sure of it,—now that once I have consented.

OD. Do thou, then, stay here, in wait for him; but I will go away, lest I be espied with thee, and will send our watcher back to the ship. And, if ye seem to be tarrying at all beyond the due time, I will send that same man hither again, disguised as the captain of a merchant-ship, that secrecy may aid us; and then, my son, as he tells his artful story, take such hints as may help thee from the tenor of his words.

126 χρόνου] After this word, one letter (apparently σ) has been erased in L.—δοκήτε τι] δοκῆτ' ἔτι L, the η made from ει, prob. by the first corrector (S). δοκήτε τι r.

127 κατασχολάζειν] Nauck conj. πέρα σχολάζειν.—ἀθίς r: ἀθίς L.—ἐκπέμψω r: ἐκπέμπω L, with ψω written above by the 1st hand.—Burges conj. ἀθίς αὐτός πέμψω.

128 τρόπους] τρόπου Triclinius. Herwerden would delete this verse. **129 ἀγυ-
vola** L, with most of the later MSS.: ἀγυολα Triclinius. **130 αὐδωμένου** In L, ν seems to have been erased after ω, which is itself in an erasure. It is possible, though not clear, that the 1st hand wrote αὐδὴν μένον.—Nauck conj. σὺ δῆτα, τέκνου, (or, σὺ δ', ὁ τέκνον μου,) ποικίλως αὐδωμένων. **131 τῶν δὲ λόγων**] Blaydes conj.

otiose, as Burges thought, but marks that the person sent will come as the sender's agent.

128 ναυκλήρος: the man, when he comes, pretends to be the captain of a small merchant-ship, trading between Greece and the Troad (547 ff.). In Plaut. *Mil.* 4. 3. 41 ff. the 'skipper's dress' (*ornatus nauclericus*) consists of a dark-coloured hat with broad brim (*causia*), and a garment of the same colour, well girt-up, and looped on the left shoulder, leaving the right arm bare, like the Greek ἔξωπλος. The colour of both hat and tunic is described by *ferrugineus*, ('nam is colos thalassicust'). This was a dark violet, rather than, as Nonius (p. 549) makes it, iron-grey: see Conington on Verg. *G. I.* 467, and Munro on *Lucr.* 4. 76.—**τρόποις**, as Aesch. *Cho.* 479 τρόποισιν οὐ τυραννι-
κοῖς, θανὼν: often with ἐν, as *Ag.* 918 γνωμὰς ἐν τρόποις. Not **τρόπον**, which would mean, ὡςπερ ναυκλῆρος δολοὶ τὴν μορφὴν: cp. Her. 2. 57 δρυθος τρόπον... φθέγγεθαι=ὡςπερ δρυς φθέγγεται.

129 ἀγυολα: ignorance, on the part of Philoctetes, as to the real quality of the *σκοπός*. Disyllables in οια (as *Trota*) have final α, but longer words have ᾄ. Other exceptions are: *Tr.* 350 ἀγυολα μ' ἔχει: fr. 521 ἀνοίᾳ τρέφει: fr. 748 παλιρροτα βυθοῖ: Aesch. *Theb.* 402 ἀνολα τωι (Blomf. ἀνολα): Eur. *Andr.* 520 καὶ γὰρ ἀνολα | μεγάλη (in anapaests): Ar. fr. 29 ὁ παρανολα καὶ ἀναιδεῖα (do).—

προσῆ, may be an attendant circumstance, i.e., may aid our plan: cp. *Ant.* 1251 ἡ τ' ἀγανακτή βαρὺ | δοκεῖ προσεῖναι, n.—The reading ἀγνοία is certainly wrong: the sense would then be, 'that he (the σκοπός) may be added to your company without suspicion' (dat. of circumstance): it could not be, as Musgrave took it, 'that thou mayest approach the man without seeming to know him' (*προσῆ* being then 2nd pers. subj. aor. midd. of προσῆμι).

130 ff. οὐδὲ δῆτα. Blaydes conjectures οὐδὲ δῆτα. But δῆτα is right. It means, 'then, of course'—differing from δῆ by implying more clearly that the step prescribed by δέχον is the obvious one.—οὐδεὶς=παρὰ οὐ, with δέχον: cp. O. T. 1163 ἐδέξαμην δέ του. This is better than to take οὐδεὶς αὐδωμένον as gen. absol.—**ποικίλως**, 'craftily,'—i.e., in terms fitted to beguile Philoctetes. Not, 'in *riddling* speech,' as if the point of the artifice lay in second meanings which Neoptolemus was to divine. The word could, indeed, mean that (cp. O. T. 130 η ποικιλψδος Σφῆξ): but the more general sense agrees better with vv. 542—627.—**αὐδωμένον**, midd., as 852, *Ai.* 772: the pass. occurs below, 240, 430.—τὰ συμφέροντα: for the neut., cp. 24 n. **τῶν δὲ λόγων**, the words spoken by him from moment to moment,—the tenor of his discourse. The phrase is explained by the dialogue between the disguised *σκοπός* and Neo-

έγώ δὲ πρὸς ναῦν εἰμι, σοὶ παρεῖς τάδε·
Ἐρμῆς δὲ ὁ πέμπων δόλιος ἡγήσαιτο νῷν,
Νίκη τ' Ἀθάνα Πολιάς, ἡ σώζει μ' ἀεί.

ΧΟΡΟΣ.

- στρ. α'. τί χρή, τί χρή με, δέσποτ', ἐν ξένᾳ ξένον
 2 στέγειν ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;
 3 φράζε μοι. τέχνα γάρ
 4 τέχνας ἔτέρας προύχει
- 135

τῶν λόγων ἀεί. **134** ἀθηνᾶ MSS.: Ἀθάνα Eustath. 758. 44.—Πολιάς] The Har-
 leian MS. of this play (Brit. Mus. 5743, 15th cent.) has παλλὰς, whence Burges
 inclines to read Παλλάς: but the παλλὰς in V (13th cent.) and Vat. (14th cent.)
 indicates plainly enough that the process of corruption was from πολιάς to παλλὰς,
 not vice versa.—σώζει] Nauck conj. σώζοι. **135** με, δέσποτ' Triclinius. δέσποτα

ptolemus (vv. 542—627). The *σκοπός* tells a story; N. follows his lead, and strikes in from time to time with artful comments, —asserting his hatred of the Atreidae, his sympathy with Philoctetes, etc. These opportunities, or ‘cues,’ are ‘the useful hints’ (*τὰ συμφέροντα*).—*σοὶ παρεῖς τάδε*, ‘having committed these matters to thee,’ —a parting reminder of the responsibility. Not, ‘having given thee these directions.’

133 Ἐρμῆς δὲ πέμπων δόλιος=Ἐρμῆς δόλιος δὲ πέμπει, the god of stratagems, who escorts men on their way.—δὲ πέμπων: cp. *Tr.* 620 (the herald Lichas speaks) ἀλλ' εἴπερ Ἐρμοῦ τὴν δέ πομπέων τέχνην: Aesch. *Eum.* 91 (Zeus to Hermes) πομπαῖος ἵσθι, τόδε πομπαῖων ἐμὸν ἰκέτην. So he is δόιος, ἐνδίος, ἡγεμόνος, ἀγήτωρ, and, in relation to the dead, ψυχοτομός (*O. C.* 1548 n.).—δόλιος. Near Pellene in Achaea Pausanias saw a statue of Ἐρμῆς,—ἐπικλησιν μὲν δόλιος, εὐχάς δὲ ἀνθρώπων ἔπους τελέατι (7. 27. 1). Cp. Ar. *Th.* 1202 Ἐρμῆ δόλιε, ταῦτη μὲν ἔτι καλῶς ποεῖς. The Corcyrean month ψυδρεύς was probably sacred to Hermes as ψυδρός (=ψευδῆς). In Babrius *fab.* 57 Hermes is conducting ‘a waggon-load of lies,’ when he is way-laid and robbed of his whole stock by Arabs. Especially, he is the arch-thief (*Hor. Carm.* 1. 10. 7: cp. Ovid *Fast.* 5. 691).—His character of δόλιος is similarly combined with that of πομπός in *EI.* 1396 Ἐρμῆς σφ' ἀγει δόλον σκέψω | κρύψας, κ.τ.λ.: and in [Eur.] *Rhes.* 216 ἀλλ' εἴ σ' ὁ Μαίας παῖς ἔκεισε καὶ πάλιν | πέμ-

ψειεν 'Ἐρμῆς, δος γε φηλητῶν ἀναξ.—νῷν, dat.: cp. on 98.

134 Νίκη τ' Ἀθάνα Πολιάς. The personified Νίκη meant Victory not merely in war but in any contest. She was especially associated with Zeus; but his daughter was the only goddess with whom she was actually identified. Thus Eur. (*Ion* 452 ff.): τὰν...ἐμὸν | Ἀθάναν ἰκετεύω, | ...ῳ μάκαιρα Νίκα, | μολέ. And Aristeides, in his oration on Athena, says of her, μόνη μὲν ἀπάντων θεῶν, ὅμοιως δὲ πατῶν, οὐκ ἐπώνυμος τῆς νικῆς ἐστίν [in such epithets as νικηφόρος], ἀλλ' ὁμώνυμος (i. p. 29). At Athens the small Ionic temple of Ἀθηνᾶ Νίκη stood on the platform of a bastion (*πύργος*) springing from the south wing of the Propylaea, on the right hand of one ascending to the Acropolis. The figure of the goddess, probably a work of Calamis, bore a helmet in her left hand, and in her right a pomegranate (*σιδῆη*), her regular attribute in the Athena-cult at Sidé in Pamphylia. As Benndorf has shown (*Über das Kultusbild der Athena Nike*, Vienna, 1879), the temple probably commemorated Cimon's victory over the Persians at the mouth of the Eurymedon, near Sidé (466 B.C.). This Ἀθηνᾶ Νίκη was the figure which at Athens came to be popularly known as the Wingless Victory, Νίκη Ἀπτερος. Wings were the distinctive attribute of Νίκη in art: and Athenians were familiar with the winged Νίκη which the chryselephantine Athena of Pheidias, in the Parthenon, held in her outstretched right hand (cp. Ar. *Av.* 574).

Now I will go to the ship, having left this charge with thee; and may speeding Hermes, the lord of stratagem, lead us on, and Victory, even Athena Polias, who saves me ever!

[*Exit ODYSSEUS, on the spectators' left.*

CHORUS.

A stranger in a strange land, what am I to hide, what ^{1st} strophe.
am I to speak, O Master, before a man who will be swift to
think evil? Be thou my guide: his skill excels all other skill,

*μ' MSS., and so Blaydes (reading in 150 μέλον πάλαι μοι σύ λέγεις, ἀναξ, τὸ σὸν). Bergk
reads δέσποτ' (omitting με before it), and in 150 μέλον πάλαι μοι λέγεις, ἀναξ, τὸ σὸν.*

The conception of 'Αθηνᾶ Νίκη was not exclusively Athenian. Thus Pausanias saw at Megara *ἱερὸν Ἀθηνᾶς...καλουμένης Νίκης* (1. 42. 4).

The same remark applies to the name Πολιάς. At Athens it denoted Athena as guardian of citadel, city, and land. Athena Polias was represented by the old βρέτας of olive-wood in the Erechtheum. But she bore the title Πολιάς in many other places also, especially in the Ionic cities of Asia Minor,—as at Erythrae, Prienè, Teos, Phocaea (Paus. 7. 5. 3, 4: 2. 31. 9). Equivalent titles were Πολιάτης, Πολιοῦχος, and (in a case noticed by Leake, *Morea*, II. p. 80) Ἀγηστόπολις. Cp. Aristides I. p. 21: *καὶ εἰσὶν αἱ πόλεις δῶρα Ἀθηνᾶς ὅθεν δὴ καὶ Πολιοῦχος ἄπασι κέκληται*. Thus Sophocles, though writing for Athenians, is not making purely local allusions.—*ἢ σφέα μὲν ἀει:* as in the *Odyssey*. In *Ai.* 14 he calls her *φιλτάρτης ἐμοὶ θεῶν*.

135—218 Parodos. For the metres see Metrical Analysis. The framework is as follows. (1) 1st strophe 135—143 = 1st antistrophe 150—158. (2) 2nd str. 169—179 = 2nd antistr. 180—190. (3) 3rd str. 201—209 = 3rd antistr. 210—218. An anapaestic system (*σύντομα*) of six verses (144—149) follows the 1st strophe; another, of ten verses (159—168) follows the 1st antistrophe; and a third, also of ten (191—200), follows the 2nd antistrophe. With respect to the manner in which the anapaests are interspersed with the lyrics, we may compare the Parodos of the *O. C.* (where see n. on 117),—the play which is probably nearest in date to the *Philoctetes*, both being among the poet's latest works. On the other hand, in the Parodos of the *Antigone* (an early play), there

is a stricter symmetry between the ana-
paestic systems (see n. there on 100).

The Chorus consists of 15 men be-
longing to the ship of Neoptolemus, who
is their prince and their 'captain' (*ναυ-
κράτωρ*, 1072). As he is so youthful
(*παῖς*, *ib.*), they can address him as *τέκ-
νον* (141), *παῖ* (201). It does not follow
that they were actually *γέροντες*, as the
author of the prose Argument (p. 4) calls
them.

This ode is well fitted for its place at
the opening of the play. In the prologue
Neoptolemus has been the pupil of a
crafty veteran; now he is the young
leader to whom the sailors look for
guidance. Hitherto the foremost topic
has been the importance of capturing
Philoctetes; here our thoughts are turned
to his sufferings. And so, when the ode
closes, the mind has been prepared for
the coming conflict of motives.

135 f. ἐν δέ ξένῳ ξένον: cp. 685 n.:
O. C. 184 ξένον ἐπὶ ξένης.—*στέγειν...*
λέγειν: for the likeness of form in the
words (*παρονομαστα*), combined with like-
ness of sound (*παρομοιωσις*), cp. Isocr. or.
4 § 186 *φήμην δὲ καὶ μνήμην*.—*ὑπό-
πτταν*: the subst. expresses a fixed habit
of mind more forcibly than *ὑπόπτην*
would have done: cp. Thuc. 6. 60 ὁ
δῆμος...χαλεπὸς ἦν τότε καὶ ὑπόπτης ἐς
τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβθί-
τας. Xen. *Eg.* 3. 9 *τοὺς...ὑπόπτας φύσει*
(*πτώσις*), naturally shy. The Chorus,
now entering the orchestra for the first
time, cannot be conceived as thinking
of what Od. has said (70 ff.); but they
know how Philoctetes has been treated,
and may naturally expect him to be 'shy'
of Greek strangers.

137 ff. *τέχνα*, the skill of the ruler,
whose art is the highest of all: see on

5 καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον
 6 Διὸς σκῆπτρον ἀνάσσεται.
 7 σὲ δ', ὁ τέκνου, τόδ' ἐλήλυθεν
 8 πᾶν κράτος ὡγύγιον· τό μοι ἔννεπε,
 9 τί σοι χρέων ὑπουργεῖν.

140

σύστ. α'. NE. νῦν μέν, ἵστως γὰρ τόπον ἐσχατιαῖς
 προσιδεῖν ἐθέλεις ὄντινα κεῖται,
 δέρκου θαρσῶν· σόποταν δὲ μόλι
 δεινὸς ὕδητης τῶνδ' *οὐκ μελάθρων,

145

139 γνώμα A: γνώμας L. The later MSS. are divided, and some (among which are B, L², Γ) have γνώμα γνώμας. **140** ἀνάσσεται] L has ἀνά :: σσεται (sic). Dübner reports the 1st hand as having written ἀναναν. σσεται, with a letter, which was not a, erased between ν and σ. A reference to the autotype facsimile (p. 81 b, l. 5) will show that this interpretation of the lacuna is at least very doubtful.—Seyffert conj. ἀτασσεται, Blaydes ἐρέσσεται. **141** σὲ δ' L, from σέ δ'

O. T. 380 f., τέχνη τέχνης | ὑπερφέρουσα.
 —ἐτέρας, not, another kind of skill, but rather, skill in another man: see on O.C. 230 ἀπάταις ἐτέραις.—γνώμα, sc. γνώμας προΐχει. As dist. from τέχνη—*the art of ruling*—γνώμη here is intellectual power generally. The latter would not be separately ascribed to the king, if we adopted γνώμας, which is thus the weaker reading.—παρ' ὅτῳ: in whose keeping. The anteced. is ἔκεινον understood: cp. 956: O. C. 1388 κτανεῖν θ' ὑψ' οὐτερε ἐξελθάσαι: *Ai.* 1050 δοκοῦντ' ἐμοι, δοκοῦντα δ', δις κρανεῖ στρατοῦ.—τὸ θεῖον Διὸς σκῆπτρον, the godlike Zeus-sceptre, i.e., sceptre derived from Zeus (gen. of source), διόσδοτον.—ἀνάσσεται implies ἀνάσσω σκῆπτρον (an almost adverbial cogn. acc.), as=‘to rule with sceptre’: cp. O. C. 449 σκῆπτρα κρανεῖν, to have sceptred sway.—The tone here is genuinely Homeric. Cp. II. 9. 98 λαῶν ἐσοι ἀναξ καὶ τοι Ζεὺς ἐγγάλλειν | σκῆπτρον τ' ηδὲ θέμυστας, ὥα σφίσι βούλενθα.

141 εἰ σὲ...ἐλήλυθεν, hath come to thee. There is perhaps no other example of the simple *ξρχομαι* with acc. of person: but there is an exact parallel in the rare use of *βαίνω* with acc. of person, Eur. *Hipp.* 1371 καὶ νῦν ὅδων μὲν ὅδων βαίνει. It is doubtless more than a mere coincidence that both these instances are lyric; and that a lyric boldness was felt in them may be inferred from the parody in Ar. *Nub.* 30, ἀτάρ τι χρέος ἔβα με; If σὲ δ...ἐλήλυθεν occurred in an iambic

trimeter, the case for σοι δ’ would be strong: but here, in lyrics, we should keep σὲ δ’.—We cannot properly compare *ἰκνεῦσθαι*, or *ἰκάνειν*, after which an acc. of pers. was common.

πᾶν κράτος, complete (i.e. sovereign) power. Distinguish the phrase with the art., Her. 6. 35, εἶχε μὲν τὸ πᾶν κράτος Πειστράτος, which gives the same meaning in a slightly different way (*'the whole power'*).—ωγύγιον, predicate with ἐλήλυθεν, ‘from of old,’ i.e., ‘from thine ancestors’: for ὡγύγιον, see O. C. 1770 n.

τὸ, ‘therefore’: Il. 3. 176 ἀλλὰ τάδ' οὐκ ἔγενοντο τὸ καὶ κλατούσα τέτηκα. So, in Attic, ταῦτα, Xen. *An.* 4. 1. 21 ταῦτη σπενδον καὶ διὰ τοῦτο οὐχ ὑπέμενον: esp. ταῦτη ἄρα, Ar. *Nub.* 319, etc.—For the like use of τῷ, cp. O. T. 511 n.

144 ε. The Chorus has asked, How are we to help? He replies, in effect, ‘The moment for you to help has not come yet. Meanwhile you can approach, and look at the cave. When Philoctetes returns, then you must be guided by the signs that I shall give you.’ The Chorus are supposed to be on the shore, below the cave, and at a point from which they have not a clear view of it. Invited by Neoptolemus, they now advance nearer. The word ἀμφιθύρον (159) implies that, having approached the seaward mouth of the cave, they can see right through it; and v. 161 (ποιῶ γὰρ ὁ τάχιμωρ...) confirms this; their own eyes

his counsel hath no peer, with whom is the sway of the godlike sceptre given by Zeus. And to thee, my son, that sovereign power hath descended from of old; tell me, therefore, wherein I am to serve thee.

NE. For the present,—as haply thou wouldest behold the place where he abides on ocean's verge,—survey it fearlessly: but when the dread wayfarer, who hath left this dwelling, shall return,

(which suggests σέ τ'): σοὶ δὲ (omitting ω) Triclinius: σοὶ δ' Wunder.—ἔλθυσθεν Hartung conj. ἔπηλυθεν. 142 τῶν κράτος] Schenkel conj. παγκρατές.—[ἔννετε] In L a letter (?) has been erased after the final ε. 144 νῦν μὲν τόσις γὰρ L: νῦν μὲν γὰρ τόσις τ. —τότον made from τότων in L.—ἔσχαταί L, A: ἔσχατά τ. —Blaydes conj. τόπον ἔσχατάς. 145 ὄντινα κεῖται] Blaydes conj. ὄντινα valeat: Wecklein, ὄντιν' ἐνοικεῖ: Mekler, τόνδι' ἵνα κεῖται. 147 ὀδίτης] Bergk conj.

now assure them that the cave is empty. But nothing indicates that they actually enter it.

ἔσχατας, locative dat. (*O. C.* 411 n.), 'in the extreme parts' of the island,—those, namely, which are on the edge of the sea. This reading, which has the best authority, is also intrinsically better than the gen. sing.: τόπον ἔσχατάς ('region, part, of the sea-marge') would be an unusual phrase. Homer, indeed, uses only the sing. of this word: and it is very likely that Soph. was thinking of *Od.* 9. 182 ἔνθα δὲν ἔσχατή σπέσις ἔδομεις ἔργη θαλάσσης, *ib.* 5. 238 νῆσον ἐπ' ἔσχατη, etc. But that is no reason why Soph. should not have used the plur., which was familiar in Attic (*e.g.* Xen. *H.* 2. 4. 4 τῶν ἄγρων...εἰς τὰς ἔσχατάς).

ὄντινα κεῖται, in which he is situated, abides. The verb is esp. suitable to a crippled sufferer; cp. 183: *Il.* 2. 721 (of Philoctetes) ἐν νήσῳ κείτο κρατέρ' ἀλγεα πάσχων. Verbs of position (as 'sitting' or 'standing') sometimes take an acc. (which may be regarded as a kind of 'cognate' acc.), denoting the place *in* or *on* which one sits, stands, etc. Aesch. *Ag.* 183 σέλματα ἡμένων (on the same principle as ἔδραν ἐσομαι): Eur. *Suppl.* 987 τι ποτ' αἰθερίαν ἔστηκε πέτραν; (as if one said, ἔστηκε πετρίνη στάσι): *ib.* 657 δεξιὸν τεταγμένους | κέρας (τάξιν). Poetry could say, then, τόπον...ὄντινα ἔστηκε or τέτακται: and so also κεῖται. It is true that κεῖται τόπον is not precisely like κεῖται θέσιν (Thuc. 1. 37 ἡ πόλις...αὐτάρκη θέσιν κεύεν): for κεῖται served as perf. pass. of τίθημι (τέθειμαι being midd.), and in κεῖται θέσιν the acc. is therefore as strictly

'cognate' as it would be in ἔτεθη θέσιν. But the difference between κεῖται θέσιν and κεῖται τόπον is, in principle, only the same as that between ἔξομαι ἔδραν and ἔξομαι ὅγρόν.

147 τῶνδε *οὐκ μελάθρων. For ἐκ I read οὐκ. Wakefield and Hermann were right in feeling that the sense required τῶνδε ἐκ μελάθρων to be connected with ὀδίτης ('meteuendus vir qui ex hoc antro abiit'), and not with μόλῃ. Then, however, it is granted that we could say, ὅρῳ ὀδίτηρι ἐκ τῶν μελάθρων, 'I see one leaving the abode,'—ὅδιτην having the constr. of ὀδεῖν: as, in τὰς...κυνήσεις τῷ σώματι (Plat. *Legg.* 631 c), the dat. after κυνήσεις is that which might follow κυνῆσθαι. But no Greek could have written ὀπέραν μόλῃ ὀδίτης ἐκ τῶν μελάθρων in the sense, 'when he who has *left* the abode shall *return* to it,'—the movement denoted by ἐκ τῶν μελάθρων being opposite to that denoted by μόλῃ. For the order of words, τῶνδε δὲ ἐκ μελάθρων, instead of δὲ τῶνδε ἐκ μ., cp. *O. T.* 735 καὶ τίς χρόνος τοῦσδε ἐστὸν οὐκέτηλυθώς = δὲ τούσδε ἔξεληλυθώς. For other examples of this crisis in Soph., cp. below, 639 πνεῦμα τούκ πρώπας: *O. C.* 1540 τούκ θεοῦ παρόν: *El.* 731 γνὼς δ' οὐξ Αθηνῶν δεινὸς ἥμιοστρόφος.—With the simple ἐκ, only two versions are possible. (1) Taking ἐκ with μόλῃ: 'when he shall come forth from this abode.' But N. knows that Ph. is not now in the cave, and he cannot assume that, on returning, Ph. will enter it from the landward side, to emerge at the other. Philoctetes is, in fact, outside of the cave from his first appearance at

*πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.*

- ἀντ. α'. XO. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, 150
 2 φρουρεῦν δόμμ' ἐπὶ σῷ μάλιστα καιρῷ.
 3 νῦν δέ μοι λέγ', αὐλάς
 4 ποίας ἔνεδρος ναίει
 5 καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι
 6 μαθεῖν οὐκ ἀποκαίριον, 155
 7 μὴ προσπεσών με λάθη ποθέν.
 8 τίς τόπος, ἢ τίς ἔδρα; τίν' ἔχει στίβον,
 9 ἔναυλον, ἢ θυραῖον;

- σύντ. β'. NE. οἶκον μὲν ὄρᾶς τόνδ' ἀμφίθυρον
πετρίνης κοίτης. 160
 XO. ποῦ γάρ ὁ τλήμων αὐτὸς ἀπεστιν;

ὅπλίτης. **148** *χεῖρα προχωρῶν*] Burges conj. *χέρα προσχωρῶν*. A ms. ascribed to the 15th cent. (B, cod. Par. 2787) has *προσχωρῶν*,—doubtless by a mere blunder. **150 f.** L has μέλον πάλαι μέλημά μοι λέγεις ἄνας τὸ σὸν | φρουρεῖν [from φρορεῖν] δόμμ. ἐπὶ σῷ μάλιστα καιρῷ. So also A. Verse 150 thus exceeds v. 135 by an iambus. Hence, in v. 150, (1) Triclinius omitted τὸ σὸν: (2) Cavallin, keeping τὸ σὸν, omits ἄναξ. (3) Burges conj. μέλον πάλαι δή μοι λέγεις, ἄναξ, τὸ σὸν. (4) For the readings of Blaydes and Bergk, see cr. n. on 135. In v. 151 (1) Seyffert conj. φρουρεῖν δύματι σὸν μάλιστα καιρόν: (2) Nauck, omitting δόμμ', conj. τὸ φρουρεῖν ἐπὶ σῷ μάλιστα καιρῷ. (3) Burges, guided by the schol., τὰ σὰ νεύματα φυλάττειν, conj.

v. 219 up to v. 675. (2) Taking ἐκ with *προχωρῶν*, as referring to the Chorus: ‘moving forth from this abode.’ But the Chorus never enter the cave,—they only look into it: and, in any case, a gradual retreat from it (*πρὸς ἐμὴν αἰεὶ χεῖρα*) would be unsuitable.—Seyffert refers τῶν ἐκ μελάθρων to the Chorus, but does not connect it with *προχωρῶν*, taking ἐκ in the pregnant sense of ἔξω ἀν': i.e., ‘having quitted the cave (=ἐκ), advance ever at my beck,’ etc. This seems impossible.

148 *πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν*, coming forward towards my (beckoning) hand,—i.e., at a sign given by me,—from time to time (*αἰεὶ*). This phrase is explained by the part which the Chorus actually plays in the dialogue between Philoctetes and Neoptolemus,—interposing, from time to time, with some utterance fitted to confirm the belief of Philoctetes in the story which Neoptolemus is telling (317, 391, 508, 676, etc.). *πρὸς χωρῶν*, because the sailors would re-

main at some distance from their master while he conversed with Ph., but would naturally move a step or two nearer at the moments when they offered their own remarks. Not in a fig. sense, ‘directing your course of action.’ *πρὸς ἐμὴν ... χεῖρα*, too, is literal (i.e., it does not mean simply, ‘following the lead’ of my words).

149 *τὸ παρὸν θεραπεύειν*, to provide for the need of the moment. Cp. Dem. or. 18 § 307 τὸν ὑπὲρ τῶν ἔχθρῶν καιρὸν διητὶ τῶν τῆς πατρίδος θεραπεύειν. Cp. the proverb τὸ παρὸν εὖ ποιεῖν (Plat. Gorg. 499 c), ‘to do the best one can.’

150 f. *μέλον... μέλημα*: with a certain emphasis; cp. Eur. *Andr.* 868 δέλμ' δ δευμανεῖς. The Chorus first reply to the last words of N., and then respond to his suggestion that perhaps they wish to see the abode of Ph.—The text is sound, when, with Triclinius, we have ejected τὸ σὸν (see cr. n.),—a gloss added by some one who, taking the δύμα to be that of N., naturally felt the want of the pos-

come forward at my beck from time to time, and try to help as the moment may require.

CH. Long have I been careful of that care, my prince,—^{1st anti-}
that mine eye should be watchful for thy good, before all else.
strope.
And now tell me, in what manner of shelter hath he made his abode? In what region is he? 'Twere not unseasonable for me to learn, lest he surprise me from some quarter. What is the place of his wandering, or of his rest? Where planteth he his steps, within his dwelling, or abroad?

NE. Here thou seest his home, with its two portals,—his rocky cell.

CH. And its hapless inmate,—whither is he gone?

φρουρεῖν νεῦμ' ἐπὶ σῷ μάλιστα καιρῷ: (4) Blaydes, φρουρεῖν θυματὶ σὸν μάλιστα χείρα.
152 αὐλὰς from αὐλὴ L. **156** προσπεσών με λάθη Herm.: με λάθη προσπεσών
MSS. For similar transpositions of words in L, cp. 1332, O. C. 1088, Ant. 106.
157 ff. τίν' ἔχει στίβων, [ἐνανδον, ή θυραῖον:] Wakefield conj. τίς ἔχει στίβος [ἐνανδον
ἢ θυραῖο], Porson (on Eur. Or. 1263) cites approvingly from Thom. Magister
(s.v. ἐνανδο), ἐνανδος ή θυραῖο; (retaining τίν' ἔχει στίβων). **159—161** οἰκον...
ἀπεστιν:] These three vv. are deleted by Benedict (*Observ. in Soph.* p. 239), with whom Nauck agrees. See on 166. **161** ἀπεστιν:] ἀπεστι L.

sessive pron. The **θύμα** is that of the Chorus, and is the subject to **φρουρεῖν**: this appears certain, when we compare *Tr.* 225 οὐδέ μ' θύματος | φρουρὰν [φρουρὰ L] παρῆλθε, 'nor hath it escaped my watchful eye.' Dindorf takes **θύμη** as a sort of 'cognate' acc., 'to watch *with* the eye,' and compares *Tr.* 914 κάγῳ λαθραῖον θύμη ἐπεκασμένη | φρούρων: but there the partic. is the warrant for it.

ἐπὶ σῷ καιρῷ=lit., 'for thine occasion,' i.e., 'for the moment at which a thing can be done for thine advantage.' The use of the sing. **καιρός** with the possessive is rare, but is akin to a freq. use of the plur., as Isocr. or. 6 § 80 ἐν τοῖς ἡμετέροις καιροῖς (i.e. at the moments advantageous for us) ἀλλὰ μὴ τοῖς αὐτῶν ποιησασθαι τοὺς κινδύνους. And how naturally ὁ σὸς καιρός might approximate (esp. in lyric poetry) to the sense of τὸ σὸν κέρδος, is suggested by such phrases as that in Her. 1. 206 οὐ γάρ ἀν εἰδεῖς εἰ τοι ἐστὶ καιρὸν ἔσται ταῦτα τελέομενα, 'seasonably for thee,'=for thine advantage.'

152 ff. αὐλὰς πολας: cp. 30. The plur. **αὐλαὶ** could denote a single chamber (*Ant.* 945). The Chorus are not supposed to have been present when the cave was found, and do not yet know the nature of Ph.'s quarters.—**ἔνεδρος**, 'resi-

dent,' is not pleonastic, since **valēt** can be said of a wanderer with ref. to the place that he is in at a given moment: 892: O. C. 117 n.—**χῶρον τίν' ἔχει**, i.e., where he is *now*: cp. 22, O. C. 37.—τὸ γῆρας οὐδὲ ἀποκ. μοι (ἐστι) μαθεῖν: τό is pron. in nom. case (cp. *Tr.* 1172 τὸ δ' ἦν
δρ' οὐδὲν δῆλο): μαθεῖν, ερεξεγ. inf.—
προσπεσών: 46 n.

157 ff. τίς τόπος...θυραῖον; The iteration, and the want of coherence, are meant to mark eager anxiety.—**ἔχει στί-**
βων here= 'is planting his steps' (cp. 29), rather than, 'is following a path' (48): hence the narrow space implied by **ἐναν-**
δον is no objection. But with Wakefield's τίς ἔχει στίβος the sense 'path' would be unavoidable.

159 ff. οἰκον...κοιτῆς, a home consisting in a rocky sleeping-place (defining gen.: cp. 81 n.).—**ἀμφιθύρον**: cp. 16.—The **μέν** implies, 'but where *he* is, I know not.' The Chorus then say, ποῦ τοῦ τελέομενα, (you surprise me;) *for* (if he is not here) where can he be?

162 ff. φορβῆς: cp. 43.—**δγμεύει**, δγ-
μος, from rt. **αγ** of **δγω** (cp. *agmen*), is prop. any *line* drawn out by movement; then, esp., a *furrow* in ploughing (*Il.* 18. 546, *Theocr.* 10. 2); or the track ('swathe') made by reapers through corn.

NE. δῆλον ἔμοιγ' ὡς φορβῆς χρείᾳ
στίβοιν ὄγμενε *τῇδε πέλας που.
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἔστι φύσι, θηροβολοῦντα
πτηνοῖς ιοῖς στυγερὸν στυγερῶς,
οὐδέ τιν' αὐτῷ
παιῶνα κακῶν ἐπιωμάν.

165

στρ. β' ΧΟ. οἰκτίρω νιν ἔγωγ', ὅπως,
2 μή του κηδομένου βροτῶν
3 μηδὲ ξύντροφον ὅμιμ' ἔχων,
4 δύστανος, μόνος αἰεί,
5 νοσεῖ μὲν νόσον ἀγρίαν,
6 ἀλύει δ' ἐπὶ παντί τῳ
7 χρείας ισταμένω. πᾶς ποτε, πᾶς δύσμορος ἀντέχει;
8 ω̄ παλάμαι *θεῶν·

170

177

163 τὸνδε MSS.: except that Γ (13th cent.) has τὴνδε. Blaydes conj. τῇδε.
166 στυγερὸν στυγερῶς MSS.: Brunck conj. σμυγερὸν σμυγερῶς. Benedict omits the words, and thus (having omitted also vv. 159—161) makes the anapaestic system, 162—168, equal to that in 144—149. **167** αὐτῷ τι: αὐτῷ L. The words οὐδέ τιν' αὐτῷ are bracketed by Herm. They are absent from one of the later MSS. (R, 14th cent.). **168** ἐπιωμάν] Burges conj. πόδα νωμάν. **170** μή του κηδομένου made from μη̄

Here the image is from ploughing; the furrow which the ploughman leaves behind him is compared to the track left by the helpless foot which Philoctetes drags after him. Cp. 291 εἰλυθρών, δύστηνος ἑξέκακων πόδα (where see n.). The word δύμενει also serves to suggest the laborious character of the progress. Cp. Lucan 9. 721 (of a serpent) *contentus iter cauda subcare*.—**τῇδε** seems a necessary correction of **τὸνδε**, since στίβοιν...τὸνδε would mean, 'his path *yonder*' (as though N. could point to it): not merely 'his path in *this neighbourhood*' (though invisible).

164 f. ταύτην, i.e., by making expeditions in quest of food,—referring to 162 f. Others take it to mean, 'in the following manner,'—viz., θηροβολοῦντα. This is possible (*O. C.* 787): but then we should expect θηροβολέν. —**φύσιν**=**τρόπον**.

166 στυγερὸν στυγερῶς: cp. 1360 κακῶς...κακούς: *O. T.* 479 μέλεος μελέψι ποδὶ χηρεών. Tragedy applies στυγερός, in the sense of 'wretched,' not only to things (*Tr. 1016* βλου...τοῦ στυγεροῦ),

but also to persons, as *Ant.* 144 τοῦ στυγερῶν (the sons of Oed.: where see n.). Almost all recent editors, however, have received Brunck's conjecture, σμυγερὸν σμυγερῶς, i.e., 'with painful toil.' At first sight, this is favoured by the schol. here, ἐπιμόνως, which can scarcely be explained as meaning 'with grim resolve,' and ought doubtless to be ἐπιτόνως. Now, as Brunck points out, Hesych. has σμυγερὸν, ἐπίπονον, οἰκτρόν, μοχθηρόν· σμυγερῶς, ἐπιπόνως. So Eustath. p. 1463 Εστι δὲ σμυγερός, τὸ ἐπιπόνως, ὁδυηρός. Yet the following considerations make me hesitate to forsake the MSS. (1) Is it so clear that, in this context, the schol. could not have used ἐπιπόνως to explain στυγερῶς, seeing that the notions of πόνος and 'wretchedness' are often so near to each other, esp. in poetry? (2) Apollonius Rhodius seems to be the earliest extant writer who uses σμυγερός: 2. 374 σμυγερώτατοι ἀνδρῶν ('most laborious'): 4. 380 σμυγερῶς, 'painfully.' Homer has only ἐπισμυγερός: Hesiod has ἐπισμυγερός. On

NE. I doubt not but he is trailing his painful steps somewhere near this spot, in quest of food. For rumour saith that in this fashion he lives, seeking prey with his winged shafts, all-wretched that he is; and no healer of his woe draws nigh unto him.

CH. I pity him, to think how, with no man to care for him,^{2nd} and seeing no companion's face, suffering, lonely evermore, he is vexed by fierce disease, and bewildered by each want as it arises. How, how doth he endure in his misery? Alas, the dark dealings of the gods!^{strope.}

τούδις κηδομένουσι L. **171** μὴ σύντροφον L: μηδὲ σύντροφον r. Brunck conj. μηδὲ ξύντροφον: Pauli, μηδ' ἐσ σύντροφον: Wecklein, μηδὲν σύντροφον: Cavallin, μὴ τὸν σύντροφον. **172** αἰεὶ Triclinius: αἰεὶ L, with A and most of the other MSS. **174** ἐπὶ παντὶ τῷ Aristedes (f. p. 61) loosely quotes these words as ἐπὶ ἀπαντὶ τῷ (sic). **177** *θεῶν Lachmann: θυητῶν MSS.

the other hand, the form *μογερός* is used five times by Aesch., thrice by Eur., once by Soph. (*El.* 93), and once by Ar.; but *σμυγερός* never.

168 ἐπινωμάν, intrans., 'direct his course towards,' 'approach': cp. 717, where *προσενώμα* also seems to be intrans., 'bent his course towards' the water. This intrans. use must come from the trans. sense of *νωμάω* 'to ply' the limbs, or 'guide' a chariot, etc., as *Il.* 10. 358 *γολύτατα νωμάν*: *O. T.* 468 *πόδα νωμάν*: Pind. *P.* 4. 18 *δίφρος τε νωμάσιοισι*: we must mentally supply *πόδα, δόνα*, or the like. Apart from the two instances in this play, there appears to be no sound example of an intrans. *νωμάω*. See Appendix.

169 οἰκτρόω, the spelling attested by Attic inscriptions (*O. T.* 13 n.).—**δπως**, '(thinking) how': cp. *Ai.* 510 οἰκτρέ δ', ὕναξ, παίδα τὸν σὸν, ...δσον κακὸν κείνω τε κάποιο τοῦθ', ὅταν θάνης, νεφές.

170 f. μὴ τὸν. The force of μὴ (as dist. from οὐ) is here 'generic,' i.e., it presents the situation as typical of a class; 'in a case where there is none to tend'; and this implies the cause of pity,—'seeing that there is none to tend.' Cp. 256, 715: *O. T.* 397 n.—μηδὲ seems better than any of the proposed corrections (see cr. n.); and for μὴ τὸν κηδομένου..., μηδὲ ξχον, cp. *O. C.* 737 οὐκ εἴ ἐνὸς στελλατος, ἀλλ' ἀστῶν ὑπο | πάντων κελευσθέλ, n.: *Tr.* 291 νῦν σοι τέρψις ἐμφανής κυρέ, | τῶν μὲν παρόντων, τὰ δὲ πεπτυσμένη λόγων.—The second syllable of the verse might be short (see Metr. Anal.), and therefore

σύντροφον could stand. But, as there is no other instance of that syllable being shortened in this strope or antistrophe, Brunck's ξύντροφον is better, and is received by Heinrich Schmidt (*Compositionslehre*, p. clxii.).—ξυντρ. δημ', the face of a man who lives with one; cp. *Ai.* 977 ὁ φίλατρ' *Atlas*, ὁ ξεναιμον δημ', έμοι.

174 f. ἀλύει, properly, 'wanders in mind'; hence, here, of despairing perplexity, cp. 1194. This use of the word might be illustrated by Alexis Κυθερώτης 13 εἴθ' οἱ μὲν εὐποροῦμεν, οἱ δ' ἀλύομεν, 'some of us are rich, while others are at their wits' ends.'—παντὶ τῷ χρεῖας = each item or article of need, i.e., each new form in which need besets him. Cp. n. on *Ant.* 1229 ἐπὶ τῷ (=τίνι) συμφορᾶς. ισταμένῳ=θετε ισταται, as it arises. Cp. 1263: *Il.* 21. 240 κυκώμενον ιστατο κύμα.

177 ὁ παλάμαι *θεῶν: the 'devices' of the gods are their mysterious dispensations, which can bring such misery on a man who was once fortunate. Cp. Pind. *P.* 1. 48 εὐρίσκοντο θεῶν παλάμαι τιμάν. I have accepted Lachmann's conjecture here, θεῶν for θυητῶν, because (1) there is a *prima facie* case for a short penult., answering to that of ἀθυρβοτομος (188); and (2) θυητῶν, so closely followed by βροτῶν, is very awkward, while θεῶν not only gives a forcible contrast with βροτῶν, but suggests a thought well suited to the solemn pathos. Hermann defends θυητῶν at the cost of reading ἀθυρβγλωσσος in 188. Heinrich Schmidt also keeps it, but re-

9 ὁ δύστανα γένη βροτῶν,
10 οἵς μὴ μέτριος αἰών.

ἀντ. β.

οὗτος, πρωτογόνων ἵσως
2 οἴκων οὐδενὸς ὕστερος,
3 πάντων ἄμμορος ἐν βίῳ
4 κεῖται μοῦνος ἀπ' ἄλλων,
5 στικτῶν ἡ λασίων μετὰ
6 θηρῶν, ἐν τ' ὁδύναις ὅμοι
7 λιμῷ τ' οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων. *ὅρεί-

180

185

179 οἷς] οἶστι Suidas s.v. παλάμαι.—αἰών] Burges conj. ἀγών. **180** ἴσως] Burges conj. γεγών: Mekler, τέως: Seyffert (who ultimately, however, retained the vulgate) τις ὁν. **181** οἰκων] Meineke conj. οἰκῶν: Toup, οὐκ ὁν. In Suidas s.v. λασίως some MSS. have οἰκων, but others (not the best) give ἥκων, which Brunck adopted, with Porson's approval (*Adv.* 199, 315).—ὕστερος] Wecklein conj. ὕστέρων.

tains ἀθυρβοτομος in 188, on the ground that, in this logoeic measure, the ‘irrational syllable’ is admissible in the choree (*αἱ θυητῆτες*). A probably authentic example is δεινῶν in 218 (=θροεῖ in 209). παλάμαι θυητῶν, if sound, would mean, ‘the resources of men’ (as shown by Philoctetes): so Theognis 623 παντοῖαι κακτύγτες ἐν ἀνθρώπουσιν ἔσονται, | παντοῖαι δ' ἀρεταὶ καὶ βιτόν παλάμαι. Cp. the praise of man as παντούρος in *Ant.* 360. Not, ‘the (wicked) devices of men,’ as seen in the hero's enemies.

178 γένη, ‘races,’ in the narrower sense of ‘houses’ or ‘families,’ such as the princely house to which Philoctetes belonged: cp. *Od.* 15. 533 ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύεντος ἀλλο. Not ‘generations,’ γενεα (O. T. 1186): nor, again, ‘sons of men,’—a sense which could not be justified by the bold phrase in *Ant.* 784, Τέκμηρσα, δύσμορος γένος. In *Ier.* 3. 159 read ἵνα σφὶ γενεῖ (not γένεα) ὑπογίνηται.

179 οἷς μὴ μέτριος αἰών. αἰών here = not ‘life’ merely (as *Ant.* 583), but ‘fortune in life,’ as *Tr.* 34 τοιούτος αἰών εἰς δόμους τε κάκ δόμων | αἰὲν τὸν ἄνδρ' ἔπειτε. μη̄ (‘generic,’ 170) μέτριος, ‘such as to exceed the ordinary lot,’—in prosperity, and afterwards in misery. The more highly placed a man is, the greater may be his fall. Cp. 505 f.: O. T. 1186 ff., 1282 ff. (the reverses of Oed.); *Ant.* 1161 ff. (those of Creon). Aesch. *Eum.* 528 παντὶ μέσω τὸ κράτος θεὸν ψασεν. Eur. *Med.* 123 ἐμοὶ γοῦν ἐπὶ μὴ μεγάλοις | δύχρως εἴη

καταγηράσκειν. | τῶν γὰρ μετρίων πρότα μὲν εἰτεῖν | τοῖνομα νικᾶ: where it is added that ‘excess of good fortune’ (τὸ ὑπερβάλλοντα) ‘brings greater calamities on houses, when the god is wroth.’ μείζους δ' ἄτας, ὅταν ὄργασθῃ | δαίμων, οἴκους ἀπέδοκεν. Her. 7. 10 φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν.—Others take μὴ μέτριος as, ‘exceeding the ordinary measure of woe.’ Cp. Eur. *Tro.* 717 οὐ γὰρ μέτρια πάντομεν κακά. I prefer the former view, because (a) the sense of γένη suggests the greatness that precedes the basement; and (b) vv. 180 ff., which comment on οἷς μὴ μέτριος αἰών, show that these words suggested a contrast between Ph.'s past and present fortunes.

180 f. πρωτογόνων: schol. εὐγενῶν. Elsewhere πρωτόγονος always = ‘first-born.’ But as ἀρχαιόγονος can mean ‘of ancient race’ (*Ant.* 981), so πρωτόγονος ‘of foremost race.’ Cp. Thuc. 3. 63 ἀδρεῖς ὑμῶν οἱ πρώτοι καὶ χρήμασι καὶ γένει. —ίσως does not imply a doubt as to whether Philoctetes is of noble birth, but merely gives a certain vagueness to the surmise that no one else was nobler. Yet Nauck (following Burges) changes ίσως to γεγώς because the Chorus must have known the hero to be noble. Cp. *Tr.* 301 (Deianeira is pitying the captives sent to her by Heracles), αἱ πρὶν μὲν ἥσαν ἐξ ἐλευθέρων ίσως | ἀνδρῶν: where ίσως does not mean that she doubts their former freedom, but merely that she does not know their fathers' names. Cp. πον in Thuc. 7. 77 (Nicias speaking of him).

Alas, hapless races of men, whose destiny exceeds due measure!

This man,—noble, perchance, as any scion of the noblest house,—reft of all life's gifts, lies lonely, apart from his fellows, strophe. with the dappled or shaggy beasts of the field, piteous alike in his torments and his hunger, bearing anguish that finds no cure;

182 ἐν βίῳ] Blaydes conj. ἐς βίον.

184 μετά] μέτα L. To avoid the short syll. at the end of the v., Herm. wrote θηρῶν ἡ λασίων μέτ' ἡ | στικτῶν (doubting whether μετά was permissible). Burges conj. μετ' ὧν: Meineke, μετώ: Lehrs, πέλας. **186 ff.** L has: λιμῶι τὸ οἰκτρός ἀνήκεστα μερὶ μνήματ' ἔχων βαρεῖαδ'. (sic) ἀθύρστομος | ἀχώτηλεφανῆς πικρᾶς | οιμυρᾶς ὑπόκειται. The point after ἔχων is faint, and not, apparently, from the first hand. The later MSS. agree with L, except that Vat. b (cod. Urb. 141, 14th cent.) has βαρεῖ· | ἀ δ'.—For the conjectures, see comment. and Appendix.

self), οὐτ' εὐτυχίᾳ δοκῶν πον ὑστερός τον εἴατ. So we sometimes guard a statement by saying, ‘perhaps’ the greatest, etc.

οὐδενὸς sc. ἀνδρός. οὐδεῖς οἰκων πρωτογνῶν could mean either (a) no *house* of those houses, or (b) no *man* belonging to them; cp. Plat. *Prot.* 316 B 'Απολλοδώρου νίος, οἰκλας μεγάλης: O. T. 336 n. Here it is possible, indeed, to supply οἰκον ('a man inferior to no house,' i.e., 'to no member of a house'). But in compressed Greek comparison the type τὸ ἔκελον γένος οὐχ ὑστερόν ἔστι τῶν βασιλέων (sc. τοῦ γένους), is commoner than ἔκενος (for τὸ ἔκελον γένος) οὐχ ὑστερός ἔστι τοῦ τῶν βασιλέων γένους,—which latter would be the type here. Further, the fact that οὐδενὸς (οἰκου) depends on οἰκων would increase the awkwardness. The reading η̄κων for οἰκων is specious; cp. A.I. 636 ὃς ἐκ πατρών η̄κων γενέας <δριστος>; though ἀριστος is there doubtful. But οἰκων is confirmed (a) by Eur. *Ion* 1073 ἀ τῶν εὐπατριδῶν γεγών οἰκων: and (b) by the bold use of πρωτογνῶν, which οἰκων helps to interpret.—**οὐδενὸς ὑστερός**, as Plat. *Tim.* p. 20 A οὐδεὶς καὶ γένει οὐδενὸς ὑστερός ὥν τῶν ἔκει.

182 ἐν βίῳ belongs to ἄμμορος (destitute, in his life, of all things): it cannot go with πάντων, as if we had πάντων τῶν ἐν βίῳ: but the sense is virtually the same.

183 ff. μούνος ἀπ' ἀλλων, alone, apart from his fellows: an epic phrase; *Hymn. Hom.* 3. 193 ὁ δὲ ταῦτος ἐβόσκετο μούνος ἀπ' ἀλλων: cp. *Od.* 16. 239 μούνων ἀνευθ' ἀλλων.—**στικτῶν** (the epithet of an ἔλαφος in *El.* 568, and of νεφρίδες in

183 ἀλλων] Burges conj. ἀνδρῶν.

186 ff. L has: λιμῶι τὸ οἰκτρός ἀνήκεστα μερὶ μνήματ' ἔχων βαρεῖαδ'. (sic) ἀθύρστομος | ἀχώτηλεφανῆς πικρᾶς | οιμυρᾶς ὑπόκειται. The point after ἔχων is faint, and not, apparently, from the first hand. The later MSS. agree with L, except that Vat. b (cod. Urb. 141, 14th cent.) has βαρεῖ· | ἀ δ'.—For the conjectures, see comment. and Appendix.

Eur. *Bacch.* 111 naturally suggests deer, and, acc. to one interpretation, is meant here to denote the class of ‘peaceful animals,’ as dist. from λασίων, beasts of prey. The latter epithet, it might be objected, could equally well suggest goats and sheep. Another and stranger view is that στικτῶν means birds (*pictae volucres*), as dist. from beasts. Obviously the poet used the epithets simply in order to call up a general picture of creatures that haunt the wilds; he was not carefully classifying them. Cp. 937.—**μετά**. The last syllable of a verse is of variable value (ἀδάφορος, *anceps*); i.e., a short may stand for a long, as here, or vice versa. Cp. Heinrich Schmidt, *Rhythmic and Metric*, p. 58, who cites Aesch. *Ag.* 1531 εὐπάλαιον μέριμναν | ὥπα κ. τ. λ.: the -αι there serves as -āv. So 188 (ἀθύρστομος), 1089 (ἀμαρ), 1104 (ὑστερόν), 1110 (χεροὺν), etc. It is needless, then, to alter μετά.—**ἐν τῷ ὅδινας**=ἐν ὅδινας (cp. O. T. 258 n.): for this ἐν of circumstance, ib. 1112 ἐν...μαρκῷ | γῆρᾳ, n.

187 ff. *όρελα δ', S. Mekler's correction of βαρεία δ', occurs in his revision of Dindorf (6th Teubner ed., 1885), where it is placed in the text. But, so far as I know, the arguments for it have not yet been stated. It is one of those emendations, the probability of which cannot be adequately estimated at a first glance, but must be carefully considered in relation to the peculiarities of the ms. (1) We observe, then, that L has βαρεῖαδ' ἀθύρστομος. This favours the view that v. 188 began with a δ' rather than ἀ δ'. But, as metre proves, that α must

8 α δ' ἀθυρόστομος

9 Ἀχὼ τηλεφανῆς πικραῖς

10 οἵμωγαῖς ὑπακούει.

190

σύστ. γ'. NE. οὐδὲν τούτων θαυμαστὸν ἐμοί·

θεῖα γάρ, εἴπερ κάγω τι φρονῶ,
καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν
τῆς ὡμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἀ πονεῖ δίχα κηδεμόνων,
οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτη,
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τείναι τὰ θεῶν ἀμάχητα βέλη,

195

193 παθήματα κείνα Brunck : παθήματ' ἐκείνα MSS.

196 ὡς Porson : ὥπως MSS.

have been ā, not ā: and this points to an ending -ēlā, as in ὅρεια. (2) Some corruptions in L, as in other MSS., have arisen through the genuine word being mistaken for one resembling it in form; as ἄχος has become ἄχθος in O. T. 1355. And this could occur even when the initial of the false word did not belong to the true word. See Tr. 887 στονέντος ἐν τομῷ σιδάρου. For τομῷ, L there has στονεῖ: and this, not merely through the influence of στονέντος, but, evidently, because the scribe was thinking of στόμα. Thus, even without assuming an intermediate ἄρεια or ἄρεῖα, we see that βαρεῖα was a possible corruption of ὅρεια. Note, as increasing the probability, that v. 208, βαρεῖα τηλόθεν αὐδᾶ, stands in L in the middle of the same page (82 A) which contains this verse. (3) ὄρεια, as an epithet for Echo here, is illustrated by the only other place in the play where such echo is spoken of: 1458 πολλὰ δὲ φωνῆς τῆς ἡμετέρας | Ἐρμαῖον δρος παρέπεμψεν ἐμοί. The θῆρες have just been mentioned (185); and at 937 we have θηρῶν ὄρειων. Cp. *Hymn. Hom.* 19. 21 κορυφὴν δὲ περιστένει οὔρεος ἡχώ. Echo is the 'neighbour' of Pan (Moschus 6. 1), himself ὄρεσοβάτης (O. T. 1100).—For other conjectures, see Appendix.

ἀθυρόστομος is not extant elsewhere. Cp. Eur. *Or.* 903 ἀνήρ τις ἀθυρόγλωσσος, ισχύνων θρόσει. Ar. *Ran.* 838 ἔχοντ' ἄχαλνον ἀκρατὲς ἀθύρωτον στόμα. Theog-

nis 421 πολλοῖς ἀνθρώπων γλώσσῃ θύραι οὐκ ἐπίκενται | ἀρμόδιαι.—Wecklein reads ἀθυρόστομούσ (comparing θρασυστομεῖν, πολυστομεῖν), for the sake of the long final syll.: but see on μετά in 184.

189 ε'. Αχὼ τηλεφανῆς, Echo, appearing afar,—as if she came forth from her secret abode in response to the voice. Eur. introduced Echo as an (unseen) speaker in his *Andromeda*; cp. Ar. *Th.* 1059 ff. ('Ηχώ, λόγων ἀντρόδος, ἐπικοκκάστρα 'mocker'). But she was not, in the classical age, a distinctly recognised δαίμων: though Paus. (2. 35. 10) saw at Corinth a iερόν of ἡ Χθονία, locally called 'Ηχώ. Cp. Wieseler, *Die Nymphe Echo* (Göttingen, 1854).

πικραῖς | οἵμωγαῖς ὑπακούει is the best correction yet proposed for **πικρᾶς | οἵμωγάς ὑπόκειται**. With the latter verb, the dat. πικρᾶς οἵμωγᾶς would be required. The sense would then be, 'Echo is subject to his cries,' i.e., attends upon them, follows them, as a kind of understrain or accompaniment. Such a use of ὑπόκειται is not merely forced; it is (to my mind) inconceivable. Prof. Campbell, keeping the gen. πικρᾶς οἵμωγᾶς, renders ὑπόκειται 'lies close to, i.e. keeps following upon': and quotes Plat. *Gorg.* 465 B τῇ μὲν οὖν ἰατρικῇ...ἡ δύσποική κολακεῖα ὑπόκειται: but that means, 'Cookery is a flattery which ranges under medicine,' i.e., corresponds to it, as the counterfeit to the genuine art. And, on any view of ὑπόκειται, the dat. is

while the mountain nymph, babbling Echo, appearing afar, makes answer to his bitter cries.

NE. Nought of this is a marvel to me. By heavenly ordinance, if such as I may judge, those first sufferings came on him from relentless Chrysè; and the woes that now he bears, with none to tend him, surely he bears by the providence of some god, that so he should not bend against Troy the resistless shafts divine,

needful. For ὑπακούει, cp. *Od.* 4. 283 (Helen was calling to the heroes in the wooden horse; they were eager) ἡ ἐξελθέμεναι, ἡ ἐνδοθεν αἷψ' ὑπακοῦσαι, ‘to come forth, or to answer promptly from within.’ And *ib.* 10. 82 ποιμένα ποιμῆν | ἡ πύει εἰσελάων, δέ τ' ἐξελάων ὑπακούει, ‘herdsman hails herdsman as he drives in, and the other, as he drives forth, makes answer.’ In classical prose, ὑπακοέν more often means to ‘respond’ in the sense of ‘comply.’ But the passages just cited prove that the word was also familiar as =‘to speak in reply’: nor was this latter sense confined to poetry; cp. Arist. *Top.* 8. 11 (Berl. ed. p. 157 b 14) ἔργωμενοι τάνατα καὶ τὸ ἐν ἀρχῇ πολλάκις ὑπακούσιντι, =ἀποκρίνονται (the word used previously in the same passage).—Other emendations of ὑπόκειται are examined in the Appendix.

192 ff. θεῖα, predicate, ‘from the gods’: cp. 1039, 1326.—κατύώ, I also (as well as others): the *kai* gives a modest tone; *Ant.* 719 n.—καὶ τὰ παθήματα κείνα. The MSS. have παθήματα’ κείνα. Such an omission of the regular anapaestic caesura is not very rare (cp. 1445, 1470), but is improbable here, where κείνα was equally available. The *kai* here = ‘e'en’: its force is to mark that, from the very beginning, his troubles were heaven-ordained. This seems better than to take it as ‘both,’ answering to the *kai* νῦν in 195.—τῆς ὄμοφρης Χρύσης, gen. of source, with ἐπεβη. Such a simple gen. usu. denotes the *place* whence (*O. T.* 152 Πυθώνος ἔβας), but the idea of ‘source’ could easily be connected with a person also; cp. *O. C.* 1515 στράψαντα χειρὸς τῆς ἀνικῆτον βέλη. It is also possible to join παθήματα...Χρύσης as ‘sufferings inflicted by her’: cp. 422 τὰ κείνων κακά, n.: but (a) the order of words renders

this less natural: and (b) a gen. after πάθημα ought to denote the sufferer.—Philoctetes was bitten by a serpent that guarded the altar of the nymph Chrysè, in the islet of the same name, near Lemnos: cp. 1326.—ὁμόφρονος, as cruelly punishing his intrusion. The *Iliad* (2. 723) speaks of him as ἐλκει μοχθίζοντα κακῷ δλοφόρον ύδρον. The relation of Chrysè to the gods is like that of Calypso in the *Odyssey*. The Nymph can work her will on the mortal; but only so far as the higher powers permit.

196 οὐκ ἔσθ' ὡς οὐδὲ πονεῖ: for ὡς instead of the usual ὅπως, cp. *Ant.* 750 ταῦτη ποτ' οὐκ ἔσθ' ὡς ἐτι ἔνσαν γαμεῖς. This shows that we ought not to read οὐκ ἔσθι ὅπως οὐθὲν μελέτη (omitting τοῦ).

197 f. τοῦ μὴ...τείναι, ‘in order that he should not bend...’ τοῦ μὴ is not to be taken with μελέτη (‘care to prevent his bending’), but with the whole preceding sentence. This constr. occurs (a) after words of hindering, Xen. *An.* 3. 5. 11 πᾶς...ἀσκός δύο ἄνδρας ἔχει τοῦ μὴ καταδύναι: (b) where the notion of hindering is not expressed, but only implied, as Thuc. 1. 23 τὰς αἰτλας προέγραψα..., τοῦ μὴ τινα ἤγραψα ποτε εξ ὅπου τοσούτος πλεύειο...κατέστη. Id. 2. 22 ἐκκλησαν οὐκ ἐποιεῖ..., τοῦ μὴ ὄργην...ξυνελθόντας ἔξαμαρτεῖν. So, in affirmative sentences, τοῦ without μὴ: id. 1. 4 τὸ τε ληστικὸν...καθῆρε..., τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ. —τείναι...βέλη, point them, like sagittas tendere (*Hor. C.* 1. 29. 9): we need not suppose that a word proper to the bow (‘stretch’) is transferred to the arrows. τὰ θεῶν, i.e., given by the gods (cp. 140 Διὸς σκῆπτρον), because the bow of Philoctetes was originally the gift of Apollo to Heracles (Apollod. 1. 4. 11 § 9). Cp. 943.

πρὸν ὅδ' ἔξήκοι χρόνος, ὡς λέγεται
χρῆναι σφὶς ὑπὸ τῶνδε δαμῆναι.

200

- στρ. γ'. ΧΟ. εὔστομ' ἔχε, πᾶι. NE. τί τόδε; ΧΟ. προύφανη
κτύπος,
2 φωτὸς σύντροφος ὡς τειρομένου του,
3 ἡ που τῇδ' ἡ τῇδε τόπων.
4 βάλλει βάλλει μ' ἐτύμα φθογγά του στίβον κατ'
ἀνάγκαν 206
5 ἔρποντος, οὐδέ με λάθει
6 βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ· διάσημα γάρ θροεῖ.
ἀντ. γ. ἀλλ' ἔχε, τέκνου, NE. λέγ' ὁ τι. ΧΟ. φροντίδας
νέας.
2 ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνήρ,

210

- 199** πρὸν δότι ἔξήκοι L, A, and most of the later MSS.: ἔξήκει V², ἔξηκοι R. Schaefer
conj. πρὸν δότι ἔξήκη: Blaydes, πρὸν ἀν ἔξήκη. **200** χρῆναι τι: χρῆν (from χρῆν) L.
201 After πᾶι Herm. (*Retract.* p. 4) proposed to add μοι, and, after τέκνου in 210,
δὴ. **202** προύφανη] προφάνη L. **203** σύντροφος] Wakefield conj. σύνδρομος:
Blaydes, σύνμετρος.—<τοι> was added by Porson. Bergk conj. τειρομένοιο.
204 ἡ που L: ἦπον τι: ἡ που Herm.—Blaydes would write τῷδ' ἡ τῷδ'. **205**

199 f. πρὸν...ἔξήκοι, not πρὸν ἀν ἔξήκη, although the tense of the principal
verb (*προεῖ*, understood in v. 196) is primary, since a secondary tense is im-
plied in the phrase θεῶν του μελέτη: i.e., 'he is suffering, because the gods *ordained*
that he should suffer, until the time should
be fulfilled,' etc. Cp. Dem. or. 22 § 11
τοῦτον ἔχει τὸν τρόπον ὃν νόμος...ἴνα μηδὲ
πεισθῆναι μηδὲ ἔξαπτηθῆναι γένοιτο' ἐπὶ¹ τῷ δῆμῳ: 'the law stands thus, that the
people *might* not even have the power': where 'stands' (ἔχει) implies 'was made'
(ἐτέθη). γένηται would be regular there,
as πρὸν ἀν ἔξήκη would be here: yet in
both places the optat. is natural. The
speaker is tracing a present fact to a past
motive.—λέγεται: the Trojan seer Hele-
nus had said that Troy was to be taken
by Philoctetes before the summer was
over (1340).—τῶνδε, τῶν βελῶν: cp. on
τοῦτοδε, 87.

201 f. εὔστομ' ἔχε=σίγα ἔχε: for the
neut. pl. as adv., cp. O. T. 883 n. Her. 2.
171 ταῦτης...μοι πέρι (τῆς τελετῆς) εὔστο-
μα κείσω, i.e., 'it will be best to observe
silence.' Aelian *De Nat. An.* 14. 28 τά
γε παρ' ἐμοῦ ἔστω πρὸς αὐτοὺς (the gods)

εὔστομα. Ar. *Nub.* 833 εὐστόμει=εὐφή-
μει. —τι τόδε; 'what now?' So τι τοῦτο;
O. C. 513. Here, as in 210 f., the rapid
tribrachs mark excitement.—προύφανη:
cp. 189 ἔρεφανής.

203 σύντροφος; sharing his life, i.e.,
constantly attending on him, habitual to
him: cp. *Al.* 639 οὐκέτι συντρόφοις | δρ-
γαῖς ἐμπεδος, the dispositions that have
grown with his growth,—the promptings
of his own nature. Thuc. 2. 50 (the
plague) ἐθῆλωσε...δάλο τι ὃν ἡ τῶν ξυντρό-
φων τι (the familiar maladies). Polyb.
4. 20 (τὴν μουσικὴν) σύντροφον ποιεῖν.
The genit. (φωτός), though less usual
than the dat., hardly requires us to view
σύντροφος as a subst. ('companion'): cp.
Plat. *Phaed.* 96 D τὸ αἰτῶν οἰκεῖα, the
things appropriate to them.

204 f. ἡ που: cp. 215. Cavallin reads
ἡ που with a note of interrogation after
τόπων: but they do not doubt that it
comes from one of the two quarters.
τῷδ'...τῷδε: O. T. 857 n. The Attic
form seems warranted by the colloquial
tone; then, with ἐτύμα, we return to
lyric Doricism. τόπων with τῷδε: O. T.
108 ποῦ γῆς;—βαλλει: the fuller phrase

till the time be fulfilled when, as men say, Troy is fated by those shafts to fall.

CH. Hush, peace, my son! NE. What now? CH. A sound rose on the air, such as might haunt the lips of a man in weary pain.—From this point it came, I think,—or this.—It smites, it smites indeed upon my ear—the voice of one who creeps painfully on his way; I cannot mistake that grievous cry of human anguish from afar,—its accents are too clear.

Then turn thee, O my son— NE. Say, whither?— CH. —
to new counsels; for the man is not far off, but near;

ἐτύμα ῥ: *ἐτούμα* L. Seyffert, *ἔτυμ'* ἀ. Nauck, guided by L's reading, gives *μέ τοι* (instead of *ἐτύμα*) here, and in 214 *ἀγρότας* instead of *ἀγροβότας*. **206 στίβου** L, with A and most of the later MSS.: but a few have *στίβον*, as Γ and V². **207 λάθει** L: *λήθει* ῥ. **209 γὰρ θροέι** MSS., except those which (like T) have the reading of Triclinius, *θροῖ γάρ*. Dindorf conj. *γὰρ θρηνεῖ* (= 218 *γὰρ δεων*). Cp. 218 n. **212 ἀνῆρ**] *ἀνὴρ* L.

in *Ant.* 1187 *καὶ με φθόγγος...* | *βαλλει δι'* *ώτων*. So *βάλη*, simply, of smell, *ib.* 412.—*ἐτύμα*, real,—not due to a hallucination of the senses. Cp. *Theocr.* 15. 82 (with ref. to painted figures), *ὡς ἔτυμ' ἐστάκαντι καὶ ὡς ἔτυμ'* *ἐνδινεύτη* ('move in the dance'), [*ἔτυμχ'*, *οὐκ ἐνύφαντά*. Elsewhere the Attic fem. is *ἔτυμος* (*Eur. Helen.* 351, *Ar. Pax* 114).

206 στίβον...έρποντος: cp. 1223: *Aī.* 287 *ἔξδους ἔρπει* *κενάς*.—*κατ'* *ἀνάγκαν*, i.e., under stress of pain: cp. 215 *πταιῶν* *ὑπ'* *ἀνάγκας*. *Eur. Bacch.* 88 *ἐν ὠδίων* | *λοχίαις* *ἀνάγκαιοι*.—The reading *στίβον* *κατ'* *ἀνάγκαν* would mean, 'with painfulness of movement,' *στίβον* being then the act of planting the steps (cp. 29, 157). This is tenable; but I prefer *στίβον*, because (a) the phrase with *στίβον* seems a little forced, and (b) with the gen. *τον...* *έρποντος* the effect of an interposed gen. would be somewhat unpleasing.

207 ff. *οὐδὲ με λάθει*: this reiteration is natural, since the sound continues, and draws nearer. For the negative form after the positive, cp. *El.* 222 *ξοδ'*, *οὐ λάθει μ' ὄργη*, and *ib.* 131: *Il.* 24. 563 *καὶ δέ σε γιγνώσκω*, *Πράμε*, *φρεσίν*, *οὐδέ με λήθεις*.—*βαρεῖα*, grievous, i.e., expressing pain; so *Eur. Hipp.* 791 *ἡχώ βαρεῖα*. *τρυσάνωρ* should properly be active, 'man-wearing,' like *φθιστήρωρ*, 'man-destroying' (epith. of *πόλεμος*, *Il.* 2. 833). And so some understand *αὐδὰ τρυσάνωρ* as = a lament for a disease that

wears one: cp. on 695 f. *στόνον...βαρυώτ*'. This, however, seems very strained. More probably the poet has boldly used *αὐδὰ τρυσάνωρ* as = *αὐδὰ ἀνδρὸς τετρυμένου*, like *αἷμα ἀνδρόφθορον* for *αἷμα ἀνδρὸς ἐφθαρμένου* (*Ant.* 1022), *κτύπος διόβολος* for *κτύπος διὸν βέλον* (*O. C.* 1463). Cp. *Ar. Nub.* 421 *φειδωλοῦ καὶ τρυστίου γαστρός*, where *τρυτός* seems to be pass., = *τετρυμένον* *βίον* *ἔχοντος*, rather than act. (as if it imposed the hardships).—*διάστημα γὰρ θροεῖ*. This, the reading of the MSS., seems sound. As to the metre, see n. on 218 (*προβοᾶ τι γὰρ δεων*).

210 ff. ἀλλ' ἔχε. In many editions *XO.* is printed before these words, presumably to mark that they open the 3rd antistrophe. But, as the part of the Chorus is continuous from v. 202, a *XO.* here is confusing. It does not exist in L.—*ἀλλ'*, hortative, like, 'come, then.' *ἔχε...φροντίδας νέας*: i.e. turn from thy reflections on his hard lot (162—168) to such thoughts as the moment of action demands. The effect of N.'s interpolation, *λέγ' δ τι*, is to mark excitement, and to bring out the reply with greater force. See n. on *O. C.* 645.

211 ff. *οὐκ ἔσθεις*: for they have now learned that he has a permanent dwelling here (cp. 153).—*μολπὰ...ἔχων*, *engaged in it*; cp. *Od.* 24. 515 *ἀρετῆς περὶ δῆρας* *ἔχοντες*.—*σύριγγος*: cp. *Il.* 18. 525 (on the shield) *δύω θ' ἀμ' ἔποντο νομῆς*, | *τερπόμενοι σύργει*. Plat. *Rep.*

3 οὐ μολπὰν σύριγγος ἔχων,
 4 ὡς ποιμὰν ἀγροβότας, ἀλλ' ἦ που πταιών ὑπ' ἀνάγ-
 κας 215
 5 βοῶ τηλωπὸν ἵωάν,
 6 ἦ ναὸς ἄξενον αἰγάζων ὅρμον προβοᾷ τι γὰρ δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ὶώ ἄξενοι·

τίνες ποτ' ἐσ γῆν τήνδε κάκ ποίας πάτρας

220

213 μολπὰν] μολπᾶς Triclinius.—σύριγγος ἔχων] Blaydes conj. σύριγγι χέων.
214 ποιμῆν L.—ἀγροβότας L: ἀγροβότας r. Cp. 205. Burges conj.; αγροβότας.
216 ἵωάν] Blaydes conj. ἵωάν. **217 ε** ναὸς] Blaydes conj. ναοῦν.—
 ἄξενον αἰγάζων ὅρμον] Hermann conj. ἄξενον ὄρμαν | αἰγάζων: so Bergk, but with
 ὅρμον.—τι γὰρ δεινόν Wunder; γάρ τι δεινόν MSS. Reading θροεῖ γάρ in 209,
 Herm. here gives προβοᾷ δέ τι δεινόν. Blaydes, reading γάρ θροεῖ in 209, here
 adopts Lachmann's conj., προβοᾷ γάρ αἰλινον. **220** The readings of
 the MSS. here are of three classes. (1) κάκ ποίας πάτρας, without indication of a

399 Δ λύρα δή σοι...καὶ κιθάρα λείπεται,
 καὶ κατὰ πόλιν χρήσιμα· καὶ αὖ κατ'
 ἀγροὺς τοῦ νομένου σύργε ἀ εἴη:—a good
 illustration of ἀγροβότας here. Theocr.
 7. 27 φαντὶ τὸν πάντες | συρίκταν ἔμεναι
 μέγ' ὑπέρχοχον ἐν τε νομέσιν | ἐν τῷ ἀμη-
 τρεσσοι. Cp. ἀλυρος, ἀφίκικτος, ἀκίθαρος,
 ἀχόρος, as epithets of wailing, etc. (O. C.
 1223 n.).—ποιμὰν, not ποιμῆν, is surely
 required here, where μολπὰν precedes, and
 ἀγροβότας, ἀνάγκας, ἵωάν follow.
 Cp. O. C. 132, where L has τὰς εὐφήμους.
 —ἀγροβότας, ἐν ἀγρῷ βόσκων: cp. O. T.
 1103 πλάκες ἀγρόνομοι, n. Philoctetes
 is returning from wild places to his
 dwelling. This suggests the contrast
 with a shepherd who, playing his pipe,
 comes cheerily home from the 'otia dia
 pastorum.'

215 ε ἀλλ' ἦ που κ.τ.λ. After οὐ
 μολπὰν ἔχων we ought to have had ἀλλὰ
 ...βοῶν: but a finite verb, βοῶ, takes the
 place of a second participle, as oft.: see
 n. on O. C. 351.—Join ὑπ' ἀνάγκας with
 πταιών rather than with βοῶ: the ἀνάγκη,
 or stress of pain (206),—from the ulcered
 foot which he drags after him (291),—
 causes him to stumble on the rough
 ground.—τηλωπὸν ἵωάν, a cry heard from
 a distance. τηλωπός = (1) 'of distant
 aspect,' (ἄψυ), 'seen afar': then (2)
 simply, 'distant,' though the object is
 not visible: *Ai.* 564 τηλωπός οὐχεῖν. It
 is in this general sense of 'distant' that

τηλωπός is here applied to a sound heard
 from afar. We cannot properly compare τηλεφαής, said of the personified
 Echo (189). In Aesch. *Thēb.* 103 κτύπον
 δέδορκα may imply the mental picture
 called up by the clash of arms, as Verrall
 observes.

217 ε ναὸς ἄξενον...ὅρμον, a haven that
 has no ship for its guest: cp. O. C. 1383
 απάτωρ ἔμοιν, 'having no father in me':
 and *ib.* 677 n. ἄξενος is here the oppo-
 site of πολύξενος rather than of εὐξενός.
 Thus ναὸς ἄξενος is not less correct, while
 it is more forcible, than ναοῦν ἄξενος
 would be. The waters off the rock-bound
 coast are a δόρμος ἀνορμός (cp. 302).—
 Others render, 'the inhospitable anchor-
 age of our ship,'—which was not visible
 from the cave (cp. 467), but might have
 been seen by Philoctetes from another
 point. The sense seems, however, to
 be:—'his cry is caused, either by physical
 pain, or by a feeling of despair as he
 looks at the lonely sea.' The Chorus
 have been dwelling on his two great
 calamities—disease, and solitude (173 f.,
 185 f.). In this closing strain, it is
 natural that the two motives of their pity
 should be identified with the two sources
 of his anguish.

προβοᾷ τι γάρ δεινόν. Wunder thus
 transposes γάρ τι. It was hardly needful
 to defend the place of γάρ by Eur. *I.* 7.
 103 δι (ὑποπτεύω τι γάρ): cp. below,

not with music of the reed he cometh, like shepherd in the pastures,—no, but with far-sounding moan, as he stumbles, perchance, from stress of pain, or as he gazes on the haven that hath no ship for guest : loud is his cry, and dread.

Enter PHILOCTETES, on the spectators' right.

O strangers !

Who may ye be, and from what country

variant: L, with many later MSS., as B, R, T, and K. (2) κάκ πολας πάτρας, but with indication of a variant: V⁸ (14th cent.), γρ. ναυτίλῳ πλάτῃ. In V (13th cent.) and L² (14th cent.) the gloss appears, in a corrupted form, as ναυτίλῳ κώπῃ τῇ πλάτῃ προσωρισταὶ [corrected to προσωρισταῖ]. (3) ναυτίλῳ πλάτῃ, without indication of a variant: A (13th cent.), Vat. (14th cent.). Most of the modern edd. give ναυτίλῳ πλάτῃ. Nauck conj., κάκ ποιας τύχης: Wecklein (*Ars Soph. em. 6*) κάκ πολας χθονὸς: Seyffert, κάκ πολας φορᾶς: Cavallin, καὶ πολε πλάτῃ. See comment.

1450 f. Heinrich Schmidt seems right in holding that δεων̄ here does not require θρηνεῖ (for θροεῖ) in 209. Lachmann's conjecture, προβοὴ γάρ αἰλινον̄, hardly deserved to be adopted by Blaydes. See Metrical Analysis.—Hermann's view, that in 209 δάσημα θροεῖ γάρ should be read, as here, προβοὴ δέ τι δεων̄, involves the arbitrary substitution of δέ for γάρ. It would be obvious to suggest προβοὴ τι γάρ αἰλινόν, or προβοὴ γάρ ἐλευνόν: but neither is probable.

219—675 First ἐπεισόδιον. Philoctetes tells his story to Neoptolemus; who pretends that he has quarrelled with the Atreidae, and is sailing home. He promises to take Ph. with him. At this point the emissary of Odysseus (126) enters, disguised as the captain of a merchant-ship. He says that the Greeks have sent men in pursuit of N.; while Odysseus and Diomedes are coming to take Ph. It is decided that N. and Ph. must sail at once; they then withdraw into Ph.'s cave.

219 Λῶ ξένοι, 'extra metrum,' as 736 λῶ θεολ, O. T. 1468 λῶ, ὄναξ, etc. Here λῶ is a cry of surprise. In O. C. 822 λῶ ξένοι (within the verse) is a despairing appeal ('Alas, friends...').

220 κάκ πολας πάτρας. In judging between this reading and the variant ναυτίλῳ πλάτῃ (see crit. n.), the probabilities of corruption must be carefully weighed. Suppose, first, that the poet wrote κάκ ποιας πάτρας. A transcriber who found ποιας πάτρας in v. 222 might well assume that there was a fault either there or in v. 220: and since in v. 222 the

words fit the construction, he might think that the fault was in v. 220. The substitute, ναυτίλῳ πλάτῃ, might then be suggested by κατέσχεται itself: cp. Ar. Ran. 1207 ναυτίλῳ πλάτῃ | Ἀργος κατασχών (from the *Archelaus* of Eur.). Emendations not less arbitrary were sometimes made in early times: see, e.g., on O. T. 134 and 1529. Next, suppose that ναυτίλῳ πλάτῃ was the true reading. It is clear and neat. To account for the variant κάκ πολας πάτρας, we must then suppose either (a) that a scribe wrote those words by an oversight,—his eye having wandered to v. 222; which is the less likely, since v. 222 did not give him κάκ: or (b) that, ναυτίλῳ πλάτῃ having been somehow lost, he filled the gap with a clumsy loan from v. 222. Neither hypothesis seems so probable as that a double ποιας πάτρας should have led to guess-work in v. 220. Another point, though not a strong one, in favour of κάκ ποιας πάτρας is that the two questions ('who, and whence?') are habitually combined in such inquiries: e.g., Eur. El. 779 χαρπετ', ὡξένοι· τίνες | ποδέν πορείεσθ', ἔστε τ' ἐκ ποιας χθονός; Her. I. 35 τίς τε ἔσν καὶ κόθεν... ἥκων: id. 2. 115 τίς εἴη καὶ ὀκόθεν πλέου: 4. 145 τίνες τε καὶ ὀκόθεν εἰσι. On the other hand, we cannot insist on L's authority as against A's; for L has sometimes lost a true reading which A has kept (as in Ai. 28).

But κάκ ποιας πάτρας in v. 220 and ποιας πάτρας in 222 cannot both be wholly sound. The first πάτρας might easily be corrected to χθονός (with Wecklein). It is slightly more probable, how-

κατέσχετ' οὐτ' εὔορμον οὐτ' οἰκουμένην;
 ποιας πάτρας ἀνὴ γένους ὑμᾶς ποτὲ
 τύχοιμ' ἀνείπων; σχῆμα μὲν γὰρ Ἑλλάδος
 στολῆς ὑπάρχει προσφίλεστάτης ἐμοί·
 φωνῆς δὲ ἀκοῦσαι βούλομαι· καὶ μή μ' ὅκνω 225
 δείσαντες ἐκπλαγῆτ' ἀπηγριαμένον,
 ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
 ἔρημον ὥδε κάφιλον *κακούμενον,
 φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.
 ἀλλ' ἀνταμείψασθ'. οὐ γὰρ εἰκὸς οὐτ' ἐμέ
 ὑμῶν ἀμαρτεῖν τοῦτο γ' οὐθ' ὑμᾶς ἐμοῦ. 230

NE. ἀλλ', ὦ ξέν', ἵσθι τοῦτο πρῶτον, οὐνεκα
 Ἐλληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.

ΦΙ. ὦ φύλατον φώνημα· φεῦ τὸ καὶ λαβεῖν

222 πάτρας ἀν ὑμᾶς ἡ γένουσ L: πάτρας ὑμᾶς ἀν ἡ γένους A. Triclinius, ποιας πάτρας ἀν ἡ γένους ὑμᾶς ποτε. Bergk and Schneidewin wrote πάτρας ἀν ὑμᾶς ἡ γένους: Dindorf gives ἀν ὑμᾶς πατρίδος ἡ γένους. So Heimreich, but with πόλεος.

224 Nauck deletes this verse. To make it tolerable, he thinks, *yalas* for *στολῆς* would at least be necessary. **228** κάφιλον] κάφιλως Wecklein.—κακούμενον Brunk: καλούμενον MSS. Other conjectures are, καλούμενοι (Meineke); κώλούμενον (Bergk): ἀλώμενον (with γ' prefixed, Toup; with κ', Erfurdt; with μ', Wecklein):

ever, that the second *πάτρας* arose from the eye glancing back. Thus in *Ant.* 831 L has *τάκει* (for *τέγγει*), due to *τακούμενα* in 828. In v. 222 we might conjecture *ποιας πόλεως*. (For *πόλεως* in the 2nd place of the senarius, cp. O. T. 630.) The series of questions in vv. 220—222 would then correspond with the Homeric *τίς πόθεν εἰς ἄνδρῶν; πόθεν τοι πόλεις ηδὲ τοκῆς;* (*Od. I. 170*).

221 κατέσχετ'. κατέχειν (sc. ναῦν, though *νητ* is sometimes added) *εἰς τὸπον* is the usu. prose constr., but poets use also a simple acc., as Eur. *Helen.* 1206 *ποδαρὸς δ' οὐδὲ* ἀνὴρ καὶ πόθεν κατέσχε γῆν; The difference between κατέχω and προσέχω (236) is like that between ‘to put into harbour’ and to ‘touch at’; i.e., the latter implies a further destination; the former does not necessarily imply it, though it does not exclude it (cp. 270).

222 On the grounds given in n. on 220, I conjecture *πόλεως* instead of *πάτρας*. But this does not affect the question of metre. It is more probable that, with Triclinius, we ought simply to place ὑμᾶς after γένους than (1) that Soph. wrote *ποιας πάτρας* (or *πόλεως*) ὑμᾶς ἀν, κ.τ.λ.—

a verse like 101: or (2) that we should read *ποιας ἀν ὑμᾶς πατρίδος*, with Dind., who remarks that *πατρίδος* holds that place in O. T. 641, 825, O. C. 428.

223 f. τύχοιμ' ἀνείπων, be right in calling. Aesch. *Ag.* 1232 τί νιν καλοῦσα δυσφίλες δάκος | τύχοιμ' ἀν; So κυρῷ El. 663. For the doubled ἀν, cp. O. T. 339 π—σχῆμα κ.τ.λ. The sense is, σχῆμα στολῆς ὑπάρχει Ἑλληνικόν, προσφίλεστατον ἐμοί. But, instead of that, we have σχῆμα ὑπάρχει (σχῆμα) Ἑλλάδος στολῆς, and the epithet (*προσφίλεστατον*) which would more naturally go with σχῆμα, is joined to στολῆς:—‘the fashion is, to begin with, (ὑπάρχει,) that of Hellenic garb,—the garb which I love best.’ The σχῆμα (*habitus*) denotes the general ‘fashion,’ or effect to the eye; στολὴ Ἑλλάς refers to the actual garments distinctive of Hellenes, such as *χιτών* and *ἱμάτιον*. Cp. Eur. fr. 479 Τευθράντιον δὲ σχῆμα Μυσίας χθονός (the fashion of garb worn by the people of Teuthrania in Mysia). In Eur. *I. T.* 246 ποδατοί; *τίνος γῆς δνομ'* ἔχοντον οἱ ξένοι; Monk conjectured σχῆμ' for δνομ'.—Nauck rejects this verse, because the hero loves

have ye put into this land, that is harbourless and desolate ? What should I deem to be your city or your race ?

The fashion of your garb is Greek,—most welcome to my sight,—but I fain would hear your speech : and do not shrink from me in fear, or be scared by my wild looks ; nay, in pity for one so wretched and so lonely, for a sufferer so desolate and so friendless, speak to me, if indeed ye have come as friends.—Oh, answer ! 'Tis not meet that I should fail of this, at least, from you, or ye from me.

NE. Then know this first, good Sir, that we are Greeks,—since thou art fain to learn that.

PH. O well-loved sound ! Ah, that I should indeed be

κάπτωμενον (Fahse): **παρειμένον** (Reiske): **πωλούμενον** (Bentley): **καὶ φίλων τητωμένον** (Seyffert): **χωλόμενον** (Wakefield). **230 ἀνταπειθασθ']** L has **βε** (meaning, **ἀνταπειθεσθε**) written over **ψ** by S. **231 τοῦτο γ']** **τοῦδε γ'** Wunder. **234 τὸ καὶ λαβεῖν]** Reiske conj. **τὸ μ' οὐ λαβεῖν** : Blaydes, **τὸ μὴ λαβεῖν**.

the land, not the clothes, of Hellas; and because he cannot yet be sure that these Greeks are friends.

225 ε. ὄκνῳ κ.τ.λ. It seems simplest and best to construe thus: **καὶ μὴ ὄκνῳ ἐκπλαγῆτε, δεῖσαντες μὲ ἀπτηρωμένον** (cp. Eur. *I. A.* 1535 *ταρβόνσα τλήμων κάκπεπληγένη φοβῷ*) ; though **ἐκπλαγῆτε** could directly govern **με** (*E.l.* 1045 **οὐδὲν ἐκπλαγένα σε**). In *O. C.* 1625 **στήσαι φόβῳ δεῖσαντας ἔξαφνης τρίχας**, the dat. is causal ('through fear'): in *Tr.* 176, **φόβῳ...ταρβόσαται**, it has an adverb. force ('sorely afraid'); cp. *O. T.* 65).

ἀπτηρωμένον, made like to an **ἄγριος**, or wild man (cp. the description of Philoctetes, as Diomedes and Odysseus found him at Lemnos, in Quintus Smyrnaeus 9. 364 ff.: **αὐλάεια δέ οἱ ἀμφὶ κόμαι περὶ κραὶ κέχυτο | θηρὸς ὥπω δλοῦδο... | καὶ οἱ πάν μεράρατο δέμας, περὶ δ' ὀτέα μούνον | νῦν ἔην, δλοὶ δὲ παρῆδας ἀμφέχντ' αὐχμῇ | λενγαλέον ρυπώνωτος.** Attius *Phil.* fr. 14 **quod te obsecro, aspernabilem ne haec taetritudo mea me inculta faxit.** Cp. Tennyson, *Enoch Arden*: 'Downward from his mountain gorge | Stept the long-hair'd long-bearded solitary, | Brown, looking hardly human, strangely clad'...

228 κακούμενον, suffering hardship. Cp. Eur. *Helen.* 268 **πρὸς θεῶν κακοῦται** (he suffers reverses). Plat. *Legg.* 932 δ **τῶν κακούτων η̄ κακούμενων**, those who inflict or who suffer injury. This is a certain correction of the vulg. **καλούμενον**, which cannot be defended either

as (1) pass., 'called,'—explained by Blomfield as being here little more than **ὄντα**: or (2) midd., 'invoking' you. Soph. once uses the midd., *O.C.* 1385 (**ἀπὸς** **δεὶς καλοῦμαι**): but here the obscurity would be extreme.

230 ε. δλλ', appealing, 'nay' (*O.C.* 237 n.).—**ὑμῶν ἀμαρτεῖν τοῦτο γ'**, lit., to be disappointed, in regard to this, on your part. The gen. **ὑμῶν** is not construed directly with **ἀμαρτεῖν** (as though 'to fail of you' meant 'to be repulsed by you'), but is like the gen. in *O. T.* 580 **πάντ' ἔμοι κομέσται** ('from me'), *i.b.* 1163 **ἔδεξάμην δὲ τοῦ**. The acc. **τοῦτο**, again, is not directly governed by **ἀμαρτεῖν**, but is analogous to the acc. of pronouns or adjectives which can stand, almost adverbially, after **τυγχάνω** and **κυρῶ**, as Aesch. *Ch.* 711 **τυγχάνεν τὰ πρόσφορα**: see *O. T.* 1298 n. In L the reviser has written **εἰς τοῦτο** over **τοῦτο**, showing that he understood it thus. Cp. Eupolis fr. 25 **λέγγ' θου πιθυμεῖς, κοῦδὲν ἀτυχήσεις ἔμοι** (so Meineke, with Priscian 18. 1175, who has **καὶ οὐδὲν**: though Bekker *Anecd.* 462 gives **οὐ γάρ**). Thus Wunder's change of **τοῦτο γ'** to **τοῦδε γ'** seems needless, though the double gen. could be illustrated by 1315 (cp. *O.C.* 1170 n.), and the phrase by Eur. *Med.* 867 **οὐ τὰν ἀμάρτους τοῦδε γ'**, **ἀλλ' ἀκούσομαι**.

232 δλλ', in assent: 48 n.—**οῦνεκα = ὅπις**: *Ant.* 63 n.

234 ε. φεῦ, expressing joyful wonder: Ar. *Av.* 1724 **ὦ φεῦ φεῦ τῆς ὥρας, τοῦ**

- πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ.* 235
τίς σ', ὁ τέκνον, προσέσχε, τίς προσήγαγεν
χρεία; τίς ὄρμή; τίς ἀνέμων ὁ φίλτατος;
γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἴ.
- NE. ἐγὼ γένος μέν εἴμι τῆς περιρρύτου 240
Σκύρου· πλέω δ' ἐσ οἶκον· αὐδῶμαι δὲ παῖς
'Αχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.
- ΦΙ. ὁ φιλτάτου παῖ πατρός, ὁ φίλης χθονός,
ὁ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων;
- NE. ἐξ Ἰλίου τοι δὴ ταῦν γε ναυστολῶ. 245
 ΦΙ. πῶς εἴπας; οὐ γὰρ δὴ σύ γ' ἥσθα ναυβάτης
ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἰλιον στόλον.

236 *τίς σ', ὁ τέκνον, προσέσχε!* For *τίς σ'*, Wakefield conj. *τι σ'*. For *προσέσχε*, Blaydes conj. *προσέπεμψε, προσήτρεψε, σ' ἔπεμψε* (omitting the *σ'* after *τίς*), or *προσχῆμα*. Nauck, *τίς*, ὁ τέκνον, *σε τόλμα*. Cavallin, *τίς* ὡς *προσέσχες, τίς προσήγαγέν*

κάλλους.—*τὸ καὶ λαβεῖν*, ‘that I should *εἴην*, really, have ‘received....’ Cp. Eur. *Med.* 1051 ἀλλὰ τῆς ἐμῆς κάκης | *τὸ καὶ προσέσθαι μαλθακούς λόγους φρενί* (‘nay, out upon my cowardice,—that I should *εἴην* have admitted such soft pleadings to my soul!’). Xen. *Cyr.* 2. 2. 3 *εἵτε πρὸς αὐτὸν τῆς τύχης, τὸ ἐξεῦν κληρόντα δεῖπρο τυχεῖν* (‘to think that....!...’).—*τοιοῦδ'* ἀνδρὸς, not merely a Greek, but one of such gentle breeding as is announced by the stranger’s mien and speech.—*ἐν χρόνῳ μακρῷ*, after it: cp. Eur. *Phoen.* 305 *χρόνῳ σὸν δύμα μηρίαις ἐν ἀμέραις | προσεῖδον*: O. C. 88 n.

236 *προσέσχε* has been much suspected, because *προσέχω*, in its nautical use, means, ‘touch at’ a place, not, ‘cause one to touch at it.’ But *προσέχω*, as = ‘touch at,’ meant properly, ‘to guide one’s ship towards’ (Her. 9. 99 *προστάχωτες τὰς νέας*),—*ναῦν* being commonly understood. Where prose, then, would say, *τίνος χρήσιμων προσέσχες (τὴν ναῦν)*; poetry might surely say, *τίς χρέα προσέσχε σε;* ‘what need guided thy course to land?’ It may be added that *προσήγαγεν* is itself an argument for *προσέσχε*. ‘Brought thee to this shore,—aye, brought thee to my side.’ *προσέσχε* implies only a passing visit to the coast; *προσήγαγε* supplements it in a way suitable to the forlorn man’s eager hope.

237 f. *τίς ἀνέμων ὁ φίλτατος;=τίς*

(*ἀνεμος*), *ἀνέμων ὁ φίλτατος (ῶν)*; the art. emphasises the superl.: see n. on *Ant.* 100 *τὸ κάλλιστον...τῶν προτέρων φάσος.*—*γέγωνε*, imperat. of the perf. *γέγωνα*, of which the subjunct. *γεγώνω* occurs O. C. 213 (n.).—*ὅπως εἰδῶ* without *ἄν*, as *Ant.* 776, *Ai.* 6, etc.: O. C. 889 *λέξαθ', ως εἰδῶ τὸ πᾶν.*

239 f. *γένος*, acc. of respect: *Eli.* 70f *Ἄνιαν γένος*: fr. 61. 3 *κάρητε γένος*. Verg. *Aen.* 8. 114 *Qui genus (sc. estis)?*—*Σκύρου*: for the gen., cp. O. T. 236 n. Scyros (still *Skyro*), the small island, about 25 miles long from N.W. to S.E., which lies about 35 miles E. of Euboea, nearly in the latitude of Trachis. In 469 B.C. Cimon expelled the predatory Dolopes from the island, and brought the reputed remains of Theseus to Athens. Scyros then became a possession of the Athenians, in whose estimation it was a dreary and insignificant little place ([Dem.] or. 52 § 9): *Σκυρια ἀρχή* suggested the same idea as *vacuis aedilis Ulubris*. The name means ‘stony.’ *σκύρος* (ό), which Curtius connects with *ξένει* ‘to scrape,’ was used to denote ‘chips from hewn stones’ (*λατύπη*). At Cyrene the *σκυρωτὴ ὁδός* (Pind. *P.* 5. 93) was not a ‘paved’ road, but a road ‘hewn’ out of the solid rock.—Cp. Apollodorus 3. 13. 8: ‘Thetis, in the foreknowledge that Achilles must perish if he went to the war, disguised him in woman’s attire, and

greeted by such a man, after so long a time ! What quest, my son, hath drawn thee towards these shores, and to this spot ? What enterprise ? What kindliest of winds ? Speak, tell me all, that I may know who thou art.

NE. My birthplace is the seagirt Scyros ; I am sailing homeward ; Achilles was my sire ; my name is Neoptolemus :— thou know'st all.

PH. O son of well-loved father and dear land, foster-child of aged Lycomedes, on what errand hast thou touched this coast ? Whence art thou sailing ?

NE. Well, it is from Ilium that I hold my present course.

PH. What ? Thou wast not, certainly, our shipmate at the beginning of the voyage to Ilium.

σε, παῖ. **237** τίς ἀνέμων] τίς δ' ἀνέμων L. **241** οἰσθα δὴ τ, οἰσθ' ἥδη L.

242 ὁ φίλης] ὁ 'κ φίλης Blaydes. **245** εἴς 'Ιλίου τοι] Burges conj. εἰς 'Ιλίου, γὰρ.—

δὴ ταῦν Buttmann: δὴ ταῦν (sic) L. **246** οὐ γάρ δὴ] In L the 1st hand wrote

οὐ δὴ γάρ. The δὴ has been erased, and, as there was not room to insert it between γάρ and σύ γ', it has been written immediately over γάρ by S. Several of the later

left him, as a girl, in Scyros. There he grew up, and married Deidameia (*Δηϊδάμεια*) daughter of Lycomedes [king of Scyros]; and a son was born to them, Pyrrhus, afterwards called Neoptolemus.'

241 Νεοπτόλεμος: ——: cp. 4 n.—
οἰσθα δὴ τὸ πάν: cp. 389: 1240: *Ant.*

402 πάντ' ἐπίστασαι, n.

242 ὁ φίλης χθονός, O thou (who belongest to) a dear land. The possessive gen. can thus be used, without a subst., just as the gen. of origin (a special form of the possessive) is so used, *Ant.* 379 ὁ δυστήνος | καὶ δυστήνου πατρός. We cannot well repeat παῖ with ὁ φίλης χθονός, because, though classical idiom allowed παῖδες 'Ελλήνων, it would hardly allow παῖς 'Ελλάδος in the fig. sense, 'a son of Greece.' That would mean rather, 'a boy belonging to Greece' (cp. *Ελλάδος νεανία*, *Eur. I. A.* 52). It seems needless to write δὲ 'κ φίλης χθονός.

243 f. θρέμμα Λυκομήδους, because the infant Neoptolemus was left to the care of his maternal grandfather, Lycomedes (239 n.), after his father had gone to Troy. Cp. *Il.* 19. 326 (Achilles speaks) δέ Σκύρῳ μοι ἔνι τρέφεται φίλος νέός. In *O. T.* 1143 θρέμμα = 'foster-son.'—*στόλω* (causal dat.), mission, errand : *O. C.* 358 τίς σ' ἔξηρεν οἰκοθεν στόλος;—*προστέχεσ..γῆν*. The usual dative would be awkward here, on account of τίνι στόλῳ: and the acc. is warranted by the analogy of κατέχω γῆν as = κατέχω εἰς γῆν

(221 n.): cp. 355 f. In Polyb. 2. 9. 2 μέρος δέ τι (τῶν λέμβων) προστέχε τὸν Ἐπιδαμνίων λιμένα, Bekker is probably right in adding πρὸς before τὸν.—After γῆν a comma seems better than a note of interrogation: cp. τίς πόθεν εἰς, etc. (220 n.).

245 εἴς 'Ιλίου τοι δὴ κ.τ.λ. Here τοι = 'you must know,' and δὴ = 'then' (i.e., 'since you ask me'). The effect of the particles (which could be properly represented only by voice and manner) is to give an easy, ready tone to the answer. Cp. n. on *O. T.* 1171 (though the tone there is somewhat different) κείνου γέ τοι δὴ ταῦς ἐκλήγεθ'. Burges thinks that τοι δὴ, without a preceding γέ, is strange, and conjectures γὼ δὴ. But τοι and δὴ have each their proper force, which does not depend on γέ: and here a γέ before τοι would have over-emphasised 'Ιλίου.

246 f. οὐ γάρ δὴ σύ γ': (How can you be coming from Troy?),—for you certainly did not go there with us at first. For this use of οὐ γάρ δὴ...γέ in rejecting an alternative supposition, see *O. C.* 110 n.—The order of the words almost compels us to join κατ' ἀρχὴν τοῦ...στόλου: cp. Plat. *Legg.* 664 ε κατ' ἀρχὰς τῶν λόγων. Then ἥσθα ναυβάτης (cp. 1027) ἥμνι (dat. of interest) = 'sailedst in our fleet.' But it would also be possible to join ναυβάτης with τοῦ στόλου (partitive gen., cp. 73), taking κατ' ἀρχὴν as = 'originally.'

- NE. ἦ γὰρ μετέσχεις καὶ σὺ τοῦδε τοῦ πόνου;
 ΦΙ. ὁ τέκνου, οὐ γὰρ οἰσθά μ' ὄντων εἰσορᾶς;
 NE. πῶς γὰρ κάτοιδ' ὅν γ' εἶδον οὐδεπώποτε; 250
 ΦΙ. οὐδὲ ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
 γῆσθου ποτ' οὐδέν, οἷς ἔγω διωλλύμην;
 NE. ὡς μηδὲν εἰδότ' ἵσθι μ' ὃν ἀνιστορεῖς.
 ΦΙ. ὁ πόλλ' ἔγω μοχθηρός, ὁ πικρὸς θεοῖς,
 οὐ μηδὲ κληδὼν ὁδὸς ἔχοντος οἴκαδε 255
 μηδ' Ἑλλάδος γῆς μηδαμοῦ διῆλθε *πω·
 ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
 γελῶσι σūγ' ἔχοντες, η δ' ἐμὴ νόσος
 ἀεὶ τέθηλε κάπι μεῖζον ἔρχεται.
 ὁ τέκνου, ὁ παῖ πατρὸς ἐξ Ἀχιλλέως, 260

MSS. have οὐ γὰρ without δὴ. 249 οἰσθά μ' L: οἰσθά γ' r. 250 δν γ'] γ' was omitted by Triclinius. Hence it is absent from T, and from other Triclinian MSS., as R; also from the ed. of Turnebus, who followed T (see O. C., Introd., p. liv.). The Aldine, based on A, retains γ', and so Brunc. 251 οὐδὲ δνομ' οὐδὲ L, with most of the later MSS.: οὐδὲ οὖνομ' A. Erfurdt's insertion of ἄρ' has

248 η γάρ in eager question: 322, 654, O. C. 64.—πόνου, of warfare, the peculiarly Homeric use (as *Il.* II. 6οι εἰσορῶν πόνου αἰπὺν ίώκα τε δακρυθεσσαν), also freq. in Herod. (9. 27 ἐν τοῖσι Τρωϊκοῖς πόνοισι): cp. Eur. *Cycl.* 107 ἐξ Ἰλίου τε κάπι δρωϊκῶν πόνων.

249 f. οὐ γάρ...; As in η γάρ (248) and πῶς γάρ (250), the γάρ marks surprise ('your words are strange,—for...' etc.),—οἰσθά...κάτοιδ', as *Ant.* 1063 f. ἵσθι...κάτοιδ', *l.c.* 922 ΗΑ. οὐδὲ οἰσθά δποι γῆς οὐδὲ δποι γνώμης φέρει. XP. πῶς δ' οὐκ ἔγω κάτοιδ' ἄγ' εἶδον ἐμφανῶς;—πῶς...κάτοιδ'; 'how do I know?' = 'of course I do not know.' This form is more emphatic, because more direct, than πῶς ἀν γῆς (or εἰδεῖν), or πῶς ξεμέλλον εἰδέναι; But it is rare except in affirmation (*i.e.*, with πῶς οὐ...), as in *El. l.c.*; Xen. *Oecon.* 18 § 3 τοῦτο μὲν οἰσθα...τι δ' οὐκ, ἔφην ἔγω, οὐδα; See, however, Her. I. 75 κῶς γάρ...διέβησαν αὐτόν; (= 'how can they have crossed the river?').

251 f. δνομ' ἄρ' is better than δνομά γ' (cp. fr. 315 ὑμεῖς μὲν οὐν ἄρ' θοτε τὸν Προμηθέα);. The variant οὐδὲ οὖνομ' might seem to favour οὐ τοῦνομ', but the latter (without ἄρα) would be too abrupt: οὐδὲ' is clearly genuine. More probably οὖνομ' (a form unknown to Tragedy)

was merely a late attempt to mend the metre.—Ph. here asks, in effect: 'Finding me, a lonely sufferer, here in Lemnos, cannot you guess who I am?'—and the youth answers, No. This is quite consistent with 261, where Ph. assumes that his name, when announced, will be recognised. Neoptolemus might have heard of him as possessing the bow of Heracles (262), and yet not have heard of him as suffering on Lemnos. We could not join δνομα, as = 'mention,' with κακῶν.—διωλλύμην, all these ten years, while my former comrades have been active at Troy.

253 ἵσθι με ὡς μηδὲν εἰδότ', rest assured that I know nothing. ὡς marks the mental point of view ('regard me in the light of one who knows nothing'): distinguish this use of it from that in 117 (n.). μηδὲν is generic (170 n.), not due to the imperat.: cp. 415; *Ant.* 1063 ως μη μπολήσω τοῖσι τῇ ἐμὴν φένα. For ως cp. also below, 567: O. T. 848.

254 πόλλα', adv., 'very': O. C. 1514 n.—πικρὸς: schol. ἔχθρος. Cp. Eur. *Phoen.* 955 (a soothsayer) ἦν μὲν ἔχθρα σημῆνας τύχη, | πικρὸς κακόστηχ' οὐδὲ ἀν οἰωνοσκοτῆ, 'odious.' Hence the conject. στυγνός (Nauck) is wholly needless. The active sense, 'hostile,' is more freq., as *Ai.* 1359 νῦν φίλοι κανθιτις πικροι.

NE. Hadst thou, indeed, a part in that emprise?

PH. O my son, then thou know'st not who is before thee?

NE. How should I know one whom I have never seen before?

PH. Then thou hast not even heard my name, or any rumour of those miseries by which I was perishing?

NE. Be assured that I know nothing of what thou askest.

PH. O wretched indeed that I am, O abhorred of heaven, that no word of this my plight should have won its way to my home, or to any home of Greeks! No, the men who wickedly cast me out keep their secret and laugh, while my plague still rejoices in its strength, and grows to more!

O my son, O boy whose father was Achilles,

been generally approved. Bothe conj. οὐδὲ δυομά γ': Martin, οὐ τούνοι': Blaydes, οὐδὲ δυομα τούνδρν οὐδὲ ἔμῶν κακῶν κλέος. 253 αἰστορεῖς ἀντορεῖς L.

255 ε. Nauck brackets ωδὴ ἔχοντος...γῆς, so as to leave one v., οὐ μηδὲ κληθὼν μηδαμοῦ δῆλθε πον.—For μηδὲ Ἐλλάδος, Herod. reads μήδη Ἐλλάδος, with the Aldine.—For πον, Blaydes gives πόνο (conjecturing also μηδαμοῦ...πον). For δῆλθε πον, Nauck

255 ε. οὐ μηδὲ κ.τ.λ., a man of whom no report (the generic μή, ιγον.).—οἰκαδε, to Malis (4 n.),—where the tidings would have had a special interest: μηδὲ Ἐλλάδος γῆς μηδαμοῦ, nor in any part of Hellas (for the gen., cp. 204 τῆδε τόπων n.). As Neoptolemus is coming from Troy, the words have more force if we suppose the poet to use Ἐλλάς in the larger sense which was so familiar in his own day,—as including all lands inhabited by Greeks. Thus the Ἐλλάς of Her. comprises Ionia (1. 92) and Sicily (7. 157); and Soph. himself (*Tyr.* 1060) has οὐδὲ Ἐλλὰς οὐτ' ἄγκωστος. The thought will then be, ‘he had not heard of me from the mainland of Greece before he left Scyros; nor has he heard of me, since he has been at Troy, from any part of the Greek world.’ It is no objection, of course, that the Homeric poems do not recognise the Greek colonies in Asia Minor; the Attic drama was not careful in such matters. Even, however, if we restricted Ἐλλάδος γῆς to Greece Proper, it would still be natural that Ph. should say, ‘neither to Malis, nor to any part of Greece.’ Nauck, thus limiting Ἐλλάς, pronounces the distinction unmeaning; he further objects to ωδὴ ἔχοντος (because Ph. means that, not merely his plight, but his existence, is unknown); and therefore rejects ωδὴ ἔχοντος οἰκαδε | μηδὲ Ἐλλάδος γῆς.—μηδαμοῦ need not be changed to μηδαμοῖ: cp. O. C. 1019 οὐδὲ τῆς ἐκεί (= ἐκεῖσε): El. 1099 δῆστορον—

μεν ἔνθα (=οἱ) χρήζομεν.—πῶ should prob. be read instead of πον. The long lapse of time imagined renders πῶ forcible; while πον could mean only, ‘I ween’; it could not go with μηδαμοῦ as=‘to no place whatsoever.’ In O. C. 1370, where πῶ is certain, L has πον from the first hand. In fr. 465, again, λόγῳ γὰρ ἔλκος οὐδὲν οἴδα πον τυχεῖν, the correction πῶ (Dindorf) is clearly right.

255 ε. στὶν ἔχοντος, i.e., saying nothing about Ph.’s fate, but allowing it to pass out of men’s minds. Cp. *Ai.* 954 ή̄ ρα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνήρ, | γελά δὲ τούδε μαωρένους ἀχεντι | πολὺν γέλωτα.—τέθηλε: *El.* 260 (πήματα) θέλωτος μᾶλλον ή̄ καταθίσινθ' ὅρω.—κάπτι μεῖζον ἔρχεται: cp. O. T. 638 (οὐ) μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴστε; Thuc. 1. 118 ἐπὶ μέγᾳ ἔχωρσαν δυνάμεως: 4. 117 ἐπὶ μεῖζον χωρίσαντος αὐτοῦ (when he had made further progress).

260 η. η̄: cp. 910: *Ant.* 193 παίδων τῶν ἀπ' Οἰδίποου, n.—η̄ δημήτρων σοι (ethic dat.) κενός: cp. *El.* 665 η̄δε σοι κείνη πάρα: O.C. 138 οὐδὲ ἐκεῖνος ἔγώ, n.—κλένεις, pres., knowest by hearsay: cp. 591: O. T. 305 εἰ καὶ μη κλένεις τῶν ἀγγέλων: O. C. 792 θσωπερ κάν σαφεστέρων κλένω.—τῶν Ἡρ... δότλων: the bow given by Apollo to Heracles, and by him to Ph., as a reward for kindling the pyre on Oeta: cp. 198 n., 670 n.—δεσπότην: cp. Aesch. *Zh.* 27 τοιώνδε δεσπότης μαντευμάτων. So dominus.

ὅδ' εἴμ' ἐγώ σοι κεῦνος, ὃν κλύεις ἵσως
τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
οἱ τοῦ Ποίαντος παῖς Φιλοκτήτης, ὃν οἱ
διστοὶ στρατηγοὶ χώρα Κεφαλλήνων ἄναξ
ἔρριψαν αἰσχρῶς ὡδὸν ἔρημον, ἀγρία
νόσῳ καταφθίνοντα, *τῆς ἀνδροφθόρου
πληγέντ' ἔχιδνης ἀγρίω χαράγματι.
Ἐνν̄ ἥ μ' ἐκεῦνοι, παῖ, προθέντες ἐνθάδε
ώχοντ', ἔρημον, ἥνικ' ἐκ τῆς ποντίας
Χρύσης κατέσχον δεῦρο ναυβάτη στόλω. 270
τότ' ἀσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλον
εῦδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ *πέτρᾳ,
λιπόντες ωχονθ', οἷα φωτὶ δυσμόρῳ
ῥάκη προθέντες βαὶ καὶ βορᾶς
ἐπωφέλημα σμικρόν, οἵ τις αὐτοῖς τύχοι. 275

proposes δυῆλυθεν, or διῆλθε γῆς. 264—269 R. Prinz, suspecting an interpolation, would reduce these six vv. to three, viz., διστοὶ στρατηγοὶ...ἄναξ | πληγέντ'...χαράγματι | ἔρριψαν αἰσχρῶς, ἥνικ' ἐκ τῆς ποντίας|. 265 ἀγρία Wakefield conj. ἀθλὰ.

266 τῆς is due to J. Auratus (who proposed δενδροφθόρον): τῆσδ'

263 f. δν οἱ: for the art. at the end of the v., see on *Ant.* 409. ἡ κατεῖχε τὸν | νέκυν.—χδ Κεφαλλήνων ἄναξ: cp. *Il.* 2. 631 αἰτάρ 'Οδυσσεύς ἡγε Κεφαλλήνων μεγαθύμος: who are there described as inhabiting Ithaca, Zacynthus, Samos (=Cephallenia, first so called in *Her.* 9. 28), and other islands off the coast of Acarania, as well as part of the mainland itself. So *Od.* 24. 378 (Laertes) Κεφαλλήρεσσων ἀνδσονων. Buttmann thinks that both here and in 791 (ὦ ξένε Κεφαλλήν) the name is used scornfully. Its Homeric associations, at least, are honourable (cp. *Il.* 4. 330, Κεφαλλήνων ἀμφὶ στίχεος οὐκ ἀλαπανῶι). To assume that the Cephallenians were despised because the Taphii, their neighbours, were pirates (*Od.* 15. 427), seems a little unfair to them. But it is very likely that the name is used, if not with scorn, yet with a tone of dislike,—'king of those crafty islanders.' The Athenians had experienced the skill of Cephallenians in laying a deadly ambuscade (*Thuc.* 2. 33).

265 ἀγρία is followed by ἀγρίω in 267. The effect is certainly unpleasing. But with regard to such repetitions it

must always be remembered that ancient poetry was far less fastidious than modern: see n. on 88 (*πράσσειν*). On the other hand, Eustathius, the witness for *φοινῶ* in 267 (cp. cr. n.), was frequently loose in citation: see *Ant.*, append., p. 249. The recurrence of ἔρημον in 269 offends less, but is noteworthy. It is not surprising that interpolation should have been suspected. Three views have been held. (1) Prinz would reduce vv. 264—269 to three (see crit. note). This reconstruction is too violent to be probable. (2) Nauck would omit the words ἔρημον, ἀγρία | νόσῳ καταφθίνοντα. But ἐνν̄ ἥ in 268 confirms νόσῳ: it could not refer to ἔχιδνης. And ἐνν̄ φ would hardly have become ἐνν̄ ἥ. (3) A. Jacob proposed to omit vv. 268—70. This would obviate the repetition of ἔρημον, and of ωχονθ' (273); but it would also suppress the notice of Chrysè; which, however, Ph. would naturally mention, as he supposes that the whole story is new to the youth. I believe that there has been no interpolation, though Soph. has written with some verbal negligence. The point of vv. 264—267 is the putting ashore (ἔρ-

behold, I am he of whom haply thou hast heard as lord of the bow of Heracles,—I am the son of Poeas, Philoctetes, whom the two chieftains and the Cephallenian king foully cast upon this solitude, when I was wasting with a fierce disease, stricken down by the furious bite of the destroying serpent; with that plague for sole companion, O my son, those men put me out here, and were gone,—when from sea-girt Chrysè they touched at this coast with their fleet. Glad, then, when they saw me asleep—after much tossing on the waves—in the shelter of a cave upon the shore, they abandoned me,—first putting out a few rags,—good enough for such a wretch,—and a scanty dole of food withal:—may Heaven give them the like!

MSS. The conject. of Musgrave, *τῆδ' (to agree with νόσῳ)*, is received by Seyffert.
267 ἀγρίως MSS.: *φοινὶς* Schneidewin, from Eustath. *Ὀρφεc.* 324, 60 τὸ τῆς ἔχιδνης φύοντος χάραγμα. **268** προθέντες Tournier conj. προδόντες. **271** ἀσμενοι MSS.: *ἀσμενον* Dindorf. **272** πέτρᾳ Blaydes: πέτρῳ MSS.

ριψαν): that of 268—270, the desertion (*φύοντ*).

266 f. τῆς... ἔχιδνης, that which guards Chrysè's shrine (1327). The definite art. is sufficiently natural, as Ph. is following the train of his own memories, —even if he supposes that N. has not heard of the *ἔχιδνα* before (cp. 255).—*χαράγματι*, the rent left by the serpent's bite: cp. *Anacreon* 26 πυρὸς χαράγμ' (brand of fire,—on horses): [Eur.] *Rhes.* 73 νῶτον χαραχθεῖς (wounded).

268 ff. ξὺν δι, referring to νόσῳ,—‘in company with’ it, = ὡς ξύνοντα, cp. 1022: *O. T.* 17 σὺν γήρᾳ βαρεῖς. —*φύοντ* would properly follow *έρημον*, but gains emphasis by coming first; for the irregular order of words, cp. *O. T.* 1251 n. —τῆς ποντίας Χρύστης, the small island near Lemnos (see n. on 8 ff., and Introd.). *κατέσχον*: 221 n.

271 f. ἀσμενοι, because they could now slip away without being vexed by his entreaties and reproaches. The word adds an effective touch to the picture of their heartlessness. Dindorf's *ἀσμενον* (received by Nauck and Blaydes) is far weaker; nor is it suitable. In Lys. or. 1 § 13 ἐκάθευδον ἀσμενος means, ‘I gladly went to sleep’ (inchoative imperf.). Here, however, *ἀσμενον εὐδόντα* would mean, not ‘gladly going to sleep,’ but ‘gladly sleeping,’ —as though with conscious satisfaction.—*ἐκ πολλοῦ σάλον*, after the

rough passage from the islet of Chrysè to Lemnos (see on 8 ff.). Cp. *Ant.* 150 ἐκ πολέμων: *ib.* 163 πολλῷ σάλῳ τείσαται.

κατηρεφεῖ, roofed over, i.e., here, over-arching,—forming a cave; cp. *Ant.* 885 n.—*πέτρᾳ*, ‘a rock,’ is a necessary correction of *πέτρῳ*, ‘a stone.’ *πέτρος* is never used in the larger sense, nor could the epithet here justify such a use. Cp. Xen. *An.* 4. 3. 11 ἐν πέτρᾳ ἀντρώδει: but *ib.* 7. 12 οὐδέτις πέτρος (i.e., none of the λίθοι mentioned in § 10) ἀντροῦ ηὐχέχη.

273 ff. οἰα, adv., = ὡς, cp. 293, *O. T.* 751: *φωτὶ δυσμόρῳ*, as for some poor wretch, some beggar, for whom their least gifts were good enough. Cp. Ar. *Ach.* 424 ἀλλ' ἡ Φιλοκτήτου τὰ τοι πτωχοῦ λέγεις; (sc. *ράκη*). Not, ‘rags such as my wretched state required’ (i.e. for dressing his wound, cp. 39).—*καὶ τι καὶ*: cp. 308: fr. 304 καὶ δὴ τι καὶ παρεΐκα τῶν ἄργυράτων: Thuc. 1. 107 καὶ τι (adv.) καὶ τοῦ δῆμου καταλύσεως ὑποψίᾳ: id. 2. 17 καὶ τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτων: Pind. *O.* 1. 28 καὶ πον τι (adv.) καὶ βροτῶν φάτις κ.τ.λ.—*βορᾶς*: to avoid the pollution of directly causing his death by starvation: cp. on *Ant.* 775 φορβῆς τοσούτων ὡς ἄγος μόνον προθέτει.—*οἵ αὐτοῖς τύχοι*: cp. 315: Xen. *An.* 3. 2. 3 οἷοι μαρτύριοι τοῖς ημάς τοιάντα παθεῖν οἴα τούς ἔχθροις οἱ θεοὶ ποιήσειαν.

σὺ δή, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
αὐτῶν βεβώτων ἐξ ὑπνου στῆναι τότε;
ποιὸν ἐκδακρύσαι, ποιὸν ἀποιμᾶξαι κακά;
ὅρωντα μὲν ναῦς, ἃς ἔχων ἐναυστόλουν,
πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
οὐχ ὅστις ἀρκέσειεν, οὐδέν' ὅστις νόσου
κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
ηὑρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν,
τούτου δὲ πολλὴν εὐμάρειαν, ὡς τέκνον.
ὅ μὲν χρόνος δὴ διὰ χρόνου προῦβαινέ μοι, 285
κᾱδει τι βαῑ τῇδε ὑπὸ στέγῃ μόνον
διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα

276 σὺ δή] Kvīčala conj. οὐ δή: Blaydes writes *καὶ μὴν*. **278** Burges conj. *ποι* οὐ δακρύσαι; *ποία* δ' οἰμῶξαι κακά; (*ποιά* μ' οἰμῶξαι r.) For κακά Nauck conj. *μάτην*. **281** νόσου L, with most of the MSS.: *νόσον* or *νόσῳ* r. **282** συμβάλλοιτο L, with the first λ partly erased, and λλάβοιτο written above by S. **283** εὑρισκον L: cp. 288. **285** χρόνος δὴ A: *χρόνος οὖν* L. Wecklein conj. *χρόνος νυν*.—διὰ

276 f. σὺ δή (which has been needlessly altered, see cr. n.) suits the earnest appeal: 'try to imagine for yourself what I felt.'—**ἀνάστασιν**, cogn. acc. with *στῆναι* as = *ἀναστῆναι* (cp. *O. T.* 50 *στάντες τέ* ἐς ὅρθου).

278 *ποι* ἐκδακρύσαι (δάκρυα): cp. Eur. *Ph.* 1344 ὥτε ἐκδακρύσαι γ' (burst into tears).—*ποιὸν ἀποιμᾶξαι κακά*, 'what *woe* I lamented.' This version is recommended (a) by the fact that the following verses develop a picture of the *κακά*: (b) by the ordinary use of *ἀποιμάζειν* with an acc. of the object deplored, as *Ant.* 1224: Eur. *Med.* 31: *Alc.* 635, 768: Aesch. fr. 134. But another version is also possible: 'shrieked out *reproaches*.' Here, however, he is speaking rather of his misery than of his resentment.

279 f. δρῶντα ναῦς μὲν βεβώσας, ἄνδρα δὲ κ.τ.λ.: cp. 1136 δρῶν μὲν αἰσχρὸς ἀπάτας, στυγρὸν δὲ φῶτ' ἔχθροπόν. In both passages the irregular place of *μὲν* is due to the writer having begun as if he intended to repeat the partic. of δρῶν: as here, δρῶντα μὲν ναῦς...δρῶντα δὲ ἄνδρα. Cp. *O. T.* 25 φθίνουσα μὲν...φθίνουσα δ', n.

281 f. οὐχ ὅστις ἀρκέσειεν. The direct question is, *τίς ἀρκέση;* (deliberative, or 'interrogative,' subjunct.). The indirect question is, (a) after a primary tense,

οὐχ ὅρᾳ ὅστις ἀρκέσῃ: (b) after a secondary, οὐχ ἔώρᾳ ὅστις ἀρκέσει. And here δρῶντα (279) = δτε ἔώρων. In Attic practice, however, this optative is rare, except when the principal verb is an optative with ἄν: as Ar. *Ran.* 96 γόνυμον δὲ ποιητὴν ἄν οὐχ εὑροις ἔτι | ξητῶν ἀν, δοτις ρῆμα γενναῖον λάκοι. The ordinary construction was with the fut. indic., which was usually retained (instead of becoming fut. optat.) even after a secondary tense; as if here we had ἀρκέσει, συλλήψεται. Cp., however, *O. T.* 72 (ρνσαμην), 1257 (*κίχοι*): *Ant.* 272 (*πράξαιμεν*).

νόσου κάμνοντι συλλάβοιτο, put a helping hand to the disease, i.e., help to lighten its burden, for me in my suffering. As λαμβάνομαι τυρος=to lay hold on a thing, so συλλαμβάνομαι τυρος=to lay hold on it along with another person; i.e., to help him with it. Eur. *Med.* 946 συλλήψομαι δὲ τοῦδε σοι κάγὼ πόνου. Thuc. 4. 47 ξινελάβοντο δὲ τοῦ τοιούτου οὐχ ηκιστα, they mainly contributed to such a result. Cp. id. 4. 10 οι ξιναράμενοι τοῦδε τοῦ κινδύνου.—**πάντα δὲ σκοπῶν**: δέ here=ἀλλά: *Ant.* 85 n.

283 f. πλὴν ἀνιᾶσθαι: for the absence of the art., cp. *O. C.* 608 n.: Antiphanes fr. incert. 51 καταλεπεθ' οὐδὲν ἔτερον η τεθηκέναι. **παρόν**: cp. *El.* 959 πάρεστι

Think now, my son, think what a waking was mine, when they had gone, and I rose from sleep that day! What bitter tears started from mine eyes,—what miseries were those that I bewailed when I saw that the ships with which I had sailed were all gone, and that there was no man in the place,—not one to help, not one to ease the burden of the sickness that vexed me,—when, looking all around, I could find no provision, save for anguish—but of that a plenteous store, my son!

So time went on for me, season by season; and, alone in this narrow house, I was fain to meet each want by mine own service. For hunger's needs

χρόνου] Nauck conj. διὰ πτόνου. Blaydes writes, ὁ μὲν χρόνον ποὺς δὴ βραδὺς προῦβαινε μοι. **286** κᾶδει τι] Wecklein gives ἔδει τε (ed. 1881). In his *Arts Soph. emend.* (1869) he proposed κει δὴ τι βαῖᾳ τῇδε ὑπὸ στέγη μ' ἔδει (omitting μόνον). —*βαῖᾳ* r: *βαῖῃ* L. **287** σύμφορα] I. G. Patakis conj. ξύμμετρα: Nauck, πρόσ-

μὲν στένεω | ... | πάρεστι δ' ἀλγεῖν. Musgrave cp. Hor. *Sat.* 2. 5. 68 *invenietque Nil sibi legatum praeter plorare suisque.* —*εὐμάρειαν*, ease (704), hence, abundance. Cp. Aesch. fr. 237 κούπω τις 'Akrais' ἀθηρος ἡμέρα | κενώ, πόνο πλοντούντ, ἐπεμψεν οἰκαδε. The author of the 'Letters of Phalaris' had this passage in mind, *Eph.* 33 (Schaefer) ἐδήλωσεν ὅτι πάτων ἐνδεεῖς ἐστὲ πλὴν λιμοῦ καὶ φύσου τούτων δε [cp. τούτου δὲ here] ὑμᾶς καὶ Λαοὶ εὐμοιρεῖν [v. l. εὐπορεῖν].

285 ὁ μὲν χρόνος δὴ διὰ χρόνου κ.τ.λ. The text has been boldly altered by some editors (see cr. n.), in order to get rid of διὰ χρόνου: but the iteration is itself a proof of soundness. Such iteration is constantly employed in expressing a succession of seasons or periods; 'day by day', *Ἐτος εἰς ἔτος* (*Ant.* 340), *παρ' ἥμαρ ἥμέρα* (*Ad. 475*), Mod. Gr. *χρόνον σὲ χρόνῳ* ('year after year'), *truditur dies die* (*Hor. Carm. 2. 18. 15*), etc. The phrase διὰ χρόνου regularly means, 'after an interval of time': cp. 758: Lys. or. i § 12 δομένη με ἐωρακῦνα ἥκοντα διὰ χρόνου: Xen. *Cyr.* i. 4. 28 ἦκω διὰ χρόνου. So, here, διὰ χρόνος προῦβαινε μοι, time was ever moving on for me, διὰ χρόνου, as (each) space of time was left behind. (The 'each' is implied in the imperfect προῦβαινε, which denotes not a single advance, but a series of advances.) Suppose that the interval denoted by διὰ χρόνου is a month. 'One month having elapsed' (διὰ χρόνου—as each month came to an end), 'time kept moving on'

(i.e. a new month began). Render, then, 'Time went on for me, *season by season*'. Cp. Tennyson, *Enoch Arden*: 'Thus over Enoch's early-silvering head | The sunny and rainy seasons came and went | Year after year.'—Ellendt, rightly starting from the sense of διὰ χρόνου as 'after an interval,' wrongly explains it here as simply *tarde*, 'pausenweise': i.e. 'time went on with many a pause': as if, to Philoctetes, time seemed, at moments, to stand still. The error here consists in excepting the intervals denoted by διὰ χρόνου from the whole progress described by προῦβαινε.—Not: 'time kept moving on *through time*': as if ὁ χρόνος were the moving point, while διὰ χρόνου denoted its course.—For προῦβαινε, cp. Her. 3. 53 τοῦ χρόνου προβαίνοντος: Lys. or. i § 11 προιόντος δὲ τοῦ χρόνου.

286 f. κᾶδει τι. The sense of τι here is nearly ἔκαστον τι, just as τι sometimes = ἔκαστός τις (*Thuc. 1. 40 τοὺς ξυμμάχους αὐτῶν τινα κολάζειν*); a sense which the impf. θεῖ brings out, by implying successive needs at successive moments.—*βαῖᾳ*, of size, as Aesch. *Pers.* 447 νῆσος... | βαῖᾳ.

διακονεῖσθαι, midd.: schol. ἐμαντῷ ἐξυπηρείσθαι. That the midd. would suggest, to an Attic ear, 'serving oneself,' may be inferred from Plat. *Legg.* 763 Α διακονοῦντες τε καὶ διακονούμενοι ἔστροις, 'serving (the State), and serving themselves' (cp. Ar. *Ach.* 1017 αὐτῷ διακονεῖται). In later Greek, however, the midd. is sometimes no more than the act.; e.g.

τόξον τόδ' ἔξηρισκε, τὰς ὑποπτέρους
βάλλον πελείας· πρὸς δὲ τοῦθ', ὁ μοι βάλοι
νευροσπαδῆς ἄτρακτος, αὐτὸς ἀν τάλας 290
εἰλύμην, δύστηνον ἔξελκων πόδα
πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
καί που πάγον χυθέντος, οἷα χεύματι,
ξύλον τι θραυσαι, ταῦτ' ἀν ἔξέρπων τάλας
ἔμηχανώμην· εἴτα πῦρ ἀν οὐ παρῆν, 295
ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις
ἔφην' ἄφαντον φῶς, ὁ καὶ σῳζει μ' ἀεί.
οἰκουμένη γάρ οὖν στέγη πυρὸς μέτα
πάντ' ἐκπορίζει πλὴν το μὴ νοσεῖν ἐμέ.
φέρ', ω τέκνουν, μῦν καὶ τὸ τῆς νήσου μάθης. 300

φορα. 288 ἔξενύρισκε τι: εὑρίσκε L. 290 The schol. on 702 substitutes *ποσὶν* for τάλας in quoting this verse; but he also omits αὐτὸς, thus showing how carelessly he quoted. 291 δύστηνος MSS. (so, too, the schol. on 702, and Suidas s. v. ἄτρακτος): δύστηνον Canter. 292 πρὸς τοῦτ' ἄν· εἴ τ' ἔδει] L has a point after πόδα in 291, but none after πρὸς τοῦτ' ἄν. And so Wakefield would write, πόδα. πρὸς τοῦτ' ἄν εἴ μ' [for εἴ τ'] ἔδει. Blaydes gives, πρὸς τοῦτ' ἄν. εἴτ' ἔδει κ.τ.λ., with

Lucian *Philops*. 35 δεξιῶς ὑπηρέτε καὶ διηκονεῖται ἡμῖν.

288 ὑποπτέρους is perh. meant here to suggest 'shy' (and therefore hard to shoot); for the word often implies 'taking wing': cp. Eur. *Helen*. 1236 μεθημι νείκος τὸ σον, ἵτω δ' ὑπόπτερον: id. fr. 424 ὑπόπτερος δὲ πλούτος. So *Ai.* 139 πεφόβημαι, | πτηνῆς ὡς δύμα πελεῖας.

289 f. ὁ μοι βάλοι: for the optat. referring to an indefinite number of acts in past time, cp. Lys. or. 23 § 3 οὐδὲ τε ἔξενύρισκομι Δεκελέων, ἐπινθανόμην: Xen. *Cyr.* 5. 3. 55 οὐδὲ τοι,...ἡρώτα.

νευροσπαδῆς, 'with drawn string'; i.e., 'drawn back along with the string.' The epithet pictures the moment of taking aim, and thus suggests, though it does not literally express, the idea, 'sped from the string.' Not, 'drawing the string back' (by the pressure of the notch). Cp. *Antr.* 1216 ἄρμα...λιθοσπαδῆ, an opening made by dragging stones away; where the adj. implies λίθων ἐσπασμένων, as here the adj. implies ἀπὸ νευρᾶς ἐσπασμένως.

ἄτρακτος. If the ἀ be for ἄμφ (as Curtius suggests, comparing ἄ-βολος, cloak), the word meant, 'what turns (τρεπ) round'; hence (1) spindle; then (2) shaft,

arrow: *Tr.* 714: Thuc. 4. 40, where a Laconian uses it, and Thuc. explains it by τὸν δύστον. Aesch. adds the qualifying epithet τοξικῷ (fr. 135). —**αὐτὸς**, having no dog to fetch it.

291 f. εἰλύμην (cp. 702), 'crawl'; cp. Plat. *Tim.* 92 Αἴποδα...καὶ ἰλυσπώμενα ἐπὶ γῆς. The word suggests that each step with the sound foot is followed by a slight halt, while the other foot is dragged after it. Thus the notion is different from that of εἰλπόδες (*βούς*), where a 'rolling' gait is meant. Cp. on 163. A cornelian intaglio in the Berlin collection shows Philoctetes thus εἰλύμενος, with the help of a stick in his left hand, while the right holds his bow and quiver; the left foot is the wounded one. (Milani, *Mito di Filoteo* p. 78: see Introd.) It is clear from 215 (*πταίων*) and 894 (*όρθωσει*) that the poet imagines him as striving to walk erect, and not as creeping prone, with the knee of the sound leg against the ground.—**ἄν** with the iterative impf. in apodosis, after optat. in protasis, as oft.: cp. Isocr. or. 6 § 52 τὸν παρελθόντα χρόνον, εἴ...εἰς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἀν ὠμολογέσθω ('it used to be allowed') παρὰ τούτον γενέσθαι τὴν σωτηρίαν αὐτοῖς. Cp. 294 f.—**δύστηνον**, as

this bow provided, bringing down the winged doves ; and, whatever my string-sped shaft might strike, I, hapless one, would crawl to it myself, trailing my wretched foot just so far ; or if, again, water had to be fetched,—or if (when the frost was out, perchance, as oft in winter) a bit of fire-wood had to be broken, —I would creep forth, poor wretch, and manage it. Then fire would be lacking ; but by rubbing stone on stone I would at last draw forth the hidden spark ; and this it is that keeps life in me from day to day. Indeed, a roof over my head, and fire therewith, gives all that I want—save release from my disease.

Come now, my son, thou must learn what manner of isle this is.

a point (and not merely a comma) after *θραῦσαι* in 294. **293** Nauck would delete this v., and read *ξύλον τε* for *ξύλον τι* in 294. **296** ἐκτρίβων A: ἐκθλίβων L, with *τρι* written over *θλι* by the first corrector (S). A few of the later MSS. (V², Vat. b, K) have ἐκθλίβων, but most of them agree with A. Blaydes conj. ἐντρίβων, or ὃν τριβῶν.

299 ἐμέ] Nauck conj. ξη: Gernhard, τινά: Blaydes, μόνον: Burges, (for νοσεῖν ἐμέ) νόσῳ πονεῖν. **300** τὸ τῆς νήσου] Linwood conj. τὰ τῆς νήσου.—μάθης L, with A and most of the others. μάθε (R, V²) may have been a mere conjecture; T and a few more have μάθοις. Burges, Nauck, Wecklein and Cavallin

1377 δυστήνω ποδὶ.—**ξέλκων**: cp. Eur. *Phoen.* 303 γῆρα τρομεράν θέλκω ποδὸς βάσιν.
—πρὸς τοὺς ἄν: for the repetition of ἄν, cp. 223 n.: that of πρὸς τοῦτο emphasises the limit of the painful effort.

293 f. πάγου χυθέντος: cp. *Tr.* 853 κέχυται νέσος, ‘hath spread abroad’ (through his frame). Attius, *Prometheus* fr. 1 *profusus gelus*. Psalm cxlvii. 16: ‘He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels.’—**ολα**: 273 n.—Nauck would delete this verse, because it is unreasonable that the hero should delay providing himself with firewood until the frost has set in.—**ξύλον τι**. Lemnos is now almost devoid of wood, save for a few plane-trees in the water-courses, and a little undergrowth.—For ἄν with iterative impf., cp. on 291 f.

296 f. ἐν πέτροισι πέτρον. For the change of quantity, cp. 827 (ὕπνε): *O. C.* 442 οἱ τοῦ πατρὸς τῷ πατρὶ: *ib.* 883 ἀρ' οὐχ ὕβρις τάδ';—ὕβρις: *Ant.* 1310 f. δεῖλαίσ...—δεῖλαί: *El.* 148 ἀ “Ιτιν, αἰὲν Ιτιν ὀλοφύρεται.—**ἐκτρίβων**, rubbing hard (ἐκ=‘thoroughly,’ i.e. till the spark comes). The v. l. ἐκθλίβων would mean, ‘pressing’, or ‘squeezing,’ and is unsuitable. Cp. Xen. *Cyr.* 2. 2. 15 ἐκ γε σοῦ πῦρ...ῥέον ἄν τις ἐκτρίψεται ἡ γέλωτα ἔξαγάγοιτο. The use of two stones would suggest concussion rather than friction. The Eskimos kindle

fire by striking a piece of iron pyrites with a piece of quartz (instead of flint); the Alaskans of North America, and the Aleutian islanders (in the North Pacific), use two pieces of quartz, smeared with native sulphur. (M. Elie Reclus, in *Encycl. Brit.*, art. ‘Fire.’) **ἐκτρίβων** might, however, cover the case of a slanting or scraping blow. In Lucian *Ver. Hist.* 1. 32 τὰ πυρέα συντρίβωντες refers to rubbing sticks together.—**ἔφην** ἀφαντον φῶς, made the invisible light visible, i.e. drew the spark forth from its hiding place in the stone. Cp. *Att.* 647 (Time) φένε τ' ἀδηλα καὶ φανέντα κρύπτεται. Blaydes compares Synesius *Ep.* 138 σπωθῆρα κεκρυμένον καὶ ἀγαπῶντα λαυθάνειν. Verg. *G.* 1. 135 *Ut silicis venis abstrusum exuderet ignem.*—**ἀφαντον** could hardly be, ‘barely seen,’ as if the sense were that the feeble spark instantly vanished again.

298 f. οἰκουμένη γάρ οὖν, ‘for indeed...’: cp. *Ant.* 489 n. Remark οὖν in the thesis of the 3rd foot; so δή (*O.C.* 23), and even τερ (*ib.* 896).—**ἐμέ** has been suspected. But it serves to qualify the general sentiment by a reference to his special circumstances:—‘shelter and fire give all that a man needs—except, in my case, health.’

300 φέρε...μάθης, L's reading, presents an unexampled construction. Elsewhere the subjunctive after φέρε occurs

ταύτη πελάζει ναυβάτης οὐδεὶς ἔκών·
οὐ γάρ τις ὄρμος ἔστιν, οὐδὲ ὅποι πλέων
ἔξεμπολήσει κέρδος, η̄ ξενώσεται.
οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
τάχ' οὖν τις ἀκων ἔσχε· πολλὰ γὰρ τάδε 305
ἐν τῷ μακρῷ γένοιτ' ἀν ἀνθρώπων χρόνῳ.
οὗτοί μ', ὅταν μόλωσιν, ὥ τέκνου, λόγους
ἔλεούσι μέν, καὶ πού τι καὶ βορᾶς μέρος
προσέδοσαν οἰκτίραντες, η̄ τινα στολήν·
ἐκεῖνο δ' οὐδείς, η̄νικ' ἀν μηνοθῶ, θέλει,
σῶσαι μ' ἐς οἴκους, ἀλλ' ἀπόλλυμα τάλας 310
ἔτος τόδ' ἡδη δέκατον ἐν λιμῷ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.

are among those who adopt *μάθε*. Seyffert gives *κάν...μάθοις*. **304** Bergk and Herwerden suspect this v.—*σώφροσιν*] *σώφροσι* L. **305** *τάχ'* *οὖν*] Hermann conj. *τάχ'* *ἀν*: Campbell, *κατ'* *οὖν*.—*τις*] *τις* L.

306 *ἀν*, omitted by the 1st hand

only in the first person, sing., as 1452, Ar. *Nub.* 787 *φέρ*' *ἴω*: or plur., as id. *Vesp.* 1516 *φέρε* *ννν...* *ξυγχωρήσωμεν*. On the other hand, *φέρ*' *εἰπέ* occurs eight times in Soph. (433: *O. T.* 390, 536, 1142; *Ant.* 534: *EI.* 310, 376: *Tr.* 890). In Her. 4. 127 *φέρετε, τούτους ἀνευρόντες συγχέειν πειράσθε αὐτοῖς*, the 2nd verb is *imperat.*, not subj. If *φέρε...μάθης* be retained, it can be defended only as an irregular equivalent for *φέρε...φράσω* or the like (cp. Her. 2. 14 *φέρε δὲ νῦν καὶ αὐτοῖς Αἴγυπτίοισι ὡς ἔχει φράσω*).

Several recent editors (see cr. n.) cut the knot by reading *μάθε*. It is, however, improbable that, if *μάθε* had been the genuine reading—giving so plain a construction—it would have been corrupted to the unparalleled *μάθης*. A more attractive conjecture is Seyffert's *κάν...μάθοις*. If *κάν* had once become *καὶ* (a most easy change), then *μάθοις* might have been altered to *μάθης* by a post-classical corrector. For the optat. with *ἀν* in courteous proposal or request, cp. 674: *EI.* 637 *κλόνες ἀν ἡδη*.

τὸ τῆς νῆσου, its case, condition: cp. Thuc. 8. 89 οὐκ ἐδόκει μόνιμον τὸ τῆς διαγαρχίας ἔσεσθαι: Plat. *Legg.* 712 D τὸ γάρ τῶν ἐφόρων...τυραννικὸν...γένον: id. *Gorg.* 450 C τὸ τῆς τέχνης: Eur. *Alc.* 785 τὸ τῆς τόχης. Hence *τὸ* is a needless conjecture.

302 f. οὐ γάρ τις ὄρμος ἔστιν. The

absence of a safe *ὄρμος* is compatible with the existence of *λιμένες* (936 n.); and Philoctetes knows only the coast near his cave. If the *Iliad* calls Lemnos *εὔκτιμένη* (21. 40), it also calls it *ἀμιχθαλέσσα* (24. 753), which was probably understood in antiquity as ‘inhospitable’ (*μίγνυμι*); though a modern view connects it with *μιχθαλέληη*, (our *mist*,) as = ‘smoky’, i.e., volcanic. In the time of Sophocles, Lemnos possessed two towns,—Hephaestia, on the N. coast, of which the site has lately been identified by Conze (*Reise auf den Aeg. Inseln*); and Myrina, now Kastro, on the W. coast. There was once an excellent harbour at Hephaestia; there still is one at Kastro, the present seat of trade. Good anchorage is also afforded by a deep bay on the N. coast (now ‘Purinia’), and by another on the S. (now ‘Mudros’).

οὐδὲ ὅποι πλέων: nor (is there a place), sailing to which, *ἔξεμπολήσει κέρδος*, a man shall sell off his wares at a profit. There is no *ἔμποριον*. The acc. *κέρδος* seems to be ‘cognate’ (= *κερδαλέαν ἔξεμπολησων*), rather than objective (as if *ἔξεμπολησων*), meant, ‘achieve by trading’): cp. Her. 1. 1 *ἔξεμπολημένων* (Ion.) *σφι σχεδὸν πάντων*: cp. *Ant.* 1036 *ἔξημπολημα π.* (We cannot compare *Tr.* 92 τὸ γ' *εἴ* | *πράσσειν...* *κέρδος ἔμπολῶ*, ‘brings in/gain.’) The subject to *ἔξεμπολήσει* is *τις*, easily supplied from *ναυβάτης* (301).

No mariner approaches it by choice; there is no anchorage; there is no sea-port where he can find a gainful market or a kindly welcome. This is not a place to which prudent men make voyages. Well, suppose that some one has put in against his will; such things may oft happen in the long course of a man's life. These visitors, when they come, have compassionate words for me; and perchance, moved by pity, they give me a little food, or some raiment: but there is one thing that no one will do, when I speak of it,—take me safe home; no, this is now the tenth year that I am wearing out my wretched days, in hunger and in misery, feeding the plague that is never sated with my flesh.

in L, has been added by S.—ἀνθρώπων] Schubert conj. ἀνθρώπους: Blaydes, ἀνθρώπῳ. **308** καὶ ποὺ κάποι L. **313** κακοῖσι] Wecklein conj. κόποισι:

ξενώστεται, pass.: cp. 48 n. In Lycophron 92 this form is fut. midd. There is no class. example of ξενωθήσομαι. —For the fut. indic. in a relative clause of purpose, cp. Dem. or. 1 § 2 πρεσβεταν πέμπειν ἦτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν.

304 ἐνθάδι = δεῖρο: cp. 256 μηδαμοῦν πλοῖ: this nom. pl. occurs also in Xen. *An.* 5. 7. 7 καλοὶ πλοῖ: the dat. pl. in Antiphon or. 5 § 83 πλοῖς. In L's σώφροσι the omission of the ν ἔφελκυστικόν is doubtless a mere error; though Soph. sometimes lengthens ῥ before βρ or βλ in compounds (*Ant.* 336, *O.C.* 996 n.). —**βροτῶν**: cp. *O. C.* 279 πρὸς τὸν εὐσεβῆ βροτῶν.

305 ε. τάχ' οὖν τις...ξεχε: 'perhaps, indeed, some one has put in'; οὖν has a concessive force; cp. 1306 ἀλλ' οὖν n. When τάχα stands without ἀν, it usu. = 'quickly': but cp. Plat. *Legg.* 711 Αὗμεις δὲ τάχα οὐδὲ τεθλασθε τυραννουμένην πόλιν (where τάχ' ἀν is impossible). Here the force of τάχα is, 'I grant that visitors have come now and then; let us suppose such a moment.' —**ξεχε** = προσέσχε, *appurbit*: Thuc. 6. 62 ξεχον ἐς Ἰμέραν. Cp. 221, 236. —**πολλὰ γάρ κ.τ.λ.**: 'for such things (viz., such necessities as ἀκούν implies) are likely to occur often (πολλὰ predicative adj., here practically equiv. to the adv.) in the long course of human life.' Now and again in the course of his lifetime, a sailor might be driven to seek shelter even on such a coast as that of Lemnos. δι μακρὸς ἀνθρώπων χρόνος is the long term of man's normal

life; cp. *Ant.* 461 εἰ δὲ τοῦ χρόνου | προσθεν θαυμᾶαι, 'before my natural term'. Cp. Her. 1. 32 ἐν γάρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ίδειν τὰ μὴ τις ἔθελει, πολλὰ δὲ καὶ παθεῖν. ἐν γάρ ἐβδομήκοντα ἔτεα οὐρον τῆς ζόης ἀνθρώπῳ προτίθημι. Id. 5. 9 γένοιτο δ' ἀν πᾶν ἐν τῷ μακρῷ χρόνῳ. A reminiscence of these phrases may have been in the poet's mind.

307 ff. οὗτοι referring to the indefinite τις (305): cp. *Ant.* 709 οὗτοι referring to δότις in 707 (n.). —**λόγους ἔλεοντο...οἰκτίρωντες**. As a general rule, ἔλεον = 'to show pity or mercy in act'; οἰκτίρων, 'to feel pity.' Thus Dem. or. 28 § 20 σώσατε, ἔλεησατε. [Dem.] or. 57 § 45 ἔλεοντ' ἀν...δικαίτερον ἢ προσπολλόνυτο. Lys. or. 31 § 19 οἷς ἔτεροι διδόναι παρ' ἔαντῶν τι (i.e. ἔλεειν) προρύνητο, διὰ τὴν ἀπόριαν οἰκτίρωντες αὐτούς. See Heinrich Schmidt, *Synonymik der griechischen Sprache*, vol. III, pp. 577 ff.—**καὶ ποὺ τι**: see on 274. —**στολὴν**: cp. 223 f. n.—**ἐκεῖνο...θέλει sc. ποιῆσαι**: cp. 100 n.

311 ff. σώσαται μ' ἐς οἰκους: cp. Aesch. *Pers.* 737 πρὸς ἡπειρον σεσώσθαι: *Ant.* 189 n.—**ἐν λιμῷ τε καὶ κακοῖσι**. Some critics suspect κακοῖσι as not distinctive enough (see cr. n.); but it can surely denote those 'hardships' of his life which were superadded to the λιμός and the νόσος. For καὶ at the end of the v., cp. *O. T.* 267, 1234—**βάσκων**: cp. 1167.—**ἀδηφάγον**: so 7 διαβόρῳ: 745 βρύκομαι. The νόσος is personified, as in 759 by ἔξεπλήσθη.

- τοιαῦτ' Ἀτρεῖδαι μ' ἦ τ' Ὁδυσσέως βίᾳ,
ὡς παῖ, δεδράκασ'. οἵ Ὄλύμπιοι θεοὶ³¹⁵
δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
- ΧΟ. ἔσικα κάγῳ τοῖς ἀφιγμένοις ἵσα
ξένοις ἐποικτίρειν σε, Ποίαντος τέκνον.
- ΝΕ. ἐγὼ δὲ καυτὸς τοῦσδε μάρτυς ἐν λόγοις
ὡς εἰσ' ἀληθεῖς οἶδα, συντυχῶν κακῶν
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὁδυσσέως βίας.³²⁰
- ΦΙ. ἥ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἐγκλημ' Ἀτρεῖδαις, ὥστε θυμοῦσθαι παθών;
- ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε,
ἴν' αἱ Μυκῆναι γνοῖεν ἥ Σπάρτη θ' ὅτι³²⁵
χῇ Σκύρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ.
- ΦΙ. εὐ γ', ὡς τέκνον· τύνος γὰρ ὥδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
- ΝΕ. ὡς παῖ Ποίαντος, ἔξερῶ, μόλις δ' ἔρω,
ἄγωγ' ὑπ' αὐτῶν ἔξελωβήθην μολών.³³⁰

Nauck, πόνουσι: Mekler, κηκῖσι. **315 f. o'** Porson: οἷς MSS. Wecklein (*Ars p. 17*), keeping οἷς, would change αὐτοῖς in 316 to αὐθῖς: Tournier, to ἀλγος.—ἀντίποιν' r: ἀντάποιν' L. **318** ἐποικτέρειν MSS.: Nauck gives ἐποικτίρειν. **319** ἐν λόγοις MSS. In L the 1st hand has written ωι over οισ. Gernhard conj. ως λόγοις. **320** f. ἀληθεῖς altered from ἀληθῆ by 1st hand in L.—συντυχῶν] Meineke conj. προστυχῶν. The v. l. γὰρ τυχῶν is cited by Camp. from Vat. (cod. Pal. 287, 14th cent.), and by Blaydes from Ven. (=Campb.'s V², cod. Marc. 616, prob. of 14th cent.): adopting which, Blaydes writes:—τοῦσδε μαρτυρῶ λόγοις | ως

314 ff. Βίᾳ: cp. 321: *Tr.* 38 Ἐφίτων
βίᾳ.—οἱ, Porson's correction of οἰς, is certain. The sufferer prays that their sufferings may be like his own: cp. 275 n.: *Ant.* 927. With οἰς, both αὐτοῖς (as = 'themselves') and αὐτίποιν' become comparatively tame.—ἔμοῦν: cp. *El.* 592 ως τῆς θυγατρὸς αὐτίποινα λαμβάνεις.

317 f. Ιτα: could imply either (1) 'as fully as they pitied you in their hearts,'—the sense in which the speaker means Ph. to take it: or (2) 'only as much as they showed you pity in their deeds': cp. *Ant.* 516 n. on ἐξ ίσου.—ἐποικτίρειν is much better than Nauck's ἐποικτίρειν, which, as expressing a *presentiment*, would call too much attention to the ambiguity of ισα.

319 f. ἐν λόγοις. If ἐν is sound, the phrase must mean 'a witness present at (the utterance of) these words.' Cp. Plat. *Phaedo* 115 E. μηδὲ λέγῃ ἐν τῇ ταφῇ, 'at the funeral,' i.e., while it is taking place.

The expression is unusual; but I hesitate to receive Gernhard's conject. ων.

συντυχῶν, 'having found them bad men in my intercourse with them (σύν-).' The force of the simple τυχῶν here prevails over that of the prep., and so a gen. replaces the regular dat. Since in *O. C.* 1483 σοῦ τύχαιμι must be read for συντύχαιμι, there is no other extant example of συντυχάνω with gen. But there are analogies for the exception: in 1333 ἐντυχῶν Ἀσκληπιοῦ is the only instance of a gen. (instead of dat.) with ἐντυγχάνω, except *Her.* 4. 140 λελυμένης τῆς γεφύρης ἐντυχόντες. Again, 552 προστυχόντες τῶν ίσων and *El.* 1463 ἐμοῦ κολαστοῦ προστυχῶν are isolated examples of a gen., instead of dat., with that compound. In 719 παιδὸς ὑπαντήσας (instead of παιδι) is also unique. It may be added that here, where συντυχῶν expresses, not merely a meeting with the men, but an experience of their character,

Thus have the Atreidae and the proud Odysseus dealt with me, my son : may the Olympian gods some day give them the like sufferings, in requital for mine !

CH. Methinks I too pity thee, son of Poeas, in like measure with thy former visitors.

NE. And I am myself a witness to thy words,—I know that they are true ; for I have felt the villainy of the Atreidae and the proud Odysseus.

PH. What, hast thou, too, a grief against the accursed sons of Atreus,—a cause to resent ill-usage ?

NE. Oh that it might be mine one day to wreak my hatred with my hand, that so Mycenae might learn, and Sparta, that Scyros also is a mother of brave men !

PH. Well said, my son ! Now wherefore hast thou come in this fierce wrath which thou denouncest against them ?

NE. Son of Poeas, I will speak out—and yet 'tis hard to speak—concerning the outrage that I suffered from them at my coming.

εἰσ' ἀληθεῖς. οἱδα γὰρ τυχῶν κ.τ.λ.—κακῶν | ἀνδρῶν 'Ατρειδῶν] Toup (keeping συντυχῶν) conj. κακῶν | ἀνδρῶν 'Ατρειδῶν τῇ τ'. 'Οδ. βίᾳ: so, too, Erfurdt, but with ἐκέλνου for 'Ατρειδῶν. For ἀνδρῶν Blaydes conj. διστῶν τ' οὐ αὐτῶν τ'. **324** θυμὸν... χειρὶ Bruck: θυμῷ... χειρὶ MSS. Nauck conj. εἴ μοι γένοιτο θυμὸς ἐμπλῆσαι ποτε. **327** ὡδὲ τὸν] Erfurdt conj. ὡδὸν ἔχων. **328** κατ' αὐτῶν] In L the letters κατ' have been inserted by S, after an erasure. The 1st hand seems to have written κατῶν : then κατ' was written above the line, but again erased, when κατ' was substituted for κ in the text.—ἔγκαλῶν] Blaydes conj. (*inter alia*) τόνδ' ᔁχων:

the gen. has a special excuse.—We cannot make συντυχῶν mean, = 'having found them bad men, as you have done' (i.e., σύν σοι).

322 f. ή γάρ 248 n.—τοῖς πανωλέθροις: cp. Eur. *EI.* 86 χή πανωλέθρος | μήτηρ... παθῶν, and not merely κλύνων.

324 f. The corruption in the MSS., θυμῷ... χειρὶ is of the same nature as that in O. T. 376 (με...σῦν for σε ἐμοῦ). Cp. Plat. *Rep.* 465 Α εἴ ποι τὶς τῷ θυμῷτο, ἐν τῷ τοιούτῳ πληρῷ τὸν θυμὸν (sating his wrath) ἤττον ἐπὶ μείζους ἀν̄ τοι στάσεις.—Μυκῆναι, as the city of Agamemnon : Σπάρτη, as that of Menelaus. γνοίεν, after the optative γένοιτο: cp. Aesch. *Eum.* 297 Θλθοι ('may she come !')... | δῆτας γένοιτο τῶνδ' ἔμοι λυτήριος: and O. T. 506 n.

327 f. εὖ γ', euge: Ar. *Ecccl.* 213 εὖ γ', εὖ γε νὴ Δῃ', εὖ γε λέγε, λέγ', ὥναθε. There is no other example in Tragedy of this colloquial εὖ γε without a verb.—τίνος γάρ: lit., 'Now (γάρ, 249 n.), on account of what have you come thus charging them

with (having provoked) the great anger (which you show)?' τίνος, causal gen., not with τὸν... χόλον alone, but with the whole sentence: cp. 751, 1308: Ο. T. 698 δίδαξον κάμ', δνοξ, ὅτου ποτὲ | μῆνιν τοσῆδε πράγματος στήσας ἔχεις.—ώδε, 'thus' (not 'hither,' as in O. T. 7).—χόλον ἔγκαλεῖν κατά τινος=to make one's anger a subject of accusation against a person, i.e. to charge him with having provoked it. The causal τίνος helps to explain the pregnant sense. Cp. O. T. 702 λέγ', εἰ σαφῶς τὸ νεῖκος ἔγκαλῶν ἔρεις, 'speak, if you can make a clear statement in imputing (the blame of) the feud.'

329 f. ἔξερο, μόλις δ' ἔρω. In such phrases μόλις usu. stands in the first clause, with μέν: *Ant.* 1105 μόλις μέν, καρδίας δ' ἔξισται, n. For ἔξερω—ἔρω, cp. 249 f. The feeling is like that of Odysseus when asked by Alcinous to tell his story: *Od.* 9. 12 σοι δ' ἔμὰ κήδεα θυμὸς ἐπετράπετο στονύθετα | εἰρεθ', δφρ' ἔτι μᾶλλον δύρρημενος στεναχίζω.—μολῶν: to Troy, 353.

- ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν,
ΦΙ. οἵμοι· φράσης μοι μὴ πέρα, πρὶν ἀν μάθω
 πρώτου τόδ'. ἡ τέθνηχ' ὁ Πηλέως γόνος;
ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δὲ ὑπο,
 τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
ΦΙ. ἀλλ' εὐγενῆς μὲν ὁ κτανών τε χῶθανών.
 ἀμηχανῶ δὲ πότερον, ὥτε τέκνουν, τὸ σὸν
 πάθημ' ἐλέγχω πρώτου, ἡ κείνον στένω.
ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὡς τάλας,
 ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
ΦΙ. ὁρθῶς ἐλεξας· τοιγαροῦν τὸ σὸν φράσον
 αὐθὶς πάλι μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.
ΝΕ. ἥλθόν με τῇ ποικιλοστόλῳ μέτα
 δῖος τ' Ὁδυσσεὺς χῶθαροφεὺς τούμοιν πατρός,

Tournier, ἐν καλῷ πελῆλυθας. 333 ἡ L, εἰ r. 334 f. Burges would change οὐδενός to οὐδαμές, and omit v. 335. For τοξευτός Blaydes conj. τόξοσιν. 338 πρώτου] Naber conj. πρότερον. 340 This verse is rejected by Th. Gomperz. 341 το γαρ οὖν L, an accent on γαρ having been erased. 342 Rejected by Burges, Gomperz and Otto Hense.—ὅτῳ σ' ἐνύβρισαν] ὅπως ἐν ὕβρισαν Γ; whence

331 ἔσχε. The pres. ἔχει would mean 'constrains'; cp. Eur. *I. T.* 1065 τρεῖς μία τύχη τοὺς φιλάτατους, | ἡ γῆς πατρώφων νόσος, ἡ θανεῖν, ἔχει. The aor. ('ingressive') = 'came upon him with constraint': cp. 1117: fr. 529 τοὺς δὲ δουλέας... | ὥντὸν ἔσχη ἀνάγκας: Eur. *Hec.* 4 ἐπεὶ Φρυγῶν πόλιν | κίνδυνος ἔσχε δῷρο πεσεῖν' Ἑλληνικῷ.

332 φράστης...μητέρα: for the place of μῆτ, cp. 67 n.

335 τοξευτός...δαμείς=τέξοις δαμεῖς. The adj. here defines the instrument, as oft. elsewhere the place (*O. T.* 1411 θαλάσσιον | ἔκρηψατ), or the manner (*O. C.* 1637 κατηγένεσιν τάδ' ὄρκιος).

ὡς λέγουσον implies that there was something mysterious in the death; Paris might seem to have inflicted it, but, in men's belief, the true slayer was Apollo. ἔκ, however, does not here denote ulterior, as dist. from immediate, agency ('by doom of Phoebus'; *O. T.* 1453); it is here no more than ὑπό.—According to one account, Paris shot Achilles, but with the aid of Apollo (as Athena had helped Achilles against Hector): so *Il.* 19. 416 (the immortal steed Xanthus to Achilles) ἀλλὰ σοι αὐτῷ | μέρσμεν ἐστι θεῷ τε καὶ ἀνέρι ιψι δαμῆναι: and Hector's prophecy

(*Il.* 22. 359) θτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων | ἐσθλὸν ἔντ' δλέσσωσιν ἐπὶ Σκαύληι πόλησον. Verg. *Aen.* 6. 57 *Phoebe*, ...*Dardana qui Paridis direxisti tela manusque | Corpus in Aeacidae*. Another account speaks of Apollo without naming Paris: so *Il.* 21. 278 Achilles says that Thetis had predicted to him that he should die 'Απόλλωνος βελέεσσων. Cp. Aesch. fr. 340 (Thetis speaks of Apollo) αὐτὸς ἔστιν ὁ κτανών | τὸν παῖδα τὸν ἔμβο. So, too, Hor. *Carm.* 4. 6. 1 ff. Quintus Smyrn. 3. 61 (Apollo, hidden in a mist) στυγερὸν προσέκει βλέπειν | καὶ ἐθώσ οὐτησε κατὰ σφυρόν. As to the vulnerable heel of Achilles, cp. Statius *Ach.* 1. 269, where Thetis says: *progenitum Stygis anne severo | Armaui totumque utinam!*. Hyginus (*Fab.* 107) fused the two versions by making Apollo take the guise of Paris.—The 'cyclic' epic which related the death of Achilles was the *Aethiopis*, ascribed to Arctinus of Mytilus, c. 776 B.C. (*Introd. to Homer*, p. 153).

336 ἀλλ' εὐγενῆς μὲν: ἀλλά= 'well' (said as if with a sigh); μὲν has a reflective tone, 'certainly,'—'it must be granted.' Cp. Plat. *Gorg.* 460 Λ ἀλλ' ἔγὼ μὲν οἶμαι,

When fate decreed that Achilles should die—

Ph. Ah me! Tell me no more, until I first know this—say'st thou that the son of Peleus is dead?

NE. Dead,—by no mortal hand, but by a god's; laid low, as men say, by the arrow of Phoebus.

Ph. Well, noble alike are the slayer and the slain! I scarce know, my son, which I should do first,—inquire into thy wrong, or mourn the dead.

NE. Methinks thine own sorrows, unhappy man, are enough for thee, without mourning for the woes of thy neighbour.

Ph. Thou sayest truly.—Resume thy story, then, and tell me wherein they did thee a despite.

NE. They came for me in a ship with gaily decked prow,—princely Odysseus, and he who watched over my father's youth,—

Blaydes writes θτως ἔσ σ' θβρισαν. **343 ποικιλοστόλῳ** In L the second λ has been made from μ. ποικίλῳ στόλῳ Vat.: ποικιλοστόμῳ A: ποικιληστῷ Harl. (Brit. Mus., cod. 5743, 15th cent.). Burges conj. ποικιλόστερνος. Nauck, μετήλιθόν με νηὶ ποικιλοστόλῳ. **344 δῖος τ'** Valckenaer conj. δόλιός τ'. —τροφεύς L (and so A):

κ.τ.λ. (The δέ in 337 does not answer to this μέν.) Cp. 524 ἀλλὰ...μέντοι n.—*κτανών· θανόν:* A frequent παρήχητος. *Ant.* 1263 ὁ κτανόντας τε καὶ | θανόντας βλέποντες ἐμφυλίους. *Eur. I. T.* 553 ἡ κτανόσα χῶ θανών. *Alc.* 488 κτανών ἄρ̄ ήξεις η θανών αὐτοῦ μενεῖς.

338 ἐλέγχω...στένω: delib. subjunct. : for the pres., cp. *O. T.* 651 n.

339 οἴμαι μὲν, as *O. T.* 1051: *so δοκῶ μέν*, *O. C.* 995...—*καὶ τὸ σ'*, ‘even...’ Cp. *Tyr.* 1216 ἀλλ' ἀρκέσσει καὶ ταῦτα. For the elision in σ', *O. T.* 64 n.

341 εἰ τοιγαροῦν (‘so, then’) occurs also in *O. T.* 1519, *Ai.* 490, *El.* 1257.—*αὖθις πάλιν* (*O. C.* 1418 n.) refers to 329—331. He had there intimated that, on reaching Troy, he had suffered some grievous wrong. Yet it has been proposed to reject v. 342 on the ground that Ph. could not ask for the repetition of a story which he had not yet heard.—*ὅτῳ*, ‘wherein,’ dat. of respect: cp. Thuc. 2. 65 σφαλέντες...ἀλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλεονὶ μορίῳ: id. 4. 73 τῷ βελτίστῳ τοῦ ὅπλιτικοῦ βλαφθῆναι. The dat. ὅτῳ has not been influenced by the ἐν in the compound. For the acc. with ἐνυβρίζω, cp. Kaibel *Epigr. Gr.* 195 ι μῆ μον ἐνυβρίζῃς ἀγρὸν ταφον. The ἐν has the same force as in ἐγγελάν: cp. Eur. *El.* 68 ἐν τοῖς ἐμοῖς γάρ οὐκ ἐνύβρισας κακοῦς.

343 ποικιλοστόλῳ, ‘with gaily-decked

prow’: not simply ‘gaily drest’ (like λευκότολος, etc.). Cp. Aesch. *Pers.* 408 εὐθὺς δὲ ναῦς ἐν νηὶ χαλκήρῃ στόλον | ἐπαστεν, where στόλος poetically = ἔμβολον, the beak or ram, which was attached to the ship below the prow. The term ἀκροστόλιον was sometimes applied to the ‘figure-head’ (such as the head and neck of a swan). Here, ποικιλοστόλῳ seems to denote some special adornment, intended to mark the solemnity of the mission. These envoys came, not only to announce the death of Achilles, but to salute his heir. Cp. Pind. *P. 2.* 62 εὐανθέα δ' ἀναβάσομαι στόλον: where (whether στόλον be taken as ‘prow,’ or, more tamely, as ‘voyage’) the epithet refers to the adorning of the ship with garlands on a festal occasion. So, too, when the Salaminia was about to leave Athens on the annual θεωρία to Delos, the priest of Apollo crowned the stern with garlands (Plat. *Phaed.* 58 c).—Others regard ποικιλοστόλῳ as merely a constant epithet, equiv. to the Homeric μιλτοπέργος (now explained by some as referring ‘to a literal painting of a face upon the bows’; Leaf, *Il. 2.* 637). The *v. l. ποικιλοστόμῳ* is merely a prosaic corruption.

344 δῖος τ' Οδυσσεύς: this is the Homeric ποικίλας δῖος Οδυσσεύς. The epithet δῖος (‘bright’) may be rendered ‘princely,’ or ‘noble,’ when applied to a chief (the idea of personal comeliness

λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην,
ώς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
πατήρ ἐμός, τὰ πέργαμ' ἄλλον η̄ μ' ἐλεύν.
ταῦτ', ὃ ξέν', οὕτως ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολεῦν ταχύ,
μάλιστα μὲν δῆ τοῦ θανόντος ἴμέρῳ,
ὅπως ἰδοιμ' ἀθαπτον· οὐ γάρ εἰδόμην·
ἐπειτα μέντοι χῶ λόγος καλὸς προσῆν,
εἰ τάπι Τροίᾳ πέργαμ' αἴρησοιμ' ίών.
η̄ν δ' ἡμαρ ἡδη δεύτερον πλέοντί μοι,

τροφός τ. 347 ἡ 'μ' ἐλέιν L, corrected from ἡ [not ἥ] μ' ἐλέιν either by the 1st hand or by S. A too has ἡ 'μ' ἐλέιν. 349 ἐπέσχων Schneider conj. ἐπασχον (A has ἐπάσχον) Blaydes, πειθον or ἐπῆγον—Hartung writes, ταῦτ, ὡς ξέν· ἐννέποντες οἱ πολὺν χρόνον | ἐπέσχουμεν μή κείσθη ναυαρολεῖν ταχύ.—μή με Seyffert

being included therein); or by the more general word, 'goodly,' in other cases. Cp. Note 2 to Butcher and Lang's *Odyssey*: 'Froissart and Brantome apply respectful terms of moral excellence to knights and ladies whom they describe as anything but moral.'

χώ τροφεύς: Phoenix, who, having been driven from the house of his father Amyntor, was received by Peleus, and entrusted with the care of the infant Achilles: to whom he says in *Il.* 9. 485 καὶ σε τοσοῦτον ἔθηκα (reared thee up to manhood), θεοῖς ἐπίτεκεν' Ἀχιλλεῖν, | ἐκ θυμοῦ φιλέων. Another legend represents Achilles as brought up by Cheiron (*Il.* 11. 832).

345 f. *εἰτ’ ἀρ’ οὖν*, ‘or, after all (*δέρα*), it may be (*οὖν*)’: for *οὖν* with the second *εἴτε*, cp. *O. T.* 90, and *n. i.* 1049.—*ἀληθὲς* does not occur as = *ἀληθῶς*, though *τό* (or *τό γε*) *ἀληθές* is so used, like *re vera*. Here it has, indeed, an adverbial force, but is properly the acc. governed by *λέγοντες*. So in *Eur. Ion* 275, we may point thus: *τι δαὶ τόδι;* *ἀρ’* *ἀληθές*; *ἢ μάτην λέγος*; For *μάτην*, *false*, cp. also *Soph. El.* 63, 1298.—*γίγνονται*: they said, *οὐ θέμις γίγνεται*, it becomes unlawful (by the fact that Achilles is now dead): cp. *i. 116 n.*

347 ἀλλον η̄ μ̄. If there had been any previous indication of Neoptolemus, the reading ἀλλον η̄ μ̄ would have been tenable (see on 47 ἐλατό μ̄): as there is none, we surely require η̄ μ̄. Cp. *Ant.*

83 μὴ 'μοῦ προτάρβει.

348 f. οὐ πολὺν κ.τ.λ.: ‘they did not cause me to make any long delay, or to refrain from sailing at once’: another way of saying, ‘they filled me with burning eagerness to sail at once.’ He speaks with a certain bitterness, meaning, ‘they well knew how to act their part, when they put the matter in that light.’ For ἐπέχω τινά as = ‘to cause one to pause,’ see Thuc. 4. 5 καὶ τι καὶ αὐτὸν δι στρατὸς ἔτι ἐν ταῖς Ἀθηναῖς ὃν ἐπέσχε, ‘partly, too, the fact that their army was in Attica caused them to delay’ (instead of marching out at once). Id. 1. 129 καὶ σε μῆτρε νῦν μῆτρε ἡμέρᾳ ἐπισχέτω (pres. imper.) ὥστε ἀνέναι πρόσσου τι. This sense of the trans. ἐπέχω and ἐπισχώ is not precisely the same as that in El. 517 ὅς σ’ ἐπέχει ἀεὶ | μήτροι θυραῖς οὖσαν αἰσχύνειν φίλοις, ‘restrained thee’ (by compulsory detention): i.e., οὐ πολὺν χρόνον μ’ ἐπέσχον is not, ‘they did not succeed in restraining me long’ (as if they had been trying to do so); but rather, ‘they gave me no cause for delaying long’;—not, ‘non diu me cohibuerunt, but effecerunt ne diu morarer.’

Instead of $\mu\eta$ με νανστολεῖν, we might well prefer, with Blaydes, $\mu\eta$ οὐκί νανστολεῖν, were it not that palaeographically it is so improbable. And for $\mu\eta$ where $\mu\eta$ οὐ might be expected, cp. O. T. 1387 οὐκ ἀέρχομνι τὸ μῆτροκλήσαι, μη. The repetition of με, as subject to νανστολεῖν, may seem slightly

saying, (whether truly or falsely, I know not,) that since my father had perished, fate now forbade that the towers of Troy should be taken by any hand but mine.

Saying that these things stood thus, my friend, they made me pause not long ere I set forth in haste,—chiefly through my yearning towards the dead, that I might see him before burial,—for I had never seen him; then, besides, there was a charm in their promise, if, when I went, I should sack the towers of Troy.

It was now the second day of my voyage,

conj. μὴ οὐ με: Blaydes writes μὴ οὐχι. **351** οὐ γὰρ εἰδόμην] Seyffert writes οὐδ' ἀρ' εἰδόμην. Meineke suggests δῆτας ἴδουμ· ζῶν γὰρ οὐ νυν εἰδόμην· but would rather

inelegant; but it is not grammatically objectionable.—See Appendix.

351 οὐ γὰρ εἰδόμην, 'for I had (never) seen him.' The comment *ζῶντα*, written after *εἰδόμην* in the margin of L, represents the simplest and best interpretation. Neoptolemus was born in Scyros, and remained there, under the care of his maternal grandfather, Lycomedes (243), until he went to Troy (see n. on 239 f.). Soon after the birth of Neoptolemus, his father Achilles had returned to Phthia; whence, some eight or ten years later, he went to Troy, without revisiting Scyros. Hence Neoptolemus can say that he had never seen his father. In this conception Sophocles is following the *Iliad*. From *Il.* 11. 765—782 it appears that Phthia, not Scyros, was the place from which Achilles went to Troy. And in *Il.* 19. 331 f. Achilles speaks of his son as having never seen Phthia; for, apostrophising the dead Patroclus, he says. 'my soul had hoped that thou shouldst return to Phthia,'—ώς ἀν μοι τὸν παῖδα θοῦ ἐνὶ νῷ μελαίνῃ | Σκυρόθεε ἔγαργοις, καὶ οἱ δεξεῖς ἔκαστα, | κτήσως ἐμῷ δυάδας τε καὶ ὑψερεφές μέγα δῶμα.—Apol. loddorus (3. 13. 8) follows a different version, according to which Achilles had remained in Scyros till he was brought thence to Troy by Odysseus.—For the midd. *εἰδόμην* in dial., cp. *El.* 977 *ἴεσθε*, *ib.* 892 *κατειδόμην*, *Tr.* 151 *εἰσθοτο:* in lyrics, below, 1113, *Ai.* 351; and in ana-paests, *Tr.* 1004. Cp. *ορώμενη* (midd.) in dial., *Tr.* 306.—See Appendix.

352 ε. ἔπειτα μέντοι, answering to *μάλιστα μὲν* (350): cp. *O. T.* 647 f. *μάλιστα μὲν* ἔπειτα (without δέ): *ib.* 777

θαυμάσαι μὲν δέλτα, | σπουνδῆς γε μέντοι κ.τ.λ. In Eur. *Med.* 1145 ff. *πρὶν μὲν...* ἔπειτα μέντοι is not strictly similar, since ἔπειτα is there temporal.—**χῶ λόγος καλὸς προστήν**, 'there was a further charm' (καλὸς predicate) 'in the reason suggested,—if indeed I was to take,' etc.: δέ λόγος is the reason for going, suggested by the envoys, (as distinguished from the natural *λύμεν* in the son's mind,) and is explained by εἰ...αἰρήσομι'. Not, 'the fame, too, was attractive.' For προστήν cp. Xen. *H.* 3. 1. 28 μισθὸς μὲν ἡμῶν...εγρασταὶ..., πὴ δέ τι προσεργασάμεθα, καὶ ταῦτα προσέσταται. For a different use, cp. 129 n.—ει. αἰρήσομι': he said to himself, εἰ αἰρήσω. For the fut. opt., cp. Xen. *Cyr.* 3. 1. 3 εἰ τινα φεύγοντα λήψοιτο, προσγράφεν ὅτι ὡς πολεμῷ χρήσοιτο (he said, εἰ λήψοιαι...χρήσομαι). For ει with optat., where one's own former thought is indicated in dependence on a past tense, cp. Lys. or. 3 § 3 αἰτούμενοι, εἰ μέλλοντες πολλοὶ μοι συνείσεθαι, ηνεχόμητο (his thought had been, αἰτούμοιαι, εἰ μέλλοντο). —τάπι **Τρολὶ πέργαμ** (cp. 611), the citadel which crowns the city of Troy, the Πέργαμος ἄκρη of Homer (*Il.* 5. 460, 6. 512),—who uses only the sing. Hence Ilios is called αἰτεινή, δόρυθεσσα (*Il.* 22. 411): cp. *Introd. to Homer*, p. 148. For the prep. ἐπι, cp. Pind. *O.* 8. 32 (Apollo and Poseidon) Ιλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι (sc. πέργαμ).—ιών, oft. added to a verb denoting enterprise: cp. *Ant.* 768 n.

354 ί. πλέοντι μοι: dat. of relation, as oft. with ref. to time: cp. Xen. *H.* 2. 1. 27 ἐπει τὴν ἡμέρα πέμπτη ἐπιπλέοντι τοῖς

κάγω πικρὸν Σίγειον οὐρίω πλάτη 355
 κατηγόμην· καὶ μ' εὐθὺς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἡσπάζετ', ὅμινύντες βλέπειν
 τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
 κεῦνος μὲν οὖν ἔκειτ'. ἐγὼ δ' ὁ δύσμορος,
 ἐπεὶ δάκρυσα κεῦνον, οὐ μακρῷ χρόνῳ 360
 ἐλθὼν Ἀτρεΐδας πρὸς φίλους, ὡς εἰκὸς ἦν,
 τά τ' ὅπλ' ἀπήγτον τοῦ πατρὸς τά τ' ἀλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τηλμονέστατον λόγον·
 ὡς σπέρμ' Ἀχιλλέως, τὰλλα μὲν πάρεστί σοι
 πατρῷ ἐλέσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἀλλος κρατύνει νῦν, ὁ Λαέρτον γόνος.
 κάγω δακρύσας εὐθὺς ἔξαινίσταμαι
 ὅργῃ βαρείᾳ, καὶ καταλγήσας λέγω·
 ὡς σχέτλι', ἥ τολμήσατ' ἀντ' ἐμού τινι

reject the verse. **355** κάγω πικρὸν] Burges conj. κάγω 'π' ἄκρον: Blaydes writes κάγω 's ἄκρον.—πλάτη] Nauck conj. πνοῇ or δρόμῳ. **357** ἡσπάζετ'] ἡσπάζετο L. For such neglect of elision cp. comm. on *Ant.* 1146 f. **360** δάκρυσα MSS.: δάκρυσα Heath. **361** πρὸς φίλους] Bothe conj. προσφίλως. Blaydes writes πρὸς διπλοῦς. **362** τά τ' ἀλλ' ὅσ' ἦν] Nauck conj. καὶ τάπιτλα. **363** οἴμοι from

'Αθηναῖοι. The distance from Scyros to Sigeum is about 125 miles.—κάγω: for καὶ in temporal parataxis (instead of ὅτε), cp. *O. T.* 718 n.—πικρὸν Σίγειον. Sigeum, the N.W. promontory of the Troad (now Yeni Shehr), is fitly named, as being the point for which he, coming from Scyros in the s.w., would make; and also because the tumulus, traditionally known as the 'tomb of Achilles,' is near Sigeum. It is 'bitter' or 'cruel' to him, not only on account of his father's death, but through the memory of his wrongs. The epithet is here a fine dramatic touch: while the conjecture κάγω 'π' ἄκρον, which many recent edd. adopt, is tamely prosaic. Cp. *Od.* 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κέντρον ἱκημα. —οὐρίῳ πλάτῃ, instrum. dat.; sped by oars, while a s.w. wind also filled his sails. Cp. 'velis remisque,' 'ventis remis,' etc.—κατηγόμην, was coming into harbour at, with acc., instead of the usual acc. with εἰς: cp. 244 προσέσχε...γῆν (n.). Poetry is bold in its use of the simple acc. after verbs of motion; cp. 1175: *O. C.* 643 δόμους στείχεω.

357 ε. ὅμινύντες after στρατός: so *Il.* 17. 755 τῶν δ' ὕστε φαρῷ νέφος ἔρχεται ἢ κολοιῶν, | οὐλον κεκλήγυρτες: cp. *Ant.* 1021 f. n.—ζῶντ' Ἀχ. παῖλιν: legend naturally revived the image of the father in his son; Nauck cites trag. fr. adesp. 295 οὐ παῖς Ἀχιλλέως, ἀλλ' ἔκεινος αὐτὸς εῖ.

359 ε. ἔκειτ', 'lay low in death,' a poet. equiv. for 'had died' (not=προέκειτο, 'lay on the bier,' ready for the ἔκφραστα). Cp. *El.* 1134 ὅπτως θαύμων ἔκεισο τῇ τοῦ ἡμέρᾳ, | τύμβου πατρώφων κοινὸν εἰληχός μέρος. *Ant.* 1174 καὶ τίς φονεῖεν; τίς δ' ἡ κείμενος; Simonides fr. 60 κεῖται ζῶν ἔτι μᾶλλον τῶν ὑπὸ γῆς ἔκεινων. It is natural to suppose that the son's wish to arrive before the burial (351) was fulfilled; for the tidings of the death would have been sent at once, and he would have reached Troy not later, perhaps, than five days after it (cp. 354). In Hector's case the funeral took place only on the tenth day after his remains had been brought home (*Il.* 24. 785). The conciseness of the narrative here, which does not refer to the obsequies (unless in 'δάκ-

when, sped by breeze and oar, I drew nigh to cruel Sigeum. And when I landed, straightway all the host thronged around me with greetings, vowing that they saw their lost Achilles once more alive.

He, then, lay dead; and I, hapless one, when I had wept for him, presently went to the Atreidae,—to friends, as I well might deem,—and claimed my father's arms, with all else that had been his. O, 'twas a shameless answer that they made! ‘Seed of Achilles, thou canst take all else that was thy sire's; but of those arms another man now is lord,—the son of Laertes.’ The tears came into my eyes,—I sprang up in passionate anger, and said in my bitterness,—‘Wretch! What, have ye dared to give my arms

οῖμοι L. **366** Λαέρτου L, with most of the later MSS.: *Λαρπίου* T (after Triclinius). **367** κάγω δάκρύσας L (with A and most of the rest): κάγω' κόδακρύσας B. Bothe conj. κάγωγ' ἀκούσας: whence Blaydes gives κάγω 'ξακόνεις': Nauck, κάγω πακόνεις: Wecklein, ἔγω δ' ἀκούσας. **369** ὁ σχέτλιος τολμήσας L ('τολμήσας' Vauvilliers). Heath conj. ὁ σχέτλιος, ἡ τολμήσας': Musgrave, ὁ σχέτλιος, τολμήσας': Tournier, ω σχέτλιως, τολμήσας': Blaydes, ω σχέτλι', ἡ τόλμησας (recognising, however, that it is

ρυσα), is Sophoclean: cp. *Ant.* 415 n. The welcome by ‘all the host’ (356) cannot be considered as a direct allusion to the funeral rites; cp. the reception of Teucer by the army (*Ai.* 721 ff.).—**δάκρυσα:** for the prodelision of the augment, cp. *O. C.* 1602 ταχεῖ πόθενσαν: *Ant.* 457 n.—οὐ μακρῷ χρόνῳ, after it: *O. C.* 1648 χρόνῳ βραχέε στραφέντες.

361 f. ὡς εἰκός ήν goes closely with φίλους, —‘friends, as it was reasonable to suppose them.’ The only peculiarity is that ὡς εἰκός ήν here refers to a just hope felt at a past moment, and not to the fitness of a past fact (as if the sense was, ‘friends, as they naturally were’)—or, ‘having gone, as I naturally did’). Cp. Plat. *Menex.* 247 Β φίλοι παρὰ φίλους ήδης ἀφίξεσθε.—τά τ' ἄλλ' σο' ήν: Homer describes the *κλιστα* of Achilles as handsomely furnished (cp., e.g., *Il.* 24. 597), and it now contained the treasures which Priam had brought as the *Ἐκτορέης κεφαλῆς ἀπερετοῦ ἄπονα* (*ib.* 228–230: 579).

363 τλημονέστατον λόγον, here = ἀναιδέστατον, most audacious, shameless (in Eur. *Her.* 562 the same phrase = ‘most courageous speech’): *El.* 439 εἰ μὴ τλημονεστάτη γνῶ | πασῶν ἐβλαστεῖ: Aesch. *Cho.* 383 τλέμονι καὶ πανούργῳ χειρί.

364 ff. πάρεστι σοι, ‘it is open to thee,’ ‘thou hast free leave’; cp. *Ant.* 213 n.—**Λαέρτου:** cp. n. on 86 f.

367 f. δάκρύσας, the tears of pain and anger started into his eyes. (For the

aor. part., cp. Plat. *Phaed.* 116 Δ καὶ ἄλλα δάκρύσας, μεταστρέψαμενος ἀπέγει.) Many recent editors change this to ἀκούσας, or a compound of it (see cr. n.). But the traditional reading is incomparably more forcible; it is also thoroughly Homeric in spirit; *Il.* 23. 385 (Diomedes, when Apollo strikes the whip from his hand in the chariot-race) τοῦ δ' ἀν' ὅδαλαμὸν χόρο δικράνα χωμένου. Cp. Iuv. 1. 168 *Inde irae et lacrimae*.—**ξενισταμαι:** he had been seated, as in converse with friends.—**δργή:** modal dat., *O. T.* 405 n.: **βαρεῖα,** vehement: cp. μῆνιν βαρεῖαν (*O. C.* 1328, *Ai.* 656).—**καταλγήσας:** cp. *Ant.* 767 νοῦς δ' ἔστι τηλικοῦτος ἀλγήσας βαρύς. This compound (in which κατά is intensive) occurs elsewhere only in later Greek.

369 f. ὁ σχέτλιος is said to Agamemnon: ἡ τολμήσας (cp. 360 δάκρυσα) refers to him and Menelaus: so *O. C.* 1104 προσελθεῖτε, ω παῖ (said to Antigone, entering with Ismene).—**πρὸν μαθεῖν ἐμοῦ,** before ye had *heard from me* (that ye might do so). The phrase is so far unusual that, when μαθεῖν takes a gen. (of the person) *only*, it usually = ‘to understand,’ as Plat. *Gorg.* 463 Δ ἀρ' οὖν δὲ μάθοις ἀποκριναμένον; Id. *Phileb.* 51 C εἴ μου μαθθήνεις. Similar is *O. T.* 545 μαθθεῖν...σοῦ, to comprehend thy teachings. Cp., however, 541 ὁν μαθήτεις, = ‘having made inquiries of them.’ So here μαθεῖν is little more than ἀκοῦσαι οι πυθέσθαι.

δοῦναι τὰ τεύχη τάμα, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δὲ εἶπ' Ὁδυσσεύς, πλησίον γάρ ᾧν *κυρεῖ,
 ναί, παῖ, δεδώκαστ' ἐνδίκως οὗτοι τάδε·
 ἔγὼ γάρ αὐτὸς ἔσωστα κάκείνον παρών.
 κάγω χολωθεὶς εὐθὺς ἥραστον κακοῖς
 τοῖς πάσι, οὐδὲν ἐνδέες ποιούμενος, 375
 εἰ τάμα κένως ὅπλ' ἀφαιρήσοιτο με.
 ὁ δὲ ἐνθάδες ἥκων, καίπερ οὐ δύσοργος ᾧν,
 δηχθεὶς πρὸς αἰξήκουσεν ᾧδ' ἡμεύφατο·
 οὐκ ἡσθ' ὦντος ἡμεῖς, ἀλλ' ἀπῆσθ' ὦντος σ' ἔδει·
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θραυστομῶν, 380
 οὐ μῆποι ἐσ τὴν Σκύρον ἐκπλεύσῃς ἔχων.
 τοιαῦτ' ἀκούστας κάξονειδισθεὶς κακὰ
 πλέω πρὸς οἴκους, τῶν ἐμῶν τητώμενος
 πρὸς τοῦ κακίστου κάκ κακῶν Ὁδυσσέως.
 κούκ αἰτιώμαι κείνον ᾧς τοὺς ἐν τέλει· 385
 πόλις γάρ ἔστι πᾶσα τῶν ἥγουμενων
 στρατός τε σύμπας· οἱ δὲ ἀκοσμοῦντες βροτῶν
 διδασκάλων λόγοισι γίγνονται κακοί.

not necessary). **370** πρὶν μαθεῖν ἐμοῦ;] Tournier conj. πρὶν μαθεῖν ἐμέ; Hartung writes πρὶν μολεῖν ἐμέ; Wunder conj. πρὶν θανεῖν ἐμέ; **371** ὁ δὲ γένετο: ὁδὸς Λ.—ἄντι (from ὄν in L) κύρει MSS.: ἥν κυρεῖ Porson: ἥν κυρών Brunck. **372** δεδώκαστο] Nauck conj. δεδράκαστο. **373** παρών] Burges conj. φορών. **376** ἀφαιρήσοιτο] In L

371 εἰ δὲ εἶπ' Ὁδυσσεύς. Here δὲ is a substantival pronoun, and the proper name is added as by an after-thought: a Homeric use, as *Il.* 2. 402 αὐτὰρ δὲ βοῶν ιέρευσεν, ἀναξ ἀνδρῶν Ἀγαμέμνων (cp. Monro *Hom. Gram.* § 258). Similarly Plat. *Phaed.* 70 in δὲ δύος, ὁ Σωκράτης.—ἄν κυρεῖ. Hermann objected to the historic pres., as unsuitable to a parenthetical remark; but without cause. Cp. *Ant.* 253 f., with n.: Eur. *Hec.* 963 ff. σχέτην γάρ ἐν μέσοις Θρήκης δροῖς | ἀπών, δὲ γάρ θεοῖς δεῦρον· ἐπειδὴ ἀφικόμην, ... | ἐταῦτὸν ἦδε συμπιτνει. Brunck's ἥν κυρών (cp. 544) is smoother, indeed, but could hardly have generated the ms. reading.—τάδε does not imply that the arms are present (one of Nauck's grounds for preferring δεδράκαστο), but only that they are the subject of conversation.

373 παρών, not merely, 'being here at Troy' (while Neoptolemus was absent, 379), but, 'being present at the critical

moment': cp. 1405: Ar. *Lys.* 283 τασδὶ δὲ... | ἔγὼ οὐκ ἄρα σχήσω παρών τολμήματος τοιούτουν; Eur. *Hipp.* 1242 τίς ἄνδρας ἄριστον βούλεται σώσαι παρών; (i.e., to go and save).—Acc. to Arctinus in the *Aethiopis*, it was Ajax who carried the body of Achilles out of the fray, while Odysseus kept the Trojans off (Proclus p. 479). In *Od.* 5. 309 f. Odysseus speaks of the day, δτε μοι πλείστοι χαλκήρεα δόδρα | Τρώες ἐπέργυναν περὶ Πηλείου θανόντι. In Ov. *Met.* 13. 284 he says: his...humeris ego corpus Achillis | Et simul arma tulit.

374 εἰ. **ἥραστον**: cp. *Ai.* 725 ὄνειδεστον | ἥραστον ἐνθει κάνθεν: for the lit. sense, O. T. 1276.—**κακοῖς τοῖς πάσι**: the art. properly means, 'with all the taunts that exist': cp. *Tr.* 716 φθείρει τὰ πάντα κνώδαλ'.—οὐδὲν ἐνδέες ποιούμενος, making (on my part) nothing deficient, i.e. leaving nothing unsaid that occurred to me. For this use of the midd. ποιοῦμαι, cp. O. C. 1144 οὐ γάρ λαγωσι τὸν βίον

to another man, without my leave?' Then said Odysseus,—for he chanced to be near,—'Yea, boy, this award of theirs is just; I saved the arms and their master at his need.' Then straightway, in my fury, I began to hurl all manner of taunts at him, and spared not one, if I was indeed to be robbed of my arms by him. At this point,—stung by the abuse, though not prone to wrath,—he answered,—'Thou wast not here with us, but absent from thy duty. And since thou must talk so saucily, thou shalt never carry those arms back to Scyros.'

Thus upbraided, thus insulted, I sail for home, despoiled of mine own by that worst offspring of an evil breed, Odysseus. And yet he, I think, is less to blame than the rulers. For an army, like a city, hangs wholly on its leaders; and when men do lawless deeds, 'tis the counsel of their teachers that corrupts them.

there is an erasure after ἀφ', leaving a space equal to two letters before αι. 382
 καξονειδισθεις] Wecklein (*Ars* p. 76) conj. καξονειδίστας. 385 αλτιῶμ' ἐκεῖνον L.
 388 λόγουσι] The rhetor Nicolaus (*circ.* 480 A.D.) in his *Progymnasmata* (Walz, *Rh. Gr.* I. p. 294) has, τὸν Σοφοκλέα θαυμάζεσθαι δεῖ πέλιν ἄπασιν τὸν ἡγουμένων εἰπόντα, τὸν δ' ἀκοσμοῦντας ἀνθρώπους διδασκάλων τρόποις πονηρούς γνεῖσθαι.

σπουδάζομεν | λαμπρὸν ποεῖσθαι.—εἰ...
 ἀφαιρήσοιτο: he said, (δεινόν ἔστιν) εἰ
 ἀφαιρήσεται: cp. 353 n. For the double
 acc., cp. Eur. *Andr.* 613 ἀφειλον πατέρας
 ...τέκνα. Since the idea of the taker's
 interest is usually implied, the middle voice
 of this verb is more freq. than the active.

387 ε. ἐνθάδ' ἥκων, brought to that
 point,—provoked so strongly: cp. *O. T.*
 687 ὅρας ἵν' ἥκεις: *ib.* 1158 ἀλλ' εἰς τόδ'
 ἥκεις.—οὐ δύστορος: as his mother speaks
 of his ἀγανοφροσύνῃ (*Od.* 11. 203).—πρὸς
 ἀξικούσεν with δηγχθεις, not with ήμει-
 ψατο. πρὸς with acc., as = 'in view of,'
 can always represent the cause of a feel-
 ing; cp. *Tr.* 1211 ἀλλ' εἰ φοβεῖ πρὸς τοῦτο.
 —οὐ ἔξηκουσεν, the taunts which had been
 addressed to him (382); here ἔξ merely
 strengthens the notion of 'being reviled,'
 as in ἔξονειδίξω: cp. 676.

380 ε. ἐπειδὴ καὶ λέγεις, 'since thou
 must speak thus,'—καὶ emphasising λέ-
 γεις: cp. *O. T.* 1129: but *ib.* 412 ἐπειδὴ
 καὶ τυφλὸν μ' ὠνεῖδις is different, καὶ
 going with τυφλὸν. —οὐ μῆπτο': 103 n.—
 τὴν Σκύρον (240): the art. is scornful:
 cp. 1060.—ἐκπλεύσης implies a further
 taunt: having come out so late, he will
 not even now stay and fight.

382 ff. The words ἀκούσας καξο-
 νειδισθεῖς form a rhetorical climax,—
 'having been addressed, yes, insulted,
 with such taunts': κακά is object to

ἀκούσας, and also 'cognate' acc. with
 ἔξονειδισθεῖς. Wecklein's ingenious καξονειδίστας seems unlikely, since N. is
 dwelling on his wrongs rather than on his
 own heat in resenting them.—πρὸς οἴ-
 κους: the plur. implies, 'the home coun-
 try,' as οἱ ἔξ οἰκων μολεῖν. The sing. (sug-
 gesting rather the private home) occurs in
 58, 240, 488, 548.—τητώμενος: *O. C.*
 1200 n.—κακ κακῶν, as the reputed son
 of Sisyphus, 417 n. Cp. *O. T.* 1397 κακός
 τ' ὧν κακ κακῶν.

385 ff. τοὺς ἐν τελει, the Atreidae:
 cp. *Ant.* 67 n.—πάσα and σύμπας have
 here an adverbial force, 'wholly': cp.
Ai. 275 κειώς τε λόπη πᾶς ἐλήλαται κακὴ
 ἐστι...τῶν ἡγουμένων: is under their in-
 fluence: cp. *O. T.* 917 ἔστι τῷ λέγοντος, n. (But in *Ant.* 738 οὐ γὰρ κρατοῦντος ἢ
 πόλις νομίζεται; 'is deemed his property.')
 —στρατός, 'army' (with reference to the
 Greek army at Troy): not = δῆμος,—a
 sense which occurs in Aesch. and else-
 where (*Ant.* 8 n.), but which is nowhere
 requisite in Soph., and which would be
 weak here, just after πόλις.—οἱ δ' ἀκο-
 μοῦντες βροτῶν (the gen. as in 304), the
 unruly; those who violate the rights of
 others, as Odysseus has done: cp. *Ant.*
 730 and 660.

διδασκάλων λόγουσι. This play was
 brought out in the spring of 409 B.C. The
 Revolution of the Four Hundred, in the

λόγος λέλεκται πᾶς· ὁ δὲ Ἀτρεΐδας στυγῶν
ἔμοι θ' ὄμοιώς καὶ θεοῦς εἴη φίλος.

390

- στρ. ΧΟ. ὄρεστέρα παμβῶτι Γά, μάτερ αὐτοῦ Διός,
2 ἀ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις,
3 σὲ κάκει, μάτερ πότνι, ἐπηγδώμαν, 395
4 ὅτ’ ἐσ τόνδ’ Ἀτρειδᾶν ὕβρις πᾶσ’ ἔχωρει,
5 ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
6 ἵω μάκαιρα ταυροκτόνων 400
7 λεόντων ἔφεδρε, τῷ Δαρτίου,
8 σέβας ὑπέρτατον.

Hence Schneidewin read *τρόπωσι*. **391—402** L divides the vv. thus: ὄρεσ-
τέρα | μάτερ | ἀ τὸν | σὲ κάκει | πότνι— | δτ’ ἐσ τόνδ— | ὕβρις— | δτε..
τεύχεα— | ἵω ταυροκτόνων—ἔφε-| δρε— | σέβας ὑπέρτατον. **393** ἀ τὸν
μέγαν] Wecklein writes ἀγόν μέγι ἀ: Lindemann conj. ἀ Τμώλιον. **399** παρεδί-

summer of 411 B.C., was emphatically a case in which *oi ἡγούμενοι*—Peisander and his fellow oligarchs—had corrupted or intimidated a *πόλις*. The Ariny at Samos had illustrated the same process in the case of a *στρατός*,—the oligarchic officers, in correspondence with Alcibiades, having been the first agents of mischief. (Thuc. 8. 47 and 75: Grote VIII. pp. 9 and 63.) Thus, to the ears of an Athenian audience, the poet's verses might well suggest a lightly-hinted apology for those citizens who, against their will, had been compromised by the conspirators.—Cp. *O. C.* 1537 n.

389 f. λόγος λέλεκται πᾶς: cp. 241 n.
—**Ἀτρεΐδας.** We notice the art with which, all through his story, Neoptolemus has contrived to throw the chief odium on the Atreidae. Thus, after calling their speech *τλημονέστατος* (363), he remarks incidentally that Odysseus was a good-tempered man (377); and though he calls him, indeed, *κάκιστος* (384), he hastens to add that the higher powers were more to blame (385). And now, at the close, he names the Atreidae alone. Thus he acts in the spirit of his mentor's advice (64 f.), but refines upon it.—**φίλος:** cp. 585 f.

391—402 Mindful of their young chief's precept—*πειρῶ τὸ παρὸν θεραπεύειν* (149)—the Chorus seize this moment in order to deepen the impression left on the mind of Philoctetes. It was in the land of the Trojans—often called ‘Phrygians’—that Neoptolemus was wronged by the Atreidae. ‘Then and there’—say the Chorus—‘we invoked the most awful

deity of the land, the great Earth Mother, the Phrygian Cybele—to punish our prince's wrong.’ The interposition of the Chorus is admirably effective for the purpose of making their master's indignation appear genuine.

This strophe, to which vv. 507—518 form the antistrophe, is a *ὑπόρχημα*, or ‘dance-song’ (*O. T.* 1086 n.). The dochimiacs of which it is mainly composed (see Metrical Analysis) are accompanied by animated movement, expressive of the lively resentment which these memories suggest.

From a mythological point of view the verses are of singular interest. The attributes given to the goddess belong to three groups. (1) *παμβῶτι* Γά recognises her in the primary character of an Elemental power. (2) *μάτερ..Διός* identifies her with Rhea. (3) *ὄρεστέρα*, *λεόντων ἔφεδρε*, and the mention of the Pactolus, present her as the specially Phrygian Cybele. But these three characters are completely fused in the unity of the *μάτηρ πότνια*.

391 f. ὄρεστέρα: cp. Eur. *Helen.* 1301, where the *ὅπελα...* | *μάτηρ θεῶν* is identified with Demeter. In order to appreciate the large significance of this epithet in relation to the ‘Phrygian Mother,’ we must remember that ‘Phrygia’ originally denoted the whole interior highlands of Asia Minor west of the Halys (Kiepert, *Ant. Geo.* § 64). *παμβῶτι:* cp. the epithets *βαδόπορος* (1162), *φερέσβιος*, *πονιλοβότειρα*, *φυσίζος*, *κουροτρόφος*, etc.

μάτερ αὐτοῦ Διός: the Μητρῶν at

My tale is told ; and may the foe of the Atreidae have the favour of Heaven, as he hath mine !

CH. Goddess of the hills, all-fostering Earth, mother of Strophe. Zeus most high, thou through whose realm the great Pactolus rolls golden sands,—there also, dread Mother, I called upon thy name, when all the insults of the Atreidae were being heaped upon this man,—when they were giving his sire's armour, that peerless marvel, to the son of Lartius—hear it, thou immortal one, who ridest on bull-slaughtering lions !

δοσαν τ: παραδίδοσαν L. **401** λαερτίου Γ: λαερτίου L.—Bergk conj. λεύτων ἔφεδρ', οὐ τάρη' ἰδοῦ. **402** σέβας] Nauck conj. γέρας or κλέος.

Athens was sacred to Rhea Cybele : see on *Ant.* 1070 ff. The name Rhea (probably connected with *έρα*, earth) was doubtless older than Cybele (see Welcker *Götterl.* 1. 221), and in Crete the ancient cult of Rhea seems never to have passed into that of Cybele, while in Asia Minor Rhea and Cybele came to be identified. Hence Demetrius of Scepsis (in the Troad) could say that Rhea was not worshipped in Crete, because, by Rhea, he understood Cybele (Strabo p. 472). The legends of the Cretan Ida were easily transferred to the Mysian : there was a *Δικτη* in the Troad (Strabo l.c.) as well as in Crete. Cp. Apoll. Rh. 1. 1139 ῥόμβῳ καὶ τυπάῳ Ρεΐνην Φρύγες Ἰάσοντο. Propertius 3. 1. 27 *Idaeum Simoenta* (the river at Troy), *Iovis cunabula parvii*.

392 Πακτωλὸν: mentioned here as the river on which Sardis was situated, —that city being a famous seat of Cybele's worship. Her. 5. 102 Σάρδιες μὲν ἐνεπρήσθησαν (during the Ionian revolt in 502 B.C.), ἐν δὲ αὐτῷ καὶ ἵρον ἐπιχωρίης θεοῦ Κυβῆθες· τὸ σκητήμενοι οἱ Πέρσαι ὑπερον ἀντεπειμπρασσαν τὸ ἐν 'Ελληνοις ιρά. Hence an Athenian poet might well think of Sardis in speaking of Cybele. Lydia was included in the older and larger meaning of Phrygia (cp. *Ant.* 825 n.).—**εὔχρυσον** holds the place of a predicate, but is clearly not intended as such ('rulest so as to make it rich in gold') : it is merely a second epithet, added as if by an after-thought, or as if **Πακτωλὸνεύχρυσον** formed one notion : see on *O. T.* 1199. The Pactolus brought down gold dust from Mount Tmolus, the range just south of Sardis (Verg. *Aen.* 10. 142 : Hor. *Epd.* 15. 19, etc.).

395 ξ. κάκει, at Troy also (as now in Lemnos).—**ἐπηυδώμαν**=**ἐπεκαλούμηνη**: the only classical example of this compound.—**Ἀτρεδᾶν θύρις πᾶσι**, 'all' their insolence,—referring to the full account of it which N. has just given (363 ff.). Others understand: (1) 'the complete' or 'consummate' *θύρις*: cp. 142 πᾶν κράτος (n.). Or (2), making *πᾶσι* predicative, 'went with all its force' (cp. 385 n.).

398 τὰ πάτρια, which had belonged to his father, Achilles: a rare poetical use of *πάτριος* as =*πατρώος*: cp. Pind. *O.* 6. 62 πατρία δόσσα, the voice of his father (Apollo). In *O. T.* 1394 τὰ πάτρια... δώματα' = 'the house of my fathers,' *πάτριος* having its usual sense. But that sense is impossible here, since Achilles had been the first possessor of the arms wrought by Hephaestus.—**παρεδίδοσαν**: cp. 64 n.

400 ξ. Ιώ calls on the goddess to note the wrong: **μάκαρα**, i.e. θέα, as Sappho fr. 1. 13 τὸ δ', ω μάκαρα, | μεδασιο' άθανάτῳ προσώπῳ.—**ταυροκτόνων**, a general epithet, marking the fierceness of the creatures whom the goddess subdues: cp. *Il.* 18. 579 σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῳ βίσεσσι | ταῦρον ἐρύγμηλον ἔχετν.—**λέοντων ἔφεδρε** is best taken literally, of riding on lions. Cybele riding sideways on a lion was often represented in works of art (statues, reliefs, coins). Pliny 35. 109 says that Nicomachus painted *deum...matrem in leone sedentem*. This painter belonged to the Thebano-Attic school, and flourished c. 360 B.C.: we may well suppose, then, that the lion-riding Cybele was familiar in the time of Sophocles. Cp. Eur. *Ion* 202 πτεροῦντος ἔφεδρον ἵππον (Belleroophon).—But, as the Homeric *ἵππων*

- ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς
 λύπης πρὸς ήμᾶς, ὥς ξένοι, πεπλεύκατε·
 καὶ μοι προσάδεθ, ὥστε γιγνώσκειν ὅτι
 ταῦτ' ἐξ Ἀτρειδῶν ἔργα καξ Ὁδυσσέως.405
 ἔξοιδα γάρ νν παντὸς ἀν λόγου κακοῦ
 γλώσσῃ θιγόντα καὶ πανουργίας, ἀφ' ἧς
 μηδὲν δίκαιον ἐσ τέλος μέλλοι ποεῖν.
 ἀλλ' οὐ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρὼν
 Αἴας ὁ μείζων ταῦθ' ὄρων ἤνειχετο.
- ΝΕ. οὐκ ἦν ἔτι ζῶν, ὥς ξέν· οὐ γαρ ἀν ποτε
 ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἔγω.

405 καὶ μοι] Linwood conj. κάμῳ.—προσάδεθ] Tournier conj. προσάδον.—γιγνώσκειν] γινώσκειν L. Blaydes conj. γιγνώσκειν μ'. **409** μηδὲν (*sic*) L; in which δίκαιον has been made from δὲ βαιον (*sic*) by S.—μέλλοι L: which Blaydes cites also from

ἐπιβάς (*Il.* 5, 328) refers to chariot-driving, so here λεβντῶν ἔφεδρε might also mean, in a car drawn by lions. An altar-relief of the Roman age, reproduced by Baumeister (*Denkm.*, p. 801), from Zoega's *Bassiril.* (t. 13), shows her thus: two lions draw her car; she wears a short-sleeved chiton, while the long veil attached to the back of her mural crown flows down like a mantle; in her right hand is a laurel branch; her left rests on the rim of the tympanon, holding it upright on her left knee.—It is less likely that λεβντῶν ἔφεδρε means, 'seated above lions'; i.e., on a throne with lions crouching below at each side. Arrian (*Periplous* 9) mentions such a representation, which, like the other two, seems to have been frequent.

402 σέβας must be acc. in appos. with τεύχεα: it cannot be (as the first schol. suggests) a vocative addressed to the goddess. The armour of Achilles, made by the god Hephaestus, is a σέβας, an object on which men gaze with reverent wonder. So Thetis describes these arms as καλὰ μάλ, οὐ οὐπω τις ὀνήρ ώμοισι φόρησεν (*Il.* 19. 11). Cp. *El.* 685 (Orestes) εἰσῆλθε λαμπός, πᾶσι τοῖς ἑκὲν σέβας. The dat. τῷ Λαρπτον must be taken with παρεῖδοσσαν, which requires it. And it seems best not to take that dat. with σέβας also. If we did so, the phrase would mean, 'an object of reverence' to Odysseus; not, an 'honour' or 'glory' to him. But, though τῷ Λαρπτον is not construed with σέβας, their

juxtaposition is forcible; 'to him—those peerless arms.' The long separation of the verb from its dative is excused by the fact that the interposed *ἴω μάκαρα...* ἔφεδρε prepares the indignant emphasis on τῷ Λαρπτον.

We should not, then, change σέβας to γέρας. As Nauck remarks, the two words are confused in the schol. on Eur. *Or.* 383 (vol. 2, p. 122, 18 Dind.). L affords an instance of γ corrupted to σ in 571 (ἔσω for ἔγω). In uncials σέβας might have originated from B for P. But the sense given by γέρας would be tamer.

403 f. σύμβολον...λύτης, a grief-token, i.e. a token consisting in your grief (defining gen.; cp. 150 οἴκοι...κούτης, n.). σύμβολα were tallies, sometimes consisting of dice (*λίσται*, Plat. *Sympr.* 193 A) or knuckle-bones (*ἀστράγαλοι*) sawn in two. A message or request, purporting to come from a friend at a distance, could thus be tested. The bearer was asked to produce the other half of the divided token. See Her. 6. 2 ἀποδεικνύντες τὰ σύμβολα, ἀπαίτεον τὰ χρήματα: Eur. *Med.* 613 ξένοις...πέμπειν σύμβολ', = to give one credentials to friends abroad. When two persons established such signs between them, they were said σύμβολα ποιεῖσθαι: C. I. G. 87 ποιησάσθω δὲ καὶ σύμβολα ἡ βουλὴ πρὸς τὸν βασιλέα τὸν Σιδωνίων, δύως ἀν ὁ δῆμος ὁ Αθηναῖον εἰδῆ ἔαν τι πέμπῃ...δεόμενος τῆς πόλεως. As each half was called σύμβολον, the word can mean 'counterpart': Plat. *Sympr.* 191 D ἔγειτε δὴ ἀει τὸ αὐτοῦ ἔκαστος ξύμ-

PH. It seems that ye have come to me, friends, well commended by a common grief; and your story is of a like strain with mine, so that I can recognise the work of the Atreidae and of Odysseus. For well I know that he would lend his tongue to any base pretext, to any villainy, if thereby he could hope to compass some dishonest end. No, 'tis not at this that I wonder, but rather that the elder Ajax, if he was there, could endure to see it.

NE. Ah, friend, he was no more; I should never have been thus plundered while he lived.

K (cod. Par. 2886). μέλλει A, with most of the rest.
ἡμέσχετο Porson.

411 ἡμέλχετο MSS.:

βολον.—Musgrave (ed. 1809) first compared Aristides 1. 416 (=625 Dind.) δὸς καὶ πᾶσον ἀνθρώπους ἵκανόν ἐστι πρὸς αὐτὴν (Athens), ὥσπερ δὲ λόγος τοῦ σύμβολον, αὐτὸς τὸ σχῆμα τῆς ἀντίχειας. Cp. Plaut. *Poen.* 5. 2. 87 *Ego sum ipius quem tu quaeris.—Si ita est, tesseram conferre si vis hospitalem.*

405 ε. προσάδεθ', ye are in accord with me, i.e. your complaint strikes a note which finds an echo in my own mind. Cp. O. T. 1113 ξυνάδει τῷδε τῶνδρι σύμμετρος (in respect of age). ξυνάδειν is properly said of two or more voices which harmonise; προσάδειν of a vocal accompaniment which harmonises with music. Cp. Eur. *Ion* 359 προσωδὸς ἡ τύχη τῶμέ πάθει· ταῦτ'... ἔργα = τῶν τὰ ἔργα (O. C. 471 n.).

407 ξε. ἀν...θιγόντα = δηι θήγοις ἀν: cp. Thuc. 7. 42 δρῶν...εἰ ἐπικρατήσειε τις...ράδιον ἀν αὐτὸς ληφθέν (=δηι ράδιον ἀν ληφθεῖ). O. C. 761 καπό παντὸς ἀν φέρων | λόγον δικαῖον μηχανῆμα ποικίλον, n.—With πανούργιας, despite its derivation, πάσης must be supplied: so in *Ant.* 300 f. πανούργιας is followed by ταῦτα ἔργου.

ἀφ' τῆς μηδὲν...ποεῖν: from (=as a result of) which he would be likely, in the end, to effect anything not just. His objects have always something unjust in them; and he is unscrupulous in the choice of means. When the optat. with *ἀν* (as here the implied θήγοις *ἀν*) stands in the antecedent clause, the optat. (without *ἀν*) often stands in the relative clause: cp. n. on O. C. 560 δευτὴν γάρ τιν' ἀν πρόξιν τύχους | λέξας ὅτολας ἔχαιροταί μην ἔγω. This usage confirms L's μέλλοι against μέλλει (though the latter would

be tenable: cp. *Ant.* 375 n.).—μηδὲν here admits of two distinct explanations, though the sense is virtually the same with either. (1) It is 'generic' (170 n.): i.e. μηδὲν δίκαιον = a thing such as to be not just. Cp. 443 οἴστον | μηδεῖς ἔψη: *Ant.* 493 ὁ θυμός... | τῶν μηδὲν ὄρθως ἐν σκέψῳ τεχνωμένων. I prefer this view. (2) It is 'final': i.e. μέλλοι ποεῖν = ποθός: 'from which he shall not effect anything just.' When the fut. indic. in a relative clause denotes purpose, the negative is μή: cp. O. T. 1412 ἐκρύψατ', ένθα μήποτε εἰσέβυεθ' ἔτι (n.).—ἐτέλος, ultimately (though his λόγος may be plausible at first sight): cp. Her. 9. 37 οὐ μέντος ἔτι γε τέλος οἱ συνήργεια τὸ ἔχθος ('in the end,'—though for a time he prospered).—ποεῖν: for the spelling, cp. on 120: for the pres. inf. after μέλλοι, O. T. 967 n.

411 ξε. δηι μεῖλων, the son of Telamon; Ajax the son of Oileus (the leader of the western Locrians) was μείων, οὐτι τόσος γε ὅστος Τελαμώνιος Άλας (Il. 2. 528).—οὐκ τὴν ἔτι ζῶν. Soon after the death of Achilles, and either just before or just after the coming of Neoptolemus, the Atreidae had awarded the arms to Odysseus. The suicide of Ajax followed closely on the award. He died, then, either just before, or just after, the arrival of Neoptolemus at Troy. Neoptolemus implies that he left Troy for home just after the award (382). Since his indignation is feigned, it might be supposed that the interval between the award and his sailing (for Lemnos) had really been longer. But, even if that interval had been as brief as he represents it, he might still have known, before leaving Troy, that Ajax was dead.

- ΦΙ. πῶς εἴπας; ἀλλ' ἡ χοῦτος οἰχεται θανών;
 ΝΕ. ὡς μηκέτ' ὄντα κεῦνον ἐν φάει νόει. 415
 ΦΙ. οἵμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
 οὐδὲ οὐμπολητὸς Σισύφου Λαερτίω,
 οὐ μὴ θάνωσι τούσδε γὰρ μὴ ζῆν ἔδει.
 ΝΕ. οὐ δῆτ' ἐπίστω τοῦτο γ'. ἀλλὰ καὶ μέγα^{θάλλοντές εἰσιν ἐν Ἀργείων στρατῷ.} 420
 ΦΙ. τί δ'; *οὐ παλαιὸς κάγαθὸς φίλος τ' ἐμός,
 Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τά γε
 κείνων κάκ' ἔξήρυκε, βουλεύων σοφά.

414 ἀλλ' ἡ χοῦτος] ἀλλά has dropped out of L, which has only ἡ χοῦτος. Hence Seyffert (in *Zeitschr. f. d. Gymn.*, 17, 588) conj. ἡ γὰρ χοῦτος (which Nauck adopts); also, in his ed. (1867), ἄρα χοῦτος. **415** νόει] Burges and Blaydes conj. φρόνει. **417** λαερτίω L (made, as some think, by erasure from λαερτίῳ, but this is at least extremely doubtful); A (with φ written above); and most of the MSS.: λαερτίῳ Vat. The χ set against this line in L is understood by the schol. as calling attention to the recurrence of the form λαερτίος: but it may also have meant that, with the double gen., the construction was found obscure. **421** In L the 1st hand wrote τί δ' ὡ

414 ἀλλ' ἡ;...; In this formula ἡ asks the question: ἀλλά marks surprise, as it so often marks remonstrance ('nay, can it be so?' or, 'what, can that be true?'). The fact that ἀλλά is absent from L (see cr. n.) has led some editors to prefer the conjecture ἡ γάρ. But it may be observed:—(a) ἀλλά ἡ was a comparatively unfamiliar phrase, and therefore the fact that the other MSS. have it is presumptive evidence of its genuineness. (b) The preceding πῶς εἴπας cannot be urged as an objection: cp. Eur. *Ale.* 58 πῶς εἴπας; ἀλλ' ἡ καὶ σοφὸς λέληθας ὁν; It is true, however, that such a preface to ἀλλά ἡ is unusual: cp. *El.* 879: Aesch. *Ch.* 220: Eur. *Ale.* 816, *Helen.* 490, *Herac.* 425, *Hipp.* 932, [Eur.] *Rhes.* 36.—Remark that in *O. C.* 26, where ἀλλά and ἡ are separated, the peculiar force of ἀλλά ἡ is not present.

415 ὡς μηκέτ' ὄντα: see on 253.

416 οἵμοι τάλας, 'woe is me' (not, 'alas, poor Ajax'): as *O. T.* 744 n.—**ἀλλ' οὐχ:** the negative is repeated, for greater emphasis, in 418: cp. *Ant.* 5 οποῖον οὐ | τῶν σῶν τε κάμων οὐκ ὅπωπ' ἔγω κακῶν, n.—**ὁ Τυδέως γόνος**, Diomedes. Philoctetes had no personal grievance against him, but dislikes him as being a man of the same stamp as

Odysseus, with whom the tenth book of the *Iliad* associates him in stealing the horses of Rhesus. In *Il.* 6. 230 it is Diomedes who proposes to Glaucon that the latter should exchange 'golden armour for armour of bronze.' Lesches, in the *Little Iliad*, and Euripides, in his *Philoctetes*, made Diomedes come to Lemnos to fetch Philoctetes: see Introd. Cp. 592.

417 οὐμπολητὸς Σισύφου Λαερτίω, 'the son of Sisyphus, bought by Laertes,'—because Anticleia was said to have been pregnant when Laertes married her. The word οὐμπολητός probably means that Laertes gave a large 'bride-price' (ἔδνε) to Anticleia's father, Autolycus. So the scholiast, πολλὰ δοὺς χρήματα ἥγανετο. This is simpler than to suppose that οὐμπολητός is merely 'acquired' (as a bad bargain), like λωβητὸς οὐμπόλητα in *Tr.* 538.

The legend is not Homeric, but is already known to Aesch. (fr. 169), and is congenial to the spirit in which the dramatists often conceive Odysseus; cp. *Ai.* 190, fr. 143 (ὡς ὁ Σισύφος πολὺς | ἔνδηλος ἐν σοι): Eur. *I. A.* 524, *Cycl.* 104: Lyco-phon 344 (Σισυφελας δ' ἀγκυλης λαμπουριδος, 'crafty fox'): Ov. *Met.* 13. 31 *sanguine cretus | Sisyphio, furtisque et fraude simillimus illi.*

PH. How sayest thou? What, is he, too, dead and gone?

NE. Think of him as of one who sees the light no more.

PH. Woe is me! But the son of Tydeus, and the offspring of Sisyphus that was bought by Laertes—they will not die; for they ought not to live.

NE. Not they, be sure of it; no, they are now prospering full greatly in the Argive host.

PH. And what of my brave old friend, Nestor of Pylos,—is he not alive? Their mischiefs were often baffled by his wise counsels.

παλαιὸς, and then changed ω to ω, also writing 'δ' above it. The only variants for ω are δς (δς in A), and δ (δ as in V). Among the conjectures are:—(1) Badham (on Eur. *I. T.* 517) τι γὰρ δ. (2) Hermann, τι δ' δ σταδίος (=πρᾶος, Hesych.). In his *Retractationes* (1841), p. 6, he prefers, however, τι δ' δς παλαιός, ἀγαθὸς φίλος τ' ἐμός. (3) Schneidewin τι δ' αὐ. (4) Burges and Meineke, τι δ'; οὐ...; (5) Hartung, τι δὴ δ. (6) Mekler, τι δ'; θ' δ. 422 πνίσσετον L.—τά γε τάχα Γ whence Hartung gives τάχ' ἀν: Blaydes, τάδ' ἀν. 423 κάκ' τάδ' I, which Herm. adopts, writing εἴηροξ instead of the ms. ἔχηρκε, on the strength of the schol. in L, γρ. κάκε-

With regard to the order of words, note:—(1) δ ἐμπολητὸς Σισύφον = δ ἐμπ. Σισυφίδης, the simple gen. of origin being placed as Σισύφον παῖς would have been; though usually such a simple gen. comes immediately after the art. (as *Ai.* 450 ἡ Διὸς γοργῶπις ἀδάματος θεά). (2) Λαερτίω merely supplements ἐμπολητός, and hence can be placed as though it were an afterthought; the principle is the same as in *O. C.* 1514 αἱ πολλὰ βρονταὶ διατελεῖσ: cp. n. on *O. T.* 1245.—The genit. Λαερτίω (see cr. n.) cannot be defended by understanding, (1) 'the son of Laertes, bought from Sisyphus'; or (2) 'the bought son of Laertes-Sisyphus', i.e., of a father, nominally Laertes, but really Sisyphus.

419 f. καὶ μέγα θάλλοντες, full greatly prosperous: cp. Plat. *Rep.* 272 D τοῦτο... καὶ μάκρα εὐεργετῶν.

421 ff. τι δ'; οὐ κ.τ.λ. The fact that the first hand in L wrote ω (sic) is a good reason for believing that either οὐ or αὐ was the original reading. With αὐ, the proper punctuation would be,—τι δ' αὐ παλαιὸς κάγαδὸς φίλος τ' ἐμός, | Νέστωρ δ Πύλιος, ξετιν; ‘And then, again, what of Nestor,—is he alive?’ Cp. *Ai.* 101 εἰεν, τι γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | πῶν οὐ τύχης ξετηκεν; and *ib.* 983. But the context strongly favours οὐ. Philoctetes is wondering how the Atreidae and Odysseus had been allowed to work their will

without hindrance. ‘How could Ajax allow it?’ ‘He was dead.’ ‘Well, but is not Nestor alive? He used to restrain them.’ For τι δ', cp. *O. T.* 941 τι δ'; οὐχ δ πρέβειν Πόλυβος ἐγκρατής ἔτι;—With respect to the reading τι δ' δς, we observe:—(1) δς might easily have been generated by the unmetsrical conjecture δ which has been written in L above ω: (2) the ellipse of ξετιν after δς would be peculiarly awkward here, where the principal verb is ξετιν.—παλαιός, simply ‘old’: not, (as some take it,) ‘one of the good old school.’ For καλ...τε, cp. 581, 656.

τά γε κείνων κακά, their misdeeds, at least: cp. *Tr.* 773 τοῦ σοῦ κακοῦ, thy crime. The γε means that, if Nestor could not ward off all troubles from the army, at any rate he was able to prevent acts of flagrant wrong on the part of such men as Odysseus and Diomedes. Placed thus between τά and κείνων κακά, γε must emphasise that phrase only; it cannot here be taken with the whole sentence (‘restrained, at least,...’), as in *O. C.* 1278 (n.). Philoctetes alludes either to what he had seen on the voyage to Troy, or to what his occasional visitors had reported.—For the place of the art., cp. *Ant.* 67 τὸ γὰρ | περιστὰ πράσσειν, n.—ἔχηρκε: the compound occurs only here. For ἔρκειν as=arcre, cp. *Theocr.* 7. 127 τὰ μὴ καλὰ νύσφιν ἔρύκοι.

- NE. κείνος γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν
 'Αντίλοχος αὐτῷ φροῦδος *ὅς παρῆν γόνος. 425
- ΦΙ. οἴμοι, δύ' *αὖ τῷδ ἄνδρ' ἔλεξας, οἶν ἐγὼ
 ἥκιστ' ἀν ἡθέλησ' ὀλωλότου κλύειν.
 φεῦ φεῦ· τι δῆτα δεῖ σκοπεῖν, ὅθ' οἴδε μὲν
 τεθνᾶσ', 'Οδυσσεὺς δὲ στιν αὖ κανταῦθ', ἵνα
 χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν; 430
- NE. σοφὸς παλαιστῆς κείνος· ἀλλὰ χαὶ σοφαὶ
 γνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαρά.

κήρυξεν. 425 δσπερ ἦν γόνος MSS. The schol. in L notes μόνος as a v. l. for γόνος. See comment. and Appendix. 426 δύ' αὖ τῷσ (from αὐτῷσ) δεῖν': Ελεξασ L, with an erasure of two letters after δεῖν', to which the apostrophe has been added by S. The other MSS. have either δύ' αὐτῷσ δεῖν' ἔλεξας (as A), or the same with αὐτῷσ. Schol. in margin of L: γρ. δύ' αὐτῷ δέ ἔξεδειξας, δυκώς. Hence Porson, δύ' αὖ τῷδ ἔξεδειξας. In *Journ. Phil.* II. 72 (1869) I proposed δύ' αὖ τῷδ ἄνδρ' ἔλεξας, which Blaydes

425 'Αντίλοχος. Pindar is our earliest authority for the story of Antilochus saving his father Nestor's life: he brings it in *à propos* of a son who had driven his father's chariot in the Pythian games, and won the race (*Pyth.* 6. 38 ff.). Memnon was pressing Nestor hard, and one of the horses in Nestor's chariot had been wounded by Paris. Nestor called for help to Antilochus, who diverted Memnon's attack from his father to himself, and was killed; thus winning the fame, *πειστος ἀμφὶ τοκεύσιν ξύμεν πρὸς ἀρετάν*. The *Odyssey* notices that Antilochus was slain by Memnon, but does not say that he fell in saving his father (4. 188). At the end of the *Iliad* Antilochus is still living (23. 785 ff.); in *Il.* 8. 90 it is Diomedes who rescues Nestor (from Hector). Pindar's source was the *Aethiopis* of Arctinus, in which Achilles avenged Antilochus by slaying Memnon.

δύ παρῆν γόνος, the son who was at his side:—not (I think) with direct reference to the saving of Nestor's life by Antilochus,—this is more than παρῆν could suggest, without further explanation (cp. 373),—but rather in the general sense that the son was the stay and comfort of his father's old age.—The ms. reading, δοτερ ἦν γόνος, would clearly imply that Antilochus was Nestor's only (or last surviving) son. The *Iliad* describes Nestor as having two sons at Troy, Thrasymedes and Antilochus (17. 378); and according to the *Odyssey* (3. 413 ff.) six sons were left to Nestor after the death of

Antilochus, one of these being Thrasymedes. If it be suggested that the *Aethiopis* may have represented Antilochus as the last surviving son, we may reply that this is extremely improbable, when it is remembered that several Ionian colonies claimed to have been founded by the Leleidae, descendants of Nestor who emigrated from Pylus (*Introd. to Homer*, p. 167). The same consideration condemns Seyffert's δύ γ' ξτ' ἤν. Cavallin's δύ ποτ' ἤν is free from this objection, but is somewhat weak.—See Appendix.

426 ε. δύ' αὖ τῷδ ἄνδρ' Ελεξα, a correction which I published in 1869 (see cr. n.), still appears to me the most probable. Porson's δύ' αὖ τῷδ ἔξεδειξα is founded on the schol. in L, γρ. δύ' αὐτῷ δέ ἔξεδειξα, and may be deemed certain so far as the words δύ' αὖ τῷδ' are concerned. But no one has justified the use of ἔξεδειξα. We see the proper uses of the word in O. C. ιοι τῷ αὐτῷ ἐκδείξῃς εμοι (point them out, discover them, to me): El. 348 τὸ τοβῶν μάτος ἐκδείξεις ἀν ('manifest'). Eur. Hipp. 1298 παιδὸς ἐκδείξαι φένα | τοῦ σοῦ δικαλαν. But here the word is strangely inappropriate, 'thou hast pointed out,' instead of, 'thou hast named.' And Ελεξα, the most natural word, is in all the MSS. It seems very rash, then, to assume, on the strength of the schol., that ἔλεξα is spurious, and ἔξεδειξα genuine, especially when we remember the quality of some of the variants which rest on the same authority; e.g., in v. 423, the schol. on κάκ' ἔξηρυκε gives γρ. κάξεκηρυξεν.

NE. Aye, he has trouble now ; death has taken Antilochus, the son that was at his side.

PH. Ah me ! These two, again, whom thou hast named, are men of whose death I had least wished to hear. Alas ! What are we to look for, when these have died, and, here again, Odysseus lives,—when he, in their place, should have been numbered with the dead ?

NE. A clever wrestler he ; but even clever schemes, Philoctetes, are often tripped up.

(1870) reads from his own conjecture. Kaibel (*Hermes* xix. 254) δό' αὐτώς τάδε' Ἐλέξας. 428 φεῦ φεύ· τι δῆτα] Heimsoeth (*Krit. Stud.* p. 284) conj. φεῦ· θεοὺς τι δῆτα [not φεῦ φεῦ· θεοὺς τι δῆτα, as it has been quoted]. 429 ἔστω (ἔστω L) αὐτὸν κάνταῦθ' ἵνα MSS. (ἔστων ἐνταῦθ' ἵνα R). Bothe conj. ἔστω οὐκ ἐνταῦθ' ἵνα : Blaydes, ἔστω ἐνταῦθ', ὅπτων. 430 χρῆν] χρῆν L.—*abhdāstha*] Cavallini gives αὐτὸν κεῖθαι.

L's reading, δύ' αὐτῶς δεῖν' Ἐλέξας, with an erasure of two letters after δεῖν', may well have arisen from δό' αὐτὸν τάδε' δύν [δρ] Ἐλέξας. The word ΔΕΙΝ would easily have been suggested by ΔΑΝ if the ΔΡ had from any cause been obscured: or, again, a misreading of ΔΑΝ as ΔΕΙΝ may have led to the omission of ΔΡ. In minuscule writing the process would have been hardly less easy.

As to the reading δύ' αὐτῶς δεῖν' Ἐλέξας, two things seem clear. (1) αὐτῶς, or, as it is better written, αὐτῶς, yields no fitting sense here. It could not mean, 'in those few words.' It would rather mean, 'just as in the former cases.' Cp. *O. T.* 931 n. (2) δύο...δεῖν' Ἐλέξας, οὖν, would be most awkward, whether rendered (a) 'thou hast told dreadful news *about* two persons' (δύο masc.), or (b) 'thou hast told two calamities concerning persons,' etc. (δύο neut., with τούτους understood from οὖν).

δύ'...ἄνδρε: Ajax (415) and Antilochus. Prof. Campbell says that v. 415 is 'too remote to allow of this': but vv. 416—420 form merely a parenthetical contrast suggested by the death of Ajax, and with v. 421 we come to the father of Antilochus. If δύ' ἄνδρε are to be Nestor and Antilochus (as Campbell holds), διλόκτονος has to mean 'desolate' in the case of the living father, and 'dead' only in the case of the son. But surely οὐδείς in 428 must include both the men mentioned in 426.

428 σκοπεύειν here = προσδοκᾶν, a rare use. More often σκοπεύειν = 'look for' in the sense of ζητεῖν: Xen. *An.* 5. 7. 32 σκοπεύετε παῦλάν τινα.—οὐδείς, Ajax and Antilochus; perh. he thinks of Achilles (331) too.

429 Ὁδυσσεὺς δ' ξέτων αὐτὸν κάνταῦθ': while Odysseus survives in this case also,—outliving Ajax and Antilochus (οὐδείς, 428), as he had already outlived Achilles (371). Once more, death has spared the worse man (436). According to other views, (1) κάνταῦθα = 'and' [not 'also'] 'in a case where'; i.e., 'not only does he live, but he has survived men so much his betters.' (2) κάνταῦθα = 'and in such a crisis as this,'—i.e., when, Achilles being dead, the Greeks at Troy could ill spare true men. (3) The schol. explains κάνταῦθ' by εἰν τοῖς ξύσισι: but this ignores καὶ, and makes ἐνταῦθα weak.—Some think that the phrase used by Philoctetes was intended to have a second meaning ('here in Lemnos') for the spectator; but this is improbable.

430 αὐτὸν, *illum*, not *ipsum*: the latter would be fitting only if Odysseus had been responsible for the deaths of the others. **αἰδάσθα:** cp. *El.* 1478 ξύρας θαυμόσιον οὐνεκ' ἀνταῦθες τοι, speakest of the living as if they were dead.

431 f. παλαιστῆς: cp. Ar. *Ran.* 877 θανεῖς εἴρου δέψερέμων | έλθωσι στρεβλοῖσι παλαίσμασιν ἀντιλογοῦντες ('when they enter the strife, contending with subtle, tortuous tricks'). Aeschin. or. 3 § 205 πάλαισμα τοῦτο̄ ἔστι δικαιοστρόν, a trick of the law-courts.—**ἐμποδίζονται:** the word seems to have been suggested by παλαιστῆς,—alluding to a wrestler tripping up his adversary: cp. Ar. *Eg.* 262 (with ref. to the tricks by which Cleon outwits his simple victims), διαλαβών, ἀγκυρίσας, | εἰτ' ἀποστρέψας τὸν ὄμονον αὐτὸν ἐνεκολήβασας ('you put one of your legs between his,—hook it round

- ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γάρ ἦν ἐνταῦθά σοι
Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα;
ΝΕ. χοῦτος τεθνηκὼς ἦν· λόγῳ δέ σ' ἐν βραχεῖ
τοῦτ' ἐκδιδάξω· πόλεμος οὐδέν' ἄνδρ' ἔκων
αἵρει πονηρόν, ἀλλὰ τοὺς χρηστοὺς ἀεί.
ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτο γε
ἀναξίου μὲν φωτὸς ἔξερήσομαι,
γλώσσῃ δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ.
ΝΕ. ποίου δὲ τούτου πλήν γ' Ὁδυσσεάς ἔρεις;
ΦΙ. οὐ τοῦτον ἐπον, ἀλλὰ Θερσίτης τις ἦν,
ὅς οὐκ ἀν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἔώῃ· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ;

434 σοῦ Hemsterhuys (*Lucian* vol. 1. p. 147): *σοι* MSS. **435** σ' ἐν βραχεῖ Erfurdt: *σε* βραχεῖ MSS. **436** τοῦτ] Wecklein conj. ταῦτ' (*Ars* p. 55).—οὐδέν' has been made in L from οὐδ' ἐν (or ἐν): this might suggest οὐδ' ἐν. **437** αἱρεῖ V² (*αἱρεῖ Suid.*): αἱρεῖ L, with the rest. **440** δὲ] Campb. ascribes τε to L here, but doubtless through a misprint of **440** for **441**. In this verse L, like the other MSS., has δὲ.—νῦν] Blaydes conj. δρῶν. **441** ποίου δὲ Florens Christianus,

them,—force his shoulder back,—and fall heavily on him').

433 f. θεῶν, a monosyll.: *O. C.* 964 n.—ποῦ γάρ: for γάρ, cp. 249 f.—σοι, ethic dat., implying, 'how was it that you did not find him ready to help you at that crisis?' Cp. *O. C.* 84 οὐδὲ βέβηκεν ἡμῖν δέ σένος;—τὰ φίλτατα, of one person, as Eur. *Ion* 521 τὰ φίλταθ' εὐρών (*i.e.* τὸν νῖον): but of several persons, *O. C.* 1110 etc.

435 f. λόγῳ..ἐν βραχεῖ: cp. *EL* 673 τέθηκ' Ὀρέστης· ἐν βραχεῖ σινθεῖς λέγω. Aesch. *P. V.* 505 βραχεῖ δὲ μάθω πάντα συλλήψην μάθε. —τοῦτⁱ, instead of τόδⁱ, referring to what follows: cp. n. on *O. C.* 787.

πόλεμος κ.τ.λ.: the γνώμη stands as an independent sentence, unconnected with the prefatory τοῦτ' ἐκδιδάξω: cp. *Ant.* 612 ἐπαρκέσει ρόμος δόδι· οὐδέν έρπει κ.τ.λ.—ἔκων, 'by choice': *i.e.*, war has a marked preference for killing good men, though, of course, it kills some bad men too. The word ᔁκών does not involve a definite personification of πόλεμος (like that in Ar. *Pax*): we can say, ἡ φύσις βούλεται ποιεῖ τι (Arist. *An. Gen.* 4), without writing Φύσις. Cp. fr. 652 τοὺς ἐνγενέεις γάρ κάγαθούς, ὡς παῖ, φιλεῖ | "Αρῆς ἐναρεῖν· οἱ δὲ τῷ γλώσσῃ θρασεῖς | φέγοντες ἄτας ἐκτός εἰσι τῶν κακῶν" | "Αρῆς γάρ οὐδὲν τῶν κακῶν λωτίζεται. Anacreon

fr. 101 "Αρῆς δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν. The same thought is implied in the phrase of Andoc., or. 3 § 30 πολλοὺς μὲν Ἀθηναῖων ἀπολέσαντες ἀριστίνδην,—as if the ἀριστοι had been selected.

438 κατ' αὐτὸ τοῦτο γε, *in accordance with* this very thing, = 'on this very ground': cp. Isocr. or. 18 § 34 οὐκ ἀξιον οὔτε κατὰ χάριν οὔτε κατ' ἐπιτέλειαν οὔτε κατ' ἀλλο οὐδὲν ἢ κατὰ τοὺς ὅρκους περὶ αὐτῶν ψήφισασθαι.

439 f. φωτὸς, *about him* (gen. of connection): cp. 441: n. on *O. C.* 307.—τι...κυρεῖ, κυρέω, in ref. to a person's fortunes, can be either (1) intrans., with adv., as *EL* 1424 ΗΛ. Ὁρέστα, πῶς κυρεῖτε; OP. τὰ δόμοισι μὲν | καλῶς: or (2) trans., with acc., as Aesch. *Ch.* 214 ἐπεὶ τί νῦν ἔκατι δαιμόνων κυρώ; ('what do I obtain?'). Here κυρεῖ seems to be intrans., while τι is virtually adverbial: cp. *O. C.* 1704 ἐπράξειν οἷον ἥθελεν (=δπως ἥθελεν), 'he has fared as he would.'

441 ποίου δὲ τούτου: cp. 572: *O. C.* 67 ΣΕ. ἐκ τοῦ κατ' ἀστυ βασιλέως τάδⁱ δρεγεται. ΟΙ. οὗτος δὲ τις λόγῳ τε καὶ σθένει κρατεῖ; (=τις ἔστω οὗτος δι κρατεῖ;) —where, as here, δέ continues a conversation by putting a question which the last speaker's words suggest.—ἔρεις, *i.e.*, of whom do you *mean* to speak. Cp. *O. C.* 595 ΟΙ. πέτονθα, Θησεῦ, δεινὰ πρός

PH. Now tell me, I pray thee, where was Patroclus in this thy need,—he whom thy father loved so well?

NE. He, too, was dead. And to be brief, I would tell thee this,—war takes no evil man by choice, but good men always.

PH. I bear thee witness;—and for that same reason I will ask thee how fares a man of little worth, but shrewd of tongue and clever—

NE. Surely this will be no one but Odysseus?—

PH. I meant not him:—but there was one Thersites, who could never be content with brief speech, though all men chafed:—know'st thou if he is alive?

Γ, Vat. b: ποίου τε L, with A and most of the others; ποίου γε T, B, Vat.—τούτου] Brunck conj. τοῦτο.—έρεις] λέγεις V², which Nauck prefers. Wecklein gives ποίου γε τούτου πλήν [instead of πλὴν γά] Οδ. ἔρεις, ascribing it to Nauck: who, however, in his 8th ed. (1882) has δὲ...πλὴν γά]. Blaydes gives, on his own conject., ποίου σὺ τόνδ' αὐτὸν γά 'Οδ. ἔρεις; 443 εἰλεγ̄' εἰσάπαξ] Blaydes gives ήδειτ' εἰς ἀπαντ'. In L εἰσάπαξ is written as one word. 444 ἐψη r (including A): ἐών L, with γρ. ἐών (sic) in marg.

κακοῖς κακά. ΘΗ. ὦ τὴν παλαιὰν ξυμφορὰν γένους ἔρεις;

Brunck's conjecture, **τοῦτο** for **τούτου**, has been preferred by some; because, where a verb of speaking or asking thus takes a simple gen., the object of the verb is usu. represented, either (a) by an acc., as in *El.* 317 τῷ καστρήθρῳ τῷ φύσι; or (b) by a relative clause, as above in 440 by τῇ νῦν κυρεῖ; But in *O. C.* 307 κλινῶν σοῦ ('hearing about thee') is an exception to the supposed rule. Further, ἔρεις is here merely a short expression for ἔξερθσει τῇ νῦν κυρεῖ.

442 Θερσίτης=‘the bold one,’ θέρσος being the Aeolic form of θύρσος (Bekker *Anecd.* p. 1190. 2), as κρέτος of κράτος: cp. Ἀλιθέρης, Θερσανδρός. Here he survives Achilles. But, according to the commoner legend, he died before him. Achilles had slain the leader of the Amazons, Penthesilea. Thersites thrust his spear into the eyes of the corpse, and taunted Achilles with his love for her; when the hero killed him. This was the version given by Arctinus in the *Aethiopis* (Proclus, *Chrestom.* p. 478). It was the subject of a play (prob. a satyric drama) by Chaeremon, called *Αχιλλεὺς Θερσιτῆς* (Suidas, s.v. ὑπάρχων, calls it simply Θερσίτης). See Nauck, *Frag. Trag.* p. 607.

443 Ι. δος οὐκ ἀν εἰλεγ̄ κ.τ.λ. This sentence deserves study as an example of Attic expression. (1) οὐκ ἀν εἰλεγ̄=

'never used to choose.' Xen. *Cyr.* 7. 1. ιο ὅπετε προσβλέψειτως...εἰπεν ἀν. In this use the aor. differs from the impf. by marking a moment; as εἰλεγ̄ expresses the making of the choice, while ἥρετο would express the sentiment of preference. (2) δοτον μηδεὶς ἔων, 'in a case where no one was for allowing him to speak': the optat. denotes indefinite frequency (as 289 δο μοι βάλοι). Cp. προσβλέψει in the example just cited. μηδεὶς is 'generic,' i.e. marks the occasion as being one of a class: cp. 170 n. And since οὐκ ἔω=‘dissuade,’ ‘remonstrate,’ ὅπον μηδεὶς ἔψη =δοτον πάντες μη-ἔψεν, 'where all were protesting.' Cp. *AI.* 1184 τάφον μεληθεῖς τῷδε, καν μηδεὶς ἔξι, =κάν πάντες μη-ἔωσιν, 'though all the world forbid.' (3) 'He would never choose to speak (only) once'—‘he would always choose to speak often’;—a *meίωσις* of the same order as οὐχ ἥκεστα for μάλιστα. Thus the whole sense is—ἀεὶ ἀν εἰλεγ̄ πολλάκις λέγειν, δοτον πάντες σιγᾶν κελεύοιεν. Remark that, in the negative form actually used, the aor. inf. (*εἰπεν*) suits *εἰσάπαξ* better than a pres. inf. (*λέγειν*) would have done.

Sophocles here reproduces the two salient traits of the Homeric Thersites: (1) he is irrepressible: *Il.* 2. 212 Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολφά, | δος δ' ἔπει φρεστὸν ησυν ἀκούσαμε τε πολλά τε γῆν: (2) he disgusts those whom his bluster was intended to amuse or flatter;

- NE. οὐκ εἶδον αὐτόν, ἥσθόμην δ' ἔτ' ὄντα νιν. 445
 ΦΙ. ἐμέλλ'. ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
 ἀλλ' εὖ περιστέλλούσιν αὐτὰ δαίμονες,
 καὶ πως τὰ μὲν πανούργα καὶ παλιντριβῆ
 χαίρουντ' ἀναστρέφοντες ἐξ Ἀιδου, τὰ δὲ
 δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεί.
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
 τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εῦρω κακούς ; 450
- NE. ἔγω μέν, ὡς γένεθλον Οίταιον πατρός,
 τὸ λοιπὸν ἥδη τηλόθεν τό τ' Ἰλιον
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν φυλάξομαι.
 ὅπου δ' ὁ χείρων τάγαθοῦ μεῖζον σθένει
 κάποιθίνει τὰ χρηστὰ χώ *δειλὸς κρατεῖ,
 τούτους ἔγω τοὺς ἀνδρας οὐ στέρξω ποτέ·
 ἀλλ' ή πετραία Σκύρος ἐξαρκοῦσά μοι
 ἔσται τὸ λοιπόν, ὡστε τέρπεσθαι δόμῳ. 455

445 αὐτόν]. αὐτός Burges and Nauck.—δ' ἔτ'] δέ τ' L. **446** οὐδέν πω R and Suid.: οὐδέπω L, A. **448** καὶ πως from καὶ πῶς L. **450** χρήστ'] χρῆστ' (not χρήστ') L.—ἀποστέλλουσ'] Suidas (s. v. παλιντριβῆ) reads ἀπαγγέλλουσ'. Nauck gives προσελοῦσ'. **451** χρῆ] χρῆ L.—ποῦ δ' αἰνεῖν] Blaydes gives πῶς δ' αἰνεῖν. **452** ἐπαινῶν] Schneidewin conj. ἐρευνῶν, which Nauck and Blaydes adopt; while Schneidewin himself afterwards returned to ἐπαινῶν. Musgrave

ib. 222 τῷ δ' ἀρ' Ἀχαιοὶ | ἐκπάγλως
 κοτέοντο.—τοῦτον οἰσθ': for the construction, cp. 534, 544, 549, 573: O. C. 1197 f., Ant. 1242 f.

445 αὐτὸν should not be changed to αὐτός, which would be too emphatic here. He speaks in a careless tone. The following νιν, though it was not necessary, affords no argument against αὐτὸν.

446 ff. οὐδὲλ', sc. εἴναι: cp. Ant. 448 n.—τὰ δὲ οὐδέν: the synesis as in 948, 1037; fr. 479. 3 ἐπεὶ οὐδὲ δὲ κρέσσον.—Cp. frag. adesp. 276 (Nauck) οὐδὲν κακὸν <γάρ> ῥάδος ἀπλάντωται.—περιστέλλουσιν, cherish, protect (as Her. 9. 60 etc.), a sense derived from that of 'dressing' or 'wrapping up' (cp. Ant. 903).

448 ff. τὰ πανούργα: for the neut., instead of τὸν κακούργον, see on O. T. 1196.—παλιντριβῆ, lit. 'rubbed again and again,' hence, thoroughly *versed in knavery* (cp. νόμουσιν ἐντριβής, Ant. 177). So Ar. Νῦν. 260 λέγει γενήσοι τρίμμα, κρύβαλον, παιτάλη: ib. 447 εὐρηστεῖς, περίτριμα δικῶν.—ἀναστρέφοντες: allu-

ding esp. to the story of Sisyphus cheating Pluto: cp. 621 n.—τὰ δὲ: cp. 422 n.—ἀποστέλλουσ': cp. O. C. 1664 εἴπεπέμπετ' (of Oed.): Plat. Συμφ. 179 ε (θεοὶ Ἀχιλλέα) εἰς μακάρων νήσους ἀπέπεμψαν. Eur. Ιον 1274 ἀρδηρ ἀν εἴπεμψας εἰς Αἴδου δόμους (με). The word is so natural after ἀναστρέφοντες that Nauck's alteration of it to προνείλονται' is strange indeed.

451 ff. ποῦ χρὴ τίθεσθαι: where am I to place these things (in a theory of divine government), i.e., what am I to think of them? For this use of the midd. τίθεμαι, cp. 473, 876: Dem. or. 18 § 299 (ταῦτα) πόρρω μέντοι ποι τῶν ἐμοὶ πεπολιτευμένων τίθεμαι ('rank them far below...').—ποῦ δ' αἰνεῖν: and in what respect to praise them: cp. O. T. 390 ποι σὺ μάντις εἰ σαφῆς; and ib. 355 n.—ὅταν κ.τ.λ. The simplest form of question would have been:—'What is one to think of these things, seeing that they conflict with one's belief in beneficent gods?' This is amplified into—'What is one to think of these things, seeing that, while one praises

NE. I saw him not, but heard that he still lives.

PH. It was his due. No evil thing has been known to perish; no, the gods take tender care of such, and have a strange joy in turning back from Hades all things villainous and knavish, while they are ever sending the just and the good out of life. How am I to deem of these things, or wherein shall I praise them, when, praising the ways of the gods, I find that the gods are evil?

NE. Son of Oecean sire, I, at least, shall be on my guard henceforth against Ilium and the Atreidae, nor look on them save from afar; and where the worse man is stronger than the good,—where honesty fails and the dastard bears sway,—among such men will I never make my friends. No, rocky Scyros shall suffice for me henceforth, nor shall I ask a better home.

conj. τὰ θεῖ, ἐπαινῶν τοὺς θεούς, εὗρω κακά; 455 εἰσορᾶν] εἰσορᾶν Γ, and so Blaydes. 456 δπου θ' L, with γ written over θ (by S, I think, rather than by the 1st hand): δπου θ' A: δπου γ' B, T, and others: δπον δ' Herm. and Burges. 457 δειλὸς Brunck: δεινός MSS. 458 Nauck agrees with K. Walter (*Emendationum in Soph. fab. specimen*, p. 17) in rejecting this verse. In 456 he would then read δπου τὸ χέριον. 460 δόμῳ μένη Suidas (s. v. στέρξω).—Nauck thinks that this v. was added by a grammarian, in order to furnish the finite verb.

the dealings of the gods, one finds (by these facts) that the gods are bad? *ἐπαινῶν* is best taken in a simple temporal sense, (=‘at the same time that one praises,’) rather than as tentative (‘while one tries to praise’), or concessive (‘though one praises’).

453 ἔγώ μὲν: *Ant.* 11 n.—*Oīraloū*, since Poëas was king of the Malians; cp. 4 n.

454 εἰ τηλόθεν...εἰσορῶν, ‘eyeing them from a distance,’ i.e., holding aloof from them. The phrase is figurative; it is not an oxymoron, like ἐν σκότῳ δρᾶν (*O. T.* 1273), as though it meant ‘never seeing them.’ This *τηλόθεν εἰσορᾶν* is a poetical counterpart of πρόρρθεν ἀσπάζοθαι,—familiar in Attic as meaning ‘to give a wide berth’ to an objectionable person or thing: Plat. *Keph.* 499 Αὐτῷ ἡγείν μὲν τὸ ἀληθὲς...τὰ δὲ κομψά τε καὶ ἐρυτικά...πρόρρθεν ἀπαζομένων. Eur. *Hipp.* 102 πρόσωθεν αὐτὴν (Aphrodite) ἀγνὸς ὥν ἀσπάζομαι. Antiphilus (c. 60 A.D.) in *Anthol.* 9, 29 (speaking of the golden age), εἴτ' ἀπὸ χέρων | τηλόθεν, ὡς Αἰδης, πόντος ἀπεβλέπετο. Cp. the phrases, tinged with a similar irony, in *O. T.* 795, 997.—**φιλάξομαι**, midd., sc. αὐτὸς: cp.

fr. 428 διστὰ γὰρ φιλάσσεται, | φιλων τε μέμψιν κεις θεούς ἀμαρτόνειν.

456 ff. δπου=παρ' δποις, followed by τούτους: cp. *Ant.* 1081 δπου δ' ὑβρίζειν δρᾶν θ' ἀβολεται παρῆ, | ταύτην νόμιζε τὴν πόλιν κ.τ.λ.

δειλός is rightly restored by Brunck for δεινός of the MSS. It alludes to Odysseus as a trickster (407) and a coward (1025). Cp. *Ant.* 326 τὰ δειλὰ κέρδη, where, again, L has the false reading δεινά. δεινός, by itself, would mean simply ‘able.’ As Arist. says, δεινότης is the faculty of finding means to an end; ἀν οὖν δ σκοπὸς γ καλός, ἐπανετή ἔστιν· ἀν δὲ φάιλος, πανοργία (*Eth. N.* 6. 13). So, in v. 440, the bad sense of δεινός is hinted by γλώσσῃ. Campbell quotes Isocr. or. 12 § 48 to show that δεινός could, by itself, mean ‘a clever rogue’: there, however, δεινήν (said of Sparta) means ‘formidable’, (=φοβεράν just before), and the sense of δεινήν...νομίζειν is presently repeated in φοβεῖθαι...καὶ δειδέναι.

459 ε. **Σκύρος**: see on 240.—**ἔχαρ-** κούσα μοι...ώστε (με) τέρπεσθαι δόμῳ, sufficient to make me content with my abode (and resigned to seeing no more of the army).

νῦν δὲ εἴμι πρὸς ναῦν· καὶ σύ, Ποίαντος τέκνου,
χαῖρ' ὡς μέγιστα, χαῖρε· καὶ σε δαιμόνες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.

ἡμεῖς δὲ ἵωμεν, ὡς ὅπηνίκ' ἀνθεὸς
πλοῦν ἥμιν εἴκῃ, τηνικαῦθ' ὄρμώμεθα.

ΦΙ. ἥδη, τέκνου, στέλλεσθε; ΝΕ. καιρὸς γάρ καλεῖ
πλοῦν μὴ ἔξ απόπτου μᾶλλον ἢ γγύθεν σκοπεῖν.

ΦΙ. πρὸς νῦν σε πατρὸς πρὸς τε μητρός, ὥς τέκνου,
πρὸς τὸν εἰς τὸν σοι κατὸν οἰκόν ἐστι προσφιλές,
ἱκέτης ἱκνοῦμαι, μὴ λίπης μού οὖτα μόνον, 470
ἔρημον ἐν κακοῖσι τοῦσδε οἵοις ὁρᾶς
ὅστοισί τὸν ἔξηκοντας ἐνναίοντά με·

ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μέν,
ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος.

ὅμως δὲ τὴν θητὴν τοῖσι γενναίοισι τοι
τὸ τοῖσι αἰσχρὸν ἔχθρὸν καὶ τὸ χρηστὸν εὐκλεές.

465 εἴκη] ἥκη (*sic!*) L. A mark written over ἥ merely calls attention to a scholium in the left marg. (which has the same mark prefixed to it), διδῶ συγχωρήσῃ. Γ has ἥκει, and the Harleian ἥκοι. A has εἴκη, but the ει seems to have been made from η—Cavallin conjectures ιῆ, not observing that the ι of ἥημι is always short in the pres. subjunct.; see comment. on *O. C.* 1279. **466** στέλλεσθε] στέλλεσθε L, with the second λ added above the line by the 1st hand. **468** Λ. πρὸς

462 Λ. **χαῖρε** is repeated, as Ar. *Pax* 582 χαῖρε χαῖρ', *ib.* 1363 χαῖρετε χαῖρε', etc. ὡς μέγιστα: cp. μέγα χαῖρε (*Hom. hym.* 1. 146, etc.).—μεταστήσειαν: Eur. *Helen.* 1442 βλέψον πρὸς ἥμας καὶ μετάστησον κακῶν.—ὡς αὐτὸς θέλεις: *Hom. hym.* 3. 417 ἦτα μάλιστη πρήνεν ἑκηβόλον, ὡς θεὸς αὐτός.

465 πλοῦν ἥμιν εἴκῃ: a very rare instance of εἴκω τινί τι as = concedo aliquid alicui. We cannot compare *O. C.* 172 εἴκοντας δὲ δεῖ, or *Ai.* 1423, εἴκειν δὲ τοῖς πολλοῖσιν ἥρεσκεν κριτᾶς, where the acc. merely denotes the things *in regard to which* one is to yield. Still, *Il.* 23. 337 εἴξατε οἱ ἤρλα ('to give the horse rein') seems to confirm εἴκη here. The analogy of παρέκω suggests to me that the constr. here would be somewhat softened if, instead of πλοῦν, we might read πλεύν: cp. Plat. *Legg.* 934 C δῆτας ἀντὶ ἥμαν παρείκωσι θεοὺς... νομοθετεῖν. But the change, though tempting, is not necessary.

466 καιρὸς, the need of the moment;

for the semi-personification, cp. 1450; *El.* 75 καιρὸς γάρ, διπερ ἀνδράσων | μέγιστος ἔργου πατός ἐστι ἐπιστάτης: *ib.* 39 ὅταν σε καιρὸς εἰσάγῃ, καλεῖ, as Eur. *Hec.* 1042 βαύλεσθ' ἐπιστέσσωμεν; ὡς ἀκηκοατεῖ | Ἐκάθη παρεῖναι. Lucian (*Demopnacis vita* 65) quotes, as a familiar stage 'tag,' καιρὸς δὲ καλεῖ μηκέτι μελλεων.

467 πλοῦν...σκοπεῖν, to watch for (428 n.) favourable weather: cp. Antiphon or. 5 § 24 (the speaker had been detained in port by adverse winds) πλοῦς ἥμαν ἐγγένετο, καὶ ἀνήγετο πλοῦς ἀπαντα. Thuc. 1. 137 μέχρι πλοῦς γένηται.—μὴ ἔξ απόπτου, not at a distance (from the ship); strictly, so that the quarter in which their ship lies shall not be ἀποπτός, i.e., 'seen (only) at a distance.' Cp. Galen 3. 222 ἐξ απόπτου θεασάμενος, and append. on *O. T.* 762 (p. 230, 2nd ed.). At the cave they are close to the sea, and can judge of the weather as well as at another point on the coast. But he means that they must be close to their

Now to my ship! And thou, son of Poeas, farewell,—heartily farewell; and the gods deliver thee from thy sickness, even as thou wouldest! But we must be going, so that we may set forth whenever the god permits our voyage.

PH. Do ye start now, my son? NE. Aye, prudence bids us watch the weather near our ship, rather than from afar.

PH. Now by thy father and by thy mother, my son—by all that is dear to thee in thy home—solemnly I implore thee, leave me not thus forlorn, helpless amid these miseries in which I live,—such as thou seest, and many as thou hast heard! Nay, spare a passing thought to me.—Great is the discomfort, I well know, of such a freight;—yet bear with it: to noble minds baseness is hateful, and a good deed is glorious.

τε... | πρός τ'] Blaydes would prefer πρός σε... | πρός σ'. **470** Ικέτης] Meineke (*O. C.* p. 287) conj. ἵκτης or ικτήρος—λίτηγς] λέιτηγς L, with *i* written over *e* by the 1st hand. **471** τοῖσδ' οἷοις] τοῖσδε γ' οἷς Suid. (s. v. πρὸς νῦν). Dind. conj. τοῖσιδ' οἷς. Blaydes writes τοῖσδ' ἐν οἷς, and in 472 ἐν οἷστ' τ' for ὅσουσι τ'.—Wecklein adds θ' after οἷοις. **472** ἐννέοντα L, with *ai* written over *e* by S. **474** Nauck suspects this v. **476** τό τ' αἰσχρὸν ἔχθρὸν] Herm. *Retract.* p. 7 conj. τό τ' ἔχθρὸν αἰσχρὸν.—εὐκλεές] Vauvilliers conj. εὐφιλές: Dobree, εὐχερές: Nauck, εἱμαρές:

ship, in order to sail as soon as ever the wind changes. At present it is adverse (640) for a voyage to Scyros: *i.e.*, it is south or south-west (cp. 355).—Others take ἐξ ἀτπητου σκοπεῖν as = 'to watch from a place where one cannot (properly) see,' a sort of oxymoron, like ἐν σκότῳ φῶν.

468 f. πρός νῦν σε πατρὸς... πρός τ' εἴ τι κ.τ.λ.: cp. n. on *O. C.* 250 πρός σ' δι τοι φλοιον ἐκ σέθεν ἄντομαι.

470 f. Ικέτης strengthens ικνούματι much as in *O. T.* 760, ἐξικέτευσε τῆς ἐμῆς χειρὸς θρύψων, the verb is strengthened by the added phrase, which serves to mark the attitude of formal supplication. Cp. below, 930. For ικνεύθαι=ικετεύειν, cp. 932, *O. C.* 275 and 1011: *Ai.* 588: *El.* 136.

471 f. οἷοις ὄρᾶς ... ἐνναλοντα,—the disease, and the wretched dwelling: οὗσαι τ' ξένικουσας,—the painful provision of food, water, fuel, and fire (285—299). Cp. 174 f.

473 ἐν παρέργῳ θαῦ με, lit., regard me (451 n.) as a secondary task: *i.e.*, 'give me a place, however lowly, in thy care.' The thought is: 'I should not have asked you to alter your course for me; but since you are going home at any

rate, let this good deed be an accident of your voyage.' Cp. Eur. *El.* 509 θλύθων γὰρ αὐτῷ πρὸς τάφον, πάρεργγ' ὁδοῦ (as an incident of the journey). Thuc. 1. 142 (with ref. to naval skill) οὐκ ἐνδέχεται... ἐν παρέργου μελετᾶσθαι.—ἐν παρέργῳ = ἐν παρέργου μέρει (*Plat. Rep.* 370 C).—δυσ-Χέρεα: cp. 900.

474 ξειδία, by the bitter experience to which he alludes in 1031 f.—φορηματος, freight, as φορέω is said of ships (*Od.* 2. 390).

476 τό τ' αἰσχρὸν κ.τ.λ. The objections which have been made to this verse seem idle. Philoctetes is appealing to the generous instincts of the young man. 'To noble natures, what is (morally) shameful is hateful, and what is worthy appears glorious.' εὐκλεές implies, 'even if there is no applause to be gained, the γενναῖος is rewarded by the sense that he has merited true εὐκλεία,—*i.e.*, that his deed is, in itself, honourable.' Then, in vv. 477—479, Philoctetes passes to a different and a lower argument,—viz., that Neoptolemus will incur reproach if he refuse to do this act of mercy, and that, in the other case, he will have men's praises. All the difficulties which have been raised have come from failing to see

σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,
δράσαντι δ', ὡς πᾶν, πλεῖστον εὐκλείας γέρας,
ἐὰν μόλω γὰρ ζῶν πρὸς Οἴταιαν χθόνα.
ἴθ. · ἡμέρας τοι μόχθος οὐχ ὀλης μιᾶς. 480
τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,
εἰς ἀντλίαν, εἰς πρῷραν, εἰς πρύμνην, ὅπου
ἥκιστα μέλλω τοὺς ἔννόντας ἀλγυνέν.
νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
πείσθητι· προσπίτνω σε γόνασι, καίπερ ὡν 485
ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῆς
ἔρημον οὕτω χωρὶς ἀνθρώπων στίβουν.
ἄλλ' ἡ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
ἡ πρὸς τὰ Χαλκάδοντος Εὐβοίας σταθμά·
κάκειθεν οὐ μοι μακρὸς εἰς Οἴτην στόλος 490

Tournier, εὐπετές. 477 εἰ τοῦτ'] Blaydes writes τόνδ', and in 478 changes δράσαντι to σώσαντι. Nauck adopts the latter conjecture, though not the former; but he should have received both, or neither. 480 ἥθ.] 80th] Triclinius.—τοι] Burges. conj. σοι. 481 ἐμβαλοῦ τ, ἐκβαλοῦ L. Meineke conj. εἰσβαλοῦ.—ὅπῃ] ὅπῃ L:

(1) that the subjective sense of **εὐκλεές** is justified by the fact that **τοῖσι γενναῖσοι** is an ethic dat.,—‘in the sight of the generous,’—not a dat. of interest: and (2) that the considerations urged in 475—479 are of two distinct orders.

477 ἐκλιπόντι τοῦτ' = ἐὰν ἐκλίπης τοῦτο, if thou forsake, abandon, this deed (which is a duty laid on thee): cp. Eur. I. T. 750 εἰ δ', ἐκλιπὼν τὸν δρόκον, ἀλλοὶς ἐμέ. —**ὄνειδος** is strengthened by οὐ καλόν, as in 842 by *aισχρόν*, in O. C. 753 by ἀθλιον, in O. T. 1035 by *δευτέρων*. Ellendt, indeed, is with those who trace here an original ‘middle’ sense of **ὄνειδος** as=‘a thing said of one’ (good or evil). It would be equally reasonable to infer a neutral meaning for *κήρ* from T. 454 κήρ πρόσεστον οὐ καλή.

478 εἰ πλεῖστον=μέγιστον: cp. Ant. 1051: Od. 4. 697 αἱ γὰρ δῆ, βασιλεῖα, τόδε πλεῖστον κακὸν ἔη· | ἀλλὰ πολὺ μεῖζον κ.τ.λ.—μόλω γὰ: cp. El. 472 εἰ μὴ γά.

480 ἥθ', in entreaty; cp. 750, O. T. 1468 n. —**ἡμέρας...μιᾶς.** The distance from Lemnos to Scyros is about 75 miles; and, acc. to v. 354, the voyage from Scyros to Sigeum (about 125 miles) took less than two whole days.

481 τόλμησον: cp. 82 n.—ὅπῃ, L's

reading, is here not less good than **ὅπῃ**: it goes with **ἐμβαλοῦ** only. **ἄγων** is added as in 488, O.C. 910, 1342: here it expresses how passive he is content to be in the hands of Neoptolemus.

482 εἰ ἀντλίαν, the hold of the ship, where he could be stowed away beneath the rowers. Cp. Athen. p. 37 D καταβαλῶν ἐμαντὸν ὑπὸ τοὺς θαλάμους (the places of the θαλαμῆται, or lowest rank of rowers) ὡς ἔνι μάλιστα κατωτάτῳ ἐκείμην. Dionysius comicus (350 B.C.) Θεσμοφόρος fr. I. 40 describes a seaman as ἐξ ἀντλίας ἤκοντα, i.e., the man was one of the θαλαμῆται. Cp. Her. 8. 118: Xerxes is making a long voyage in stormy weather; but he and the numerous Persian nobles with him are all on the deck (ἐπὶ τῷ καταστρώματος), while only the Phoenician sailors occupy the part below (κολην νέα). So, too, in [Dem.] or. 32 § 5, during a voyage of many days, all the passengers live on deck, the κολην ναῦς being used by the rowers only.

πρῷραν...πρύμνην. Lucian (*Navig.* 5), speaking of a large vessel, mentions αἱ κατὰ πρύμναν οἰκήσεις, but ordinarily only the κυβερνήτης would be located at the stern, as the πρῷρες at the prow. **πρύμνα** was the later Attic form; but **πρύμη** is used by Attic poets for metre's sake,

Forsake this task, and thy fair name is sullied ; perform it, my son, and a rich meed of glory will be thine, if I return alive to Oeta's land. Come, the trouble lasts not one whole day :—make the effort—take and thrust me where thou wilt, in hold, in prow, in stern,—wherever I shall least annoy my shipmates.

O consent, by the great Zeus of suppliants, my son,—be persuaded ! I supplicate thee on my knees, infirm as I am, poor wretch, and maimed ! Nay, leave me not thus desolate, far from the steps of men ! Nay, bring me safely to thine own home, or to Euboea, Chalcodon's seat ; and thence it will be no long journey for me to Oeta,

ὅπη **τι**: **ὅποι** Wakefield.—Nauck changes **ἀργων** to **νεός**. **482 εἰς** (thrice) MSS.: **εἰς...εἴς...εἰς** Dindorf.—**πρώμαν** (**ῶ** made from **ῳ**) L.—**πρώμαν** L: **πρώμανη** Elmsley.—**ὅποι** L, with A and others: **ὅποι Γ.** **483 τοὺς ξυνόρτας**] **τοῦ παρόντος** V², whence Blaydes conj. **τοὺς πλέοντας.** **485 προσπίτνῳ** L. **489 Εὐβολας**] Musgrave conj. **Εὐβολάς**: O. Riemann, **Εὐβοιῶς.**

as Ar. *Vesp.* 399 **ἥν πως πρύμνην ἀνακρούσῃται.** Cp. 1451.—**ὅποι** (or **ὅπη**) is necessary: **ὅποι** could not stand either for **ὅτοι βεβηλημένοι**, or for **ἐκεῖσε πότοι**. The corruption of **ν** to **ι** is one of the commonest.—**μέλλω...δλγυνεῖν**, instead of **ἀλγυνῶ** (the relative clause, with the fut. indic., expressing purpose): cp. 409. For the fut. inf. after **μέλλω**, cp. O. T. 967 n.

484 f. ἵκεστον: cp. 1181: Aesch. *Suppl.* 616 **Ζηρὸς ἵκεστον κότον | μέγαν προφωνῶν:** Od. 13. 213 **Ζεὺς σφέλας τίσαιθ' ἵκεστος** (see *Introd.* to Homer, p. 54).—**γόνυας** : cp. Eur. *Phoenix* 293 **γονυτετέρες ἔδρας προσπίτνῳ σ'**; and n. on O. T. 2.

486 ἄκρατωρ. As O. C. 1236 is the only extant Attic example of **ἄκρατής** as = 'weak', so is this the only example of **ἄκρατωρ** in that sense. Plato uses **ἄκρατωρ** in the regular Attic sense of **ἄκρατής** as = *impotens sui* (*Rep.* 579 C **έαντοι...ἄκρατωρ**). The scholium here (if it be not rather, a fusion of two distinct scholia) recognises both meanings: **ἄσθενής, έαυτοῦ κρατεῖν μή δύναμενος.**

488 εἰς **ἥν πρὸς οἰκον τὸν σὸν κ.τ.λ.** He asks N. to convey him, either merely to the youth's own home (Scyros), or, better still, a little further, viz., to Euboea (cp. n. on 240); whence it will be easy to reach Malis (492).

τὸ Χαλκάδοντος Εὐβολας σταθμά, the Euboean abode of Chalcodon, i.e. Euboea, his realm. Cp. Tr. 1191 **τὸν Οἰτρης**

Ζηρὸς ψύστον πάγον. In II. 2. 536 ff. Elephenor, son of Chalcodon, figures as the leader of all the Euboeans in the Greek army, who are called "Αβαντες, and represent six towns, including Carystus at the extreme south of the island, Chalcis at the middle point of its west coast, and Histiaeia in the extreme north.

Schneidewin remarks that Philoctetes, the former comrade of Heracles, might naturally name Chalcodon, who had been the companion of Heracles in an expedition against the Eleans (Paus. 8. 15. 6). But that was merely a local Arcadian myth; and Pausanias finds it inconsistent with the better-known Theban tradition, according to which Chalcodon was slain by Amphitryon in a war between the Euboeans and Thebans (9. 19. 3). At any rate the Attic poet might think of the Attic legend, according to which Theseus had sent his sons for protection to Chalcodon's son Elephenor, before retiring from Athens to Scyros (Plut. *Thes.* 35).

490 εἰς Οἰτρης. The three names here—Oeta—Trachis—the Spercheius—mark the great features of the region. Typhrestus, at the southern end of Pindus, throws off two ranges towards the eastern sea. One runs nearly due east, and skirts the s. borders of Thessaly: this is Oithrys, the lofty 'brow' which looks down from the north on the plain of Malis. The other—Oeta, the 'sheep-

Τραχινίαν τε δειράδ' *ηδ' ἐς εὔροον
 Σπερχειὸν ἔσται, πατρί μ' ὡς δείξης φίλῳ,
 ὃν δὴ *παλαιὸν ἔξότου δέδοικ' ἐγώ
 μή μοι βεβήκη. πολλὰ γὰρ τοῖς ἴγμένοις
 ἔστελλον αὐτὸν ἵκεσίους πέμπων λιτάς,
 αὐτόστολον πέμψαντά μ' ἐκσῶσαι *δόμους.
 ἀλλ' ἡ τέθηκεν, ἡ τὰ τῶν διακόνων, 495

491 Τραχινίαν τε δειράδα καὶ τὸν εὔροον MSS. See comment, and Appendix.

493 παλαὶν L, with two dots (:) above the second a, referring to a note in the right-hand marg. by an early hand, :πάλαι ἀν. The later MSS. have either παλαΐ' ἀν (as A, L², Harl.), or πάλαι ἀν, as B: παλαὶν Triclinius. **494** βεβήκη] βεβήκοι

land'—runs s. of Othrys, and parallel with it at first; then, turning s. and E., it throws out cliffs which enclose the plain of Malis on s. and w. *Trachis*—‘the rugged’—stood below those cliffs; they themselves were called ‘the Trachinian Rocks.’ (Her. 7. 108 δρεαὶ ὑψηλὰ καὶ ἀβατα περικλήμει πᾶσαν τὴν Μηλίδα γῆν, Τρηχιναὶ πέτραι καλέομεναι.) The *Spercheius*—‘the vehement’—rises at the base of Typhrestus. As it runs eastward, its broad valley separates the ranges of Othrys and Oeta. It passes through the plain of Malis, and enters the Malian Gulf. Its old mouth was about five miles N. of Trachis: the present mouths are more to the south.

491 Τραχινίαν...δειράδα, the chain of heights which bounds the plain of Malis on s. and w.,—the *Tρηχιναὶ πέτραι* of Herod. (see last n.), the οὐραὶ Μηλίδος αἵης of Callimachus (*Hymn. Del.* 287). Acc. to Thuc. 3. 92 the dwellers in Malis were classed as *Τραχινοὶ* (highlanders, like the Attic *Τυπεράκρους*), *Παράλοι* (by the Malian Gulf), and *Ιερῆς* (a doubtful name).

All MSS. have δειράδα καὶ τὸν, making an anapaest in the 4th place. Toup proposed δειράδα. As δέρη was the Attic form of δειρή, an Attic poet might possibly have ventured on δειράδα. But there is no trace of such a form, while δειράδα is frequent. Further, Δειράδες was the name of an Attic deme of the Leontis tribe (Bekker *Anecd.* p. 240, 26), and δειράδα would thus be familiar to Attic ears in ordinary life. Thus Toup's remedy, though attractive by its simplicity, is really a very bold one.

I am more disposed to think that δει-

ράδα is sound, and that the corruption lies in the words καὶ τὸν. I conjecture, Τραχινίαν τε δειράδ' ηδ' ἐς εὔροον. Soph., like Aesch. and Eur., admitted ηδε in iambics (see n. on *Ant.* 673). The corruption might arise from the fact that Δ was the second letter of two successive syllables. A scribe, copying ΔΕΙΡΑΔΕΔ (or, after 403 B.C., ΔΕΙΡΑΔΗΔ), might accidentally omit ΕΔ (or ΗΔ). The verse would then stand, ΤΡΑΧΙΝΙΑΝΤΕΙΡΑΔΕΣΣΕΥΡΟΟΝ. A subsequent transcriber might easily suppose that ΔΕΙΡΑΔΕΔ (taken for δειράδες, not δειράδ' ἐς) was a mere blunder for δειράδα. And, ΔΕΙΡΑΔΑ having been replaced, the copula would next be supplied, and the verse patched up, by inserting ΚΑΙΤΟΝ.—For other conjectures, see Appendix.

εὔροον. Tragic iambics sometimes admit uncontracted forms in -oos: e.g. Aesch. fr. 37 δειπλοι: id. fr. 275 χειμάρροος: id. *Theb.* 493 πυρπνόν: on the other hand, id. fr. 293 ἐπτάρος: *P. V.* 852 πλατύρρος: *ib.* 917 πύρπνον.

Like the Homeric εὔροος, εὔρετης, the epithet refers simply to the beauty of the river, not to that swiftness (*σπέρχομαι*) from which it takes its name (*Il.* 16. 176 Σπερχειῷ ἀκάματι: Lucan 6. 366 *Ferit amne citato | Maliacas Spercheus aquas*). Rising at the foot of Typhrestus, and fed by affluents from Othrys and Oeta, the Spercheius has a considerable volume of water even in the hot season (Tozer, *Geo. of Greece*, p. 81).

493 παλαὶν=παλαιὸν (ἔστω) ἔξι τον, a parenthetical clause equiv. to a simple adverb (πάλαι) going with δέδοικα. Cp. Isocr. or. 5 § 47 οὗτοι γὰρ ἀρχοντες τῶν Ἑλλήνων οὐ πολὺς χρόνος (sc. ἔστιν) ἔξ-

and the Trachinian heights, and the fair-flowing Spercheius, that thou mayest show me to my beloved sire; of whom I have long feared that he may have gone from me. For often did I summon him by those who came, with imploring prayers that he would himself send a ship, and fetch me home. But either he is dead, or else, methinks, my messengers—as was

L, with A and most of the later MSS.; but a few have βεβήκη, as B, Vat. b, and cod. Flor. 32. 2 (the N of Blaydes, Dindorf's Lc). R and T have βεβήκει. Elmsley conj. βέβηκε.—ἰγμένοις ικμένοις L. 496 πέμψατα] Blaydes conj. πλεύσαντα.—δόμους Wunder: δόμοις MSS.

οὐ καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοσαντην μεταβολὴν ἤλθον. Αἱ 600 ἐγώ δ' ὁ τλάμων παλαιὸς ἀφ' οὐ χρόνος | ...εὐ-
νῦμαι.—In L παλαῖν is manifestly a mere blunder for παλαιὸν. Those who read παλαιὸν ἀν explain it in one of two ways. (1) εἴη is to be supplied with it, —βεβήκη, or βέβηκε, being read in 494. Such an ellipse of εἴη is impossible. (2) The ἀν is to go with βεβήκου in 494. Cp. Tr. 630 δέδοικα γάρ | μὴ πρῷ λέγοις ἀν: Thuc. 2. 93 προσδοκία οὐδέμια (ἥν) μὴ ἀν ποτε οἱ πολέμου...επιπλεύσειαν. But in this constr. the ἀν which belongs to the optative verb could not precede the μὴ. In Eur. Med. 941 οὐκ οὖτος ἀν εἰ πείσαιμι, the place of ἀν has a special excuse, viz., the analogy of sentences with the *inf.* (such as οὐκ ἀν οἷμαι πείσαι).

494 f. μὴ μοι βεβήκη, μοι is ethic dat. (*Ant.* 50 n.) The subjunct. is right here: cp. 30 κυρῆ, n. The indic. βέβηκε would also be correct (*Dem.* or. 19 § 96 δέδοικα μὴ λελήθαιμεν), but would express conviction rather than anxious fear.—For βέβηκα as=ἀχομαι, of death, cp. Eur. *Andr.* 1026 βέβακε δ' Ἀτρεΐδας ἀλόχον παλάμαις.—τοις λυμένοις, instr. dat.: for ξετελλον, cp. 60 n.—The partic. ἰγμένος occurs only here. In Tr. 229 we have ἰγμεθα.

496 αὐτόστολον πέμψαντα, having sent with his own στόλος, i.e., having sent a ship of his own. Cp. *Anthol.* 7. 585 (on a fisherman who died by the burning of his boat at sea), αὐτόστολος ἥλθεν | εἰς Ἀΐδην, νεκών πορθμίδος οὐ χατέων, ‘he went to Hades in his own ship’ [because it perished along with him],—not needing to use Charon’s bark. Musaeus *Leandr.* 255 αὐτὸς ἐὼν ἔρετης, αὐτόστολος, αὐτόστολος νῆν, where, similarly, αὐτόστολος =‘providing his own στόλος,’ i.e. ‘self-

wasted,’—answering to the word *vector* in Ovid’s parallel v., *Idem navigium, navita, vector ero* (*Ep.* 18. 147).—If αὐτόστολον were understood as=‘setting forth in person’ (cp. μυστότολος, ὄμυστολος), then πέμψαντα would be best taken as ‘having escorted me’ (cp. 913, 1405), and would go closely with ἔκσῶσα. Nauck, interpreting αὐτόστολον in this second way, substitutes πλεύσαντα (the conj. of Blaydes) for πέμψαντα. This would certainly make the v. easier; but it is not necessary.

δόμους is a clearly true correction of δόμοις. The latter could not mean, ‘to my home,’ but only, ‘for the joy of the house’ (dat. of interest). On the other hand cp. *Ant.* 810 ἀλλά μ' Αἰδας...ἄγει | τῶν Ἀχέροντος ἀκτάν: O. C. 1769 Θήβας δή ήτάς | ...πέμψων.

497 ff. After τὰ τῶν διακόνων we might have expected ἡμελεῖτο or the like (‘the messengers’ part was neglected’), but ποιούμενοι follows, as if he had written οἱ διάκονοι. This is one of the irregularities which often arise from a change in the form of the writer’s thought; it is not merely a case of constr. κατὰ σύνεσιν (like τὰ...μειράκια...διαλεγόμενοι, Plat. *Lach.* p. 180 E). Hence it is no objection to this view that τὰ τῶν διακόνων, for οἱ διάκονοι, would be unexampled.—Others take τὰ τῶν διακόνων as an adverbial parenthesis: ‘or (as is the way with messengers) they forgot me,’ etc. The objection to this is that, in such phrases, the sing. τὸ is used, never the plur. τὰ: e.g. Plat. *Phaed.* 77 Ο δοκεῖς οὐ τε καὶ Σιμύλας...δεδίκνα, τὸ τῶν πατέων, μὴ...ό ἀνεμος αὐτὴν...διαφυσά: id. *Soph.* 261 Β σχολῆ πον, τὸ κατὰ τὴν παροιμαν λεγόμενον, ὃ γε τοιοῦτος ἀν ποτε έδοι πόλιν.

ας εἰκός, οἷμαι, τούμὸν ἐν σμικρῷ μέρος
ποιούμενοι τὸν οἴκαδ' ἡπειγον στόλον.
νῦν δ', εἰς σὲ γὰρ πομπόν τε καυτὸν ἄγγελον 500
ῆκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν
ἀς πάντα δεινὰ κάπικιδύνως βροτοῖς
κεῖται, παθεῖν μὲν εὐ, παθεῖν δὲ θάτερα.
χρὴ δ' ἔκτος ὅντα πημάτων τὰ δείν' ὄραν,
χώταν τις εὐ ζῇ, τηνικαῦτα τὸν βίον 505
σκοπεῖν μάλιστα μὴ διαφθαρεὶς λάθη.

ἀντ. ΧΟ. οἴκτιρ', ἄναξ· πολλῶν ἔλεξεν δυσούστων πόνων
2 ἀθλ', *οῖα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
3 εἰ δὲ πικρούς, ἄναξ, ἔχθεις Ἀτρεΐδας, 510
4 ἐγὼ μὲν τὸ κείνων κακὸν τῷδε κέρδος
5 μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν, 515

498 οἶμαι] Valckenaei conj. οἶμαι.—μέρος MSS., and Suid. s. v. στόλος. μέρει the ist hand in A, and Suid. s. v. δάκονος: and so from Bruncz, Hartung, Blaydes.

502 πάντα δεινὰ MSS. Wakefield conj. πάντ' ἀδόητα: Dobre, πάντα κονά. 505
τὸν βίον] Blaydes conj. τὰ θεῶν. **507—518** L divides the vv. thus:—οἴκτιρ'
—ἔλεξε— | ἀθλ— | εἰ δὲ— | ἔχθεις— | ἐγὼ— | κακὸν— | μέγα τιθέμενος—εὐθαπερ

ἀς εἰκός expresses that such neglect might have been expected, while οἶμαι conveys the belief that it was actually committed; tautology cannot be pleaded, then, as a ground for conjecturing οἶμαι. —ἐν σμικρῷ: cp. 875: Her. 3. 154 ἐν ἐλαφρῷ ποιοσδέμενος (Tac. Ann. 3. 54 in levi habendum).—μέρος. The reading μέρει would be tenable: cp. Dem. or. 2 § 18 ἐν οὐδενὸς εἶναι μέρει. And it is true that τούμὸν μέρος is usūl. adverbial (*quantum in me est*, or *quantum ad me attinet*: cp. Ant. τοῦτο n.). But here μέρος gives a much finer verse.—ἡπειγον, trans. (cp. 1451). When the act. ἐτείχω seems intrans., it is so because the acc., like στόλοι here (e.g., δρόμοι, δόροι) is understood: El. 1435 ἦ νοέις, ἐπειγε νῦν.

500 f. πομπόν τε καυτὸν ἄγγελον, at once escort and, in thine own person, messenger: i.e., Neopt., when he brings Ph. home on board his ship, will at the same time bring the earliest tidings of Ph.'s fate. Ph. had asked his former visitors to act merely as ἄγγελοι: and they had failed to do so. Now he has found a man who will be his πομπός, and, thereby, also his first ἄγγελος. Cp. Her. 1. 79 (Cyprus) ἐλάσας...τὸν στρατὸν ἐς τὴν Δυδίην αὐτὸς ἄγγελος Κροίσῳ ἐηλύθεε,

'had himself brought the first news,' i.e., no ἄγγελος had preceded him. See n. on O. C. 1511 (ἀντοι θεοὶ κήρυκες).—ῆκω: after vainly appealing to others. The word is tinged with the fig. sense, 'I have been brought by my fortune to thee,' etc.: cp. 377 ὁ δ' ἐνθάδ' ἤκων. [Dem.] or. 45 § 85 τοῦτῳ μὲν χαλεποὶ λέγω, οὐδὲ δ' πατήρ μοι παρέδωκε βοηθούς, εἰς τούτους ἦκω.

502 f. δεινὰ κάπικιδύνως...κεῖται, are so ordained (by the gods) as to be full of fear and peril: (for the combination of adj. and adv., cp. 345.) The infin. παθεῖν follows this phrase as it might follow κλιδύνως ἔστιν or the like (Plat. Crat. 43b οὐ σμικρὸς κινδύνως ἔστιν ἔσπατροθῆναι). The general sense is:—'There is always a danger for men that, after they have been prosperous, they may be unfortunate.' Not: 'It is always doubtful whether men are to fare well or ill,'—like Plat. Prot. 313 Α ἐν φ πάντ' ἐστὶ τὰ σά, ή εὖ ή κακῶν πρότεται. Of the two co-ordinated clauses, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, the second is that on which the emphasis falls; the first serves for contrast with it:—'that, as they have fared well, so they may fare ill.' Cp. Ant. 616 πολλοῖς μὲν δνασι

likely—made small account of my concerns, and hastened on their homeward voyage.

Now, however—since in thee I have found one who can carry at once my message and myself—do thou save me, do thou show me mercy,—seeing how all human destiny is full of the fear and the peril that good fortune may be followed by evil. He who stands clear of trouble should beware of dangers; and when a man lives at ease, then it is that he should look most closely to his life, lest ruin come on it by stealth.

CH. Have pity, O king; he hath told of a struggle with Anti-sufferings manifold and grievous; may the like befall no friend *strophe* of mine! And if, my prince, thou hatest the hateful Atreidae, then, turning their misdeed to this man's gain, I would waft him

| ἐπ' εὐπόρον— | νεώς— | δόμους— | νέμεσιν ἐκφυγῶν. **507** Ελεξε L.
509 οἴα] δόσσα L, with A and almost all others: R (14th cent.) and Harl. (15th) have θρά—οἴα, Porson's conj. (*Adv.* p. 200), has been generally received; but he himself afterwards gave the preference to δόσσα (*Adv.* p. 237). Dobree conj. ἀθλος, ἀ ('*qualia* . δι pro οἴοι').—τύχοι] Seyffert gives λάχοι. Herwerden made the same conj., which is received by Blaydes, Cavallin, Nauck, Wecklein. **510** πικρούς] Nauck conj. πικρός : Blaydes, Cavallin, Nauck, Wecklein. **511** ἔγω μὲν] B. Todt conj. ἔγω νιν.
515 μετατίθεμενος] μέγα τιθέμενος L, A, and most others: μετατίθεμενος r and schol.—ἐνθάπερ L.—ἐπιψέμενον r: ἐπει μέμονε L.

ἀνδρῶν, | πολλοῖς δ' ἀπάτα ('though to many a blessing, yet to many a false lure'): *O. C.* 1536 εὐ μέν, ὥψ δέ, 'though surely, yet late.'—θάτερα: Dem. or. 22 § 12 ἀγαθὰ η̄ θάτερα, ἵνα μηδὲν εἴπω φλαιρόν.

504 ἐκτὸς ὄντα: 1260: *An.* 619 n.—τὰ δεῖν' ὄρâν, to keep one's eye on dangers looming in the distance, as a steersman watches rocks ahead: cp. *Il.* 23. 323 (the wary charioteer) αἰεὶ τέρμ' ὄρῶν,—keeping his eye always on the καμπτήρ, as he drives round it. Thus the schol.'s εὐλαβεῖσθαι is true to the sense.

505 εὐ ζῆι, lives prosperously, as κακῶς ζῆι = to live unhappily (*EI.* 354). So Pind. (*P.* 4. 131) calls festivity εὐζῆις ἀντον. But in *O. C.* 1535 εὐ...οἰκῇ = 'lives aright.'—τὸν βίον, the fortunes of one's life: the subject to λάθῃ is ὁ βίος. Cp. *EI.* 207 (χεῖρες) αἰ τὸν ἐμὸν εἶλον βίον | πρᾶδοτον.

507—518: antistrophe to 391—402. The pity expressed by the Chorus may well be sincere; but, in this utterance of it, their first aim is to aid their master's design. Verse 510 shows this.

507 εὐ πόνων δθλα, ordeals consisting in πόνοι, sufferings. Cp. *Tr.* 505 αεθλ

ἀγάνων. The plur. ἀθλα can thus be used in the sense of ἀθλοι: but the sing. ἀθλον does not occur as =ἀθλος. In Aesch. *Suppl.* 1034 τόδι ἀθλον = 'this prize'.—οἴα, Porson's correction of δόσσα, is probably right. It is the more natural word in such a wish: cp. 275, 315. And δόσσα may have been suggested by πολλῶν. An iambic trimeter set in lyrics might, indeed, tolerate δόσσος,—as the corresponding trimeter (392) has the Doric ἀ for η̄. But δόσσα in Aesch. *Pers.* 864, τόσσων in *Ai.* 140, and τόσσον in Soph. *Ai.* 185, seem to be the only instances of these forms in Tragedy. οἴα is clearly better than δόσσα (=ἀτίνα): for which cp. *O. T.* 425 n.—For the acc. οἴα with τύχοι, cp. *O. T.* 1298 n. The conject. λάχοι is unnecessary.

510 πικρούς, odious; cp. 254 n. This sense seems more suitable here than 'bitter against thee,' when πικρούς... λάχεις would be like μισοῦντ' ἔμοιει (*AI.* 1134).

512 εὐ ψέμενον (cp. 453)...πορεύσαμι' δν is a respectful suggestion,—'I, for my part, would convey him,'—i.e., 'If I were you, I would do so.'—τὸ κείνων κακόν, the evil done by them: cp. 422.—μετα-

- 6 ἐπ' εὐστόλου ταχείας νεώς
 .7 πορεύσαιμ' ἀν ἐς δόμους, τὰν θεῶν
 8 νέμεσιν ἐκφυγών.

- NE. ὅρα σὺ μὴ νῦν μέν τις εὐχερῆς παρῆς,
 ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσίᾳ,
 τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.520
 XO. ἥκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
 τοῦνειδος ἔξεις ἐνδίκως ὀνειδίσαι.
 NE. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
 ξένῳ φανῆναι πρὸς τὸ καίριον πονεῦν.525
 ἀλλ' εἰ δοκεῖ, πλέωμεν, ὄρμασθω ταχύς.
 χῆ ναῦς γὰρ ἄξει κούκ ἀπαρηθήσεται.
 μόνον θεὶς σώζοιεν ἔκ *τε τῆσδε γῆς
 νῆμας ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῦν.

517 τὰν θεῶν Herm.: τὰν ἐκ θεῶν MSS. 521 τόθ' οὐκέθ' αὐτὸς (sic) L.
 522 ἥκιστα τοῦτ' L. 523 ἔξεις] L has *ηι* written over *ει* by S.

τιθέμενος. This compound regularly takes one acc. only, meaning to 'transpose,' 'shift,' a thing; and hence, either to 'adopt' or to 'discard.' Here the compound is used like the simple verb, and the force of the prep. is adverbial. *τιθέμενος τὸ κένων κακὸν τῷδε κέρδος* = 'counting their misdeed as his gain': cp. *Od.* 21. 333 *τὶ δ' ἐλέγχει τῶντα τιθεθεῖ*; If, after the word 'counting,' we inserted, 'by transference,' this would give the force of *μετά*. The *κακόν* is to be shifted from the reckoning against the Atreidae to the reckoning in favour of Philoctetes. Their demerit is another reason for benefiting him.—*ἐπιμέμονεν*: the only instance of *μέμονα* in Soph. (Cp. Aesch. *Thes.* 686 *μέμονας*: Eur. *I. A.* 1495 and *I. T.* 655 *μέμονε*.)

516 *εὐστόλου*, here prob., 'well-equipped'; though at v. 780 *εὐσταλῆς* (the commoner form) = 'expeditious.' Cp. Apoll. Rh. I. 603 *ὅτον ἐς ἐνδιόν κεν* *εὖστολος ὀλκᾶς ἀνύσσαι*.—For the double epithet, without copula, cp. *Od.* 7. 34 *νησοὶ θοῆσι πεποιθότες ὠκελύσι*: *Ai.* 710 *θῶν ὀκνάλων νεῶν*.

517 f. *τὰν θεῶν νέμεσιν*. Hermann's deletion of *ἐκ* after *τὰν* is necessary, since *τὰν θεῶν* = *Λαρπτον* in 401. Possibly the *ἐκ* arose from a reminiscence of *Her. I.* 34 *Ἐλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον*.—Cp. *6οι f.*, 1035 ff.

519 *νῦν μὲν...ὅταν δε*: i.e., 'beware lest, *though* now thou art facile, *yet*,' etc.: cp. n. on 503.—**εὐχερῆς**, easy-going (cp. 875): *τις* gives a slightly contemptuous tone; cp. Aesch. *P. V.* 696 *πρῷ γε στενάζεις καὶ φόβον πλέα τις εἰς*. For its position, cp. *Ae.* 29 *καὶ μοι τις ὁ πάτηρ*.—**παρῆς**, as a spectator who is not yet required to make any personal sacrifice. Not from *παρίμη*, as = 'comply.'

520 f. *τῆς νόσου* with **πλησθῆς**: *ξυνουσίᾳ*, causal dat. : sated with (wearied of) the disease, through consorting with it. It is also possible to join the verb with *ξυνουσίᾳ*, and to make the gen. depend on the latter: when the omission of *τῇ* would be an instance like *τῶν ἔχθρῶν κακά* (*Ant.* 10 n.). The objection is that, though *πλησθῆναι* can take a dat. when it means simply 'to be filled' (*Thuc.* 7. 75 *δάκρυσι πᾶν τὸ στράτευμα πλησθέν*), it usu. takes a gen. when it means 'to be sated.'

αὐτὸς τοῖς λόγοις τούτοις, the same with (=consistent, in your action, with) these words. Plat. *Euthyd.* 298 A. *ἢ σὺ εἰ ὁ αὐτὸς τῷ λίθῳ*; If *τούτοις* were absent, then *τοῖς λόγοις* could be a dat. of respect, 'the same in regard to your words,' like *αὐτὸς εἴμι τῷ βουλεύματι* (*O. T.* 557 n.). But *τούτοις* shows that the other constr. is meant.

522 **οὐκ ἔσθ' ὅπως**: cp. 196.

in thy good swift ship to the home for which he yearns, that so thou flee the just wrath of Heaven.

NE. Beware lest, though now, as a spectator, thou art pliant, yet, when wearied of his malady by consorting with it, thou be found no longer constant to these words.

CH. No, verily: never shalt thou have cause to utter that reproach against me!

NE. Nay, then, it were shame that the stranger should find me less prompt than thou art to serve him at his need.—Come, if it please you, let us sail: let the man set forth at once; our ship, for her part, will carry him, and will not refuse.—Only may the gods convey us safely out of this land, and hence to our haven, wheresoever it be!

524 σοῦ γέ μ'] σοῦ γ' ἔμ' Brunck. **525 πρὸς τὸ καίριον** Blaydes conj. τῷδε πρὸς καιρόν. **526 ἀλλ' εἰ]** Nauk conj. εἰ δῆ: Hense, εἰ δ' οὖν. **528 ἔκ τε**] The 1st hand in L wrote ἔκδε (sic): S then wrote γ over δ. ἔκ γε τ.: ἔκ τε Germhard. **529 βουλούμεσθα** MSS., except E, which has βούλημεσθα, the reading preferred by Brunck and Hartung.

524 f. ἀλλά...μέντοι: cp. *Ant.* 567. The fact that ἀλλά recurs so soon, in v. 526, has caused a corruption to be suspected in the latter place (see crit. n.): but there it has a different tone ('come, now'). This elasticity of meaning in ἀλλά is one reason why classical poetry so readily allows it to be repeated at short intervals (cp. e.g., 645, 647, 651: *O. C.* 238 ff. ἀλλ' ἐπει...ἀλλ' ἐμὲ...ἀλλ' ἵτε). As to the tolerance of such repetition generally, cp. 762: *O. C.* 554 n.—**ἀλοχρά:** for the plur., cp. 1395, *O. C.* 485 n.—**σοῦ γέ μ'** is better than **σοῦ γ' ἔμ'**: the latter would imply an ungraceful emphasis on the speaker's personal dignity.—**πρὸς τὸ καίριον:** cp. *At.* 38 ḥ...πρὸς καιρὸν πονῶ;—**πονεῖν**, exegetic of ἐνδέοτερον, 'in respect of toiling': cp. *O. C.* 335 οἱ δ' αὐθέματοι πονεῖν πονεῖν;

526 f. ὄρυμάσθω, let Philoctetes set out with us for the ship at once. **ταχύς = ταχέως:** cp. 808, 1080.—**χή ναῦς**, the ship, on her part. If the sick man's shipmates make no difficulty, the ship will make none: i.e., it will be easy to find room for him on board (cp. 481). Neoptolemus is on his guard against betraying elation. He speaks as if the granting of Ph.'s prayer was now a simple matter, —and one which did not greatly interest him.

ἀπαρνηθήσεται is usu. taken as passive: either (1) 'the boon shall not be refused':

or (2) 'he shall not be refused his wish.' This second version is inadmissible. Classical Greek allows ἀπαρνούμαι δοῦνατ τι, but not ἀπαρνούμαι τὸν αἰτῶντα. And with either version the change of subject would be harsh. Rather the verb is deponent, with *ἡ ναῦς* for subject. Prof. Ridgeway, supporting this view (*Trans. Camb. Philol. Soc.* 1. p. 244), illustrates the personification of the ship from *Od.* 10. 131 ἀσπαστος δ' ἐς πόντον ἐπηρέφεας φύγε πέτρας, and Arist. *Pol.* 3. 13 § 16, where the ship Argo—endued by legend with a voice—is described as refusing to carry Heracles (*οὐ γὰρ ἔθελεν αὐτὸν δγενεν τὴν Ἀργώ*).—It is true that the classical fut. of ἀρνέομαι, where it occurs, is ἀρνήσομαι (*O. T.* 571, etc.). But there is no classical instance of ἀρνηθῆσομαι as fut. pass. And since the aor. ἀρνήθην is always deponent, analogy suggests that a deponent use of ἀρνηθῆσομai would have been possible. Cp. διαλέγομαι, aor. διελέχθην (deponent), fut. διαλεχθῆσομai (deponent), as well as διαλέξομai. In later Greek ἀρνηθῆσομai occurs, indeed, as pass. (St Luke xii. 9, ἀπαρνηθῆσοται, 'he will be disowned'), but also as deponent (LXX., Is. xxxi. 7 ἀπαρνηθῆσοται, with v. l. ἀπαρνήσοται).

528 f. μόνον = modo, as oft. in wishes or commands (*Tr.* 1109 προσμέλοι μόνον, etc.).—**βουλούμεσθα:** the optat. in the relative clause, because σφύσου stands in

- ΦΙ. ὁ φίλτατον μὲν ἡμαρ, ἥδιστος δ' ἀνήρ,
φίλοι δὲ ναῦται, πῶς ἀν ύμὶν ἐμφανῆς
ἔργῳ γενοίμην ὡς μ' ἔθεσθε προσφιλῆ.
ἴωμεν, ὃ παῖ, προσκύσαντε τὴν ἔσω
ἄοικον εἰσοίκησιν, ὡς με καὶ μάθης
ἀφ' ἀν διέζων ὡς τ' ἔφυν εὐκάρδιος.
οἶμαι γὰρ οὐδ' ἀν ὄμμασιν μόνην θέαν
ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε.
ἔγὼ δ' ἀνάγκη προῦμαθον στέργειν *κακά.
535
ΧΟ. ἐπίσχετον, μάθωμεν ἄνδρε γάρ δύο,
ὅ μὲν νεώς σῆς ναυβάτης, ὅ δ' ἀλλόθρους,
χωρεῖτον, ὃν μαθόντες αὐθις εἴσιτον.
- 540

533 f. προσκύσαντε^ς L (the dots meaning that σ should be deleted): and so A. But the later MSS. generally give προσκύσαντες. Γ (13th cent.) προσκύσαντες.—[εἰσοίκησιν] The scribe of L intended (I think) εἰσ οἰκησιν, not εἰσοίκησιν. He has written, indeed, εἰσοίκησιν (*sic!*), as in O. C. 739 εἰ στλείστον, with a disregard for the division of words which he often shows (see O. C., *Introd.* p. xlvi). Further, the smooth breathing is indistinct in form, being an almost round dot; but, in his writing, it often approximates to such a character: thus the breathing on οὐδ' in 536 is hardly different:

the principal clause: as 961 ὅλοιο μήπω
πρὶν μάθωμ^ν. Cp. 325 n.: O. C. 778 n.

530 ff. ὁ φίλτατον μὲν κ.τ.λ.: for the epanaphora, with change from φίλτατος to a synonym, cp. An. 898 φίλη μὲν... προσφιλῆς δὲ... φίλη δὲ, n. For the nom. ἥδιστος ἀνήρ after the voc., cp. 867, 986. —πῶς ἀν... γενοίμην, a wish; cp. 794: O. C. 1457: so ib. 1100 τις ἀν... δοίη...;

533 f. ίωμεν clearly means, 'let us be going' (from Lemnos). Cp. 645 χωρῶμεν. It expresses his joyful impatience to avail himself of N.'s offer here, and naturally follows the preceding verses. If, on the other hand, we take ίωμεν to mean, 'let us go into the cave,' we shall have no direct expression of Ph.'s eagerness to leave Lemnos: and the invitation to enter the cave will come with an awkward abruptness after the first words of gratitude. But if ίωμεν means, 'let us be going from Lemnos,' then we must accept εἰσοίκησιν, unless we can substitute for προσκύσαντε some partic. which could go with εἰσ οἰκησιν. For προσκύσαντε εἰς οἰκησιν could not mean, 'having gone into the dwelling to salute it.' I once suggested τῆνδε προσκύψαντ' ἔσω | άσικον εἰς οἰκησιν, i.e., 'after one look' into it; but

I now doubt whether the classical usage of προσκύπτω would bear this. We may rather believe that Soph. hazarded the otherwise unknown word εἰσοίκησις, much as in O. C. 27 he ventured on ἔξοικήσιμος. It implies a verb εἰσοικέω (nowhere found, except as a v. l. for ἔνοικέω in Anthol. 7. 320), capable of being used thus, —ἀντρού εἰσόκησε, 'he entered the cave and made his dwelling there' = —ἀντρού εἰσελθὼν φύκε. Then εἰσοίκησις would be properly, the act of so making a dwelling, or the dwelling made. (εἰσοικίζω, to bring in as a settler, is irrelevant.) See Appendix.—προσκύσαντε, a farewell salutation (as by kissing the soil), because the cave had so long given him shelter: see below on 1408.—ώς...κατ: cp. 13.

535 ἀφ' ὁν: Her. 1. 216 ἀπὸ κτηνέων
ζώωνται καὶ ἵχθυνται.—διέζων, sustained life (under difficulties), as Her. 3. 25 ποιηφαγέοντες διέζωνται: so διατρέφομαι, διαγλυφομαι.

536 f. οἶμαι γάρ κ.τ.λ.: for I think that even the bare sight would have deterred anyone but myself from enduring these things: οὐδεὶς ἀλλος ἀν ἐπλη τάδε, εἰ θέαν μόνην ἔλαβε. The first glance at such a dwelling would have made any

Ph. O most joyful day! O kindest friend—and ye, good sailors—would that I could prove to you in deeds what love ye have won from me! Let us be going, my son, when thou and I have made a solemn farewell to the homeless home within,—that thou mayest e'en learn by what means I sustained life, and how stout a heart hath been mine. For I believe that the bare sight would have deterred any other man from enduring such a lot; but I have been slowly schooled by necessity to patience.

[*Neoptolemus is about to follow Philoctetes into the cave.*

Ch. Stay, let us give heed:—two men are coming, one a seaman of thy ship, the other a stranger; ye should hear their tidings before ye go in.

[*Enter Merchant, on the spectators' left, accompanied by a Sailor.*

and a comparison with the breathing on *ἀκησισ*, as written by him in *Ant.* 892, seems to confirm this view.—For conjectures, see comment. and Appendix. **538 κακδ**] *τάδε* MSS.: but S has written in the marg. of L γρ. *κακά*, whence Valkenaer adopted it (on *Phoen.* 430). **539 μαθώμεν**] Wakefield conj. *μένωμεν*: Blaydes, *μείωμεν*: Hense, *σταθώμεν*.—δύο] δύω L. **540** Hense, with Nauck's approval, rejects this v.—*ἀλλόθρους*] Wecklein (*Ars* p. 58) conj. *ἀλλοθεν*. **541 αὐθίς** r: *αὐθίς* L.—Blaydes conj. *αὐτίκ*.

other man renounce the attempt to live in it. Instead of *καὶ δυμασιν μέντοι θέαν λαβόντα, οὐκ ἀν τλήναι*, we have *οὐδ' δύμασιν...τλήναι*,—*οὐδ'* thus serving to weld the sentence into a more compact whole. —*μόνην* need not be changed to *μόνον*, though the latter would be more usual: cp. *O. T.* 388 *ἐν τοῖς κέρδεσιν | μόνον δέ-δορκε*: *Ant.* 361 'Αἰδα μόνον φεύξιν οὐκ ἐπάξεται.—Some govern *τάδε* by *θέαν λα-βόντα* as = *θεασάμενον* (cp. *O. C.* 223 n.), and take *τλήναι* with the partic.: 'endure to have looked upon.' This is forced. For *τλήναι* with simple acc., cp. *Tyr.* 71, *O. C.* 1077, etc.

538 προύμαθον, by painful steps (*πρό*): cp. on 1015 *προύδιαζεν*.

539 ff. ἐπίσχετον is said to N. and Ph., who are moving towards the cave. *μάθωμεν*, absol., let us learn,—viz., what tidings the new comers are bringing. The conjecture *μένωμεν* (or *μείωμεν*) would merely repeat the sense of *ἐπίσχετον*.—This hortative subjunct. occurs even in the 1st pers. sing., as Eur. *Hipp.* 567 *ἐπίσχετ*, *αὐδῆν τῶν ἔσωθεν ἐκμάθω*: id. *H.F.* 1058 *σῆγα, πνοὰς μαθώ*.—*ἀλλόθρους*, prop., speaking a foreign tongue: here, simply = *ἀλλότριος*, just as in *Tyr.* 844 *ἀλ-*

λόθρον | γνώμας=merely *ἀλλοτρίας γνώμης*.—*ἄν μαθόντες*, i.e., having learned (their news) from them: cp. 370 n.—*αὐθίς*='at a later moment,' as *Αἰ.* 1283.—*εἰσιτον* (imperat., not indic.): for the dual, after *μαθόντες*, cp. *Plat. Laches* p. 187 A *αὐτοὶ εἰσειτο γεγονότε*: and n. on *O. C.* 343.

542 Odysseus said that he would send back the *σκοτός*, disguised as a merchant captain, if N. seemed to be tarrying too long (126 ff.). The actor who now comes on as *ἔμπορος* would not, however, be the same who played the *σκοτός* (a mute person), but the tritagonist, who played Odysseus. The sailor who accompanies him is a mute person; and that part may have been taken by the former representative of the *σκοτός*.

As N. has already ensnared Ph., and is on the point of starting with him, there is no actual need for the intervention of the *ἔμπορος*. But Odysseus, at the ship, could not know this; and we are to suppose that he had become impatient. The scene which follows heightens the dramatic interest by bringing out the horror with which Ph. regards the idea of returning to Troy.

ΕΜΠΙΟΡΟΣ.

Αχιλλέως παῖ, τόνδε τὸν ἔυνέμπορον,
ὅς ἦν νεώς σῆς σὺν δυοῖν ἄλλοιν φύλαξ,
ἐκέλευσ' ἐμοὶ σε ποῦ κυρῶν εἴης φράσαι,
ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὐ,
τύχῃ δέ πως πρὸς ταῦτὸν ὄρμισθεὶς πέδον. 545
πλέων γάρ ὡς ναύκληρος οὐ πολλῷ στόλῳ
ἀπὸ Ἰλίου πρὸς οἰκον ἐσ τὴν εὔβοτρυν
Πεπάργηθον, ὡς ἥκουσα τοὺς ναύτας ὅτι
σοὶ πάντες εἶεν *συννεναυστοληκότες,
ἔδοξέ μοι μὴ σύγα, πρὸν φράσαιμί σοι,
τὸν πλοῦν ποεῖσθαι, προστυχόντι τῶν ἵσων.
οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,
ἀ τοῦσιν Ἀργείοισι ἀμφὶ σοῦ νέα
Βουλεύματ' ἔστι, κοῦ μόνον Βουλεύματα,
ἄλλ' ἔργα δρώμεν', οὐκέτ' ἔξαργούμενα. 555

546 δέ πως] Blaydes conj. δέ τφ.—ταῦτὸν] The 1st hand in L wrote αὐτὸν, to which τ has been prefixed by S. **547** πλέων] Reiske conj. πλέω, and in 549 ὡς δὲ ἥκουσα. **548** ἀπ' L: ἔξ r. **550** συννεναυστοληκότες Dobree: οἱ νεανιστοληκότες MSS. **552** προστυχόντι] Cavallin conj. προστυχόντα: Brunck, προστυχών τι: Hartung, προστυχῶν τε: Heath, προστυχόν τι, changing ἵσων to ἵσως, and taking τῶν as relat. with οὐδέν ('a thing that happens to have come to

ἔυνέμπορον, fellow-traveller, as *Tr.* 318, etc.

544 φράσαι σε, πον κ.τ.λ.: for the constr., cp. n. on 443 f., ad fin.—κυρῶν εἴης: cp. *O.* T. 1285 οὐδέν ἔστ' ἀπόν.

545 οὐ δοξάων μὲν οὐ: cp. Ant. 255 τυμβήρης μὲν οὐ, π.—ὄρμισθεις: the same constr. with the pass. in Xen. *H.* 1. 4. § 18, πρὸς τὴν γῆν ὄρμισθεις = ὄρμασα τὴν ναῦν, or ὄρμασάμενος, having brought one's ship to anchor. **ταῦτὸν...πέδον**, the same land (Lemnos); not, strictly, the same 'spot.'

547 οὐ πολλῷ στόλῳ, with no large company (*i.e.*, with one ship, and only a small crew to handle it): as *Tr.* 496 σὺν πολλῷ στόλῳ = 'with a numerous train.' If στόλῳ were taken as 'fleet,' the phrase could hardly be a mere equivalent for μιᾶς νηΐ, but would suggest at least a plurality of vessels.

549 f. **Πεπάργηθον** (now called Σκόπελος), a small island near the Thessalian coast, about 12 miles E. of the south end of Magnesia. The island of Sciathus lies

between it and the mainland; Euboea is only 20 miles distant to the s.w., and Scyros about 40 to the s.e. The name is well-chosen, then, to make Philoctetes feel that he is listening to a neighbour of his old home. Peparthus, though not more than some 12 miles in length, with a greatest width of 5 or 6, contained three towns. Its famous wine is ranked by Aristophanes with those of Pramnus, Chios and Thasos (fr. 301). The author of [Dem.] or. 35 § 35 names Peparthus, along with Cos, Thasos and Mendè, as a seat of the wine-trade with the Euxine. An Alexandrian physician, Apollodorus, recommended the wine of Peparthus before all others, adding that its repute would be still higher, did it not require six years to attain perfection (Plin. *H. N.* 14. 9). The epithet εὔβοτρυν here is peculiarly fitting, since Pliny speaks of the island as *quondam Euenum dictam* (*ib.* 4. 23). And so Heracleides Ponticus fr. 13 says of it, αὕτη ἡ νῆσος εὖοινός ἐστι καὶ εὖδενδρος.

MERCHANT.

Son of Achilles, I asked my companion here,—who, with two others, was guarding thy ship,—to tell me where thou mightest be,—since I have fallen in with thee, when I did not expect it, by the chance of coming to anchor off the same coast. Sailing, in trader's wise, with no great company, homeward bound from Ilium to Peparethus with its cluster-laden vines,—when I heard that the sailors were all of thy crew, I resolved not to go on my voyage in silence, without first giving thee my news, and reaping guerdon due. Thou knowest nothing, I suspect, of thine own affairs—the new designs that the Greeks have regarding thee,—nay, not designs merely, but deeds in progress, and no longer tarrying.

my knowledge,—one of the facts which thou, perchance, knowest not'). Musgrave approved this, only keeping προστυχόντι as='since I have chanced upon thee.'—τῶν τοων] In L made from τὸν τοων by S. 554 σοῦ νέα Auratus: ἀμφὶ σ' οὐνεκα L, and so (or ἀμφὶ σοῦ ὕρεκα) most other MSS.: ἀμφὶς ἔνεκα Γ, with γρ. ἀμφὶς δὲ [i.e. ἀμφὶ σοῦ] ἄγρι τοῦ περὶ σοῦ. The fact that ἀμφὶ σοῦ ὕρεκα (or οὐνεκα) could thus pass muster as a pleonasm deserves notice. 555 ἔστι L, and so Blaydes.

It also produced good olives (Ov. *Met.* 7. 470).—In the *Iliad* the Greeks at Troy import wine from Lemnos (7. 467) and from Thrace (9. 72).

ἥκουσα τὸν ναύτας δι: cp. *Ai.* 1141 σὺ δ' ἀντακούσει τούτον ὡς τεθάψεται: Xen. *M.* 4. 2. 23 τὸν Δαίδαλον οὐκ ἀκτηκας, δι τι ἡμαρκάστο δουλεύειν;—πάντες: and therefore he could not have been anticipated in bringing the news.—Dobree's conjecture, συννεναυστοληκότες, has been generally accepted by recent edd. If the MS. οἱ νεανιστοληκότες is retained, then σοι is possess. pron.: 'that all those who had made the voyage were thy men.' The objection to this is the want of point in the participle.

551 ε. ἔδοξε μοι κ.τ.λ. The constr. of προστυχόντι is made somewhat awkward by the negative before ποεῖσθαι. 'I decided to sail, not in silence, or before I had told thee, (but only when, having told thee,) I had received a due reward.' It would have been clearer to have written either: (1) ἔδοξε μοι φράσαντι τὸν πλοῦν ποεῖσθαι, προστυχόντι τῷν τοων: or (2) ἔδοξε μοι μὴ σῆγα τὸν πλοῦν ποεῖσθαι, πρὶν φράσαιμι καὶ προστύχοιμι τῷν τοων. The justification of the actual form is that μὴ σῆγα, πρὶν φράσαιμι, is felt as a more emphatic equivalent for a simple φράσαντι. For the dat. προστυχόντι (instead of an acc.) with the inf., cp.

Xen. *An.* 2. 1. § 2 ἔδοξεν οὖν αὐτῷσι συ-
σκενασαμένους...προΐέναι. The acc. is, however, more usual, as *ib.* 3. 2. 1 ἔδοξεν αὐτῷσι προφυλακίς καταστήσαντας συγκα-
λεῖν τῷσι στρατώτας, since it excludes any possible ambiguity: cp. *An.* 838 n.—
The use of προστυχόντι ('having obtained, met with') is like that in *El.* 1463 ἐμοῦ κολαστοῦ προστυχών.—τῶν τοων: by τὰ τοων is meant a reasonable recompense for his trouble. This sense of τοων (*aequus*) is virtually the same as in such phrases as ἐν τῷσι τοων καὶ ὥμολοις (Thuc. 5. 79), etc. Similarly the messengers in *O.* 7. 1005 and *Tr.* 190 expressly say that they have come in the hope of being rewarded.—Others join προστυχόντι with σοι, 'when thou shouldest have received (the information) due.' Nauck understands, 'since I have met with the same fortune as thine'—i.e., have put in at the same coast. (Cp. *El.* 1168 ξὺν σοι μετεί-
χον τῷν τοων.)

554 δ τοισιν κ.τ.λ. The antecedent to δ is not τῷσι σαντοῦ in 553: rather the relative clause is exegetic. 'Thou knowest nothing of thine own affairs,—i.e., of those new counsels (*sc.* περὶ τούτων) which,' etc.—νέα, in addition to the former wrong (ὅο).

556 οὐκέτι ἔσαργούμενα, deeds which are no longer allowed to remain ἀργά, i.e., in which the doers are not slack.

- NE. ἀλλ' ή χάρις μὲν τῆς προμηθίας, ξένε,
εἰ μὴ κακὸς πέφυκα, προσφιλής μενεῖ.
φράσον δ' ἄπερ γ' ἐλεξας, ὡς μάθω τί μοι
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
- EM. φροῦδοι διώκοντές σε ναυτικῷ στόλῳ
Φοῖνιξ ὁ πρέσβυς οἱ τε Θησέως κόροι.
- NE. ὡς ἐκ βίας μ' ἀξοντες ή λόγοις πάλιν;
EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρειμι σοι.
- NE. ή ταῦτα δὴ Φοῖνιξ τε χοὶ ξυνναυβάται
οὗτῳ καθ' ὄρμὴν δρῶσιν Ἀτρειδῶν χάριν; 565
- EM. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
- NE. πῶς οὖν Ὁδυσσεὺς πρὸς τάδ' οὐκ αὐτάγγελος

557 τῆς] Seyffert conj. σῆς. **558** πέφυκα, προσφιλής] Desiring ἀσφαλῆς, Burges conj. πέφυκ' ἄκρ' ('consummately'): Blaydes, πέφυκά γ': Mekler, πέφυχ' δδ'. **559** ἄπερ γ' ἐλεξας A: ἄπερ ἐλεξας L, with most of the other MSS.—Hartung conj. ἄπερ προθέξας: Herwerden, ἄπερ ἀλλακας: Wecklein, ἄπερ ὑπέδεξας: Seyffert, ἄγ' ἄπερ ἐλεξας: Weil, ὅποι ἐλεξας: Nauck, ὅπως ἐλεξας. **560** ἔχεις]

After the *βουλεύματα* had become *ἔργα*, by the taking of the first steps, the action might still have been sluggish. But these *ἔργα* are *δρώμενα*,—advancing towards completion. So Plut. *Mor.* 2 ε γῆ...*ἔξαργηθεῖνα*, land which has been allowed to lie fallow. Arist. uses the pf. act. *ἔξηργηκέναι* as = 'to have become torpid' (*Eth. N.* 1. 8: *Pol.* 5. 10). Cp. *O. T.* 287 ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπαρ-*έδημην*.

557 f. ἀλλ', 'well': cp. 232, 336.—
ἡ χάρις...τῆς προμηθίας, the favour of (conferred by) thy forethought; cp. *O. T.* 764 φέρειν...χάριν, *Tr.* 1217 πρόσνειμαι δὲ μοι | χάριν βοαχείαν. προμηθίας, the poet. form (cp. *Ant.* 943 n.); for the sense, '(kind thought for one,') cp. *O. C.* 332 σῆ, πάτερ, προμηθία.—εἰ μὴ κακὸς πέφυκα: Xen. *Cyr.* 5. 1. 21 χάριν τούτων ἐγὼ ὑμῖν ἔχω μέν, εἰ μὴ ἀδικῶ.—προσφιλής, *grata*, well-pleasing,—gratefully remembered. Aesch. *Theb.* 580 ἡ τοῖσιν ἔργον καὶ θεοῖσι προσφιλές. The difficulty felt as to προσφιλής (see crit. n.) has arisen from the assumption that *χάρις* here = 'gratitude.'

559 ἄπερ γ'. It is not surprising that γ' should have been suspected here, since L has ἄπερ ἐλεξας. But the emendations which have been suggested (see cr. n.) are improbable. If any were to be made, I should rather suggest ἄπερ καλεξας.

L seems, however, to have lost γ' in some other places (cp. 105 n.): and here the particle appears defensible, if regard is had to the tone of the passage. Neoptolemus, mindful of his part, receives the (supposed) stranger's announcement with politeness, but without manifesting much concern. 'I am really very much obliged to you for the trouble which you have taken. But perhaps you would kindly say what, precisely, it is to which you allude.' So ἄπερ γ' = just those things which,—the γ' merely adding a slight emphasis to ἄπερ.

560 νεώτερον, not simply νέον (554), but 'startling,'—ominous of some new wrong: cp. Thuc. 4. 51 μηδὲν περὶ σφᾶς νεώτερον βούλευται.—ἄπ' Ἀργείων with βούλευμα, not with ἔχεις,—a plot on their part: for this ἄπο, cp. *O. C.* 293.—ἔχεις with μοι, 'hast for me,' i.e., announces to me. Cp. *Ant.* 9 n.

562 Φοῖνιξ: cp. 344.—οὐ τε Θησέως κόροι: Demophon,—the ruler of Athens who figures in Eur. *Heracleidae*,—and his brother Acamas, who in the same play is a mute person at his side (v. 119). These Θησέδα, δῖων Ἀθηνῶν (Eur. *Hec.* 125), are plausibly represented as foes of Neoptolemus, since their father Theseus was treacherously slain in Scyros by Lycomedes (Paus. 1. 17. 6). Arctinus of Miletus (c. 776 B.C.), the author of the

NE. Truly, Sir, the grace shown me by thy forethought, if I be not unworthy, shall live in my grateful thoughts. But tell me just what it is whereof thou hast spoken,—that I may learn what strange design on the part of the Greeks thou announcest to me.

ME. Pursuers have started in quest of thee with ships,—the aged Phoenix and the sons of Theseus.

NE. To bring me back by force, or by fair words?

ME. I know not; but I have come to tell thee what I have heard.

NE. Can Phoenix and his comrades be showing such zeal on such an errand, to please the Atreidae?

ME. The errand is being done, I can assure thee,—and without delay.

NE. Why, then, was not Odysseus ready to sail for this

φέρεις Γ. 562 φῶντις from φοίνιξ L.

566 καθ' ὅρμην] Nauck conj. καθ' ἥμῶν.

563 λόγοις] Nauck conj. δόλοις.

567 ὡς ταῦτα ἐπίστω ὅρμεν] Nauck conj. σὺ for ὡς: Blaydes, ὡς ὅρμεν' ταῦθι ταῦτ', οὐ ταῦτ' ἐξεπίστω ὅρμεν'.

'Ιλιον Πέρσις, made Neoptolemus the hero of his epic, and introduced the two sons of Theseus in the episode of the wooden horse. On the Acropolis of Athens Pausanias saw the δούρειος ἵππος commemorated in bronze. 'Menestheus and Teucer,' he adds, 'are peeping out of it,—and the sons of Theseus' (1. 23, 8).—These Theseidae do not appear in *Il.* or *Od.*; nor does their father, except where Nestor speaks of having known him (*Il.* 1. 265), and in a doubtful verse of the νέκυαι (*Od.* 11. 631).

563 ἐκ βλα: cp. 945.—λόγοις is changed by Nauck to δόλοις, because the antithesis between force and persuasion is not suitable here; 'since Neoptolemus must assume a hostile intention in the δώρκοτες.' But why should he not suppose that the Atreidae, finding him indispensable, wish to entice him back by smooth λόγοι? (Cp. 629 λόγουσι μαθακοῖς.) In v. 102 τὶ δ' ἐν δόλῳ δεῖ μᾶλλον ή πείσαντ' ὄγεν; the antithesis is between a false story and persuasion by honest argument. But λόγοι (whether true or false), as a means of prevailing, can also be contrasted with force, as in 593 f., ή λόγῳ | πείσαντες δέξεν, ή πρὸς ἴσχυν κράτος. And that is the antithesis meant here.

566 καθ' ὅρμην, impetuously, like

κατὰ σπουδὴν (Thuc. 1. 93): cp. ἀπὸ μιᾶς ὅρμης (id. 7. 71).

567 ὡς ταῦτα ἐπίστω δρώμεν'. Where ὡς occurs in such phrases with an imperative, it regularly belongs to the partic.: cp. 253 ὡς μηδὲν εἰδὼτ τοθι μ' {n.}. But here ὡς ταῦτα...δρώμενα could not strictly stand for ὡς δρώμενα...ταῦτα. The suspicions which the text has excited are, so far, natural. Yet I think that it is sound. The irregularity seems to have arisen from the fact that ὡς, prefixed to an assurance, could either (a) belong to a partic. (as in 253, 415, etc.), or (b) introduce the whole sentence, as in 117 ὡς τοῦτο γ' ἔργας δύο φέρε δωρήματα. Thus the Attic ear had become accustomed to ὡς as the first word of such an assurance in either type. And so ὡς could be given that place in a sentence of type (a), even though the partic. did not immediately follow. That is, I do not suppose that ὡς ταῦτα ἐπίστω δρώμενα is for ὡς δρώμεν' ἐπίστω ταῦτα: but rather that, instead of saying simply ταῦτα ἐπίστω δρώμενα, he can prefix ὡς, because the associations of type (b) had blunted the feeling for what was essential in type (a);—viz., that the partic. (or partic. with μή) should immediately follow ὡς.

568 πρὸς τάδ'. After οὖν, it is

- πλεῦν ἦν ἐτοῦμος; ἡ φόβος τις εἰργέ νιν;
ΕΜ. κεῦνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς
 ἔστελλον, ἥνικ' ἔξανηγόμην ἔγω. 570
- ΝΕ.** πρὸς ποῖον *αὐ̄ τόνδ' αὐ̄τὸς οὐδυσσεὺς ἔπλει;
ΕΜ. ἦν δῆ τις—ἄλλὰ τόνδε μοι πρῶτον φράσον
 τίς ἔστιν· ἀν λέγης δὲ μὴ φώνει μέγα.
ΝΕ. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε. 575
ΕΜ. μὴ νύν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
 ἔκπλει σεαυτὸν ἔντλαβών ἐκ τῆσδε γῆς.
ΦΙ. τί φησίν, ὁ παῖ; τί με κατὰ σκότον ποτὲ
 διεμπολῷ λόγοισι πρός σ' ὁ ναυβάτης;
ΝΕ. οὐκ οἶδα πω τί φησί· δεῖ δ' αὐ̄τὸν λέγειν
 εἰς φῶς ὁ λέξει, πρὸς σὲ κάμε τούσδε τε. 580
ΕΜ. ὁ σπέρμ' Ἀχιλλέως, μὴ με διαβάλῃς στρατῷ
 λέγονθ' ἂ μη δεῖ· πόλλ' ἔγω κείνων ὑπο
 δρῶν ἀντιπάσχω χρηστά *θ', οἵ ἀνὴρ πένης.

569 εἰργε[ν] εἰργε L (made from εἰργε?).

571 ἔγω B: έσω L, A, etc. 572 πρὸς ποῖον ἄν τόνδ' MSS. Dobree's conjecture of αὐ̄ for ἄν is adopted by Dindorf, Blaydes, Nauck, Wecklein, Cavallin.—Dissen and (independently) Wecklein also conj. οὖν—οὐδυσσεὺς] In L the 1st hand wrote οὐδυσσεὺς: ν (very small) was then inserted after ὁ either by that hand itself, or by S.

slightly better to take these words as= ‘for this purpose’ (O. T. 766 πρὸς τι;), rather than as=‘in view of these facts’ (=πρὸς τιντα, O. T. 426).—**αὐτόγ-γελος**, carrying his own message: O. C. 333.

570 **ε.** κεῦνός γ': the γ' throws a slight stress on the pron., ‘oh, he’: cp. 424.—**ὁ Τυδέως παῖς**, Diomedes, who, in the *Philoctetes* of Eur., accompanied Odysseus to Lemnos (see Introd.).—**ἔστελλον**=ἔστελλοντο: cp. 640: Her. 4. 147 ἔστελλε ἐς ἀποκτήρι.

572 πρὸς ποῖον αὐ̄ τόνδ' ...ἔπλει; ‘who was this other person in quest of whom Odysseus himself was sailing?’ αὐ̄ is oft. thus used after interrogatives: cp. *Ant.* 7 τι τοῦτο αὐ̄ φασι πανδήμῳ πόλει | κήρυγμα θεῖναι...; (For πρὸς ποῖον...τόνδε as=ποῖος ἦδε, πρὸς ὅ, cp. 441.) Not ‘was sailing again’ (with ref. to his former voyage to Scyros, 343). If αὐ̄ is a true correction here (as it has been deemed by almost all recent edd.), the corruption ἄν in the MSS. is the reverse of that which has probably occurred in O. C. 1418 (n.).

If ἄν is kept, it must be explained in

one of two ways. (1) Taking ἄν with ἔπλει: ‘who is this, for whom *he would have been sailing?*’ (=‘presumably sailed’). Cp. *Od.* 4. 546 ἢ κεν Ὁρεστης | κτείνειν, ‘or Orestes would have slain him,’=‘or, it may be, O. slew him.’ (2) Taking ἄν with ποῖον τόνδε, as if ὅντα were understood: ‘Who might this man be, for whom he sailed?’ On this view, ἄν does not affect ἔπλει, and πρὸς ποῖον ἄν τόνδε=ποῖος ὅδε ἀν εἴη, πρὸς δν ἔπλει. This is possible: though here πρὸς ποῖον ἄν τόνδε would more naturally suggest ποῖος ὅδε ἀν ἦν. See Appendix.

575 **σοι**, ethic dat.: cp. 261.

576 **ε.** τὰ πλεῖον', the further details which N. might naturally wish to learn: cp. O. C. 36 πρὸν νυν τὰ πλεῖον' ιστορεῦ (n.).—**σεαυτὸν ἔντλαβών**, a phrase of colloquial tone (cp. Shaksp., ‘be packing’): Ar. *An.* 1469 ἀπίωμεν ἡμεῖς σύλλαβόντες τὰ πτερά, and n. on O. T. 971: *Ant.* 444 σὺ μὲν κομίζοις ὅν σεαυτὸν ἔθελες.

578 **ε.** τί με...διεμπολῷ...πρός σε, what bargain is he making with thee concerning me? From the words ἀλλὰ

purpose, and to bring the message himself? Or did some fear restrain him?

ME. Oh, he and the son of Tydeus were setting forth in pursuit of another man, as I was leaving port.

NE. Who was this other in quest of whom Odysseus himself was sailing?

ME. There was a man... But tell me first who that is yonder,—and whatever thou sayest, speak not loud.

NE. Sir, thou seest the renowned Philoctetes.

ME. Ask me no more, then, but convey thyself with all speed out of this land.

PH. What is he saying, my son? Why is the sailor trafficking with thee about me in these dark whispers?

NE. I know not his meaning yet; but whatever he would say he must say openly to thee and me and these.

ME. Seed of Achilles, do not accuse me to the army of saying what I should not; I receive many benefits from them for my services,—as a poor man may.

574 ἀν Brunck (writing ἀ "ν"): ἀν MSS. (in L ἀν). The same error occurs in *O. T.* 281. **576** μή ννν] μὴ ννν L. **577** ἔκπλει σεαυτὸν Paley conj. ἔκπλευσον αὐτὸν. **578** τὶ με] Seyffert reads τὶ δὲ, and so Cavallin. Nauck conj. τίσι (with λόγιος με in 579). **579** πρὸς σ'] In L the 1st hand wrote πρὸς σ': S inserted another σ after δ. **580** f. Nauck places in the text his conjectures οὐδὲ ἐγώ for οὐδά πω, and σαφῶς for εἰς φῶς. He further suggests χρῆσι for λέξει. **582** διαβάλης τ : διαβάλλησ (sic) L. **584** χρηστά θ' Dobree, and so most recent edd.:

τόνδε in 573 onwards, the pretended ἔμπορος has spoken to N. in lower tones; while N. has taken care to pronounce v. 575 loud enough for Ph. to hear. The object of this by-play is to quicken Ph.'s interest in the coming story (603 ff.), and his anxiety to leave Lemnos. Seyffert's change of τὶ με into τὶ δὲ is no improvement. It is natural that Ph., the ἀνὴρ ὑπότητος (136), should suspect some design against himself. The ἔμπορος had suddenly assumed an air of mystery; and, on learning Ph.'s name, had urged N. to save himself (σεαυτὸν συλλαβθών). The διά in διεμπολῷ expresses traffic: cp. fr. 521. 7 (a woman bewailing the lot of her sex), ὠθούμεθ' ἔξω καὶ διεμπολώμεθα (as by a bargain between suitor and parents).—Cp. 978: *Ant.* 1036.

581 εἰς φῶς, opp. to κατὰ σκότον (578): cp. 1353: *El.* 639 οὐδὲ πᾶν ἀναπτύσαι πρέπει | πρὸς φῶς: *O. T.* 1229 εἰς τὸ φῶς φανεῖ: fr. 832 πάντ' ἐκκαλύπτων διχρόνος εἰς τὸ φῶς ἄγει. Yet Nauck has ejected εἰς φῶς from the text, and con-

jecturally substituted σαφῶς. He wishes also to replace λέξει by χρῆσι. But for the fit. cp. *O. C.* 114 ἔως ἀν ἐκμάθω | τίνας λόγους ἐροῦσιν. So here λέξει=μέλλει λέξειν.—For καλ...τε cp. 421.

582 ff. σπέρμι: cp. 364—σπρατῷ: the dat. as Eur. *Hec.* 863 'Αχαιοῖς εἰ διαβληθήσομαι, etc. In prose usw. πρὸς τινα or εἰς τινα: also παρά τινι, or ἐπὶ τινι.—δ μὴ δεῖ, γνᾱe non oportet (generic μὴ).—δρῶν ἀντιπάσχω: the emphasis is here rather on the verb than on the partic.: 'I receive many benefits from them, in return for my services.' The schol. has: ὑπ' ἐκείνων εὐεργετούμενος ἀντευεργετῶ αὐτοῖς, ὡς δύναται πέντης εὐεργετεῖν, δηλονότι ὑπηρετεῖν. This makes δρῶν more prominent than ἀντιπάσχω,—evidently because the schol. thought that οἱ ἀνὴρ πέντης referred only to δρῶν,—'so far as a poor man can confer benefits.' But that clause refers to ἀντιπάσχω also: the benefits which he received were important for such as he was. Cp. *O. T.* 763 ἀξιο...οἱ ἀνὴρ |

- NE. ἐγώ εἰμ' Ἀτρεΐδαις δυσμενής· οὗτος δέ μοι 585
 φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στυγεῖ.
 δεῖ δή σ', ἔμοιγ' ἐλθόντα προσφιλῆ, *λόγων
 κρύψαι πρὸς ἡμᾶς μηδέν' ὥν ἀκήκοας.
- EM. ὄρα τί ποιεῖς, παῖ. NE. σκοπῶ κάγω πάλαι.
 EM. σὲ θήσομαι τῶνδ' αἴτιον. NE. ποιοῦ λέγων. 590
 EM. λέγω. πὶ τοῦτον ἀνδρε τώδ' ὥπερ κλύεις,
 ὁ Τυδέως παῖς η τ' Ὁδυσσέως βία,
 διώμοτοι πλέουσιν ἡ μην ἡ λόγω
 πείσαντες ἄξειν, ἡ πρὸς ἵσχυος κράτος.
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἡκουον σαφῶς 595
 Ὁδυσσέως λέγοντος· οὗτος γὰρ πλέον
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.
- NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαν οὕτω χρόνῳ
 τοσῷδ' ἐπεστρέφοντο πράγματος χάριν,

χρηστά γ' MSS. 585 ἐγώ εἰμ' L 1st hand, altered by S to ἐγώ 'μ'. Most of the other MSS. have ἐγώ εἰμ' (as A), or ἐγώ 'μ' (as B): ἐγώ μὲν Γ. Nauck conj. ἐγωγ'.
 587 προσφιλῆ, λόγων] προσφιλῆ λόγων L, etc.: προσφιλεῖ λόγω in Harl. (15th cent.), which Burges adopts in his text, is an isolated v. l. For λόγων Burges conj. λόγων, received by Nauck, Wecklein, Mekler. 588 After ἡμᾶς two letters (δὲ?) have been erased in L.—μηδέν' MSS.: Linwood conj. μηδέν, and so Blaydes. 590 ποιοῦ]

δοῦλος ('for a slave'), and *ib. 1118 πιστὸς ὡς νομένος ἀνήρ.—χρηστά θ'*; πολλὰ (or πολλά τε) καὶ χρηστὰ is commoner than πολλὰ χρηστά τε (though cp. Aesch. *Theb.* 338 πολλὰ γάρ, εὖτε πτῶδις δαμασθῆ, | ἦ, δυστυχῆ τε πράσσει): and on the other hand we find πολλὰ...καλά (fr. 79), πολλὰ...σοφά (fr. 99), etc. Still, χρηστά θ' seems more probable here than χρηστά γ'.

585 ε. ἐγώ εἰμ'. This synizesis is extremely rare, though that of *ω* and *οὐ* is less so (*O. T.* 332 ἐγώ οὐτ', n.). Indeed there is no other certain instance in Tragedy; for in Eur. *Eli.* 1332 οὐδὲ ἐγώ εἰς σὸν βλέφαρον πελάσω ought not to be compared. There οὐδὲ ἐγώ is a dactyl, by epic hiatus, as in *Il.* 1. 29 τὴν δὲ ἐγώ οὐ λύσω. In Comedy we have Ar. *Vesp.* 1224 ἐγώ εἴσομαι, where Burges reads ταχ' εἴσομαι.—φίλος μέγιστος: cp. *Ai.* 1331 φίλοι σ' ἐγώ μέγιστον 'Αργείων νέμω.

587 ε. λόγων appears slightly prefer-

able to the MS. λόγον here: and either would have been written ΔΟΤΟΝ in the poet's time. ὥν is most simply taken as τούτων οὖς: though, if λόγον were retained, it might also represent (περὶ) τούτων ᾧ.

589 ὄρα κ.τ.λ. Some take this verse as an exchange of veiled hints between the accomplices. But why should the Εὐτρόπος fear that N. was likely to trip in his part? Rather it is merely a piece of acting, like the feigned 'aside' in 573, and with the same object—viz., to impress Philoctetes.—πάλαι, referring back merely to the moment at which he began to press his question,—i.e., to 580: cp. *O. T.* 1161 n.—For the ἀντιλαβῆ, marking excitement, cp. 54, 466.

590 ποιοῦ, instead of τίθον. Cp. *O. T.* 54 ὡς εἴπερ ἄρξεις τῆρδε γῆς, ωσπερ κρατεῖς, n.—λέγων: cp. *O. C.* 1038 (n.) χωρῶν ἀπειλεῖ νῦν, threaten (if you will)—but set out. So here, 'hold me responsible if thou wilt—but answer.'

NE. I am the foe of the Atreidae, and this man is my best friend, because he hates them. Since, then, thou hast come with a kindly purpose towards me, thou must not keep from us any part of the tidings that thou hast heard.

ME. See what thou doest, my son. NE. I am well aware.

ME. I will hold thee accountable. NE. Do so, but speak.

ME. I obey. 'Tis in quest of this man that those two are sailing whom I named to thee,—the son of Tydeus and mighty Odysseus,—sworn to bring him, either by winning words or by constraining force. And all the Achaeans heard this plainly from Odysseus,—for his confidence of success was higher than his comrade's.

NE. And wherefore, after so long a time, did the Atreidae turn their thoughts towards this man,

Wecklein (*Ars p. 62*) conj. θοὶ τοι : Reiske, πείθον or πιθοῦ. 591 ὥπερ L: ὥσπερ r. 592 Herwerden would delete this v., because the names have been given already (570). 593 ή] ή L. For ή μῆν ή Elmsley conj. ή μῆν νν. 594 πείσαντες] πείσαντες γ' B, and so Brunk. Burges conj. πείσαντες ἀπάξειν. 598 έ οὐτωι L 1st hand, but it has been erased.—Nauck would reject the words from 'Ατρεῖδαι to τοσῳδε' inclusive.

591 λέγω. So in *Ant.* 245 (where the reluctant speaker is at last brought to the point) καὶ δὴ λέγω σοι—πὶ τούτοις. Such aphaeresis after a stop is rare: but cp. Eur. *I. A.* 719 μέλλω· πὶ ταύτῃ καὶ καβέστημεν τύχη: [Eur.] *Rhes.* 157 ήσκω· πὶ τούτους τονδὲ ύφεσταμεν πόνον: Ar. *Nub.* 1354 ἔγω φράσω. πειδή γάρ κ.τ.λ. —τούτοις, this man here, (=τούδε), Philoctetes.

592 Although Odysseus and Diomedes had been named in 570, it is obviously natural that their names should be repeated in this more explicit statement.

593 διώμοτοι. The adj., not found elsewhere, answers to διόμυνυ (Tr. 255) or διώμυναι (ib. 378, *Ai.* 1233) as='to swear solemnly.'—ἢ μήν, prefacing an oath, as Tr. 256 (διώμοτεν) ἢ μήν... δούλωσεν: ib. 1185 δύναμι... | ἢ μήν τι δράσει; The formula occurs first in Il. i. 76 δύμοσσοι | ἢ μέν (Ion. for μήν) μοι...ἀρίζειν. It is used also in threats, O. C. 816 ἢ μήν...λυπηθεὶς ἔστι (n.).

594 πείσαντες κ.τ.λ.: cp. 102.—πρὸς ισχὺος κράτος. Ισχύς is the physical strength at the disposal of the captors; κράτος, the mastery which this strength will give them. Thus the gen. defines the source of the κράτος. Cp. Aesch.

P. V. 212 ὡς οὐ κατ' ισχὺν οὐδὲ πρὸς τὸ καρτερόν | χρείη, δόλως δὲ τοις ὑπερσχόντας κρατεῖν: where κατ', ισχὺν expresses the available strength, and πρὸς τὸ καρτερόν the triumphant exertion of it. (As to πρὸς ισχύον χάρων in Eur. *Med.* 538, see on *Ant.* 30.) For πρὸς cp. 90 n.

596 έ. πλέον, predicate: cp. 352, 601. —οὐτέρον=ἢ ὁ ἔτερος: cp. O. C. 568 πλέον...σοῦ=πλέον ἢ σοῦ (n.).

598 έ. τίνος...πράγματος χάρων: cp. O. T. 698 στον ποτέ | ...πράγματος.—χρόνῳ τοσῷδε=διὰ χρόνον τοσούτον, after so long a time: cp. 722: El. 1273 τὸ χρόνῳ μακρῷ φιλτάται | οὐδὲν ἐπαξιώσας... φανῆναι.—ἐπειστρέψοντο, bethought them (impf.) of caring for: Dem. or. 10 § 9 οὐδὲν ἐφροντίσατε οὐδὲ ἐπειστράψητε οὐδὲν τούτων. Cp. O. T. 134 πρὸ τοῦ θαύμοντος τηνδὲ ἔθεσθ' ἐπιστροφήν.—ἄγαν οὐτω : El. 884 οὐδὲ πιστεύεις ἄγαν.

The order of the words is remarkable, not only because τίνος is so far from πράγματος, but also because it is closely followed by τούδε', so that, when the ear caught the first words, the sense expected might naturally be, 'Who was for this man for whom' etc. (cp. 441). The motive has been the wish to emphasise the pron. referring to Philoctetes (τούδε').

δὸν *γ' εἰχον ἥδη χρόνιον ἐκβεβληκότες ; 600
 τίς ὁ πόθος αὐτοὺς ἵκετ', ἡ θεῶν βία
 καὶ νέμεσις, οὕπερ ἔργ' ἀμύνουσιν κακά;
 EM. ἐγώ σε τοῦτ', ἵσως γάρ οὐκ ἀκήκοας,
 πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγεῖνος,
 Πριάμου μὲν νιός, ὄνομα δ' ὀνομάζετο
 Ἐλευνος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,
 ὁ πάντ' ἀκούων αἰσχρὰ καὶ λαβῆτ' ἔπη
 δόλιος Ὁδυσσεὺς εἶλε· δέσμιον τ' ἄγων
 ἔδειξ· Ἀχαιοῖς ἐσ μέσον, θήραν καλην.
 ὃς δὴ τα τ' ἄλλ' αὐτοῖσι πάντ' ἔθεσπισεν,
 καὶ τάπι τροίᾳ πέργαμ' ὡς οὐ μῆ ποτε
 πέρσοιεν, εἴ μῆ τονδε πείσαντες λόγῳ
 ἄγουστο μῆσον τῆσδ' ἐφ' ἥσ ναίει τὰ νῦν.

605 610

600 *ὦν γ' Heath and Erfurt: ὦν τ' MSS.*

φθ vos. Nauck conj. δίκη: Pallis, the same, or βλάβη: Mekler, ἀρά.

602 *οὕπερ* ἥπερ (for ἥπερ?) Harl.—Pallis conj. αἴπερ. **607** *λαβῆτ'* λαβῆτ' L, with a further dot over the *τ*. Dindorf (ed. 1860) treats this dot as the accent, written over *τ* instead of *η*: but *η* is accented (η). **608** *δέσμιον τ'* L, and most MSS.: δέσμιον δ' A, Harl. **609** *ἐσ μέσον* Blaydes conj. ἐν

A somewhat similar instance is *Ant.* 944
 ἔτλα καὶ Δανάες οὐράνιον φῶς | ἄλλαξαι
 δέμας ἐν χαλκοδέτους αὐλαῖς.

600 *εἰχον...ἐκβεβληκότες*: cp. *El.* 590 ἐκβαλοῦν ἔχεις. The perf. part. (*O.T.* 701) is much rarer than the aor. part. in mere periphrasis. When joined to the perf. partic., ἔχω has usu. a separate force; as *Xen. An.* 1, 3. 14 πολλὰ χρήματα ἔχοντες ἀνηρπακότες ('have carried off, and hold'). So *ib.* 4. 7. 1 ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα ἀνακοινωμένοι (had carried up, and kept).—**χρόνιον** (masc.): *O.C.* 441 n.

601 *τ. τίς ὁ πόθος*: cp. *O.C.* 205 τίς ὁ πολύπονος ἀγεί; (*n.*)—*ἵκετ'*: *Il.* 1. 240 ὁ ποτ' Ἀχιλλῆς ποθῇ ἴκεται νῆσος Ἀχαιῶν.—**θεῶν βία**, constraint imposed by the gods; an unusual phrase, but suitable here, where spontaneous yearning (*πόθος*) is opposed to the external pressure of destiny. Cp. fr. adesp. 424 οὐ γάρ πρὸ μολὼς ἡ τύχῃ βιάζεται (*i.e.*, one does not die before one's appointed time). *Ant.* 1140 *βιαλας...νέσους*.—**νέμεσις**: cp. 518.—**ἀμύνουσιν**, requite, punish: *O.C.* 1128.

605 *ὄνομα δ' ὀνομάζετο*: *Eur. Ion* 800 *ὄνομα δὲ ποιον αὐτὸν ὄνομάζει πατήρ;*

601 *βία*] Above this word L has

the gl. φθ vos. Nauck conj. δίκη: Pallis, the same, or βλάβη: Mekler, ἀρά.

607 *λαβῆτ'* λαβῆτ' L, with a further dot over the *τ*. Dindorf (ed. 1860) treats this dot as the accent, written over *τ* instead of *η*. **608** *δέσμιον τ'* L, and most MSS.: δέσμιον δ' A, Harl. **609** *ἐσ μέσον* Blaydes conj. ἐν

Symmetry with *Πριάμου μὲν νῖος* required *ὄνομαζόμενος*: cp. 215 n. (*βοῖο* for *βοῶν*).

606 *"Ἐλευνος*,—distinguished as *Πριάμιδης* from Helenus son of Oenops, a Greek hero slain by Hector (*Il.* 5. 707),—figures in the *Iliad* as at once a seer and a warrior. He gives counsel at critical moments to his brother Hector (*Il.* 6. 76, 7. 44); with his brother Deiphobus, he leads a third of the Trojan host in the attack on the Greek camp (*Il.* 12.94). The story of his capture by Odysseus does not belong to the *Iliad*, but was probably included in the *Ιλας Μικρά* of Lesches (c. 700 B.C.),—the epic which contained the return of Philoctetes to Troy (see Introd.). Ovid associates this exploit with two other similar feats of Odysseus,—the capture of the horses of Rhesus, when their master, and the Trojan spy Dolon, were slain, (*Il.* 10)—and the theft of the Palladium: *Met.* 13. 99 *Conferat his Ithacus Rhesum imbellisque Dolona, | Priamidemque Helenum rapta cum Pallade captum.* In Verg. *Aen.* 3. 346 ff., Helenus, then settled in Epeirus, prophesies to Aeneas.

The statement of the *ξυπόρος* is only part of the truth. Helenus had indeed

whom long since they had cast forth? What was the yearning that came to them;—what compulsion, or what vengeance, from gods who require evil deeds?

ME. I can expound all that to thee,—since it seems that thou hast not heard it. There was a seer of noble birth, a son of Priam,—by name Helenus; whom this man, going forth by night,—this guileful Odysseus, of whom all shameful and dis honouring words are spoken,—made his prisoner; and, leading him in bonds, showed him publicly to the Achaeans, a goodly prize: who then prophesied to them whatso else they asked, and that they should never sack the towers of Troy, unless by winning words they should bring this man from the island whereon he now dwells.

μέσοις (cp. 630). **610** ἐθέσπισεν Triclinius: ἐθέσπισε L, A, etc. **611 f.** ως οὐ μῆτραί ὡς οὐδὲ δῆ Harl.—πέρσοιεν L and most MSS.: πέρσειεν r.—Elmsley conj. ως οὐ μήποτε | πέρσοιειν: Blaydes, ως οὐδὲ ποτε | πέρσοιεν. Nauck would prefer to read (taking δῆ from the Harleian MS.) ως οὐ δῆ ποτε | πέρσοιεν.—Mekler conj. ως οὐ μή ποτε | ἔλοειν. **613** ἄγοντο MSS. Blaydes reads ἀγάγοντο: he also conj. ἀξοντο.

been captured, and had said that Troy could not be taken without Philoctetes. But he had also said that Troy was destined to be taken that summer,—as if he knew that fate had decreed the return of Philoctetes,—who was then to be healed by the Asclepiadae, and to share with Neoptolemus the glory of the victory (1329—1342). Odysseus, however, believed that Philoctetes would not listen to persuasion, but must be brought back by a stratagem (103). And so the object of the *ἔμπορος* in referring to Helenus is merely to convince Philoctetes that Odysseus is coming, in order that the sufferer may become still more anxious to depart with Neoptolemus for Greece, as he supposes.

607 ἀκούων, with ref. to general repute, as 1313.—λωβητὰ ἔπη, insulting, contumelious words: for the act. sense, cp. *Tr.* 538 λωβητὸν ἔμπθλημα, a bargain that ruins one.

609 ἐσ μέσον with *ἴδεις*, rather than with *δέσμοις...ἄγων*: cp. Pind. fr. 42 καλῶν μὲν ὅν μαρδὸν τε τερπνῶν ἐσ μέσον χρὴ παντὶ λαῷ | δεικνύναι.

610 τά τ' ἀλλα...πάντα, including the command to bring Neopt. from Scyros (cp. 346). This phrase serves to emphasise the statement introduced by *καλ*: cp. *Ant.* 506 ἀλλ' ή τυραννὶς πολλά τ' ἀλλ' εὐδαιμονεῖ, | καζεστιν αὐτῷ κ.τ.λ.

611 f. τάπτει Τροΐᾳ πέργαμ': cp.

353 n.—οὐ μή ποτε πέρσοιεν. Helenus said, οὐ μῆτραί πέρσετε. It is certain that οὐ μῆτρα was used with the 1st or 3rd pers. of the fut. indic. in strong denial,—having then the same force as οὐ μή with the subjunctive, which was the commoner construction. There is no need, then, for changing οὐ μή πέρσοιεν into οὐ μή πέρσοιειν (as though he had said οὐ μή πέρσητε). In oratio obliqua after a secondary tense this fut. indic. with οὐ μή could be retained (as if here we had πέρσοντα): or it could be represented by a fut. inf. (as if we had ἔφη αὐτῷς οὐ μήποτε πέρσειν). See the examples in n. on *O. C.* 177.—οὐ δήποτε πέρσοιεν would be a weaker reading.

613 ἄγοντο: he said, ἐὰν μὴ ἀγησθε, if ye shall not bring. Blaydes places his conjecture ἀγάγοντο in the text, and also suggests ἀξοντο. Either would serve; but ἄγοντο is right also. In a conditional sentence, the pres. subj. can have either of two meanings: (1) ἐὰν ἀγησθε, καλῶς ἔχει,—if ye shall bring, it will be well,—a particular supposition referring to the future: or (2) ἐὰν ἀγησθε, καλῶς ἔχει,—if ye (ever) bring, it is (always) well,—a general supposition referring to the present. Here, of course, ἄγοντο represents (1). Cp. Xen. *Cyr.* 3.2. 13 ην μὲν πόλεμον αἰρῆσθε, μηκέτι ἥκετε δένυρο ἀνευ ὅπλων...ην δὲ εἰρήνης δοκήτε δέσθαι, ἀνευ ὅπλων ἥκετε: *ib.*

- καὶ ταῦθ' ὅπως ἥκουσ' ὁ Λαέρτου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο 615
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
 οἴοιτο μὲν μάλισθ' ἐκούσιον λαβών,
 εἰ μὴ θελοί δ', ἀκοντα· καὶ τούτων κάρα
 τέμνειν ἐφείτο τῷ θέλοντι μὴ τυχών.
 ἥκουσας, ὡς πᾶν, πάντα· τὸ σπεύδειν δέ σοι 620
 καντρῷ παραινῶ κεῖ τινος κῆδει πέρι.
- ΦΙ. οἵμοι τάλας· ἢ κεῖνος, τὸ πᾶσα βλάβη,
 ἔμ' εἰς Ἀχαιοὺς ὕμοσεν πέσας στελεῖν;
 πεισθήσομαι γάρ ὅδε κάξ Ἄιδον θανὼν
 πρὸς φῶς ἀνελθεῖν, ὕσπερ οὐκείνου πατήρ. 625
- ΕΜ. οὐκ οἶδ' ἔγώ ταῦτ· ἀλλ' ἔγώ μὲν εἴμ' ἐπὶ¹
 νῦν, σφῶν δὲ ὅπως ἄριστα συμφέροι θεός.
- ΦΙ. οὐκονν τάδ', ὡς πᾶν, δεινά, τὸν Λαερτίου
 ἔμ' ἐλπίσαι ποτ' ἀν λόγοισι μαλθακοῖς
 δεῖξαι νεώς ἄγοντ' ἐν Ἀργείοις μέσοις; 630
 οὐ· θᾶσσον ἀν τῆς πλείστης ἔχθιστης ἐμοὶ

614 ἥκουσ' ² γ: ἥκουσεν L.—τόκος L, A, and most MSS.: γόνος B, R, Lc.

615 εἰπόντ' from εἰπόνθ' in L. 618 f. Nauck conj. καὶ καρατομεῖν | ἐφείτο τῷ
 θέλοντι τῶνδε μὴ τυχών. 621 κῆδηι L.—F. W. Schmidt conj. κῆδοι' ἔτι.

5. 3. 27 ἔὰν οὖν ἦγες νῦν, πότε ἔσει οἷοι;
 For similar instances of this pres. subj. (referring to the future) represented by the optative in oratio obliqua, cp. Dem. or. 18 § 148 εἰ μὲν τούτων τοῦτο...τῶν ἔκεινον συμάχων εἰστράχοτά τις (representing ἔὰν εἰσηγῆται τις), ὑπόψεσθαι τὸ πρᾶγμα ἔνδιμες (τάντας). Xen. Anab. 6. 1. 25 ἔδικει δῆλον εἶναι δὴ αἱρήσονται αὐτῶν, εἰ τις ἐπίψηφος (=ἔὰν τις ἐπιψῆφος)—νήσουν, gen. after a verb of motion: 630, El. 324 δῆμων...ἐντάφια... φέρουσαν: O. T. 142 n.

617 The words οἷοι μὲν μάλιστα are parenthetical, just as if we had εἰκότως μὲν ἔκούσιον λαβών: and the optat. is used as if εἴπειν δὴ δηλώσοι had preceded. Cp. Lys. or. 13 § 19 λέγει δτ, ἔὰν αὐτὸν ἔλησθε περὶ τῆς εἰρήνης προεβειην αὐτοκράτορα, ποιήσειν [irreg. for ποιήσεις or -σαι] ώστε μήτε τῶν τειχῶν διελεῖν μήτε ἄλλο τὴν πόλιν ἐλαττώσαι μηδέν· οἷοιτο δὲ καὶ μᾶλλο τι ἄγαθον...εὐρήσεοθαι. Similarly a clause with γάρ can take the optat. in oratio obliqua: Xen. H. 7. 1. 23 λέγων ὡς μένοις μὲν αὐτοῖς πατρὶς Πελο-

πόνησος εἴη, μένοι γὰρ αὐτόχθονες ἐν αὐτῷ οἰκοτεν.—μάλιστα with οἷοιτο, indicating what he thought most likely: cp. El. 932 οἷμαι μάλιστ' ἔγωγε, and O. C. 1298 n.

618 f. τούτων with μὴ τυχών (=εἰ μὴ τύχοι): the place of the pron. is emphatic: cp. 598 n.—κάρο τένειν = κεφαλὴν ἀποτέμνειν (or poet. καρατομεῖν). The Homeric Odysseus twice uses this expression: II. 2. 259 μηκέτ' ἐπειτ 'Οδυσῆη κάρον ὕσιοιν ἐπείη—if he does not chastise Thersites; and Od. 16. 102 αὐτίκ' ἐπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φύει—if he should not punish the suitors.—ἐφείτο, usu. ‘commanded’ or ‘enjoined’; here rather, ‘gave leave.’ [In Xen. An. 6. 6. 31 ἡ στρατιά σοι ὑφέστο δ τι ἐβούλου ποιῆσαι, ἐφείτο is only a doubtful v. 1.]

620 f. τὸ σπεύδειν: for the superfluous art., cp. O. C. 47 (τοὐχαντάναι) n.—σοι καντρῷ: the καὶ=‘both,’ yet can follow σοι because the thought is, ‘I recommend haste to you, both in your own interest and in that of your friends.’—πέρι: a very rare addition to the gen.

And the son of Laertes, when he heard the seer speak thus, straightway promised that he would bring this man and show him to the Achaeans,—most likely, he thought, as a willing captive,—but, if reluctant, then by force; adding that, should he fail in this, whoso wished might have his head.—Thou hast heard all, my son; and I commend speed to thee, and to any man for whom thou carest.

PH. Hapless that I am! Hath he, that utter pest, sworn to bring me by persuasion to the Achaeans? As soon shall I be persuaded, when I am dead, to come up from Hades to the light, as his father came!

ME. I know nothing about that:—but I must go to ship, and may Heaven be with you both for all good.

[*Exit MERCHANT.*

PH. Now is not this wondrous, my son, that the offspring of Laertes should have hoped, by means of soft words, to lead me forth from his ship and show me amidst the Greeks? No! sooner would I hearken to that deadliest of my foes,

622 ἡ] ἡ L. **625** πρὸς φῶς ἀνελθεῖν] Nauck writes *eis* φῶς ἀνελθεῖν.
630 ἀγοντ̄ from ἀγονθ̄ L. **631** οὐ] οὐ̄ 1st hand in L: S added the accent, but in front of the breathing. Seyffert, from the margin of Turnebus, gives οὐ̄

with *κήδομαι*: as a general rule, however, verbs of ‘caring’ can take either the simple gen. or gen. with prep. (as *φροτηίσω*, *μέλει*, etc.).

622 ἡ πᾶσα βλάβη, that utter pest. In this phrase *πᾶσα* is justified by the figurative application; *i.e.*, when a man is called a *βλάβη*, instead of saying ὁ πᾶς βλάβη *ἄν*, he who is altogether a bane, we can say ἡ πᾶσα βλάβη, the bane which is altogether such. The tendency is the same which appears, *e.g.*, in λέγει...εἰναι ταῦτην (instead of τοῦτο) δοθῆσθα δύναμας (Plat. *Crat.* 433 E: *O. C.* 88 n.).—So Aegisthus is ὁ πάντῃ ἀνάλκις οὗτος, ἡ πᾶσα βλάβη, *El.* 301. Cp. 927 πᾶν δέιμα.

624 f. *πεισθῆσθαι*. No entreaties can recall the dead to the upper world; and no entreaties will recall him to Troy. We need not object to *πεισθῆσθαι* that a Greek would think of the departed as glad to revisit the sunlight. The point is that the dead are deaf to the voice that would bring them back.—*γὰρ* implies the suppressed thought, *οὗτοι στέλει*.—*ἄδει*=‘at this rate’ (=‘if I go to Troy’): so oft. *οὐτω*.—*πρὸς φῶς ἀνελθεῖν*. Nauck writes *ἀνελθεῖν*, taking the sense to be: ‘I shall be made to believe that I could return,’=θτι θλθομι *ἄν*. But (*a*) *ἀνελ-*

θεῖν is confirmed by the context: cp. Ar. *Pax* 445 *eis* φῶς ἀνελθεῖν, etc.: and (*b*) it gives a more direct and forcible sense.—*οὐκέτεντο πατήρ*, Sisyphus. The scholiast gives the story as it was told (probably) by the logographer Phericydes (*flor.* 470 B.C.?), who is quoted in ref. to Sisyphus by the schol. on *Il.* 6. 153. Sisyphus had directed his wife to leave him unburied. On reaching the shades, he denounced her impiety to Pluto, and obtained leave to go back and punish her. Having thus returned to earth, he stayed there, —*ἔως* (adds the scholiast) *μετ' ἀνάγκης κατῆθεν*. Theognis (v. 702) is the earliest witness:—*Συνέθοντο Αἰδολίδεων, | οἵ τε καὶ έξ' Αἴδεων ποινιδρήσιν ἀνῆλθεν, | πεισας Περσερένην αἰώνιοι λόγους*.

627 *συμφέροι*, be your helper: a sense derived from the idea of sharing a burden: *El.* 946 *ξννοσων πᾶν δσονπερ ἄν σθένω*. Not, ‘be in accord with you’ (*vobiscum conspiret*, Herm.: Ar. *Lys.* 166 *ἀνήρ*, *ἔν μη τῇ γνωσκι συμφέρῃ*).

628 *τάδε*: for the plur. cp. 524 n.

630 *νεώς ἀγοντ̄*, leading him ashore from his ship: cp. 613 n.

631 *οὐ̄*. is clearly right: cp. 993, 997, *Ty.* 415. Welcker’s *οῦ* (=‘whereas’) is

κλύοιμ' ἔχιδνης, ἢ μ' ἔθηκεν ὥδ' ἄπουν.
 ἀλλ' ἐστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ
 τολμητά· καὶ νῦν οἴδ' ὁθούνεχ' ἵξεται.
 ἀλλ', ὡς τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ⁶³⁵
 πέλαγος ὅρίζῃ τῆς Ὀδυσσέως νεώς.
 ἴωμεν· ἢ τοι καίριος σπουδὴ πόνου
 ληξαντος ὑπονού κάναπαυλαν ἥγαγεν.

- NE. οὐκοῦν ἐπειδὰν πνεῦμα τούκ πρῷρας ἀνῆ,
 τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ⁶⁴⁰
 FI. ἀεὶ καλὸς πλοῦς ἐσθ', ὅταν φεύγῃς κακά.
 NE. οὐκ, ἀλλὰ κάκείνοισι ταῦτ' ἐναντία.
 FI. οὐκ ἐστι λησταῖς πνεῦμ' ἐναντιούμενον,
 ὅταν παρῇ κλέψαι τε χάρπασαι βίᾳ.
 NE. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβῶν⁶⁴⁵
 ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
 FI. ἀλλ' ἐστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.
 NE. τί τοῦθ' ὁ μὴ νεώς γε τῆς ἐμῆς *ἔπι;
 FI. φύλλον τί μοι πάρεστι, φέρε μάλιστ' ἀεὶ⁶⁵⁰
 κοιμῶ τοδ' ἔλκος, ὥστε πραῦνειν πάνυ.

θᾶσσον...; Welcker conj. οὐθᾶσσον, and so Dind., Wunder, Hartung, Blaydes, Wecklein.—Schneidewin conj. ἡ θᾶσσον. **638** πάντα δὲ] Wakefield conj. πάντα τε. **636** ὅρίζῃ Reiske, Brunck: ὅρίζει MSS. (χωρίζει Harl.): marg. gl. in L, δύστρον.—Buttmann retained ὡς (as = 'since') ὅρίζει: Hermann gave ἦως... ὅρίζει. **637 f.** Hermann would assign these two vv. to the Chorus. Blaydes follows Bergk in rejecting them. **639** τούκ τ: τοῦ L.—ἀνῆ Pierson: ἀη̄ L, with gl. παρῆ: ἀγή A (with gl. πέσῃ, θραυσθῇ), showing that the annotator took it from ἀέγην, —‘be broken,’ i.e. ‘fall’!. **642** οὐκ¹. ἀλλὰ (sic) L.—Seyffert reads, οὐκ αὐτὰ...; Meineke, οὐκ ἀρά...; (and so Cavallini): Wecklein (*Ars* p. 40)

much weaker: so, too, is ἡ θᾶσσον, or οὐθᾶσσον...ἄπον;—πλείστον ἔχθιστης: cp. O. C. 743 πλείστον... | κάκιστος, π. n.

632 ἄπον, deprived of the use of one's feet, χωλόν: cp. Arist. *Metaphys.* 4. 22 λέγεται...ἄπον καὶ τῷ μὴ ἔχειν δλῶ πόδας καὶ τῷ φαίλους.

633 πάντα λεκτά, κ.τ.λ. For the omission of μέν in the epanaphora cp. 779: *Ant.* 806 n.

635 f. ὡς...ὅρίζῃ. The ms. ὅρίζει cannot be defended here, either with ὡς as = 'since,' or with the conjecture ἦως as = 'while yet.' The words clearly express the eagerness of Ph. to put a space of sea between himself and his pursuer. And he has no reason to believe that his pursuer is still distant.

639 f. τούκ πρῷρας: cp. 1451 κατὰ πρύμναν.—ἀνῆ, as in 764: and so 705 ἐξανέιν. Cp. Her. 2. 113 οὐ γὰρ ἀνεῖ (pres.) τὰ πνεύματα.—στελοῦμεν: 571 n.

642 οὐκ, ἀλλά, κ.τ.λ. The tone of this idiomatic phrase would be nearly rendered (here, at least) by 'nay, but.' The οὐκ refers to ἀεὶ καλὸς πλοῦς κ.τ.λ.: 'This is not a case of flight from imminent peril; but (on the contrary) our pursuers also are being delayed.' Cp. Plat. *Euthyd.* 277A ἀρά οὐ μανθάνεις;...οὐκ, ἀλλ', ἢ δ' οἵ, μανθάνω.—I do not think, then, that any alteration is necessary. Of the conjectures (see cr. n.) Doederlein's οἴδε· is perhaps the best. O. Heine's ἀλλ' οὐχι...; is also possible. **645** χωρῶμεν...λαβῶν. The subject

the viper which made me the cripple that I am! But there is nothing that *he* would not say, or dare; and now I know that he will be here. Come, my son, let us be moving, that a wide sea may part us from the ship of Odysseus. Let us go: good speed in good season brings sleep and rest, when toil is o'er.

NE. We will sail, then, as soon as the head-wind falls; at present it is adverse.

PH. 'Tis ever fair sailing, when thou fleest from evil.

NE. Nay, but this weather is against them also.

PH. No wind comes amiss to pirates, when there is a chance to steal, or to rob by force.

NE. Well, let us be going, if thou wilt,—when thou hast taken from within whatever thou needest or desirest most.

PH. Aye, there are some things that I need,—though the choice is not large.

NE. What is there that will not be found on board my ship?

PH. I keep by me a certain herb, wherewith I can always best assuage this wound, till it is wholly soothed.

οὐκ ἀρ' ἄμα...; O. Heine, *ἀλλ' οὐχι...*; Schneidewin (formerly), *ἀλλ' ἔστι...*: Doe-derlein, *οὐδὲν ἀλλὰ* (and so Nauck): Mekler, *εἰ γένεται*.—Paley would justify *οὐκ* by a transposition, arranging the vv. thus: 643, 644, 642, 641. **644** *κλέψυδρον* *τελ* Bergk conj. *κλέψυδρην τε*. **645** *λαβάνων* Dobree conj. *λαβόνθι*, and so Hartung. **647** *ἄπο* Reiske conj. *ἄπων*: Burges, *οὐ πολλών γε παῖς*. **648** *τῇ τοῦθι*] Blaydes conj. *τῇ δὲ τοῦθι*.—*ἔνι* MSS.: *ἔπι* is conject. by London ed. (1747), Heath, Wake-field, etc.: *ἄπο* by Hartung. **649** *μαλιστ' αἵ*] Hense conj. *μαλιστα*, *παῖς*: Tournier, *τάχιστον αἵ*. **650** *πάνων*] πάνων R (16th cent.), which Hartung adopts. Reiske conj. *πάνον*: Wecklein, *πάδα*: Nauck, *πάλιν*: Hense, *πολύ*: Meineke, *ταχύ*.

to the plur. verb being ἐγώ καὶ σύ, the sing. partic. agrees with σύ,—a constr. harsher in form than in reality. Cp. Ar. *An.* 202 δενρὶ γάρ ἐσβάσ... | ἐπειτὴν εγειρας τὴν ἐμὴν ἀδόνα, | καλοῦμεν αἴροντος. Aesch. *Eum.* 141 ἀνίστω, κάρολακτίσας τηνὸν | ιδόμεο. Eur. *Med.* 564 καὶ ἐναργήσας γένος | ενδιαμονῶμεν (so Elms., for -οίην). Dem. or. 14 § 15 ἀπεβλέψατο πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἔκαστος οὐ ποιήσων.—Dobree's conjecture, *λαβόνθι*, was suggested by O. C. 1164, where the MSS. give *μολնητ'* at the end of the v.: but that should prob. be *μόνον*.

647 *καίτερον οὐ πολλῶν ἄπο*: and so it will not take long to choose them out. For the use of the prep., cp. Thuc. 1. 110 *διλγούσι ἀπὸ πολλῶν*.

648 *νεώς γε τῆς ἐμῆς ἔπι*. The correction of the MS. *ἔνι* to *ἔπι* is necessary and certain. Of *ἔνι* (=ἐνεστή) only three explanations are possible. (1) Some hold

that the gen. *νεώς* depends on the idea of ἔστω or ἔνδον implied in *ἔνι*: 'is contained in my ship.' Cp. *Ai.* 1274 ἔρκετων... ἔνκελλημένους: Eur. *Ph.* 451 τόνδι εἰσεδέξω τειχέων. But there the notion 'within' is implied far more clearly than by *ἔνι* here. (2) Or *νεώς* is an absolute local gen., 'in the ship'; cp. *El.* 900 ἐσχάρτης δὲ ὅρῳ πυρᾶς... βοστρυχον. (3) Others take *ἔνι* with λαβεῖν supplied from *λαβών* in 645: 'what is there which it is not possible to obtain from my ship.' No one of these views is tenable.

650 *πάνων* is fitting enough, where he is dwelling on the value of the herb to him; and it certainly is not weaker than the substitutes which have been proposed for it (see cr. n.). Meineke (*Analecta Soph.* p. 317) makes the arbitrary assumption that *πάνων* was not used by Soph. in dialogue; though it is certainly used by him in anapaests (*O. C.* 144).

- NE. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾶς λαβεῖν;
 ΦΙ. εἴ μοι τι τόξων τῶνδ' ἀπημελημένον
παρερρύγκεν, ώς λίπω μή τῷ λαβεῖν.
 NE. ή ταῦτα γάρ τὰ κλεινὰ τόξ' ἀ νῦν ἔχεις;
 ΦΙ. ταῦτ', οὐ γὰρ ἄλλ' ἔστ', ἀλλ' ἀ βαστάζω χεροῦν. 655
 NE. ἀρ' ἔστιν ὡστε κάγγυθεν. θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;
 ΦΙ. σοὶ γ', ὁ τέκνου, καὶ τοῦτο κάλλο τῶν ἐμῶν
ὅπονον ἀν σοι ξυμφέρῃ γενήσεται.
 NE. καὶ μὴν ἐρῶ γε· τὸν δὲ ἐρωθ' οὐτῶς ἔχω. 660
εἴ μοι θέμις, θέλουμ' ἄν. εἰ δὲ μή, πάρεσ.
 ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὁ τέκνου, θέμις,
ὅς γ' ηλίου τόδε εἰσοράν ἐμοὶ φάσ
μόνος δέδωκας, ὃς χθόν' Οἰταίαν ἰδεῖν,
ὅς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν
ἔχθρῶν μ' ἐνερθεν ὄντ' ἀνέστησας πέρα. 665

654 τόξ' ἀ] τόξα Ald., with A.

655 ταῦτ' οὐ γαρ ἄλλ' (*sic*, not ἀλλ') ἔσθ' ἀ βαστάζω χεροῦν L. Two modes of completing the v. appear in other MSS.: (1) A, οὐ γάρ ἄλλα γ' ἔσθ'; (2) Γ, ἄλλα' ἔσθ' ἄλλ'.—Hartung conj. ταῦτ', οὐ γὰρ ἔστιν ἄλλ': Hense, ταῦτ', οὐ γὰρ ἄλλα' ἔτ' ἔσθ': Mekler, ταῦτ', οὐ γὰρ ἄλλ', ξεῖσθ'.

651 τί γὰρ ξτ': ‘Now what else...?’—γάρ introduces the question, as oft., when a speaker turns to a new point: cp. 1405: *Ai.* ιοι εἰεν· τί γὰρ δὴ παῖς ὁ τοῦ Δαερίου, | τοῦ σοι τύχης ἔστηκεν;

652 ξ. εἴ μοι τι τόξων ‘I fain would fetch) any of these arrows that may have been overlooked and may have slipped away from me.’ The vaguer interpretation, ‘any appurtenance of this bow,’ is not the best here. Philoctetes, who has been afield in quest of game, carries his bow and his quiver (cp. 291 n.); but he is afraid that one or more of the arrows may have been accidentally left behind in the cave. *τόξα*, in poetry, can mean either (1) bow, (2) bow and arrows, or (3) arrows. For sense (2), cp. II. 21. 502: Leto picks up the arrows which had dropped from the quiver of Artemis (492 *ταχέες δὲ ἔκπιττον δύστοι*):—συναλυτοκαμπύλα τόξα, | πεπτῶτ' ἄλλυσις ἄλλα μετὰ στροφάλιγγι κοιλῆς (where *καμπύλα* is the epithet of the bow only). For (3), Eur. *Ion* 524 εἰσὼν τόξα πνευμόνων λαβεῖν. —ἀπημελημένον, a rare compound, of which this perf. partic. occurs in Her. 3. 129.—παρερρύγκεν, has slipped aside (as

by dropping from the quiver); not, ‘has slipped from my memory.’ Cp. Xen. *An.* 4. 4 ἀλεειών ην ἡ χιῶν ἐπιπεπτωκαῖα, οὗτῳ μὴ παραρρεῖ (slip off). Plato has the word in a fig. sense, Legg. 781 Α πολλὰ ὑμῖν παρέρρει, ποιὸν ἀμεινον αὐτοῦ οὐτα εἰ νόμων ἐνυχεν ή τὰ νῦν (escaped your care).—ώς λίπω μή=ώς μή λ.: cp. 67 n.: λαβεῖν : cp. 81.

655 οὐ γὰρ ἄλλ' ἔστ', ἄλλα' ἀ κ.τ.λ. L's reading, οὐ γαρ ἄλλ' (*sic*) ἔσθ' ἀ clearly points to the reading in the text, since ἄλλα might easily have been omitted by a scribe who mistook it for a repetition of ἄλλα. And Γ confirms this. For ἄλλο closely followed by ἄλλα, Seyffert cp. *Od.* 8. 311 ἀτάρο οὐ τί μοι ἀτίος ἄλλος, | ἄλλα τοκήε δύω (cp. *ib.* 11. 558). Remark that this reading is further corroborated by the form of the statement. It is peculiarly Sophoclean to have three clauses, in which the second is opposed to the first, and the third repeats the sense of the first,—as here ἀ βαστάζω = ταῦτ': see on *Ant.* 465.—A's reading ἄλλα γ' ἔσθ' ἀ is weaker, and also less likely to have generated L's.

656 ξ. ἀστε after ἔστιν, as sometimes

NE. Fetch it, then. Now, what else would'st thou take?

PH. Any of these arrows that may have been forgotten, and may have slipped away from me,—lest I leave it to be another's prize.

NE. Is that indeed the famous bow which thou art holding?

PH. This, and no other, that I carry in my hand.

NE. Is it lawful for me to have a nearer view of it,—to handle it and to salute it as a god?

PH. To thee, my son, this shall be granted; and anything else in my power that is for thy good.

NE. I certainly long to touch it,—but my longing is on this wise;—if it be lawful, I should be glad; if not, think no more of it.

PH. Thy words are reverent, and thy wish, my son, is lawful; for thou alone hast given to mine eyes the light of life,—the hope to see the Oetean land,—to see mine aged father and my friends,—thou who, when I lay beneath the feet of my foes, hast lifted me beyond their reach.

656 ἄρ] ἄρ L. **657** με] Blaydes gives σφε. **659** ξυμφέρη] συμφέρον Γ.

661 εἰ μοι Reiske conj. εἰ μὲν.—πάρες] Nauck and Blaydes conj. οὐ θέλω.

663 τόδ' γ: τότ' L. **666** πέραι L. Burges conj. μ' ὑπερ: Blaydes, the same, or πᾶλιν, or χερι: Cavallin, κάρα.

after δυνατόν, έθελω, δέομαι, πείθω, etc.: cp. *O. C.* 969 n.—**Θέόν**. So the Arcadian Parthenopaeus swears by his spear-head (*αἰχμή*), ἦν ἔχει μᾶλλον θεοῦ | σέβειν πεποιθώς (*Aesch. Theb.* 529). Idas, one of the Argonauts, says, οὐδ' ἐμ' ὀφέλλει | Ζεὺς τόσον, δοσάτιν περ ἐμὸν δόρυ (*Apoll. Rhod.* 1. 468). Mezentius: *Dextra mihi deus et telum, quod missile libro, | Nunc adsint* (*Verg. Aen.* 10. 773). Capaneus: *Ades O mihi dextera tantum: | Tu praeiens bellis et inevitable numen; | Te voco, te solam, superum contemptor, adoro* (*Statius* 9. 548). Here, however, Neoptolemus regards the bow as a ‘god,’ not so much because it is invincible, as because it had belonged to Heracles.—For the fig. use of **Θέόν**, cp. *O. T.* 27 n.

659 ξυμφέρη cannot mean, ‘what is pleasing to you’ (as Nauck takes it, ‘was genehm ist’), but only, ‘what is profitable for you.’ The latter sense, however, is quite consistent with ἔρω in 660.

660 Ι. καὶ μῆν... γε: *Ant.* 221 n.—πρᾶπες, ‘let it go,’ ‘think no more about it.’ There is no real ground for thinking this word corrupt. παρέναι can mean *omittere* no less than *concedere*. Cp.

Ant. 1193 κούδὲν παρήσω.. ἔπος. *Plat. Legg.* 754 A μὴ τοίνυν γυγνώσκουτές γε παρῶμεν αὐτὸν ἀρρηπον. *Pind. P.* 1. 86 μὴ παρέι καλά.

663 Ι. ὅς γ, as 1215, *O. T.* 35, etc. The relative, with this causal force, refers to an antecedent (*σοι*) which is understood: *O. C.* 263 n.—φάος, life, in place of imminent death.—δεδώκας, followed by an aor. (666): cp. 928 f.—**χθόν**’ *Οταλαν*: 490 n.—The repetition of the pron. **ὅς** has much the same rhetorical effect as the repetition of the verb (**δέδωκας**) would have with us.

666 ἀνέστησας πέρα. If πέρα is genuine, the sense is:—‘When I was under the feet of my foes, thou hast lifted me up, (placing me) *beyond their reach*.’ πέρα could be either prep. with ἔχθρῶν, or adv.: the former is best for contrast with ἔνερθεν. While suffering in Lemnos, Ph. was ἔνερθεν τῶν ἔχθρῶν. If he is restored to his home in Greece (and he assumes that this is certain), then they can touch him no more. Thus πέρα blends the thought of conveyance across the sea with the image of ‘uplifting’ which is expressed by ἀνέστησας. The

θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνειν
καὶ δόντι δοῦναι καξεπεύξασθαι βροτῶν
ἀρετῆς ἔκατι τῶνδ' ἐπιψαῦσαι μόνον·
εὐεργετῶν γὰρ καντὸς αὐτὸς ἐκτησάμην.

- 670
NE. οὐκ ἄχθομαί σ' ιδών τε καὶ λαβὼν φίλον.
δοτις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτο ἀν κτήματος κρείσσων φίλος.
χωροῖς ἀν εἰσω. ΦΙ. καὶ σέ γ' εἰσάξω· τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν.

675

στρ. α'. ΧΟ. λόγῳ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα,

667 ε. Hense would omit from ταῦτά σοι to δοῦναι inclusive. **668 καὶ δόντι δοῦναι**] Musgrave conj. καὶ στόματι δοῦναι (as Blaydes reads): Herwerden, κάχοντι δοῦναι.

669 μόνον] Nauck conj. μόνῳ. **670 αὐτὸν**] αὐτὸν (sic) L: cp. on 607.

671—673 οὐκ ἄχθομαι...φίλος. The MSS. give these three vv. to Philoctetes. Doederlein first restored them to Neoptolemus. They are rejected as spurious by Dindorf and Wunder, whom Nauck and Campbell follow. **674 η.** L rightly gives χωροῖς ἀν εἰσω to Neoptolemus (the words forming a line by themselves), and

very fact of such a blending seems in favour of **πέρα**. Sophocles not seldom admits a partial fusion of the figurative with the literal: see on *O. T.* 886, 1300 ff., *Ant.* 117.—No emendation is satisfactory. If we read ἔχθρῶν τερθεν δοντὸς μὲν πέρα, we should have to suppose that the loss of the letters μ. ν had led to the expansion of πέρ into πέρα (τέραι in L). But such a loss is not very likely. In *Ant.* 1301, where πέρικ prob. arose from περὶ ξ[ιφει], the lost letters were the last of the verse. I had thought of **ἀναστήσας πάρει**: but prefer to retain **πέρα**.—Cp. *El.* 1090 ζήσῃς μοι κακύπερθεν | χειρὶ καὶ πλούτῳ τούτονδ' ἔχθρῶν, δοσον | νῦν ὑπόχειρ ναεῖς.

667 ταῦτα (nom.) **παρέσται σοι**, (ώστε) καὶ θιγγάνειν (αὐτῶν). θιγγάνω never takes an accus. in class. Greek: *Ant.* 546 n.

668 καὶ δόντι δοῦναι. These words are not only genuine, but mark a delicate turn of phrase. Instead of saying, ‘You shall be allowed to handle the bow, on condition of returning it,’ he says, ‘You shall be allowed to handle the bow and to return it.’ The clause **καὶ δόντι δοῦναι** coheres closely with **θιγγάνειν**. The condition which *qualifies* the boon is thus lightly and courteously hinted,—

being inserted between the words (**θιγγάνειν**, **καξεπεύξασθαι**) which express the privileges conceded. Cp. 774 οὐ δοθῆσται | πλὴν σοι τε κάμοι. —The aorist δοῦναι expresses the moment of giving, and **ἐπεύξασθαι** the moment of vaunting; while the pres. **θιγγάνειν** denotes the continuing act of touching. Cp. Dem. or. 2 § 26 πολὺ γὰρ ῥάον ἔχοντας φυλάττειν η κτήσασθαι πάντα πέφυκεν.

669 The acc. **μόνον** is correct; it represents the nom. of the direct form, εὐχεῖς ἐπιψαῦσαι μόνος. Here, however, after δόντι, it is slightly awkward. Nauck wishes to read **μόνῳ**. I should prefer to keep **μόνον** and insert σ' after **ἀπερῆς**. The direct form implied would then be, εὐχεῖς σὲ ἐπιψαῦσαι μόνον. Cp. Plat. *Gorg.* 474 B ἐγὼ γὰρ δὴ οἶμαι καὶ ἐμὲ καὶ σὲ... ηγεῖσθαι.

670 εὐεργετῶν, by kindling the pyre for Heraclies: cp. 801 ff.

671—673 These three verses, called ‘manifesto spuri’ by Dindorf, are clearly genuine. If they are rejected, then Neoptolemus deigns no reply beyond **χωροῖς ἀν εἰσω** to the gracious and cordial speech of Philoctetes. In proof that the verses are pointless, Dindorf says:—‘Neque enim quidquam beneficii a Philocteta accepit Neoptolemus, ut εὖ παθῶ dici

Be of good cheer; the bow shall be thine, to handle, and to return to the hand that gave it; thou shalt be able to vaunt that, in reward of thy kindness, thou, alone of mortals, hast touched it; for 'twas by a good deed that I myself won it.

NE. I rejoice to have found thee, and to have gained thy friendship; for whosoever knows how to render benefit for benefit must prove a friend above price.—Go in, I pray thee.
PH. Yes, and I will lead thee in; for my sick estate craves the comfort of thy presence.

[*They enter the cave.*

CH. I have heard in story, but seen not with mine eyes, 1st strophe.

καὶ σέ γ' εἰσάξω to Philoctetes. Bergk reverses this attribution. Cavallin gives the whole two vv. to Philoctetes. Hermann, following L as to the persons, places vv. 674 f. before vv. 671—673.—*καὶ σέ γ' εἰσάξω* Tournier conj. *καὶ σ' ἐπεισάξω*.

676—690 L divides the vv. thus:—λόγῳ μὲν—| τὸν—| ποτὲ—| δρομάδα—| θλαβ’—| ἄλλον—| γ’ οὐδα—| τοῦδε—| δοσ οὗτ’—| ἀλλ’—| ωλλυθ’—| τόδε—| πῶσ ποτε—| ροθίων—| ἄρα—| βιοτὰν κατέσχεν.

676 *ἔξηκουσ'* L.

possit.' Blaydes, though he does not bracket the verses, assents to this argument:—'Certainly *εὐ παθών* cannot well apply to Neoptolemus.' But *εὐ παθών* refers, of course, to Philoctetes. Neoptolemus means:—'I am not sorry that chance drove me to Lemnos, and thus enabled me to gain your friendship. One who is ready to requite a benefit (viz., conveyance to Greece) by such a kindness as this (the promised loan of the bow), must indeed prove to be a priceless friend.'

672 f. *εὐ δράγην εὐ παθών*: *O. C.* 1202 (*οὐ καλὸν*) *αὐτὸν μὲν εὐ | πάσχειν, παθόντα δὲ οὐκ ἐπισταθεὶ τίνειν*. Thuc. 2. 40 οὐ γάρ πάσχοντες εὐ ἀλλὰ δράντες κτεμεθα τοὺς φίλους.—So, of injury, *O. C.* 271 *παθών μὲν ἀντέδονων*.—**κτήματος**: cp. *Ant.* 701 ἔμοι δὲ σοῦ πράσσοντας εὐνυχώς, πάτερ, | οὐκ ἔστιν οὐδὲν κτήμα τιμώντερον.

674 f. *χωροῖς ἀν εἴσω*: *Ir.* 624 *στείχους ἀν ηδη*. Cavallin gives these words, as well as the following, to Philoctetes, because the invitation to enter the cave ought to come from him, whose home it is. But then the words *καὶ σέ γ' εἰσάξω* lose their proper force; for we have to understand Ph. as saying,—'Pray, enter:—or rather—I will lead you in.' But *γε* can only emphasize *σέ*; and therefore *χωροῖς ἀν εἴσω* must be said to Philoctetes. In these words Neoptolemus reverts to the wish which he had already expressed (645, 651) that Ph. should fetch from the cave anything

that he needed for the voyage.—**τὸ γάρ | νοσοῦν**: for the art. as penult. word of the v., cp. *O. T.* 231; *O. C.* 265, 351: *Ant.* 67, 78. **τὸ...νοσοῦν**, my sick estate: cp. Thuc. 1. 36 *τὸ μὲν δέος αὐτοῦ...τὸ δὲ θαρσοῦν* (his mood of fear or courage).

676—729 The only proper *στόσικον* of the play. 1st strophe (676—690)= 1st antistrophe (691—705); 2nd str. (706—717)= 2nd antistr. (718—729). For the metres see Metrical Analysis.

We have already had two short choral songs,—strophe and antistrophe,—in which the Chorus sought to aid Neoptolemus by confirming the story of his quarrel with the Atreidae (391—402), and by affecting to believe that Greece is indeed the goal of his voyage (507—518). We need not suppose that the pity which they expressed in vv. 507 ff. was wholly feigned; still, that particular expression of it belonged to the part which they were acting.

It is otherwise now. The Chorus are alone. Down to the end of the 2nd strophe (717) they are simply uttering what they feel. Then at v. 718 Philoctetes and Neoptolemus reappear from the cave; and in the 2nd antistrophe the Chorus once more seek to help their master's design.

676 *ἔξηκουσ'*, as if by rumour from a far-off place: cp. Aesch. *Eum.* 397 *πρόσωπθεν ἔξηκουσα κληδόνος βοήν*. Above, in 378 and 472, this compound was merely a strengthened *ἀκούω*.—**σπωτα**

2 τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς

3 κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν παγκρατῆς
Κρόνου πᾶις.

680

4 ἄλλον δ' οὐτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν μοίρᾳ

5 τοῦδ' ἔχθιον συντυχόντα

6 θνατῶν, ὃς οὗτ' ἔρξας τιν', *οὐ τι νοσφίσας,

7 ἄλλ' ἵσος *ῶν ἵσοις ἀνήρ,

685

678 ποτὲ τῶν Διὸς] ποτὲ δίδος MSS.: Triclinius inserted τοῦ (and so Buttmann): Porson (on Eur. *Phoen.* 145), τῶν. **679 f.** Ἱέλονα κατ' ἄμπυκα δῆ | δρομάδα δέσμιον ὡς | Ἐλαβ' δὲ παγκρατόν κρόνου πᾶις L. So the other MSS., except that, for κατ' ἄμπυκα, Harl. has κάμπυκα: for Ἐλαβ', Vat. has ἔβαλεν: and T (with Triclinius) omits δῆ. For the conjectures see comment. and Appendix. **682** ἐσιδῶν] The 1st hand in L wrote ἐσιδῶν: the corrector has made ἐσιδῶν by erasing the second limb of ω—μοῖραι made from μοῖραι in L, with gl. τύχη above. **684** δε οὗτ' ἔρξας τιν'

δ' οὐ μάλα. Cp. Xen. *Hieron* 1. 12 οἱ δὲ τύραννοι οὐ μάλα (*nequaquam*) ἀμφὶ θεωρίας ἔχοντι. The emphasis contrasts the sufferings known only by hearsay with those which have just been so vividly placed before their eyes.

677 f. τὸν πελάταν. Ixion treacherously murdered his father-in-law, Διονύσος, and, when no mortal would minister the rites of purification to him, was cleansed of his crime by Zeus. He requited this grace by attempting the bed of Hera; and Zeus then commanded Hermes to bind him on a wheel of fire in the lower world.

The comparison with Ixion is the more forcible here, since reference has just been made to the gratitude shown by Philocetes (672). Ixion was the great example of ingratitude. Cp. Pind. *P.* 2. 21 θεῶν δέ ἐφετμαίς Ἱέλον φάντι ταῦτα βροτοῖς | λέγειν ἐν πτερεντί τροχῷ | παντὶ κυλιόμενον· | τὸν εὐεργέταν ἀγανάζις μοιβαῖς ἐποιχομένους τινεσθαι.

λέκτρων...τὸν Διός: cp. 140b βέλεσι τοῖς Ἡρακλέους. Buttmann preferred the Triclinian τὸν Διός,—which is admissible (cp. *Ant.* 10 n.),—as emphasising the proper name; but τῶν is clearly right.

679 f. κατὰ δρομάδ' ἄμπυκα...Κρόνου πᾶις. As given in the MSS. (see cr. n.), these verses are longer than the corresponding vv. of the antistrophe, 693 f., ταρῷστόν...αἰματηρόν. If both Ἱέλον and δέσμιον are to be kept here, the antistrophic verses must be expanded. But those verses appear to be sound as they stand. The question is, then, whether Ἱέλον or δέσμιον should be

omitted here. I prefer to omit Ἱέλον, for two reasons.

(1) The text of Sophocles presents at least one other instance in which a proper name, originally a marginal explanation, has crept into a lyric passage where the metre did not obviously exclude it: viz. *Tr.* 839, where the νέον (L) or νέσσον of the MSS. was a gloss on μελαγχάλα (gen. sing.) just before,—alluding to Nessus. The poet's tendency to omit the proper name in mythical allusion, when the context made his meaning clear, might be further illustrated from *Ant.* 133, where Capaneus is described, yet not named; and from 966—987 of the same play, where Cleopatra—whose fate is being compared with Antigone's—is only indicated as the mother of the Phineidae (980) and the daughter of Boreas (985).

(2) δέσμιον is not, indeed, necessary to the sense. As in prose we have διαβίβαζεν ἐπὶ τὸν τροχόν (Andoc. or. 1 § 43), so, here, the sense would be adequately given by κατὰ ἄμπυκα...ἔβαλεν. And it might fairly be suggested that δέσμιον had crept into the text from the schol., κατὰ ἄμπυκα δῆ κατὰ τὸν τροχόν (which should be τροχὸν, see *Ant.* 105 n.) δε εμένον. Then, omitting δέσμιον, we might keep the order of the MS. words, merely changing κατ' to ἀν':—Ἱέλον ἀν' ἄμπυκα δῆ δρομάδ' ὡς ἔβαλεν (where δῆ=‘as men say’). But, on the other hand, poetical considerations seem in favour of δέσμιον. It adds force to the picture of a terrible doom imposed by an irresistible power.—Other views are discussed in the Appendix.

how he who once came near the bed of Zeus was bound upon a swift wheel by the almighty son of Cronus; but of no other mortal know I, by hearsay or by sight, that hath encountered a doom so dreadful as this man's; who, though he had wronged none by force or fraud, but lived at peace with his fellow-men,

MSS. (*Ἐρεχταῖος* Harl.): Musgrave conj. δις οὐτων' ἔρεχτας: Erfurdt, δις οὐ φθίσας τιν': Cavallin (after Blaydes), δις οὐτε κλέψας: Bergk, δις οὐ τι ρέχτας.—οὐ τι νοσφίσας] Schneidewin conj. Bergk would insert οὐτων' before οὐτε νοσφίσας, and in 699 read η ετ τις ὄφρις instead of ετ τις.

685 τοσ διν τοσι] τοσι (sic) ἐν τοσι L:

τοσ ἐν τοσι r. Bothe conj. τοσ ειν τοσι: F. Schultz and Lachmann, τοσ διν τοσι: Hermann, τοσ εν γ' τοσι: Burges, τοσ, ετ τις, διν (and so Blaydes in text).

ἄμπτικα, here, the rim of the wheel; elsewhere always 'head-band.' But its etymology (*ἀμπτι* = *ἀμφι*) might easily suggest this poet. use, esp. as **δρομιδά** (perh. suggested by *τρόχος*) helps it out. The schol. seems to have read *ἄμπτικα*.

Cp. Hesych., *ἄμπτικες, τροχοτ'* οὐτων Σοφοκλῆς ἐν Φιλοκτήτῃ. Musgrave's **ἄντηγα** is certainly tempting, and may be right; but it does not seem necessary.

682 τοῦδε = η τοῦδε: cp. 597 θατέρου, n.

684 οὐτ' ἔρεχτας τιν', οὐ τι νοσφίσας.

A partial reminiscence of *Od.* 4. 690 οὐτε των ρέχτας ἔξατον οὐτε τι εἰπών, as Eustathius saw (p. 763, 2): 'Ουπρικὸν δέ τι καὶ παρὰ Σοφοκλεῖ ἐν Φιλοκτήτῃ τὸ οὐτε τι ρέχτας, κακὸν δηλαδή οὐτων γάρ νοεῖται, εἰ καὶ παντελῶς ἐκεὶ σιωπᾶται τὸ ρεχθέν.' Here the last three words prove two things,—viz., that Eustath. read οὐτε νοσφίσας, and that οὐτε τι ρέχτας in his citation of Sophocles was a mere slip for οὐτ' ἔρεχτας τιν': since, if his text of our verse had really contained τι, he could not have said, σωπᾶται τὸ ρεχθέν. (He has other such slips: see Appendix on *Ant.* 292.) Schneidewin's emendation, οὐ τι for οὐτε, appears certain. ἔρδειν τινά τι can mean, 'to do a wrong to a man': ἔρδειν τινά, without τι, could not possibly mean it. Ought we, then, to write οὐκ (for οὐτ') ἔρεχτας? Probably not. Cp. *Ant.* 249 οὐτε του γενῆδος ἦν | πλῆγμ', οὐ δικελῆς ἔκβολη, and *O. C.* 972 n.—**νοσφίσας**, robbed, defrauded. We find not only νοσφίζειν τινά τιos, but also νοσφίζειν τινά τι (as Pind. *N.* 6. 64 σέ τ' ἐνσφίσε... | κλάρος... ἀνθε' 'Ολυμπιάδος); and this is the constr. here. The antithesis is between βια (ἔρεχτας) and δόλος (νοσφίσας): Ixion had murdered his

father-in-law, and had sought to steal the love of Hera.

685 τοσ διν τοσι, lit. 'equitable towards the equitable' (*τοσι* dat. of relation),—respecting the rights of others, as they respected his. In describing a man of peaceful and estimable character, the Greek tendency is to say, 'he *neither* did *nor* suffered wrong'; i.e., he was not aggressive, nor was he forced into unpleasant relations with his fellow-men by their action,—since he provoked no enmities. See, e.g., Lysias or. 12 § 4 οὐδενὶ πάποτε οὐτε ἡμεῖς οὐτε ἑκένος δικῆν
οὐτε ἐδικασάμεθα οὐτε ἐφύγομεν, ἀλλ'
οὐτων ϕώμεν δημοκρατούμενοι ωστε μητε
εἰς τοὺς ἄλλους ἐξαμαρτίνειν μήτε ὑπὸ^τ
τῶν διλλων ἀδικεῖσθαι. This is the Athenian ideal of the *χρηστός*, *ἐπιεικής*, *ἀτράγμων*. And this is what *τοσ διν τοσι* expresses here. It does not imply that he dealt with *τοσι* in one way, and with *ἀδικοι* in another, but merely denotes that reciprocity of fair dealing which his fairness caused. Hence the version, 'living at peace with his fellow-men, is truer to the sense than (e.g.), 'just among the just.' Cp. *Ant.* 267 κούσις
ἐν κούσιι λυπεῖσθαι, to share the grief of friends who grieve. For *τοσ* as = *aequus*, said of persons, cp. *O. T.* 677 n.

L has *τοσι* (sic) ἐν τοσι. The objection to reading ἐν γ' is twofold. (1) The idea suggested would then be the same as in Eur. fr. 693 (quoted by Schneidewin), τοῖς μὲν δικαῖοις ἔνδικος, τοῖς δ' αὐτοῖς κακοῖς | ... πολέμος. Here, however, the point is the generally inoffensive life of Ph.,—not the distinction between his conduct towards just and unjust men respectively. (2) The participle διν, though not indispensable, is very desirable. It is possi-

8 ὄλλυνθ' ὁδὸς ἀναξίως.

9 τόδε <τοι> θαῦμά μ' ἔχει,

10 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ροθίων μόνος κλύων,
πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχεν· 690

ἀντ. α'. ὦντὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν,
2 οὐδέ τιν' ἔγχωρων κακογείτονα,
3 παρ' ὃ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
αἵματηρόν· 695

686 ὄλλυνθ' ὁδὸς ἀναξίως | τόδε θαῦμ' ἔχει με L. For the conjectures here and in the antistr. (701), see comment. and Appendix. **688** ἀμφιπλάκτων MSS.: ἀμφιπλάκτων Erfurdt.—κλύων 1: κλύξων L (with A and others). **690** κατέσχεν] Nauck conj. ἀνέτηλα. **691—705** L divides the vv. thus: ὦντὸς—| οὐδέ τιν'—| κακογείτονα—| βαρυβρῶτ'—ἀποκλαύσειεν—| τὰν θερμοτάταν—| αἰμάδα—| ἐνθήρον—| κατενδασειεν—| φορβάδος—| ἔρπει—| τότ' ἀν—| πᾶς—| θειεν—| πόρου—| δακέθυμος ἄτα.

ble that the blunder *ἴσωσι* in L may be connected with the original presence of *ών* in the text.

686 f. ὄλλυνθ': for the impf., cp. 252 διαλλύμην.

The MS. text here is ὄλλυνθ' ὁδὸς ἀναξίως· τόδε θαῦμ' ἔχει με. A comparison with the antistrophe (701 f.) strongly confirms Erfurdt's transposition, θαῦμά μ' ἔχει, and Dindorf's insertion of *τοι* after *τόδε*, since *τόδε τοι θαῦμά μ' ἔχει* then corresponds with the certainly genuine words in 702, *τότ' ἄν εἰλνόμενος*. The next question is how ὄλλυνθ' ὁδὸς ἀναξίως should be reconciled with the MS. words ἔρπει γάρ ἀλλοτ' ἀλλαρ in v. 701. Hermann's change of *εἰρπε γάρ* to *εἰρπε δ'* has been generally received; it is gentler than that of ὄλλυνθ' to ὄλέκεθ' (Dindorf), or to ὄλλυτο τῆθ' (Campbell). It is less easy to decide whether ἀναξίως or ἀλλαρ should be altered. Keeping ἀλλαρ, Dindorf changes ἀναξίως to ἀτίκως, and Wecklein to δείκως: Linwood proposed ἀνοίκτως. We must then suppose that ἀναξίως was a gloss, since such a corruption of the letters would be difficult. But it seems better to keep ἀναξίως, and to suppose, with Campbell, that ἀλλαρ has come from ἀλλ(αχ)θ-. See Appendix.

688 ἀμφιπλάκτων: the Doric form is clearly required in a strophe which contains πελάταν, μολρ, θνατῶν, βιοτάν. Cp. *Ai.* 597 ἀλίπλακτος, *El.* 484 χαλκόπλακτος. For the active sense, cp. *O. T.* 969 n. The ἀμφιπλάκτων are those which beat around the rocky promontory

near his cave (1455). Hesych. defines ῥόθιον as κῦμα μετὰ ψύφου γινόμενον: cp. *Ant.* 259 n.—The corrupt κλύξων in L (for κλύων), which violates both sense and metre, was taken by the schol. as = κλύζματος. (Buttmann strangely accepted this, comparing, for the gen., the Homeric λονέσθαι...ποταμοῖο.)

690 βιοτάν κατέσχεν, *obtinuit*, 'kept his hold upon' the life which might well have slipped from him. This is a common sense of κατέχω, though a bold application of it. Not *sustinuit*, 'endured,' as Dindorf renders.

691 ὦντὸς ἦν πρόσουρος, where he was his own sole neighbour. So when a man sends no ἀγγελον before him, he is said to arrive as his own ἀγγελος: when no herald precedes him, he is αὐτὸς κῆρος (n. on 500). Cp. Aesch. *Cho.* 866 μνός ὁν ἔφεδρος δισσοῖς, 'his own sole supporter against two foes,' i.e., there is no ἔφεδρος at his back, to fight the man who vanquishes him. Lucian *Tīmon* 43 θεῖς θύτερον καὶ εὐχαίρεσθαι, μνός ξανθῷ γετων καὶ δυορος (where δυορος strongly suggests that Lucian was thinking of our passage). Martial 5. 24. 8 *Hermes* (the gladiator) *suppositicius sibi ipse*, 'his own substitute,' i.e., never requiring one, because never defeated. Seneca *Herc. Fur.* act 1 sc. 1 *Quaeris Alcidae parem? | Nemo est nisi ipse.* Massinger, *Duke of Milan* act 4 sc. 3, 'And, but herself, admits no parallel.'—Remark that ξανθῷ (which Meineke sought to represent by changing ἦν to οἱ) is not needed, since πρόσουρος = 'near the borders,' i.e., 'neighbour

was left to perish thus cruelly.

Verily I marvel how, as he listened in his solitude to the surges that beat around him, he kept his hold upon a life so full of woe;

where he was neighbour to himself alone,—powerless to walk,—^{1st anti-} with no one in the land to be near him while he suffered, in ^{strope.} whose ear he could pour forth the lament, awaking response, for the plague that gnawed his flesh and drained his blood;

691 ὦ' αὐτὸς ἦν πρόσουρος MSS. Meineke conj. ὦ' αὐτὸς οἱ πρόσουροι: Bothe, ὦ' αὐτὸς ἦν, πρόσουροι: Seyffert, ὦ' αὐτὸς ἦν, πρόσουλοι: Blaydes, ὦ' αὐτὸς ἦν οἰκουρός: Cavallin, ὦ' οὐτις ἦν πρόσουρος.—**βάσιν**] Oberdick conj. κάσιν. **692** ἔγχωρων made from ἔγχωρια in L. Vauvilliers conj. ἔγχωρον, and so Blaydes. Cavallin, after Bugge and Hartung, gives οὐτις ἐς ἔγχωρον, taking it with βάσιν.—**κακογείτονα**] Seyffert reads ἀπὸ γέλτονα. **693 f.** παρ' φ...αιματηρόν. For conjectural insertions here, see Appendix on 678 f.

to the place' (in which Ph. was), and thus represents, not *γέλτων* simply, but *γέλτων τῷ χώρᾳ*. For the Ionic form cp. θυμουρος, θύνουρος, τηλουρος (*O.T.* 19.4 n.).—οὐκ ἔχων βάσιν, without the power to walk; cp. 632 ἀπονν. —Bothe's πρόσουρον οὐκ ἔχων βάσιν ('hearing no footstep of neighbour') is plausible at first sight. Then αὐτὸς ἦν = 'he was alone' (*O.C.* 1650 n.). But the vulgate is far more forcible. By his πρόσουλον... βάσιν Seyffert meant, 'having no foot to serve him.'—The conjecture, οὐχ ἔχων βάσιν | οὐτις ἐς ἔγχωρον ('having access to no neighbour') is very weak. Those who adopt it (cp. cr. n.) join κακογείτονα with στόνοι: see next n.

692 κακογείτονα = κακῶν (or κακοῖς) γέλτονα, a neighbour to his sufferings: i.e., one to be near him while he suffers. The word does not imply (as some have objected), 'a neighbour *in* (i.e., sharing in) his sufferings.' Nor is there any ground for saying that κακογείτων could mean only κακὸς γέλτων.

Compounds to which κακός gives the first part are of two classes, according as the κακο- element is (1) adj. or (2) subst. In class (1) there are again two types. (a) The commonest is that of κακόθιος, = κακὸν *βλον* ἔχων: i.e., the compound denotes 'possessing' the subst. as qualified by κακός. (b) A rarer, chiefly poet., type is that of Κακόθιος as simply = κακὴ Ἰλιος. In class (2) (a) the κακο- is most often equiv. to the subst. κακόν or κακά in the acc., governed by a verb: as κακοποίος = κακὰ ποιών. (b) But sometimes

this κακο- represents a gen. or dat., depending on another noun: thus κακόμαντις, 'prophet of evil' (Aesch. *Pers.* 10 etc.) = κακῶν μάντις. Cratinus used κακόδουλος as = κακὸς δούλος ('cruel to slaves'), Θράτται fr. 7. And so κακογείτων could belong either to (1) *β.* = κακὸς γέλτων: or, as it actually does here, to (2) *β.*, κακῶν γέλτων. Cp. ἀλιγείτων, ἀστρογείτων, δοτρυγείτων.

The schol. joined κακογείτονα as epithet with στόνοι: παρ' φ δὴ τὸν κακὸν γέλτον, τὸν αἷματηρὸν στόνον, ἀποκλαύσει. And so Cavallin. Bugge, again, takes κακογείτονα as a subst., 'his evil neighbour' (i.e. 'his disease'),—governed by στόνον...ἀποκλαύσει: comparing *El.* 123 τάκεις...οἰμωγάν | ...Αγαμέμνονα.

693 ff. παρ' φ: in the negative statement παρ' φ τῷ would be more usu.: cp. *Ant.* 220 n.—**ἀντίτυπον:** Lucian *De domo* 3 τῆς φωνῆς ἐπανιούσης κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀναστρέφοσης. The force of the epithet here is proleptic,—'so as to excite a responsive lament.' It reminds us that the cries of Ph. were answered by Echo alone (cp. 1450).

βαρυβρῶτα...αἵματηρόν: the epithets of the νόσος are given to the στόνοι prompted by it: 'a lament for a plague that gnawed his flesh and drained his blood.' This is not too bold for the style of tragic lyrics; and the boldness was perhaps somewhat softened to a Greek ear by the fact that στόνοι was in the acc. For, though this acc. is really 'cognate' to ἀποκλαύσει, yet the

- 4 ὃς τὰν θερμοτάταν αἰμάδα κηκιομέναν ἐλκέων
 5 ἐνθήρου ποδὸς ἥπιοισι
 6 φύλλοις κατευνάστειεν, εἴ τις ἐμπέσοι,
 7 φορβάδος ἐκ *γαίας *ἐλών· 700
 8 εἵρπε *δ' ἄλλοι *ἄλλαχά
 9 τότ' ἀν εἰλυόμενος,
 10 παῖς ἄτερ ὡς φίλας τιθῆνας, ὅθεν εὐμάρει ὑπάρχοι
 πόρου, ἀντὶ ἔξανείη δακέθυμος ἄτα. 705

στρ. β. οὐ φορβὰν ἱερᾶς γᾶς σπόρου, οὐκ ἄλλων
 2 αἴρων τῶν νεμόμεσθ' ἀνέρες ἀλφηστάι,

695 οὐδ' ὃς τὰν MSS.: Hermann omits οὐδ': Erfurdt, τὰν. **696** αἰμάδα] Reiske conj. ικμάδα. **698** ἐνθήρου] Vauvilliers conj. ἐμπήρου.—φύλλοις γ, φύλλοισι L. **699** εἰ τις ἐμπέσοι MSS.: Brunck conj. εἰ τιν' ἐμπέσοι: Dindorf εἰ τι ἐμπέσοι (assuming hiatus after τι to be permissible; cp. his n. on v. 100): Seyffert, εἰ τι συμπέσοι: Gleditsch, εἰ τε συμπέσοι: Hartung, εἰ τ' ἐμπέσοι, as in 684 he reads οὐ (for οὐτε) νοοφέρας. **700** ἐκ τε γᾶς MSS.: Turnebus conj., ἐκ γε γᾶς, and so Seyffert: Hartung, ἐκ τι γᾶς: Dindorf, ἐκ γαῖας: Brunck, ὠστε γᾶς.—For ἐλεῖν, Schneidewin, after Reiske, gave ἐλών (reading εἰ τις ἐμπέσοι, sc. αἰμάς): and so Nauck. Paley, ἐλοι. Wecklein writes φορβάδος ἐκτέμοι τι γᾶς. **701** ἐρπει γάρ ἄλλοτ' ἄλλα | τότ' ἀν εἰλυόμενος MSS. (ἐρποι V: ἄλλοιτ' ἄλλαι L.) Bothe restored εἵρπε. For conjectures see comment, with Appendix on 686. **702** ὡς L. **703** ὑπάρχοι

case itself might help to suggest that *βαρυθρῶτα* and *αἰματηρόν* described the object of the *κλαυθμός*. With *βαρυθρός* cp. διαβόρος (v. 7, n.). Cp. 208 αὐδὰ | τρυσάνων. Schneidewin cites also Aesch. *Theb.* 348 βλαχαὶ δ' αἰματόσσαται | τῶν ἐπιμαστιθῶν | ἀρτιτρεφεῖς βρέμονται. It seems possible that this may have been in Soph.'s mind; but it is less bold, since βλαχαὶ αἰματόσσαται τῶν ἐπιμ. merely = βλαχαὶ τῶν αἰματοεντῶν ἐπιμ. (like νεῖκος ἀνδρῶν ξύναιμον, etc.). A truer parallel is [Eur.] *Rhes.* 260 κακόγαμβρον | ...γόν, = γόνον περὶ κακοῦ γαμβροῦ. We might add Eur. *El.* 752 φόνον οἰμωγύν κλύνω. The conjectural insertions which have been made in these vv. are noticed in the Appendix on vv. 678 f.

695 ff. θερμοτάταν αἰμάδα: schol. τὴν τῶν αἰματος ρύσιν. The word is found only here. —*κηκιομέναν* is usu. called passive. But it is surely rather a poet. middle form. A transitive *κηκίω* occurs first in post-

class. Greek (Ap. Rh. 4. 600 *βαρὺν ἀνακήκει ἀτμὸν*), while Plat. *Phaedr.* 251 B suffices to show that the intrans. *κηκίω* was familiar in Attic. There is no other example of *κηκίοια*. Cp. 784 κηκίον. The *i* is short in Homer (*Il.* 7. 262 ἀνακήκιον, *Od.* 5. 455 κήκιε).—*ἐλκέων*, a dissyll. by synizesis.—*ἐνθήρου* refers to the angry appearance of the ulcer, which has not been assuaged (*ἡμερώθη*) by proper treatment; cp. Aesch. *Ag.* 563 ἐνθήρου τρίχα: Dioscorides 3. II. 1 τεθηριωμένον ἔλκος. Plin. *H. N.* 26. 14 *efferantia se uelco*.

εἰ τις ἐμπέσοι, sc. αἰμάς. This, the MS. reading, is plainly right. The verb ἐμπέσειν was regularly used with regard to an attack of disease: cp. *Tr.* 1253 πρὸν ἐμπέσειν σπαραγμόν: Thuc. 2. 48 (ὁ λοιμὸς) ἐσ τὴν Ἀθηναῖον πόλιν ἔξαπιναλος ἐνέπεσε: ib. 49 λύγε τοῖν πλείστων ἐνέπιπτε κενή. Cp. below, 808 (the disease) δέσπα φοιτᾷ καὶ ταχεῖ ἀπέρχεται. In the next v. Schneidewin rightly gave ἐλών for the MS. ἐλεῖν. For the constr. κατευνάστειεν φύλλοις, ἐλών (αἰτά), cp. O. C. 475 (ἕρεψον) νεοπέκω μαλλῷ λαβόν (n.).

Some read εἰ τιν' ἐμπέσοι, or εἰ τι

—no one to assuage the burning flux, oozing from the ulcers of his envenomed foot, with healing herbs gathered from the bounteous earth, so often as the torment came upon him.

Then would he creep this way or that, with painful steps, like a child without kindly nurse, to any place whence his need might be supplied, whenever the devouring anguish abated;

gathering not for food the fruit of holy Earth, nor aught ^{2nd} else that we mortals gain by toil; ^{strophe.}

L: ὑπάρχει τ. **704** πόρον L: πόρου A, with most of the later MSS.: πόρου Wakefield. Gleditsch conj. πόνον: Seyffert, κόπον.—ἐξανεῖ Hermann: ἔξαντις ησι L (sic), with space for two or three letters in the erasure. Dübner thinks that the 1st hand had written ἔξαντις, ησι, with perh. λ after ει. But I rather suspect that it was ἔξαντησι, for the λ does not seem to have been touched. There is a marg. gl., ἐνδίδωσιν. A and most of the later MSS. have ἔξαντησι: the only variants seem to be ἔξαντει (V), ἔξαντη (T, i.e. ἔξαντῆ, ἔξαντής). **705** δακέθυμος] Seyffert writes δακέθυμος (*ferae mordacis animos habens*). **706—717** L divides the vv. thus:—οὐ| φορβάν—| γάδο—| αἴρων—νευμόμεσθο—| πλήν—| πτανῶν—| ὃ μελέα—| δο—ῆσθη—| λεύσσων δ’—| δεὶ προσενώμα. **707** σπόρον τ: πόρον from σπόρου L, with gl. στίχον above.

συμπέσοι, keeping ἐλεῖν: ‘if any leaf should fall in his way, to pluck,’ or, ‘if it should be his fortune to pluck any leaf.’ But **ἐμπίπτειν** ought to be said of the wanderer, not of a stationary object which he finds. And **συμπέσοι** is too suggestive of a ‘coincidence’ to be a fitting word here.—Campbell, reading φορβάδος ἐκ τε γάστρας ἐλεῖν, takes the const. to be (*οὐδὲ ἦν*) δοτις κατενδοσειν ἐλεῖν τε (instead of ἔλοι τε). This is as if one said, οὐδὲ εἰχεν δοτις Ἐλθοι καὶ βοηθεῖν.—φορβάδος: cp. 391 παμβῶτι: fr. 279 ἐξ Ὀλένου γῆς φορβάδος κομίζομαι.

701 f. εἴρπε κ.τ.λ. Join ἀν with εἴρπε: cp. 290 n.: for εἰλύσμενος, *ib.* As to the reading in these verses, see on 686 f. The phrase ἀλλοτε ἀλλαχή occurs in Xen. *Mém.* 1. 4. 12.

703 πάντας...ῶς: like a child that cannot yet walk firmly without the help of its nurse. Cp. Aesch. *Eum.* 38, where the aged priestess, tottering with fear, is said to be *ἀντίτραις*.

704 f. θθεν=ἐκεῖσε θθεν: cp. Xen. *An.* 1. 3 § 17 μὴ ήμᾶς ἀγάγει θθεν οὐχ οὖν τε ἔσται ἐξελθεῖν. θθεν ὑπάρχοι, after εἴρπε ἀν, answers to θθεν ἀν ὑπάρχη after a primary tense: cp. 289 n.—εὐμάρεια...πόρον, ‘facility of resource,’—*i.e.*, the means of supplying his needs. For εὐμάρεια cp. 284; for πόρον, Eur. *Alc.* 213 τίς ἀν πόρος κακῶν | γένουτο...; He had to find food, water, fuel, and the medicinal

herb (285 ff., 649).—Not, ‘ease on his path’ (ease in movement), as if the search for the herb alone were meant. Some read πόρων as = ‘resources’: but, in this sense, the associations of the plur. would have been too prosaic for an Attic poet. For the theory that πόρον should be read, and taken with εἴρπε, see Appendix on 695 f.—ἐξανεῖ, remit its violence: 639 n.—δακέθυμος, like δηκέθυμος, θυμοδακής, θυμοβόρος, etc.

706 ff. λεπᾶς: cp. 391.—αἴρων denotes the simple act of lifting, and is thus more picturesque than αἴρομενος. Cp. Ar. *Ran.* 1339 κάλπιοι τ' ἔκ ποταμῶν δόρον ἄρπατε.—ἄλλων, such as fruits, milk, etc.: from αἴρων we supply a word of more general sense. The gen. is partitive (Xen. *Cyr.* 1. 4. 20 λαβῶν τῶν...ἐπιπων τε καὶ ἀνδρῶν). This is better than to repeat φορβάν with it (‘food consisting in other things’). Such a constr. would be awkward when φορβάν is in apposition with σπόρον. τῶν, relat. (14) = τούτων ἀ.

ἀλφησταλ. The popular deriv., from ἀλφοι and ἀδ (‘meal-eating’), may possibly have been in the poet’s mind here; though this inference would be stronger if he had placed the word in closer connection with σπόρον. Curtius, on the other hand, can fairly cite Aesch. *Th.* 771 ἀνδρῶν ἀλφηστῶν δλβος ἀγαν παχυθελις, in support of the sense ‘workers,’

3 πλὴν ἐξ ὀκυβόλων εἰ ποτε τόξων
 4 πτανοῖς *ἰοῖς ἀνύσει γαστρὶ φορβάν. ἢ μελέα ψυχά,
 5 ὃς μηδ' οἰνοχύτου πώματος ἡσθη δεκέτει χρόνῳ. 715
 6 λεύσσων δ' ὅπου γνοίη στατὸν εἰς ὕδωρ αἱεὶ προσε-
 νόμα.

ἀντ. β. νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
 2 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων. 720
 3 ὃς νῦν ποντοπόρῳ δούρατι, πλίθει
 4 πολλῶν μηνῶν, *πατρίαν ἄγει πρὸς αὐλὰν Μαλιάδων
 νυμφᾶν,

711 πτανῶν ἀνύσει πτανοῖς γαστρὶ φορβάν. L. The other MSS. have either this, or (as A) πτανῶν πτανοῖς ἀνύσει γαστρὶ φορβάν. (ἀνύσει Γ.) Brunch restored πτανοῖς λοῖς. Wecklein (*Ars p. 80*) suggests πτανῶν λοῖς ἀνύσει...φορβάν ('food from birds,' as opposed to φορβάν...γαστρὶ σπόρων in 706). L has δρνέας as a gl. on πτανοῖς.—For ἀνύσει Blaydes conj. πορσείε. **715** πώματος L, with ω above the o from 1st hand.—δεκέτει L. The acute accent is from the 1st hand; the circumflex, from S. There was a special cause for this confusion of accents, which I may notice. Adjectives in -ετης were paroxytone in Attic (as δεκέτης), but oxytone in the common dialect (as δεκετής): see Chandler § 703 (2nd ed.).

'earners,' men who eat their bread in the sweat of their brow (rt ἀλφ, Lat. *lab-os*).—ἀνέρες, with epic α, as *T. r. 1010*, *O. T. 869* ἀνέρων. There is a reminiscence of *Od. 13. 261* ἀνέρας ἀλφηστάς, as well as of *ib. 9. 89* οὐτεις ἀνέρες εἰπεὶ χθονὶ σῖτον ἔδοντες.

711 πτανοῖς is a purely poetical image for speed, while the Homeric πτερεύεται δύστολ more readily suggests the actual feathers on the arrow (*Tly. 567 κομήτην ίόν*: Aesch. fr. 135 μηχανὴν πτερεύατος: Eur. *Or. 274* τόξων πτερωτὰς γλυφίδας).—λοῖς (restored by Brunch) was evidently lost through the likeness of ending in πτανοῖς. Then the gap was filled by inserting πτανῶν (to agree with τόξων), and πτανοῖς was explained as, 'with birds' (*Ai. 168 πτηνῶν ὁγέλαι*).

713ff. ψυχά, ὅς: cp. *Il. 18. 117* οὐδὲ γὰρ οὐδὲ βῆ Πρακλῆσος φύγε Κῆρα, | ὅσπερ φίλατος ἔσκε Διού Κρονίων ἄνακτι. Cp. *Ant. 341n.*—ὅς μηδ'; 'one who did not'...: the generic μή with causal force: cp. *170n.*—ἡσθη, with a gen., such as follows verbs of enjoying, ἀπολαίω, εὐωχύμαι, etc.: *Il. 11. 780* αὐτῷ ἐπει τάρπημεν ἐδητύος ἥδε ποτητός.—οἰνοχύτου: οἰνόχ. πώμα = οἴνον κεχυμένον π.: cp. *208 n.*, Eur. *Cyc. 66* κρήναις παρ' ὑδροχύτους.

δεκέτει χρόνῳ. The simple dat. here denotes the time *within* which a thing has

not happened (cp. 709). For this sense ἐν is usu. added. But, as ἐν χρόνῳ μακρῷ (235), and χρόνῳ μακρῷ simply (598 n.), can alike mean 'after a time,' so the use of the simple dat. is extended to that sense for which ἐν is more specially needed,—'within a time.' The acc., δεκέτη χρόνον, which Blaydes reads, is less suitable here. The point is that, for ten years, Ph. has not once tasted wine. A prose-writer would usu. express this by δέκα ἔτῶν: cp. Plat. *Gorg. 448 A* οὐδέτις μέ πω ἡρώτηκε καινὸν οὐδὲν πολλῶν ἔτῶν. In our v., the acc. would rather suggest that Ph. had not had ten years' continuous enjoyment of wine. Cp. Lys. *or. 19* δούλιγον μὲν χρόνον δύναται ἀν τις πλάσασθαι τὸν τρόπον τὸν αὐτοῦ (the dissimilation being continuons): ἐν ἐβδομήκοντα δὲ ἐτεσιν οὐδ' ἀν εἰς λάθοι πονηρὸς ὅν (i.e., at some moment or other *within* the 70 years he will be found out).

716f. λεύσσων, absol., looking about him, δπον γνοίη (to see) where he could perceive (stagnant water), προσεύώμα, he used to bend his way towards it. εἰς στατὸν ὕδωρ is joined with προσεύώμα, instead of standing (without εἰς) as object to γνοίη. The latter is oblique for δπον γνῷ (delib. subjunct.). Cp. *Ai. 890* ἀν-
 δρα μὴ λεύσσειν θπον: *O. C. 135* δν ἐγώ

save when haply he found wherewith to stay his hunger by winged shafts from his swift-smiting bow. Ah, joyless was his life, who for ten years never knew the gladness of the wine-cup, but still bent his way towards any stagnant pool that he could descry as he gazed around him.

But now, after those troubles, he shall be happy and mighty at the last; for he hath met with the son of a noble race, who in the fulness of many months bears him on sea-cleaving ship to his home, haunt of Malian nymphs,

The scribe found δεκέται, and copied it: the corrector (S) wished for the later δεκετέι, and omitted (as elsewhere) to delete the other accent. χρόνωι L. δεκέτη χρόνοι A, which Nauck prefers: and so Blaydes. **716** λεύσσων δ' τ: λεύσσειν δ' L.—δπου] ει που Musgrave, Brunc. **717** ατελ Triclinius: ατελ L.—προσενώμα] Wakefield conj. πόδ' ἐνώμα. **718—729** L divides the vv. thus:—νῦν δ'—| παιδός—| εὐδαίμονος—| καὶ μέγασ—| δσ νιν—| πολλῶν—| μηλιάδων—| σπερχεοῦ τε—| χάλκασπιο—| πλάθει—| οίτας .. δχθων. **719** παιδὸς ὑπαντήσας MSS.: παιδὶ συναντήσας Froehlich and Meineke. **720** ἀνύνει] Cavallin conj. ἀνέχει. **724** πατρίαν Porson: πατρών MSS. **725** Μαλιάδων Erfurdt: Μηλιάδων MSS.

λεύσσων περὶ τὰν οὕπω | δύναμαι τέμενος
γνῶναι ποῦ μοι | ποτε γαλε (n.). **προσενώμα** intrans.: cp. 168 n.—The usage of λεύσσων in Soph. makes this constr. preferable to the other, which is possible: λεύσσων εἰς στατὸν ὕδωρ (fixing his gaze on it), δπου γνώι, wherever he might perceive it (oblique of δπου ἀν γνῷ).—**στατὸν...ὕδωρ**, water collected in stagnant pools: cp. Arist. fr. 207 (Berl. ed. p. 1515 b 25) προφατέν ἔστι καὶ νέον ὕδωρ τὸ νόμενον, ἔωλον δὲ καὶ παλαιὸν τὸ λημαῖον. Her. 2. 108 πλατυτέροι σι εχρέωτο τοσού πόμασ, ἐκ φρέάτω χρέωμενοι ('somewhat brackish'). Odysseus remembered a spring near the cave (21), and Ph. speaks of κρήναι (146): but the imagination of the Chorus ἐπὶ τῷ μεῖζον πάντα δεινον.

718 ff. ἀνδρῶν ἄγ., Peleus and Achilles; cp. 38a.—**ὑπαντήσας** in prose would mean, 'having come to meet,' and would take a dat. A poet might feel that the gen. was sufficiently warranted by the Homeric ἀντήσω γάρ ἐγώ τοῦδ' ἀνέρος (Il. 16. 423), etc.: indeed, the gen. differs from the dat. only by its more vivid suggestion of the idea, 'face to face' (ἀντίστοι τούτοις). Cp. 320 n. Here the phrase, 'having come face to face' with him, suggests not merely the good fortune of the meeting, but the intercourse,—frank on the side of Philoctetes,—which had followed it.—As Ph. and Neoptolemus are now seen to be leaving the cave, the

Chorus once more speaks language designed to support N.'s plan.

720 ff. ἀνύνει εὐδαίμονων (sc. ἄν, cp. *Ant.* 177), will finish his course in happiness: =τελευτῶν εὐδαιμονήσει. (Not, I think, 'will succeed in becoming happy,' sc. γενέσθαι)—ἐκ κείνων (neut.) after those tropes: cp. 271.

722 ποντοπόρῳ: epith. of νατ in *Ai.* 250.—**δύναται**: the only example of this epic form in Soph. (for δορέ and δόρει cp. O. C. 1304). Aesch. has δούρικλυτος, δούριπληκτος, and Eur. δούρατος. Cp. Pind. *P.* 4. 27 εινάλιον δόρυ (*trabs*), Aesch. *Pers.* 411 ἐπ' ἀλλη (sc. ναῦν) ἀλλος θῆθινε δόρυ.—πλήθει..μηρών, after ten years at Lemnos: 508 n.

724 ff. πατρίαν is prob. a true correction of πατρών. There is no other instance in Soph. of πατρός with the 2nd syll. short (though he often shortens αι before a vowel, *Ant.* 1310). In Eur. there are a few such instances, but in all of them πατρίος should be restored, as by Porson in *Hec.* 78 (=82 Dind.). As to the sense, either word would serve here: properly, πατρίαν=ancestral; πατρών, belonging to one's father: but Tragedy does not always observe the distinction (cp. 398 n.: conversely, O. C. 756 θεῶν πατρών=πατρίων).

Μαλιάδων: the Ionic form (cp. 4 n.), which the MSS. give, can hardly be kept here: cp. 688 ἀμφιτλάκτων. Μαλ. νυμφᾶν is more naturally joined with αιλάν than

5 Σπερχειοῦ τε παρ' ὅχθας, ἵν' ὁ χάλκασπις ἀνὴρ θεοῖς
6 πλάθει * πατρὸς θείω πυρὶ παμφαής, Οἴτας ὑπὲρ ὅχθων.

NE. ἔρπ', εἰ θέλεις. τί δή ποθ' ὥδ' ἐξ οὐδενὸς 730
λόγου σιωπᾶς κάποπληκτος ὥδ' ἔχει;
ΦΙ. ἀ ἀ ἀ ἀ.

726 ὅχθας Γ, as Hermann and Dindorf proposed: ὅχθασ L. Blaydes, keeping the dat., changes Σπερχειοῦ τε to Σπερχειοῦ. **727** Λ. θεοῖς | πλάθει πᾶσι· L. (It has not been corrected to πᾶσιν.) πᾶσι Triclinius and schol. Herm. conj. θεοῖς | πλάθει πᾶλαι: afterwards (*Retract.* p. 11) θεοῖς | πλάθει θεός: Schneidewin, θεός | πλάθει θεοῖς: Seyffert,

(as Cavallin prefers) with ὅχθας: 'his ancestral abode, haunt of the Malian nymphs,' is a phrase which suggests the hills, woods and streams of Malis. So the nymphs of Helicon (*O. T.* 1109), Par-nassus (*Ant.* 1128), and Lemnos (below, 1454) are associated with the rural scenery of those places. For αὐλή in the general sense, 'abode,' cp. *Ant.* 786 ἀγρούματα αὐλαῖς: Eur. *Alc.* 259 νεκύων ἐσ αὐλάν.—παρ' ὅχθας. Unless, with Blaydes, we change Σπερχειοῦ τε to Σπερχειοῦ, the acc. is necessary here. The MSS. give ὅχθας. For other instances in which the case of the noun after παρά on *Ant.* 966, 1123 f. As to the topography, cp. 490 n.

727 ὁ χάλκασπις ἀνὴρ, Heracles. The epithet has an archaeological interest. In the Homeric poems, when reference is made to the exploits of Heracles, his weapon is the bow (*Il.* 5. 395: *Od.* 8. 224, 11. 607). Some ancient writers, however, expressly say that the equipment of Heracles with bow, club, and lion's skin was a comparatively late invention of the poets, and that in the oldest works of art he was represented with the armour of the ordinary Homeric warrior. According to Strabo (15. 688), the innovation could be traced back to the epic 'Ηράκλεια, ascribed to Peisander (*circ.* 650 B.C.): *καὶ ἡ τοῦ Ἡρακλέους δὲ στολὴ τοιαύτη πολὺ νεωτέρα τῆς Τρωικῆς μνήμης ἔστι, πλάσμα τῶν τὴν Ἡράκλειαν ποιησάντων, ἐτε Πεισανδρος ἦν, εἰτ' ἀλλος τις τὰ δ' ἀρχαῖα ξύλα οὐχ οὕτω διεσκεύασται* (implying that he had seen old images or statues in which Heracles had armour). Athenaeus (12. 512 F) quotes Megacleides (who wrote περὶ Ὀμήρου, prob. in the 5th cent. B.C.), as referring the invention to Stesichorus (c. 620 B.C.), and adding that Xanthus,

an earlier lyric poet, had clad Heracles in the Homeric armour:—*ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεβάτερος ὁν Στησίχόρου, ...ού ταύτην αὐτῷ περιτίθησι τὴν στολὴν, ἀλλὰ τὴν Ομηρικὴν.* Strabo and Megacleides, then, agree thus far,—that the invention was *not older than the 7th cent. B.C.*

In this play Heracles figures especially as the former possessor of the invincible bow. Why, then, has Soph. here chosen an epithet, χάλκασπις, which suggests the hoplite type of Heracles? The answer seems to turn on two points. (1) A compromise between the hoplite and the archer type of Heracles can sometimes be traced in ancient art. Thus a statue belonging to the east pediment of the Aeginetan temple gives Heracles a helmet (or bonnet) of lion's skin, a bow, and a θώραξ (Baumeister, *Denkm.* p. 335: cp. *ib.* p. 652 a). Sophocles himself makes a similar compromise when in *Tyr.* 510 ff. he arms Heracles with bow, club, and two spears. (2) The Heracles, of this play is associated with the legends of Oeta and Trachis. In them, as in those of Boeotia, Heracles was pre-eminently the warrior, who sacked Oechalia 'with the spear' (*Tyr.* 478), and for whom Hephaestus had wrought the *άστρις* described in the Hesiodic poem.

728 πλάθει. The aor. ἐπλάθην is used by Aesch. and Eur.; and πλάθη (Bergk) is tempting here: but the historic pres. seems confirmed by such examples as *O. T.* 113 (*ουμπίπτει*, *ib.* 560 (*ἔρπει*). Heracles was burned alive, by his own command, on the top of Mount Oeta. As the flames rose, a storm broke forth; and, amid thunder and lightning, the hero was taken up to heaven. Apollod. 2. 7. 14 *καυομένης δὲ τῆς πυρᾶς λέγεται*

and to the banks of the Spercheius; where, above Oeta's heights, the lord of the brazen shield drew near to the gods, amid the splendour of the lightnings of his sire.

NE. I pray thee, come on. Why art thou so silent? Why dost thou halt, as if dismayed, without a cause?

PH. Alas, alas!

θεοῖς | πλάθει βάσων, and so Cavallin: Bergk, *θεοῖς | πλάθη [=ἐπλάθη]*, bracketing *πᾶσιν*, as he brackets *γνόην* in the corresponding v. of the strophe (716). Wecklein (*Ars p. 78*) suggests *πλάθη*, *δέμας κ.τ.λ.*; *δέ* might have dropped out after *θη*, and *μας* have become *πᾶσιν*. **729** *δχθων]* δχθας Γ: cp. 726. **730** *ει θέλεις]* Lond. ed. of 1747 conj. *ει σθένεις.* **731** *ἔχει] ἔχη* L.

νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. Diod. 4, 38. 4 *κεραυνῶν ἐκ τοῦ περιέχοντος πεσόντων ἡ πυρὰ πᾶσα κατεφλέγθη.* By *θείων πυρὶ παρφάγης* the poet probably meant to suggest both the flaming pyre and the splendour of the lightnings.

**πατρός* is my emendation of the corrupt *πάσι*. In the antistr., 716, *ὅπου* is clearly sound; and a long syllable is metrically impossible here. Nor can we save *πάσι* by transposition: both *πλάθει* and *θείων* are plainly genuine. Hermann's conjecture, *θεοῖς | πλάθει θεῖς*, presupposes that *πάσι* was either a gloss, or an arbitrary substitute for a lost word; but it was more probably a corruption of the true word. Now we might certainly expect here some reference to Zeus. Oeta was sacred to him; his were the lightnings (cp. *Tr.* 436 *τοῦ κατ' ἄκρον Οἰτανὸν πάγον | Ζηνὸς καταστράπτοντος*); and it was as his son that Heracles entered Olympus. At this moment, above all others, there is a poetical fitness in some allusion to the hero's divine parentage, which is elsewhere made so prominent in the play (802, 943, 1415). *πατρός* supplies this touch.

The burning of Heracles, and his apotheosis, are combined in some vase paintings. (1) A bowl (*κρατήρ*) of the 4th cent. B.C., now in the Collegio Rainone at S. Agata dei Goti: Milani, *Miti di Filottete* p. 65: Baumeister, *Denkm.*, p. 307, fig. 322. In the lower part of the picture is the still burning pyre, which a Nymph on the left is trying to quench by pouring water from a jug. The trunk of the hero's mortal body lies on the pyre. On the right, a bearded figure in a peaked cap is hastily receding.

This is either Poeas or Philoctetes: at his side is the quiver given him by the hero for kindling the pyre. Above, a Doric portal represents the entrance to Olympus. Apollo, laurel-crowned, sits on the left of it; a four-horse chariot approaches him, preceded by Hermes. It is driven by a winged goddess (a *Nikη*): on her left sits Heracles, crowned with laurel, his club in his left hand; a light garment (a sort of chlamys) floats round his shoulders. (2) A Lucanian vase, now at Munich: Baumeister, p. 669, fig. 734. Below is the pyre, with the trunk of Heracles on it: the fire is being quenched by two Nymphs on the right *ΑΡΕΦΟΣΑ* and *ΠΡΕΜΝΟΣΙΑ* (an Attic fountain). On the left are two Satyr figures. Above, Athena Nikè, with helmet, lance, and chequered aegis worn as a corslet, is driving Heracles to Olympus; his left hand holds the club, and round his left arm is wound his chlamys.—We notice how the participation of Nymphs in these scenes illustrates the poet's *Μαΐδων νυμφάν* (v. 725).

729 *δχθων* (*δχθος*), not *δχθῶν* (*δχθη*): cp. *Ant.* 1132 n.

730—826 Second *ἐπεισόδιον*. Philoctetes is attacked by sharp pain, and hands his bow to Neoptolemus, asking him to keep it till the spasms pass off. Presently the sufferer falls asleep,—though not before he has received the youth's promise to remain by him.

730 *ει θέλεις*, 'if you please,' like *ει δοκεῖ* (526). But *ει βούλει* usu.= 'if you prefer it' (Xen. *An.* 3. 4. 41).

731 *ἀπόπληκτος* *ἔχει*, *attonitus haeres*: for *ἀπόπλη.*, cp. *Ant.* 1189: for the pass. *ἔχομαι*, *ib.* 1140.

- NE. τί <δ> ἔστιν; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἵθ^ρ, ὃ τέκνον.
 NE. μῶν ἄλγος ἵσχεις τῆς παρεστώσης νόσου;
 ΦΙ. οὐ δῆτ' ἔγωγ[’], ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
 ἵω θεοί.
 NE. τί τοὺς θεοὺς οῦτας ἀναστένων καλεῖς;
 ΦΙ. σωτῆρας αὐτοὺς ἡπίους θ^ρ ἡμῶν μολεῖν.
 ἀ ἀ ἀ ἀ.
 NE. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὁδὸς ἔστι
 σιγηλός; ἐν κακῷ δέ τῷ φαίνει κυρῶν.
 ΦΙ. ἀπόλωλα, τέκνον, κού δυνήσομαι κακὸν
 κρύψαι παρ’ ὑμῶν, ἀτταταῖ· διέρχεται,
 διέρχεται. δύστηνος, ὃ τάλας ἔγω.
 ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ,
 ἀπαππαπαῖ, παπαππαπαπαπαπαῖ. 745
 πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
 ξίφος χερῶν, πάταξον εἰς ἄκρον πόδα·
 ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.
 ἵθ^ρ ὃ πᾶι. 750
 NE. τί δὲ ἔστιν οὗτα νεοχμὸν ἔξαιφνης, ὅτου
 τοσήνδ^ρ ἴνγην καὶ στόνον σαυτοῦ *ποεῖ;

733 τί δὲ ἔστιν; Erfurdt, as in 753: τί ἔστιν MSS. **734** [ἵσχεις] ἵσχει Γ, perh. a trace of a v. I. μῶν σ' ἄλγος ἵσχει. **735** ἵω θεοί | τί τοὺς θεοὺς ἀναστένων καλεῖσθαι: L. A has οῦτας after θεοὺς, thus completing the trimeter. The other later MSS. are divided between these two types. Modern edd. have usu. given one of four readings. (1) A's, without change: as Herm., Schneidewin. (Bergk, however, who follows A, alters ἵω to ὃ.) (2) L's, with ὃ θεοί instead of ἵω θεοί, thus making only one v.: so Dind., Campb. (3) ὃ θεοί. N. τί τοὺς θεοὺς <ῳδ> ἀναστένων καλεῖσθαι:—the conject. of a writer in Lond. *Class. Journ.*, vol. I. p. 337, and of Seidler on I. T. 762 (=780 Dind.). So Blaydes,

733 τί δὲ ἔστιν; cp. 753, 917, O. T. 319. It does not seem likely that Soph. would have preferred to write τί ἔστιν (with hiatus), though several recent editors give this: cp. 100 n.

734 τῆς παρεστώσης, not, ‘which is upon thee at this moment’ (765 τὸ πῆμα...τὸ νῦν παρόν), but rather, ‘which is habitual to thee’: hence the word is not superfluous. Often, however, παρεστώς is nearly synonymous with παρών: cp. 1340, O. T. 633.

735 The intrans. κουφίζειν is rare in Attic: in Eur. *Helen.* 1555 κουφίζοντα, ‘treading lightly,’ seems (as Paley says) to imply an ellipse of πόδας. In this application (to illness) the phrase may have been familiar, as Hippocr. *Epid.*

2. 10 (quoted by Musgrave) has ἐκούφισεν ὀλγύφ, ‘he became a little better.’

736 f. I follow A here (see cr. n.), for a reason which was felt by Hermann, but which has not been sufficiently considered by some other editors,—viz., that ἵω θεοί (scanned as a baccchus, — —) does not receive sufficient emphasis or prominence unless it stands *extra metrum*. Cp. 750 ὃς ὃ πᾶι, and 219. Eur. I. T. 780 has been compared: OP. ὃ θεοί. ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖσθαι εἴ τοις ἐμοῖς; But there, as Herm. says, the ὃ θεοί is quite unlike the ἵω θεοί here: it is the rapid utterance of one who fears to betray himself, not a cry of anguish extorted by physical torment. For the absence of caesura, cp. 101. Cavallin

NE. What is the matter? PH. Nothing serious:—go on, my son.

NE. Art thou in pain from the disease that vexes thee?

PH. No indeed,—no, I think I am better just now.—Ye gods!

NE. Why groanest thou thus, and callest on the gods?

PH. That they may come to us with power to save and soothe.—Ah me!—ah me!

NE. What ails thee? Speak,—persist not in this silence:—’tis plain that something is amiss with thee.

PH. I am lost, my son—I can never hide my trouble from you:—ah, it pierces me, it pierces! O misery,—O wretched that I am! I am undone, my son,—it devours me.—Oh, for the gods’ love, if thou hast a sword ready to thy hand, strike at my heel,—shear it off straightway—heed not my life! Quick, quick, my son!

NE. And what new thing hath come on thee so suddenly, that thou bewailest thyself with such loud laments?

Seyffert, Wecklein: and Nauck approves, though he prints A’s reading, with *οὐτως* in brackets. (4) Cavallin: *ἴω θεοίς οὐτως ἀναστένων καλεῖς*; (omitting *τοὺς*).

739 ἀδ̄ δᾶ L, from ἀδ̄ ἀδ̄. **740** ἔσηι L. **741** δέ τῷ] δὲ τῷ L. **742** ἀπόλωλα from ἀπώλωλα L; δῶλα Turnebus. **743 f.** Nauck conj. διοίχουμαι|διοίχομαι. **745** βρύκομαι r: βρύχομαι L. **746** The above is Herm. s mode of writing the exclamations. L has ἀπά· παπᾶ· παπᾶ· παπᾶπαπᾶ. **751—754** Schenkel would place these four vv. immediately after 739. **751** τῇ δ’ ἔστιν οὐτως] τῇ δ’ ἔστι τοῦτο Γ.

reads *ἴω θεοί*.—*τῇ θεούς ἀναστένων καλεῖς*; Cp. A. i. 1129 μή ννν ἀτίμα θεούς, θεούς σεωστένος. But the art. before **θεούς**, in which L and A agree, seems genuine here.

741 κυρῶν: cp. 544 n.

743 ff. διέρχεται. In 758 the disease is personified as *αἴτη*, in 807 as *ἡδε*: here the subject might be simply *κακόν* from 742.—**βρύκομαι**: cp. 7. Tr. 987 ή δ’ αὐταρὰ βρύκει (the *νόσος*).

746 Written as above, the exclamations represent three successive cries of pain, each longer than the last, as the agony becomes sharper; they seem to suggest the convulsive movement of the lips from which the sounds are wrung.

747 f. εἰ τὶ σοι ξίφος πρόχειρον (= πάρεστι) χεροῖν, if you have any sword ready in your hands. *πρόχειρος* can be combined with *χεροῖν* (as in Eur. El. 696 *πρόχειρον ἔγχος χειρὶ βαστάζουσ* ‘ἔμῃ’) without seeming pleonastic, since the derived sense of the compound adj. (*promptus*) is prominent. Cp. 407 n.:

Plat. *Theat.* 200 C ἐὰν μὴ προχείρους ἔχῃ (ἐπιστήμας) ἐν τῷ ψυχῆ.

πάταξον εἰς ἄκρον πόδα. The ulcerated foot is to be severed from the leg. *ἄκρος πούς* seems to mean simply, ‘the end of the foot,’ i.e. the heel (*πτέρνα*), the seat of the ulcer. Cp. 824. The phrase could also mean, ‘the foot at the end of the leg,’ as in Il. 16. 640 ἐκ κεφαλῆς εἰλυτὸ δαμαπερές πόδας ἄκρους (=simply ‘from head to foot’): but this is less fitting here.

750 ιθ’ ὁ παῖ, an earnest entreaty: cp. O. T. 1468 ιθ’ ἀναξ, | ιθ’ ὁ γονῆ γενναῖε.

751 f. νεοχμὸν ἔξαλφυης: cp. Tr. 1130 ἀρτίως νεοσφαγῆς, and Ant. 1283.—**στού**, causal, with the whole sentence: 327 n.: **σαυτὸν** with *ινγήν*, etc.; object-gen.—I give *ποεῖ*, instead of the vulg. *ποεῖς*. *ποεῖσθαι* (midd.) *στόνον=στένει*: whereas *ποεῖν στόνον* could mean only, ‘to cause, or excite, it.’ We cannot defend *ποεῖς* here by Il. 15. 363 *ποιήσῃ* (act.) *ἀθύρματα*, which is not a mere peri-

- ΦΙ. οῖσθ', ὥ τέκνον. NE. τί <δ> & στιν; ΦΙ. οῖσθ', ὥ παι. NE. τί σοί;
 οὐκ οἶδα. ΦΙ. πῶς οὐκ οῖσθα; παππαπαππαπα. 755
 NE. δευόν γε τούπισαγμα τοῦ νοσήματος.
 ΦΙ. δευόν γάρ οἰδὲ ρητόν· ἀλλ' οἰκτιρέ με.
 NE. τί δῆτα δράσω; ΦΙ. μή με ταρβήσας προδῶς·
 ἥκει γάρ αὐτῇ διὰ χρόνου, πλάνοις ἵσως
 ὡς ἔξεπλήσθη. NE. ἵω ἵω δύστηνε σύ,
 δύστηνε δῆτα διὰ πόνων πάντων φανείς. 760

753 ε. τί δέ & στιν; Γ: τί & στιν; L.—L distributes the persons thus: NE. τί σοι. ΦΙ. οὐκ οἶδα [N. πῶς οὐκ οῖσθα] Φ. παππα κ.τ.λ. The distribution in the text is Bothe's.—παππα παππάται L. (The accent on the 3rd α is crossed out. The ππ in both places is cramped, as if made from π.) **755 τούπισαγμα** L. Dindorf (on the authority of Dübner's collation) says, ‘τούπισαγμα, sed ex τούπισαγμα factum, quod librarius scribere cooperat.’ I cannot perceive any ground for this belief. The letters ει after π are here written in the compendious form η. The curve at the bottom should be noted as distinguishing this part of the character from the simple i, which, when it follows π, is usually in L a straight stroke. There is no trace of erasure or re-touching. *ἔπισαγμα*

phrasis for *ἀθύρων*, but = ‘making play-things’ in the sand, —houses, dykes, etc. Nor can δευά ποιῶ be cited, which is not an equiv. for δευὸν ποιῶμαι, but means ‘to do dreadful things,’ referring to the outward display of horror or grief by gestures or cries. (Cp. my n. on Andoc. or. I § 41.) In *Ai.* 75 where ἄρει (midd.) is now read by most edd., L has ἄρησ.

753 τί σοι; These words clearly belong to Neopt., and mean, ‘What is the matter with thee?’ The phrase is not an usual one; but it is clear enough here, esp. as & στιν can easily be carried on. Hermann, giving τί σοι to Philocetes, took it as meaning ‘What is that to thee?’ (*quid tua referit?*)—a protest against closer questioning.

755 τούπισαγμα. *ἐπιάττεων* is classical as = ‘to put a load on’ a baggage-animal, or ‘to saddle’ a horse (Her., Xen., etc.); and *ἔπισαγμα* was a common word, at least in later Greek, as may be inferred from the schol. on Ar. *Nub.* 450 (*ἔπισαγμα τῶν δνων*), and from its use by the LXX. (Lev. xv. 9). In the marg. of L the gl. is, ἡ ἔπισοδος ἡ προσθήκη. The second word suits *τούπισαγμα*: the first refers to the *v. l.* *τούπισαγμα*, in the sense of ‘access.’ But such a word is neither extant nor conceivable. Bergk’s

τούπισαγμα (*ἐπισίων*), ‘hounding on,’ would mean here, ‘exasperation,’—as if some Fury were stimulating the *νόσημα*. The word was used by Soph. in his *Athamas*, acc. to an amended gloss in Hesychius (Soph. fr. 8).

756 ε. γάρ = ‘indeed,’ in assent; cp. O. T. 1117 π. —δροσω: aor. subj.

758 ε. ἥκει... ἔξεπλήσθη. Ph. fears that the sight of his horrible sufferings may deter Neopt. from taking him on board. He says,—‘Do not be scared into abandoning me. For this tormentor (*ἄγητη*, the personified *νόσος*) comes only now and then (*διὰ χρόνου*),—when she has been sated, haply, with her roamings.’ And so—since the voyage to Greece will take less than one whole day (480)—he is not likely to have an attack while at sea. Three points deserve notice. (1) ἥκει = ‘is wont to come,’—a sense which is as fitting for it as for a regular perfect tense used in the ‘gnomic’ manner (*ὅπωπε*, *Ant.* 1126). So in Plat. *Symp.* 188 A ἥκει is joined to the gnomic aor. ἥδικσεν: and in Xen. *Oec.* 21. 3 ἐκβαίνουσι... ἥκουσι denotes a repeated occurrence. (2) διὰ χρόνου, ‘after an interval of time,’ implies here, as it usually does, that the interval is a considerable one: cp. 285 n., where Lys. or. I § 12 is cited. (3) *πλάνοις* is com-

PH. Thou knowest, my son. NE. What is it? PH. Thou knowest, boy. NE. What is the matter with thee? I know not. PH. How canst thou help knowing? Oh, oh!

NE. Dread, indeed, is the burden of the malady.

PH. Aye, dread beyond telling. Oh, pity me!

NE. What shall I do? PH. Forsake me not in fear. This visitant comes but now and then,—when she hath been sated, haply, with her roamings.

NE. Ah, hapless one! Hapless, indeed, art thou found in all manner of woe!

is also in A, B, Γ: while Harl. has ἔπισαγμα. Bergk conj. τοῦπτισγμα. **758 Ε.** ἦκει γάρ αὕτη διὰ χρόνου πλάνους τοῖς | ὡς ἐξεπλήσθη Λ (the σ of ὡς added by S). Instead of πλάνους, Γ and Harl. give πλάνης. For ἦκει, Heimsooth conj. εἴκει. F. W. Schmidt, λήγει γάρ αὕτη διὰ χρόνου πλάνους νόος | ὡς ἐξεπλήσθη. Following the MSS. in the rest, Bothe conj. τοῖς for τοῖως: Arndt adds φλέψ after ἐξεπλήσθη, deleting the first ίώ. Nauck would write, πλανωμένη, [ταχέων δ' ἐπλήσθη, ορ νῦ δ' ἐξεπλήσθη. **759** ὡς ἐξεπλήσθη. NE. ίώ ίώ, δύστηνε σύ] Triclinius wrote ὡς ἐξεπλήσθη. φεῦ. NE. ίώ δύστηνε σύ. Hermann, ὡς ἐξεπλήσθη. NE. φεῦ. ίώ δύστηνε σύ. **760** πόνων] Blaydes reads βροτῶν.—πάντων φανέσι] Wakefield conj. πολλῶν φθαρεῖς.

trasted with ἦκει. The word was suggested by the fact that intermittent fevers (etc.) were called πλάνητες (Hippocr. *Epid.* 1. 944). The term implied that the intervals were irregular: cp. Eriotan *Gloss.* p. 306 (quoted by Arndt) πλάνητες πυρετοὶ λέγονται οἱ μὴ κατὰ τάξιν φοιτῶντες. This may be illustrated by the use of πλανᾶσθαι in Her. 6. 52, ἦν δὲ πλανᾶται...έναλλαξ παιέσθα (‘if she is capricious, varying the order—opp. to κατὰ τάντα αἰεὶ παιένσα'). So id. 7. 16. 2 ἐνπνία...τὸ ἐς ἀνθρώπους πεπλανημένα (‘the dreams which are wont at times to visit men'). It was easy, then, for the poet to imagine the fitful νόος as a personified wanderer, who, when sated with wandering, comes back to her abode:—much as Aesch. (*P. V.* 275) speaks of calamity ‘roaming’ among men: πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονὴ προσιένει. Cp. below, 808 ὅξεια φοιτᾷ καὶ ταχεῖ ἀπέρχεται. So the schol. who explains πλάνους by δόσιος πλανητας:—ἦκει ἡ νόος, τοῖς ὅτε ἐκορέσθη πλανώμενη· ὡς ἐπὶ θηρῶς δὲ ποιέται τὸν λόγον. This is clearly better than to understand,—‘When it has once been sated, it returns only after a long interval,—in wandering fashion, seemingly’ (πλάνους being then a modal dat.).—For conjectures, see Appendix.

ἔξεπλήσθη.—ιώ. There is no other example of such an hiatus in a tragic trimeter. (As to lyrics, cp. 832, 851.) Probably, however, the text is sound. The verse is divided between two speakers, there is a full stop after ἐξεπλήσθη, and the second speaker begins with an interjection. Thus the hiatus has an exceptional excuse. On the other hand no emendation is probable, φεῦ (instead of the first ίώ) is certainly not so, whether it be given to Ph. or to Neoptolemus. Gaisford says, ‘ἔξεπλησθ’, ut videtur, conj. Elmsleus.’ This would require us to read πλάνους, or (keeping πλάνους) to understand αὐτῶν. But the context strongly confirms ἐξεπλήσθη.

760 δῆτα. Cp. ΕΖ. 1163 ὡς μ' ἀπώλεσας, | ἀπώλεσας δῆτ'. —δύστηνε...φανέσι: the predicative adj. is assimilated to the vocative partic. Cp. 828 n.: Aesch. *Pers.* 674 ὁ πολύκλαυτε φίλοισι θαυμῶν. Eur. *Tro.* 1221 σύ τ' ὁ ποτ' οὐσα καλλίνικε μυρίων | μῆτερ τροπαῖον. Propert. 2. 15. 2 *Lectule deliciis facte beate meis.*

διὰ πόνων πάντων, ‘in all manner of troubles,’ i.e., ‘in the course’ of them: O. T. 773 διὰ τύχης τοιᾶσδε ίών. Eur. I. T. 988 διὰ πόνων τ' ἄγει (sc. δαιμῶν).

- βούλει λάβωμαι δῆτα καὶ θίγω τί σου;
ΦΙ. μὴ δῆτα τοῦτο γ'. ἀλλά μοι τὰ τόξ' ἐλὼν
 τάδ', ὥσπερ γὰρ τοῦ μ' ἀρτίως, ἔως ἀνῆ
 τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν, 765
 σῷζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
 ὑπνος μ', ὅταν περ τὸ κακὸν ἐξῆη τόδε·
 κούκ ἔστι λῆξαι πρότερον· ἀλλ' ἔαν χρεὼν
 ἔκηλον εὔδειν. ἦν δὲ τῷδε τῷ χρόνῳ
 μόλωσ' ἔκεινοι, πρὸς θεῶν, ἐφίεμαι 770
 ἔκοντα μήτ' ἄκοντα μήτε τῷ τέχνῃ
 κεύονται μεθέναι ταῦτα, μὴ σαυτόν θ' ἄμα
 καὶ, ὅντα σαυτοῦ πρόστροπον, κτείνας γένηρ.
ΝΕ. θάρσει προνοίας οὐνεκ': οὐ δοθήσεται
 πλὴν σοί τε κάμοι· ξὺν τύχῃ δὲ πρόσφερε. 775
ΦΙ. ίδού, δέχου, παῖ· τὸν φθόνον δὲ πρόσκυνσον,

761 λάβωμαι δῆτα] In L δῆτα was omitted by the 1st hand, but has been inserted by S. It is in A and the other later MSS. Mollweide conj. λάβω τὰ τόξα. 767 ἔξηη L: ἔξηη A: ἔξικη Γ: ἔξήκη B, and so Brunck. Schneidewin formerly conj. ἔξανη.

761 βούλει λάβωμαι...; *El.* 80 θέ-
 λεις | μείνωμεν...; In this idiom the
 subjunct. is properly deliberative, and
 βούλει is parenthetic, as its position sometimes
 indicates: e.g. Dem. or. 14 § 27
 θώ βούλεοθε δωδεκάτη ἡμᾶς εἰσόστει...;
δῆτα has been suspected here, because
 it occurs in 757, 760, 763. Nauck would
 remove it by re-writing the passage
 thus:—βούλει λάβωμαι καὶ θίγω; **ΦΙΔ.**
 μὴ τοῦτο γε, | ἀλλ' ὥσπερ γὰρ τοῦ μ' ἀρτίως,
 τὰ τόξ' ἐλῶν, | ἔως ἀνῆ τὸ πῆμα τοῦτο
 τῆς νόσου, | σῷζ' αὐτὰ καὶ φύλασσε. But
 here, as in 757, it is interrogative, while in
 760 and 763 it is otherwise used; and this
 difference of usage palliates the iteration.
 Cp. the threefold ἀλλά in 645, 647, 651: also *O. T.* 517 φέρον, 519 φέροντι, 520 φέ-
 ρει, where the excuse is the same as here, viz. that, in the 1st and 3rd places the
 word means 'tend,' but in the 2nd, 'bear.' No weight attaches to the fact that the
 1st hand in L accidentally omitted δῆτα, which the reviser added. In 772 L lacks ταῦτα altogether; and yet that word is certainly sound.

763 μοι: ethic dat.: *O. C.* 1475 n.

764 ἔως without ἀν: cp. 917.—
 ἀν: 639 n.

765 τὸ πῆμα...τῆς νόσου: *Ai.* 363
 τὸ πῆμα τῆς ἀτης: *Aesch. Ag.* 850 πῆμ-

ἀποστρέψαι νόσου.

766 f. γάρ οὖν: 'for indeed' (prefacing an explanation); *Ant.* 489.—**ἔξηη**, draw to an end: *Her.* 2. 139 ὡς οὖν ὁ χρόνος οὗτος ἔξηηε.

768 λῆξαι. The subject to the inf. is τὸ κακόν. When the pain is subsiding (**ἔξηη**), the patient falls asleep; and it is only by sleep that the pain can be wholly allayed (**λῆξαι**). The schol. explains λῆξαι by τῆς οὐδόντης πανσασθαι, as if the subject were με: but where λῆγω is so used the gen. is commonly added, as in *Ai.* 274 Ἐλήξει...τῆς νόσου.

769 f. ἔκηλον εὔδειν. με is easily supplied from 767; the omission is thus less bold than that in 801 (**ἔμπρησον**).—τῷδε τῷ χρόνῳ, within it: cp. 715 δεκτέτει χρόνῳ, n.—**ἔκεινοι:** Odysseus and Diomedes (570).

771 ἔκοντα μήτ' ἄκοντα. Α μήτε is understood before ἔκοντα: cp. *Aesch. Ag.* 532 Πάρεις γάρ οὐτε συντελήτη πόλις: and *O. T.* 236 ff. (n.): *Ant.* 267. Dindorf changes μήτ' to μηδ'. This is, of course, admissible. When a single οὐδέ (or μηδέ) connects two words, the negative force is more often, indeed, confined to the second, as in 756 δευόν τὸ γάρ οὐδέ ρητόν. But there are also many examples in which οὐδέ negatives the pre-

Shall I take hold of thee, or lend thee a helping hand?

Ph. No, no:—but take this bow of mine, I pray thee,—as thou didst ask of me just now,—and keep it safe till this present access of my disease is past. For indeed sleep falls on me when this plague is passing away, nor can the pain cease sooner; but ye must allow me to slumber in peace. And if meanwhile those men come, I charge thee by Heaven that in no wise, willingly or unwillingly, thou give up this bow to them,—lest thou bring destruction at once on thyself and on me, who am thy suppliant.

Ne. Have no fears as to my caution. The bow shall pass into no hands but thine and mine.—Give it to me, and may good luck come with it!

Ph. There it is, my son:—and pray the jealous gods that

769 ἔκηλον] ἔκηλόν μ' B. **771** μήτ' ἀκοντα L: μηδ' ἀκοντα Dindorf. —μήτε τῷ] μή (from μη) τέτω L. μηδὲ τῷ Dind. **772** μεθίναι ταῦτα] μεθίνει L, omitting ταῦτα, which is absent also from R and K, but present in A and the rest. **774** B adds γ' to προνολας, and so Blaydes.—οὐνεκ'] ἐνεκ' Nauck.

ceding word also: as Thuc. 8. 99 αἱ Φοινισσαὶ νῆσοι οὐδὲ δὲ Τισσαφέρνης...ηκον. Ar. *An.* 694 γῆ δ' οὐδὲ ἀὴρ οὐδὲ οὐρανὸς ἦρ. Where, however, οὐδὲ is thus retrospective, another negative (such as οὐδέν) is usu. joined to the verb: Her. 1. 215 στιθήρῳ δὲ οὐδὲ ἀργύρῳ χρέωνται οὐδέν: Thuc. 6. 55 Θεοσαλοῦ μὲν οὐδὲ Ἰππάρχου οὐδὲν πάτις γέγραπται (add id. 5. 47 cited below): Dem. *or.* 22 § 4 ἀπλοῦν μὲν οὐδὲ δίκαιον οὐδὲν ἀν εἰπεῖν ἔχοι. —μήτε τῷ τέχνῃ. Here again Dindorf writes μηδε. Note that, whether μήτε or μηδὲ be read, it does not here balance the preceding μήτε (or μηδὲ), since ἐκ. μήτ' ἀκ. = (μηδὸν) ἐκ μήτ' ἀκ.: hence we might read μήτ' ἀκοντα, and yet μηδὲ τῷ τέχνῃ. Cp. Plat. *Rep.* 426 οὐτε φάρμακα οὐτε κακοῖς οὐτε τομαὶ οὐδὲν ἀν ἐπωβαῖ. But it is needless to alter μήτε. —For τέχνῃ, cp. *Ai.* 752 παντοὶ τέχνῃ: Thuc. 5. 47 δηλα μὴ ἔξεστω ἐπιφέρειν...τέχνῃ μηδὲ μηχανῆ μηδεμῶ: Xen. *Anab.* 4. 5. 16 ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ μὴ...ἀπαρνηθεὶς γένη.

773 πρόστροπον: in this sense only here and in *O. T.* 41. Cp. 470 ικέτης ικνοῦμαι: 930 τὸν προστρόπαιον, τὸν ικέτην. —κτείνως γένη: cp. 1067: *Ai.* 588 μὴ προδοὺς ημᾶς γένη. Plat. *Soph.* 217 C μὴ...ἀπαρνηθεὶς γένη.

774 εἰ προνολας οὐνεκ'. One ms. (B) adds γ' to προνολας. Where οὐνεκα or οὐνεκα has this sense ('so far as' a thing 'is concerned'), γε is certainly frequent: cp.

O. T. 857 f. μαντείας γ'...οὐνεκ': *El.* 387 and δοξι τοῦδε γ' οὐνεκ'. In *O. C.* 22 χρόνου μὲν οὐνεκ', the μέν is equiv. to γε. On the other hand in *El.* 787 τῶν τῆσδε ἀπειλῶν οὐνεκ', no ms. has ἀπειλῶν γ'. And here the emphasis of γε is not required.—πλὴν σοι τε κάμοι: i.e., as I receive them from thee, so to thee alone will I give them up. They shall pass between no hands save thine and mine. Cp. 668 καὶ δύναι δοῦναι, π.—ἔν τοι τύχῃ, a poet. equiv. for the familiar τύχη ἀγαθῆ (quod bene veritat): Plat. *Symp.* 177 Ε τύχη ἀγαθῆ καταρχέτω Φαῖδρος. Cp. Aesch. *Ch.* 138 ἐλθεῖς δ' Ὁρέστην δεῦρο σὺν τύχῃ τωι | κατεύχομαι σοι: *Ar. An.* 1723 περιπέτειέ μάκαρι | μάκαρι σὺν τύχῃ.

776 τὸν φθόνον δὲ πρόσκυσον, do reverence (cp. 657) to the divine jealousy, i.e., propitiate it by some gesture or word showing that you fear it. To hold the bow—though only as a temporary loan—was an honour so high that it might well excite that φθόνος θεῶν which resents too great εὐτυχία in men. Pind. *I.* 6. 39 δ' ἀθανάτων μὴ θρασσέτω φθόνος | δ' τι τερπνὸν ἐφάμερον. Aesch. *Ag.* 904 φθόνος δ' ἀπέστωτο πολλὰ γὰρ τὰ πρὸν κακὰ | ήνειχόμεσθα: id. *P. V.* 936 οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοῖ (i.e. Νέμεσιν). Plat. *Rep.* 451 Α προσκυνῷ δὲ Ἀδράστειαν...χάριν οἱ μελλω λέγειν. I do not write Φθόνον, since it seems unnecessary to assume a definite personification: cp. 436 πόλεμος, n.

μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως
ἔμοι τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.

ΝΕ. ὡς θεοί, γένοιτο ταῦτα νῷν· γένοιτο δὲ
πλοῦς οὐρίδος τε κεύσταλής, ὅποι ποτὲ
θεός δικαιοῖ χῶς στόλος πορσύνεται. 780

ΦΙ. ἀλλ' *όκνος, ὡς παῖ, μὴ *ἀτέλεστ' εὐχῇ <μ' ἔχει>·
στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκίον αἷμα, καί τι προσδοκῶ νέον.

παπᾶ, φεῦ. 785

παπᾶ μάλ', ὡς πούς, οἵα μ' ἐργάσει κακά.
προσέρπει,

προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῆ.
ἀπτατᾶ.

ὡς ξένε Κεφαλλήν, εἴθε σοῦ διαμπερὲς
στέρνων ἔχοιτ' ἀλγησις ὥδε. φεῦ, παπᾶ,
παπᾶ μάλ' αὐθίσ. ὡς διπλοῖ στρατηλάται,
Ἄγαμεμνον, ὡς Μενέλαε, πῶς ἀν ἀντ' ἐμοῦ

777 μηδ' ὅπως] Herwerden conj. μήποθ' ὡς: Heimsoeth, μηδάμ' ὡς: Tournier, μηδ'
ὅποι: Blaydes, αὐθ' οὔτως ὅπως. **780** κεύσταλής] καὶ εύσταλήσ L. **782** ἀλλὰ
(sic) δέδοικ' ὡς παῖ μή μ' ἀτέλησ εὐχή' L. The only variants are ἀλλ' οὖ in B, and
the reading of Triclinius (prob. his own conjecture) ἀλλ' οὖν δέδοικα μή μ' ἀτέλησ εὐχή'.
τέκνοι (with the v. l. μή σ' ἀτέλησ written above). For emendations see comment. and
Appendix. **783** φοίνιον A, φόνον L. **784** προσδοκεῖ L, with 'ω' written above

777 ε μή...γενέσθαι depends on πρόσ-
κυσον as on a verb of praying. (This is
simpler than to make the inf. exegetic,
'so that,' etc.)—πολύπονα. Ph. speaks
as if his own sufferings in Lemnos, and
the various trials of Héraclès, were due
to the bow, once Apollo's: i.e., as if its
mortal owners had been punished by
jealous gods for the excessive good-
fortune of possessing it.—μηδ' ὅπως, sc.
ἔγένετο, in the sense of συνήργεκε, turn
out as they did for me. For ὅπως instead of οἷα, cp. O. C. 1124 καὶ σοι θεοὶ^{τέρπουσιν} ὡς ἔγώ θελω (n.).

779 η. θεοί: for the synizesis cp.
196.—γένοιτο...γένοιτο δὲ: cp. 633 n.—
ταῦτα νῷν: the vague phrase covers his
secret prayer,—that, sharing the pos-
session of the bow with Ph., he may also
share the victory over Troy (115).—κεύ-
σταλής, well-sped, expeditious: cp. 516 n.—
ὅποι ποτὲ κ.τ.λ.: with the same am-
biguity as in 529.

782 ἀλλ' *όκνος κ.τ.λ. The MSS. have

ἀλλὰ δέδοικ', ὡς παῖ, μή μ' ἀτέλησ εὐχή'.
Camerarius conjectured, ἀλλ' οὖν δέδοικα
μή μάτην εὐχῇ, τέκνον, which Cavallin
prints. Wecklein gives δέδοικα δ', ὡς
παῖ, μή μάτην εὐχῇ τάδε,...in which τάδε
is his own, and δέδοικα δ' (instead of
ἀλλὰ δέδοικ') is Neue's. The conjecture
in the text is my own. I differ from
Camerarius in holding that the traditional
ὡς παῖ is genuine, and from Neue in hold-
ing that the ἀλλὰ is genuine also. The
spurious word is δέδοικ', a gloss upon
some rarer expression in the same sense,
as Hermann saw; who wrote, ἀλλ' οὐ
τὶ σοι, παῖ, μή τελῆσ εὐχὴν πέλῃ. First,
as to metre. The words ἀλλὰ δέδοικ', ὡς
παῖ, μή μ' ἀτέλησ εὐχή can be read as
a dochmia dimeter, though of an unusual
type (cp. J. H. Heinrich Schmidt, *Rhythmic
and Metric*, p. 77). But they cannot be
constrained: μ can be only με: and, though
we read εὐχῇ, μή μ' ἀτέλησ (or ἀτέλῶς)
εὐχῇ could not mean, 'lest thou pray
vainly on my behalf.' An iambic tri-

it may not bring thee troubles, such as it brought to me and to him who was its lord before me.

NE. Ye gods, grant this to us twain! Grant us a voyage prosperous and swift, whithersoever the god approves and our purpose tends!

PH. Nay, my son, I fear that thy prayers are vain; for lo, once more the dark blood oozes drop by drop from the depths, and I look for worse to come. Ah me, oh, oh! Thou hapless foot, what torment wilt thou work for me! It creeps on me,—it is drawing near! Woe, woe is me! Ye know it now:—flee not, I pray you!

O Cephallenian friend, would that this anguish might cleave to thee, and transfix thy breast! Ah me! Ah me! O ye chieftains twain, Agamemnon, Menelaus, would that ye, instead of me,

by 1st hand. **786** ὁ πούς] αὐθις B.—έργαστον L. Wecklein gives ἔργάστει: Hense conj. εργασαι. **788** οἱ μοι μοι τάλας L (with A and others): οἴμοι τάλας B: δμοι τάλας Γ. **789** φύγοτε A: φύγοτε L. **790** ἀτταράτη L: ἀτταρατᾶ A. Holding that a baccchius rather than a cretic is required, Nauck conj. δυοτότοι : Dind., παπαὶ, φεῦ. **791** ξένε] ξένε Eustath. p. 1396. 7.—εἰ θε σοῦ L: εἰ θε σοῦ Hermann. **792** ἔχοιτο] Wakefield conj. ἔκοιτο, and so Blaydes. **794** Ἀγάμεμνον, ὁ Μενέλαος Blaydes conj. Μενέλαος τ' Ἀγάμεμνόν τε, and so Nauck.

meter is required here. On this point recent edd. and critics are practically unanimous. In the whole passage from 730 to 826 the series of trimeters is otherwise unbroken, save by those brief cries of Ph. which occur 'extra metrum' (785, 787, 790, 796, 804). A solitary dochmiac dimeter is here inconceivable. The corruption of the trimeter began with the loss of the last word, as in *Ant.* 1301 the MS. πέρι came from περὶ έψει. Among the words suggested are πέλη, τύχη, κυρῆ, μένη, τάδ' ή, τάδε, τέκνον. Of these, τύχη alone has any resemblance to εύχη: but έψει might easily have dropped out after εύχη. For the phrase cp. *O. C.* 652 τὸ μάλιστ' ὄνος ο' έψει; Next, as to ἀτέλεστ'. An ellipse of ή with μὴ ἀτέλης εύχη would be too harsh: we must read εύχη. Again, μὴ ἀτέλης εύχη could not mean, 'lest thou pray in vain.' In Pind. *Pyth.* 5. 83 ἀτέλης ...μαντεύμασιν is said of the god. On the other hand cp. *Od.* 8. 570 τὰ δέ κεν θεὸς ή τελέσειεν | ή κ' ἀτέλεστ' εἶη. And when ΕΤΧΗΙ had become εύχη, ΑΤΕΛΕΣΤ would easily become ἀτέλης, the τ' being taken for an intruded τε.—See Appendix.

For μὴ followed by α, cp. 933: *O. T.* 1388 τὸ μὴ ἀποκλήσαι: *El.* 1169 μὴ ἀπολείπεσθαι: Aesch. *Eum.* 85 τὸ μὴ ἀδι-

κεῖ: Eur. *Tro.* 981 μὴ ἀμαθεῖς ποιει θεάς. Most edd. now write μὴ ἀδικεῖν, etc., assuming synesis, rather than μάδικεῖν (crasis), or μὴ δικεῖν.

784 κηκον: cp. 696 κηκιομέναν, n.—νέον with a sinister sense: cp. 554 νέα, 560 νεώτερον, 751 νεοχυμόν.

786 η. έργαστει=μελλεις έργασεσθαι: cp. 441 έρεις, 581 λέξει. The fut. is better suited than έργάστει to the presentiment of agony (*προσέρπεται*). For the latter cp. *Tyr.* 1010 ήπτα μον...ηδ' αῦθις έρπετι.

788 η. τάλας, nom.; cp. *O. C.* 753 ω τάλασσέω (n.).—έχετε, 'know,' as *Ant.* 9 έχεις τι κεισήκουσας;—μηδαμῆ is supported by L here, and is not less fitting than μηδαμῶς, which Blaydes desires. Cp. *O. C.* 1104 n.

791 Κεφαλήν: cp. 263 f., n.—σοῦ with έχοιτο, cleave to thee, διαμπτέρες στέρων, piercing thy breast (and not merely thy foot). σοῦ, not σου, is needed here, where there is a contrast between the actual sufferer and the man to whom he wishes the plague transferred. If we read σου, the chief emphasis would fall on διαμπτέρες στέρων.

793 η. μάλ' αὐθις: cp. *O. T.* 1316 οὔμοι, | οἴμοι μάλ' αὐθις.—ω διπλοῖ στρ.: cp. 264.—Ἀγάμεμνον, ὁ Μενέλαος. A proper name excuses an anapaest in any foot except the 6th (cp. *O. C.* 1).

τὸν ἵσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795
ἄμοι μοι.

ὦ Θάνατε Θάνατε, πῶς ἀεὶ καλούμενος
οὗτῳ κατ' ἥμαρ οὐ δύνα μολεῦν ποτε;
ὦ τέκνου, ὦ γενναῖον, ἀλλὰ συλλαβὼν
τῷ Λημνίῳ τῷδ' ἀνακαλούμενῳ πυρὶ 800
ἔμπρησον, ὦ γενναῖε· κάγγω τοι ποτὲ
τὸν τοῦ Διὸς παιᾶν ἀντὶ τῶνδε τῶν ὅπλων,
ἀ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φῆς, παῖ;

τί φῆς; τί σιγᾶς; ποῦ ποτ' ὡν, τέκνου, κυρεῖς; 805

NE. ἀλγῶ πάλαι δὴ τάπι σοὶ στένων κακά.

ΦΙ. ἀλλ', ὦ τέκνου, καὶ θάρσος ἵσχ'. ὡς ἥδε μοι

796 ὄμοι μοι MSS. (Γ places the words after 798): *ἴώ μοι* Nauck. **798** δύνη MSS.: δύνᾳ Porson. **800** ἀνακαλούμενῷ MSS. Meineke conj. ἀγκαλούμενον or ἀγκαλούμενος: Touř, ἀνακυκλούμενῳ: Blaydes, ἀνακλούμενῳ. Toussier would reject the v. **805** ποῦ ποτ' ὡν, τέκνου L, A, etc.: ποῦ ποτ', ὦ τέκνου Γ, K. **806** ἀλγῶ]

The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same v., if, as here, a second proper name requires it. We need not assume, then, with Hermann, that the second anapaest marks a laxity peculiar to the later period of tragedy. Blaydes conjectures, and Nauck adopts, Μενέλας τ' Ἀγάμεμνόν τε—to the detriment, surely, of the verse.—πῶς ἀν...τρέφοιτε: cp. 531 n.

τὸν ἴσον χρόνον. Here, again, the anapaest has been impugned, on the ground that it ought to be contained in a single word. But, as a prep. and its case are excepted from this rule (Eur. *Or.* 898 ἐπὶ τῷδε δὲ ἥγερε Διομῆδης ἀναξ), so also are an art. and its noun.

797 f. ὦ Θάνατε. So Aeschylus, too, made Philoctetes invoke Death: fr. 250 ὦ Θάνατε παιάν, μή μ' ἀτυπάσῃς μολεῖν | μόνος γάρ εἰ σὺ τῶν ἀνηκέστων κακῶν | λατρός. Cp. O. C. 1220 (Death as the last ἐπίκουρος), and *Ai.* 854.—δεῖ...
κατ' ἥμαρ: cp. O. C. 681 θάλλει...κατ' ἥμαρ ἀεὶ | νάρκισσος.—δύνᾳ, admitted in Attic verse as an equiv. for δύναται (Porson *Hec.* 253): in prose it is post-classical. Cp. 849.

799 ὦ τέκνου, ὦ γενναῖον. Cp. *Il.* 6. 55 ὦ πέπον ὦ Μενέλας: Ar. *An.* 1271 ὦ Πεισθέταρ', ὦ μακάρ', ὦ σοφώτατε.

Eur. *Cycl.* 266 ὦ κάλλιστον ὦ Κυκλώπιον.—δλλά, hortative: cp. 230, 950.

800 τῷ Λ. τῷδ' ἀνακ. πυρὶ: *yon fire, famed as Lemnian*; πῦρ δὲ Λήμνιον ἀνακαλοῦσι:—*the volcano Mosychlus, which was always associated with Lemnos, and which had given rise to the proverb Λήμνιον πῦρ.* One meaning of ἀνακαλεῖν is ‘to call to’ a person by his name: Thuc. 7. 70 § 8 ἀνακαλούντες ὄνομαστι τὸν τριπαρχον. Hence the verb is sometimes joined with appellatives, as Thuc. 1. 3 Δαναούς...έν τοῖς ἔπεστι...ἀνακαλεῖ (Homer designates the Greeks as Danai): Soph. *El.* 693 Ἀργείος μὲν ἀνακαλούμενος. Not: ‘*Yon Lemnian fire, which is so famous*’ (as if ἀνακαλούμενῳ, by itself, could mean ‘celebrated’): nor, ‘*yon Lemnian fire which is invoked by me*.’ There is thus no difficulty in ἀνακαλούμενῷ when rightly understood, while the proposed substitutes (cr. n.) are all unsatisfactory.

The volcanic mountain called Μόσυχλος appears to have been on the east coast of Lemnos, south of the rocky promontory (*Ἐρμαῖον δρός*, v. 1459) to which the cave of Philoctetes was adjacent. No volcanic crater can now be traced in Lemnos; and it is probable that the ancient Mosychlus has been submerged. See Appendix. Λήμνιον πῦρ was proverbial for ‘*a fierce*

might have this malady upon you, and for as long! Ah me, ah me! O Death, Death, when I am thus ever calling thee, day by day, why canst thou never come? O my son, generous youth, come, seize me, burn me up, true-hearted friend, in yonder fire, famed as Lemnian:—I, too, once deemed it lawful to do the same unto the son of Zeus, for the meed of these same arms, which are now in thy keeping. What sayest thou, boy,—what sayest thou? Why art thou silent? Where are thy thoughts, my son?

NE. I have long been grieving in my heart for thy load of pain.

PH. Nay, my son, have good hope withal; this visitor comes

Mollweide conj. σιγῶ.—τάπι σοι] Blaydes conj. τάμφι σοι. **807** ἀλλ' ὁ τέκνου, καὶ MSS.: Nauck writes ἀλλ' ὁ τέκνον μοι: and so Cavallin. The 1st hand in L had omitted this v., and has inserted it in smaller writing between the lines.

fire' (Ar. *Lys.* 299). Lycophron (227) has τεφρώσας γυία Δημναῖος πυρί in this sense, and calls Ajax ὁ Δήμνιος | πρηστὴρ Ἐνυοῦς (462), 'Lemnian thunderbolt of war.' Cp. Hesych. Δήμνιον βλέπειν ἐπειδὴ τὸ πῦρ Δήμνιον. The legendary association of Lemnos with fierce crime (Δήμνια κακά) may have helped to suggest such phrases.

801 ἔμπρησον: the omission of με is somewhat bold here: cp. 769, 1368. If we read πυρί μ', the ἔπισωναλοιψί might be defended by the elision of δ', τ', and once ταῦτ' (O. T. 332) at the end of a verse (O. T. 29 n.). But the fact seems to be that συλλαβὼν in 799, which at once suggests με, excuses the absence of the pron. here.

802 ε. τὸν τοῦ Διός παιδί, Heracles: cp. 727 f. n.—σώζεις, as their temporary guardian: cp. 766.—τοῦτ'; i.e. ἔμπρησαι, cp. 670. Heracles was conveyed to the summit of Oeta by his son Hyllus, who helped to make the pyre, but refused to kindle it (*Tr.* 1214). It was kindled, acc. to one account, by Philoctetes; acc. to another, by his father Poeas. The former version was naturally preferred where the aim of the legend was to honour Philoctetes, since thus he inherited the bow directly from Heracles: and, since Philoctetes was a more important figure than Poeas, this was the prevailing account. The other version, which made Poeas the kindler, had a recommendation of a different kind in the eyes of mythologists who aimed at a strict chronology,—viz., that the episode was thus confined to the generation

before the Trojan war. Tzetzes, in his scholia on Lycophron, gives the first version in one place (on vv. 914 ff.), and the second in another (on v. 50).—Cp. Ov. Met. 9. 229 *At tu, Iovis incluta proles, | Arboribus caesis quas ardua gresserat Oete | Inque pyram structis, arcus pharetramque capacem | Regnaque visuras iterum Troiana sagittas | Ferre iubes* Poeante satum; quo flammam ministro | Subdita.

ἐπηγένωσα, brought myself to do it, here almost—έριδμησα. Cp. El. 1273 φιλάτταν | ὅδον ἐπαξιώσας...φανῆραι.—δρᾶν with double acc., as 315, 918, 924, 940.

804 ε. τὸ φῆσ, παῖς; Neopt. has no answer for the prayer, ἔμπρησον. A genuine pity for the sufferer is beginning to move him; and he knows that, if the plot succeeds, this wretched man will be carried to the place which he most dreads. He remains silent.—ποῦ ποτ' ᾧν, mentally: cp. Ant. 42 ποῦ γνώμης ποτ' εἶ; (n.)

805 πάλαι δῆι: cp. 589.—τάπι σοι...κακά, the ills which lie on thee: cp. Tr. 981 ἀλλ' ἐπὶ μοι μελέω | βάρος ἀπλετον· ἐμμέμονεν φρήν. Not, 'the ills which have come upon thee,' as though ηκοντα could be understood (O. C. 1472 ἡκει τῷδ' ἐπ' ἀνδρὶ...τελευτῇ). Nor, 'the ills in thy case.'

807 ε. καὶ θάρσος ἵσχε, have good hope also (as well as ἀλγός): for, as the access of the malady is sharp, so it will also be transient.—Nauck enfeebles the sense by changing καὶ to μοι.—φοιτῆ, of periodical visitations: Hes. Op. 103 νοῦσοι... | αὐτόματοι φοιτῶσι: Arist. An. Hist. 7. 3 (p. 583 a 26 Berl. ed.) al...

οὖσα φοιτᾶ καὶ ταχεῖ ἀπέρχεται.

ἀλλ᾽ ἀντιάζω, μή με καταλίπῃς μόνον.

NE. θάρσει, μενοῦμεν. ΦΙ. ἡ μενεῖς; NE. σαφῶς
φρόνει. 810

ΦΙ. οὐ μῆν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνου.

NE. ὡς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.

ΦΙ. ἐμβαλλε χειρὸς πίστιν. NE. ἐμβάλλω μενεῖν.

ΦΙ. ἐκεῖσε νῦν μ', ἐκεῖσε NE. ποῖ λέγεις; ΦΙ. ἄνω

NE. τί παραφρονεῖς αῦ; τί τὸν ἄνω λεύστεις κύκλου; 815

ΦΙ. μέθεις μέθεις με. NE. ποῖ μεθῶ; ΦΙ. μέθεις ποτέ.

NE. οὐ φῆμ' ἔαστειν. ΦΙ. ἀπό μ' ὀλεῖς, ἦν προσθίγγης.

NE. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.

ΦΙ. ὡ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω.

τὸ γὰρ κακὸν τόδ' οὐκέτ' ὄρθουσθαι μ' ἔᾳ.

NE. τὸν ἀνδρ' ἔοικεν ὑπνος οὐ μακροῦ χρόνου 820

809 καταλίπῃς] καταλείπησ L, with ἵ above ε from 1st hand. **812** θέμις γ'] Wunder writes θεμίσται.—ἔμονστι Herm.: ἐμοὶ ὅτι L. **813** μενεῖν A: μένειν L.

814 ἐκεῖσε νῦν μ'] μ' is in L (added in an erasure by S) and A: it is absent from some of the later MSS., as Γ, Β, Κ. **815** τί παραφρονεῖς] Meineke conj. ἡ for τί.

—λεύστεις made from λεύσης in L. Cp. 1068. **817** ἦν προσθίγγης] Burges conj. μῇ for ἦν. **818** καὶ δὴ μεθίημ [from μεθείημ]. τί δὴ πλέον φρονεῖσ: L. καὶ δὴ

καθάρσεις φοιτῶσι.—δέξα, ταχεῖα adverbially: cp. 526, 1080.

811 οὐ μῆν. In this formula, as in καὶ μῆν, ἀλλὰ μῆν, μῆν is properly adversative ('however'): cp. O. T. 810 οὐ μῆν τοην γ' ἔτεισεν. Here μῆν is like 'nay,' or 'well': i.e., the thought implied is, 'I should prefer a promise on oath; however, I do not like to ask for it.'—**ἔνορκον...θέσθαι**, = δρκὶ πιστῶσα : cp. O. T. 276 ὥσπερ μ' ἀράνον Ἐλαῖες. So Oed. to Theseus, in a like case: O. C. 650 οὕτοι σ' ὑφ' δρκὸν γ' ὡς κακὸν πιστώσαμε, where see n.

812 ὡς, (be sure) that: 117 n.—θέμις receives a slight emphasis from γέ: 'it is needless for me to take an oath: even if I wished to leave thee, it is not *lawful* for me to do so.' By θέμις Philoctetes understands the youth's sense of duty towards a suppliant (773): the spectators know that Neopt. is thinking of the oracle (841).—ἔμονστι: so Ait. 1225 μονστι (μοὶ ὅτι L).

813 ἐμβαλλε κ.τ.λ. Here Philoctetes receives this pledge in place of an oath.

In *Tyr.* 1181 ff. the intense anxiety of Heracles is marked by the fact that he exacts from Hyllus, first the δεξιά, and then the δρκος:—ἐμβαλλε χειρὰ δεξιὰν πρώτητο μοι:—δῆμνον Διὸς νῦν τοῦ με φύσατος κόρα. When belligerents had taken oaths to a treaty, the hand-pledge followed, as the seal of mutual confidence: it was the moral sanction added to the religious. Xen. *Anab.* 2. 3. 28 ὠμοσαν καὶ δεξιὰς ἔδοσαν.

814—818 ἐκεῖσε νῦν μ'. On leaving the cave with Neopt., Ph. had moved a few steps on the path leading down the cliffs to the shore. When the first attack of the disease came on (732), he stopped. The second attack (782) found him stationary in the same spot. A third is now beginning; and he begs Neopt. to take him ἐκεῖσε, i.e., up to the cave, where he will at least have the couch of leaves (33) to rest upon. Neopt. does not understand that ἐκεῖσε means, to the cave: so Ph. adds, ἄνω. Neopt. has meanwhile taken hold of Ph., fearing that he may fall, or throw himself, from

sharply, but goes quickly. Only, I beseech thee, leave me not alone.

NE. Fear not, we will remain. PH. Thou wilt remain? NE. Be sure of it.

PH. Well, I do not ask to put thee on thine oath, my son.

NE. Rest satisfied: 'tis not lawful for me to go without thee.

PH. Thy hand for pledge! NE. I give it—to stay.

PH. Now take me yonder, yonder—NE. Whither meanest thou? PH. Up yonder—

NE. What is this new frenzy? Why gazest thou on the vault above us?

PH. Let me go, let me go! NE. Whither? PH. Let me go, I say!

NE. I will not. PH. Thou wilt kill me, if thou touch me.

NE. There, then—I release thee, since thou art calmer.

PH. O Earth, receive me as I die, here and now! This pain no longer suffers me to stand upright.

NE. Methinks sleep will come to him ere long:

μεθίημι: τί δέ δὴ πλέον φρονεῖς; A (and so Brunck). Triclinius wrote καὶ δὴ μεθίημι στε τί δὴ πλέον φρονεῖς; Erfurdt, *μεθίημι*: ἢ τί δὴ etc.: Hermann, εἴ τι δὴ, which has been generally received. Blaydes, however, writes καὶ δὴ μεθίεμαι. τί δὴ πλέον φρονεῖς;—F. W. Schmidt conj. εἴ τι δὴ πλέον πονεῖς: Cavallin, εἴ τι δὴ ἐσ φρονεῖς: Nauck, εἴ τι δὴ τόδ' ἔστι ἄκος. **820** τόδι τ' Γ.

the cliffs (1001): his speech and manner show a fresh frenzy of agony (*παραφρονεῖς αὐ*), and his rolling eyes are upturned to the sky (*τὸν ἀνώ λέυσσες κύκλον*). The mere touch of the youth's hands is torture to the sufferer (817): and Neopt. releases him the moment that he seems to be recovering self-mastery (εἴ τι δὴ πλέον φρονεῖς).

815 αὖ, as at 732 ff., 782 ff.—*τὸν ἀνώ κύκλον*, the vault of the sky (*τὸν κύκλον πάντα τὸν οὐρανὸν*, Her. 1. 131): cp. Ar. *An.* 1715 δοῦλη δ' ἀνωμάσσος ἐσ βάθος κύκλου | χωρέ.—Not, 'the orb of the sun' (*ἡλίου κύκλος*, *Ant.* 416, fr. 668).

816 εἰ ποτὲ, tandem aliquando: 1041, O. T. 335.—ἀπό μ' δόλεις: cp. 1177. Such tmesis, though frequent in tragic lyrics, is rarer in dialogue: *Ant.* 432 σὺν δέ νυν | θηρώμεθ': Eur. *Or.* 1047 ἔτι τοι με τήξεις: perh. parodied by Ar. *Vesp.* 784 ἀνά τοι με πειθεῖς: id. *Ach.* 295 κατὰ σε χώσομεν: *Plut.* 65 ἀπό σ' δῶλα κακὸν κακός.

818 καὶ δὴ μεθίημι', I do release thee: O. C. 31 n.—εἴ τι δὴ: here δὴ nearly =

ἡδη: cp. O. T. 968 n.—πλέον φρονεῖς, art more *sane*. Cp. *Ai.* 81 μεμηρότι ἀνδρα...δκεῖς ιδεῖν;—φρονοῦντα γάρ νω σύκ ἀν ἔξεστην: and *ib.* 344 ἀνηρ φρονεῖς έσικει (when Ajax is 'in his right mind' again). The 1st hand in L wrote here, καὶ δὴ μεθίημι (sic): τί δὴ πλέον φρονεῖς. No ms. has ει, which Hermann restored. But it has not been noticed that the mis-spelling *μεθίημι* in L may have been due to the fact that its archetype had *μεθίημι* ει.

819 εἰ. *Θανάσιμον*, proleptic, as in *Ai.* 516 καὶ μητέρ' ἀλλη μοῖρα τὸν φύσαντα τε | καθεῖλεν 'Αιδου θανατίμους οἰκήτορας. Cp. Pind. *P.* 1. 51 σὺν δ' ἀνάγκῃ μν φίλον | καὶ τις ἔών μεγαλάνωρ ἔσταιεν (so as to make him a friend).—ὅπως ξχω, forthwith: *Ant.* 1108 ωδ' ὡς ἔχω στειχοιμ' αὖ.—*όρθονσθαι*, here, to be (not to become) ὄρθος, i.e., 'to stand upright': cp. Xen. *Cyr.* 8. 8. 10 ἔκφέρονται, ἐπειδὴν μηκέτι δύνωνται ὄρθονύμενοι ἔξιέναι ('on their own feet').

821 οὐ μακροῦ χρόνου: cp. O. C. 397 ἥξοντα βαιοῦ κούχι μυρλού χρόνου (n.).

ἔξειν· κάρα γὰρ ὑπτιάζεται τόδε·
ἰδρώς γέ τοι νιν πᾶν καταστάζει δέμας,
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
αἴμορραγῆς φλέψ. ἀλλ' ἔάσωμεν, φίλοι,
ἔκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

825

στρ. ΧΟ. "Τπν' ὁδύνας ἀδαής, "Τπνε δ' ἀλγέων,

- 2 εὐάες ἥμιν ἔλθοις,
3 εὐάιων εὐάιων, ὀναξ.
4 ὅμμασι δ' *ἀντίσχοις
5 τάνδ' αἴγλαν ἀ τέταται ταῦν.

830

823 ιδρώς γέ τοι νιν MSS. (Ιδρώς γέ τοι νιν, sic, L); except that K has δέ for γέ. Buttmann conj. ιδρώς τε: Dind. ιδρὼς δέ, or ιδρῷ φέον τε. **826** ὡς] Wecklein conj. έως. **827—838** L divides the vv. thus:—*τπν'*—| ἥμιν ἔλθοις | ειαίων
ῶναξ | ὅμμασι—| *τάνδ'* (sic)—| ίθι ίθι—| ώ τέκνον—| πολ δέ—| *τάντεῦθεν*—| ηδη—| πράσ-
σειν—| γνύμαν—| πολὺ—δρυνται. **827** ἀλγέων] Hermann conj. ἀλγεός.
828 εὐάες] ενάης L, with gl. εὐάντους: the only v. L. is εὐμενῆς (Γ). Cp. Hesych.

823 γέ τοι, as *O. C. 1324, Tr. 1212*: γέ τοι δή, *O. T. 1171*. Here γέ τοι is like γοῦν, i.e., it gives a reason for their belief. (Cp. 767.) 'He seems likely to fall asleep soon, since (γάρ) his head is sinking back; at any rate, a sweat is certainly breaking out,' etc.

824 f. ἄκρου...ποδὸς: cp. 748.—φλέψ, not a vein of the body, but the thin stream in which the blood issues: cp. Polyb. 34. 9 (the removal of an obstruction) ἐλευθεροὶ τὰ φλέβας τῆς πηγῆς, ὃστ' ἀναβλίνειν εὐπόρως. So Martial 10. 30. 10 *Lucrina vena*.

827—864 The place of a second stasimon is taken by this κομός. The strophe (827—838) is divided from the antistr. (843—854) by a μετρῳδός, consisting of four hexameters for Neoptolemus. The antistr. is followed by an ἐπῳδός (855—864). For the metres, see Metrical Analysis.

A κομός was properly a lyric lamentation (*θρῆνος*) in which one of the actors took part with the Chorus. But the name can be used in a larger sense to describe any lyric dialogue between actor and Chorus, even when the character of a lamentation is not present.

The strophe here was sung by one half of the Chorus, and the antistrophe by the other. Sophocles had raised the number of the tragic Chorus from 12 to 15 by adding a coryphaeus (whose part

had hitherto been taken by one of the ordinary choreutae), and two leaders of the ημιχώρα,—called παραστάται, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The *Ajax* affords another certain instance of ημιχώρια (866 ff.).

The Chorus urge Neoptolemus to seize the moment while Philoctetes sleeps, and to sail away with the bow. He replies that it would be as useless as it would be base to take the bow without its master, whom the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 ff. The first "Τπνε has ḫ, but the second, ḫ: cp. 296 n.—**οδύνας** alludes to the sharp physical anguish of Ph.: ἀλγέων is the more general word,—pain, whether of body or of mind.—"Τπνε δ": the δέ stands here as it would stand after the repeated adj., "Τπνε, ἀδαή (μέν) δδ., ἀδαή δέ ἀλγέων: cp. 633.

εὐάες instead of ενάης, the predicative adj. being assimilated to the subject ("Τπνε) in the voc.: cp. 760: Theocr. 17. 66 δλβιε κώρε γένουο: Callimachus fr. 213 ἀντὶ γάρ εκληθῆς Ιμβρασε Παρθενοῦ (the river Imbrus in Samos): Tibullus 1. 7. 53 *venias hodie me*.—εὐάες must certainly be a dactyl (see Metr. Anal.), and in 844 the words ὡν δ' ἀν δμειβη appear sound.

see, his head sinks backward; yes, a sweat is bathing his whole body, and a thin stream of dark blood hath broken forth from his heel.

Come, friends, let us leave him in quietness, that he may fall on slumber.

CH. Sleep, stranger to anguish, painless Sleep, come, at our Strophe. prayer, with gentle breath, come with benison, O king, and keep before his eyes such light as is spread before them now;

εναδές, ενπνουν. εναδής, εινήμεος οι δὲ εναής.

Hence Schneider inferred a variant *εναδές* here, and Buttmann thought that this could come from *ἄω*, comparing *νευροσταθής* from *σπάω*. Dindorf would prefer *εναδές*, but would derive it from *ἀνδάνω*. Hermann altered *εναής* to *εναές* (a dactyl, = 844 ὃν δ' ἀν δύμ.). Seyffert, accepting *εναές*, makes the *a* long, and in 844 reads ὃν ἀν δ' ἀμειβη. **829** The second *εναλών* was added by Triclinius, and first printed by Turnebus. **830** *ἀντίσχοις* Musgrave and Brunck: *ἀντέχοις* MSS. Burges conj. *ἀμπτίσχοις*. **831** *τάνδ'*] *τάνδ'* L.—*αγλαν* Reiske conj. *ἀχλύν*.—*τανόν*] *τὰ νῦν* L.

But the short *ā* in *εναές* has caused perplexity. Certainly elsewhere we find *ā* (Hes. *Op.* 597 *χώρῳ ἐν εναέι*, *Od.* 12. 289 *Ζεφύρῳ δύσαέος*). But on the other hand *ā* occurs in other Homeric forms from the same root, —*ἄη*, *ἄπτον*, *ἄητο*, *ἄηνα*, *ἄμενα*, *ἄμενος*, *ἄηται*. Thus, even though *ā* was usual in *εναής*, general epic associations would have made it easy for Sophocles to use *ενάής* where metrical convenience required it.

εναλών, happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of "Τηνός, with the surname of ἐπιδώτης, —i.e., the giver of ever fresh gifts to men,—the renewer of life. The epithet is explained by Paus. 8. 9. 1 where a Mantinean hieron of Ζεύς Ἐπιδώτης is mentioned,—ἐπιδιδύναι γάρ δὴ ἄγαθά αὐτὸν ἀνθρώπους. The word *ταών* in 832 recalls the fact that this Sicyonian "Τηνός stood near the Ασκληπιεῖον.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of "Τηνός now at Vienna. (Baumeister, p. 707.) The Sleep-god is advancing softly; his head is bent; a kindly smile is on his face; his eyes are half-closed; and in his out-stretched right hand he holds the horn from which the poppy-juice (*μηκώνον*) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the *ράβδος* with which Hermes seals the eyes of men. Cp. Callim. *Hym. Del.*

134 οὐδὲ θει ληθαῖον ἐπὶ πτερὸν Τηνός

έπεσεν. Statius *Silv.* 5. 4. 16 (invoking Somnus):—*Nec te totas infundere pennas | Luminibus compello meis: hoc turba precetur | Laetior; extremo me tange cacumina virgæ.* Silius 10. 354 (Somnus) *Per tenbras portat medicata papaveræ cornu...quatiit inde soporas | Deveso capiti pennas, oculisque quietem | Irrorat, tangens Lethaea tempora virga.*

830 Σ. *ὅμασι δ' αντίσχοις*, and keep before his eyes, *τάνδ'* *αγλαν* & *τέταται τανόν*, this light which is spread before them now. By 'this light' I do not understand 'a light which is no light,' i.e., 'darkness,'—as if this were an oxymoron like *βλέπειν σκότον* (*O. T.* 410), ἐν σκότῳ ὥρᾳ (*ib.* 1273), for *τυφλός εἶναι*. Rather *τάνδ'* *αγλαν* is 'dream-light,'—such as illuminates the visions that come in sleep. Cp. Eur. *Alc.* 354 ἐν δ' ὀνειρασι | φοιτῶσά μ' εὐφράνως ἀν' ἦδη γάρ φίλος | κάν νυκτὶ λεύσσειν, δυτῶν ἀπαρῇ χρόνον. The pron. *τάνδε* marks that *αγλαν* has this poetical sense,—the *ὄναρ*, not the *Ὥπαρ*, of light. Cp. Aesch. *Ag.* 942 ή καὶ σὺ νικη τὴν δέ δῆμος τίεις; i.e., a *νικη* which consists in yielding.—For *τέταται*, referring to light, cp. *An.* 600 δ τέτατο φάσις (n.).

The words could not mean, 'keep off this sunlight from his eyes.' *ὅμασι* might, indeed, be a dat. of interest; but *ἀντίσχοις* could not mean, *defendas*. In *O. C.* 1651 *χειρὶ ἀντέχοντα κράτος* certainly refers to shading the eyes; but the object of the verb is that which is held before them, not that which is warded off.—

- 6 ἦθι ἦθι μοι παιών.
 7 ὁ τέκνου, ὅρα ποῦ στάσει,
 8 ποῖ δέ μοι *τάνθένδε βάσει
 9 φροντίδος. ὄρᾶς ἥδη.
 10 πρὸς τί μενοῦμεν πράστειν;
 11 καιρός τοι πάντων γνάμαν ἵσχων
 12 <πολύ τι> πολὺ παρὰ πόδα κράτος ἄρνυται.
- 835

μεσ. NE. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δὲ ὄρῳ οὖνεκα θήραν
 ττίνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840
 τοῦδε γάρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

832 ιθι ιθι μοι παιών MSS. For ιθι ιθι Hermann conj. Ελθ', ιθ', ιθι: also ιθι μόλε, and ιθι δ' ιθι. Dindorf gives ιθ' ιθι μοι παιών (so that in 848 the 2nd syll. of αἴπνος should be long). Blaydes, ιθ' ω ιθι. **834** Σ. ποὶ δὲ βάσηι πῶσ δέ μοι | τάντεύθεν φροντίδος ὄρᾶς | ἥδη. L. For ποι, Γ has ποῦ. For ὄρᾶς Madvig conj. ἄλης. Seyffert gives ποι δὲ βάσει μοι τά γ' ἐνθει | φροντίδος. ὄρᾶς ἥδη. Wecklein, ποι δὲ τάνθένδε βάσει | φροντίδος. ὄρᾶς, εὗδει. (εὗδει was proposed by Herwerden.) B. Todt, ποι δὲ

Hesych. has αἴγλη· χλίδων. Σοφοκλῆς Τηρεῖ. χιτών· καὶ πέδη παρὰ Ἐπιχάρημα ἐν Βάκχαις. The word χλίδων (χλιδῆ) meant an ‘ornament,’ esp. an armlet (ψελιον). If αἴγλη was used for χλίδων, it was so because αἴγλη could mean ‘a gleaming object’ (cp. τροφῆ = θρόμμα). The same explanation applies to χιτών and πέδη,—‘a glistening tunic,’ ‘a bright chain.’ Cp. the Homeric γλήνεα, prop. ‘bright objects,’ then ‘trinkets’ or the like (Il. 24. 192). The meanings of αἴγλη given in Bekker *Anecd.* p. 354 add nothing, for our purpose, to Hesychius. We cannot, then, accept Welcker’s version of αἴγλαν here:—‘keep upon his eyes this bandage (*fasciam*) that is bound upon them now’ (*Rhein. Mus.* p. 125, 1828).—No alteration, either of διντόχοις or of τάνδ' αἴγλαν, seems probable.

832 ιθι ιθι. The hiatus is defensible because the words are virtually interjections; i.e., there is a slight pause after the first ιθι. Cp. *Ant.* 1276 φεῦ φεῦ, ω πνοι: *ib.* 1328 ἵτω ἵτω.

833 ποι στάσει, in a fig. sense, combined with ποι...βάσει (‘what your attitude is to be,—‘what steps you are to take’), as oft. in expressions of perplexity; cp. Eur. *Hec.* 1079 πῷ βο, πῷ στῶ, πῷ κάρψω; *Alc.* 864 ποῖ βῶ; πῷ στῶ; τί λέγω; τί δὲ μή;

834 The MSS. give here ποι δὲ βάσει πῶσ δέ μοι τάντεύθεν, and in the corre-

sponding v. of the antistrophe (850), κενό μοι, κενό λάθρᾳ. The want of a verb for πῶσ δέ μοι τάντεύθεν suggests some corruption: we cannot well take βάσει with both clauses by changing πῶσ δέ (as Hermann proposed) to πῶσ τε. Nor, again, is it satisfactory to expand v. 850 by adding τοῦτον or τάνδρὸς after λάθρᾳ, or by repeating λάθρᾳ itself. Wecklein, leaving κενό μοι κενό λάθρᾳ untouched, writes here ποι δὲ τάντεύθεν βάσει (omitting πῶσ δέ μοι τάντεύθεν). But then,—granting that a dittographia was the cause of error,—it is hard to see how μοι could have crept in between πῶσ δέ and τάντεύθεν. I prefer to read ποι δέ μοι τάνθένδε βάσει here, and to insert δή (this with Hermann) after the first κενό in 850. The ms. reading may have arisen thus. A transcriber, whose eye chanced to pass over μοι τάνθένδε, wrote ποι δὲ βάσει. Then, perceiving that he had missed two words, he preferred to begin anew, and wrote the whole verse right, but either forgot, or failed to mark clearly, that his original ποι δέ βάσει should be deleted. (A similar case occurs in L’s text of the metrical *Tρόπειος* to this play: see p. 3.) A successor, finding ποι δέ βάσει ποι δέ μοι τάνθένδε βάσει, deemed it obvious that the second βάσει should be omitted. The verse thus became, ποι δέ βάσει ποι δέ μοι τάνθένδε. But the metrical context showed that a

come, I pray thee, come with power to heal!

O son, bethink thee where thou wilt stand, and to what counsels thou wilt next turn our course. Thou seest how 'tis now! Why should we delay to act? Opportunity, arbiter of all action, oft wins a great victory by one swift stroke.

NE. Nay, though he hears nothing, I see that in vain have Mesode. we made this bow our prize, if we sail without him. His must be the crown; 'tis he that the god bade us bring.

βάσει φροντίδος. | τάντεύθεν ὄρψ ηδη. Cavallin, ποὶ δὲ βάσει πῶς δέ μοι τάντεύθεν | φροντίδος, δρα, σπεύδης. **836** μενούμεν MSS.: μένουμεν Erfurdt (with δν for ω̄ in 852). **837** καιρὸς τοι] B. Todt conj. καιροῦ τις.—γνώμαν] Bergk conj. γνῶμ': Hartung, ρώμαν. For other conjectures see Appendix. **838** In order to make this v. equal with 854, Herm. formerly added πολὺ τι before πολὺ (and so Dindorf reads); but afterwards preferred to insert ἀνδράσιν before ἀρνυται. **839** ὅδε] ὡ Γ, whence Blaydes conj. ἀλλ' ὁ μὲν οὐ κλύνει.

long final syllable was needed; and nothing seemed easier than to correct τάντεύδε into τάντεύθεν. Lastly, as a verb such as πράξεις seemed to be understood with τάντεύθεν φροντίδος, the second ποὶ was altered to πῶς.—Join πῶς with φροντίδος (partit. gen.): cp. O. C. 170 τοῦ τις φροντίδος ἔλθη;—τάντεύδε, adverbial: cp. 895.

835 ὄρψ ηδη, 'thou seest now' (how matters stand),—said with a glance or gesture towards the sleeping Philoctetes. There is a certain awkwardness in these words, since, coming so soon after ὄρα ποῦ στάσει, they might naturally mean, 'thou art already taking heed.' Herwerden and Wecklein conjecture ὄρψ, εῖδε. This may be right. But the cautious vagueness of ὄρψ ηδη is perhaps a little in its favour.

836 πρὸς τι μενούμεν (ώστε) πράσσειν (αὐτό): for the expegectic inf., cp. 62 n.

837 Ι. καιρός, occasion, πάντων γνώμαν ἰσχων=πάντα γιγνώσκων, taking cognisance of all things,—discerning, in every case, whether the circumstances warrant prompt action. For γνώμην ἔχειν as=γιγνώσκειν, cp. El. 214 οὐ γνώμαν ἰσχεις, εἰς οἶνον, κ.τ.λ. The general sense is the same as in El. 75 f., νῷ δὲ ἔξιμεν καιρὸς γάρ, δοπερ ἀνδράσιν | μέγιστος ἐργοῦ παντός ἑστ' ἐπιστάτης. Though we need not write Καιρός, still καιρός is virtually personified both by γνώμαν ἰσχων and by ἀρνυται. Pausanias (5. 14. 7) saw two altars at the entrance to the Olympian stadium; one was to Hermes Ἐναγώνος,—the other

to Καιρός, who enabled athletes to seize the critical moment in a struggle. Cp. Anthol. 10. 52 εὖ γε λέγων τὸν Καιρὸν ἔφη θεύν, εὖ γε Μένανδρε.—Blaydes takes καιρὸς γνώμαν ἰσχων as = 'opportunity combined with judgment,' and joins πάντων with κρήτος ('superiority in all cases'). The order of the words seems against this.—<πολὺ τι> πολι'. No curtailment of v. 854 (μάλα τοι ἀπόρα πυκνώσις ἐνδέλιν πάθη) is probable. The addition of πολὺ τι makes v. 838 equal to v. 854: and the remedy, however uncertain, is at least not violent. See Appendix on vv. 838 f.—παρὰ πόδα, 'then and there,' *extemplo*,—by a prompt stroke of action. Cp. Plat. Soph. 242 A μὴ ποτε διὰ ταῦτα σοι μανίκος εἴναι δόξω, παρὰ πόδα μεταβαλὼν ἐμαντὸν ἀνω καὶ κάτω.

839 f. ἀλλ' ὅδε μὲν κ.τ.λ.: i.e., 'It is true that he would be unconscious of our flight; but I know that it would be useless to sail without him.' The stately hexameters—in contrast with the lighter rhythms of the Chorus—suit the authoritative tone in which Neoptolemus declares the purport of the oracle. As vv. 844 ff. show, he speaks in a louder voice than the Chorus deem safe.—**Θήραν** ... **ἔχομεν:** cp. Ai. 564 δυσμενῶν θήραν ἔχων: O. T. 566 ἀλλ' οὐκ ἔρευναν τοῦ δανεύτος ἔσχετε;

841 τοῦδε...τοῦτον: cp. 1331, 1434 f., 1437.—**οἱ στέφανος,** fig.: cp. Eur. Hec. 660 οὐδεὶς στέφανον ἀνθαιρήσεται, no one will take the palm (for misery) in her stead. Helenus had declared that the

κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχρὸν ὄνειδος.

ἀντ. ΧΟ. ἀλλά, τέκνου, τάδε μὲν θεὸς ὄψεται·

2 ὃν δ' ἀν ἀμείβῃ μ' αὐθις,

3 βαιάν μοι, βαιάν, ὃ τέκνου,

4 πέμπε λόγων φάμαν·

5 ὡς πάντων ἐν νόσῳ εὑδρακῆς

6 ὑπνος ἄϋπνος λεύσσειν.

7 ἀλλ' ὅτι δύνα μάκιστον

8 κεῖνο <δή> μοι, κεῖνο λάθρᾳ

9 ἐξιδοῦ ὅπα πράξεις.

10 οἶσθα γὰρ *ἄν ανδῶμαι,

11 εἰ ταύταν τούτῳ γνώμαν ἵσχεις,

12 μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.

845

850

854

842 ἔστι] Blaydes writes ἔργι: Wecklein conj. εἰτ̄.—σὺν from σὺν L.

843

854 L divides the vv. thus:—ἀλλὰ—| μ' αὐθις βαιάν | βαιάν—| πέμπε—| ὡς πάντων—| ὑπνος—| ἀλλ' ὅτι—| κεῖνό μοι—| ἐξιδοῦ—| οἶσθα—| εἰ ταύταν—| ἔχειο—| ἄπορα—πάθῃ. **846** φήμαν L: φάμαν Triclinius. Nauck conj. φάτιν (so that the MS. ἀντέχοις could be kept in 830). **849** δύναι L: δύναιο r. **850** κεῖνό μοι κεῖνο λάθρᾳ MSS. (λάθρῳ Triclin.). To equalise the v. with ποῖ δὲ βάστε, πῶς δὲ μοι τάντεύθεν (834), Herm. conj. κεῖνο δή μοι, κεῖνο λάθρᾳ, λάθρᾳ. Blaydes, κεῖνο δή μοι, κεῖνο λάθρᾳ τάνδρος [τούτου γ' J. H. H. Schmidt]. Seyffert, κεῖνο μοι σύ, κεῖνο λάθρᾳ: B. Todt, κεῖνό μοι κεῖνον λάθρᾳ (to suit their readings of 834, where see n.). **851** ἐξιδοῦ ἐξιδοῦ L.—δ τι L, with gl. δηπ (not δηπω) written above. All the other MSS. have ὅτι. Schneidewin gave ὅπα: Herm., formerly ὅπως, afterwards ὅπερ.—B. Todt

victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

842 κομπεῖν δ' κ.τ.λ. It will be a disgrace to them, when they go back to Troy, to boast of their task as accomplished, when it will be, in fact, only half done, if they bring the bow without its master. And the discredit of such a result will be aggravated by the deception used towards Philoctetes. The words ἀτελῆ σὺν ψεύδεσιν are closely connected; ‘an incomplete result, combined with falsehood,’ i.e. not only incomplete, but obtained by falsehood. This seems better than to take σὺν ψεύδεσιν as merely = ψεύδως, ‘to boast falsely.’—Cp. El. 641 σὺν φθόνῳ, Ai. 933 οὐλίῳ σὺν πάθει, O. T. 585 δὺν φόβοις.

843 ἀλλά, τέκνον. The Chorus reply,—‘If an oracle has said that Ph. must be brought to Troy, the god himself will provide for the fulfilment of that

decree. Meanwhile, *thy* part is to secure the bow.’ Cp. O. T. 724 ὁν γὰρ ἀν θεός | χρέαν ἐρεψα ράβλος αὐτὸς φανεῖ. —ὄψεται, look to it, provide for it: Ai. 1105 κάρτετόν τυ' ἰδεῖν: Theocr. 15. 2 δῆρη δίφρον, Εὐνόβα, αὐτῷ.

844 η. ὥ for οὖς, by attraction to λόγιον: for the double acc. with ἀμείβῃ, cp. O. C. 991.

847 πάντων masc.: in sickness all men's sleep,—if, indeed, it can be called sleep at all,—is quick of vision (λεύσσειν, epexeg. of εὑδρακῆς). Words appropriate to eyesight are here used to denote perception generally. The slightest sound will stir consciousness in the sick sleeper. For a somewhat similar use of language cp. Aesch. Eum. 104 εὐδούσα γὰρ φρην δύμασσον λαμπρύνεται.

849 η. δλλ' ὅτι δύνα κ.τ.λ. The connection of thought is:—‘A sick man is very easily awakened. But the bow must be carried off without awakening

'Twere a foul shame for us to boast of deeds in which failure hath waited on fraud.

CH. Nay, my son, the god will look to that. But when Anti-thou answerest me again, softly, softly whisper thy words, my strope. son: for sick men's restless sleep is ever quick of vision.

But, I pray thee, use thine utmost care to win that prize, that great prize, by stealth. For if thou maintain thy present purpose towards this man,—thou knowest of what purpose I speak,—a prudent mind can foresee troubles most grievous.

conj. ἔξηγοῦ δπως πράξεις (=his τάντεῦθεν ὄρας ήδη in 835). **852** δν αὐδῶμαι L, with .ov. written over όω by S: όω K, R, Harl., Vat. b, V: δν A, B, Γ, Vat., V³: όντν' Triclinius: όω γ' Brunck: δν Hermann. Cavallin gives οσθ' υπέρ όω αὐδῶμαι.

853 ταῦταν L. The later MSS. have the same, or ταῦταν (A), τὴν αὐτὰν (V), ετ̄, αὐτὰν (B), while Γ seems to be alone in reading ταῦταν.—Wunder conj. ταῦτὸν... γνώμαν: Dobree, ταῦτὸν...γνώμας: Bergk, ταῦτὸν...γνῶμ. B. Todt, ει δλλως τούτων γνώμ. For τούτῳ Dind. gives τούτων.—Ισχεις 1: έχεις L, with Ισχεις written in marg. by S. **854** μάλα τοι] ἀπόρα πυκνοῖσιν ἐνδεῖν πάθη L. After τοι three or four letters have been erased; an accent (') and four dots remain. πυκνοῖσιν may have been made from πυκνοῖσιν. Later MSS. have πυκνοῖσιν, πυκνοῖς, or πυκνοῖς. For the conjectures see comment. and Appendix.

him (**λάθρα**).—δύνα=δύνασαι, cp. 798. (Not Doric for δύνη, as some have thought: γ was not changed in the Doric subjunct.)—κενού...κενο, with the same kind of emphasis as αἴρετο τοῦτο in 77. The Chorus are unmoved by what N. has said (841). They repeat that the bow should be taken, and Ph. left behind. As to the conjectural insertion of δη, see on 834.—μοι, ethic (763).—δη δ. μάκιστον (Doric for μήκιστον) ἔξιδον, lit., 'look forth to the furthest possible point,' i.e., 'use all possible precaution,'—a fresh warning not to disturb the sleeper by the slightest noise, but to depart while there is yet time. Cp. II. 20. 342 μέγ' ἔξιδεν ὄφθαλμοῖσιν, he strained his sight (in eager search): ib. 23. 477 οὗτε τοι δέσπατον κεφαλῆς ἔκδέρκεται δσσε. —δπη is preferable to δπως where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

852 ff. οσθα γάρ δν...πάθη. I read δν (=ην), with Hermann, for the δν or δν of the MSS. 'If thou holdest this purpose—thou knowest what purpose I speak of—in relation to this man (Philoctetes), truly there are desperate troubles (ἀπόρα πάθη, sc. έστι) for shrewd men to foresee' (lit., 'to see in' such a

deed). The γνώμαν is the purpose of Neoptolemus to take Philoctetes on board the ship—ostensibly for conveyance to Greece—and then carry him to Troy. The allusive phrase, οσθα γάρ δν αὐδῶμαι, is used, because they are afraid of breathing a word which might betray the secret to the sick man, if he should awake while they were speaking. ταῦταν emphatically opposes this plan to κενο—the course which they themselves recommend. τούτῳ is a dat. of relation, nearly =περι τούτου: cp. Plat. Rep. 598D ὑπολαμβάνειν δει τῷ τοιούτῳ δτι ενθῆται τις ἀνθρώπος ('in the case of such a person'). πυκνοῖσις: cp. Critias Σσ. fr. 1. 12 πυκνός τι καὶ σοφὸς γνώμην ἀντί-ἐνδεῖν, oft. used of seeing a difficulty or danger in a proposed course of action: Her. 1. 89 εἰρέτο Κροῦσον δ τι οἱ ἐνοράγη ἐν τοῖσι ποιευμένοισι (what harm he foresaw for him in what was being done). Id. 1. 120 ει φοβερόν τι ἐνωρᾶμεν, πάν δν σοι προεφράζομεν. The ἀπόρα, πάθη are the horrors of the disease,—the fury which would burst forth in Philoctetes when he learned that they were taking him to Troy,—and the curses which he would invoke from Ζεύς Ικέτος on his betrayers.—For other views of this passage, see Appendix.

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|-----|--|
| έπ. | <p>οὐρός τοι, τέκνου, οὐρος·
 ἀνὴρ δ' ἀνόμματος οὐδὲ ἔχων ἀρωγὰν
 ἐκτέταται νῦν,
 (ἀλεής ὑπνος ἐσθλός,) 860</p> <p>οὐ χερός, οὐ ποδός, οὐ τυνος ἄρχων,
 ἀλλά *τις ὡς Ἀτέδα πάρα κείμενος.</p> <p>*ὅρα, βλέπ' εἰ καίρια
 φθέγγει. τὸ δ' ἀλώσιμον
 ἐμᾶ φροντίδι, παῖ,
 πόνος ὁ μηδ φοβῶν κράτιστος.</p> |
| NE. | <p>σιγᾶν κελεύω, μηδὲ ἀφεστάναι φρενῶν.
 κινεῖ γὰρ ἀνὴρ ὅμμα κάνάγει κάρα. 865</p> |

NE. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν.
κινεῖ γὰρ ἄνηρ ὅμμα κάναγει κάρα. 865

855—864 L divides the vv. thus:—οὐρο—| δ' ἀνδριματο—| ἐκτέταται—| ἀλέση—| οὐ χερδο—| ἀλλ' ὅστιο—| ὁραι—| τὸ δ' ἀλωσιμον—| πόνος—κράτιστος. **856** ἀνὴρ Wunder (ω̄ νὴρ Brunck): ἀνὴρ MSS. **858** νύχιος νύχι' Wecklein. **859** ἀλέση ἑσθίδος πόνος, with β' and α' written by S over the last two words, to show the right order. Dobree thought that these words were corrupted from ἀδέητος πόνος ἑσθίος, and that the latter should be substituted for πόνος ὡ μη φοβῶν κράτιστος in 864. So Wecklein reads. **860** οὐ τυος MSS.: Todt and Oberdick conj. οὐ φρενδ. **861** τις

855 οὐρός, a fair wind, meaning here an opportune moment: schol. καὶ ρός ἐπι-
τῆδεος. The metaphor is a fitting one for sailors. When οὐρός is fig., it more oft.—
'a prosperous course' (*Tr.* 815).—This is better than to take the word literally, as if the wind, which had been adverse (640), had just changed.

856 οὐδὲ ἔχων ἀρωγάν, because his bow is in N.'s hands (cp. 931). νύχιος = σκότιος, in the darkness of sleep.

859 ἀλέης ὑπνος θεθλός.

If these words are right, they can mean only, 'sleep in the heat is sound,'—a parenthetic comment on the preceding ἐκτεταται νύχιος. In the excitement of the Chorus, it is perhaps not strange that they should use a phrase scarcely consistent with their own ὑπνος ὅδυπνος (848). Cp. Theocr. 7. 21 μεσαμέριους ... | ἀνίκα δὴ καὶ σάυρος ἐφ' αἰμασταῖσι καθεῖται. We certainly cannot render (with Cavallin), 'a warm sleep (*i.e.* a sound one, in which a gentle warmth pervades the body) is favourable to our plan.' **ἀλέης** occurs only here, though Hesych. has **ἀλέος** = **ἀλευώς**. It is, however, a correct formation from **ἀλέα**; and **ἀλέας** (gen.) is

not a probable correction. The easy emendation ἀδέης (Δ for Λ) would give the sense, 'tis a secure (*i.e.* tranquil), sound sleep.' This may be right; but I have preferred to keep the MS. reading. The addition of δ' after ἀδέης might seem desirable in such a parenthesis: cp. Dem. or. 18 § 308 ή ἀλλο τι δύσκολον γέγονε, (πολλά δὲ τὰ ἀνθρώπινα,) εἴτι ἐπὶ τοιτα τῷ καισάρι.

Some reject ἀλέης ὑπόνος ἐσθλός as a mere gloss. But a marginal commentator might have been expected to use more prosaic language,—e.g., δὸ μεσημβρώνς ὑπόνος βαθύς. Dobree, reading ἀδεῖς, supposed the following process. (1) In v. 864 Soph. wrote ἀδεῖς πόνος ἐσθλός. This was supplanted by a gloss, πόνος δὲ μῆ φοβῶν κράτιστος, which now stands there. (2) Then the displaced ἀδεῖς πόνος ἐσθλός was corrupted into ἀλέης ὑπόνος ἐσθλός, and inserted in the text after νίκαιος. This hypothesis is very ingenious, but it seems much too complex to be probable.

B60 οὐ τύπος. The conjecture, οὐ φρεδός, has found much favour; but, in a picture of utter helplessness, is not the

Now, my son, now the wind is fair for thee :—sightless and Epode. helpless, the man lies stretched in darkness,—sleep in the heat is sound,—with no command of hand or foot, but rest of all his powers, like unto one who rests with Hades.

Take heed, look if thy counsels be seasonable : so far as my thoughts can seize the truth, my son, the best strategy is that which gives no alarm.

NE. Hush, I say, and let not your wits forsake you :—yon man opens his eyes, and lifts his head.

ως Wunder: *ὅστιος* L, with *ω* over *ο* from the 1st hand. *ως τις* A. *ως τις τ'* Dind. **862** *όραν* βλέπει· καίρια φθέγγει L. φθέγγυ A (from the corrector): φθέγγου L², V.—Seyffert gives *όρα*, βλέπ' εἰ καίρια φθέγγει (βλέπ' εἰ with Herm.): Hermann (2nd ed.) *όρα*, βλέπει, καίρια δή (deleting φθέγγει). Wecklein, after Wunder (4th ed.), καίρια φθέγγου (deleting ὄρα βλέπει). Blaydes, *όρας*; βλέπει· καίρια φθέγγου. Todt, *όραν* βλέπ' εἰ καίρια φθέγγουαι. Wunder once proposed φεύγει for φθέγγει. **863** *τὸ δ'* from *τόδ'* in L.—έμπ[α] αὐτῆς] αὐτῆς Dindorf.

866 *ἀνήρ}* *ἀνήρ*.

vulg. more forcible? Cp. 1161 *μηκέτι μηδένδις κρατίνων.*

861 *Ἄδη πάρα κείμενος.* Cp. O. T. 972 *κείται πάρ'* "Ἄδη Πλύνθος. This mode of writing is preferable to *παρακείμενος* because *παρακείθαται τινι*=‘to lie beside one,’ or ‘before one,’ with ref. to things which are ready to one’s hand, or at one’s disposal. But when the sense is, ‘to be lodged or deposited with one,’ *κείθαται παρά τινι* is used.

862 *όρα, βλέπει.* For the double imperat. in excited utterance, cp. 981, O. C. 121 προσδέρκου, λείπετε δῆ. Seyffert’s *όρα* is much better here than the ms. *όρρη*, ‘he sees as the dead see,’ i.e., not at all. After *ἀνύματος* and *νύχιος*, this would be weak.—εἰ καίρια φθέγγει. ‘See whether thy words are seasonable’ means here, ‘We fear that thy counsel (839 ff.) is unseasonable.’ We miss our *καρός*, if we stay here with Philoctetes, instead of escaping with the bow.

863 *π. τὸ δ' ἀλώσιμον ἔμπα φρ.*, as far as my thought can grasp the question, =καθ' ὅσον ἔγω κατανοῶ τὸ πράγμα. Cp. Plat. Tim. 29 A τὸ λόγῳ καὶ φρονήσει περιληπτῷ. The acc. is one of ‘respect’ (like *τοιμὴν μέρος*, etc.).—*πόνος* *οἱ μῆτροι φοβῶν κράτιστος*, ‘the enterprise not fraught with fear is best’ (Whitelaw): a sententious utterance, like *βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά* (*Ant.* 1327).

They mean that it is best to depart noise-

lessly with the bow, and so avoid the risks involved in taking Philoctetes. *οἱ μῆτροι φοβῶν* is left vague by the proverb-like brevity of the phrase: it means, ‘which does not disturb the sleeping Philoctetes.’ The word *πόνος* is also in keeping with the gnomic form,—implying that there will be *least* *πόνος* in such a course; as if it were, *πόνος ἐλάχιστος κράτιστος*. Cp. στρήγη ἀλινῶν γέρας (meaning that στρήγη, though it wins *no* positive *γέρας*, risks nothing): ‘Discretion is the better part of valour,’ etc.

865—1080 Third *ἐπεισόδιον*. Neoptolemus, overcome by remorse, confesses that Troy is their destination. Philoctetes demands the restoration of the bow; and Neoptolemus is on the point of restoring it, when Odysseus enters. As Ph. refuses to accompany them, Odysseus decides to leave him behind, and departs for the ship, ordering N. to follow him. Meanwhile, by N.’s command, the Chorus remain with Ph., in the hope that he may alter his resolve.

865 *μῆτρ' ἀφεστάναι φρενῶν:* Eur. Or. 1021 ἔξεστην φρενῶν. For ἀφεστάναι, cp. Ar. Vesp. 1457 τὸ γὰρ ἀποστῆναι χαλεπῶν | φύσεος. The words convey a hurried reproof and warning,—‘do not lose your wits’ (through fear). All their presence of mind is needed, since Philoctetes is awaking.

ΦΙ. ὁ φέγγος ὑπνου διάδοχον, τό τ' ἐλπίδων
ἀπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γάρ ποτ', ὁ παῖ, τοῦτ' ἀν ἔξηγχησ' ἔγώ,
τλῆναι σ' ἐλεινῶς ὥδε τάμα πήματα 870
μέναι παρόντα καὶ ξυνωφελοῦντά μοι.
οὔκουν Ἀτρεῖδαι τοῦτ' ἔτλησαν εὐφόρως
οὗτως ἐνεγκείν, ἀγαθοὶ στρατηλάται.
ἀλλ' εὐγενῆς γάρ η φύσις κάξει εὐγενῶν,
ὡς τέκνουν, η σή, πάντα ταῦτ' ἐν εὐχερεῖ 875
ἔθου, βοῆς τε καὶ δυσοσμίας γέμων.
καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
λήθη τις εἶναι κάναπαντα δῆ, τέκνου,
σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνου,
ην', ηνίκ' ἀν κόπος μ' ἀπαλλάξῃ ποτέ, 880
ὅρμωμεθ' ἐς ναῦν μηδὲ ἐπίσχωμεν τὸ πλεῖν.

867 τό τ' ἐλπίδων | ἀπιστον οἰκούρημα. Nauck conj. γέγηθ^o ίδων | δελπτον ἐπικούρημα (ἀελπτον with F. W. Schmidt, ἐπικούρημα with Blaydes). **871** μέναι] Cavallin conj. λέειν. **872** οὔκουν] Blaydes writes οὐ τὰν [i.e., οὐ τάν].—εὐπόρως MSS. (εὐπόρως L², 14th cent.): εὐφόρως Brunck, who (like Meineke and F. W. Schmidt) also proposed εὐπετώς. Blaydes gives εὐχερώς. Eldik conj. εὐόρως: Wakefield, εὐκόλως. **873** ἀγαθοὶ] αγαθοὶ L. **876** γέμων] Nauck conj. γέμειν. **878** Tournier

867 Σ. ὁ φέγγος...τό τ' κ.τ.λ. For a voc. thus combined with a nom. (and art.), cp. 986: *Ai.* 861 (ὁ) κλεωλ τ' Ἀθῆναι καὶ τὸ σύντροφον γένος.—Ἐλπίδων ἀπιστον, not credited by my hopes,—such that my hopes could not have believed it possible. Cp. *Ant.* 847 φίλων ἀκλαντος (=οὐ κλαομένη ὑπὸ φίλων), and n.: *El.* 1214 ἀπίμος...τοῦ τεθνήκοτος (=οὐ τιμωμένη ὑπὸ τοῦ τ.). So ἐλπίδων ἀπιστον=οὐ πιστευόμενον ὑπὸ τῶν ἐλπίδων. This is better than to take it as=ἐλπίδων πίστιν οὐκ ἔχον, in the sense, 'not having the pledge, assurance, given by hopes,' 'not warranted' by them (like ἀνήνεμος χειμῶνων, O. C. 677 n.).—οἰκούρημα, as having guarded the place while he slept. So a watch-dog is called οἰκουρός in Ar. *Vesp.* 970: cp. below, 1328. For the periphrasis cp. Eur. *Ale.* 666 ἀνδρῶν Φεραίων εὐμένης παρουστα.

869 Π. τοῦτ' is governed by ἔξηγχησ', not by τλῆναι, which interprets it. ἀν might go with τλῆναι (=ἢτι τλαῖης ἀν), but is better taken, as its position suggests, with ἔξηγχησ'. The sense of ἀν ἔξηγχησ' warrants the use of τλῆναι,

without ἀν, instead of τλήσεσθαι. See Appendix.—μέναι (depending on τλῆναι) governs τάμα πήματα, to 'wait for' them, i.e., to wait till they were better: cp. Aesch. fr. 35 ἀγῶν γάρ ἀνδρας οὐ μένει λελειμένους.—ξυνωφελοῦντά μοι, helping to do me good, with dat. instead of the usual acc.; cp. *Ant.* 560 τοῖς θαυμοῖσιν ὀφελεῖν (n.). It is possible, but less simple, to supply αὐτά (sc. τὰ πήματα) with ξυνωφ., 'helping me to assuage them.'

872 Ο. οὔκουν: 'the Atreidae, at any rate (οὐν), did not thus.' Here οὐν (like γῶν) justifies his wonder at the youth's constancy. Cp. 907: 1389: *Ant.* 321 (n.).—εὐφόρως is the best correction of the MS. εὐόρως (see cr. n.). Cp. Hippocr. *Arh.* 1242 εὐφοράτα φέρειν: *ib.* 1244 δυσφόρως φέρειν (as Soph. O. T. 783 δυσφόρω | τούνειος ἥγον).

874 Π. κάξει εὐγενῶν: cp. 384: 719.—ἐν εὐχερεῖ έθον: cp. 498 ἐν συκρώ ποιούμενοι (n.); and for this use of τίθεσθαι, 451, 473.—γέμων: cp. Dem. or. 18 § 308 φιλάττε πηγικ' ἔτεσθε μεστοὶ τοῦ συνέχως λέγοντος.

Ph. Ah, sunlight following on sleep,—ah, ye friendly watchers, undreamed of by my hopes! Never, my son, could I have dared to look for this,—that thou shouldest have patience to wait so tenderly upon my sufferings, staying beside me, and helping to relieve me. The Atreidae, certainly, those valiant chieftains, had no heart to bear this burden so lightly. But thy nature, my son, is noble, and of noble breed; and so thou hast made little of all this, though loud cries and noisome odours vexed thy senses.

And now, since the plague seems to allow me a space of forgetfulness and peace at last, raise me thyself, my son, set me on my feet, so that, when the faintness shall at length release me, we may set forth to the ship, and delay not to sail.

conj. λάθησις (this with F. W. Schmidt) κάναπανλά τις, τέκνον. **879 ε.** A. Zippmann (*Atheneeon Sophoclearum Specimen*, pp. 36 ff., 1864) places 879 immediately before 890, and deletes the v. which stands in the MSS. as 889 (*αινῶ τάδ'*). He also deletes v. 880 (*ἴν' ἡγίκ' ἀντ'*). Nauck and Cavallin so print the text. Wecklein thinks that 879 and 880 are both interpolations.—*σύ με κατάστησον* Blaydes conj. *σύ δέ μ' ἀνάστησον*. **880 ποτέ** Meineke conj. *τότε* (to go with *ὅρμώμεθ'*). Vauvilliers, πόδε: Blaydes, πόδα.

878 λήθη: cp. Eur. *Or.* 211 *ὦ φίλον*
ὑπνον θελγητρον, ἐπικουρον νόσου... | ω
πτώνια λήθη τῶν κακῶν.—δῆ=ἡδη.

879 ε. *σύ μ' αὐτὸς...ποτέ.* Philoctetes has awakened to find that the acute pains have ceased (768); but, after the violent attack of the disease, a sense of faintness (*κόπος*) remains. He has been lying on his back (822). He now asks Neoptolemus to assist him in rising to his feet: *σύ μ' αὐτὸς ἄρον, σύ με κατάστησον*: where *αὐτὸς* means that he does not wish the Chorus to approach him at present. He is afraid that disgust might render them unwilling to take him on board (890). In his crippled state,—now aggravated by exhaustion,—the mere act of rising was a serious exertion. At v. 886 Neoptolemus gives the aid of his hands to the recumbent sufferer, at the same time asking him to make an effort,—*νῦν δ' αἱρε σαντόν*: which is not, of course, contrasted with *σύ μ' αὐτὸς ἄρον*, as if N. meant that Ph. must rise *without* help: that would be, *σύ δ' αὐτὸς αἱρε σαντόν*. At the same time, N. says that, if Ph. prefers it, the sailors will lift him up and carry him. Ph. replies, 'No, thank you—help me to rise, as you propose' (889). N. assents (893), saying, 'Stand up, and take hold of me yourself' (as I am holding you).

And v. 894 marks the moment at which Ph. slowly rises, leaning on N. Then there is naturally a pause, in order that Ph. may rest after this effort, and may feel whether he is yet strong enough to attempt walking. It is this pause which is foreshadowed by the words, *ἴν' ἡγίκ' ἀντ'* *κόπος μ' ἀπαλλάξῃ ποτέ* (880). And it is in this pause that the remorse of Neoptolemus gains the mastery.

A. Zippmann, whom Nauck and Cavallin follow in their texts, deletes both v. 880 and v. 889 as spurious, and transposes 879 to a place between 888 and 890. His two main objections to the traditional text are:—Why should Ph., formerly so eager to start, now wish to wait till his *κόπος* has passed off? (880). And why should he desire to rise before that moment, instead of resting on the ground? The view of the whole situation which I have given above will show why I believe the traditional text to be sound.

881 ἐπισχώμεν, intrans. (the use of this verb in 349 is a different one); *τὸ πλέον* defines the act in regard to which delay is forbidden. Cp. Xen. *M.* 3. 6. 10 περὶ πολέμου συμβούλευει τὴν γε πρώτην ἐπισχήσομεν. For the art. prefixed to the inf., cp. 118: 124 ὅσ σε κωλύσει τὸ δρᾶν.

- NE. ἀλλ' ἥδομαι μέν σ' εἰσιδῶν παρ' ἐλπίδα
ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι·
ώς οὐκέτ' ὄντος γὰρ τὰ συμβόλαια σου
πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο. 885
- νῦν δὲ αἱρεῖ σαντόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἶδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπείπερ οὕτω σοί τ' ἔδοξεν ἐμοί τε δρᾶν.
- ΦΙ. αἰνῶ τάδ', ὡς παῖ, καὶ μὲν ἔπαιρ', ὥσπερ νοεῖς.
τούτους δὲ ἔασον, μὴ βαρυνθῶσιν κακῆ
ὅσμην πρὸ τοῦ δέοντος· οὐπὶ τῷ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.
- NE. ἔσται τάδ'. ἀλλ' ἴστω τε καντὸς ἀντέχουν.
- ΦΙ. θάρσει τό τοι σύνηθες ὄρθωσει μὲν ἔθος.
- NE. παπαῖ· τί δῆτ' <ἄν> δρῶμ' ἐγὼ τούνθένδε γε; 895

884 σον r, Ald.: σοι L, which Blaydes reads. **887** οἴσουσί] Blaydes conj.
ἀρούσι: C. Schirlitz, στήσουσι. **888** οὕτω L: οὐτως r. **892** ἐμοί] Blaydes
conj. ὁμοῦ. **894** μ' ἔθος] Herwerden conj. με παῖ. **895** τί δῆτα δρῶμ' (sic) L.

882 ff. ἀλλ' ἥδομαι μέν: here μέν slightly emphasises the verb, but does not oppose it to any other thought: the νῦν δὲ in 886 should not be regarded as answering to it. Cp. 1278: Ο. T. 82 δὲ εἰκάσαι μέν, ἥντις: ib. 769 δὲ λέγεται μέν.—**ἀνώδυνον** masc., to be taken adverbially with both participles ('living and breathing, free from pain'): not neut., with βλέποντα only, as if the sense were, 'showing the absence of pain by thy looks.'—**βλέποντα**=ζῶντα (though here with special reference to his recent slumber, cp. 856 ἀνόματος): Aι. 962 κεῖται βλέποντα μηδὲ πόθον, | θανόντι ἀνομάζειν. —**κάμπνέοντ'**: Aesch. Ag. 671 ἑκένυων εἰ τις ἔστη ἐρπετῶν.

884 ff. ὡς οὐκέτ' ὄντος. Here **συμβόλαια** are the signs observable by one who watched Ph. sleeping after the attack of the disease, when he seemed like one 'Αἰδεῖ πάρα κείμενος (861). The chief of such signs would be, a deathly pallor, and the absence (as a spectator might think) of respiration.—By **τὰς παρούσας ξυμφορὰς** are meant the agonies of disease to which he is subject, and which he had endured just before his sleep. **τὰς παρούσας** might be the part. of the imperf., **ατ παρῆσαν** (cp. Ant. 1192 n.), but is more forcible if taken as pres.,=at πάρεισιν: cp. 734 τῆς παρεστώσης νόσου. Thus the

meaning is:—'Thy symptoms (in sleep), judged in the light of (**πρὸς**) the sufferings which afflict thee, seemed like those of a dead man.' Such a sleep, following on such paroxysms, might well have been mistaken for death. For πρὸς as= 'in view of,' cp. Thuc. 7. 47 ἐφούλενοντο πρὸς τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα δρωστίαν.—Not: 'In view of thy plight just now (i.e., while sleeping), thy symptoms seemed like those of a dead man.' **τὰς παρ. ξυμφορὰς** would then mean merely the condition of the sleeper, as distinguished from the **συμβόλαια** or outward signs thereof. But, since the inference was drawn wholly from the outward signs, the words **πρὸς τὰς παρ. ξυμφορὰς** would lose their natural force, and mean no more than **τὰ παρόντα συμβόλαια σκοποῦντι**.—**συμβόλαια**=**σύμβολα**: the only Attic example of this sense; which occurs, however, in Her. 5. 92 § 7, πιστὸν γάρ οἱ ἦτοροι συμβόλαιον (the token, or proof, μαρτύριον). In Eur. Ion 411 ἀ τε νῦν συμβόλαια πρόσθεν ἦν, the meaning is 'dealings,' 'intercourse' (the regular Attic sense of **συμβόλαια** being that of 'covenants').

886 ff. νῦν δὲ αἱρεῖ σαντόν. The reflexive pron. is not necessarily emphatic when thus used with an active verb: cp.

NE. Right glad am I to see thee, beyond my hope, living and breathing, free from pain; for, judged by the sufferings that afflict thee, thy symptoms seemed to speak of death.—But now lift thyself; or, if thou prefer it, these men will carry thee; the trouble will not be grudged, since thou and I are of one mind.

PH. Thanks, my son,—and help me to rise, as thou sayest:—but do not trouble these men, that they may not suffer from the noisome smell before the time. It will be trial enough for them to live on board with me.

NE. So be it.—Now stand up, and take hold of me thyself.

PH. Fear not, the old habit will help me to my feet.

NE. Alack! What am I to do next?

No ms. has *ἄν*. Schaefer restored *τι δῆτ' ἀν δρῷμ*'. Brunck conj. *τι δῆτα δρῷμ*' *ἄν εἰς τούτων ἔγε*;—*τοῦθένδε γε Α*: *τοῦθένδε λέγε* L, i: *τοῦθένδε λέγε* B. Erfurdt conj. *τοῦθένδ' ἐτι*; and so Blaydes.

Aesch. *P. V.* 747 *τι δῆτ'* ἐμοὶ *ξῆν κέρδος*, *δλλ'* οὐκ ἐν *τάχει | ἐρρυψ'* *έμαυτην τῆσθ* *ἀπὸ στύφλου πέτρας...*; At v. 879 Ph. asked N. to assist him; and now—after a kindly greeting—N. proceeds to do so. His hands are now stretched forth to Ph., ready to raise him, and the words *νῦν δ'* *ἄλρε σαυτὸν* prepare Ph. for the effort.—*εἰ δέ σοι μᾶλλον φίλον*: *i.e.*, he need not make even this effort, but can be listed from the ground.—*τοῦ πόνου γὰρ*: since Neoptolemus and Philoctetes are agreed upon the voyage, the sailors will not grudge the trouble of carrying their master's friend.

889 *αἰνῶ τάδε*, *ῳ παῖ*. ‘Thanks, my son’ (*lit.*, ‘I commend what you say’). The phrase implies a courteous recognition of the proposal that the sailors should carry him; but, as is shown by *καὶ μ'* *ἐπαιρ'* *ώστερ νοεῖς*, it is not a direct way of refusing the offer, like ‘*No, thank you!*’ The formula *αἰνῶ τάδε* regularly means, as here, ‘I commend your words’ (*Eur. Or.* 786, *Med.* 908). It is known, indeed, that Soph. used *αἰνῶ* like *ἔτρων*, as a civil form of refusal, in his *Alcmaeon* (*Hesych. s. v. αἰνῶ*): cp. *Hes. Op.* 641 *νῆ* *δληγην αἰνεῖν, μεγάλῃ δ'* *ἐνι φορήτα θέσθαι*. But here *αἰνῶ τάδε* is better taken in its simple and usual sense.

890 ff. *ἴστον*: cp. 1257.—*όσμη*: cp. 876, 1032.—*συνναλειν* (*epexeg. inf.*) can be said of companionship in a brief voyage, as *valein* is oft. no more than ‘to be in’ a place: *O.C.* 117 n..

893 *ἴσται τάδε*: cp. *O.C.* 1773 *δράσω* *καὶ τάδε*.—*ἴστω = ἀντω*: *O.T.* 143, 147.

—*καῦτὸς ἀντέχου*, *sc.* *έμοι*: *i.e.*, as I am supporting thee, so, on thy part, cling to me. Cp. *Her.* 2. 121 *έκεινον τῆς χειρὸς ἀντέχεσθαι*. For the omission of the gen., cp. *Ar. Ach.* 1120 *φέρε, τοῦ δέρατος ἀφελκύσωμαι τοιδυτρον. | έχ', ἀντέχου, παῖ*.

894 *σύνηθες...έθος*: cp. *Ant.* 502 *κλέσο...εὐκλεέτερον* (*n.*).

895 *τι δῆτ' ἀν δρῷμ*'. Schaefer's insertion of *ἄν* is not grammatically indispensable. The simple optat. could stand, as in *Ant.* 605 *τις...κατάσχοι*; But *ἄν* is clearly right, because the question here is a practical one; it does not refer merely to abstract possibility. Cp. *O.C.*, Appendix on v. 170. So 1393 *τι δῆτ' ἄν* *ῆμεις δρῷμεν*;

δρῷμ'. Contracted verbs had two ways of forming the act. optat. pres.: (1) with *ι*, as *δρά-ο-ι-μι*, contr. *δρῷμι*, the mode proper to verbs with a thematic vowel: (2) with *η*, as *δρα-ο-ι-η-ν*, contr. *δρῷην*, where, though the thematic vowel *ο* is kept, the endings follow the analogy of the verbs which have no such vowel ('verbs in *μι*'). The only Homeric examples of (2) are *Od.* 4. 692 *φιλοη*, and *ib.* 9. 320 *φορη*. But in the 5th cent. B.C. this second formation was already predominant in Attic. For the sing. number the first formation had become rare, though Attic poets could still use it whenever it was metrically convenient: e.g. 1044 (and *O.T.* 1470) *δοκοῦμ*: *Tr.* 1235 *νοσοῦ*: Aesch. *P. V.* 978 *νοσοῦμ*' *ἄν*. Some instances of the 3rd sing. occur also in Attic prose: as *Thuc.* 2. 79 (and 100)

- ΦΙ. τί δ' ἔστιν, ὡς παῖ; ποὶ ποτὲ ἔξεβης λόγω; 900
 ΝΕ. οὐκ οἶδ' ὅποι χρὴ τάπορον τρέπειν ἔπος.
 ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὡς τέκνουν, τάδε.
 ΝΕ. ἀλλ' ἐνθάδ' ἥδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙ. οὐ δή σε δυσχέρεια τοῦ νοσήματος
 ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι;
 ΝΕ. ἀπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπών τις δρᾶ τὰ μὴ προσεικότα.
 ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν. 905
 ΝΕ. αἰσχρὸς φανοῦμαι· τοῦτ' ἀνιώμαι πάλαι.
 ΦΙ. οὐκον ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὖδῆς, ὁκνῶ.

896 λόγῳ] 'Mallem legere λόγων' (Brunck). Harl. has λόγων, which Cavallin adopts. **897** ὅποι] ὅπῃ Γ.—τρέπειν] Nauck conj. στρέψειν. **898** τοῦ] Cavallin gives τοῦ. **900** οὐ δή σε] Erfurdt conj. οὐ σ' ἥδε (or οὐχ ἥδε).—τοῦ] Blaydes conj. ποι. **901** ἔπεισεν τι: ἔπαισεν L. **902** αὐτοῦ τι: αὐτοῦ L. **903** προσεικότα] προσήκοτα K, Harl.: προσήκοντα Γ. **904** τοῦ φυτεύσαντος] Tournier conj. τοῦ μφυτεύθεντος, and so Mekler: R. Mollweide, τοῦ προσεικότα,

δοκοῦ: Plat. *Legg.* 664 επιδῷ, etc. (Cp. Curtius, *Grk. Verb*, ch. XIV., p. 335 Eng. tr.) In dual and plur. the prevalence of the second formation appears to have been less decisive; and the 3rd pers. plur. always retained the first formation (e.g. δρῶσεν, not δρύσσω).

τοῦθενδε γε, adverbial: cp. 834: O.C. 476 τὸ δ' ἐνθεν (n.).—γε at the end of the v., as 438, O. C. 265, etc. The emphasis is fitting here. He has reached the furthest point to which the deception can be carried, since it must be revealed by the presence of Odysseus at the ship.

896 ἔξεβης, 'digressed' from the matter in hand: cp. Dem. or. 18 § 211 ἐπανελθεῖν οὖν, ὁτιθεν ἐνταῦθον ἔξεβην, βούλομαι. Eur. *I. T.* 781 (*Orestes* to Iphigeneia, whom he has interrupted by an unguarded exclamation) οὐδένεν πέραινε δ' ἔξεβην γάρ ἀλλοσε ('my thoughts had wandered').—λόγῳ is better here than λόγων. The latter is more suitable in such a phrase as ποὶ λόγων ἀμηχανῶν | ἔλθω; *EI.* 1174.

897 οὐκ οἶδ' ὅποι χρὴ κ.τ.λ.: he does not know in what words he can break the truth to Ph.,—that they are going to Troy. After an obscure hint in vv. 912f., he at last speaks bluntly (915). Cp. Plat. *Hipp. ma.* 297 D οὐκ ἔτι ἔχω, ὡς Ἰττα, ὅποι τράπωμαι, ἀλλ' ἀπορῶ σὺ δὲ

ἔχεις τι λέγειν;—Nauck wishes for στρέψειν, which would imply an artful 'twisting' of speech; cp. Ar. *Zh.* 1128 αἰαιτή δράσω; πρὸς τίνας στρέφειν λόγους; But τρέπειν better suits the ingenuous perplexity of one who simply doubts what course he ought to take.

898 ἀπορεῖς δὲ τοῦ σύ; Remembering the behaviour of his former visitors when it came to the all-important point (310), Ph. is alarmed at the first trace of embarrassment in Neoptolemus.

899 ἐνθάδε...τοῦδε τοῦ πάθους (partit. gen.) = ἐνθάδε τῆς ἀπορίας: at such an advanced point in it that I do not know what to say next (897).—Not, as Wunder took it, 'at such a point that I must speak' (referring to μὴ λέγε).

900 Σ. οὐ δήτοις; so (with ποι added) O. T. 1472, *Ant.* 381.—For ὥστε after ἔπεισεν cp. 656 n.—ναύτην = ναυβάτην (246), *vectorem*: so Aesch. *Pers.* 719 πεῖσθαι ναύτης, Hor. C. 3. 4. 30 *nauita*.

902 Ε. ἀπαντα δυσχέρεια: for the neut. plur. as subject, with sing. subst. as predicate, cp. O. C. 883 ἀρ' οὐχ ὑβριν τάδ'; Od. 24. 433 λάβη γαρ τάδε γ' ἔστι: Stobaeus *Flor.* 5. 3 φόβος τὰ θεῖα τοῖσι σφρόσους βροτῶν: Lys. or. 4 § 7 πῶς ταῦτα ἔστι πρόνοια; Dem. or. 19 § 72 ξεῖτι δὲ ταῦτα γέλωσ. —τὴν αὐτοῦ φύσιν λιπών, whereas τὸ γενναῖον is τὸ μὴ ἔξι-

PH. What is the matter, my son? Whither strays thy speech?

NE. I know not how I should turn my faltering words.

PH. Faltering? Wherefore? Say not so, my son.

NE. Indeed, perplexity has now brought me to that pass.

PH. It cannot be that the offence of my disease hath changed thy purpose of receiving me in thy ship?

NE. All is offence when a man hath forsaken his true nature, and is doing what doth not befit him.

PH. Nay, thou, at least, art not departing from thy sire's example in word or deed, by helping one who deserves it.

NE. I shall be found base; this is the thought that torments me.

PH. Not in thy present deeds; but the presage of thy words disquiets me.

which Nauck approves, remarking that *τοῦ φυτ.* might have arisen from *τοῦ πατρὸς εἰκότος* (as *τροσ* was a frequent abbreviation of *πατρός*). **905** ἐσθλὸν] Burges conj. ἀθλόν γ' ἐπωφελῶν: Blaydes, ἀθλόν γ' ἀνδρ' ὠφελῶν. **906** πάλαι γ: πάλιν L, with *ai* written above by 1st hand. The same error occurs in 913, 966. **907** ἐν οἷστε δραῖσ· ἐν οἷστ' αὐδᾶσ (sic) L (the second *οἷστ'* made from *οἱ δ'* by S.—ἐν οἷς γε . . . ἐν οἷς δ' A.—For οὐκονν...ἐν οἷς δ' Nauck conj. οὐ δῆτ'...έφ' οἷς δ').

στάμενον ἐκ τῆς αὐτοῦ φύσεως (cp. 51 n.). Fraud was foreign to his nature (88).—*τὰ μὴ προσεικότα*, such things as do not befit him: for the generic *μή*, cp. 170, 409, 444, 909.

904 Λ. οὐδὲν ἔξω τοῦ φυτεύσαντος, nothing that deviates from his example. The father (Achilles) is the *παράδειγμα* which regulates the son's conduct,—as in Arist. *Eth. N.* 3. 6 the *σπουδαῖος* is *ώστερ καὶν καὶ μέτρον* (*τῷ καλῷ*). Thus the use of *ἔξω* is justified: it expresses a departure from the lines of the pattern. Cp. Plat. *Legg.* 876 Ε δοῖναι τὰ παραδείγματα τοῖς δικαιοῖς τοῦ μήποτε βανεῖν *ἔξω* τῆς δίκης. Musgrave quotes Libanius 1. 574. *τοῦ τῆς πόλεως ήθους καὶ τῆς ἐμῆς πολιτείας ἔξω τὸ πρᾶγμα εἶναι δοκεῖ*. The boldness of the expression *ἔξω τοῦ φυτεύσαντος* finds some analogy in the phrase *κατά τινα as=κατά τρέπον τινός*: Plat. *Parm.* 126 C *κατά τὸν πάππον* ...*πρὸς τὴν ἵππικὴν διατρίβει* (following his example). So Alciphron can say δὲ παῖς *ἔξεμάζατο τὸν διδάσκαλον* (took the stamp of his teacher), instead of *τὸν τοῦ διδάσκαλον χαρακτῆρα* (3. 64). I cannot, then, think with Nauck that *φυτεύσαντος* is spurious. *προσεικότος* would be but a tame substitute. A reference to

the youth's inherited generosity seems fitting here: cp. 874, 1310. *τούμφυτεύθεντος* (Tournier) is ingenious, but less forcible than *τοῦ φυτεύσαντος*.

ἔσθλὸν: Blaydes would take this as = 'of noble birth,' in order that Ph. may not praise himself. A similar feeling has prompted conjectures (cr. n.). But by *ἔσθλὸν* Ph. means that the kindness of N. is not disgraced by its recipient. The situation is one in which he can say this with perfect dignity and propriety. So he refers to himself elsewhere as the comrade (1131) and benefactor (670) of Heracles; as a zealous ally of the Greek chiefs (1027); as one who has shown rare courage under his trials (535), and who will not fail in gratitude to his deliverer (1370). In like manner Oedipus reminds his Attic hosts that he is no unworthy guest (*O. C.* 287, 625 f.).

905 πάλαι: cp. 589.

907 οὐκονν (872 n.) ἐν οἷς γε δρᾶς (*αἰσχρὸς φανέτ*): in respect of thy deeds (*thus far*) thou certainly wilt not be found *αἰσχρός*: ἐν οἷς δὲ αὐδᾶς, but in respect of what thou sayest—i.e., in respect of the *future* conduct which thy words foreshadow,—δίκυν (μὴ αἰσχρὸς φανῆς).—For the emphasis given to *δρᾶς*

- NE. ὁ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
κρύπτων θ' ἀ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν;
ΦΙ. ἀνὴρ ὅδ', εἴ μη γὰρ κακὸς γνώμην ἔφυν,
προδούς μ' ἔοικε κάκλιπτὸν τὸν πλοῦν στελεῖν. 910
NE. λιπὼν μὲν οὐκ ἔγωγε λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιώμαι πάλαι.
ΦΙ. τί ποτε λέγεις, ὁ τέκνον; ὡς οὐ μανθάνω.
NE. οὐδέν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
ΦΙ. οἵμοι, τί <δέ> εἶπας; NE. μὴ στέναζε, πρὶν μάθης.
ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαι ποτε;
NE. σώσαι κακοῦ μὲν πρῶτα τοῦδ', ἐπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920
ΦΙ. καὶ ταῦτ' ἀλληθῆ δρᾶν νοεῖς; NE. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὁ ξένε,
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.
NE. ἀλλ' οὐχ οἶδον τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποεῖ.

910 ἀνὴρ] ἀνὴρ L.—ει μὴ γὰρ Triclinius: εἰ μὴ κάγω L: εἰ μ' ἔγω A: εἰ μὴ (without γὰρ) Γ.—γνώμην] Naber conj. γνώμων, and so Nauck. **911** ἔοικε] έοικεν L. **912 f.** Cavallin conj. λυπηρῶς δ' ὅτι | πέμπειν σε μᾶλλω.—πέμπω]

by place and pause, cp. 989 (*Ζεύς*), 1009 (*σοῦ*): *Ant.* 555 σὺ μὲν γὰρ εἰλού ξῆν, ἔγω δὲ κατθανεῖν.

908 f. δράσω, delib. aor. subjunc.: cp. 757.—ἀ μη δεῖ: cp. 903. He has been base, first, as λέγων αἰσχιστ' ἐπῶν—telling the falsehood that he was sailing to Greece: next, as κρύπτων ἀ μὴ δεῖ—hiding the truth, that Ph. must go to Troy.

910 f. ἀνὴρ ὅδ': the transition to the 3rd pers., marking bitter indignation, is like that in *T.* 1238, where Heracles fears disobedience in Hyllus.—ει μὴ γὰ: cp. *O. T.* 1086 εἴπερ ἔγω μάντις εἴμι καὶ κατὰ γνώμαν ἔδρις: *El.* 472 ει μὴ γὰ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς.—For γνώμην (which Naber alters to γνώμων) cp. *El.* 546 ἀβούλουν καὶ κακοῦ γνώμην: *O. T.* 687 ἀγαθὸς ὣν γνώμην. The dat. in *Ai.* 1374 γνώμη σοφὸν | φύναι.—τὸν πλοῦν στελεῖν: *Ai.* 1045 φ δὴ τόνδε πλοῦν ἐστελλαμεν. But στέλλω without πλοῦν in 571, 640.

912 f. λιπῶν (sc. τὸν πλοῦν στελῶ) after ἐκλιπῶν, as 1383 αἰσχύνοντ' after κατασχέντει. Cp. *O. C.* 841 προβάθ' ὕδε, βάτε.—πέμπω, convey: cp. 1368, 1399, 1405. The v. l. πέμπων (prob. a mere error caused by λιπὼν) would require us to supply τὸν πλοῦν στέλλω (subjunct.).—τοῦτ', emphatic, as *Tr.* 458 τὸ μὴ πυθέσθω, τοῦτο μ' ἀλγεῖν ἄν: cp. *O. C.* 504, *O. T.* 407. Remark the repetition of τοῦτ' ἀνιώμαι πάλαι so soon after 906. So *Ant.* 613 and 618 οὐδέν ἔρπει: *ib.* 614 and 625 ἔκτὸς ἄτας.

915 οὐδέν σε κρύψω: for the double acc., cp. *El.* 957 οὐδέν γάρ σε δεῖ κρύψειν μ' ἔτι: Aesch. *P. V.* 625 μήτοι με κρύψῃς τοῦθ'. So ἀποκρύπτομαι τινά τι.—γάρ merely prefaces the statement: *O. T.* 277.

917 f. τί <δέ> εἶπας; I insert δέ, which might easily have dropped out. Such a hiatus as τί εἶπας is not Sophoclean. Cp. 100 n. After a voc., we elsewhere find δέ thus used in a question:

NE. O Zeus, what shall I do? Must I be found twice a villain,—by disloyal silence, as well as by shameful speech?

PH. If my judgment errs not, yon man means to betray me, and forsake me, and go his way!

NE. Forsake thee—no; but take thee, perchance, on a bitter voyage—that is the pain that haunts me.

PH. What meanest thou, my son? I understand not.

NE. I will tell thee all. Thou must sail to Troy, to the Achaeans and the host of the Atreidae.

PH. Oh, what hast thou said? NE. Lament not, till thou learn—

PH. Learn what? What would'st thou do to me?

NE. Save thee, first, from this misery,—then go and ravage Troy's plains with thee.

PH. And this is indeed thy purpose? NE. A stern necessity ordains it; be not wroth to hear it.

PH. I am lost, hapless one,—betrayed! What hast thou done unto me, stranger? Restore my bow at once!

NE. Nay, I cannot: duty and policy alike constrain me to obey my chiefs.

πέμψων Γ, V².—*πάλαι* *r*: *πάλιν* L, with *ai* written above by S. **916** *καὶ τὸν* *r*: *καὶ τῶν* L.—*στόλον* made from *στόλων* in L.—Wunder, with Nauck's assent, rejects this v. **917** *τὶ εἴπας*; L, and most MSS. (*τὶ γ' εἴπας*; B.) Valckenaer conj. *τὶ μ' εἴπας*; and so Hermann.—*πρὶν*] *πρὶν ἀν* Γ. **923** *ἀπόλωλα*] Nauck conj. *δλωλα*. **924** *τὰ τέξα* *r*: *τέξα* (without *τὰ*) L. **926** *ποεῖ* *r*: *ποέν* L.

O. C. 332 *τέκνον*, *τὶ δ' ηλθες*; *ib.* 1459 *πάτερ*, *τὶ δ' ἐστὶ τάξιμον ἔφ'* φ' καλεῖς; The objection to *τὶ μ' εἴπας* ('what hast thou said of me?') is that it does not suit the sense here ('what purpose hast thou declared in regard to me?'). And *τὶ γ' εἴπας* would be weak.—*πρὶν μάθης*, without *ἄν*: cp. *ἔως* without *ἄν*, 764. Soph. affords some 14 instances of *πρὶν ἄν* with subjunct. (as 332, 1332), and 7 instances (besides this) of simple *πρὶν* with subjunct.,—*Ant.* 619; *Tr.* 608, 946; *At.* 742, 965; fr. 583. 2, fr. 596.—*ποῖον μάθημα*; Cp. *Ant.* 42 *ποῖον τι κινδύνευμα*; For the verb with its cognate noun, cp. 150 *μέλον...μέλημα*.—*δρᾶσται* with double acc.: 803 n.

919 *σῶσαι κακοῦ*: cp. *Ant.* 1162 *σώσας μὲν ἔχθρῶν...χθόνα* (n.).—*ξὺν σὸν*: cp. 1335.

921 *εἰ καὶ ταῦτ'...*; For *καὶ* in reference to an indignant question, cp. O. C. 263 n.—*ἀληθῆ*, predicative adj., with adverbial force, and so here= *ἀληθῶς* (a word not extant in Soph.). In Plat.

Lach. 186 A, *τοῦτο μὲν ἀληθῆ λέγεις* (as also in *Menon* 98 B etc.) Krüger and others take *ἀληθῆ* as an adv., = *ἀληθῶς*: but the sense there is, 'you are right as to that,'—*τοῦτο* being acc. of respect, and *ἀληθῆ* acc. governed by *λέγεις*.—*κρατεῖ τούτουν*, controls these things (like *κρατεῖν τῶν πραγμάτων*, Dem. or. 1. § 26), i.e., ordains that they must be so.

923 *δέλλ' οὐχ οἶσον τε*: so O. C. 1418. Other places where *ἐστι* is omitted after *οἶσον τε* are O. C. 1136, *Tr.* 742, O. T. 24.—*τῶν ἐτέλει*: 385 n.

925 *ἀλλ' οὐχ οἶσον τε*: Other places where *ἐστι* is omitted after *οἶσον τε* are O. C. 1136, *Tr.* 742, O. T. 24.—*τῶν ἐτέλει*: 385 n.

927 *εἰ*. While Philoctetes makes this appeal, Neoptolemus stands with averted face (935), still holding the bow. Despairing anguish could not be more pathetically expressed than by the transitions from imprecation to entreaty, and from entreaty to the half-soloquy in which he imagines the future (952).

ΦΙ. ὁ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
 δευῆς τέχνημ' ἔχθιστον, οἵα μ' εἰργάσω,
 οἱ ἡπάτηκας· οὐδὲ ἐπαισχύνει μ' ὄρῶν
 τὸν προστρόπαιον, τὸν ἱκέτην, ὁ σχέτλιε; 930
 ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
 ἀπόδοσ, ἰκινοῦμαί σ', ἀπόδοσ, ἰκετεύω, τέκνον.
 πρὸς θεῶν πατρώων, τὸν βίον με μὴ ἀφελγ.
 ὡμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
 ἀλλ' ὡς μεθήσων μῆποθ, ὥδ' ὄρφα πάλιν. 935
 ὁ λιμένες, ὁ προβλῆτες, ὁ ἔνυνοσίαι
 θηρῶν ὀρείων, ὁ καταρρώγες πέτραι,
 νῦν τάδ, οὐ γάρ ἄλλον οὖδ' ὅτῳ λέγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἱ ἔργ' ὁ πᾶς μ' ἔδρασεν οὔξ' Ἀχιλλέως. 940

927 δεῖμα] δῆμα L, with ε over ḥ from 1st hand. Nauck conj. λῆμα: Seyffert gives λῆμα (on Bergk's conj.). Valckenaer conj. ὁ πῦρ σύ, παιπάλημα. **928** εἰργάσω] In L the 1st hand, after writing εἰργάσω, began to repeat it, but stopped at ειρ, and deleted the letters. Elmsley conj. εἰργασοι. **929** ὄρῶν] Wecklein conj. με δρῶν.

933 μὴ μ' ἀφέλησ L (and so most of the later MSS.): μὴ μον' φέλησ A. με μὴ ἀφέλησ Lond. ed. 1747. Elmsley conj. με μὴ ἀφέλῃ (on O. T. 1522: formerly, on Eur. *Med.*

927 πῦρ, the symbol of a ruthless destroyer. Neoptolemus is leaving utter desolation behind him. The image is one which Lemnos itself might well suggest (cp. 800 n.). The combination of πῦρ with δεῖμα ('monster') curiously recalls a passage in the *Lysistrata* (which appeared two years before this play), 1014 f. οὐδέν ἐστι θηρίον γυναικός ἀμαχώτερον, | οὐδὲ πῦρ, οὐδὲ ὥδ' ἀναίδης οὐδεῖμα πόρδαλος. Elsewhere πῦρ is a figure for warlike rage, as *Illiad* 20. 371 τῷ δ' ἔγώ ἀντός εἴμι, καὶ εἰ πυρὶ χέρας ἔσκε: or, generally, for an irresistible bane, as Eur. fr. 432 ἀντὶ πυρὸς γάρ ἀλλο πῦρ | μείζον ἐβλάστομεν γυναικες πολὺ δυσμαχώτερον. Cp. Hor. *C. 4. 4. 42* Dirus per urbes Afer ut Italas, | Ceu flamma per taedas etc. Tennyson: 'The children born of thee are fire and sword.'

πᾶν δεῖμα, utter monster. As ὁ πᾶσα βλάβη (622), said of a man, is equiv. to ὁ πᾶς βλάβη (ῶν), so here πᾶν δεῖμα is equiv. to πᾶς δεῖμα. The latter would describe the man as effaced; the former describes the δεῖμα as perfect; and thus the sense is not affected by the assimilation of the adj. πᾶς to the subst. But we cannot compare Ar. *Th.* 787 ὡς πᾶν

ἐσμὲν κακὸν ἀνθρώπους, καξ ἡμῶν ἐστιν ἄπαντα, | ἔριδες, νείκη, στάσις, ἀργαλέα κ.τ.λ., since there the sense is, 'every sort of ill,' not, 'utter ill.' For δεῖμα cp. Eur. *H. F.* 700 πέρας δεῖματα θηρῶν.

πανουργίας...τέχνημα, a work of art in πανουργία (defining gen.),—i.e., a man in whom πανουργία assumes its subtlest form; not, a work of art produced by (personified) Πανουργία (like Shakespeare's, 'Confusion now hath made his masterpiece,' *Macb.* 2. 3. 71). **τέχνημα** could not stand for τεχνίτης, 'contriver' of πανουργία, as Nauck implies by comparing Hor. *Epid.* 17. 35 (of Canidia) *cales venenis officina Colchicis*. For the neut. noun, cp. ἀλημα, κροτημα, λάλημα, μοτημα, παιπάλημα, etc. (*Ant.* 320 n.).

928 εἰργάσω, followed by a perf. : cp. 664, 666.

930 τὸν προστρόπαιον: cp. 773.

931 τὸν βίον. This verse deserves notice as one of those which indicate the sensitiveness of the Athenian ear to accent. For if βίον could have been mistaken for βάον, the effect would have been as unhappy as when the actor pronounced γαλῆρ' too much like γαλῆν (Ar. *Ran.* 304).—Cp. 1282.

Ph. Thou fire, thou utter monster, thou hateful masterpiece of subtle villainy,—how hast thou dealt with me,—how hast thou deceived me! And thou art not ashamed to look upon me, thou wretch,—the suppliant who turned to thee for pity? In taking my bow, thou hast despoiled me of my life. Restore it, I beseech thee,—restore it, I implore thee, my son! By the gods of thy fathers, do not rob me of my life! Ah me! No—he speaks to me no more; he looks away,—he will not give it up!

O ye creeks and headlands, O ye wild creatures of the hills with whom I dwell, O ye steep cliffs! to you—for to whom else can I speak?—to you, my wonted listeners, I bewail my treatment by the son of Achilles:

56, με μὴ ἀφέλης). **934 ἀλλ' οὐδὲν]** Nauck conj. ως οὐδὲν: Hense, θδ' οὐδὲν:—προσφωνεῖ τι: προσφωνεῖ L. προσφωνεῖ was first edited by Canter (1579). προσφωνεῖν Ald.: προσφωνεῖς Junt. edd. **935 μήποθ' θδ']** Wakefield conj. μήποτ' θδ': Blaydes μήποτ' αθθ'. **936 λέγων]** Reiske conj. λέγων. **939 ἀνακλαιόματι** MSS.: ἀνακλαιόματι Dindorf. Wecklein conj. ἀνακλαιόματι: Blaydes ἀποκλαιόματι.—Nauck thinks this v. spurious.

932 A dactyl is here followed by a tribrach, as in 1029 we have two tribrachs. In both verses the rhythm marks agitation.

933 θῶν πατρών, the gods of Achilles and Peleus. Cp. *O. C.* 756 n.—με μὴ ἀφέλη: for μὴ followed by α, cp. on 782 n. Either the act. or the midd. is admissible. But a strong reason for preferring the midd. is that Soph. uses it in three other places; and if in 376 there was a metrical motive for ἀφαιρόσθιον, there was none in 1303 for ἀφέλον, or in *Ai.* 100 for ἀφαιρεσθῶν. On the other hand, he nowhere uses the active ἀφαιρεῖν. In *O. T.* 1522, where L has the true ἔλη, some later MSS. have ἔλης: and probably ἀφέλης in L here is merely a like error.

934 ε. προσφωνεῖ: for the 3rd pers., cp. 910.—ως μὴ μεθῆσων, as if he did not intend to give up the bow. (If we had οὐ instead of μὴ, the sense would be, ‘showing that he does not intend....’) For the omission of the object to μεθῆσων, cp. 801 (ἔμπροστον).—**δρὰ πελίν:** cp. *Il.* 21. 415 πάλω τρέπεν ὅσσε φαεινώ. Eur. *Hec.* 343 πρόσωπον ἔμπαλυ | στρέψοντα.

936 ε. λιμένες, bays or creeks, near the cave,—not necessarily implying anchorage: cp. 302 οὐ γάρ τις ὄρμος ἐστίν (n.). So in *Il.* 1. 432 the λιμῆν πολυ-

βενθής is merely the bay, while the ὄρμος is the anchorage within it (*ib.* 435).—**προβλήτες** here = ἀκραι, promontories: in Homer always an adj. (with δικται, etc.). It is curious to note that, just in that part of his epic for which he would naturally have consulted this play, Quintus Smyrnaeus reproduces this use of προβλήτες (10. 175 οὐδέ νυ τόν γε | εργονού προβλήτες).—**ξύνουσαί θηρῶν:** for the periphrasis cp. 868.—**καταρρώγες**, only here: a poet. substitute for ἀπορρώγες (*Xen. An.* 4. 6. 3 πέτρα ἀπορρώγη).

938 ε. λέγω, subj.: cp. *An.* 1341 οὐδὲ ἔχω | πρὸς πότερον ιδω. **ἀνακλαιόματι**, lament aloud. Antiphon *Tetr.* A. δ. § 1 τὰς...ἀτυχαλαίσ ανακλαύσασθαι πρὸς ὑμᾶς.—**παροῦσι**, present with me as ye are, τοῖς εἰωθόσιν (*παρεῖναι*), ye, who are wont to be so. In freely rendering these words, ‘my wonted companions,’ we must remember that παροῦσι is not a subst. (like θεατᾶς or μάρτυς): i.e., we could not say, οἱ εἰωθότες παρόντες, meaning, ‘my wonted companions.’ That would be possible only if παρών had acquired a definitely substantival use (like ἄρχων). Thus in Thuc. 7. 75 οἱ ζῶντες καταλειπόμενοι is not ‘the living remnant,’ but ‘those who were left behind alive’ (*ζῶντες κατελείπωτο*).

όμόσας ἀπάξειν οἴκαδ' ἐς Τροίαν μ' ἄγει·
προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου
ἴερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,
καὶ τοῖσιν Ἀργείοιστι φίνασθαι θέλει.

ώς ἄνδρ' ἐλὼν ἰσχυρὸν ἐκ βίας μ' ἄγει,
κούκ οἰδ' ἐναίρων νεκρὸν ἡ καπνοῦ σκιάν,
εἴδωλον ἀλλως· οὐ γάρ ἀν σθένοντά γε
εἰλέν μ'. ἐπεὶ οὐδ' ἀν ὁδὸς ἔχοντ', εἰ μὴ δόλῳ.
νῦν δ' ἡ πάτημαι δύσμορος. τί χρή με δρᾶν;
ἀλλ' ἀπόδος, ἀλλὰ νῦν ἔτ' ἐν σαντῷ γενοῦ.

945

950

942 προσθείσ L. Dübner thinks that this has been made from **προθείσ**, and Campbell indicates the same view, though doubtfully ('προθεῖς L?'). But **προσθείσ** is wholly in the writing of the 1st hand. The supposition that he inserted σ after writing **προ θείσ** seems excluded by the length of the space between ο and θ,—even allowing for his occasional eccentricities in this respect (cp. *O. C.*, Introd. p. xlvi). If, then, he first intended to write **προθείσ**, the present first σ of **προσθείσ** must have been his inchoate θ: but there is no trace of erasure. It appears improbable, therefore, that he ever meant anything else than **προσθείσ**.—**προθεῖς** r, Ald., Turnebus, Bruncck, Herm., Wunder. **944 θελεῖ**] L points thus; and most of the recent edd. give either a colon or a full stop. Seyffert, whom Cavallin follows, gives a comma (connecting **φίνασθαι** . . ώς . . ἄγει): Blaydes, taking the same view, prints **θελεῖ** without any stop. **945 ἐλὼν...ἐκ βίας μ'** [sic] . .

941 ε. δύσσας, by giving his promise (527), though no formal oath had been exacted (811).—**προσθείσ**, having added the pledge of the hand (813) to his word. So fr. 428 ὅρκον δὲ **προστεθέντος** (added to the ψύλος λόγος, cp. *O. C.* 651 n.) ἐπιμελεστέρα | ψυχὴ κατέστη. The v. *I.* **προθείσ** is weaker, and strange as a substitute for **προτείνεις** (cp. 1292): it is not adequately defended by Eur. *Hec.* 66 θραδύπον | ἥντον δρόμων προτείνεις. Cp. Xen. *An.* 3. 2. 4 (the Persian king) αὐτὸς ὁ δύσσας ἡμῶν, αὐτὸς δὲξιὰς δούς, αὐτὸς ἔξαπαγός συνθέλει τοὺς στρατηγούς.

943 ιερὰ sc. δύτα, sacred as the bow is: because it had been given by Apollo to Heracles, himself now a god (728). Cp. 108 τὰ θεῶν ἀμάχητα βέλη: 657-τοῦ Ζηνὸς Ἡρακλέους, gen. of ὁ Ζηνὸς Ἡρακλῆς, the bow, once, of Heracles son of Zeus. I do not take **ιερὰ** with this gen., because, though the bow may fitly be called 'sacred,' it cannot be called 'sacred to Heracles' without straining the natural sense of **ιερός τινος**. Rather **τοῦ Ζ.** 'H. is an indignant development of **ιερά**:—'he has stolen my bow,—a sacred one,—the bow of Hera-

cles.'—For **τοῦ Ζ.** 'Ἡρακλ.,

cp. *O. C.* 623 χώ Διὸς Φοῖβος, *Ai.* 172 ταυροπόδα Διὸς Ἀργείμ (without art.).

944 ε. φίνασθαι: the aor. midd. of the simple φίνω occurs nowhere else; nor is there any other place where any part of the simple midd. φαίνομαι is trans., 'to show.' (**ἀπεφράγμην** is frequent.) The poet prob. meant φίνασθαι here to be a little more than φίναι,—i.e., 'to show for his own glory,' 'to display.' The object to φίνασθαι is **τὰ τόξα** only. It would be awkward to understand (with Nauck) ἐμὲ καὶ τὰ τόξα: and the display of the captive is implied in the next vv.

Seyffert, placing only a comma after **θελεῖ**, and reading **κούχ ώς** for **κούκ οἰδ'** in 946, understands:—'He wishes to boast (φίνασθαι, gloriouse de se praedicare) among the Argives that (ώς 945) he is bringing me by force, a strong man whom he has taken, and not as it were a dead man whom he is slaying' (**κούχ ώς ἐναίρων νεκρόν**). But the awkwardness of this conjectural **κούχ ώς** is intolerable, when ώς in 945 is to mean 'that.' Further, it is clearly essential to the force of the passage that there

he swore to convey me home,—to Troy he carries me: he clinched his word with the pledge of his right hand,—yet hath he taken my bow,—the sacred bow, once borne by Heracles son of Zeus,—and keeps it, and would fain show it to the Argives as his own.

He drags me away, as if he had captured a strong man,—and sees not that he is slaying a corpse, the shadow of a vapour, a mere phantom. In my strength he would not have taken me,—no, nor as I am, save by guile. But now I have been tricked, unhappy that I am. What shall I do? Nay, give it back,—return, even now, to thy true self!

ἐκ βίας μ' L. Here, as elsewhere, a true accent in L points to the remedy for a false reading; *i.e.*, the first μ' should be deleted. L has not $\dot{\epsilon}\lambda\omega\mu'$, as has been reported: but the accent on ω is little more than a dot,—as it is also on $\iota\sigma\chi\rho\dot{\nu}$ in this v., and repeatedly elsewhere. A comparison with $\bar{o}\delta^{\prime}$ in v. 946 will show the difference. Cp. 1079. (Autotype facsimile, p. 90 A, two lowest ll.)— $\dot{\epsilon}\lambda\omega\mu'.. \dot{\epsilon}\kappa\beta\alpha\mu'$ B, K (as corrected). Suid. (s.v. *κακοπωέστατον*): $\dot{\epsilon}\lambda\omega\mu'.. \dot{\epsilon}\kappa\beta\alpha\mu'$ A, with the rest. **946** *κούκ οὐδ'* *οὐκ οὐδ'* Suidas s.v. *κακοπωέστατον*: *but καὶ οὐκ οὐδ'* s.vv. *κακνοῦ σκιᾶ*.—Seiffert gives *κούκ ως* (see comment.). **948** *ἐπεὶ οὐδ'* Triclin. wrote *ἐπεὶ γ' οὐδ'* (without omitting $\dot{\alpha}$). **949** *με δρᾶν* L, with most MSS.: *ποιεῖν* A, Harl. **950** *ἀλλ ἀπόδος* *ἀπόδοσ* L, and so the rest, except V², which has *ἀπόδοσ σύ γ'*. *ἀλλ'* was restored by Turnebus. Other conjectures are *ἀπόδοσ*, *δός* (A. Seiffert): *ἀπόδοσ νυ* (Blaydes).—*ἐν σαντῷ L*: *ἐν σαντῷ A* (which Nauck prefers), and so Brunck.

should be a full stop (or colon) at **ΘΕΛΕΙ**. Verse 945 is an indignant amplification of 941, *ἐς Τροίαν μ' ἄγει*. ‘He is taking me by force, I say, as if he had captured ($\omega\dot{\epsilon}\lambda\omega\mu$) a strong man,’ etc.

948 Ι. κούκ οὐδ'. Neoptolemus knows, of course, that Ph. is feeble. But these words mean that, in taking Ph. to Troy, N. does not realise what he is doing; he will not gain a triumph, but merely extinguish a flickering life. As this speech wavers between curses and prayers, so it vacillates between denunciation of the youth’s cruel guile (926 f.), and something like pity for his thoughtless folly. Cp. 1010.—*ἐναύλων νεκρὸν*: cp. *Ant.* 1030 *τὸν θανόντ* *ἐπικτανεῖν* (n.).—*καπνοῦ σκιάν*: *Ant.* 1170 *τὰλλ' ἔώ καπνοῦ σκιᾶς | οὐκ ν πραιμψ* (n.).

εἴθωλον δῆλως: *O. C.* 109 *οἰκτίρατ'* *ἀνδρὸς Οἰδίτου τόδ' ἀθλῶν | εἰδῶλον* *οὐ γάρ δὴ τὸ γ' ἀρχαῖον δέμας* (n.). The adv. *δῆλως* means (1) ‘otherwise,’ *O. C.* 492: (2) ‘besides,’ ‘moreover,’ *O. T.* 1114: (3) ‘otherwise than well,’ and so, ‘vainly,’ *O. T.* 333,—as *ἔτερος οὐτ = κακός*: (4) with a subst. implying disparagement, ‘merely’; Ar. *Nub.* 1203 *ἀριθμός, πρόβατ' δῆλως, ‘ciphers—very*

sheep’: Dem. or. 19 § 24 *οἱ δ' ἀντιλέγοντες δῆλος ἀλλος καὶ βασκανία κατεφανερο*, ‘the opposition was pronounced to be mere obstructiveness and spite’ (where see Shilleto). This sense comes through that of ‘vainly,’ ‘uselessly.’

948 ἐπεὶ οὐδ': for the synizesis cp. 446 n.

950 ἀλλ', though only conjectural (cr. n.), is confirmed by the fact that elsewhere also the hortative is combined with the limiting *ἀλλά*: see 1040 f.: *O. C.* 238 ff. *ἀλλ' ἐπεὶ...ἀλλ' ἔμε* (me, at least). The loss of *ἀλλ'* before *ἀπόδοσ* here may have been due to a reminiscence of 932.—*ἀλλὰ νῦν*: cp. *El.* 411 *συγγένεισθε γ' ἀλλὰ νῦν*.—*ἐν σαντῷ γενοῦν*: Xen. *An.* 1. 5. 17 *ἐν ἑαυτῷ ἐγένετο*, he recovered himself (after an outbreak of passion). So Her. 1. 119 *οὔτε ἔξεπλάγη ἐντός τε ἑαυτοῦ γνέται*, ‘he did not lose his presence of mind, but mastered his feelings.’ The simple gen. of the reflex. pron. is similarly used, *O. C.* 660 (n.): Dem. or. 2 § 30 (which confirms *ἔτι* here): *δεῖ δὴ ..ὑπὸν αὐτῶν ἔτι καὶ νῦν γενομένους κ.τ.λ.*—The v. l. *ἐν σαντῷ* here has been supported by Ar. *Vesp.* 642 *σκορδινάται καστιν οὐκ ἐν αὐτῷ*. But there I

τί φήσ; σιωπᾶς· οὐδέν εἰμ' ὁ δύσμορος.
 ὡς σχῆμα πέτρας δίπυλον, αὐθὶς αὖ πάλιν
 εἴσειμι πρός σε ψιλός, οὐκ ἔχων τροφήν·
 ἀλλ' αὐνοῦμαι τῷδ' ἐν αὐλίῳ μόνος,
 οὐ πηγὴν ὅρνιν οὐδὲ θῆρ' ὀρειβάτην
 τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
 θανὼν παρέξω δαῖθ' ὑφ' ᾧν ἐφερβόμην,
 καὶ μ' οὐς ἐθήρων πρόσθε θηράσουσιν
 φόνου φόνου δὲ ρύσιον τείσω τάλας
 πρὸς τοῦ δοκούντος οὐδὲν εἰδέναι κακόν.
 ὅλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν
 γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

955

960

952 σχῆμα made from χρῆμα in L. **953** εἰσειμι] ἔσειμι Suid., s.v. αὐθὶς.—πρὸς σὲ L.

954 αὖ θανοῦμαι MSS.: schol. in L, γρ. αὐνοῦμαι, ἀντὶ τοῦ ξηραθήσομαι.

956 τοῖσιδ' L (*sic*, not *τοῖσιδ'*), corrected from *τοῖσιν* by the 1st hand. The rest have *τοῖσιδ'* (as Harl.), *τοῖσιδ'* (A), or *τοῖσιδ' γ'* (B). Burges and Wecklein conj. *τοῖσιδ' ἔτ'*,

should read either ἔθ' αὐτῷ or ἐν αὐτῷ. In Plat. *Charm.* 155 D οὐκέτ' ἐν ἐμαυτῷ ἦν, other readings are ἔτ' ἐμαυτῷ and ἐν ἐμαυτῷ; the last is prob. right.

951 σωπᾶς: cp. O. C. 1271 τί σιγᾶς; οὐδέν εἰμ', am as dead: O. C. 393 δτ' οὐκέτ' εἰμ', τρυκαῦτ' δρ' εἰμ' ἄντρος;

952 ὡς σχῆμα πέτρας δίπυλον, not διπύλον, since σχῆμα-πέτρα forms one notion: cp. Ant. 794 νείκος ἀνδρῶν ξύναιμον.—The word σχῆμα, in such a periphrasis, usu. denotes stateliness (as in Eur. *Ale.* 911 ὡς σχῆμα δόμων, and so *Hec.* 619 ὡς σχῆματ' οἰκων): here it marks the distinctness of the form present to his thoughts (like σῶμα...θηρὸς in O. C. 1568). Alike in bodily and in mental suffering, the outlines of surrounding objects become vividly stamped upon the mind. Cp. Byron, *Prisoner of Chillon* (stanza x): ‘But then by dull degrees came back | My senses to their wonted track; | I saw the dungeon walls and floor | Close slowly round me as before.’

953 The MSS. and edd. give πρὸς σὲ here: but πρὸς σὲ is surely required by the sense. There is no emphasis on the pron. (as if the cave were contrasted with some other abode). The stress is on ψιλός: his former life in the cave, when he had the bow, is contrasted with the life now before him.—ψιλός: cp. O. C. 1029 οὐ ψιλὸν οὐδὲ ἀσκευον (n.).

954 αὐνοῦμαι: El. 819 ἄφιλος αὐ-

ανῶ βιον. This is one of the rare instances in which a true reading, lost to the text of L, has been preserved by the schol.: cp. Ant. 40, 235.

955 έπει τηνόν (cp. 288)...ορειβάτην (cp. 937): the epithets are not merely ornamental; they suggest the distance of the prey, and so the helplessness of the unarmed man.—τοῖσιδ', if right, is the only example of this Ionic form in Soph.; nor is there any in Aesch. In Eur. *Med.* 1295, where the MSS. have τοῖσιν or τοῖσιδ' γ', Canter gave τοῖσιδ', which Elms. wrote τοῖσιδ' (comparing τοῖσιδ'): Wecklein there, as here, conjectures τοῖσιδ' ἔτ' (*Ars. Soph. em.* p. 33); though here, in his ed., he keeps τοῖσιδ'. The question here is,—Does L's τοῖσιδ', corrected by the 1st hand from τοῖσιν, point rather to τοῖσιδ' or to τοῖσιδ' ἔτ'; To the former, I think. If τοῖσιδ' ἔτ' had been the original reading, the unusual form τοῖσιδ' would hardly have supplanted it. The accent proves nothing, for the epic τοῖσιδεσσι used to be written τοῖσιδεσσι.

957 παρέξω διάτρα (τούτοις) ὑφ' ἀνήφερβ.: cp. O. T. 1362 διωγενής δ' ἀφ' ὧν ἔρων. Xen. *M.* 1. 2. 6 διαλέγεσθαι παρ' ὧν ἀν λάβοιεν τὸν μασθόν (i. e. τούτοις παρ' ὧν).

Wunder proposes ἀφ' ὧν, objecting that ὑφ' ὧν implies active ministration, ‘as by a nurse.’ It is true that τρέφομαι

What sayest thou? Silent? Woe is me, I am lost!

Ah, thou cave with twofold entrance, familiar to mine eyes, once more must I return to thee,—but disarmed, and without the means to live. Yes, in yon chamber my lonely life shall fade away; no winged bird, no beast that roams the hills shall I slay with yonder bow; rather I myself, wretched one, shall make a feast for those who fed me, and become a prey to those on whom I preyed; alas, I shall render my life-blood for the blood which I have shed,—the victim of a man who seemed innocent of evil! Perish!—no, not yet, till I see if thou wilt still change thy purpose;—if thou wilt not, mayest thou die accurs'd!

and so Blaydes. **957** ὑφ' ὥν] Wunder conj. ἀφ' ὥν. **958** καὶ μ'[κάμ'] Brunck.
—πρόσθε made from πρόσθεν in L.—Purgold rejects this v. **961** μάθοιμ' εἰ καὶ]
Blaydes conj. μάθοιμεν (or μάθοιμ' σ', or μάθοιμ' ἔτ') εἰ: C. Walter, μάθοιμ' εἰ μῆ.

ὑπὸ τίνος properly refers to the nurse, while the source of nourishment is denoted by τίνι, ἀπὸ τίνος, or ἐκ τίνος (cp. 535). But here Ph. is poetically saying that he had forced the beasts to become his τροφεῖς,—as he will now be theirs; and so ἀπὸ is right. ἀπό would also be right, but tamer.

958 καὶ μ', not κάμ', because the contrast between ἐθήρων and θηράσουτι suffices. Cp. 47 n.

959 ε. δύστων is what one ‘draws to oneself,’ as spoil, or by way of security (*O. C.* 858 n.), or in reprisal. φόνον φόνου...δύστων τελών = I shall pay (to the beasts) my life-blood, taken by them in reprisal for life-blood (φόνου, gen. of the price or equivalent). Cp. Polyb. 4. 53 ῥόντα καττργγειλαν τοῖς Ροδίοις, ‘formally threatened them with reprisals’ (for bloodshed).—τελών, ἐτελών, was the Attic spelling in the poet's time, as inscr. prove: *O. T.* 810 (2nd ed.), τοῦ δοκούντος, partic. of the imperf. (δὲ ἔδοκε); cp. *O. T.* 835 πρὸς τοῦ παρέντος n.: *O. C.* 1565 n.: *Ant.* 1192.—οὐδὲν εἰδέναι κακόν, not, ‘to have no evil sentiment’ (like the epic ἥπια εἰδός, etc.), but simply, ‘to know no evil’: cp. *Ant.* 301 δυοσέρειναν εἰδέναι (n.).

961 ε. δλοιο—μήπω. The mere fact that δλοιο comes first means that the curse does pass his lips,—though it is instantly qualified by μήπω. Hence the effect of the Greek is not like this—‘I say not yet, Mayest thou perish’: but rather;—‘Perish!—no, not yet,’ etc. Just so in *Eur. Med.* 83 δλοιο μὲν μή.

δεσπότης γάρ ἔστ' ἔμος, ‘curse him—I may not,’ etc. (In Soph. *Tr.* 383 δλοιο μή τι πάντες κ.τ.λ., the context is different.)—πρὶν μάθοιμ': the optat. is due to δλοιο: cp. 325 n.: *Tr.* 655 μὴ στατη | ... πρὶν ἀνίστει.

εἰ καὶ πάλιν. Nauck, referring to Porsner's note on Eur. *Phoen.* 1464 (= 1450 Dind.)—as to which, see Appendix—says that καὶ cannot be right; and on that assumption various emendations have been proposed. The defence of the metre turns on the distinction between two classes of monosyllables: (1) those which count as belonging to the words after them, viz., the article; prepositions; εἰ, η, καὶ, μή, οὐ, ω; and the interrogatives, τίς, πῶς, ποῦ, ποί, πῇ: (2) those which count as belonging to the words before them, viz., all enclitics, and such other words as cannot begin a sentence. Since εἰ and καὶ are both of the first class, εἰ καὶ πάλιν is metrically equivalent to a quadrisyllable like αἴρούμενον, and therefore the rule against a final cretic does not apply. On the other hand such an ending as πρὶν μάθοιμ' οὐδὲ καὶ πάλιν would be wrong, because οὐδὲ is a monosyllable of the second class.—καὶ closely with πάλιν: cp. Plat. *Menex.* 249 Εἴνα καὶ αὐθὶς σοι...ἀπαγγέλλω. This seems better than to take it with μετοίσεις (‘if thou wilt indeed change’). πάλιν μετοίσεις is pleonastic, since Ph. does not now suppose that N.'s purpose was ever honest: cp. 1270: Thuc. 2. 13 μὴ ἀλλσσω ἀντικαταστῆσαι πάλιν.

XO. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ημᾶς, ἄναξ,
ἥδη στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.

NE. ἐμοὶ μὲν οἰκτος δεινὸς ἐμπέπτωκέ τις
τοῦδε ἀνδρὸς οὐ νῦν πρώτου, ἀλλὰ καὶ πάλαι. 965

ΦΙ. ἐλέησον, ὁ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἔμε.

NE. οἴμοι, τί δράσω; μήποτ' ὄφελον λιπεῖν
τὴν Σκύρου· οὕτω τοῖς παροῦσιν ἄχθομαι. 970

ΦΙ. οὐκ εἶ κακὸς σύ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν
ἔοικας ἥκειν αἰσχρά· νῦν δ' ἀλλοισι δοὺς
οἷς εἰκός, ἔκπλει, τάμα μοι μεθεὶς ὅπλα.

NE. τί δρῶμεν, ἀνδρες; **ΟΔ.** ὁ κάκιστ' ἀνδρῶν, τί δρᾶς;
οὐκ εἶ μεθεὶς τὰ τόξα ταῦτ' ἐμοὶ πάλιν; 975

ΦΙ. οἴμοι, τίς ἀνήρ; ἀρότ' Οδυσσέως κλύω;

ΟΔ. Οδυσσέως, σάφ' ἵσθ', ἐμοῦ γ', δῆν εἰσορᾶς.

ΦΙ. οἴμοι· πέπραμαι κάπολωλ· δᾶδ' ἦν ἄρα
ὅ ξυλλαβών με κάπονοσφίσας ὅπλων.

ΟΔ. ἔγω, σάφ' ἵσθ', οὐκ ἄλλος· ὁμολογῶ τάδε. 980

ΦΙ. ἀπόδος, ἀφες μοι, παῖ, τὰ τόξα. **ΟΔ.** τοῦτο μέν,
οὐδ' ἦν θέλη, δράσει ποτ'. ἀλλὰ καὶ σὲ δεῖ

964 τοῖς] Blaydes conj. τὸ. **966** πάλαι L: πάλιν r. Cp. 906, 913.
967 εἰ. ἐλέησον] Erfurdt conj. οἰκτειρον (which should be οἰκτηρον).—παρῆς A,
etc.: παρῆτ L. As Mekler remarks, this may have arisen from a v.l. παρῆς|αὐτῷ
(through the supposition that the σ belonged to the pron.).—σαυτοῦ] σαυτὸν Γ,

963 εἰ. δρῶμεν; subjunct.—ἐν σοὶ¹ κ.τ.λ.: cp. O. T. 314 n.; Eur. I. T. 1057 καὶ τῷδε ἐνὶ μὲν ἔστιν ἡ καλῶς ἔχειν | ἡ μηδὲν εἶναι καὶ στερηθῆναι πάτρας.—προσχωρεῖν: cp. ἐπίχωρεῖν in Ant. 219: Eur. Med. 222 χρὴ δὲ ζένων μὲν κάρτα προσχωρεῖν πόλεις (‘comply’).

965 εἰ. ἐμοὶ μὲν: for μὲν emphasising the pron. (without an answering δέ), cp. Ant. 11 n.—ἐμπέπτωκε: cp. Philipides ‘Ἀργυρίου’ Αφανισμός 1 ἀλλ’ Ἐλεος ἐμπέπτωκέ τις μοι τῶν δλων. Soph. has used the acc. with this verb in O. C. 942 (n.).—οὐ νῦν πρώτον: El. 1049 πάλαι δέδοκται τάῦτα κοῦ νεωτέρι μοι.

967 εἰ. ἐλέησον: cp. on 307 ff.—παρῆς σαυτὸν βρ. δνεδος, allow men to have ground for reproaching thee: a poet. modification of the more usual constr., παρῆς σεαυτὸν βροτοῖς δνειδίζειν (as Plat. Phaedo 101 c παρεῖς ἀποκρίνασθαι τοῖς..

σοφωτέροις). So oft. δνεδος καταλείπειν.—ἐκκλέψας=ἐκκλαπήσας, as in 55 (n.): not, ‘having stolen me out of Lemnos.’

969 εἰ. μήποτ', though it belongs to λιπεῖν, can be prefixed to ὄφελον because the whole phrase is felt as a wish: so Od. 11. 548 ώς δῆ μή ὄφελον νικᾶν. In Tr. 997 the inf. has its due precedence: ἢν μή ποτ' ἔγω προσιδεῖν ὃ τάλας | ὄφελον δεσσοις.—Σκύρον: 240 n.

972 νῦν δὲ ἀλλοισι δοὺς, sc. τὰ αἰσχρά, having left the base deeds to others, whom they befit (οἷς εἰκός, sc. δούναι αὐτό). Cp. 405—409. As the chief emphasis here is on the character of N. (οὐκ εἶ κακὸς σύ), ἀλλοισι is naturally contrasted with σύ, rather than with κακῶν ἀνδρῶν.

Other interpretations are: (1) δοὺς=δοὺς σεαυτόν, ‘yielding to others’ (than the κακοὶ ἀνδρες),—i.e., to Philoctetes

CH. What shall we do? It now rests with thee, O prince, whether we sail, or hearken to yon man's prayer.

NE. A strange pity for him hath smitten my heart,—and not now for the first time, but long ago.

PH. Show mercy, my son, for the love of the gods, and do not give men cause to reproach thee for having ensnared me.

NE. Ah me, what shall I do? Would I had never left Scyros!—so grievous is my plight.

PH. Thou art no villain; but thou seemest to have come hither as one schooled by villains to a base part. Now leave that part to others, whom it befits, and sail hence,—when thou hast given me back mine arms.

NE. What shall we do, friends? ODYSSEUS (*appearing suddenly from behind the cave*). Wretch, what art thou doing? Back with thee—and give up this bow to me!

PH. Ah, who is this? Do I hear Odysseus?

OD. Odysseus, be sure of it—me, whom thou beholdest.

PH. Ah me, I am betrayed,—lost! He it was, then, that entrapped me and robbed me of mine arms.

OD. I, surely, and no other: I avow it.

PH. Give back my bow,—give it up, my son. OD. That shall he never do, even if he would. And moreover thou must

which Hermann prefers (*Retract.* p. 14). **970** οὐτω] οὐτω L. **972** η. ηκειν] Bergk conj. *ἀλλοιν*.—*ἄλλοισι δούς | οἰς εἰκὸς* MSS. For *ἄλλοισι* Wakefield, Gernhard and Erfurdt conj. *ἄλλοις σε*. Dindorf changes *οἰς* to *οἵτινες*. **976** ἀνήρ] ἀνήρ L. **978** ὅδ' made from *ώδ'* in L. **980** ὁμολογῶ] After *ό* the letter *v* has been erased in L. **982** δεῖ made from *δῆ* in L.

himself. The objection here is the use of *δούς*. Eur. *Phoen.* 21, ὁ δ' ἡδονῆς δούς, is the only extant example of this usage in the classical period, and there it denotes self-abandonment to impulse; a tone which was apparently associated with it by Alciphron also, when he wrote *δρόμῳ δούς φέρεσθαι* (3. 47), *me in pedes coniciens*. (2) Reading *ἄλλοις σε δούς*: ‘having allowed thyself to be overruled by others’ (*i.e.*, by Ph.). But this phrase implies relations of confidence and friendship (cp. 84): it does not suit the stern and cold admonition which these verses convey. (3) With Dindorf's *οἴα* (which he does not explain) the obvious sense would be, ‘having given others their due,’—an anticipation of *τάμα μοι μεθείς δύπλα*. The objection to this is that *ἄλλοισι* then becomes strange, since Ph. is

no longer contrasted with bad advisers, but is merely the recipient of the bow.

974 We are to suppose that Odysseus,—disquieted when he found that the *ἔγκυπτος* (627) was not quickly followed by N.,—had set out to inquire into the cause of the delay. From a place of concealment close to the scene he has overheard the last part of the conversation, and now, at the critical moment, he springs forward. The abruptness of his entrance is marked by the divided verse (*ἀντιλαβήτη*).

975 Join ε...πάλιν; Neoptolemus was in the act of approaching Philoctetes: Odysseus places himself between them. Cp. O. C. 1398 νῦν τ' ιθ' ὡς τάχος πάλιν: ib. 1724 πάλιν, φίλα, συθῶμεν.

978 πέτραμα: cp. 579 διεμπολά (n.).

- στείχειν ἄμ' αὐτοῖς, η̄ βίᾳ στελοῦσί σε.
- ΦΙ. ἔμ', ω̄ κακῶν κάκιστε καὶ τολμήστατε,
οἵδ' ἐκ βίας ἀξουσιών; ΟΔ. η̄ν μὴ ἔρπης ἐκών. 985
- ΦΙ. ω̄ Δημηνίᾳ χθὼν καὶ τὸ παγκρατές σέλας
'Ηφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,
εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βίᾳ;
- ΟΔ. Ζεύς ἐσθ', ῑν' εἰδῆς, Ζεύς, ο̄ τῆσδε γῆς κρατῶν,
Ζεύς, φ̄ δέδοκται ταῦθ'. ὑπηρετῶ δ' ἐγώ. 990
- ΦΙ. ω̄ μῖσος, οἴα καξανευρίσκεις λέγειν.

983 Hermann proposed either *στείχειν* ἄμ' αὐτοῖς, η̄ στελοῦσιν οἴδε σε, or *στείχειν* ἄμ', η̄ βίᾳ στελοῦσιν οἴδε σε. For αὐτοῖς Blaydes conj. αὐτὸν: Nauck, *στείχονθ'* δμαρτρεῖν.—η̄ made from η̄ in L. **984** τολμήστατε L, with τολμήστατε written in marg. by S. The other MSS. agree with L, except B and T, which have

983 ἄμ' αὐτοῖς, sc. τοῖς τόξοις. So in 1059 *ταῦτων* refers to *τὰ σπλα* in 1056.—*στελοῦσί σε*, sc. the two attendants of Odysseus, who have entered along with him (cp. 985 οἴδε, and 1003). It should be remembered that, to the spectators, there could be nothing obscure in *στελοῦσί*, since Odysseus would glance or point at the men. There is no need, then, for the conjectures (cr. n.) which have sought either to introduce οἴδε or to remove αὐτοῖς. Greek idiom readily tolerated either change or ellipse of subject: cp. n. on *O. C.* 1065 *ἀλλεται*.—We cannot well refer αὐτοῖς either to the attendants of Od., or to Neoptolemus and the Chorus. Odysseus would rather say, ημῖν. If it is objected that the bow cannot be said *στείχειν*, the answer is that *στείχειν* ἄμ' αὐτοῖς is merely a way of saying *στείχειν* ἄμα τοῖς τὰ τόξα φέρουσι.

984 τολμήστατε=τολμέστατε, supr. of *τολμήσεις*. Odysseus says in *Od.* 17. 284 *τολμήσεις μοι θυρός, ἐτεί κακά πολλὰ πέπονθα*. The contracted form has been much suspected here; Nauck pronounces it corrupt, because (1) tragic dialogue nowhere admits adjectives in *ἄεις*, *ηεις*, *όεις*, and (2) the contr. *ἡστατος* from *ἥστατος* is unexampled. As to (1), we may observe that in *O. T.* 1279 it is almost certain that Soph. used *αἰματόεις*: Porson there conjectured *αἰματοῖσσος* (for *αἰματος*): Heath, with greater probability, *αἰματοῦς*. As to (2), it is true that there is no other instance of this contr. in a superlative; but there are epic examples of the same contr. in the positive: *Od.*

7. 110 *τεχνήσσαι*, restored by Bekker from *τεχνήσαι* (schol. *τεχνήσσαι*, *τεχνίτεσαι*): *Il.* 18. 475 καὶ χρούσσει τιμῆτα καὶ δρυγούν (where no emend. is probable). I do not add *Il.* 9. 605 οὐκέτθ' ὁμῶς τιμῆς ἔσεαι: for, though we cannot read ὁμῶς τιμῆς, I would suggest that the change of one letter will restore the true reading, viz. ὁμῆς τιμῆς: and C. A. Lobeck, while conceding that Florian Lobeck (*Quaest. Ion.* p. 8) used 'too great severity' in condemning *τολμήστατος*, agrees with him in pointing out that such a contraction as *τεχνής* for *τεχνήσαις* cannot be safely inferred from *τεχνήσσα* for *τεχνήσσα* (*Pashol.* 1. 343). This consideration is a fresh argument against Hermann's conj. *χαλαζῆς* in *O. T.* 1279: and it also reminds us that *τολμήστατος* does not imply *τολμῆς*. The example of Oppian (*Cyneg.* 2. 140 *ἀργῆντα χαλινά*) shows that late poets did not shrink from this contraction. In Pindar we find *ἀγλάετα* (*P. 2. 10*), *ἀλκάεντα* (*O. 9. 77*), *ἀργάεντα* (*O. 13. 69*), *φωνάεντα* (*O. 2. 93*), with synizesis of *αε*; though recent edd. no longer write *ἀγλάντα*, etc. On the whole, I believe that Soph. would have felt that he had sufficient poetical warrant for *τολμήστατε*. No emendation seems possible which is at once tolerable in itself, and such as to account for the tradition. *τολμήστατε* was a worthless conjecture. Such forms as *κλεπτίστατος*, *φαρμακίστατος* always imply a positive in *-ης* or *-ος*, and occur only in Comedy or in late prose.

985 οἴδ': cp. 1003.—μὴ ἔρπης: the

come along with it, or they will bring thee by force.

Ph. What, thou basest and boldest of villains,—are these men to take *me* by force?

Od. Unless thou come of thy free will.

Ph. O Lemnian land, and thou all-conquering flame whose kindler is Hephaestus,—is this indeed to be borne, that yonder man should take me from thy realm by force?

Od. 'Tis Zeus, let me tell thee, Zeus, who rules this land,—Zeus, whose pleasure this is; and I am his servant.

Ph. Hateful wretch, what pleas thou canst invent!

τολμεστατε, prob. from Triclinius. **985** Recent edd. write *μὴ ἔργης*. The mss. exhibit three modes of writing: (1) with crasis, *μήρηγς*, as L: (2) with prodelision of *η*, *μὴ ῥηγς*, as A (1st hand): (3) with elision of *η*, *μ' ἔργης*, as Vat.—Brunck wrote *μὴ ῥηγς*: Hermann, *μὴ ῥηγς*.—Wecklein adds *γ'* to *ἔργης* (as Blaydes also proposed).

988 O. Hense rejects this v.

989 *Ζεύς ἐσθ'* Nauck and Blaydes, rightly: *Ζεύς ξεθ'* L and most edd.

990 *Ζεύς δ' ὡι* L (the *δ'* having been added by S), K.

coalescence of final *η* with an *aspirated ε* or *α* is extremely rare: Ar. *Ach.* 828 *ει* *μὴ ἔτέρωε* (cp. *Ran.* 64, *Lys.* 736): Philemon *Παρεισλων* 3 *ἢ ἀμάργημα τι*;—The addition of *γ'* to *ἔργης* is plausible: but the placid answer is perhaps more effective without it: cp. 105.

986 ε. For the voc. combined with nom., cp. 867 n.: *σέλας 'Ηφαιστούεκτον*, the flame wrought by Hephaestus, i.e., the flame which he causes to break forth from the summit of the volcano Mosychlus (800 n.): cp. Antimachus fr. 6 *'Ηφαιστον φλογὶ εκελον, ην ρὰ τιτύσκει | δαίμων ἀκροτάταις δρεος κορυφῆς Μοσχύλου*. We need not suppose, with the schol., that the epithet refers directly to Hephaestus working at his forge within the mountain. When hurled by Zeus from Olympus, Hephaestus fell on Lemnos, and was there tended by the *Σύριες* (*II.* 1. 593). The isle was sacred to him,—*'Ηφαιστῷ...γαιάων πολὺ φιλτάτῃ* (*Od.* 8. 284): *κρανῶν πέδον 'Ηφαιστοιο* (Dionys. Perieget. 522): *Vulcania Lemnos* (Valerius Flaccus 4: 440: cp. Ov. *Fast.* 3. 82). The chief seat of his worship was the town of Hephaestia, situated on the northern inlet (now the bay of Purnia).

The Lemnians had an early repute as workers in iron: Tzetzes on Lycophr. 460 *Δῆμιοι, ὡς φρσν 'Ελλάνικος, εὐρον ὅπλοποιαν*. The local cult and the local industry of Lemnos were both expressed by its name *Αἰθάλεια* ('sooty'), acc. to

Polybius *αφ.* Steph. Byz. s. v. *Αἰθάλη*. The same name was given to Ilva (Elba), on account of its iron-stone.

988 ει...ἀπάγεται: *ει* with fut. ind. is oft. thus used, where indignation is implied: cp. n. on 376: *Lys. or.* 12 § 15 *οὐκ ἐλεύνεται...τὰ τείχη, ει πεσεῖται, οὐδὲ κηδόμενοι τῶν νεῶν, ει...παραδοθεσονται. —τῶν σῶν: τὰ σά,* the precincts of Lemnos and her ἔγχώριοι θεοι.

989 ε. *Ζεύς*. Philoctetes has appealed to the local deities of Lemnos. Odysseus retorts that Zeus is above them all, and that Zeus (by his oracle) has given the behest which is now being executed.—*ἴνι εἰδῆς*, here like 'let me tell thee,'—with a dictatorial tone. Schneidewin cp. *Od.* 2. 111 *σοι δ' ὧδε μηποτῆρες ὑποκρίνονθ', ἵνα εἰδῆς | αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ τάντες Αχαιοι.*

991 μέτος: cf. *Ant.* 760 *ἄγετε τὸ μέτος...καὶ ἔξανεύσκεις*, 'dost indeed invent' (not, 'dost invent *besides*', i.e., *πρὸς τοὺς ἔργους*): cp. 234 *φεῦ τὸ καὶ λαβεῖν*: and so in a question expressing surprise, *O. T.* 1129 *πῶν δύδρα καὶ λέγεις*;—The compound *ἔξανεύσκω* (like *ἔξαφοράω* in *O. C.* 1648) is otherwise strange to classical Greek, but appears to have been common later: Wyttensbach, in his Index to Plutarch (p. 595), quotes eight instances of it from the *Moralia*. The inf. *λέγειν* is epexeg. ('for thyself to say'): we cannot compare *O. T.* 120 *Ἐν γὰρ πᾶλλι ἀν ἔξειρι μαθεῖν* (n.). Perhaps it should be *λέγων*.

- θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
 ΟΔ. οὐκ, ἀλλ' ἀληθεῖς. ή δ' ὁδὸς πορευτέα.
 ΦΙ. οὐ φῆμ'. ΟΔ. ἐγὼ δὲ φῆμι. πειστέον τάδε.
 ΦΙ. οἵμοι τάλας. ημᾶς μὲν ὡς δοῦλους σαφῶς 995
 πατήρ ἄρ' ἔξεφυσεν οὐδὲ ἐλευθέρους.
 ΟΔ. οὐκ, ἀλλ' ὅμοιούς τοῖς ἀρίστοισιν, μεθ' ὧν
 Τροίαν σ' ἐλεῦν δεῖ καὶ κατασκάψαι βίᾳ.
 ΦΙ. οὐδέποτέ γ'. οὐδὲ ην χρῆ με πᾶν παθεῖν κακόν,
 ἔως γ' ἀν ἡ μοι γῆς τοδὶ αἰπεινὸν βάθρον. 1000
 ΟΔ. τί δ' ἔργαστείεις; ΦΙ. κράτ' ἐμὸν τοδὶ αὐτίκα
 πέτρᾳ πέτρας ἄνωθεν αἰμάξω πεσών.
 ΟΔ. *ξυλλάβετον αὐτόν· μὴ πὶ τῷδῃ ἔστω τάδε.
 ΦΙ. ὁ χεῖρες, οἷα πάσχετ' ἐν χρείᾳ φίλης
 νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
 ὁ μηδὲν ὑγίεις μηδὲ ἐλεύθερον φρονῶν,

992 τίθης Auratus and Porson: τιθεῖς MSS. (τιθεῖς B.) **993** ή δ'] ηδ' (sic) L: though in the similar passage, *El.* 1501, it gives η δ'. Blaydes reads ηδ' here.
994 ΦΙ. οὐ φῆμ' ἔγωγε. ΟΔ. φῆμι· (corrected from φῆμι) L. And so the later MSS. The reading in the text is Gernhard's. Wakefield had already given ἔγωγε to ΟΔ.—πειστέον τι: πιστέον L. **995** δοῦλον made from δοῦλος by 1st hand in L. **997** Nauck conj. ἀριστεῦσιν. **999** οὐδέποτέ γ'] οὐδέποτε δ' Γ.—χρῆ L, made from χρῆ by S.—με] γε Γ.—παθεῖν L has μ written above π.

992 προτείνων, as in σκῆψιν προτείνειν, putting the gods forward as authority for thy deeds: **ψευδεῖς τίθης**, thou makest them false,—*i.e.*, responsible for thy fraud. (Not, ‘makest them false prophets,’ because Ph. will never go to Troy.) For the art with the repeated word, cp. *O. C.* 277 καὶ μὴ θεοὺς τιμῶντες εἴτα τοὺς θεοὺς | μολὼν ποσίθε μηδαμός.

993 ἀληθεῖς, because their oracle will be fulfilled: Ph. will be brought to Troy. Thus Od. parries the thrust given by ψευδεῖς τίθης.—ή δ' ὁδός: cp. *El.* 1501 πόλλαν ἀντιφωτεῖς, ή δ' ὁδὸς βραδύνεται.

994 οὐ φῆμ'.—Ἐγὼ δὲ φῆμι. So Gernhard. The MSS. have οὐ φῆμ' ἔγωγε.—φῆμι. Now, φῆμι could stand thus alone, if it were the answer to a question, φῆς ή οὐ φῆς; but not here, where two persons are opposed to each other. Cp. *O. C.* 840 ΧΟ. χαλὰν λέγω σοι. ΚΡ. σοι δ' ἔγωγ' δοιοπορεῖν.—πειστέον τάδε=δεῖ πεισθεῖαι τάδε. Cp. 1252.

995 εἰ ημᾶς μὲν: cp. 965. These words show the speaker's bitter sense

that, while he is not inferior to his enemy in point of birth, he has been superior to him in such deeds as become an ἐλευθέρος. It was Odysseus, not Philoctetes, who had gone to Troy only ‘when brought under the yoke’ (1025).

997 εἰ τοῖς ἀρίστοισιν is far better here than τοῖς ἀριστεῦσιν, in which the idea of rank partly obscures that of personal prowess.—**κατασκάψαι**: cp. *O. C.* 1421 πάτραν κατασκάψαντι: *ib.* 1318 κατασκάψῃ...δηρώσειν.

999 εἰ οὐδέποτε γ': Ar. *Pax* 109 μὰ τὸν Διβυσσον οὐδέποτε ἥντρος γ' ἐμοῦ.—πᾶν...κακόν: cp. *El.* 615 χωρῶν ἄν εἰς τὰν ἔργον.—γῆς τοδὶ αἰπεινὸν βάθρον=τόδε γῆς αἰπεινῆς βάθρον (952), this pedestal of (=consisting in) a steep land, *i.e.*, the island, with its sheer cliffs, on which he is standing. Cp. *Ai.* 859 ὁ γῆς ἱρὸν οἰκελας πέδον | Σαλαμῖνος, ὁ πατρῶν ἐστιας βάθρον (cp. *ib.* 135), where, as here, the whole island is the βάθρον.

1001 ἔργαστεις; Cp. *Tyr.* 1232 ἔργαστειν: *Ai.* 326 δραστεῖν: fr. 897 ἀκούστειν. The only other examples in

Sheltering thyself behind gods, thou makest those gods liars.

OD. Nay, true prophets.—Our march must begin.

PH. Never! OD. But I say, Yes. There is no help for it.

PH. Woe is me! Plainly, then, my father begat me to be a slave and no free man.

OD. Nay, but to be the peer of the bravest, with whom thou art destined to take Troy by storm, and raze it to the dust.

PH. No, never,—though I must suffer the worst,—while I have this isle's steep crags beneath me!

OD. What wouldst thou do? PH. Throw myself straight-way from the rock and shatter this head upon the rock below!

OD. Seize him, both of you! Put it out of his power!

PH. Ah, hands, how ill ye fare, for lack of the bow that ye loved to draw,—yon man's close prisoners! O thou who canst not think one honest or one generous thought,

1000 έως L, after which γ' has been erased. έως γ' Triclinius, Blaydes, Cavallin.

1002 Hermann conj. πέρας ἀνώθεν τῆσδ' ἐνυμάξω πεσόν. **1003** *ξυλλάβετον αὐτὸν Bernhardy: ξυλλάβετ' αὐτὸν L: ξυλλάβετέ γ' αὐτὸν A: ξυλλάβετε τοῦτον Triclinius: ξυλλάβετ', ἀρ' αὐτὸν Wecklein (*Ars* p. 33) and Hartung: ξυλλάβετ', ἀγ', αὐτὸν Burges: ξυλλάβετε, ναῦται Hense: ξυλλάβετ', ἀγ', οὗτοι Cavallin: ξυλλάβετε τις αὐτὸν Bergk: ξυμμάρψατ' αὐτὸν M. Schmidt.

Tragedy are Eur. *Phoen.* 1208 δραστέτον: H. F. 628 φευξέω.

1002 πέρας, locative (rather than instrum.) dat. with αἰμάργω: cp. O. T. 1266 ἔπει δὲ γῇ | ἔκειτο.—πέρας, from the rock, with πεσών: cp. 613, 630. Such a use of the simple gen. with πιπτεῖν would be somewhat harsh, were there nothing in the context to explain it; but here the adv. ἀνώθεν, 'from above,' placed between πέρας and πεσών, prevents any obscurity. (ἀνώθεν cannot be a prep. governing πέρας, since it could mean only, 'above the rock.') Cp. *Tr.* 782 (where Lichas is hurled from the cliff) κράτος διασπαρέντος αἴματός θ' ὁμοῦ.

1003 ξυλλάβετον αὐτὸν is far the best correction of L's ξυλλάβετ' αὐτόν. The addition of γε to ξυλλάβετε was a feeble makeshift, and cannot be excused by assuming that the attendants had taken the initiative, so that their master merely says, 'Yes, seize him.' The use of the dual—'Seize him, you two men'—is the more natural here, since each grasps one of his arms. Cp. O. C. 1437 μέθεσθε δ' ἦδη, χαλέρβυ τ' (as here, in 1054, we have the plur.): so in Ar. *Phid.* 76 the imperat. dual ἀκούετον follows μέθ-

εθε in 75. Other Attic examples of the imperat. dual are Ar. *An.* 107 εἴτατο: Plat. *Euthyd.* 294 οἱ ἐπιδείξατο. In Homer it is frequent (*Ili.* 1. 322; 7. 279; 8. 186, 191; 20. 115; 23. 443; *Od.* 4. 60).

1004 ε. ὡς χείρες: his arms have been seized by the two attendants, one of whom stands on each side of him: but we are not to infer from 1016 (*οὐνόθεας*) that he was actually bound. Cp. 1054. Heracles in *Tr.* 1089 uses a similar apostrophe; ὡς χέρες, χέρες κ.τ.λ.—ἐν χρεά: for ἐν, denoting circumstance, cp. 185 n.—συνθήρωμενα: cp. *Ant.* 432 σὺν δέ νυν | θηρώμενοι εἴθετο.

1005 ὡς μηδὲν ὑγίεις...φρονῶν. The phrase οὐδὲν ὑγίεις was a common one in Attic, and is often used by Eur., though never by Aesch., and only here by Soph. It is thrice combined with φρονεῖν by Eur.,—twice to denote malevolence; fr. 496 οὐδὲν δοκόνσιν ὑγίεις ἀνδράσι φρονεῖν: fr. 821 ὡς ὑγίεις οὐδὲν φασὶ μητριάς φρονεῖν | νόθοισι παισιν: and in *Androm.* 448 to describe the dishonesty of Spartans,—ἔλικτα κοιδέν ὑγίεις ἀλλὰ πάντα πέριξ | φρονοῦντες.—μηδὲν ὑγίεις, nothing of a sound kind,—the generic μή: cp. 409 μηδὲν δίκαιον, n. This use

οἵ *αὐτὸς μ' ὑπῆλθες, ὡς μ' ἔθηράσω, λαβὼν πρόβλημα σαυτοῦ παιδία τούνδ' ἀγνῶτ' ἐμοί, ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,

οἷς οὐδὲν γῆδει πλὴν τὸ προσταχθὲν ποεῦν, δῆλος δὲ καὶ νῦν ἔστιν ἀλγεινώς φέρων οἷς τ' ἔγω 'παθον. ἀλλ' ή κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰνψυχή νιν ἀφυά τ' ὅντα κού θέλονθ' ὅμως εὗ προύδολαξεν ἐν κακοῖς εἶναι σοφόν.

καὶ νῦν ἔμ', ὡς δύστηνε, συνιδήσας νοεῖς ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἥ με προύβάλον ἀφιλον ἔρημον ἀπολιν ἐν ζώσιν νεκρόν.

φεῦ.

ὅλοιο· καί σοι πολλάκις τόδ' ηνξάμην.

ἀλλ' οὐ γάρ οὐδὲν θεοὶ νέμουσιν ἥδυν μοι, σὺ μὲν γέγηθας ζῶν, ἔγω δ' ἀλγύνομαι τοῦτ' αὐτὸς ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας, γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

1007 οἵ αὐτὸς μ' Hermann: οἴως μ' L (with most MSS.): οἴως τ (and Porson *Adv.* p. 201): οἴως μ' Triclin.: οἴον μ' Blaydes.—ὡς μ' MSS. (Γ has γρ. δ written above): Wakefield conj. οἴς μ', and so Dindorf. **1010** γῆδει L: γῆδειν Dind. **1012** οἷς τ' αὐτὸς οἴς αὐτὸς Γ.—'παθον] πάθον MSS.

1014 ἀφυά Lud. Dindorf: ἀφυή

of μηδέν (instead of οὐδέν) here would probably sound the more natural, since the same combination oft. occurred in phrases with the *inf.*: as Eur. *Ph.* 200 ηδονὴ δὲ τις | γυναιξὶ μηδὲν ὑγίεις ἀλλήλους λέγειν: fr. 660 ἀλλαχ δ' ἀρέσκει μηδὲν ὑγίεις ἐκ φρενῶν | λέγοντι πείθειν τοὺς πέλας τολμῷ κακῷ: Ar. *Plut.* 50 τὸ μηδέν ἀσκεῖν ὑγέις.

Ἐλεύθερον=ἐλευθέριον: *Tr.* 63 δούλη μέν, ερηκειν δὲ ἐλευθέρον λόγον: fr. 855 εἰ σῶμα δούλον, ἀλλ' δὲ νῦν ἐλεύθερος.

1007 οἵ αὐτὸς μ' ὑπῆλθες: Odysseus had 'stolen upon' Ph. before, when he contrived that he should be left on Lemnos: cp. 264, 407 ff. Thus οἵ αὐτὸς μ' is the best and simplest correction of L's οἴως μ'. But Nauck is too hasty in saying that οἴως μ' is impossible, because the adv. was always οἴον or οἴα. In Ar. *Vesp.* 1362 f., certainly, οἴς αὐτὸν τωθάσω νεανικῶς | οἴως ποθ' οὐτος ἐμὲ πρὸ τῶν μυστηρῶν, the *v. l.* οἴως is tenable: but in *Ai.* 923 οἴος ὡς οἴως ἔχεις is beyond

fair suspicion. And in Apoll. *Rhod.* 4. 786 οἴως is much more probable than οἴη.—ὑπῆλθες: cp. O. *T.* 386 λάθρᾳ μ' ὑπελθών: cp. ὑποτρέχειν. Ovid *Ars amat.* i. 742 *Si tibi laudanti creditit, ipse subit ('supplants thee').*

1008 πρόβλημα, a screen: Plat. *Soph.* 261 A (a sophist is δυσθίρευτος), φανεται γάρ οὖν προβλημάτων γέμειν (to have a large supply of outworks), ὡς ἐπειδάν τι προβάλῃ, τοῦτο πρότερον ἀναγκαῖον διαμάχεσθαι πρὶν ἐπ' αὐτὸν ἐκείνον ἀφιέσθω.

1009 ηἱ ἀνάξιον μὲν σοῦ, too good for thee: cp. οὐκεὶς *τοσ* as='greater,' οὐχ διοιος as='more important': O. *T.* 810 n. Wakefield cp. Ter. *Phorm.* 2. 2. 28 *te indignas seque dignas contumelias | Numquam cessavit dicere hodie.* For the emphatic place of σοῦ, cp. 907 δρῆς (n.).—οὐδὲν γῆδει πλὴν κ.τ.λ., i.e., 'had no ideas' beyond obedience to orders: a freq. phrase in Comedy (Ar. *Av.* 19, *Ran.* 740, etc.).

1011 f. καὶ νῦν, already, though the

how hast thou once more stolen upon me, how hast thou snared me,—taking this boy for thy screen, a stranger to me,—too good for thy company, but meet for mine,—who had no thought but to perform thy bidding, and who already shows remorse for his own errors and for my wrongs. But thy base soul, ever peering from some ambush, had well trained him,—all unapt and unwilling as he was,—to be cunning in evil.

And now, wretch, thou purposest to bind me hand and foot, and take me from this shore where thou didst fling me forth, friendless, helpless, homeless,—dead among the living!

Alas!

Perdition seize thee! So have I often prayed for thee. But, since the gods grant nothing sweet to me, thou livest and art glad, while life itself is pain to me, steeped in misery as I am,—mocked by thee and by the sons of Atreus, the two chieftains, for whom thou doest this errand.

MSS. θέλονθ¹] θέλων θ² L, made from θέλονθ³ (for nothing indicates that the 1st hand meant θέλον θ²). 1017 προύβαλον προύβαλον Γ. 1018 ἀπολω] Wakefield conj. ἀπορον. 1019 καὶ σοι] Wakefield conj. κατοι.—ἡξάμην L, with εν written over ηῦ by 1st hand. 1028 σοῦ τε γ: σοῦ γε L.

time for remorse has been short.—*οἰς = τοῖσις* (causal dat.) *δ.* —'παθον: cp. φάνη Ant. 457 n.

1018 *π.* διὰ μυχῶν βλέπονσ⁴, peering forth through (the obscurity of) the secret places from which it watches. Cp. Tr. 914 λαθράσιον δημ' ἐπεσκιασμένη | φρουρούσι: El. 490 δενοίς κρυπτομένα λόχοις ('Ερινύ). Plat. Rep. 519 A οὐδὲν ἔνενθκες, τῶν λεγομένων πονηρῶν μέν, σοφῶν δέ, ὡς δριμὺ μὲν βλέπει τὸ ψυχάριον καὶ δέξας διορὰ ἐφ' ἀ τέτραπται...; The words are illustrated by the keenness with which Odysseus had seized, and used, the weak side of the youth's character,—his desire for glory (113—120).

ἀφύα. When *-ει* is preceded by *ε*, the contr. is *-ει*, as *ἐνδέα*: when by *ι* or *υ*, it is alternatively *-ιδ* or *-ηι*; *-υά* or *-ηή*. Of the alternative forms, those with *ά* were the standard Attic down to about 350 B.C.: thus Εὐφυνᾶ is attested by an Attic inscription of 356 B.C. Afterwards the forms with *η* prevailed. Cp. Meisterhans, p. 66, who cites Moeris p. 316: ὑγιαὶ Ἀττικῶς, ὑγιῆ Ἑλληνικῶς.—προύδιαξεν: cp. 538 προύμαθον (n.).

1016 *π.* συνδήτας with *ἄγειν*. He anticipates such an indignity from the fact that the two attendants are still holding his arms (1005).—προύβαλον is an exceptional use of the midd. in this sense:

but cp. Her. 6. 101 ἵπποις...ἔξεβάλλοντο (put them ashore). The word is much stronger than ἔξεβηκ⁵ (5), or προθέντες (268): like ἔρριψαν (265), it implies ruthless scorn: cp. Aī. 830 μέφθω κνοῖν προβληγος.—ἀπολω: cp. O. C. 1357 καθηκας ἀπολων. To have no πόλις was to be an outcast from human society. It is the Homeric ἀφρήτωρ, ἀθέμιτος, αἴστοις (Il. 9. 63).

1020 θεοι: for the synizesis, cp. 1036, O. C. 964 n.

1022 *π.* Seyffert puts a comma after ζώ, and takes σὺν κακοῖς πολλοῖς with γελῶμενος ('mocked, in addition to my woes'). This punctuation, he argues, is necessary to the sense; for Ph. means that life itself (a joy to others) is a pain to him; whereas, if σὺν κακοῖς πολλοῖς be joined with ζώ, Ph. will merely say that his pain consists in the *misery* of his life. Cavallin adopts this view. The answer to Seyffert's dilemma is, I think, that σὺν κακοῖς πολλοῖς is not merely an adverbial qualification of ζώ ('live miserably'), but is here equivalent to κακοῖς πολλοῖς συνών ('live,—in company with many woes'). There is no objection to a comma after ζώ, provided that there be one after τάλας also; but it seems unnecessary. For σύν, cp. 268 n.—τῶν Ἀττέως...στρατηγῶν: cp. 943 n.

καίτοι σὺ μὲν κλοπῇ τε κάναγκη ζυγεῖς 1025
 ἔπλεις ἀμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον
 ἔκόντα πλεύσανθ' ἐπτὰ ναυσὶ ναυβάτην
 ἄτιμον ἔβαλον, ὡς σὺ φῆς, κεῖνοι δὲ σέ.
 καὶ νῦν τί μ' ἀγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
 ὃς οὐδέν εἴμι καὶ τέθνηχ' νῦν πάλαι. 1030
 πῶς, ὡς θεοῖς ἔχθιστε, νῦν οὐκ εἴμι σοι
 χωλός, δυσώδης; πῶς θεοῖς *ἔξεσθ', *όμον
 πλεύσαντος, αἰθειν ιερά; πῶς σπένδειν ἔτι;
 αὐτῇ γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ.

1028 ἔβαλον] Dindorf (after Düibner) says that L has ἐκβαλον here,—a statement which is repeated by Blaydes, Cavallin, and Mekler. This is incorrect: L has ἔβαλον (see Autotype Facsimile, p. 91 A, l. 5 from bottom). The error perh. arose from the resemblance of L's β to κ: see cr. n. on *Ant.* 1098.—ὡς] Hartung conj. οὐδ.—δὲ σέ L. The 1st hand wrote δὲ σε, which S corrected.

1029 τι μ' ἀγετε;] Nauck conj. τι δράτε; Schubert, τι μέτρε; 1032 ἔξεσθ' Pierson: εὐξεσθ' MSS. (ἔξεσθ' the corrector of V).—Brunck gives ἔξεσθ' ('id est, δινήσεσθε')—as if it could stand for ἔξετε: Herm., έτ' έστ'. Wakefield conj. ξεις:

1025 κλοπῇ τε κάναγκη ζυγεῖς, brought under the yoke (of military service) by stratagem and compulsion. For ζυγεῖς, cp. Aesch. *Ag.* 841 μόνος δ' ὁ Οδυσσεύς, διπέρ οὐχ ἑκὼν ἔπλει, | ζενχθεὶς ἔποιμος ἦν ἐψολεφόρος. Odysseus was in Ithaca when he was called to the war, and feigned madness. Palamedes, the envoy of the Greeks, found him ploughing with an ox and an ass yoked together, and placed the infant Telemachus in front of the plough; when Odysseus betrayed his sanity by stopping. As in the case of Solomon's judgment, the typically shrewd man relied on his conviction that art could be surprised by nature. Cp. Lycophron 815 ff., where Cassandra says to Odysseus, ὁ σχέτλι', ὡς σοι κρέσσον ἥτις μίσειν πάτρο (in Ithaca) | βοηλατοῦντι,... | πλασταῖσι λύσ-σης μηχανᾶις οἰστρημένῳ. Tzetzes ad loc., and Hyginus *Fab.* 95, tell the story. In Ovid *Met.* 13. 34 Ajax contrasts himself with Odysseus:—*An quod in arma prior nulloque sub indice veni | Arma neganda mihi?* Potiusque videbitur ille | *Última qui cepit, detrectavitque furore | Militiam factio: donec sollertia isto, | Sed sibi ini-tilior, timidi commenta retexit | Naupliades animi, ritataque traxit in arma?* Sophocles wrote an 'Οδυσσεὺς Μαώμενος on this theme. According to *Od.* 24.

115 ff. Agamemnon and Menelaus brought Odysseus from Ithaca to Troy by persuasion.

1027 ἐπτὰ ναυσὶ, the 'associative' use of the dat., to denote attendant circumstance: cp. *EI.* 704 ἐκτὸς εἰς Αἰτωλίας | ξανθάσιοι πάλοις. Xen. *An.* 3. 2. II ἐλθόντων...Περσῶν...παμπληθεῖ στόλῳ. The poet follows *Il.* 2. 718 τῶν δὲ Φλοκτήτης προχει, τόξων ἐν εἰδώσ, | ἐπτὰ νεῶν.

1028 ἔβαλον=προβάλον: cp. *Ai.* 1333 διβαττον...βαλεῖν (and *ib.* 1309).—ὡς σὺ φῆς κ.τ.λ.: Blaydes (who compares Ar. *Th.* 801 ήμεῖς μὲν γάρ φαμεν ἦμας, | νῦνεις δ' ἦμας) asks how Philoctetes could know this. We can only suppose that, before he was put on shore at Lemnos, the decision was announced to him by the Atreidae, who laid the responsibility on Odysseus. It was he who actually put Philoctetes ashore; and, when doing so, he may have cast the blame on his superiors,—as he does in v. 6. The occasional visitors to Lemnos (307) cannot well have been Ph.'s informants, since the Atreidae and Odysseus would not court notoriety for their deed (cp. 257).

1029 έ. ἀγετε, take me away,—referring to the use of physical force; ἀπάγεσθε, carry me with you,—referring to their ulterior purpose. For the midd.,

Yet thou sailedst with them only when brought under their yoke by stratagem and constraint; but I—thrice-wretched that I am—joined the fleet of mine own accord, with seven ships, and then was spurned and cast out—by *them*, as thou sayest, or, as they say, by thee.

And now, why would ye take me? why carry me with you? for what purpose? I am nought; for you, I have long been dead. Wretch abhorred of heaven, how is it that thou no longer findest me lame and noisome? How, if I sail with you, can ye burn sacrifices to the gods, or make drink-offerings any more? That was thy pretext for casting me forth.

Canter, ἄρξεσθ': Wecklein, εἰσεσθ': Nauck, τλήσεσθ' (and so Cavallin). Blaydes gives τῷς ἐμοῦ ἔξεται θεοῖς.—ἐμοῦ MSS. (γρ. ὁμοῦ Γ). ὁμοῦ Gernhard, Seyfert, Wecklein. **1033 πλεύσαντος** Nauck conj. παρόντος (and formerly, φεύξοντος): Burges, πελάσαντος: Pierson, κλαύσαντος: Hartung, στένοντος. Mekler gives ἔξεσθ' ἐμὲ | λευσσοντα σ' αἴθεω.—ιερὰ] ἵρα Dindorf. **1034 αὐτῇ** αὐτὴ L. Mollweide rejects this verse.

cp. 613, 988.—οὐδέν εἴμι: cp. 951.—**τέθνηκ** ὑμῖν, dat. of relation, meaning here, 'so far as it rested with you to kill me.' Cp. O. C. 429 ἀνάστατος | αὐτοῖν ἐπεμφθη (n.): *Ai.* 1128 θεοῖς γὰρ ἐκσώζει με, τῷδε δ' οἵχομαι.

1031 οὐ σοι, 'in thy sight,' ethic dat.: cp. O. T. 40 κράτιον τῶν: *Ant.* 904 n.—**δυσώδης**. This word might suggest that it was the presence of Ph. *in the same ship* which the Greeks found insupportable. But the poet cannot have meant that. Chrysè was imagined by him as close to Lemnos (fr. 352); and Ph. would have been put on board one of his own ships (1027). **δυσώδης** must refer, then, to his presence at the sacrifices in Chrysè, which his cries interrupted (cp. 8, n.). Sophocles probably took this touch from the *Cypria*—the epic prelude to the *Iliad*—in which it was said that Ph. was bitten at Tenedos, where the Greek warriors were feasting, and then διὰ τὴν δυσσοσμίαν ἐν Δῆμῳ κατελειφθη (Proclus *Chrest.* p. 475).

τῷς...ἔξεσθ', ὁμοῦ κ.τ.λ. The MSS. have πῶς...ἔξεσθ', ἐμοῦ. For **ἔξεσθ'** only two senses are possible: (1) 'vow' to sacrifice. The pres. inf. could stand: cp. Aesch. *Ag.* 933 ηὔκω θεοῖς δέλος ἀν
ῳδὲ ἔρδειν τάδε. But here the question is of actual sacrificing, not of vowed to do so at a future time. (2) 'How will ye boast that ye sacrifice?'—a way of saying,

'how will ye be able' to do so. But such a phrase would be peculiarly awkward when the other sense of **ἔξεσθ'** would necessarily be suggested by θεοῖς, αἴθεω, στένδειν. Thus the context condemns **ἔξεσθ'**. With regard to the conjecture **ἔξεσθ'** it should be noted that its probability is confirmed by that of the further conjecture, ὁμοῦ instead of **ἐμοῦ**. The traditional **ἔξεσθ'** **ἐμοῦ** might, indeed, have arisen from **ἔξεστ'** **ἐμοῦ**, but would have been a still easier corruption of **ἔξεσθ'** **ὁμοῦ**. Given **θ'**, the proximity of **θεοῖς** would suggest to a scribe that **ἔξεσθ'** must be a blunder for **ἔξεσθ'**. The corruption of **ἔξεσθ'** into **ἔξεσθ'** occurred earlier, we may infer, than that of **ὁμοῦ** into **ἐμοῦ**. And this inference is supported by the fact that a tradition of **ὁμοῦ** as a current *v. l.* is preserved in **Γ**, while the only trace of **ἔξεσθ'** appears to be a correction (prob. conjectural) in **V**.

Against **ἔξεσθ'** it has been objected that the fut. is required. But Ph. is ironically repeating what the Greek chiefs said long ago, and is supposing that he is once more their comrade. 'When I have once sailed with you, how can ye sacrifice?' With **ὁμοῦ πλεύσαντος**, **ἐμοῦ** is easily understood: cp. Plat. *Parm.* 137 C ἐμὲ γὰρ λέγεις τὸν νεώταρον λέγων. **ἀλλ'** ἔργατα ὡς ἀποκρινουμένου (sc. **ἐμοῦ**).

- κακῶς ὀλοισθ̄· ὀλεῖσθε δ̄ ηδικηκότες
τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
ἔξοιδα δ̄ ὡς μέλει γ̄· ἐπεὶ οῦποτ' ἀν στόλον
ἐπλεύσατ' ἀν τόνδ̄ οῦνεκ̄ ἀνδρὸς ἀθλίου,
εἰ μή τι κέντρον θείον ἦγ̄ ὑμᾶς ἐμοῦ.
ἀλλ̄, ὁ πατρώα γῆ θεοί τ̄ ἐπόψιοι,
τείσασθε τείσασθ̄ ἀλλὰ τῷ χρόνῳ ποτὲ
ξύμπαντας αὐτούς, εἴ τι καμ̄ οἰκτίρετε·
ὡς ζῶ μὲν οἰκτρῶς, εἰ δ̄ ἵδοιμ̄ ὀλωλότας
τούτους, δοκοῦμ̄ ἀν τῆς νόσου πεφευγέναι.

XΟ. βαρύς τε καὶ βαρέαν ὁ ξένος φάτιν
τήνδ̄ εἶπ̄, 'Οδυσσεῦ, κούχ̄ ὑπείκουσαν κακοῖς.
ΟΔ. πόλλ̄ ἀν λέγειν ἔχοιμι πρὸς τὰ τοῦδ̄ ἔπη,
εἴ μοι παρεικοι· νῦν δ̄ ἐνὸς κρατῶ λόγου.
οῦ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ̄ ἐγώ·
χῶπον δικαίων κάγαθῶν ἀνδρῶν κρίσις,
οὐκ ἀν λάβοις μον̄ μᾶλλον οὐδέν̄ εὔσεβη.
νικᾶν γε μέντοι πανταχοῦ χρῆζων ἔφυν,
πλὴν εἰς σέ· νῦν δὲ σοί γ̄ ἕκաν̄ ἐκστήσομαι.

1035 δλεῖσθε δ' Brunck: δλουσθε δ' MSS. (δλοισθε^ρ Γ, which illustrates the origin of the error). **1037** ἔξοιδα δ' L: ἔξοιδά γ' A, Γ, etc.: ἔξοιδά τ' Harl.—ἐπει οὐποτ' Α: ἐπ' οὐποτ' L: ἐπει γε κοῦποτ' K: ἐπει γ' ετρ' οὐποτ' B. Triclinius wrote ἐτρει οὐπ' ἀν στρλων (assuming hiatus). **1039** Brunck prints a comma after ίμᾶς, taking ἐμοῦ with ἀνδρὸς ἀδηίων in 1038.—Nauck rejects this v. **1043** ὡς Reiske conj. δς. **1046** ιπέκουνα made from ιπήκουνα in L. **1048** ἐψό κοωτά λόγων For ἐψός

1046 ὡντεικούσαν made from ὡντηκούσαν in L.

1035 ε. δλοισθ'. σλεισθε δ': Blaydes
cp. Ar. *Th.* 887 κακῶς ἀρ' ἔξβλοιο·
καξολεῖ γ' ἔτι [γέ τοι vulg.].—θειστιν,
—: cp. 1020.

1037 f. μέλει γ': γε emphasises the verb, cp. 660. — ἐπει οὐτοί: for this synesis, cp. 446 n.—Philotetes has not found the gods kindly: cp. 254, 452, 1020. But the very fact that Odysseus and his comrade have taken the trouble to visit Lemnos shows that at least the gods have some care for justice. Maimed as Ph. is (*ἀνδρός δολίων*), he is not one whom those pitiless warriors would have sought, had not the gods driven the sense of need for him like a goad into their souls. The Greeks must be failing at Troy; and their failure is the proof that the gods are just.

1039 For the place of τι, cp. 104 n.—κέντρον...έμου, the sting of need for me. The objective gen. is like that after

ἐπιθυμία, since κέντρον, like οἰστρος, was constantly associated with that idea. Plat. *Rep.* 573. E ὥσπερ ὑπὸ κέντρων ἐλαυνουμένους τῶν ... ἐπιθυμιῶν οἰστράν (‘rage’). Eur. *Hipp.* 39 κέντροις ἔρωτος: *ib.* 1303 δηχθεῖσα κέντροις (Αφροδίτης). So an objective gen. can follow οἰστρος when it means οἰστρώδης ἐπιθυμία: *Anthol.* II. 389. 4 μῆτ σε γ' ἀπειρεστῶν οἰστρος Ἐλλή κτεάνων.

1040 θεοί τ' ἑπόντες, gods who look upon the deeds of men, noting the good and the evil. The name *ἐπόντες* was specially given to Zeus,—primarily in reference to the fact that, as *ὕψιστος*, he was so often worshipped on mountain summits,—as on Parnassus, Cithaeron, Parnes, Hymettus, Ida, etc. Hence his epithets *ἐπάκριος*, *ἀκραῖος*, and in Boeotia *καραῖος*.

Thus the invocation of πατρώα γῆ, in connection with ἐπόψιοι, is peculiarly ap-

Miserably may ye perish!—and perish ye shall, for the wrong that ye have wrought against me, if the gods regard justice. But I know that they regard it; for ye would never have come on this voyage in quest of one so wretched, unless some heaven-sent yearning for me had goaded you on.

O, my fatherland, and ye watchful gods, bring your vengeance, bring your vengeance on them all,—at last though late,—if in my lot ye see aught to pity! Yes, a piteous life is mine; but, if I saw those men overthrown, I could dream that I was delivered from my plague.

CH. Bitter with his soul's bitterness are the stranger's words, Odysseus; he bends not before his woes.

OD. I could answer him at length, if leisure served; but now I can say one thing only. Such as the time needs, such am I. Where the question is of just men and good, thou wilt find no man more scrupulous. Victory, however, is my aim in every field,—save with regard to thee: to thee, in this case, I will gladly give way.

Schneidewin conj. ἐκών: F. W. Schmidt, *ἀνεῖς*. Wecklein, *νῦν δ' ἐνὸς καιρὸς λόγου*.
1049 οὐτοί τοι Λ.—τοιούτων] Nauck conj. πανούργων. **1051** λάβοις μονάδας τοιούτων] λάβοις (without *μονάδας*) L. **1052** χρήσιμων] γρ. κρέσσων L in marg. **1053** νῦν δὲ σοι γε ἐκών] Bergk conj. σοι δὲ νῦν γε ἐκών] Blaydes, σοι δὲ νῦν ἐκών.

appropriate for Ph., in whose country Zeus was worshipped on Oeta (cp. 728 n.). The secondary sense of ἐπόψιος—‘watching over’ human life—is associated with the first by Callimachus in his Hymn to Zeus, 82 ff.: δῶκας δὲ πτολεμέρη φυλασσόμεν· ἵζε δ' αὐτὸς | ἀκρὺς ἐν πτολεμεσσῷ, ἐπόψιος οὐ το δίκηροι | λαδὺν ὑπὸ σκολιῆς, οὐ τ' ἔμπαλιν θύμουσιν. Apoll. Rhod. 2. 1125 ἀντέμεθα πρὸς Ζηνὸς ἐπόψιους: and *ib.* 1182 Ζεὺς αὐτὸς τὰ ἔκαστοις ἐπιδέρκεται (as Soph. *El.* 175 Ζεὺς δις ἐφορᾷ πάντα καὶ κρατῶνε). As the vindicator of right, Zeus was also called δικαιούντος, ἀλλατόρ, τιμώρος. Acc. to Hesych. s. v. ἐπόψιος, the epithet was also given to Apollo. But, next to Zeus, the deity whom ἐπόψιος most directly suggests is Helios πανόρτης,—θέων σκοπὸς ηδὲ καὶ ἀνδρῶν (*Hom. hym.* 5. 62).

1041 τελούσθε: cp. 959.—ἀλλὰ τῷ χρόνῳ: so in *El.* 1013: in *Tr.* 201 ἀλλὰ σὺν χρόνῳ. Cp. above, 950 n.

1042 καὶ: i.e., ‘me, on the other part’: for this *καὶ*, cp. *O. C.* 53 δοῦ οἶδα κάγω (n.).

1044 τῆς νόσου: *Od.* 1. 18 οὐδὲ ἔνθα πεφυγμένος ήν δέθλων. Cp. *Ant.* 488 n.

1045 εἰ. βαρύς: 368 n.—κούχ ὑπέκι:—

ср. *Ant.* 472 εἰκειν δ' οὐκ ἐπισταταὶ κακοῖς (n.).

1048 παρέκοι, impers., here=σχολὴ εἴη: Thuc. 3. 1 προσβόλαι...ἐγγρυπούστη παρέκοι. —ἐνὸς κρατῶ λόγου, ‘I have the power (i.e., leisure) to say only one thing.’ Cp. *O. T.* 409 τοσ' ἀντιλέξαι· τοῦδε γάρ κάγω κρατῶ. —Not, ‘lay hold upon’ one saying, i.e., ‘take my stand upon’ it.

1049 ff. γάρ, prefacing the statement: 915.—τοιούτων, ‘such or such’ a man,—‘any given kind’ of person:—euphemistic for δολίων, or the like. Such a colloquial use of *τοιούτων* seems quite intelligible, since it could be interpreted by an expressive tone of the voice, or by a slight gesture. (Not, ‘such as thou hast described.’) It would be grievous to change *τοιούτων* into πανούργων, as Nauck proposes. —κρίσις, lit., trial, competition (*Tr.* 266 πρὸς τόξον κρίσις): the usual word would be ἀγών, but euphony would not permit it here.—μονάδας: see n. on 47.

1052 f. νικάν: cp. 109, 134.—γε μέντοις: 93 n.—εἰς στέ, with regard to thee: *Ant.* 731 εὐτεβεῖν εἰς τοὺς κακούς. Odysseus is resigned to Ph. carrying his point by staying in Lemnos.—ἐκστή-

ἀφετε γὰρ αὐτόν, μηδὲ προσφαύσητ’ ἔτι
ἔπατε μύμνειν. οὐδὲ σου προσχρήζομεν,
τά γ’ ὅπλ’ ἔχοντες ταῦτ’ ἐπει πάρεστι μὲν
Τεῦκρος παρ’ ἡμῖν, τήνδ’ ἐπιστήμην ἔχων,
ἐγώ θ’, ὃς οἴμαι σου κάκιον οὐδένι ἀν
τούτων κρατύνειν μηδὲ ἐπιθύνειν χερί.
τί δῆτα σου δεῖ; χαίρε τὴν Δῆμνον πατῶν. 1055
ἡμεῖς δ’ ἰωμεν· καὶ τάχ’ ἀν τὸ σὸν γέρας
τιμῆν ἐμοὶ νεύμειν, ἦν σὲ χρῆν ἔχειν.
ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;
ΟΔ. μή μ’ ἀντιφάνει μηδέν, ὡς στείχοντα δῆ. 1060
1065

1055 οὐδὲ σου] οὐδεσῶν (*sic!*) L. Of the later MSS. some have οὐδὲ σου, others οὐδὲ σοῦ. Wakefield conj. οὐτὶ σου. **1056** ἐπει πάρεστι μὲν] For μὲν, Blaydes conj. δῆ. Wunder, ἐπειπέρ έστι μέν. **1057** Τεῦκρος παρ’ ἡμῖν] Erfurdt conj. καὶ Τεῦκρος ἡμῖν. **1058** ἐγώ θ' MSS.: ἐγώ δ' Benedict. **1059** μηδέ] Nauck conj. ηδέ—ἐπιθύνειν MSS.: ἐπενθύνειν Nauck. **1060** τὴν] C. Walter conj. σῆν, and so Nauck.

σφατα, ‘make way for’ (and so, here, ‘defer to’): Ar. *Ran.* 353 εὐφημεῖν χρῆ καξίστασθαι τοῖς ἡμετέροις χορδαῖς.

1054 Λ. ἀφετε γὰρ αὐτόν κ.τ.λ. The γὰρ confirms ἑκτήσματα. ‘I will yield; for (I now say) “loose him.”’ Hence we may render, ‘Yes, loose him.’ Cp. 1004.—οὐδὲ σου. If we wrote οὐδὲ σου, then the stress would fall on προσχρήζομεν. (‘We shall leave thee here.’) Nor do we need thee.’ This is possible. But it seems to extort a little too much from the verb: and σου is also recommended by the contrast with τα γ’ δόπλα in 1056.

1057 Λ. Τεῦκρος: II. 13. 313 Τεῦκρός θ’, δις ἀριστὸς Ἀχαιῶν | τοξοσύνη, ἀγαθός δὲ καὶ ἐν σταδίῳ ὑστερόν. The words τονδ’ ἐπιστήμην express that skill with the bow was not a regular attribute of the Homeric warrior—whose ordinary weapon was the spear—but the special accomplishment of a few, such as Teucer, Meriones, Philoctetes. Cp. *Ai.* 1120, where Menelaus tauntingly calls Teucer ὁ τοξότης.—παρ’ ἡμῖν. The addition of παρά, after πάρεστι, is unusual: but cp. Plat. *Phaedr.* 243 Ε οὐτος παρά σοι μᾶλα πλησιον δει πάρεστω: where Thompson rightly rejects Cobet’s proposal (*Var. Lect.* p. 119) to delete πάρεστι and write πάρα σοι. It should be noticed that, both there and here, a slightly different shade of meaning is given by the presence of the prep.: i.e., πάρεστι Τεῦκρος

ἡμῖν =simply, ‘Teucer is with us’: but πάρεστι Τεῦκρος παρ’ ἡμῖν =‘Teucer is available, being with us,’—‘Teucer is at hand to serve us.’—So in Plato *I. c.*, ‘he is at your command,—quite near you.’ παρεναι παρά των, though rare, is parallel with ἐνείναι ἐν των (*O. C.* 115 f.), and similar to πάρος τινὸς προτίθεσθαι (*ib.* 418).

1058 Λ. ἐγώ θ’. After πάρεστι μὲν Τεῦκρος, the regular constr. would have been πάρειμι δὲ ἐγώ. But, having omitted to repeat the verb, the poet has written ἐγώ θ’, since ἐγώ δ’ would now have been awkward. Cp. *Ant.* 1162 σώσας μεν... | λαβών τε (n.).

μηδέ ἐπιθύνειν. The Ionic and Epic form θίνων, though unknown to Comedy or classical prose, occurs in our MSS. of Aesch. and Eur.,—and not in lyrics only. Some edd. now always give εἰθίνων in Trag.; unnecessarily, I think.

After a verb of thinking or saying, οὐ is the ordinary negative with the inf.: but μή sometimes occurs (*O. T.* 1455 n., 2nd ed.). Here the question is, why the second inf. should have μηδέ, when οὐδὲν precedes the other. Two answers are possible. I place first that which seems to me right. (1) οὐδὲν belongs to κόκινον only, and not to κρατύνειν. Thus there is no incongruity between οὐδέν and μηδέ, since only μηδέ belongs to an inf. This may be seen by supposing an equi-

Yes, release him, lay no finger upon him more,—let him stay here.—Indeed, we have no further need of thee, now that these arms are ours; for Teucer is there to serve us, well-skilled in this craft, and I, who deem that I can wield this bow no whit worse than thou, and point it with as true a hand. What need, then, of thee? Pace thy Lemnos, and joy be with thee! We must be going. And perchance thy treasure will bring to me the honour which ought to have been thine own.

PH. Ah, unhappy that I am, what shall I do? Shalt thou be seen among the Argives graced with the arms that are mine?

OD. Bandy no more speech with me—I am going.

1061 γέρας] Herwerden conj. κέρας. **1062** ἦν σ' ἔχρην MSS. ($\hat{\eta}\nu \acute{e}χrēn \sigma' \Gamma$): $\hat{\eta}\nu \sigma\acute{e}$ χρῆν Ellendl. **1064** φανεῖ;] φανήι; L.—Mekler conj. ὅπλοις ἐν Ἀργείοισι κοσμηθεῖς φανεῖ; **1065** ὥστε] In L the σ has been added by S.

valent phrase substituted for $\sigmaοῦ$ κάκιον οὐδέν: e.g., οἵμαι δύοια σοῦ τούτων ἀν κρατήνειν, μηδὲ κείρον ἐπιθήνειν. Schneidewin cp. Plat. *Prot.* 319 B θεεῖ δὲ αὐτὸ δηγοῖμαι οὐ διδακτὸν εἶναι, μηδ' ὑπὸ ἀνθρώπων παρασκευαστὸν ἀνθρώπους. Βικαίος εἴμι εἰτεῖν: where, if οὐ belonged to εἶναι, the immediately following μηδέ would be extremely harsh; while there is no such harshness if οὐ belongs to διδακτὸν only, οὐ-διδακτὸν being equivalent to ἀδύνατον διδάσκεσθαι.

(2) The less probable view is that οὐδὲν belongs to κρατήνειν, and, in using μηδέ instead of οὐδὲ before ἐπιθήνειν, the writer has merely used the other alternative which οἴμαι left to him. Now, idiom is partly governed by association, and can even be influenced by false analogy. The sequence of οὐ and μηδέ was most familiar to the Attic ear in a constr. which opposed their clauses to each other (οὐ θάσσον οἴστεις μηδὲ ἀποτήστεις ἐμοὶ);. It seems unlikely, then, that an Attic writer would wantonly have used οὐ...μηδέ instead of οὐ...οὐδέ in a short sentence where the two negatives were simply coordinate.—Eur. *Andr.* 586 (quoted by Schneidewin) is not apposite: δρᾶν εὖ, κακῶς δ' οὐ, μηδὲ ἀποτελεῖν βίᾳ: where ἔστι is understood with δρᾶν, and again with οὐ: ‘they are thine to benefit, (but not to injure,)—and not to slay’: i.e., μηδέ contrasts ἀποτ. with δρᾶν εὖ, and the words κακῶς δ' οὐ form a parenthesis.

Nauck's conjecture, ηδ' ἐπευθίνειν, is specious, but not necessary.

1060 τὴν Δῆμον: the art. here is like our possessive pron. used with a scornful tone: cp. 381: *Ant.* 324 κόμψει νῦν τὴν δόξαν.

1061 f. γέρας, the bow, which can be fitly so called because Ph. received it as a reward for good service (670).— $\hat{\eta}\nu \sigma\acute{e}$ χρῆν. It is possible to write $\hat{\eta}\nu \sigma' \acute{e}χrēn$, as though σὲ (not σε) were elided: cp. 339. But $\hat{\eta}\nu \sigma\acute{e}$ χρῆν is here much better, and is favoured by the fact that Soph. has χρῆν in nine other places (430, 1363: *O. T.* 1184, 1185: *El.* 529, 579, 1505: *Tr.* 1133: fr. 104. 5), but ἔχρην only once, viz. in fr. 104. 6, where metre prompted it. The form ἔχρην, though a product of false analogy (since χρῆν = χρῆν $\hat{\eta}\nu$), was, of course, equally correct in Attic: it is attested by metre in Ar. *Eg.* 11: *Pax* 135: *Av.* 364, 1177, 1201: *Ran.* 152, 935: *Th.* 598: *Eccl.* 19: fr. 110 and 304.

1064 Since ἐν must be considered as belonging to Ἀργείοις, this v. has no caesura either in the 3rd or in the 4th foot: cp. 101, 1369. It may seem strange that the poet did not write ὅπλοις ἐν Ἀργείοισι κοσμηθεῖς φανεῖ, as Mekler proposes. But the halting rhythm of ὅπλοις κοσμηθεῖς, etc., seems to express the anguish with which Ph. dwells on this bitter thought,—that his bow is to win glory for his enemy. A similar effect of rhythm occurs in *Ant.* 44, ή γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;

1065 μὴ μ' ἀντιφάνει: the acc., as with προσφωνῶ or ἀμείθομαι (O. C. 991

- ΦΙ. ὁ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;
ΟΔ. χώρει σύ· μὴ πρόστλευσσε, γενναῖός περ ὁν,
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
ΦΙ. η̄ καὶ πρὸς ὑμῶν ὥδ' ἔρημος, ὁ ξένοι,
λειψθήσομαι δὴ κούκ ἐποικτερεῦτέ με;
ΧΟ. ὅδ' ἔστιν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἀν
οὗτος λέγη σοι, ταῦτά σοι χήμεις φαμέν.
ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
πρὸς τοῦδ'. ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,
χρόνον τοσοῦτον εἰς ὅσον τά τ' ἐκ νεώς
στελλωσι ναῦται καὶ θεοῖς εὑξάμεθα.
χοῦτος τάχ' ἀν φρόνησιν ἐν τούτῳ λάβοι
λώρω τιν' ἡμῖν. νὼ μὲν οὖν ὄρμώμεθον,
ἥμεις δ', ὅταν καλῶμεν, ὄρμᾶσθαι ταχεῖς.
- 1070 1075 1080

1068 πρόστλευσσε] προστλευσε L. The 1st hand made the same error in 815, though not in 716. Cp. O. C. 121. **1069 διαφθερέσ** L, with A and most of the rest; διαφθαρής Γ. **1071 λειψθήσομαι** ἤδη MSS.: λειψθήσομαι δὴ Wakefield. Blaydes

ἐν γάρ μ' ἀμειψαι μοῦνον): so *Ai.* 764 ὁ
μὲν γάρ αὐτὸν ἐννέπει.—δή=ἡδη. Cp.
Ant. 939 ἀγουα δὴ κοικέτι μελλω.

1067 προσφθεγκτός: see n. on 867 f.
ἔλπιδων | δπιστον.—οὔτως, without more
ado: *Ant.* 151 εἰπεῖν τι δώσεις, η̄ στρα-
φεῖς οἴτως ὦ;

1068 η̄ γενναῖός περ ὁν, noble, generous, though thou art,—and therefore naturally disposed to pity him. (Not, ‘loyal to thy duty,’—and so capable of pitying him without yielding to him.)—*τὴν τύχην διαφθερεῖς*, i.e., spoil the good fortune which has enabled us to secure the bow. He fears that N. may give the bow back.—*ὅπως μὴ* with fut. ind., as an object clause, would be regular if a verb of ‘taking care’ (like *φυλάσσομαι*) had preceded. But here a final clause with the subjunct. (*ὅπως μὴ διαφθείρῃς*) would be usual. Cp. *Andoc. or.* I § 43 ἔφη χρῆναι λύειν...τὸ ψήφισμα..., *ὅπως μὴ πρότερον* νῦξ ἔσται πρὶν πυθέθαι. *Xen. Cyr.* 2. I. 21 οὐδὲ δὶ’ ἐν ἄλλο τρέφονται η̄ *ὅπως μαχοῦνται*.

1072 ναυκράτωρ = ναυάρχος: elsewhere = ναυοὶ κρατῶν, ‘having naval superiority’ (Her. and Thuc., always in plur.).

1074 ἀκούσομαι, have it said of me: cp. 378, 382.

1076 η̄ εἰς δσον: cp. 83 n.—τά...ἐκ νεώς στελλωσι, make ready the things in the ship,—i.e., set the tackle, etc., in order. The only difference between τὰ ἐκ νεώς here and τὰ ἐν νη̄ is that the former suggests the notion of the quarter—at some distance from the speaker—where the preparations are to be made. Cp. *Plat. Lach.* 184A ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος:—‘the people off there in the merchant-ship.’ *Thuc.* 6. 32 συνεπήχοντα δὲ καὶ ὁ ἄλλος ὄμλος ἐκ τῆς γῆς (where ἐκ carries the mental eye from the scene on board the ships to the scene ashore). **στελλωσι**, as *Od.* 2. 287 *νῆα θοὴν στελέω* (fit out).—On reaching Lemnos, the sailors—if they followed Homeric practice—would have unshipped the mast (*ἰστός*), and laid it down so that its top should rest on the mast-holder (*ἰστοδόκη*) at the stern. Cp. *Hom. hymn.* 2. 278 οὐδὲ ἐπὶ γαῖαν | ἐκβῆτ', οὐδὲ καὶ διπλαὶ μελανῆς νηὸς ἔθεσθε; They have now to raise the mast,—make it fast by the fore-stays (*πρόστονας*),—and hoist the sails. (Cp. *Od.* 2. 416 ff.)

Θεοὶ εὐξόμεθα. When all was ready

PH. Son of Achilles, wilt thou, too, speak no more to me, but depart without a word?

OD. (*to NE.*) Come on! Do not look at him, generous though thou art, lest thou mar our fortune.

PH. (*to CHORUS*). Will ye also, friends, indeed leave me thus desolate, and show no pity?

CH. This youth is our commander; whatsoever he saith to thee, that answer is ours also.

NE. (*to CHORUS*). I shall be told by my chief that I am too soft-hearted; yet tarry ye here, if yon man will have it so, until the sailors have made all ready on board, and we have offered our prayers to the gods. Meanwhile, perhaps, he may come to a better mind concerning us.—So we two will be going: and ye, when we call you, are to set forth with speed.

[*Exeunt ODYSSEUS and NEOPTOLEMUS.*

writes λειφθήσομαι δῆτ', οὐδ'.

1076 τά τ' ἐκ νεώς] Tournier conj. τὰ τῆς νεώς. **1079** ἡμῖν] Blaydes conj. ἦ νῦν.—L has not νῶ, but νώ: cp. on 945 (ἔλων).—όρμώμεθον MSS. (όρμώμεθα Γ'). ορμώμεθα Elmsley, Nauck. **1081—1085** L divides the vv. thus:—ω κολαστ — | θερμόν — | σ' οὐκ — | λειψειν — | καὶ θυήσκοτι συνοίσθη.

for sailing, a prayer was recited, and libations poured. Cp. Thuc. 6. 32 εὐχάς δὲ τὰς νομίσμένας πρὸ τῆς ἀναγωγῆς... ἐποιούντο. *Od.* 2. 430 δησάμενοι δ' ἄρα σπτα θόην ἀνὰ νῆα μέλαναν | στήσαντο κρητῆρας.

1079 ορμώμεθον: pres. subjunct. Only two other instances of a 1st pers. dual occur in texts of the classical period: (1) *Il.* 23. 485 ἦ τρίποδος περιδώμεθον ή λέβητος. Here, while the greater MS. authority supports the dual, one MS. gives περιδώμεθα: and the hiatus can be defended by the ‘bulocic diaeresis,’ just as in *Il.* 5. 484 οὖν κ' ἡ φέρουεν Ἀχαιοί ή κεν ἀγανεύ. (2) *El.* 950 λελείμεθον: where again one of the minor MSS. has λελείμεθα. Elmsley denied the existence of such a 1st pers. dual, because it is so rare, and is nowhere required by metre. Bieler (*De duali numero*, p. 18) pushes this unsafe argument further by pointing out how often Homer and the dramatists abstained from this form where they might have used it. Leaf (on *Il.* 23. 485) thinks that it can be explained only as due to the analogy of the 2nd dual (*i.e.*, -μεθον : -μεθα :: -σθων : -σθε). But even so, analogy might have produced

this form before the time of the dramatists: we cannot assume that it was merely a figment of later grammarians. I should therefore keep ορμώμεθον here and λελείμεθον in *El.* 950; though in *Il.* 23. 485, considering all the facts, I should prefer περιδώμεθα.

1080 όρμάσθαι, infin. for imperat. (57): ταχεῖς with adverbial force (526).

1081—1217 Second κομμός (cp. 827), taking the place of a third stasimon. 1st strope, 1081—1101 = 1st antistr. 1102—1122: 2nd str. 1123—1145=2nd antistr. 1146—1168. From 1169 to 1217 the verses are without strophic correspondence (*ἀνομοιώστροφα*). For the metres see Metrical Analysis.

Philoctetes apostrophises the cave which has so long known his miserable life, and must soon witness his death,—since, now that he has lost his bow, he has no means of procuring food. The Chorus remind him that the fault is his own, as he has chosen to stay in Lemnos; and urge him to come with them to the ship. He passionately refuses, and begs for some weapon with which to kill himself.—Then Neoptolemus enters, followed by Odysseus.

στρ. α'. ΦΙ. ὁ κοίλας πέτρας γύαλον

- 2 θερμὸν καὶ παγετῶδες, ὡς σ' οὐκ ἔμελλον ἄρ', ὁ τάλας,
 3 λεύψειν οὐδέποτ', ἀλλά μοι καὶ θηῆσκοντι *συνείσει. 1085
 4 ὥμοι μοί μοι.
 5 ὁ πληρέστατον αὖλιον
 6 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
 7 *τίπτ' αὖ μοι τὸ κατ' ἀμαρ
 8 ἔσται; τοῦ ποτε τεύξομαι
 9 σιτονόμου μέλεος πόθεν ἐλπίδος;
 10 *πέλειαι δ' ἄνω
 11 πτωκάδες δέξιτόνον διὰ πνεύματος
 12 *ἐλώσιν· *οὐκέτ' *ἰσχω.

XO. 13 σύ τοι σύ τοι κατηξίωσας,

1095

1082 θερμὸν καὶ] θερμὸν τε καὶ MSS. The correction is a v. l. noted in the ed. of Turnebus. **1083** ὁ τάλας (*sic*) L. **1084** οὐδέποτ' οὐδέποτε L. **1085** συνείσει Reiske: συνολοῖσι MSS. (*συνολητὴ* L.). **1086** ὥμοι μοι μοι L. **1087** αὖλιον L. **1088** τίπτ' Bothe: τὶ ποτ' MSS.—ἀμαρ Dindorf: ἀμαρ MSS. **1092** η. L has εἴθι αὐθέρος ἀνω | πτωκάδες δέξιτόνον διὰ πνεύματος [contr.]

1081 η. γύαλον, 'hollow' (*O. C.* 1491 ff., n.), is here properly the chamber itself, while κοίλας πέτρας (possessive gen.) is the cavernous rock which contains it. Cp. Eur. *Helen.* 189 πέτραν μύχατα | γύαλα, 'immost recesses of the rocks.'—θερμὸν καὶ παγετῶδες. Contrast this with the description by Odysseus, 17 ff. Cp. Hes. *Op.* 640 "Ασκρη, χέμα κακῆ, θέρει ἀργαλέη, οὐδέ ποτ' ἐσθλῆ."

1085 θηῆσκοντι συνείσαι, thou wilt be conscious of my death,—i.e., wilt be the only witness of it. Cp. *El.* 92 τὰ δὲ παννυχίδων ηδη στηγεπαὶ | ξυλίσαος εἴναι μογερῶν οἰκων: and so oft. The MSS. have συνολοῖσι. This has been rendered: (1) 'thou wilt be a fit place for me' to die in,—i.e., good enough. Now, the midd. συμφέρουαι does, indeed, mean 'to agree with' one,—in opinions, or tastes: *O. C.* 641 n.: Her. 4. 114 οὐκ ἄν ὁ δυνατμεθα ἑκείνησι συμφέρειθαι ('live in harmony with them'). But συνολοῖσι here could not mean simply, *conveniet mihi morienti*. (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol.: ἀπολλυμένῳ μοι σύνυφον ἔστι καὶ ὠφέλιμον, καὶ δέξει με ἀποθανόντα. This version confounds συνολοῖσι with συνολοῖσις. (3) 'Thou wilt be with me,'—simply. This last is impos-

sible. συμφέρουαι never means, or could mean, merely σύνειμι or συνδιάγω. Dindorf, who quotes a schol. for this, has not perceived that this schol.,—the second, prefaced by η οὐτω,—is explaining, not συνείσαι, but, manifestly, συνείσαι:—σὺν ἔμοι ἔστι καὶ δψει με ἀποθανόντα.

1087 η. αὖλιον: cp. 19 n.—λύτρας τᾶς ἀπ' ἐμοῦ. Ph. addresses the cave as if it were a living companion, long condemned to endure his presence. (With πληρέστατον cp. what he says of Neopt. in v. 876, βοῆς τε καὶ δυσσορπίας γέμων.) Hence λύτρας τᾶς ἀπ' ἐμοῦ (instead of τᾶς ἐμᾶς) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. *O. C.* 292 τὰνθυμήματα...τάπτο σοῦ (n.).

1089 η. τίπτ' αὖ (= 1105 ἀνδρῶν), Bothe's correction of τὶ ποτ' αὖ, has been generally received. As Dind. remarks, Aesch. has twice used this epic τίπτε in lyrics (*Ag.* 975, *Pers.* 554).—τὸ κατ' ἀμαρ, daily provision. Cp. Isocr. or. I I § 39 ἀλῆται καὶ τῶν καθ' ἡμέραν ἔνδεεις. Eur. uses this phrase as an adv. ('every day,' *Ion* 123, *El.* 182), like τὸ καθ' ἡμέραν (Ar. *Eg.* 1126 etc.).

1091 σιτονόμου...ἐλπίδος. As σιτονόμος (found only here) = οἵτον νέμων, affording food, σιτονόμος ἐλπίς = 'a hope concerning the provision of food.' Hence

Ph. Thou hollow of the caverned rock, now hot, now icy ^{1st} strope.
 cold,—so, then, it was my hapless destiny never to leave thee! No, thou art to witness my death also. Woe, woe is me! Ah, thou sad dwelling, so long haunted by the pain of my presence, what shall be my daily portion henceforth? Where and whence, wretched that I am, shall I find a hope of sustenance? Above my head, the timorous doves will go on their way through the shrill breeze; for I can arrest their flight no more.

Ch. 'Tis thou, 'tis thou thyself, ill-fated man, that hast so

into πνῶ] [Ἐλωσί μ' οὐ γάρ ἔτ' ἰσχύω. The only variant in the MSS. is B's ἐλώσι μ' for ἐλωσί μ'. For the conjectures, see comment. and Appendix. **1095 ff.** L has σύ τοι σύ τοι καργξώσασ· ὡς βαρύπομε| οὐκ ἀλλοθεν ἔχει [ηι superscr.] τύχαι| τᾶδ' [made from τᾶδ'] ατο (sic) μεζόνος. On ἔχει there is a marg. gl., συνέχη.

the phrase is not really parallel with ἀστυνόμοι δργαλ (*Ant.* 355), 'dispositions which regulate cities.' It is more like αὐδὰ τρυνάνωρ in 208 (n.).—τοῦ...πόθεν: for the double question, cp. 243, and n. on 220.

1092 ff. A discussion of this passage, and a notice of conjectures, will be found in the Appendix. Here I briefly give the results.

πέλειαί δ' ἄω is my emendation of the corrupt τεθοί αἰθέρος† ἄω. The word εἴθ would be possible only if, in 1994, we read μ' θωσει for the MS. θωσί μ'. But the general sense of the passage forbids this. Θωσί (conjectured by Erfurdt and others, and found in one MS.) is a certain correction of θωσί μ': as ίσχω (Heath) is of ίσχύω. He is not here praying to be caught up by winds, or slain by birds, but saying—in continuation of τοῦ ποτε τεύξουμι | στονόμου πόθεν ἐλπίδος—that now the birds will fly unharmed over his head. That αἰθέρος, no less than εἴθ, is spurious, is made almost certain by two distinct considerations. (1) The antistrophic v., 1113, 1; δοῦ μᾶν δεῖ | νῦν, is a dochmiac. αἰθέρος resolves the second long syll. of the bacchius (=the final syll. of ιδολμα); not an unexampled licence, but still a most rare one. (2) πτωκάδες is sound, but could not be used, without art. or subst., to denote 'timid birds.' αἰθέρος has probably supplanted that subst.

But if so, the corruption has been a deep one; i.e., εἴθ' αἰθέρος was an attempt to supply, from the context, words which had been wholly or partly lost. Now suppose that the words ΠΙΕΛΕΙΑΙ Δ ΑΝΩ

had been partly obliterated, so as to leave only ΕΙΑΙ ΑΝΩ. The words δνω and δξτρόνου πνέματος would readily suggest that AI was a vestige of αἰθέρος. And the very fact that the schol. accepts εἴθε θωσί με as possible shows how, in post-classical times, θωσί might have elicited εἴθ from the letters EI. The birds which will now fly harmless over his head are such as those which his bow used to slay,—τὰς ὑποπτέρους | βάλλον πλελας (288).

δξτρόνου...πνέματος, shrill-sounding breeze: cp. II. 14. 17 λγέων δνέμων αιψηρὰ κέλενθα. The epithet is perh. intended to suggest also the πτερών ροβρὸς (*Ant.* 1004).

οὐκέτ' ίσχω, I do not restrain them, i.e., do not arrest their career (ἐλώσω) by my arrows. Cp. 1153 ff. For this sense of ίσχω cp. El. 242 ἐκτίμουσι ίσχουσα πτέρυγας | δξτρόνων γών,—where L has ίσχυσα, by the same error as here. The MS. οὐ γάρ ἔτ' ίσχύω raises the question whether we should read ίλώσω· ἔτ' οὐ γάρ ίσχω. For ἔτ' οὐ, cp. 1217: Τρ. 161 ως ἔτ' οὐκ ἄω. But the MS. θωσί μ' would have arisen from ίλώσω more easily than from ίλώσ· έτ'. It is more probable that γάρ was an interpolation here, as it is in L's text of O. C. 1766 and Aι. 706.

1095 ff. σύ τοι...ἀπό μεζόνος. In this passage I adhere to the MS. text, merely writing, with Wecklein, κούκ for οὐκ. The words ἀλλοθεν ἔχει τύχαι τᾶδ' cannot be metrically reconciled with the corresponding words in the antistrophe (1118 f.), ίσχ· ὑπό χειρὸς ἐμάς. Dindorf assumes that the latter words are

- 14 ὁ βαρύποτμε, *κούκ
 15 ἀλλοθεν ἔχει τύχα
 16 τῷδ' ἀπὸ μείζονος.
 17 εὐτέ γε παρὸν φρονῆσαι
 18 τοῦ τλάνονος δαίμονος εἰλού τὸ κάκιον αἰνεῖν. 1100

ἀντ. α'. ΦΙ. ὁ τλάμων τλάμων ἄρ' ἐγώ

- 2 καὶ μόχθῳ λωβατός, ὃς ἥδη μετ' οὐδενὸς ὕστερον
 3 ἀνδρῶν εἰσοπίσω τάλας ναίων ἐνθάδ' ὀλούματι, 1105
 4 αἰᾶι αἰᾶι,
 5 οὐ φορβάν ἔτι προσφέρων,
 6 οὐ πτανῶν ἀπ' ἐμῶν ὄπλων
 7 κραταιᾶις μετὰ χερσὶν
 8 ἵσχων· ἀλλά μοι ἀσκοπα 1110

The later MSS. vary between *βαρύποτμε* and *βαρύποτμ'*. For *τύχα τῷδ'*, Γ has *τάχα* [with γρ. *τύχα*] *τάδε*. The Aldine has *τῷδ'* for *τῷδ'*. For the conjectures, see below.

1099 f. L has *εὐτέ γε παρὸν φρονῆσαι | τοῦ λωιονος δαίμονος εἴλον τὸ κάκιον ἐλεῖν*. Opposite the words *τοῦ λ. δαίμονος* is the marg. gl. *λείπει ἡ ἀντί: and over τοῦ λωιονος, the gl. τοῦ συμφέροντος*. Instead of *εὐτέ γε*, A and Harl. have *εὐτε γάρ.*

sound, and that the fault is in the strophe. He therefore writes *ἄλλοθεν ἀ τύχα ἄδ'* *ἄπὸ μείζονος*, and thus obtains a dactylic tetrameter, answering to *ἔχει ὑπὸ χειρὸς ἐμᾶς στυγερὰν ἔχει*. This alteration is, however, extremely bold, since it eliminates *ἔχει* without attempting to account for it. On Dindorf's view, I should prefer to conjecture *κούσ' | ἀλλούς ἔχει τύχα ἄδ' ἄπὸ μείζονος*. The traditional *τύχα τῷδ'* would thus be explained; it would have arisen from the ambiguous *ἔχει*, after *κούσ'* had become *κούκ*. But, on the whole, it appears safer to suppose that the fault is in the antistrophe. A very slight change will bring the words *ἔχει ὑπὸ χειρὸς ἐμᾶς* into agreement with *ἄλλοθεν ἔχει τύχα τῷδ'*. We have only to write, with Bergk, *ἔχει ὑπὸ χειρὸς ἄμβας*. (Wecklein obtains the same metrical result by conjecturing *ἔχει παλάμαις ἐμαῖσιν*.)—See Appendix.

κατηξίωσας, hast thought it right (to have it so). Cp. O. T. 944 δέξιῶ θανεῖν: Plat. *Rep.* 337 Δ τι δέξιῶς παθεῖν;—*ἔχει τύχα τῷδ'*: cp. Aι. 272 οἰστιν εἶχετ' ἐν κακοῖς.—*ἀπὸ μείζονος*, explaining *ἄλλοθεν*: for this *ἀπό*, cp. O. C. 1533 ff. n.

1099 f. παρὸν: cp. fr. 323 ἦν παρὸν θέσθαι καλῶς | αὐτὸς τις αὐτῷ τὴν βλάβην προσθῇ φέρων.—*φρονῆσαι*, to come to a sound mind (ingressive aor.). Cp. 1259

ἔσωφρονησας. So the aor. partic. in O. T. 649 πιθοῦ θελήσας φρονῆσας τ' (n.).

τοῦ λωιονος δαίμονος, the MS. reading, is metrically impossible. The words *τοῦ λωιονος* must represent — — — (= 1121 και γάρ ειοι). But the first syllable of *λωιονος* is necessarily long. A shortening of *ω* before *ο* cannot be justified by the similar shortening of *αι* or *oi*, as in *δελαίος* (*Ant.* 1310 n.) or *οιωνός* (*El.* 1058). Musgrave compares *ζωῆς* and *δησσός* from Eur.; but in *Hec.* 1108 we must read *ζόνς*, and in *Heracl.* 995 *διώσας*. In the few places where *πατρίος* appears to have the 2nd syll. short, *πάτριος* is a certain correction (cp. 724 n.).

Are we, then, to admit the *v. l. τοῦ πλέονος?* It occurs in the first schol. on this v.:—πλείονος δὲ δαίμονος λέγει τοῦ λυσιτελεστέρου καὶ συμφόρου. Hermann, Dindorf and Wecklein are among those who accept it. In its favour two points may be noticed. (a) *δαίμων*, when it means *μοῖρα*, is sometimes quite impersonal; e.g. fr. 587 μὴ σπείρε πολλοῖς τὸν παρόντα δαίμονα ('spread not thy present trouble abroad'—by speech). (b) *τοῦ πλέονος δαίμονος* would be suggested by such phrases as *πλέον ᔹχειν*: i.e., it might be possible to say *τὸν πλείω δαίμον' ᔹχω*, or the like, though not ὁ πλείων δαίμων με σψει. And so

decreed ; this fortune to which thou art captive comes not from without, or from a stronger hand : for, when it was in thy power to show wisdom, thy choice was to reject the better fate, and to accept the worse.

PH. Ah, hapless, hapless then that I am, and broken by 1st anti-suffering ; who henceforth must dwell here in my misery, with no man for companion in the days to come, and waste away,—woe, woe is me,—no longer bringing food to my home, no longer gaining it with the winged weapons held in my strong hands.

But the unsuspected

For the conjectures, see below. **1104 f.** In order that v. 1104 may end with a long syllable, Herm. proposes *ὑπερῶν* : Meineke, *φωτῶν* instead of *ἀνδρῶν*.

1109 f. Doederlein and Schneidewin would point thus :—*προσφέρων*, οὐ, *πτανῶν* ἀπ' ἔμῶν δπλῶν, *κραταιᾶς κ.τ.λ.* For οὐ *πτανῶν* Bergk conj. *ευπτάνων*. For *ἰσχῶν* Schenkel conj. *ἄρχων*.—*κραταιᾶς* MSS.: *κραταιῶν* Campbell (= τι ποτ' αὖ μοι in 1089).

1111 ἄσκοπα] γρ. δὲ καὶ ἀσφόφητον τοῦ μὴ ψοφεῖν : schol. in L.

the bold phrase seems just conceivable here, where the idea is, ‘Instead of the better portion, thou hast chosen the worse.’ Omitting *τοῦ*, Bothe would read *λατόνος* (cp. Simonides Amorg. 7, 30 λατίων γυνή), and Wunder *λατέρου*. But, for Soph., neither seems probable.

The gen. *τοῦ...δαμόνος* depends not on *εἴλον* alone (as if it were *πρόκρινας*), but on the idea of comparison suggested by the whole phrase *εἴλον τὸ κάκιον αἰνεῖν*. Cp. *Ai.* 1357 νικῆ γὰρ ἀρετῆ με τῆς ἔχθρας πολύ, where πολὺ νικῆ με = πολὺ κρείσσων παρ' ἐμοὶ ἔστι. For *αἰνεῖν* as = στέργειν, cp. Eur. *Ale.* 2 θῆσσαν τράπεζαν αἰνέσαι.

The passage would be simplified if we could read εἴτε γε παρὸν κυρῆσαι | λάφων αὐδαμόνος εἴλον τὸ κάκιον αἰνεῖν.

1103 ff. ήδη...ὕστερον...εἰσπότισα : the redundant diction marks strong feeling, as in *Ai.* 858 πανύστατον δὴ κούποτ' αὐδίς ύστερον. *ὕστερον*: for the short syll. at the end of the verse, cp. 184 n.

1108 προσφέρων, bringing home. The act. denotes the simple act of ‘carrying towards’ the cave; the midd. *προσφέρομενος* would have further expressed that the food was for his own use. Cp. 708 *αἴρων*: *O. C.* 6 *φέροντα* (= *φέρομενον*).

1109 f. οὐ *πτανῶν...ἰσχῶν*. The only food which Ph. could obtain was that which his bow procured (287). And here the loss of the bow is uppermost in

his thoughts. Hence the emphatic repetition :—οὐ φορβάν ἔτι προσφέρων, οὐ (*προσφέρων*) *πτανῶν* ἀπ' ἔμῶν δπλῶν. The general word, *προσφέρων*, is understood again with the adverbial phrase which specialises it. Thus the rhetorical effect is much as if he had said, οὐκ ἀγρέων δρυθας, οὐ τοξεύων. The object to *ἰσχῶν* is αὐτά (i.e. τὰ δπλα) understood. Cp. 1058 κάκιον οὐδὲν ἀν | τούτων κρατίνειν μηδ' ἐπιθίνειν χερι. Hartung objects that it is the *bow* which is held, whereas *πτανῶν* suits only the *arrows*: hence he writes, οὐ *πτανῶν* δπλ' ἔμῶν τόξων (for the final spondee cp. 1151 ἀλκάν). The simple answer is that, at the moment of shooting, the archer holds both bow and arrow: and the epithet *κραταιᾶς* suits precisely that moment, since it suggests the effort of drawing the bow. Brunck was clearly wrong in supplying *φορβάν* with *ἰσχῶν*.

1111 f. *ἄσκοπα*=*ἀπροσδόκητα* : cp. *El.* 1315 *εἵργασαι δέ μ' ἄσκοπα*.—The dative with *ὑπέδν* would not be unusual if the sense were, ‘came into my thoughts’: *Od.* 10. 398 πᾶσιν δ' ιμερβεις ὑπέδν γόος : *Tr.* 298 ἐμοὶ γὰρ οἰκτος εἰσέβη : cp. *O. C.* 372 n. But here the sense is, ‘beguiled,’ for which we should have expected the acc., as after *ὑπέρχομαι*, *ὑποπίπτω*. The explanation may be that the sense, ‘beguiled,’ is here derived from the sense, ‘insinuated themselves into my mind.’

9 κρυπτά τ' ἔπη δολερᾶς ὑπέδυ φρενός·
 10 ἴδοιμαν δέ νιν,
 11 τὸν τάδε μησάμενον, τὸν ἵσον χρόνον
 12 ἐμὰς λαχόντ' ἀνίας.

1115

XO. 13 πότμος, <πότμος> σε δαιμόνων τάδ',

14 οὐδὲ σέ γε δόλος
 15 ἔσχεν ὑπὸ χειρὸς *ἀμ-
 16 ἀς· στυγεράν ἔχε
 17 δύσποτμον ἀράν ἐπ' ἄλλοις.
 18 καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότητ' ἀπώσῃ.

1120

στρ. β'. ΦΙ. οἵμοι μοι, καὶ που πολιᾶς

2 πόντου θινὸς ἐφήμενος,
 3 *ἔγγελῷ, χερὶ πάλλων
 4 τὰν ἐμὰν μελέον τροφάν,
 5 τὰν οὐδείς ποτ' ἐβάστασεν.
 6 ὡς τόξον φίλον, ὡς φίλων
 7 χειρῶν ἐκβεβιασμένον,
 8 ἢ που ἐλεινὸν ὄρας, φρένας εἰ τινας
 9 ἔχεις, τὸν Ἡράκλειον
 10 *ἄρθμιον ὠδέ σοι

1125

1112 ὑπέδυ] Hartung reads ἀπέδυ (sc. τὰ δπλα), ‘have stripped me of my arms’: a sense which would require ἀπέδυνε. **1114 f.** Nauck conj. τοὺς τάδε μησάμενος... ἐμὰς λαχόντας ἄτας. **1116–1121** L divides the vv. thus:—πότμος—οὐδὲ—| χειρὸς—| ἔχε—| ἀράν ἀράν—| καὶ γὰρ—| μὴ—ἀπώσῃ. **1116** The second πότμος was added by Erfurdt. Gleditsch follows the MSS. in reading πότμος once only, and deletes the second σὸ τοι in 1095. **1118** ἔσχεν ὑπὸ χειρὸς ἐμᾶς Bergk: ἔσχεν ὑπὸ χειρὸς ἐμᾶς MSS. Campbell gives ἔσχεν ὑπὸ χειρὸς ἐμᾶς (changing τύχα τάδ' to τρύχαις in 1097): Wecklein, ἔσχε παλάμαις ἐμᾶσιν. Blaydes reads ἔσχεν ὑπὸ χειρὸς ἐμᾶς: but he does not bring strophe and antistrophe into metrical agreement. For ἔσχε he

1113 ιδοίμαν: for the midd., cp. 351.

1116 ff. πότμος...δαιμόνων: *Ant.* 157 θεῶν...συντυχίας, n. Two constructions are possible: I prefer the first. (1) τάδε (nom.) σε πότμος...ἔσχεν, ‘these things have come upon thee as a doom from heaven.’ (2) πότμος σε τάδε (cogn. acc.) ἔσχεν, ‘fate hath put this constraint on thee.’ We can say βιάζομαι (or ἀναγκάζω) τινά τι: but ἔχω τινά τι would be harsher. There is a like ambiguity in Aesch. *Pers.* 750 πῶς τάδ' οὐ νόσος φρενῶν | ἔλχε παῖδ' ἐμὺν; and there, too, τάδ' seems best taken as nom. For the sense of ἔσχεν, cp. 331 n.—οὐδὲ σέ γε: for γε with the repeated σε, cp. *Ant.*

790.—δμᾶς, Bergk's correction of ἐμᾶς: cp. 1095 ff., n.

1119 f. στυγεράν, pass., abhorred, dreadful: cp. *Ai.* 1214 στυγερῷ δαιμονι. —ἔχε, ‘direct,’ like a missile: cp. *Il.* 3-263 πεδίονδ' ἔχον ὥκεας ἵππους.—ἐπ' ὅλοις: cp. *Il.* 1. 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοὶ γε. There is no reference to Odysseus, whom they presently defend (1143), or to any definite person.

1121 f. καὶ γὰρ ἐμοὶ κ.τ.λ. The sense is:—‘Do not blame us: so far from being thy foes, we are sincerely anxious to win thy friendship.’ τοῦτο, i.e., μὴ φιλότητῃ ἀπώσῃ. The constr. of μελει with μὴ ἀπώσῃ is like that of

deceits of a treacherous soul beguiled me. Would that I might see him, the contriver of this plot, doomed to my pangs, and for so long a time!

CH. Fate, heaven-appointed fate hath come upon thee in this,—not any treachery to which my hand was lent. Point not at me thy dread and baneful curse! Fain indeed am I that thou shouldest not reject my friendship.

PH. Ah me, ah me! And sitting, I ween, on the ^{2nd} strophe. marge of the white waves, he mocks me, brandishing the weapon that sustained my hapless life, the weapon which no other living man had borne! Ah, thou well-loved bow, ah, thou that hast been torn from loving hands, surely, if thou canst feel, thou seest with pity that the comrade of Heracles is

conj. ἔρξ', which Nauck approves. **1120** ἀράν τι: ἀράν ἀράν L. **1121** φίλοτητι' made from φίλοτητι in L. **1123** οὐ μοι μοι L.—που, omitted by the first hand in L, has been added by S. For καὶ που, Blaydes conj. η̄ που. **1124** ἐφίμενος] ἔφ' ἥμενος Cavallin. **1125** γελά μου MSS.: γελά μαι Cavallin. χειρ Turnebus: χειρ L.

1126 ε. Hermann (*Retract.* p. 16) would transpose these two vv. **1130** η̄] L has q̄ (ει), but the first hand has added strokes to the stem which indicate η̄.—έλευσν Brunck: ἐλεενὸν MSS. **1131** ἔχεις] A letter (σ?) has been erased before this word in L. **1132** ἀρθμον Erfurdt: ἀθλον MSS. (γρ. ἀθλον L in marg.). Dindorf gives σύννομον: Blaydes, ήλικα τόνδε σοι: Campbell, ἀθλον ἔμ' ὠδὲ σοι.

ὅρῳ and σκοτῶ (meaning, 'to take care') with μή instead of στῶς μή. Others make μή...ἀπώσῃ imperative: 'do not reject,' etc. Then τούτῳ becomes awkward, since it can hardly refer to the coming deprecation, nor can it well mean 'thy welfare.'

1123 ε. πολιάς, not πολιοῦ, since the words πάντων θνῶν form a single notion: *Ant.* 794 n. The gen. goes with ἐφίμενος: cp. Pind. *N.* 4. 67 τὰς ...ἐφείμενα: Ap. Rhod. 3. 1000 f. νῆσος ...ἐφείμενην. Some take the gen. as partitive, after που: but the latter clearly means here, 'I ween': cp. *Ai.* 382 η̄ που ποιὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

1125 *ἔγγελῷ is my emendation of γελάς μου. The antistrophic verse (1148 χώρος οὐρεισβάτας) shows the true metre; and a substitution of ~— for -— is impossible here. If, on the other hand, the η̄ of ἔγγελῷ had been accidentally lost, the insertion of μου is just such an expedient as might have occurred to a post-classical corrector. There is no classical example of a gen. after the simple γελᾶν, though Lucian has that construction (*Dem. Enc.* 16 γελᾶν ἔπεισοι μοι τοῦ τὰς δφρός συνάγοντος).

1126 τὰν ἔμαν μελέον: cp. O. C. 344 τάμα δυστήνον κακά.—τροφάν: cp. 931.

1130 ε. η̄ που: cp. 1123 καὶ που n.—έλευσν ὄρᾶς, lookest piteously, i.e., with a look expressing sorrow for thyself, and pity for him. Cp. Hes. *Scut.* 426 δειών ὄρῶν ὅσσοισι.—τὸν Ἡράκλεον ἀρθμον, the ally, friend, of Heracles. ἀρθμον seems a certain correction of the MS. ἀθλον. The word ἀρθμος (expressing the bond of alliance or friendship) was a poet. synonym for φίλος: *Od.* 16. 427 οἱ δ' ἡμῖν ἀρθμοι ἤταν: Theognis 1312 οἰστερ νῦν ἀρθμοις ὥδε φίλος. Cp. *Hom. hym.* 3. 524 ἐπ' ἀρθμῷ καὶ φίλογρι: and the Homeric ἔργρες ἔταιροι. The adj. Ἡράκλεον represents the gen. Ἡράκλεους, since ἀρθμος with the art. can be treated as a subst. (like οἰκεῖος, ἐπιτήδεος, etc.): cp. O. T. 267 τῷ Λαβδακείῳ παιδὶ (n.). Prof. Campbell reads ἀθλον <η̄μ'> ὥδε σοι, adopting ἀθλον from the margin of L, and conjecturally adding η̄μ'. He renders: 'me thus destined no more to use thee in the Heraean exercise,'—taking the Ἡράκλεος ἀθλος to be archery.

11 οὐκέτι χρησόμενον τὸ μεθύστερον,

12 *ἄλλου δὲ ἐν μεταλλαγῇ,

13 πολυμηχάνου ἀνδρὸς ἔρεσσει,

14 ὄρῶν μὲν αἰσχρὰς ἀπάτας, στυγνόν τε φῶτ' ἔχθοδοπόν,

15 μυρί' ἀπ' αἰσχρῶν ἀνατέλλονθ' *ὅς ἐφ' ἡμῖν κάκ' ἐμήσατ', *ὦ Ζεῦ.

XO. 16 ἀνδρός τοι *τὰ μὲν *ἔνδικ' αἰὲν εἰπεῖν,

17 εἰπόντος δὲ μὴ φθονερὰν

18 ἔξωσαι γλώσσας ὁδύναν.

19 κεῖνος δὲ εἴς ἀπὸ πολλῶν

20 ταχθεὶς *τῶνδ' ἔφημοσύνᾳ

21 κοινὰν ἥννυσεν ἐς φίλους ἀρωγάν.

1135

1140

1145

1133 μεθύστερον] μεθ' ὑστερον L. **1134** ἄλλ' ἐν μεταλλαγῇ MSS. (μεταλλαγῆ A). A syllable is wanting: cp. 1157 ἔμας σαρκὸς αἰόλας. Dindorf conj. ἔτ', ἄλλ' ἐν μεταλλαγῇ: Hermann, ἄλλον δὲ ἐν μεταλλαγῇ: Bergk, ἄλλ' αἰὲν μεταλλαγῇ: Hartung, χεροῦν δὲ ἐν μεταλλαγῇ: Cavallin, ἄλλ' αἰὲν μετ' ἀγκάλαις: Wecklein, ἄλλα μετ' ἀγκάλαις: Mekler, ἄλλ' ἔνθεν μετ' ἀγκάλαις. **1135** ἔρεσσει] Wecklein conj. ἔλεσσει: Bergk, ἔρνσσει: Seyffert, ἔπεσσει ('wilt be on his shoulders'). Blaydes reads ἀρ' ἔσσει.

1136—39 L divides the vv. thus: —όρων — | στυγνόν — | μυρὶ — ἡμῖν — δύνσσεν.

1137 στυγνόν τε MSS.: στυγνόν δὲ Turnebus. **1138 f.** μυρὶ δὲ¹ αἰσχρῶν ἀνατέλλονθ' δοτ' ἐφ' ἡμῖν κάκ' ἐμήσατ' δύνσσεν MSS. (ἀνατέλλοντα δοτ' L: cp. Ant. 1147 n.). For μυρὶ δὲ¹ Gernhard conj. μυρία τ': Kalbel, μυρία δὲ¹ ἀθρῶν (with στυγνόν τε for στυγνόν

1134 f. ἄλλον δὲ ἐν μεταλλαγῇ is Hermann's emendation of ἄλλ' ἐν μεταλλαγῇ, which is shorter by a syllable than the antistrophic v., 1157 ἔμας σαρκὸς αἰόλας. It is the simplest and most probable correction. ἐν here denotes an attendant circumstance (cp. Eur. *H. F.* 931 ὁ δὲ οὐκέθ' αὐτὸς ἦν, | ἄλλ' ἐν στροφῶν ὄμμάτων ἔφθαρμένος): and the gen. after μεταλλαγῇ denotes the ownership to which the change is made: cp. Thuc. 6. 18 ἀπραγμούντης μεταβολῆ, a change to inactivity. Thus when the phrase is equiv. to μετάλλαξαν ἄλλον πολυμηχανού ἄνδρα, ἔρεσσει (ὑπ' αὐτῷ): 'having got a new master—a man of many wiles—thou art wielded (by him).' For the idiomatic ἄλλον cp. Aesch. *7h.* 424 γίγας ὅδ' ἄλλος. ἔρεσσει means that the new owner's hands can deal with the bow as they will. For ἔρεσσω ('row,' then fig., 'ply'), cp. Ant. 158 n. The word is here a poet. synonym for νωμῶν. Cp. II. 5. 594 ἔγχος ἐνώμα: *Tr.* 512 τόξα καὶ λόγχας βόπαλον τε τινάσσων.

Cavallin's conject., ἄλλ' αἰὲν μετ' ἀγκάλαις (which others have modified, see cr. n.), is liable to this primary objection, that μετ' ἀγκάλαις could not here stand

for μετὰ χερούν. Such phrases as ἐν ἀγκάλαις ἔχειν are used only of what is carried 'in the arms.' Odysseus does not hug the bow.

1136 ff. δρῶν μὲν: for the place of μὲν, cp. 279 n.—στυγνόν τε: for τε after μέν, cp. 1058 n.—φῶτ' ἔχθοδοπόν is a periphrasis for ἔχθρόν (subst.), hence ἔχθοδοπόν can follow στυγνόν without seeming weak.

ὦ Ζεῦ is Dindorf's correction of Ὁδνοτέοντες, instead of which we require a spondee or trochee (=ἄλα 1162). He cites the ὦ Ζεῦ in *O. T.* 1198; and Ar. *Ach.* 225 ὅτις, ὦ Ζεῦ πάτέρ καὶ θεοί, τοῖσιν ἔχθροιν ἐπελέσατο. But he might still more fittingly have quoted Dem. or. 19 § 113, where, as here, the indignant invocation closes the sentence:—πολλοὺς ἐψή τοις θορυβοῦντας εἴναι, ὀλίγους δὲ τοῖς στρατευομένους, δταν δέη, (μέμνησθε δήπου) αὐτός, οἷμαι, θαυμάσιος στρατώτης, ὦ Ζεῦ. At v. 1181 Ph. appeals to ἀράσιον Ζεύ. Reading ὦ Ζεῦ, it is best to adopt Bothe's δο for the MS. δο', and to make ἀνατέλλονθ' intrans.: 'countless ills, arising from (effected by) shameful arts.'

Next to ὦ Ζεῦ, the most attractive

now to use thee nevermore! Thou hast found a new and wily master; by him art thou wielded; foul deceits thou seest, and the face of that abhorred foe by whom countless mischiefs, springing from vile arts, have been contrived against me,—be thou, O Zeus, my witness!

CH. It is the part of a man ever to assert the right; but, when he hath done so, to refrain from stinging with rancorous taunts. Odysseus was but the envoy of the host, and, at their mandate, achieved a public benefit for his friends.

τε in 1137). For δο' Bothe conj. δς, and so Dindorf. For ἐμήσατ' 'Οδυσσεύς Dindorf conj. ἐμήσατ', ὡς Ζεῦ: Hermann (*Retract.* p. 16) ἐμήσατο Ζεύς: Campbell, ἐμήσαθ' οὐτος: Arndt, ἐμήσατ' οὐδεὶς: Ziel, ἐμήσατ' οὐρίς: Blaydes, ἐμήσατ' ἔργων. Others suggest ἔργα, ἀνήρ, αὐτός, ὡς θεός, or ἀλληγ. **1140** ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰτέν MSS. See comment. and Appendix. **1143** κένος δ' MSS.: Brunck omits δ', for the sake of closer correspondence with 1166 (κῆρα). **1144** τοῦδε ἐφημοσώνα L, with most MSS.: τοῦδε εὐφημοσώνα Triclinius: τοῦδε εὐφημοσώνα Turnebus: τοῦδε ἐφημοσώνα V³, and so Hermann. Most of the recent edd. read τῶνδε ἐφημοσώνα. All MSS. have τοῦδε: τῶνδε is due to Gernhard and Thudichum. Blaydes reads τῶνδε ἐφημοσώνα ('charged with this order'). Musgrave conj. ταχθεῖς τοῦτο, εὐθημοσώνα ('by good management'). **1145** ηὐνοεῖς φίλους Blaydes conj. ηὐνοεῖς τοῖς φίλοις: Gleditsch, ηὐνοεῖς φίλων ἄρωγάν.

correction of 'Οδυσσεύς is Arndt's οὐδεῖς, which would require us to take ἀνατέλλονθ' as acc. sing. masc., with transitive sense, and to keep δο': 'causing countless ills to spring up... more than any other man ever contrived against me.' Cp. *Il.* 22. 380 δις κακὰ πόλλα ἔρρεκεν, δο' οὐ σύμπτωτες οἱ δλόοι. But this is far less forcible.

1140 ἀνδρός τοι τὸ μὲν ἔνδικον αἰτεῖτεν. Arndt thus amends the MS. ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰτέν. The change involved is very slight,—τὸ for το, ν for υ, and ε for ο. The sense is:—'The part of a (true) man is ever to assert what is right, but to do so without adding invectives.' That is, Philoctetes is justified in expressing his sense of the wrong done to him; but not in reviling Odysseus. Odysseus was merely the agent of the Greek army, and acted for the public good. Cp. *O. T.* 1158 μὴ λέγων γε τοινόδικον: Eur. *Tro.* 970 καὶ τήρηδε δεῖξα μὴ λέγοντας ἔνδικα. Nauck objects that with αἰτεῖ we ought to have the pres. inf. λέγειν. But αἰτεῖ εἰτέν = 'to assert on each occasion,'—the aor. inf. marking the moment of the assertion. The combination of αἰτεῖ with the aor. is therefore no less correct than (*e.g.*) in *Il.* 21. 263 ὡς αἰτεῖ Ἀχιλῆα κακήσατο κύμα ρόωσι.

The only sound version of the vulgate, ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰτέν, is Hermann's:—'It is the part of a man to

say that what is expedient (*quod utile est*) is just':—*i.e.*, Philoctetes, if he is a true man, ought to remember that the act of taking him to Troy is for the public good (*τὸ εὖ*); and ought therefore to admit that it is just. But we may object:—(1) This sense of τὸ εὖ is too obscure. (2) The Chorus may properly remonstrate with Philoctetes on his invectives against Odysseus; but they could scarcely require him to allow that his treatment had been δίκαιον. (3) The antithesis between the first clause and the second (*ἀπόντος δὲ κ.τ.λ.*) thus loses its force; for a man who conceded the justice of the act would not revile the agent.—Other versions of the vulgate, and other emendations, will be found in the Appendix.

1141 ff. εἴτεντος δὲ...δέδύναν. The gen. εἴτεντος depends, like ἀνδρός, on ἐτί understood. εἴτεντα would be equally correct, but would be subject to ἔξωσαι. Cp. 552 προστυχόντι, where similarly the acc. could stand.—ἔξωσαι, like a sting: cp. Ar. *Vesp.* 423 κάτειπας τὸ κέντρον εἶτι ἐτί αὐτὸν λέσσο.—γλώσσας δέδύναν, lit., 'pain arising from (given by) the tongue,' *i.e.*, galling speech: not 'garrulity,' like γλώσσαλγία.

1143 ff. κένος δ'. Odysseus acted by the public command for the public good. He himself has used a similar plea (109).—εἰς ἀπὸ πολλῶν ταχθεῖς, appointed

ἀντ. β'. ΦΙ. ὁ πταναῑ θῆραι χαροπῶν τ'

2 ἔθιη θηρῶν, οὐσ' ὅδ' ἔχει

3 χῶρος οὐρεσιβάτας,

4 *μηκέτ' ἀπ' αὐλίων φυγᾶ

5 *πηδᾶτ' οὐ γάρ ἔχω χεροῦν

6 τὸν πρόσθεν βελέων ἀλκάν,

7 ὁ δύστανος ἐγὼ τανῦν.

8 ἀλλ' ἀνέδην, ὃ δὲ χῶρος *ἄρ' οὐκέτι

9 φοβητός, οὐκέθ' ὑμῖν,

10 ἔρπετε· νῦν καλὸν

1150

1155

1146 πταναῑ τ: πτηναῑ L. **1148** οὐρεσιβάτας τ: οὐρεσιβάτας L.

1149 ε. φυγᾶ μ' οὐκέτ' ἀντὶ αὐλίων | πελᾶτ' MSS. In L πελᾶτ' has been made from πελάτ', the *i* having been erased, and a stroke drawn from *a* to *τ*. For conjectures

the task as one *out of* many, *i.e.*, as their agent. For the prep., cp. 647 n. Though v. 6 might suggest *ὑπό*, change is needless.—**ἔφημοσύνη**=**ἔφετμη**=**ἐντολή**: a Homeric and Pindaric word.—**τῶνδ'** is a clearly true correction of the MS. **τοῦδ'**: Blaydes, reading **τάνδ'** **ἔφημοσύναν**, joins it with **ταχθεῖς** (*intrusted with this commission*).—**ἐς φίλους**, ‘towards’ his friends,—in their interest. **ἐς** has been suspected (see cr. n.); but **ἐς φίλους** is better than **τοῖς φίλοις** here, where two aspects of the same act are contrasted. Cp. *Ai.* 679 **ἢ τ' ἔχθρος ήμῦν ἐς τοσνδ'** **ἔχθατρέος** | **ὡς καὶ φίλησσος αθίσις**. **ἐς τε τὸν φίλον | τοσαῦθ' ὑπουργεῖν ὑφελεῖν** βουλήσομαι κ.τ.λ.

1146 χαροπῶν. The rt **χαρ** (**χαλρω**, **χαρα**, **χαρις**) is akin to the Sanskrit *ghar* (*har*), ‘glow,’ ‘shine’ (*Curt. Etym.* § 185). **χαροπός**, ‘bright-eyed,’ was used esp. to denote the fierce light in the eyes of wild animals: *Od.* 11. 611 **χαροπὸν τε λέοντες**. So in Ar. *Pax* 1065, where **χαροπόιος πιθήκοις** alludes to the Spartans, the adj. implies ‘truculent.’ In men, according to Arist. *Physiogn.* 3, the **χαροπὸν δύμα** is characteristic of the **ἀνδρεῖος**, and also of the **εὐφύης**. Though not descriptive of colour, **χαροπός** is sometimes associated, or even identified, with **γλαυκός** (*Theocr.* 20. 25 **δύματά μοι γλαυκάς χαροπότερα πολλὸν Ἀθάνας**): cp. Tac. *Germ.* 4. *truces et caerulei oculi*.

1148 οὐρεσιβάτας, acc. plur., ‘finding food on the hills’: cp. 937, 955: *Il.* 12. 299 **λέων οὐρεστροφος**: Hes. *Scut.* 407 **αἴγος οὐρεσινόμους**: and so **οὐρειλεχής**, **οὐρεύμος**, **οὐρεσκώος**, **οὐρεσιφοιτος**, etc. If we

took the adj. as nom. sing., with **χῶρος**, it would mean, ‘affording pasture on the hills’: as *Ai.* 614 **φρενὸς οἰοβάτας**, ‘feeding lonely thoughts.’ But the first view seems to agree better with usage; and in such a compound the ending **-βάτης** could represent either **βόσκων** or **βοσκάμενος**.

1149 ε. ***μηκέτ'** **ἀπ'** **αὐλίων φυγᾶ** ***πηδᾶτ'**. The MSS. give **φυγᾶ μ' οὐκέτ'** **ἀπ'** **αὐλίων | πελᾶτ'**, of which the only tenable rendering is Hermann's:—‘No more, in your flight, will ye draw me after you from my cave.’ On this we remark:—(1) The use of **πελᾶτ'**, though possible, is strange. When **πελάσειν** is trans., the place *to which* the object is brought is almost always expressed, either by a dat., or by a prep. and case: or, if not expressed, it is at least clearly implied; as in *Il.* 21. 92 **οὐ γάρ ὅτῳ | σὰς χείρας φεύξεσθαι, ἐπειλ' γ' ἐπέλασσε γε δαίμων**: where the context implies **ἐμοὶ** far more clearly than **φυγᾶ** here implies **ὑμῶν αὐτοῖς**. Comparing *Il.* 5. 766 **ἥ ἐ μάλιστ' εἴωθε κακῆς ὅδύνης πελάσεων**, and Pind. *O.* 1. 77 **ἐμε...κράτει...πελάσον**, we might surmise that, to a Greek ear, **φυγᾶ μ' οὐκέτ'** **ἀπ'** **αὐλίων | πελᾶτ'** would rather suggest this sense,—‘Ye will no longer force me to flight from my cave.’ (2) But, apart from the use of **πελᾶτ'**, there is a further difficulty. Verse 1149 should correspond with v. 1126, **τὸν ἔμαν μελέον τροφάν**. These are glyconic verses. An iambus, **φυγᾶ**, could not begin such a verse, unless its first syll. served merely as anacrusis. If we transpose **φυγᾶ** but keep **μ' οὐκέτ'**, then we have another impossibility, viz. a sentence beginning

Ph. Ah, my winged prey, and ye tribes of bright-eyed ^{2nd anti-} strophe.
beasts that this place holds in its upland pastures, start no more
in flight from your lairs; for I bear not in my hands those shafts
which were my strength of old,—ah, wretched that I now am!
Nay, roam at large,—the place hath now no more terrors for
you,—no more! Now is the moment

see comment. and Appendix. **1151** πρόσθεν τ: πρόσθε L.—ἀλκάν] As the corresponding word in the strophe is φλῶν (1128), Herm. gave τὰν πρόσθεν γ' ἀλκάν βελέων. He also conj. ἀκράν. **1153 ff.** ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῖν | ἔρπετε' MSS. Instead of ἀνέδην, L has ἀναίδην, but with e written

with με. Other versions of the vulgate which have been proposed are examined in the Appendix.

Auratus and Canter saw that μ' οὐκέτι' is corrupted from μηκέτι'. Auratus, keeping πελᾶτ', understood (like Wunder), 'No longer approach, *in order to fly* from my cave,'—an impossible sense for the dat. φυγῆ: though πελᾶτ' as imperat. might be defended by the verse of an unknown poet in Plut. Mor. 457 D βαῖνε λαξ ἐπὶ τραχῆλον, βαῖνε καὶ πέλα χθονί. Canter read ἀλάτ', 'no longer rush.' For this imperat. (from ἀλάω) cp. Eur. H. F. 819 (ἔλα), and Eur. fr. 779 έτα δὲ μήτε κ.τ.λ. But I feel certain that the true reading is πηδᾶτ', which I proposed in the *Journ. of Philology* vol. II. p. 80 (1869). ΠΕΔΑΤ' (as it would have been written by Sophocles) would most easily become ΠΕΛΑΤ'. The change of πηδᾶτ' into πελᾶτ' would have facilitated that of μηκέτι' into μ' οὐκέτι', since πελᾶτ' would naturally be taken as fut. indic. of πελάσω, not as imperat. of πελάω.

The metre would be restored by reading μὴ φυγαῖς έτ' ἀπ' ἀνίων. But a simpler remedy is to place φυγῆ last, instead of first, in the v. It is not essential to the correspondence of glyconic verses in strophe and antistrophe that the dactyl should occur in the same place: thus v. 1124 πόντον θαῦς ἐφήμενος answers to 1147, ἔθνη θηρῶν οὐδὲ ἔχει.—See Appendix.

1153 ff. ἀλλ' ἀνέδην κ.τ.λ. The reading of the MSS. here (see cr. n.) presents two great difficulties. (1) ἀνέδην yields no possible sense when joined with ἐρύκεται. That adv. (from ἀνήμη, 'to let go') means, 'without restraint,' 'with free course' (*innissis habens*), as in Aesch. Suppl. 15 φεύγειν ἀνέδην διὰ κύμης ἀλιον. (2) ἐρύκεται, as the whole usage of the verb shows, must mean either 'is detained,' or else, 'is warded off.' Hence the following versions of the

ms. text are impossible:—(a) 'this place is remissly guarded'; (b) 'this place is held by you in freedom' (schol. ἐρύκεται· κατέχεται). Seyffert understands, 'this place *detains* you with it *in freedom*'; but, even if we could make the verb midd., ἀνέδην could not represent ἀνετοῦς or ἀνεμένους.

In the *Journ. Phil.* II. p. 80 (1869) I proposed the emendation which I believe to be true. ἐρύκεται ought to be ἀπ' οὐκέτι. The error would have been an easy one if the apostrophe after ἀπ' had been lost, since χῶρος has no verb. That the initial α of ἀπ' would have been no obstacle, may be seen from the converse case in O. C. 550, where the MSS. give ἀπεστάλη, corrupted from ἐφ' ἀστάλη. Many other false readings have arisen from two words being made into one (or *vice versa*), often with a further corruption of the letters; as O. C. 775 τοσάνη for τις αὔτη: ib. 1482 συντύχαις for σοι τύχομι. The parenthesis, ὃ δὲ χῶρος ἀπ' οὐκέτι | φοβητός, οὐκέτι' ὑμῖν, is naturally placed, because the emphatic word of the whole sentence is ἀνέδην, and the parenthesis justifies it: 'Without restraint—and there is nothing here now, it seems, to restrain you—go on your way.' ἀπα expresses his new and bitter sense of helplessness. With regard to the repeated οὐκέτι, it should be noted that such pathetic iteration is peculiarly frequent in this κομμός: see 1095 σὺ τοι, σὺ τοι: 1102 ὁ τλάμων, τλάμων ἀπ' ἔγω: 1128 ὁ τόξον φλῶν, ὁ φλῶν κ.τ.λ.: 1165 ἀλλὰ γνῶθ', εὖ γνῶθ': 1186 δαίμων, δαίμων: 1197 οὐδέποτ', οὐδέποτ'.

The simple transposition, φοβητός, οὐκέτι' (for the MS. οὐκέτι φοβητός), is the best mode of restoring the metre (= 1131 ἔχει τὸν Ἡράκλεον). Cp. 156 where μὴ προσπεσών με λάθη has become in the MSS. μὴ λάθη προσπεσών (n.).—See Appendix.

1155 ff. νῦν καλὸν: cp. Ar. Pax 292

- 11 ἀντίφονον κορέσαι στόμα πρὸς χάριν
 12 ἐμᾶς σαρκὸς αἰόλας.
 13 ἀπὸ γὰρ βίου αὐτίκα λεύψω.
 14 πόθεν γὰρ ἔσται βιοτά; τίς ὁδὸς ἐν αὔραις τρέφεται,
 15 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος
 αἴλα;
 ΧΟ. 16 πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον,
 17 εὐνοίᾳ πάσῃ πελάταν.
 18 ἀλλὰ γνῶθ, εὖ γνῶθ, *ἐπὶ σοὶ
 19 κῆρα τάνδ' ἀποφεύγειν.
 20 οἰκτρὰ γὰρ βόσκειν, ἀδαής δ'
 21 ἔχειν μυρίον ἄχθος δὲ ξυνοικεῖ.

1161

1165

ἀνομοι-ΦΙ. πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὥστε τῶν πρὶν ἐντόπων. τί μ' ἀλεσας; τί μ' εἴργασαι;

above *ai* by the first hand. For conjectures see comment. and Appendix.
1157 ἐμᾶς σαρκὸς αἰόλας] τάσδ' αἰόλας σαρκός Triclinius. For αἰόλας Nauck writes δῆλας. **1161 f.** L divides thus: μηκέτι...δος τεμ.-πει...αλα. **1163** σέβει] σέβηι L.—ξένον, πέλασσον] Hermann conj. ξένον, μαλάσσον: Arndt, ξένον γ' ἔλασσον.
1165 δοι σοι L: δοι σοι r. Dindorf writes δοι σὸν: Seyffert, ἐπὶ σοι. **1167 f.** ἀδα-

νῦν ἔστιν εὐχασθαι καλόν.—**ἀντίφονον**, taking blood for blood: *El.* 248 ἀντιφύρους δίκας.—**πρὸς χάριν**, 'at your pleasure': see *Ant.* 30 n.—**αἰόλας**, discoloured, spotted, by the disease. When this word refers to light or colour, the primary notion of rapid movement is usu. present,—i.e., the sense is 'glancing,' 'gleaming' (as in the Homeric σάκος αἰόλος, *Il.* 7. 222, with Leaf's n.), or 'sheeny' (*ὅρδικων*, *Tr.* 11). But it could also mean 'variegated' simply, as in Callim. *Dian.* 91 (of a speckled hound).—Some take it here as='quivering' (cp. *Il.* 22. 509 αἰόλαι εὐλα).

1158 ἀπό...λεψώ: cp. 817 n.

1160 ἐν αὔραις τρέφεται=έξ ἀνέμων τρέφεται (schol.). With *τρέφεται*, the prep. *ἐν* usu. denotes the surroundings of the 'trophi', as Plat. *Theat.* p. 175 D ἐν ἐλευθερῷ...τεθραμμένον: but it can also denote, as here, the aliment; id. *Tim.* p. 81 C τεθραμμένης...ἐν γάλακτι.

1161 f. μηκέτι: the generic μή (being one who commands not...), cp. 170 μή τον κηδομένον.—μηδενὸς (*πάντων*) δοι: the relative clause here takes the place of a partitive gen.: cp. Xen. *Cyr.* 8. 1. 20 ἦν τις ἀπῆς οἰς παρεῖναι καθηκη. Cp.

957 n.—**πέμπει** here=ἀναπέμπει, like ἔησι for *προτητᾶ* etc.—**βιόδωρος**: cp. 391.

1163 f. εἴ τι σέβει ξένον, if thou hast any regard for a friendly stranger, **εὐνοίᾳ πάσῃ πελάταν**, who draws near to thee with all good will, **πέλασσον** (intrans.), draw near to him:—i.e., meet his advances half way, instead of repelling him. Philoctetes is at the mouth of his cave, as if about to enter it (952): the Chorus now advance a little towards him, as they make this earnest appeal. The position of **πέλασσον**, between ξένον and εὖν. π. **πελάταν**, is warrantable, since the latter words suggest a reason for the prayer, **πέλασσον**. Bolder collocations of words occur elsewhere in Soph.: e.g. *O. C.* 1427 τίς δὲ τολμήσει κλύνων | τὰ τοῦδε ἐπεσθαι τάνδρος; cp. *O. T.* 1251. The word **πελάταν** gives a certain tone of deference, since **πελάτης** was familiar 'in Attic as = 'dependent' (Plat. *Euthyphr.* p. 4 C).—Other versions are:—(1) εἴ τι σέβει, ξένον πέλασσον, 'if anything is sacred to thee, approach the stranger': (2) εἴ τι σέβει ξένον, πέλασσον...πελάταν, 'approach him who approaches thee.' But **πελάξει** (intrans.) could not take an acc. of the person approached: see Append. on

to take blood for blood,—to glut yourselves at will on my discoloured flesh! Soon shall I pass out of life; for whence shall I find the means to live? Who can feed thus on the winds, when he no longer commands aught that life-giving earth supplies?

CH. For the love of the gods, if thou hast any regard for a friend who draws near to thee in all kindness, approach him! Nay, consider, consider well,—it is in thine own power to escape from this plague. Cruel is it to him on whom it feeds; and time cannot teach patience under the countless woes that dwell with it.

PH. Again, again, thou hast recalled the old pain to my thoughts,—kindest though thou art of all who have visited this shore! Why hast thou afflicted me? What hast thou done unto me!

ἢς | δ' ἔχειν μηρὸν ἄχθος δὲ ξυνοικεῖ L (ψὲ ξυνοικεῖ A). From the words of the schol., ἀγνωτος πρὸς τὸ δχεῖσθαι, it has been inferred that he read δχεῖν. Adopting this, Hartung reads ἀδαές δ' ('it is foolish') | δχεῖν μηρὸν ἄχθος ψὲ ξυνοικεῖς. For ἔχειν Blaydes gives ἔχειν. **1169 ff.** L divides thus:—πάλιν...νπέμπασασ...ἐντόπων. For δλγμ' Cavallin conj. ἀλγος μ'. For τῶν πρὶν ἐντόπων Hense conj. τῶν ξυνεμπόρων. **1172 εργασαι**] Elmsley conj. εργάσων.

1149 ff. (3) εἰ τι σέβει, ξένον πέλασσον
(trans.), bring the stranger near thee (*i.e.*,
'allow him to approach thee').

Arndt conjectures: εἰ τι σέβει ξένον γ' θλασσον,...ἀλλὰ γνῶθι κ.τ.λ.: 'if thou hast too little respect for a guest-friend, at least (ἀλλὰ) think' of thine own interest. Such a use of θλασσον would be obscure; and the supposed antithesis of ideas seems forced; since, even if he did 'revere the stranger,' that feeling would not be his only motive for leaving Lemnos.

1165 ἐτι σοι (cp. 1003) is Seyffert's correction of the Ms. ὅτι σοι, (or σού), which could not mean, 'that' it is *for* thee,' i.e., 'in thy power.' The objection to reading ὅτι σού is that this would mean rather, 'that it is thy *part*' (or 'duty'); cp. O. C. 721 n.

1167 f. βόσκειν, *i.e.*, to feed with thine own flesh: cp. 313. For the omission of μέν, cp. Ant. 806, O. C. 1275.—**ἀδαής δὲ** ἔχειν κ.τ.λ., while it cannot be taught to bear the countless woes that attend upon it. έχειν here = *sustinere*, as in O. C.

537 ἐπαθον ἀλλοτ' έχειν, and Ant. 421. It is needless to read δχεῖν.—δὲ ξυνοικεῖ: cp. O. C. 1237 γῆρας ἀφίλον, οὐα πρό-

παντα | κακὰ κακῶν ξυνοικεῖ, and *ib.* 1134. The context here slightly favours δ as against ψ, though the latter is possible. The only source of obscurity here is that in the first clause (οἰκτρὰ γάρ βόσκειν) the κήρ is the disease itself, while in the second (ἀδαής δ') it is identified with the patient. The sense is, 'thy disease is dreadful, and no length of time could inure thee to the countless other ills that accompany it' (hunger, hardship, solitude).

1170 f. παλαιὸν δλγμ', the pain which the proposal that he should return to Troy has caused to him from the first moment that he heard of it: see vv. 622, 917, 999.—ιπέμπασασ without με: cp. 801.—ῳ λώστε κ.τ.λ.: their words grieve him the more, because they have otherwise shown him so much sympathy (cp. 1121, 1163 f.).—τῶν πρὶν ἐντόπων, those mentioned in 307 ff.: for πρὶν cp. Ant. 100 κάλλιστον... | ...τῶν προτέρων φάσ. The adj. here = merely 'present in a place' (at a given moment), as in 211, O. C. 1457: not 'resident,' as in O. C. 841.

1172 ὠλεας. A return to Troy is more dreadful to him than death (999), and the mere suggestion of it has pierced

- ΧΟ. τί τοῦτ' ἔλεξας; ΦΙ. εἰ σὺ τὰν ἐμοὶ¹¹⁷⁵
στυγερὰν Τρῳάδα γάν μ' ἥλπισας ἄξειν.
- ΧΟ. τόδε γάρ νοῶ κράτιστον. ΦΙ. ἀπό νύν με λείπετ’ ἥδη.
- ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἐκόντι τε πράσσειν.¹¹⁸⁰
ἴωμεν ἴωμεν ναὸς ὧν ἡμῖν τέτακται.
- ΦΙ. μῆ, πρὸς ἀραιόν Διός, ἐλθῆς, ἵκετεύω. ΧΟ. μετρίαζ.¹¹⁸⁵
- ΦΙ. ω̄ ξένοι, μείνατε, πρὸς θεῶν. ΧΟ. τί θροεῖς;
- ΦΙ. αἰᾶι αἰᾶι,
δαιμῶν δαιμῶν· ἀπόλωλ’ ὁ τάλας·¹¹⁹⁰
ω̄ ποὺς πούς, τί σ’ ἔτ’ ἐν βίᾳ
τεύξω τῷ μετόπιν τάλας;
ω̄ ξένοι, ἐλθετ’ ἐπήλυνδες αὐθίς.
- ΧΟ. τί ρέξοντες ἀλλοκότῳ
γνώμᾳ τῶν πάρος, ὧν προῦφαινες;

1175 γάν ἥλπισας μ' (*sic*) L: γάν μ' ἥλπισας τ (γαῖάν μ' ἥλπισας A). In *Ars Soph.* em., p. 62, Wecklein suggests that μ' should be deleted. Hartung omits ἐμοὶ after τὰν. **1177** ἀπό (*sic*) νῦν L, in which με λείπετ' has been made by S from μέλειπετ'. **1178 f.** Hartung omits the second φίλα. Hermann omits the τε after ἐκόντι: Nauck conj. ἐκόντι γε: Cavallin, ἐκόντα τε. **1180 Σ.** ἴωμεν ἴωμεν L: ἴωμεν ἴωμεν τ.—τέτακται Dindorf conj. προτέτακται. Hartung gives ἴωμεν ναὸς ὧν προτέτακται. Nauck conj. ἴωμεν δὲ ὧν ἡμῖν τέτακται. For ναὸς Blaydes conj. νάσου. **1182—1187** L divides thus:—μῆ πρὸς ἀραῖον | δίδσ— | μετρίαζε—|

him to the heart. This verb can denote the infliction, not only of physical (817), but also of mental anguish: cp. *El.* 831 ΗΔ. ἀποεῖς. ΧΟ. πῶς; | ΗΔ. εἰ τῶν φανερῶν οἰχομένων | εἰς 'Αΐδαν ἐλπίδ' ὑποστεῖς, κατ' ἐμοῦ τακομένας | μάλλον ἐπεμβάσει. (But in 1388 below δλεῖς is not similar.)—ἔργασαι: perf. following aor., as 676, 929.

1178 f. τί τοῦτ’ ἔλεξας; Cp. *Ai.* 270 πῶς τοῦτ’ ἔλεξας;—(ἀλεσάς με), εἰ...ἥλπισας, if thou hast indeed conceived the hope: cp. ἐλπίσαι in 629.—ἄξειν with double acc.: cp. *Ani.* 811 (n.).

1177 ἀπό...λείπετ': cp. 817.—νῦν, 'then,' i.e., 'if ye persist' (as the present tense νοῶ implies). This is better here than νῦν.

1178 φίλα μοι...παρήγγειλας ἐκόντι τε πράσσειν. The τε after ἐκόντι has been suspected (see c. n.). But analogous instances occur, where conjunctions, which might have been omitted, couple dissimilar clauses: as Plat. *Prot.* 336 A

ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἔρωτώμενα: Thuc. I. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἄμα...δεόντες. Here, ἐκόντι τε would probably seem all the more natural to a Greek ear, since βούλομένω μοι ἔστι τοῦτο was so familiar an equivalent for προσφίλες μοι τοῦ τοῦτο. Cavallin's ἐκόντα (acc. neut. plur.) τε cannot be justified by *O.T.* 1229, where κακὰ | ἐκόντα is merely a bold way of saying, κακὰ δὲ ἐκών τις ἐποίησε.

1181 ναὸς (partit. gen.) ὧν ἡμῖν τέτακται, to that part of the ship where (= whither) it has been appointed for us to go. The Chorus are common seamen, who have to take their places on the rowing benches or at other posts. The moment of sailing is now at hand (cp. 1076).

1182 f. ἀραῖον Διός, Zeus ἱέτιος (484 n.) in another aspect,—as the god who hears the imprecation of the rejected suppliant. ἀραῖος does not occur elsewhere as an epithet of Zeus, but among

CH. How meanest thou? PH. If it was thy hope to take me to that Trojan land which I abhor.

CH. Nay, so I deem it best. PH. Leave me, then—begone!

CH. Welcome is thy word, right welcome,—I am not loth to obey.—Come, let us be going, each to his place in the ship!

[They begin to move away.]

PH. By the Zeus who hears men's curses, depart not, I implore you! CH. Be calm.

PH. Friends, in the gods' name, stay! CH. Why dost thou call?

PH. Alas, alas! My doom, my doom! Hapless, I am undone! O foot, foot, what shall I do with thee, wretched that I am, in the days to come?—O friends, return!

CH. What wouldst thou have us do, different from the purport of thy former bidding?

μετανατε— | αἱ αἱ αἱ αἱ | δαιμων δαιμων | ἀπόλωλ' ὁ τάλασ. **1187** δ τάλασ] In L ὁ has been made from ω. Most of the later MSS. have ω: and ὁ (which is in T, V², K) was probably restored by Triclinius. **1188 f.** τι σ' made from τισ in L. Blaydes conj. τι μ' ἔτι ἐν βίῳ | τεῦχεις. **1191 f.** Λ divides the vv. after γνώμαι. For ρέξοντες Vauvilliers and Musgrave conj. ρέξοντος.—*προΐδανες* τ: προΐδανες L. Brunck conj. προΐδάνης (supposing that the sentence is left unfinished): Wakefield, προΐδανας (προέφηνας). Hermann deletes ων προΐδανες.

his titles were ἀλάστωρ (Cramer *Anecd. Ox.* I. 62), τιμωρός (Clemens *Protrept.* p. 24) and παλαμνάος (Arist. *De Mundo* 7).—**ἀλθης**=ἀπέλθης: 48 n.

1188 The older edd. give μετρίᾳς in full (making the choriambic verse hypercatalectic); Brunck wrote μετρίᾳς. For the sense, cp. Plat. *Keph.* 603 επ μετρίᾳσει δέ πως πρὸς λύπην.

1187 δαιμων: for the nom., cp. *Ant.* 891 ω τύμβος.

1188 f. ω ποὺς πούς: cp. 786.—τι σε τεῦχος; =τι σε ποιήσω, τι σοι χρησόμαι; 'what shall I do with thee,'—how endure the pain,—now that my doom is otherwise so much worse?—μετόπιν, used by Ap. Rh. 4. 1764, occurs nowhere else in class. Greek, but is related to the epic μετόπισθεν (used by Eur. fr. 449) as the Attic καρόπιν to the epic καρόπισθεν.

1190 ἀλθετ ἐπῆλθες: cp. 1222: Eur. *Suppl.* 388 παλσσοντος | στεῖχ': Plat. Legg. 879 Δ νεγλυδὸς ἀφιγμένου. The adj. here = 'coming back' (answering to ἐπανέρχομαι rather than ἐπέρχομαι): yet αιθις need not be regarded as redundant (like ἄρτιος with νεοφαγής in Tr. 1130); for they had once before been on the

point of departing (1070). Elsewhere ἐπῆλθος always = *advena*.

1191 f. τι ρέξοντες, to do what, γνώμη δλλοκότω τῶν πάρος, with a purpose different from (that of) the former course, ων (by attract. for ἀ) προΐδανες, which thou didst prescribe? He had told them to go away and leave him (ἀπό νῦν με λειπετ' ήδη, 1177). They ask if they are now to contravene that order, and if so, what they are to do. For the gen. τῶν πάρος after δλλοκότω, cp. Xen. *M.* 4. 4. 25 δλλα τῶν δικαλων. The verb προφάνευν can be used of any utterance (*Tr.* 324); but, as it is said of oracles (*O. T.* 790 n.), so it is peculiarly applicable to commands.

The objection to the plausible conjecture ρέξοντος is not the omission of σοῦ, which is quite possible (cp. 801 n.), but the fact that Greek idiom would require ως τι ρέξοντος. In the very rare instances where this ως is omitted, the fut. partic. refers to the subject of the principal verb, as Eur. *Hec.* 631 ff. θλαν... | ἐτάμεθ, ἀλιον ἐπ' οδύμα ναυστολήσων (cp. Paley in *Journ. Phil.* vol. VIII. p. 80).

- ΦΙ. οὗτοι νεμεσητόν,
ἀλύοντα χειμερίῳ
λύπα καὶ παρὰ νοῦν θροεῖν. 1195
- ΧΟ. βᾶθι νυν, ὡς τάλαν, ὡς σε κελεύομεν.
- ΦΙ. οὐδέποτ', οὐδέποτ', ἵσθι τόδ' ἔμπεδον,
οὐδὲ εἰ πυρφόρος ἀστεροπηγῆς
βροντᾶς αὐγαῖς μ' εἶσι φλογίζων.
ἔρρετω *Ιλιον, οἱ θ' ὑπ' ἐκείνῳ 1200
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.
ἀλλ', ὡς ξένοι, ἐν γέ μοι εὐχος ὄρέξατε.
- ΧΟ. ποῖον ἔρεις τόδ' ἔπος; ΦΙ. ξίφος, εἴ ποθεν,
ἢ γένυν, ἢ βελέων τι, προπέμψατε. 1205
- ΧΟ. ὡς τίνα δὴ ρέξης παλάμαν ποτέ;
- ΦΙ. *χρώτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί.

1193 νεμεσητὸν γ.: νεμεσητὸν L: νεμεσητή Hermann. **1194 f.** L divides the vv. after λύται. **1196** ὡς σε κελεύομεν] Reiske conj. ol for ὡς: Bergk, ὡς σ' ἐκελεύομεν. **1198** πυρφόρος made from πορφόρος in L. **1199** βροντᾶς αὐγαῖς schol.: βροντᾶς αὐτᾶς MSS. **1202 f.** In order to make continuous dactylic verses, (1) Triclinius wrote ἀπῶσ· ἀλλ': (2) Erfurdt omitted ἀλλ': (3) Hermann wrote ἄρθρον ἀπῶσαι. ἀλλὰ τόδ', ὡς ξένοι, | ἐν γέ μοι, ἐν γέ μοι εὐχος ὄρέξατε. Brunck had already doubled ἐν γέ μοι.

1193 ff. οὗτοι νεμεσητόν, since the feeling of *νέμεσις* is justified only when fair allowance has been made for human weakness. (Andoc. or. 1. 57 χρὴ γὰρ ἀνθρωπίνως περὶ τῶν πραγμάτων ἐκλογῆσθαι, ὅπερ ἂν αὐτὸν δυτὰ ἐν τῷ συμφάρᾳ.) Cp. II. 9. 523 πρὶν δ' (before the amend was made) οὕτι νεμεσητὸν κεχωλωθῶμεν.—**ἀλύοντα:** 174 n.—**χειμερίῳ:** cp. 1460: *Ai.* 206 Άτας θολερῷ | κεῖται χειμῶνι νοσήσας.—**καὶ παρὰ νοῦν θροεῖν,** referring to his abrupt dismissal of them (1177). καὶ ('e'en') expresses the relation of cause and effect. παρὰ νοῦν like παρὰ δίκην etc.: cp. *O. T.* 550 τοῦ χωρίς.

1198 f. οὐδὲ εἰ πυρφόρος ἀστεροπηγῆς: cp. II. 1. 580 Οὐλύμπιος ἀστεροπηγῆς: *O. T.* 200 ὡς τὰν πυρφόρων | ἀστραπάν κράτη νέμων. This is a repetition, in stronger words, of οὐδὲ ην χρῆ με πῶν παθεῖν κακόν (999). To brave the lightnings of Zeus is to face death in its most appalling form: so Ares says that he will avenge his son, εἰ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ | κεῖσθαι ὅμοι νεκύεσσι (II. 15. 117). And Dido: *Vel pater omnipotens adigat me fulmine ad umbras | ... Ante, Pudor, quam te violo* (*Aen.* 4. 25).—**βροντᾶς αὐγαῖς:** cp. Aesch. *P. V.* 1043

πρὸς ταῦτ' ἔπ' ἔμοι φιπτέσθω μὲν | πυρὸς ἀμφήκης βθόστρυχος: *ib.* 1083 ἔλικες δ' ἐκλάμπουσι | στέροπῆς ζάπυροι.

εἶσι φλογίζων, lit., 'shall be in the course of consuming,' i.e., in the very act of doing so:—as if he should behold Zeus in heaven, with the thunderbolt already brandished in his uplifted right hand. The peculiar vividness of the phrase depends on the somewhat rare use of the pres. part. with ἔρχομαι—a use quite distinct from that of the fut. part. Thus ἔρχεται κατηγορίσων μον (Plat. *Euthyphro* 2 C)=simply, 'he is going to accuse me'; but ἔρχομαι ἐπίχειρών σοι ἐπιδειξασθαι (*Phaedo* 100 B)= 'I am proceeding with an attempt to show you': cp. Her. 1. 122 ηὲ ταῦτην αἰνέων διὰ παντός: Pind. *N.* 7. 69 ἔρχομαι...ἐνέπτων.

1200 ff. ἔρρετο *Ιλιον: not a curse on Troy itself, but a way of saying that he cares not how the Trojan war may end.—οἱ θ' ὑπ' ἐκείνῳ: cp. Eur. *Hec.* 764 τῶν θανάτων...ὑπ' Ιλιον.—τόδ' ἔμοι ποδὸς ἄρθρον, this limb (cp. ἄρθρα in 1207), my foot: ποδὸς is here a defining genitive, and the phrase is a periphrasis for τὸν ἔμὸν πόδα, with a certain added pathos,—'this poor lame foot.' But in

PH. 'Tis no just cause for anger if one who is distraught with stormy pain speaks frantic words.

CH. Come, then, unhappy man, as we exhort thee.

PH. Never, never,—of that be assured—no, though the lord of the fiery lightning threaten to wrap me in the blaze of his thunderbolts! Perish Ilium, and the men before its walls, who had the heart to spurn me from them, thus crippled! But oh, my friends, grant me one boon!

CH. What would'st thou ask?

PH. A sword, if ye can find one, or an axe, or any weapon, —oh, bring it to me!

CH. What rash deed would'st thou do?

PH. Mangle this body utterly,—hew limb from limb with mine own hand!

Blaydes conj. (*inter alia*) ἐν γέ μοι εὐγμά τι νεύσατε. **1205** προπέμψατε] Blaydes writes *παρέξετε*, conjecturing also *παράσχετε* and *πορίζετε*. **1206** δὴ added by Hermann. **1207** οὐκά· ἀπὸ πάντα καὶ ἄρθρα τέμω χερὶ MSS. (*τεκμὸς* B). For πάντα Wecklein gives τῆδε (to go with χερὶ). For κράτ· Hermann conj. χρῆμα: Wunder, κράτ· ἀπὸ πάντα τε τάρθρα: Blaydes, κράτα καὶ ἄρθρ' ἀπὸ πάντα (also κράτ· ἀπὸ πάντα τε κῶλα): Semitelos (*Antig.* p. 583), ἄκρα τ' ἀπὸ πάντα καὶ ἄρθρα.

O. T. 718 ἄρθρα ποδοῖν are the ankles.—**ἀπώσταται**, act., as in *Ai.* 446 ἀνδρὸς τοῦδ' ἀπώσαντες κράτην: cp. 600 ἑκβεβληκότες. (But the midd. ἀπώση in 1122, of repelling advances.) He speaks as if the tortured limb were a mute suppliant that might well have moved their pity: cp. 1188 ὡς ποὺς ποὺς.

1203 δὲλλα, appealing (230).—**ὅρε-** **ξατε**, extend it to me, concede it: cp. Pind. *N.* 7. 56 οὐκ ἔχω | εἰτέν τιν τούτῳ Μούρα τέλος ἔμπεδον | ὥρετε: a poet. use, like that of ἔγγυαλίζω. (Distinguish the sense in *Il.* 12. 328 ἡτ τῷ εὐχος ὀρέξουεν ἡτ τις ἡμῖν, 'give glory'.)

1204 οὐκέτι: for the fut., cp. 441 n.—εἰ ποθεν sc. προπέμψαι έχετε, = 'from any quarter.' So in *Ai.* 886 εἰ ποθε...λεύσσων=λεύσσων, εἰ πον (λεύσσεται). The elliptical use of εἰ τις is frequent (Thuc. 4. 26 ἐσάγεω σιρόν τε...καὶ εἰ τὸ δὲλλο βρῶμα).—**γέννων**, axe: *El.* 485 ἀμφάκης γέννως: cp. *Ant.* 249 n.

προπέμψατε. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cr. n.). But it seems to be justified by the context. The group of fifteen men is standing before him, and he sees that they are not regularly armed; but, as εἰ ποθεν shows, he hopes that some one of their number may have some weapon. **προπέμψατε** means

strictly, 'pass forward,' from hand to hand. Cp. Ar. fr. 427 φέρε παῖ ταχέως κατὰ χειρὸς ὑδωρ, | παρδπεμπε τὸ χειρόπακτρον, 'pass' it round.

1206 ὡς τίνα δὴ βέξης...; So O. C. 398 (Ismene having said that Creon will come) ΟΙ. δῆτας τὶ δράσῃ; cp. *ib.* 1724: *El.* 390 XP. δῆτας πάθης τὶ χρήμα;—**παλαίμαν**, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often = 'violent hands' (*Il.* 3. 128 ὦπτ "Αρης παλαίμαν").

1207 *χρῶτ', Hermann's correction of κράτ', seems to me certain. For the interchange of χ and κ, cp. βρύχομαι corrupted from βρύκομαι in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 κάρα | τέμνειν. The sense is, 'hew all the flesh (from my bones), and sever limb from limb,'—a frenzied exaggeration of his prayer in 748, πάταξον εἰς ἀκρον πόδα, | ἀπάμησον ὡς τάχιστα· μὴ φεληγ βλου. Sophocles knew the History of Herodotus (cp. O. C. 337 n.). Is it not possible that the poet's diction here may have been influenced by a reminiscence of the passage describing the ghastly suicide of the insane Cleomenes (6. 75)? Cleomenes, like Philoctetes, 'asked for a sword,'—which the terrified Helot gave him.

φονᾶ φονᾶ νόος ἥδη.

ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων.

1210

ΧΟ. ποι γάσ; ΦΙ. ἐς Ἀιδου.

οὐ γὰρ ἐν φάει γ' ἔτι.

ὦ πόλις ω πατρία,

πῶς ἀν εἰσίδοιμι σ', ἄθλιός γ' ἀνήρ,

ὅς γε σὰν λιπὼν ιερὰν

λιβάδ' ἔχθροις ἔβαν Δαναοῖς

ἀρωγός· ἔτ' οὐδένεν εἴμι.

1215

ΧΟ. ἐγὼ μὲν ἥδη καὶ πάλαι νεώς ὁμοῦ

1209 νόος L (the second o added by S): νόος r. **1210** ματεύων] Blaydes conj. ματεύω: Triclinius, μαστεύων. **1211—1217** L divides thus:—ποι γάσ—| ἔστ—| ὡ πόλισ—| πῶς ἀν—ἄθλιοσ—| λιπὼν—| δαναοῖσ—εἰμι. **1211 f.** ἐς r: εἰσ L.—οὐ γὰρ ἔστιν ἐν φάει γ' ἔτι L. Hermann gives οὐ γὰρ ἐν φάει γ' ἔτι: Seyffert, οὐ γὰρ ἔτιν ἐν φάει γέ πον: Wecklein conj. (*Ars* p. 36) οὐ γὰρ ἐν φάει γέ τοι: Dindorf suggests οὐ γὰρ ἐν φάει (without γ' ἔτι). **1213** ω πόλις ω πόλις πατρία MSS.: ω πόλις ω πατρία Dindorf. **1214** πῶς ἀν εἰσίδοιμι σ' ἄθλιός γ' ἀνήρ MSS. (γ' wanting in Harl.): πῶς ἀν εἰσίδοιμι σ' ἄθλιός σ' ἀνήρ Dindorf.

Then, παραλαβών τὸν σίδηρον ἄρχετο ἐκ κυημέων ἑωνύδην λαβώμενος. ἐπιτάμνυν
γὰρ κατὰ μῆκος τὰς σάρκας (cp. χρῶτα πάντα) προέβανε ἐκ τῶν κυημέων ἐς τὸν μηρούς, ἐκ δὲ τῶν μηρῶν ἐς τὰ Ισχά καὶ τὰς λατάρας, ἐς δὲ τὴν γαστέραν ἀπίκετο, καὶ ταύτην καταχορδεύων ἀπέθανε.

If the MS. κράτ^r be kept, πάντα must be taken in one of two ways. (1) As acc. masc. with κράτ^r. Cp. Ion fr. 61 τὸν αὐτοῦ κράτα: Eur. fr. 243 τὸν σὸν κράτ^r. But with Sophocles κράτα is elsewhere neut: cp. 1001, 1457. (2) As adverbial neut. pl., ‘utterly.’ In either case the sense is weak. We cannot take πάντα καὶ ἄρθρα as = καὶ πάντα ἄρθρα. (In Aesch. P. V. 51, ἔγυκα τοιάδε κούδεν ἀντεῖν ἔχω, the comma should stand after τοιάδε, not after ἔγυκα.) A transposition is, indeed, possible—κράτα καὶ ἄρθρ' ἀπὸ πάντα. But, even then, there is the difficulty that he cuts off his own head before mangling his limbs. This, surely, is more than the figure of ‘prothysteron’ will comfortably excuse. Prof. Campbell compares *Ai.* 238 κεφαλὴν καὶ γλῶσσαν ἀκραί | βιτρεῖ θερόσας: but Ajax is not decapitating himself.

1209 f. φονᾶ: cp. *Ant.* 117 n.—τι ποτε; the verb understood is ἔστιν, not φονᾶ: cp. *Ant.* 381 τί ποτε; ‘What means this?’—πατέρα ματεύων, as if φονῶ rather

than φονᾶ νόος had preceded: cp. *O. T.* 159 n.

In vv. 492 ff. he had expressed the fear that his aged father must be dead; and here, in the bitterness of despair—when he feels himself utterly friendless upon earth—he utters a yearning to join Poeas in the world below. At brighter moments, again—when there is a gleam of hope that he may return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poeas is indeed alive (1430).

1212 οὐ γὰρ ἐν φάει γ' ἔτι. Hermann's deletion of the ἔστι before ἐν is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss ἔστι. On the other hand it is simpler and better to understand ἔστι than (as Hermann prefers) ματεύων.

1213 ω πόλις: Trachis (491): for the nom., cp. 1180 n.

1214 f. πῶς ἀν with optat. in a wish; cp. 531.—ἄθλιός γ' ἀνήρ. This, the reading of the MSS., is confirmed, as against Dindorf's conjecture (see cr. n.), by a point which seems to have escaped notice. The γε after ὅς marks the causal force of the relat. pron. (as in 663); and this indicates that ἄθλιος means, not merely ‘unhappy,’ but ‘wretchedly foolish’ (as in

Death, death is my thought now—

CH. What means this? PH. I would seek my sire—

CH. In what land? PH. In the realm of the dead; he is in the sunlight no more. Ah, my home, city of my fathers! Would I might behold thee,—misguided, indeed, that I was, who left thy sacred stream, and went forth to help the Danaï, mine enemies!—Undone—undone!

CH. Long since should I have left thee, and should now

1218—1221 M. Schmidt rewrites these vv. as follows:—έγώ μὲν ήδη καὶ πάλαι παλσσούσοις | στείχων ἀνὴρ σοι τῆς ἐμῆς νεώς πέλας, | εἰ μὴ πρὸς ημᾶς τὸν τ' Ἀχιλλέως γήνον | 'Οδυσσέα τε δεῦρ' ἵντ' ἐλεύσομεν. For the last two vv. Nauck would substitute εἰ μὴ πρὸς ημᾶς δεῦρ' ἵντ' ἐλεύσομεν | 'Οδυσσέα τε τὸν τ' Ἀχιλλέως γήνον.

1218 νεώς] The 1st hand in L wrote νεώσ: S corrected this to νεώσ, but without deleting the acute accent. He did not mean νεώσ.

O. T. 372). The reflective emphasis which γ' adds to δθλιος is thus exactly in place,—‘misguided *indeed* that I was.’ A comma after ελσθδομι σ’ makes this clearer.

1215 ff. ιερὸν λιβαδόν, the Spercheius (492), neighbour to the haunts of the Malian nymphs (725). All rivers were λεπότ, but here the epithet has a special force, which έθροῖς brings out: he had voluntarily withdrawn himself from the realm of friendly deities. Cp. his appeal in 1040 δλλ' ω πατρφα γῆ θεοι τ' ἔπεψιοι.—τε' οὐδένει εἰμι: for the place of τε', cp. O. T. 24 τε' οὐχ οἴα τε (n.).

1218—1471 Exodus. Neoptolemus restores the bow, and resolves to keep his word by taking Philoctetes home. Heracles appears, and at his bidding Philoctetes consents to sail, not for Greece, but for Troy.

It is unusual for two actors (neither being a mute person) to enter together,—as Odysseus and Neoptolemus do here (1222),—except in the opening scene. This is the peculiarity to which the scholiast calls attention: ἐνεῦθεν διπλοῖν ἐστι τὸ ἐπεισόδιον. Of the other six plays, the *Trachiniae* is the only one in which the ξοδος begins with the entrance of more than one person (v. 971: Hyllus, and the πρέσβυς with Heracles). In O. C. 1099 (third ἐπεισόδιον) Theseus enters with Antigone and Ismene.

1218—1221 Much suspicion has fallen upon these verses. Some critics, indeed, hold that the only resource is to write them anew (see cr. n.). The points to which objection is made are the following.

(1) δμοῦ as a prep. with the gen. (schol., έγγρ). The dat. is the usual case (O. T. 1007). There are, however, two other passages in which the gen. is a well-attested reading. (a) Xen. *Anab.* 4. 6. 24 πρὶν δὲ δμοῦ εἶναι τὸν πολλοὺς ἀλλήλων: three of the best MSS. support the gen., while others give ἀλλήλους. (b) Meander fr. incert. 204. The schol. on Ap. Rh. 2. 121 quotes it as δμοῦ δὲ τῷ τίκτεν παρεγένεθ' ή κόρη: but the mutilated form of it found in Suidas, Photius and Harpocration has τῷ τίκτεν δμοῦ. It is noteworthy that the use of δμοῦ in the sense of έγγρ (as distinguished from the sense ‘along with’) is said by the schol. on Apollonius to be distinctively Attic. And, when it bore this sense, the analogy of έγγρ, πέλας, etc., might easily permit it to be sometimes construed with the gen. See Appendix.

(2) στείχων is suspected by Nauck, who says, ‘one would rather have expected the aorist. (ἀπεθώ).’ But the pres. partic. is quite right: ‘moving on my way, I should now have been near my ship.’

(3) στείχοντα following στείχων. This is a real blemish, though a small one. But it does not follow that it is corrupt. There are several proofs that Sophocles, writing rather for hearers than for readers, was not always careful to avoid such iteration of commonplace words. The emphasis here falls on the contrasted qualifications (*νεώς δμοῦ*, and *πέλας*), not on the participles themselves. A recurrence which, in print, catches the eye would hardly have offended the ear. Cp. 87,

στείχων ἀν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας
'Οδυσσέα στείχοντα τόν τ', Αχιλλέως
γόνον πρὸς ἡμᾶς δεῦρ' ιόντ' ἐλεύσσομεν.

1220

- ΟΔ. οὐκ ἀν φράσειας ἥντιν' αὖ παλίντροπος
κέλευθον ἔρπεις ἀδε σὺν σπουδῇ ταχύς;
ΝΕ. λύσων ὅσ' ἔξημαρτον ἐν τῷ πρὶν χρόνῳ.
ΟΔ. δεινόν γε φωνεῖς· ἦ δ' ἀμαρτία τίς ἦν;
ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ
ΟΔ. ἐπραξας ἔργον ποῖον ἀν οὐ σοὶ πρέπον;
ΝΕ. ἀπάταισιν αἰσχραῖς ἄνδρα καὶ δόλοις ἐλών.
ΟΔ. τὸν ποῖον; ὕμοι· μῶν τι βουλεύει νέον;
ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ
ΟΔ. τί χρῆμα δράσεις; ὡς μ' ὑπῆλθε τις φόβος.
ΝΕ. παρ οὐπερ ἔλαβον τάδε τὰ τόξα, αὐθις πάλιν
ΟΔ. ὁ Ζεῦ, τί λέξεις; οὐ τί που δοῦναι νοεῖς;
ΝΕ. αἰσχρῶς γάρ αὐτὰ κού δίκη λαβὼν ἔχω.

1225

1219 στείχων] Wakefield conj. *τοίχων*.—ἀν (corrected from ἀν) ἦν L: ἀν ἦ Elmsley. Cp. O. T. 1123 n. **1220 στείχοντα**] Wecklein conj. τι ἀνακτα, and formerly *σπειδόντα*: Blaydes writes *τε τόπε*. **1221 ἐλεύσσομεν**] In L the 1st hand wrote *ἐλεύσομεν*, but added a second σ above the line. **1222 οὐκ ἀν**] δυ καν (*sic*) L, with δ' αὐ written above (by an early hand,—if not the first). **1223 σὺν σπουδῇ**] Corrected in L from *συμπουδῇ* by S. **1226 πιθόμενος** τι: *πειθόμενος* L.

88 πράσσειν *bis*, with n.—265 ἀγρίᾳ, 267 ἀγρίῳ: 1268 f. λόγων, λόγοις.

(4) πρὸς ἡμᾶς δεῦρ' ιόντ', repeating the sense of πέλας *στείχοντα*. The words are certainly unnecessary; but they are nothing worse. For a like redundancy, cp. Lysias or. 16 § 13 τοῖς μὲν ἵππεοντιν ἀσφάλειαν εἶναι δεῖ νομίζοντας, τοῖς δ' ὅπλαις κλιδώνον ἡγουμένον, where the second participle merely repeats the sense of the first, and might have been omitted. We could, indeed, take ιόντ' as =ιόντε (for the elision of the dual, cp. Hes. Op. 199 *ἴτον προλιπόντ' ἀνθρώπους*), placing commas after γόνον and ιόντ'. Then *στείχοντα* would refer to both men. 'I see Od. and N. approaching, on their way hither to us.' But this is less natural.

On the whole, I incline to think that these four vv. are sound, though (like vv. 265 ff.) they are somewhat carelessly written.

1219 στείχων ἀν ἦ σοι. The ethic dat. implies, 'thou would'st have seen me

depart': cp. O. C. 81 ἦ βέβηκεν ἡμῖν δέξος;

1221 ἐλεύσσομεν: for the plur. following the sing. (ἡ) cp. 1394: *Ant.* 734 n.

1222 οὐκ ἀν φράσειας: cp. II. 5. 456 οὐν ἀν δὴ τόνδ' ἄνδρα μάχης ἔρνασι μετελθών..; the formula is more courteous than οὐ with fut. ind. (O. T. 430 n.). He seeks to restrain himself.—*παλίντροπος*: cp. 1190 n.—*κέλευθον*: cp. *Ant.* 1212 ἄρα διστυχεστάτην | κέλευθον ἔρπω...;—*σὺν σπουδῇ τοχύς*; for σύν, cp. 268 n.

1224 λύσων: cp. Ar. *Ran.* 691 λύσαι τὰς πρότερον ἀμαρτιας. Thuc. 3. 46 μεταγνῶναι καὶ...τὴν ἀμαρτιαν καταλύσαι.

1225 δεινόν γε φωνεῖς: for γε in such comment, cp. O. T. 1035 δεινόν γ' δειδός σπαργάνων ἀνειδόμην: *Ai.* 1127 κτείνατα; δεινόν γ' ἐπας, εἰ καὶ ξῆς θαυόν.

1226 ἦν σοι πιθόμενος. This passage (down to 1234) well illustrates the dramatic use of interruption in stichomuthia. The spectators are now to learn that the repentance of Neoptolemus is complete.

have been near my ship, had I not seen Odysseus approaching, and the son of Achilles, too, coming hither to us.

Enter NEOPTOLEMUS, followed by ODYSSEUS.

OD. Wilt thou not tell me on what errand thou art returning in such hot haste?

NE. To undo the fault that I committed before.
 OD. A strange saying; and what was the fault?
 NE. When, obeying thee and all the host—
 OD. What deed didst thou, that became thee not?
 NE. When I ensnared a man with base fraud and guile.
 OD. Whom? Alas!—canst thou be planning some rash act?
 NE. Rash,—no: but to the son of Poeas—
 OD. What wilt thou do? A strange fear comes over me...
 NE. —from whom I took this bow, to him again—
 OD. Zeus! what would'st thou say? Thou wilt not give it back?

NE. Yea, I have gotten it basely and without right.

1228 ἐλών in L seems to have been made by S from ἐλεῖν: the original circumflex (which was, as often, very small) can be traced at the lower end of the acute accent. **1231** τὶ χρῆμα τὴ δράσεις L (with no point after δράσεις), as if the supposed sense were, ‘What is the matter? How I fear what thou wilt do’:—τὶ χρῆμα δράσεις r. Wecklein conj. τὶ χρῆμα, τὴ δρᾶς;—ὑπῆλθε τις made in L from ὑπῆλθος ἔτι by S: Seyffert conj. ὑπῆλθε τοι: Nauck, ὑπῆλυθεν. **1232** παρ' οὐπερ ἐλαβον] παρ' οὐ παρέλαβον B.

Obeying his superiors (1226), he did a base deed (1228); he will restore the bow (1230, 1232); for he has no right to it (1234). Each point is thrown into relief by the excited interpellations of Odysseus. Cp. 210 n.

1227 εἰ μὲν οὖσι τοι πρέπον = τούτων
ἀντὶ σου πρέπον ἦν πράξαις. Cp. O. T. 862.

1228 ἐλών. The partic. answers the question asked by ποτὸν: ‘what unbecoming deed didst thou do?’ (I did such a deed) *by capturing*, etc. Thus we understand ἐπράξας ἔργον οὐ πρέπον μοι. The verb which N. would naturally have used, if Od. had allowed him to finish his sentence, would have been ἡμαρτον, to which ήν in 1226 would have been cogn. acc.: but, after the interruption, the verb is best supplied from v. 1227. Thus ήν remains actually an acc. of respect, ‘(the sin), by which.’ Blaydes suggests ἐλών ἀνδρα καὶ δόλοις. It is true that in stichomathia an interrupted speaker usually ends with a finite verb (as O. T. 560 ἔρρει, O. C. 646 κρατήσω). But in this context ἐλών is more forcible than

ἐλῶν, since then it is Od. himself who supplies the description of the deed as οὐ πρέπον.

1229 νέον: for the sinister sense, cp. 784 n.

1231 ὡς μὲν ἤπιλθε τις φόβος. For this use of *tis*, in foreboding, cp. *Ai.* 1103 ἦταν μεγάλης ἔριδος τις ἄγων: for its place, cp. 104, 519, 1039. ὡς ('how!') as in *El.* 1112 τὶ δὲ ἔστω, ὡς ξέν'; ὡς μὲν ἤπερχεται φόβος.—Seyffert's conject., τοι for *tis* (*El.* 928 θαίμα τοι μὲν πέρχεται), seems less fitting after ὡς. With regard to Nauck's ὑπῆλυθεν, it may be noted that neither Aesch. nor Soph. admits ἥλυθον in dialogue, though Eur. does so (*El.* 598).

1232 παρ' οὐπερ ἐλαβον: for the tribrach (not contained in one word), cp. 1247: *O. C.* 26 ἀλλ' οὔτις δέ τόπος: and n. on *O. T.* 537.

1233 τὶ λέγεις; for the fut., cp. 1204 n.—The interrogative οὐ τὶ πον, like οὐ δή (900) and οὐ δήπον, was freq. in Attic (Ar. *Ran.* 522, etc.).

- ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε; 1235
 ΝΕ. εἰ κερτόμησίς ἔστι τάληθή λέγειν.
 ΟΔ. τί φῆς, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγουν;
 ΝΕ. δὶς ταῦτα βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη;
 ΟΔ. ἀρχὴν κλύειν ἀν οὐδὲ ἀπαξ ἐβουλόμην.
 ΝΕ. εὖ νῦν ἐπίστω πάντ' ἀκηκοὰς λόγουν. 1240
 ΟΔ. ἔστιν τις, ἔστιν, ὃς σε κωλύσει τὸ δρᾶν.
 ΝΕ. τί φῆς; τίς ἔσται μ' οὐπικωλύσων τάδε;
 ΟΔ. ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἔγω.
 ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἔξανδρᾶς σοφόν.
 ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασείεις σοφά. 1245
 ΝΕ. δὲλλ' εἰ δίκαια, τῶν σοφῶν κρείστω τάδε.
 ΟΔ. καὶ πῶς δίκαιον, ἢ γ' ἐλαβεῖς βουλαῖς,
 πάλιν μεθεῦναι ταῦτα; ΝΕ. τὴν ἀμαρτίαν
 αἰσχρὰν ἀμαρτών ἀναλαβεῖν πειράσομαι.
 ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράστων τάδε; 1250
 ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1235 πότερα δὴ] δὴ is wanting in L, and in some of the later mss. (as Γ and L²), but A is among those which have it, and it is in the Aldine text. Hermann conject. πότερα σὺ, Seyffert πότερά γε, Blaydes (whom Cavallin follows) πότερα δὲ. Nauck adopts the conject. of E. Philipp, πατρῷων for πότερα. **1238** ταῦτα] τ' αὐτὰ L: ταῦτα r (and edd. before Brunck).—ἀναπολεῖν] In L the final ν has been added by S. **1240** εὖ νῦν ἐπίστω πάντ' ἀκηκοὰς λόγον L. Such a point after ἐπίστω may have suggested A's reading, ἀκηκοας. **1242** ἔσται] Herwerden conj. ἔστι.

1235 πότερα δὴ seems clearly right (see cr. n.): the δὴ gives indignant emphasis. δὲ is also possible (cp. 917); but it is weaker, and gives a less good rhythm. For πότερα in a simple question (like Lat. *an*), cp. O. C. 333.—κερτομῶν, of bitter jest; cp. Ant. 956 n.

1236 εἰ κερτόμησι. The quiet force of the answer would be rather spoiled by adding γ': cp. 105 n.

1238 ἀναπολεῖν, to plough anew; hence, fig., 'to go over the same ground' again. Pind. N. 7. 104 ταῦτα...τρὶς τετράκι τ' ἀμπολεῖν. In this sense Attic prose preferred ἐπαναπολεῖν: Plat. *Phileb.* 60A εὖ δ' η παρούμε δοκεῖ ἔχειν, τὸ καὶ δὶς καὶ τρὶς τὸ γε καλῶς ἔχον ἐπαναπολεῖν λόγω δεῖν: *Legg.* 723 Ε ἐπαναπολήσωμεν. Cp. τριπλάσιον ὅκτον, *Ant.* 858 n.

1239 ἀρχὴν, adv., placed before the negative word; cp. *Ant.* 92 n.—ἄν with ἐβουλόμην: cp. 1278: Lys. or. 12 § 22 ἔγω δ' ἐβουλόμην ἀν αὐτὸν ἀληθῆ λέγειν.

1240 ἀκηκοὰς is much better here than δικήκοας. In A. 480 πάντ' ἀκήκοας λόγον is fitting at the end of a speech: cp. above 241 n. But in a brief statement of resolve, such as this, the compact unity given by the participial construction suits the placid firmness of the speaker's tone. Cp. 253, 567.

1241 εἰ τὸ δρᾶν: for the art., cp. 118 n.—τίς ἔσται μ' οὐπικωλύσων ταῦτε; for this use of the fut. partic. with art., cp. O. T. 297. Dindorf is not quite accurate in saying that, after ἔσται, οὐπικωλύνων 'would have sufficed,' and that the poet preferred the fut. partic. only for the sake of correspondence with κωλύει. The fut. partic. was required by Greek idiom, whether the principal verb was to be past, pres., or future. Cp. Xen. An. 2. 4. 5 ὁ ἡγούμενος οὐδεὶς ἔσται 'there will be no one to lead us' (Xen. could not have written ὁ ἡγούμενος). For the place of μ' cp. O. T. 139 ἐκείνον ὁ κτανών. The

- OD. In the name of the gods, sayest thou this to mock me ?
 NE. If it be mockery to speak the truth.
 OD. What meanest thou, son of Achilles ? What hast thou said ?
 NE. Must I repeat the same words twice and thrice ?
 OD. I should have wished not to hear them at all.
 NE. Rest assured that I have nothing more to say.
 OD. There is a power, I tell thee, that shall prevent thy deed.
 NE. What meanest thou ? Who is to hinder me in this ?
 OD. The whole host of the Achaeans,—and I for one.
 NE. Wise though thou be, thy words are void of wisdom.
 OD. Thy speech is not wise, nor yet thy purpose.
 NE. But if just, that is better than wise.
 OD. And how is it just, to give up what thou hast won by my counsels ? NE. My fault hath been shameful, and I must seek to retrieve it.
 OD. Hast thou no fear of the Achaean host, in doing this ?
 NE. With justice on my side, I do not fear thy terrors.

1243 τοῖς Herm. with one MS. (Lc), as Buttmann had previously conjectured. L and the rest have τοῖσδ'. **1245** σοφά Brunck : σοφόν MSS. **1246** τῶν σοφῶν] Wecklein conj. σῶν σοφῶν.—κρείσων] In L the second σ has been added by S. **1247** δίκαιον ἀ γ' ἔλαβες MSS., except Γ, δίκαι' ἀ γ' ἔλαβες: whence Hermann, δίκαια γ', ἔλαβες (and later, δίκαια σ', ἔλαβες). Dindorf conj. δίκαιον, ὔλαβες: and so Nauck, Wecklein. **1248** μεθεῖνα] After ε̄ two letters have been erased in L. **1251** φάσον] Herm. conj. στρατόν : Froehlich, ψόφον.

compound ἐπικαλύστων comes after the simple καλύσται as in O. T. 566 f. παρέχομεν after ἔσχετε, ib. 575 f. ἐκμάθαν' after μαθέν. Cp. above, 249: and for the converse, 911 f. τάδε: for the double acc. (a rare constr. with καλών), cp. Plat. Lys. p. 207 E ἐμέ γε...καὶ μάλα πολλὰ καλύνονται (sc. οἱ γονεῖς).

1243 ἐν δὲ τοῖς. Attic usage recommends τοῖς, in preference to τοῖσδ' here: see on O. C. 741 πᾶς σε Καδμειῶν λέων | καλεῖ δικαῖος, ἐκ δὲ τῶν μάλιστ' ἔγω.

1245 δραστεῖς: cp. 1001 n.—σοφά is right, as δίκαια shows: σοφόν would be intolerable here.

1247 ἀ γ' ἔλαβες: the γ' with causal force (*quae cepitis*): cp. 663. For the tribrach, cp. 1232. Odysseus, ignoring the moral question, asserts a right of property in the bow, because his βουλαί (as he euphemistically calls them) have won it.

1248 f. τὴν ἀμαρτίαν. The ἀντιλαβή marks a rising tone of excitement (cp. 54 n.). These words sum up N.'s

resolve, and his mentor turns from ex postulations to threats.—ἀναλαβεῖν, 'retrieve.' So Eur. Ion 426 τὰς πρὶν ἀναλαβεῖν ἀμαρτίας. This sense comes through that of 'recovering' (since the ἀμαρτία may be regarded as a loss of character),—not through the notion of 'taking back' a false move (for which the word was ἀνατίθεσθαι). Cp. Her. 5. 121 τὸν τὸν τρῶμα ἀνέλαβον: id. 8. 109 ἀναλαμβάνειν τὴν προτέρην κακότητα.

1251 ξὺν τῷ δίκαιῳ, i.e., having it on my side, as an ally: cp. σὺν θεῷ. So Ai. 1125 ξὺν τῷ δίκαιῳ γάρ μέντ' ἔξεστι φρονεῖν.—τὸν σὸν οὐ ταρβόν φόβον, I do not fear the terror (=terrible thing) of which thou speakest,—i.e., the wrath of the army. For this objective sense of φόβος, cp. O. C. 1651 ὡς δεωνῦ τινος | φόβον φανέντος. For τὸν σὸν, El. 1110 οὐκ οὖδα τὴν σὴν κλῆδον': fr. 169 οὐκ οὖδα τὴν σὴν πετραν' ἐν δέ ἐπιστραμαι.—I prefer this version to the other which is possible:—'I do not feel the fear which thy words suggest.'

- ΟΔ. * * * * *
- ΝΕ. ἀλλ' οὐδέ τοι σῆ χειρὶ πείθομαι τὸ δρᾶν.
 ΟΔ. οὐ τάρα Τρωσίν, ἀλλὰ σοὶ μαχούμεθα.
 ΝΕ. *ἴτω τὸ μέλλον. ΟΔ. χείρα δεξιὰν ὄρφας
 κάπης ἐπιψαύνουσαν; ΝΕ. ἀλλὰ κάμε τοι
 ταῦτὸν τόδ' ὄψει δρῶντα κοῦ μέλλοντ' ἔτι. 1255
 ΟΔ. καίτοι σ' ἔάσω· τῷ δὲ σύμπαντι στρατῷ
 λέξω τάδ' ἐλθών, ὃς σε τιμωρήσεται.
 ΝΕ. ἐσωφρόνησας· κάν τὰ λοίφ' οὔτω φρονῆς,
 ἵσως ἀν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
 σὺ δ', ὁ Ποίαντος παῖ, Φιλοκτήτην λέγω,
 ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
 ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς;
- 1252—1258** In L these vv. are distributed as follows:—1252 ΟΔ. ἀλλ' οὐδέ τοι...
 1253 ΝΕ. οὐ τάρα Τρωσίν...1254 ff. ΟΔ. έστω τὸ μέλλον. ΝΕ. χείρα...ἐπιψαύνουσαν;
 ΟΔ. ἀλλὰ κάμε τοι...τιμωρήσεται. In the Aldine, as follows:—1252 is given to N. (without indication of a lacuna between 1251 and 1252): 1253 to Od.: 1254 f. (έστω
 ...ἐπιψαύνουσαν) to N.; and the rest (ἀλλὰ...τιμωρήσεται) to Odysseus. Turnebus re-
 stored the words χείρα...ἐπιψαύνουσαν to Od., and the words ἀλλὰ...κοῦ μέλλοντ' ἔτι to
 N. The loss of a verse, spoken by Od., between 1251 and 1252 was first suggested by
 Hermann (*Ad Vigerum* 703, ap. Erfurdt, ed. 1805). See comment. **1252** πέ-
 θομαι] πείσομαι Bothe and Blaydes.—τὸ δρᾶν] Wecklein conj. τὸ μῆ οὐ. **1253** οὐ
 τάρα] οὐτ' ἄρα L: οὐτ' ἄρα A. **1254** έστω MSS. (except B, έσται): ἵτω Wecklein.

1252—1258 Hermann's earlier view (see cr. n.) seems clearly the true one. Verse 1252, *ἀλλ' οὐδέ τοι κ.τ.λ.*, is the reply to a lost verse, in which Odysseus said that he would enforce his will with his own hand. Throughout this passage it is Odysseus who threatens, while Neoptolemus stands on the defensive. To Odysseus must belong οὐ τάρα Τρωσίν ἀλλὰ σοὶ μαχούμεθα, and χείρα...ἐπιψαύνουσαν: while ἵτω τὸ μέλλον and ἀλλὰ κάμε...κοῦ μέλλοντ' ἔτι are the answers of Neoptolemus. Hence, if we reject the hypothesis of a lost verse, only three resources remain.

(1) To transpose vv. 1252 and 1253. This was Hermann's later theory. The objection to it is that N. then says, *ἀλλ'* οὐδέ τοι σῆ χειρὶ πείθομαι τὸ δρᾶν. | *ἵτω* τὸ μέλλον,—when the last three words lose the force which they now possess as a short and direct reply to a threat. Further, the verbal echoes in this dialogue (*τῶν σοφῶν* in 1246, *δίκαιον* in 1247, *φόβον* in 1251) make it probable that σῇ χειρὶ in 1252 referred to words of Odysseus which either included χειρ, or at least foretold his *personal* interference more explicitly than is

done by μαχούμεθα.

(2) To remove v. 1252. Wunder proposes to delete it: Todt, to place it after v. 1290. Neither course is warrantable.

(3) To assume that vv. 1251, 1252 were spoken consecutively by N., and that v. 1252 alludes to a menacing *gesture* of Odysseus. This is Wecklein's view. But it appears scarcely consonant with the character and practice of Greek Tragedy that words spoken by one person should require the dumb action of another to make them clear.

If, then—as seems hardly doubtful—a verse has dropped out, its loss may have been due to the fact that it began with the same words as one of its next neighbours. In dialogue of this kind, anger is sometimes marked by derisive repetition: cp. *O. T.* 547 K.P. *τοῦτ' αὐτὸν νῦν* μον πρῶτ' δίκαιον ὡς ἐρῶ. | *OI.* *τοῦτ' αὐτὸν μῆ μοι φράζ'* etc. (with n. there). Odysseus—who asserts a δίκαιον of his own (1247)—may have replied to N.'s words, *ἔντι τῷ δίκαιῳ τὸν σὸν οὐ ταρβῶ φόβον*, with some such retort as, *ἔντι τῷ δίκαιῳ χειρὶ ἐμή σ' ἀναγκάσει*. Or v. 1252, *ἀλλ'*

[*Od.* But I will compel thee.]

NE. Nay, not even to thy force do I yield obedience.

OD. Then we shall fight, not with the Trojans, but with thee.

NE. Come, then, what must. *OD.* Seest thou my right hand on my sword-hilt? *NE.* Nay, thou shalt see me doing the same, and that promptly.

OD. Well, I will take no more heed of thee; but I will go and tell this to all the host, and by them thou shalt be punished.

NE. Thou hast come to thy senses; and if thou art thus prudent henceforth, perchance thou mayest keep clear of trouble.

[*Exit ODYSSEUS.*

But thou, O son of Poeas, Philoctetes, come forth, leave the shelter of thy rocky home!

PH. (within). What means this noise of voices once more rising beside my cave?

1255 καμέ] καμέ L, made from καὶ ἐμέ. **1259** φροῆς] Corrected in L from φροῖσι by S. **1260** κλαυμάτων] Hartung conject. πηγάτων. **1261** Φιλοκτήτην] Matthiae conject. Φιλοκτήτης. **1263** The 1st hand in L had omitted this v.,

οὐδέ τοι κ.τ.λ., may have answered such a verse as, ἀλλ' οὐδ' ἄλπιος τῆς ἐμῆς ἔσει χερός.

The textual history of this passage is parallel with that of *O. T.* 622—626, where the loss of one verse led to a similar confusion of persons in the MSS.

1252 ἀλλ' οὐδέ τοι: cp. *O. C.* 47 ἀλλ' οὐδ' ἐμοί τοι. οὐδέ refers to σῇ χερῷ: as he does not fear the Greek army (1250), so neither does he fear the violence of Odysseus. ‘But neither do I obey thy hand (=yield to thy threat of force), τὸ δρᾶν, so as to do (thy bidding).’ —For the constr. of πείθομαι with dat. and inf., cp. Plat. *Prot.* 338 A καὶ πείθεσθέ μοι ραβδούχον...έλεθαι: for the art. with the inf., 118 n.: *Ant.* 1105 καρδίας δὲ ἔσταμαι | τὸ δρᾶν.

1254 *ἴτω, Wecklein’s correction of ξέτω, seems the fitter word where bold indifference to possible consequences is declared (cp. 1201, and *O. T.* 1458 ἀλλ' ή μὲν ἡμῶν μοῦρ', θπαπερ εἰσ', ίτω): while ξέτω is more suitable in gentler expressions of deference or resignation, as *O. C.* 1205 ξέτω δὲ οὐδὲ δύτως ὑμίν φίλον.

1256 κού μελλοντ' έτι: cp. 567.

1257 f. καίτοι, ‘however.’ Odysseus, who is not naturally δύστρογος (377), has quickly recovered his self-control. He recalls his threat of violence—speaking as if he had not heard N.’s reply. He now leaves the scene—in the

hope that his parting threat will suffice—but remains near, to watch unseen. At the crisis he again interposes (1293),—as in v. 974.—**Θέλων:** cp. *El.* 1033 θέλουσα μητρὶ ταῦτα πάντ' ἔξειπε σῆ.

1259 f. ἐσωφρόνησας: for the aor., cp. 1099 φροῆσαι (n.).—κλαυμάτων: cp. *Ant.* 931 τοῖσιν ἄγουσιν | κλαυμάθ' ὑπάρκει. The familiar use of κλαίων in threats (*ib.* 754) made it natural to use the subst. as =‘troubles’: hence the confusion of metaphor would not be felt. For like phrases with πόδα, see on *Ant.* 619.

1261 Φιλοκτήτην λέγω: for this use of λέγω cp. *Ant.* 32 (n.). Matthiae’s ground for proposing to read Φιλοκτήτης (as nom. for voc., cp. 432) was that the accus. seems awkward when it refers to a person who is accosted: but we may properly compare *Ant.* 71 ff. οὗτος, σέ... | ... προμοδεῖν καλῶ: | Αἴντα φωνώ στέχε δωμάτων πάρος: for, though the sense of φωνώ (‘I call to’) is different from that of λέγω, yet the objection to the accus. would be the same.

1262 διμέψας, of leaving a place (as *Tr.* 659): but it can also denote ‘entering,’ as Her. 5. 72 πρὸν τὰς θύρας αὐτὸν ἀμείψα (cp. *Ant.* 945 ἀλλάξαι (of leaving), n.).—πετρίπεις: here no more than πετρίπεις. Cp. the phrase of Eur. in *Ar.* 789 τυμβήρεις ἔδρας, ‘seat on a tomb’.

1263 f. τίς αὖ: cp. *O. C.* 1500 (Theseus entering) τίς αὖ παρ' ὑμῶν κοινὸς ἤχεῖται

τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι; 1265
 ὡμοι· κακὸν τὸ χρῆμα. μῶν τί μοι *νέα
 πάρεστε πρὸς κακοῖσι πέμποντες κακά;

NE. θάρσει· λόγους δ' ἄκουσον οὓς ἦκω φέρων.

ΦΙ. δέδοικ' ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἐπραξα· σοὺς πεισθεὶς λόγους.

NE. οὐκονν ἔνεστι καὶ μεταγνῶναι πάλιν; 1270

ΦΙ. τοιοῦτος ἥσθα τοῖς λόγοισι χῶτε μου
 τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα.

NE. ἀλλ' οὐ τι μὴν νῦν· βούλομαι δέ σου κλύειν,
 πότερα δέδοκται σοι μένοντι καρτερεῦν,
 ἢ πλεῖν μεθ' ἡμῶν. ΦΙ. πάνε, μὴ λεξῆς πέρα· 1275
 μάτην γὰρ ἀν εἴπης γε πάντ' εἰρήσεται.

NE. οὗτω δέδοκται; ΦΙ. καὶ πέρα γ', ἵσθ', ἢ λέγω.

NE. ἀλλ' ἥθελον μὲν ἀν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μὴ τι πρὸς καιρὸν λέγων
 κυρῶ, πέπαυμαι. ΦΙ. πάντα γὰρ φράσεις μάτην·

the last of p. 93 B. It has been added, not by the scribe himself (as Dindorf reports), but by the diorthotes (S). His minuscule writing is less free and flexible than the scribe's, and can also be distinguished from it by the forms of some letters,—as here by the *π* of *παρ'*, the first *i* of *ἵσταται*, and the *β* of *βοῆς*. A similar instance is *Tr.* 177, also the last line of a page (66 B), which was likewise added by S.

1264 κεχρημένοι κεχρημένοι Α and Aldine. **1265 f.** μῶν τι μοι μέγα | πάρεστε
 πρὸς κακοῖσι πέμποντες κακά (sic) L, with *or* written above the final *a*. The later MSS.
 have κακόν. Schneidewin conj. νέα...κακόν; Bergk, νέα...κακά; For πέμποντες Wecklein
 conj. κλέπτοντες: Wakefield and Blaydes, πέσσοντες: Nauck, τεύχοντες. **1267** ἀλ-
 γούς δ] λόγους τ' Erfurdt, with Wakefield. **1269** πεισθεὶς λόγοις] Nauck conj.
 φευσθεὶς δόλοις (δόλοις with A. Grégoire). **1270** οὐκονν] οὐκον L. **1273** ἀλλ' οὐ

κτύπος...;—ἀντροις, poet. plur., like δώ-
 ματα, αὐλαὶ (*Ant.* 945), θύροι (*O. C.*
 425), etc.—ἵσταται: cp. Eur. *I. T.* 1307
 τίς αὐτῷ δῶμα θέατ' ῥόδ' ἴστησον βοῆς;
 —ἐκκαλεῖσθε: the midd. here differs from
 the act. (*O. T.* 597 n.) only by suggesting
 that their own interests are involved.—
κεχρημένοι. The form κέχρημαι (*χρό-
 μαι*) in classical prose always means
 either, ‘to have used,’ or ‘to have been
 used.’ In poetry it means also, ‘to stand
 in need of.’ The partic. occurs only in
 poetry, as *Od. I. 13* νόστον κεχρημένον:
Eur. Ion 1199 πάθατος κεχρημένοι.

1265 f. ὡμοι· κακὸν τὸ χρῆμα. Philoctetes, in the recesses of his cave, did not recognise the voice that called to him, and expected to see only the sailors,
 —who were still in front of the cave

when he entered it (1217), and whom he
 regards as friends (1171). It is when he
 comes to the mouth of the cave, and sees
 Neoptolemus—the stealer of his bow—
 —that he exclaims ὡμοι, κακὸν τὸ χρῆμα.
 (For this use of χρῆμα, familiar in Attic,
 cp. Ar. *Vesp.* 799 δρα τὸ χρῆμα: *ib.* 834
 τι ποτε τὸ χρῆμα?)

μῶν τι μοι νέα...κακά; Bergk's cor-
 rection νέα is confirmed by the κακά in
 the text of L. Probably κακόν was
 merely a conjecture made to suit μέγα,—a
 corruption which doubtless arose from the
 τι (‘perchance,’ *O. T.* 960) just before it.
 —πέμποντες, ‘ushering in,’ ‘heralding’:—
 cp. *Ant.* 1286 ὁ κακάγγελτά μοι | προπέμ-
 ψας ἀχη, ‘O thou herald of evil, bitter
 tidings.’ (The use of προπέμψατε in
 1205 is different.) His fear is that

Why do you call me forth? What would ye have of me, sirs?

[*He appears at the mouth of the cave, and sees NEOPTOLEMUS.*] Ah me! this bodes no good. Can ye have come as heralds of new woes for me, to crown the old?

NE. Fear not, but hearken to the words that I bring.

PH. I am afraid. Fair words brought me evil fortune once before, when I believed thy promises.

NE. Is there no room, then, for repentance?

PH. Even such wast thou in speech, when seeking to steal my bow,—a trusty friend, with treason in his heart.

NE. But not so now;—and I fain would learn whether thy resolve is to abide here and endure, or to sail with us.

PH. Stop, speak no more! All that thou canst say will be said in vain.

NE. Thou art resolved? PH. More firmly, believe me, than speech can tell.

NE. Well, I could have wished that thou hadst listened to my words; but if I speak not in season, I have done. PH. Aye, thou wilt say all in vain.

τι μὴν L (with marg. schol., δόλιος φαροῦμαι). Instead of *μὴν* (the prevalent reading), A and B give *μῆν*, which was adopted by Triclinius and the older edd. **1275 πάνε-** Triclinius (T): *παῖσσαι* L and most MSS. **1276 ἀν]** ἀν L, corrected to ἀν' by a later hand.—*εἴπης γε* MSS.: Dobree conj. *εἴπης σύ*. **1277 πέρα]** *πέραι* L. **1278 μὲν]** Omitted by the scribe of L, who has added it (in the contraction *π̄*) above the ν of *ἡθελον*.

Neoptolemus has come to execute the threat of taking him to Troy by force (983). That is, indeed, the only evil that could now be added to his lot.

1268 f. ἐκ λόγων, through them: cp. 88 n.—λόγοις: for the repetition, cp. 88 n.

1271 f. *τολούντος* is explained by *πιστός* etc.: cp. O. T. 435 *ἥμεις τοιοῦδε* *ἔφυμεν*, *ώς μὲν οὐδὲ δοκεῖ, | μώρος:* O. C. 62 *τοιαῦτά σοι ταῦτ' ἔστιν, ω̄ ξέν', οὐ λόγοις | τιμώμεν*.—*πιστός*, inspiring confidence: cp. 71.

1273 ἀλλ' οὐ τι μὴν: the same formula occurs in *EL*. 817: and *μὴν* seems here better than the *v. l. μῆν*.

1275 f. *πανεῖ*: cp. O. C. 1751 n.—*ἀν-* Dobree (*Adv.* II. 47) would alter *εί* to *σύ*, comparing Eur. *Bacch.* 655 (*σοφὸς σοφὸς σύ*), where *σύ*, lost in the MSS., was restored by Porson from *Chr. Patiens* 1529. But *γε* is right. ‘All thy words will be in vain (though I can-

not resist force, if that be used).’ He knows what their *λόγοι* are worth (cp. 1268 f., 1271).

1277 καὶ πέρα γ', ισθ', η̄ λέγω: ‘yes, (I am so resolved,) and more strongly than my words express.’ Though *δέδογμένον* might be supplied with *ισθ'*, it is better to supply *δέδοκται*. The simple *ισθ'* is sometimes, like *σόφ' ισθ'*, parenthetical: O. T. 1022 *δῶρον ποτ', ισθ', τῶν ἐμῶν χειρῶν λαβών*. For *η̄ λέγω*, cp. Eur. *Alc.* 1082 *ἀπώλεσέν με, κάτι μᾶλλον η̄ λέγω*: id. *Hec.* 667 *οὐ παντάλανα, κάτι μᾶλλον η̄ λέγω*.

1278 οὐ. *ἀλλ' ἡθελον μὲν ἄν:* cp. 1239: and for *ἀλλὰ μὲν*, 882 n.—*πρὸς καιρὸν* = *καιρὺς* (O. T. 325 n.).—*πέντανυμαι*: for the perf., cp. 76 *δῶλα*. Similarly *πεπανσόμαι* (*Ant.* 91 n.).—*πάντα γάρ*: for this use of *γάρ*, marking assent, cp. *Ant.* 639.

οὐ γάρ ποτ' εῦνουν τὴν ἐμὴν κτήσει φρένα, 1281
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
 ἀπεστέρηκας, κατὰ νουθετεῖς ἐμὲ
 ἐλθών, ἀρίστον πατρὸς ἔχθιστος γεγώς.

δόλοισθ', Ἀτρεῖδαι μὲν μάλιστ', ἐπειτα δὲ 1285
 ὁ Δαρτίον παῖς, καὶ σύ. NE. μὴ πεύξῃ πέρα.
 δέχουν δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.

- ΦΙ. πῶς εἶπας; ἀρά δεύτερον δολούμεθα;
 NE. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὑψιστον σέβας.
 ΦΙ. ὁ φίλτατ' εἴπων, εἰ λέγεις ἐτήτυμα. 1290
 NE. τοῦργον παρέσται φανερόν· ἀλλὰ δεξιὰν
 πρότεινε χείρα, καὶ κράτει τῶν σῶν ὅπλων.
 ΟΔ. ἐγὼ δ' ἀπανδὼ γ', ὡς θεοὶ ξυνίστορες,
 ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
 ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὁδυσσέως 1295
 ἐπηγθόμην; ΟΔ. σάφ' ἵσθι· καὶ πέλας γ' ὄρᾶς,

1281 κτήσει] κτήση I.—Wakefield conj. θήσει. **1284** ἔχθιστος] Pierson conj. αἰσχιστος. **1285** μάλισθ' L, with *r* written over *θ* by 1st hand.

1286 Nauck would write ὁ Δαρτίον παῖς καὶ—NE. σὺ μὴ ἐτεύξῃ πέρα.

1288 ἀρά] οὐκ ἀρά L (the circumflex added by S): οὐκ ἀρά τ: Porson conjectured ἀρ̄ οὐ, or ἀρά (preferring the former, Praef. p. x): Wakefield, οὐ γάρ.—δολούμεθα] Corrected from δονλούμεθα in L. **1289** ἀγνοῦ—ὑψιστον] Wakefield

1281 κτήσει: cp. 1370: *Ai.* 1360 κτᾶσθαι φίλοις: and for the constr. here, Eur. *Or.* 267 τὸ θεῖον δυσμενές κεκτήμεθα.

1282 f. δότις γ'. When δότις refers, with causal force, to a *definite* antecedent (*O. T.* 1184), the addition of γε to it is comparatively rare (in *O. C.* 810 ὅτῳ γε is not similar): while ὅς γε is frequent (663).—ἀπεστέρηκας, with acc. of the thing only: 931.

1284 ἔλθων implies, ‘after robbing me, thou wilt not even leave me in peace.’ Cp. *Ai.* 1276 ἔρρύσατ’ ἐλθὼν μῶνος.—ἔχθιστος γεγώς, having proved thyself a most hateful son of a noble sire. Achilles was φίλτατος to Ph. (242); the son has become ἔχθιστος by his theft of the bow.

The force of this passage will not be fully appreciated unless we remember that N. is *now* completely identified, in Ph.’s mind, with the action of Odysseus. Ph. was ready to allow that N.’s better instincts had been warped by evil guidance (971, 1014). But then he hoped

that N. would restore the bow. Odysseus prevented this: N. made no direct reply to the last appeal (1066 f.), and carried off his prize.

Pierson’s conjecture αἰσχιστος was approved by Porson, and has received weighty support from recent critics. Cp. 906 αἰσχρὸς φανοῦμαι. In Eur. *Ph.* 585 (=594 Porson) αἰσχιστον is a *v. l.* for ἔχθιστον: in *O. T.* 1519 at least one late ms. has αἰσχιστος for ἔχθιστος: and in *Ai.* 1059 Triclinius gave ἔχθιστῳ for αἰσχιστῷ. But, as it seems to me, we should rather lose than gain by forsaking the MSS. here.

1288 ἀρά seems the true correction of the MS. οὐκ ἀρά or οὐκ ἀρα. The expected answer to a question asked by ἀρά may be either ‘yes’ (*Ant.* 405), or ‘no’ (*Ai.* 1304): here it suits the suspense between fear and hope. ἀρ̄ οὐ is unsuitable; it would mean, ‘Is it not clear that I am being deceived again?’ When ἀρ̄ οὐ is used, the answer ‘yes’ is always inevitable, and the tone of the query is

Never canst thou win the amity of my soul, thou who hast taken the stay of my life by fraud, and robbed me of it,—and then hast come here to give me counsel—thou most hateful offspring of a noble sire! Perdition seize you all, the Atreidae first, and next the son of Laertes, and thee! NE. Utter no more curses; but receive these weapons from my hand.

PH. What sayest thou? Am I being tricked a second time?

NE. No, I swear it by the pure majesty of Zeus most high!

PH. O welcome words,—if thy words be true!

NE. The deed shall soon prove the word:—come, stretch forth thy right hand, and be master of thy bow!

[*As he hands the bow and arrows to Philoctetes, Odysseus suddenly appears.*]

OD. But I forbid it—be the gods my witnesses—in the name of the Atreidae and all the host!

PH. My son, whose voice was that? Did I hear Odysseus?

OD. Be sure of it,—and thou seest him at thy side,—

conject. ἀγνὸν—ἀψιστον.

1291 παρέσται] πάρεστι Γ, Hartung, Cavallin. Blaydes writes τάχ' ἔσται. **1292 πρότεινε**] πρόντεινε L (*sic*). The letters πρόν have been ascribed to a corrector; but the whole word seems to have been written by the 1st hand. **1293 ὡς**] Buttmann conject. ὡς: Reiske, ὡ: Tournier, φ: Cavallin, ώσ συνιστώσαν θεοί: O. Hense, ἐγὼ δ' ἀπανδῶ θεοὶ δέ μοι ἔνιστορες.

1294 ὑπέρ τ' r: ὑπέρ L, with most MSS. The restoration of *r'* was probably due to Triclinius. **1295 f.** L points thus: τέκνον τίνος φώνημα μῶν ὁδοστέως | ἐπησθόμην; Blaydes, thus: τέκνον, τίνος φώνημα, μῶν Ὁδοστέως, | ἐπησθόμην; Nauck

usually triumphant (see *O. T.* 540, 823, 828; *O. C.* 791, 883; *Ai.* 1034; *El.* 614). The other conjecture, οὐ γὰρ, is also inappropriate; that would mean, ‘what, am I not being deceived again?’ (as if a second fraud had been expected. Cp. 246; *O. T.* 1017; *Ai.* 1348.) The intrusion of οὐκ before ἄπα in the MSS. here may have been due to the scribe’s reminiscence of passages in which the question τίς εἶπες is followed by οὐ (246, *O. T.* 1017).

1289 ἀπόφημος, ‘I swear, ‘No’’ (like ἀπόφημι, ‘I say ‘No’,’ *O. C.* 317): Ar. *Eg.* 424 τὸν θεοὺς ἀπώλων. For the aor., cp. 1314: *Ai.* 536 ἐπήνεστο: *ib.* 693 ἔφειτο: *El.* 668 ἐδέξαμην: Eur. *Hec.* 1276 ἀπέπτωτο.—**ἀγνὸν**: cp. Aesch. *Suppl.* 652 Ζηρὸς ἄκτοπας ἀγνὸν. The fact that ἀγνὸν is oft. an epithet of σέβας (as in *O. T.* 830) is no adequate reason for writing ἀγνὸν...ἀψιστον here.

1291 παρέσται, ‘shall be forthcoming’ (in fulfilment of thy word,—cp. *O. C.* 726): φανερόν, ‘before thine eyes’; cp. *O. C.* 910 ἐναργεῖς.

1293 ε. ἐγὼ δ' ἀπανδῶ γ': γε emphasises the verb; cp. 660, 1037. Odysseus darts forward from his place of concealment (cp. 1257 n.),—his voice being heard before he is seen (1295). At v. 974 he was just in time to prevent the bow being restored; now he is too late.—**ώς θεοὶ ἔνιστορες**: cp. *Ant.* 542 ὡν τοῦργον, ‘Αἰδης χοι κάτω ἔνιστορες: Eur. *Suppl.* 1174 Ζεὺς δὲ ἔνιστωρ οἵ τ' ἐν σύραγῳ θεοί. For the invocation of the gods in a protest, cp. Thuc. 4. 87 μάρτυρας μὲν θεούς... ποιησομαί ώς ἐπ' ἀγαθῷ ηκων οὐ πειθώ: and id. 1. 78, 2. 71.

ὑπέρ τ': τε irregularly placed, as in 185: *O. C.* 33 τῆς ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὁρώσῃς.

1295 f. τέκνον: a mode of address which he has not used since v. 967 (ω παι). Cp. 923 ως ξένε (n.).—**τίνος φώνημα**; In this agitated and rapid utterance, it seems best to understand ἔστι with φώνημα, and to take ἐπησθόμην with Οδοστέως, rather than to suppose that φώνημα is governed by ἐπησθόμην and understood again with the proper name.

- ὅς σ' ἔσται τὰ Τροίας πεδίον ἀποστελῶ βίᾳ,
ἔάν τ' Ἀχιλλέως παῖς ἔάν τε μὴ θέλη.
ΦΙ. ἀλλ' οὐ τι χαίρων, ἦν τόδος ὄρθωθῆ βέλος.
ΝΕ. ἀ, μηδαμῶς, μή, πρὸς θεῶν, μεθῆς βέλος. 1300
ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνου.
ΝΕ. οὐκ ἀν μεθείην. ΦΙ. φεύ· τί μ' ἀνδρα πολέμιον
ἐχθρόν τ' ἀφείλον μὴ κτανεῖν τόξοις ἐμοῖς;
ΝΕ. ἀλλ' οὐτ' ἐμοὶ τοῦτο ἐστὶν οὐτε σοὶ καλόν.
ΦΙ. ἀλλ' οὖν τοσοῦτον γ' ἔσθι, τοὺς πρώτους στρατοῦ, 1305
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμήν, ἐν δὲ τοῖς λόγοις θρασεῖς.
ΝΕ. εἶεν· τὰ μὲν δὴ τόξα ἔχεις, κούκλος ἐσθὶ *ὅτου
ὄργην ἔχοις ἀν οὐδὲ μέμψω εἰς ἐμέ.
ΦΙ. ξύμφημι· τὴν φύσιν δ' ἔδειξας, ὡς τέκνου, 1310

proposes to delete ἐπηρόθημν (which is omitted by B), and to write ΟΔ. Ὁδοσσέως, σάφ' ισθι κ.τ.λ. 1297 πεδία ἀποστελῶ L. Cp. cr. n. on 1138. 1300 ἀ Triclinius: ἀᾶ L (made by S from ἀ): ἀ ἀ (or ἀ ἀ) r. Seyffert, adopting a suggestion of Hermann's, writes ἀᾶ, | μὴ μηδαμῶς, μή κ.τ.λ.—μεθῆς] Nauck writes ἀφῆς: Meineke conj. μὴ 'φῆς. 1302 μεθείην] μεθείμην B.—τί μ' r: τί ν' L. 1303 κτανεῖν] θανεῖν Triclinius. 1304 ἀλλ' οὐτ' ἐμοὶ καλὸν τοῦτο ἐστιν οὐτε σοὶ MSS.: Wake-

1297 ἀποστελῶ, here, 'convey away':
cp. 983 στελῶσι (=ἀξουσιν in 985).

1299 ἀλλ' οὐ τι χαίρων: a regular formula in threats,—most forcible when, as here, the verb is left to be supplied from the last speaker's words: so Eur. *Or.* 1592 f. OP...ἀρκέσω δ' ἐγὼ λέγων. | ME. ἀλλ' οὐ τι χαίρων, ἦν γε μὴ φυγῆς πτεροῦς. Her. 3. 36 ἀπὸ δὲ ὠλεστας Κύρου πειθόμενον σοι. ἀλλ' οὐ τι χαίρων, ἐπει κ.τ.λ. Sometimes, again, the verb is expressed: as in *O. T.* 363: Ar. *Ran.* 843 ἀλλ' οὐ τι χαίρων ἐρεῖς: id. *Ach.* 563 ἀλλ' οὐ τι (so Bentley for οὐδὲ) χαίρων ταῦτα τολμήσει λέγειν.—δρθωθῆ, be directed straight: fr. 430. 5 ὄρθωται κανῶν. Cp. the fig. sense in *Ant.* 675 τῶν... ὅρθουμένων, 'lives whose course is fair.'

1300 ἀ, in reproof, as *O. T.* 1147 ἀ, μὴ κόλασε: Aesch. *Ag.* 1087 ἀ, ποίητοι ἥγανες με; and the doubled ἀ ἀ also occurs in trimeters, as Eur. *Or.* 1598 OP. ἔσται τάδε. ME. ἀ ἀ, μηδαμῶς δράσῃς τάδε.

μεθῆς is altered to ἀφῆς by Nauck, who thinks that μέθες in 1301 caused the error. But two points claim notice. (1) μεθῆς, 'permit to escape from thy hand,' 'allow to fly,' is a more forcible word

than ἀφῆς ('discharge') when, as here, the archer is at the very point of shooting. Cp. *O. T.* 784 τῷ μεθέντι τὸν λόγον, 'who had let that taunt escape him' (with n. there). Xen. *Cyr.* 4. 3 § 9 παλτὰ...οῖς καὶ μεθιέντες καὶ ἔχοντες χρόμεθ' ἀν ('darts which will serve us, whether our hands release or retain them'). (2) μεθῆς is not suspicious, because μέθες in 1301 has a different application. Cp. n. on 762.

1301 μέθες με...χείρα: the second acc. defines the part: cp. *Il.* 11. 240 τὸν δ' ἄροι πλῆκτον αὐχένα: *Ant.* 319 ὁ δρῶν σ' ἀντὰ τὰς φρένας.

1302 f. τί μ' ἀνδρα πολέμιον κ.τ.λ. At first sight it might appear simplest to suppose that ἀφέμιον governs a double accus., μὴ κτανεῖν being epexegetic ('thou hast robbed me of the man, so that I should not slay him'). But other passages show that there was an idiomatic use of ἀφαιροῦμαι with the inf., in which it was nearly equivalent to κωλύω. Pindar *I.* 1. 60 πάντα δ' ἔξειπτεν ... | . ἀφαιρέσται βραχὺ μέτρον ἔχων | ύπνος, 'hinders from uttering.' Eur. *Andr.* 913 κάκτεινας, ητις συμφορά σ' ἀφέλετο; (i.e., τὸ κτεῖναι, —'prevented thee'). Eur. *Tro.* 1145

who will carry thee to the plains of Troy perforce, whether the son of Achilles will or no.

PH. But to thy cost, if this arrow fly straight.

[*Bends his bow.*

NE. (*seizing his arm*). Ah, for the gods' love, forbear—launch not thy shaft!

PH. Unhand me, in Heaven's name, dear youth!

NE. I will not. PH. Alas! why hast thou disappointed me of slaying my hated enemy with my bow?

NE. Nay, it suits not with my honour, nor with thine.

[*Exit ODYSSEUS.*

PH. Well, thou mayest be sure of one thing,—that the chiefs of the host, the lying heralds of the Greeks, though brave with words, are cowards in fight.

NE. Good; the bow is thine; and thou hast no cause of anger or complaint against me.

PH. I grant it; and thou hast shown the race, my son,

field transposed καλόν to the end of the v. Brunck, keeping the ms. order, changed τοῦτ' to τόδ'. **1306** τὸν τῶν Ἀχαιῶν] Blaydes writes τοῦ τῶν Ἀχαιῶν.

1308 τὰ μὲν δὴ τόξον A, with most of the later MSS., and Ald.: τὰ μέν τοι τόξον Harl., V²; τὰ μὲν τόξον L (and so K). Wecklein conj. τὰ μέν νυν τόξον: Seyffert, τὰ μέν γε τόξον: Burges, τὰ μέν σὰ τόξον.—ὅτου Turnebus: ὅπου MSS. **1310** φύσιν δέ] δ' is omitted in L, Γ, B, K.

τὸ δεσπότον τάχος | ἀφείλετ' αὐτὴν παῖδα
μὴ δοῦναι τάφῳ, 'her master's haste deprived her of the power to bury her son.' So, here, the true construction seems to be, τὸ δέσποτον με μὴ κτανεῖν ἄνδρα πολέμιον, 'why hast thou robbed me of the chance of slaying a foe?' In admitting, but not requiring, μη̄ with the inf., this ἀφαιροῦμαι is like other verbs of hindering. πολέμιον: for the tribrach in the 5th place, cp. O. T. 719 n. This is the rarest form of it (the last word of the verse being a 'paean quartus'): cp. 1327: Aesch. *Eum.* 780 ἐγώ δέ ἄτπος ή τάλαινα βαρύκοτος.—ἔχθρον τ': cp. 1323 πολέμους δυσμενῆ θ'. He has avowed his hostility to the whole Greek army (1200), and can properly call Odysseus πολέμιος,—as Menelaus gives that name to Ajax (*Ai.* 1132).

1305 ff. ἀλλ' οὖν...γε: cp. *Ant.* 84 n.—τὸν πρ. στρατοῦ: for the omission of τοῦ, cp. *Ant.* 10 n.—ψευδοκήρυκας, lying heralds. The word alludes more particularly (as is indicated by ἐν δὲ τοῖς λόγοις θρασεῖς) to the protest which Odysseus has just made 'in the name of the whole army' (1293 f.), and to

his threat at vv. 1257 f.:—it is not merely an equivalent for 'false envoy' (because he had executed his mandate by fraud). In Attic Tragedy the κῆρυξ was especially associated with unsuccessful bluster. Examples are afforded by the herald of Aegyptus (Aesch. *Suppl.* 836 ff.), the herald of Creon (Eur. *Suppl.* 399 ff.), and the herald of Eurystheus (id. *Heracl.* 55 ff.). Menelaus plays a similar part when he forbids the burial of Ajax (*Ai.* 1047), and he is then attended by a κῆρυξ (*ib.* 1115 πρὸς τῶντα πλεόνος δέντρο κήρυκας λαβών κ.τ.λ.). With ψευδοκήρυξ cp. ψευδόμαντρις (*O. C.* 1097); for the allusive plur., O. T. 366 n.—πρὸς αἰχμήν: cp. *Tr.* 266 πρὸς τόξον κρίσιν.

1308 ff. εἶν, 'so far so good': cp. Eur. *Helen.* 701 ΕΔ. εἶν· τὰ μέν δὴ δεῦρ' ἀεὶ καλῶς ἔχει: similarly it marks a pause between statement and comment (*O. C.* 1308 n.).—ὅτου, causal gen.: cp. O. T. 668 ὅτου ποτὲ | μῆνιν τοιήνδε πράγματος στήσας ἔχεις. The ms. δέπον, though defensible, seems less suitable here.—εἰς ἐμέ: cp. 522.

1310 ff. τὴν φύσιν δ': the elision gives quasi-caesura: cp. 276 and 101 n.—

ἔξ ής ἔβλαστες, οὐχὶ Σισύφου πατρός,
ἀλλ' ἔξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν
ἥκον ἄριστα, νῦν δὲ τῶν τεθνηκότων.

NE. ἡσθην πατέρα τὸν *ἀμὸν εὐλογοῦντά σε
αὐτὸν τέ μ'. ὧν δέ σου τυχεῖν ἐφίεμαι, 1315
ἀκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν.
ὅσοι δ' ἔκουσίοισιν ἔγκεινται βλάβαις,
ῶσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιον ἔστιν οὕτ' ἐποικτίρειν τινά. 1320
σὺ δ' ἡγρίωσαι, κοῦτε σύμβουλον δέχειν,
έάν τε νοῦθεν τις εὔνοίᾳ λέγων,
στυγεῖς, πολέμιον δυσμενῆ θ' ἡγούμενος.
ὅμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω. 1325

1811 ἔξ ής] Nauck conj. ἔξ ὧν: Blaydes, οἰαν.

1812 ζώντων θ' A:

ζώντων L and others (including Γ, B).

1813 νῦν δὲ MSS.: νῦν τε Turnebus.

1814 ἡσθην πατέρα τὸν ἑμὸν MSS.: πατέρα τε τὸν ἑμὸν Ald. (from A, which has
τε written above). Triclinius, ἡσθην πατέρα τὸν ἑμὸν: Nauck, ἡσθην γε πατέρα
τὸν ἑμὸν.

1815 αὐτὸν τέ μ' MSS. (in A, corrected from αὐτὸν τ' ἔμ'): αὐτὸν

ἔξ ής, since the *φύσις*, or inherited strain of the *γένος*, can stand in poetry for the *γένος* itself.—**ἔβλαστες**: for the ē before βλ, cp. *El.* 440 πασῶν ἔβλαστε, fr. 119 ἐπει δὲ βλάστοι, *O.* T. 717 παῦδες δὲ βλάστας: also *O. C.* 972, Eur. fr. 432, fr. adesp. 376. So Eur. fr. 698 πτώχ' ἀμφίβλητα σώματος. On the other hand, the i of περβλέτω is regularly long (*O. C.* 996 n.).—οὐχὶ Σισύφου πατρός, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Sisyphus. It is simpler to supply βλαστών (from ἔβλαστες) than φύσιν. The gen. is influenced by the prep. before ής: for πατρός, cp. 3.—μετὰ ζώντων θ'. The θ', though wanting in L, seems genuine. For τε...δέ (instead of τε...τε), cp. *Ant.* 1096 n.—τεθνηκότων might be governed by μετά, but really depends rather on the unexpressed ἄμιστα ακούει. The poet may have been thinking of *Od.* 11. 482 ff., σεϊο δ', Ἀχιλλέν, | οὐτὶς ἀνὴρ προσάρουθε μακάρτατος οὕτ' ἀρ' ὀπτοστού· | πρὸν μὲν γάρ σε ξωδὸν ἐτομεν ἵσα θεοῖσιν | Ἀργείοι, νῦν δ' αὐτε μέγα κρατέεις νεκύεσσι.

1814 f. ἡσθην: for the aor., cp. 1289 n.: for the acc., *O. T.* 236 (n.); *Ai.* 136

σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω: Eur. *Hipp.* 1339 τοὺς γὰρ εὔστεβεις θεοὶ | θυσίκοντας οὐ χαίρουσι. —ἀμὸν for ἑμὸν is the best correction. The phrase πατέρα τὸν ἑμὸν occurs in *El.* 279, 588, 1496, and in the first two of those passages ἑμὸν in L has been made from ἑμὸν. Cp. 1118 above (ἀμὸν for ἑμὸν).—With ἡσθην πατέρα τὸν ἑμὸν, or ἡσθην γε πατέρα τὸν ἑμὸν, the rhythm is enfeebled by two consecutive tribrachs,—without the justification given in 1029 by the pause after ἀγετε. And γε would be somewhat weak.

1815 ὧν...σὸν τυχεῖν: for the double gen., cp. Xen. *An.* 5. 7. 33 οὐ δὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνον (in a case where we expect to win praise from all men): and *O. C.* 1170 n.—ἐφίεμαι, 'desire,' with inf., as Thuc. 6. 6 ἐφίεμενοι...τὴς πάσης ἀρξειν.

1816 f. τάς μὲν ἐκ θεῶν τύχας δοθεῖσας: for this order (instead of δοθείσας τύχας), cp. Thuc. 7. 23 αἱ πρὸ τοῦ στόματος νῆσες ναυμαχήσουσαι: *O. T.* 1245 (n.): for ἐκ, *O. T.* 590 n.

1818 ἔκουσίοισιν, since, though Ph. could not have avoided the woes of the past ten years, their prolongation is now

from which thou springest,—no child, thou, of Sisyphus, but of Achilles, whose fame was fairest when he was with the living, as it is now among the dead.

NE. Sweet to me is thy praise of my sire, and of myself; but hear the boon that I am fain to win from thee. Men must needs bear the fortunes given by the gods; but when they cling to self-inflicted miseries, as thou dost, no one can justly excuse or pity them. Thou hast become intractable; thou canst tolerate no counsellor; and if one advise thee, speaking with good will, thou hatest him, deeming him a foe who wishes thee ill. Yet I will speak, calling Zeus to witness, who hears men's oaths; and do thou mark these words, and write them in thy heart.

τ' ἔμ' Brunck, Buttmann, Blaydes. **1318** ἐκονστασιν L: ἐκονστρων i: ἐκονστασιν Triclinius. **1319** τούτουσι] τούτουσι L (the first i made from v).

1321 δέχεται L. **1322** εἰνολα λέγων Triclinius, and so Ald.: εἴνοιάν σοι λέγων L, Γ' (whence Schneidewin conj. εἴνοιαν λέγων): εἴνοια λέγων A: εἴνοιαν λέγων K (with σοι written above), B. **1324** Ζῆνα δ'] Hartung and Blaydes conj. Ζῆνα γ'.—καλῶ] καλῶν Γ, with γρ. καλῶ.

his own choice. Cp. *El.* 215 *οἰκεῖας εἰς ἄτας | ἐμπίτητες.* ἐκονστασιν is in Attic either of two or of three terminations: cp. *Tr.* 727 ἐξ ἐκονστασιν, *ib.* 1123 ἐκονστα: Thuc. 8. 27 καθ' ἐκονστατο (yet id. 7. 57 ἐκονστα...στρατεῖα): Plat. *Rep.* 603 C βιβλίους ἢ ἐκονστασιν πράξεις. But of ἀκόνστασιν the fem. in -la, -ai seems not to occur: cp. Plat. *Legg.* 861 Ε βλάβαι...ἀκόνστασιν.—ἔγκεινται, 'are intent upon,' meaning here, 'persist in enduring,' though a release is offered to them. Cp. Eur. *Andr.* 91 οὐσὶ περ ἔγκειμεσθο! ἀεὶ | θρήνοισι καὶ γνοῖσι καὶ δακρύμασι, | πρὸς αἰθέρν ἐκτενοῦμεν' ἔμπεικε γάρ | γνωστὸν τέρψις τῶν παρεστώτων κακῶν: where the sense is, 'to which I give my days.' So id. *I. T.* 144 ἵδεθ' ὡς θρήνοις ἔγκειμαι: *Ion.* 182 οἴς δ' ἔγκειμαι μόχθοις. But sometimes Eur. uses this verb as simply = κείμαι ἐν: *Helen.* 209 πολλαῖς συμφοραῖς ἔγκειμεθα ('are plunged in'): and so *ib.* 924.

1321.f. ήγριώσαι expresses the temper which fiercely rejects friendly remonstrance (whereas in 226 ἀπηγριωμένον referred to aspect): cp. *Od.* 8. 575 ήμέν δοι χαλεποτε καὶ ἄγριοι οὐδὲ δίκαιοι, | ήτε φιλέσενοι. So in Plat. *Rep.* 410 D ἄγριότης is associated with σκληρότης.—For οὐτε...τε, cp. 1363: *O. C.* 1397 n. Here, as often, the clause with τε expresses the contrary of that with οὐτε ('so far from accepting advice, you resent it'):

Her. 1. 63 ὅκως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἰεν: cp. id. 1. 119 quoted above on v. 950.

1322 f. εἴνοια: cp. *El.* 233 ἀλλ' οὖν εἴνοια γ' αὐδῶ. Schneidewin's view that L's reading, εἴνοιάν σοι λέγων, arose from εἴνοιαν λέγων (cp. *O. C.* 390 εἴνοιας χάριν), is more ingenious than probable: rather σοι was a mere gloss, explaining the object of the εἴνοια.—δυσμενὴ θ': cp. 1303.

1324 Ζῆνα ..δρκιον, Zeus, the guardian of oaths,—who punishes men who break them. In the θυλευτήριον at Olympia there was a statue of Zeus' Δρκιος, with a thunderbolt in each hand (Paus. 5. 24. 9). Cp. *O. C.* 1767 χώ πάντ' ἀνω Δίδως' Δρκος (n.). Eur. *Hiđr.* 1025 νῦν δ' δρκοῖς σοι Ζῆνα καὶ πέδον χθονὸς | ὀμνυμι: id. *Med.* 208 τὰν Ζηνὸς δρκίαν Θέμων.

1325 γράφον φρεάν έσω: so Aesch. *Cho.* 450 τοιάντι ἀκούων ἐν φρεσὶν γράφου. More often this metaphor is developed by the word δελτος (Aesch. *P. V.* 789, Soph. *Tr.* 683, fr. 537), or a derivative of it (Aesch. *Suppł.* 179 δελτονένας, *Eum.* 275 δελτογράφω...φρεν).

γράφον. The midd. γράφομαι is used in prose also (apart from its legal sense, 'to indict') of writing down something for one's own use: cp. Her. 2. 82, 8. 135 (*συγγραφάμενον*), Plat. *Theat.* 142 D. So ἀπογράφομαι, of taking an inventory (*Lys.* or. 12, § 8).

σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφις·
καὶ παῦλαν ἵσθι τῆσδε μήποτ' *ἀν τυχεῖν
νόσου βαρείας, *ἔως ἂν αὐτὸς ἥλιος
ταύτη μὲν αἴρῃ, τῇδε δ' αὐτὸν δύνη πάλιν,
πρὶν ἂν τὰ Τροίας πεδί' ἔκὼν αὐτὸς μόλης,
καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν

1330

1327 Χρύσης] χρυσῆς L : χρύσης r.

Lambinus and Elmsley conj. ἀν τυχῶν.

Scaliger (αὐτὸς Doederlein and Heath). ἔως was proposed by others also: but Wunder was the first ed. who placed it in the text. Brunck, ἔστι ἂν οὗτος ἥλιος, and so Schneidewin.

1331 ταύτη]L has the *i* in an erasure, perh. from *σ.***1332** ἔκὼν αὐτὸς A : αὐτὸς ἔκών L (with Γ, B, and others). Cp. 156 cr. n.

1326 σὺ γάρ: for γάρ prefaces a statement, cp. 1337: *O. T.* 277 n.—ἐκ θείας τύχης: cp. fr. 198 πών οὐν μάχωμαι θυητὸς ὥν θείᾳ τύχη; Philoctetes has shown no consciousness that his misfortune was anything more than an ordinary accident (cp. 267, 632). He now learns that it was ordained by the gods,—in order that he might not reach Troy before the time appointed for that city's fall (197 ff.).

1327 ff. τὸν ἀκαλυφῆ σηκὸν = τὸν ὑπαίθριον τέμενος, the sacred precinct, open to the sky. This form ἀκαλυφῆς is similarly used by Arist. *De Anim.* 2. 9 (Berl. ed. 422 a 1), τὸ δόφραντικὸν αἰσθητῆριον ἀκάλυφες (better ἀκάλυψες) εἰναι,—opp. to ἔχεν ἐπικάλυμμα. Here it is opposed to ὑπότεγος or στεγανός. The word σηκός, in ref. to sacred places, properly means, as here, an enclosure without any roofed building (cp. Her. 4. 62), though poets sometimes use it as a general term for 'shrine': Eur. *Ion* 300 σηκούς...Τροφωάριον (his cave): [Eur.] *Rhes.* 501 εἰς 'Αθάνασ σηκόν. For ἀκαλυφῆ at the end of the v., cp. 1302 n.

κρύφιος οἰκουρῶν ὄφις. The epic version speaks merely of an ὄλοσφρων θύρος (*Il.* 2. 723). But the Attic poet feels that the mysterious significance of the event is enhanced, if the serpent which inflicted the bite is conceived as the φύλαξ of the shrine. Clearly Sophocles does not identify Chrysè with any form of Athena; Chrysè is, for him, a lesser deity: yet the associations of the Erechtheum have suggested the word οἰκουρῶν.

1329 ἀν τυχεῖν Porson: ἐντυχεῖν MSS.**1330** ὡς ἀν αὐτὸς MSS.: ἔως ἀν ὠντὸς

ἔως was proposed by others also: but Wunder was the first ed. who placed it in the text. Brunck, ἔστι ἂν οὗτος ἥλιος, and so Schneidewin.

1331 ταύτη]L has the *i* in an erasure, perh. from *σ.***1332** ἔκών αὐτὸς A : αὐτὸς ἔκών L (with Γ, B, and others). Cp. 156 cr. n.

The sacred serpent in that temple,—representative of Erichthonius, and guardian of Athena Polias,—was regularly called οἰκουρὸς ὄφις. Hesych. οἰκουρὸν ὄφιν· τὸν τὴν Πολιάδον φύλακα δράκοντα. Ar. *Lys.* 758 ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κομάσθ' ἐν πόλει (in the acropolis), ἐν οὐ τὸν ὄφιν εἴδον τὸν οἰκουρὸν ποτε. Her. 8. 41 λέγουσι 'Αθηναῖος ὄφις μέγαν φύλακα τῆς ἀκροπόλιος ἐνδιαιτᾶσθαι εἴναι τῷ ιρῳ.—For the verb οἰκουρέωn, cp. O. C. 343.

The sacred precinct of Chrysè, with the serpent, is depicted on a στάμνος (wine-jar) of about 400 B.C., now in the Campana collection at the Louvre. The image of Chrysè stands in the open air on a low pedestal; just in front of it is a low and rude altar, with fire burning on it; close to this is the serpent, at which Agamemnon is striking with his sceptre, while the wounded Philoctetes lies on the ground, with Achilles and others around him. See Introd. § 21.

1329 παῦλαν, subject to τυχεῖν: cp. 275 οὐλ' αὐτῶις τύχοι. This is better than to make παῦλαν the object of τυχεῖν as = 'obtain': since the acc. after τυγχάνω is elsewhere a neut. pron. or adj., or art. with inf. (*Ant.* 778 n.). The correction of the MS. ἐντυχεῖν to ἀν τυχεῖν seems certain. In Aesch. *P. V.* 667 κεῖ μη θέλοι, πυρωδὸν ἐκ Διὸς μολεῦν | κεραυνόν, δε πᾶν ἔξαιτώσαι γένος, the future sense of the simple aor. inf. is sufficiently marked by the context.—μήποτ'. The use of μή here is due rather to the notion of

Thou sufferest this sore plague by a heaven-sent doom,
because thou didst draw near to Chryse's watcher, the serpent,
secret warder of her home, that guards her roofless sanctuary.
And know that relief from this grievous sickness can never be
thy portion, so long as the sun still rises in the east and sets in
the west, until thou come, of thine own free will, to the plains of
Troy, where thou shalt meet with the sons of Asclepius, our

1333 τῶν...ἀσκληπιάδων L: τῶν...ἀσκληπιαδῶν τ. Toup conj. τῶν...Ἀσκληπιῶν: Vauvilliers, τῶν...Ἀσκληπιοῦ (and so Elms., but with τῶν): Porson (*Praef. ad Hec.* p. xxxvi), Ἀσκληπιάδαιν δὲ τοῦ παρ' ἡμῖν ἐντυχῶν. Erfurdt (adopting Porson's later conject., *Append. ad Toupium* p. 445) gave, καὶ τοῦ παρ' ἡμῖν ἐντυχῶν Ἀσκληπιάδαιν (Ἀσκληπιάδαιν Dindorf).

'feeling confident' than to the imperat.: cp. *O. T.* 1455 τοσσόντων γ' οἴδα, μήτε μ' ἀν νόσον | μῆτις ἄλλο πέροις μηδέν.

1330 f. ἔως ἀν̄ is a certain emendation of ὡς ἀν̄, which would mean 'in whatever way,' 'however' (*Ai.* 1369). But, 'however the sun may rise,' etc., could not stand for, 'so long as the sun continues to rise.' ὡς ἀν̄ never means, or could mean, 'while.' For ἔως scammed as one syllable (by synesis), cp. *Il.* 17. 727, *Od.* 2. 148. Cp. *O. C.* 1361 ἔωσπερ (ώσπερ MSS.) ἀν̄ ξῶ: *Ai.* 1117 ἔως (ώς MSS.) ἀν̄ ἦς οἶδε περ εἰ.—**αὐτὸς ἥλιος.** Cp. *Her.* 8. 143 νῦν τε ἀπάγγελλε Μαρδονίας ὡς Ἀθραῖος λέγοντι, ἔστ' ἀν̄ ἥλιος τὴν αὐτὴν ὁδὸν ἵη τῇ περ καὶ νῦν ἔρχεται, μήκοτος ὄμολογόφενος ἥμετας Εέρξη. 'While the same sun rises,' etc., = 'while the sun rises as he now does.' It is possible that αὐτὸς may be a reminiscence of τὴν αὐτὴν ὁδὸν in *Her.*; at any rate it is decidedly more forcible here than Brunck's οὐτός, which he illustrates from *Plut. Aris.* 10, τὸν ἥλιον δεῖξας ἀχρὶς ἀν̄ οὗτος ταύτην πορεύεται τὴν πορείαν, Ἀθραῖοι πολεμήσουσι Πέρσαις. The gesture implied by οὐτός would be superfluous here, since in saying ταύτη, τῇδε, he points to the east and to the west. (For the combination of these pronouns, cp. 841 n.)—**αἴρῃ**: there seems to be no other classical instance of this intrans. use; but cp. ἀντσχω, ἀνέχω (of sunrise).

1332 ἑκάδας αὐτὸς, a pleonasm (used also by Eur. *Ph.* 476), like, 'of thine own free will.' The oracle had made the consent of Ph. a condition (612): the use of fraud was an unauthorised device of Odysseus (103).

1333 ἐντυχῶν with gen., instead of

the usual dat., as in *Her.* 4. 140, quoted on v. 320, where see n. The gen. here (like that with συντυχών there) has a special warrant, since the idea is that of 'obtaining their aid.'

τῶν παρ' ἡμῖν...Ἀσκληπιάδῶν: cp. *Il.* 2. 731 (referring to the warriors from Tricca, Ithomè and Oechalia in Thessaly), τῶν δ' αὐτὸς ἥγεισθη Ἀσκληπιός δύο παῖδες, | ἤτηρ δ' ἄγαρις, Ποδαλεῖμος ἡδὲ Μαχάων.—The form Ἀσκληπιάδης, for Ἀσκληπιάδην, occurs nowhere else, and is wrongly formed from Ἀσκληπιός. The rule for masc. patronymics is as follows:—(1) Stems in *ā* and *-io-* take the suffix *-ādā-*, when *ā* becomes *ā*, and *-io-* becomes *-ia-*: as Ἀργεδ-δη-s from Ἀργεῖ-*s*, Μενοιτιά-δη-s from Μενοιτιό-*s*. (2) All other stems take *-iā*, as Τανταλ-δη-s from Τάνταλο-*s*. But the first formation is sometimes used by poets instead of the second, for metre's sake: e.g. Χαλκωδοντιάδης (*Il.* 2. 541) for Χαλκωδοντίδης, Τελαμωνιάδης (*ib.* 9. 623) for Τελαμωνίδης. And the converse licence is attested by Etym. Magn. p. 210. 11 (quoted by Herm.): οἱ δὲ ποιηταὶ πολλάκις ἀποβάλλουσι τὸ αἴ, οἴον, Εριχθονιάδης (from Ἐριχθονίο-*s*), Εριχθονίδης. [The writer wrongly adds Τελαμωνιάδης, Τελαμωνίδης, as if the latter were the irregular form.] Εριχθονίδαι occurs in *C. I.* 1. 411. The form Ἀσκληπιάδης, then, though incorrect, may well be genuine.

This verse implies that both the sons of Asclepius were to have a part in the cure; and so in 1378 f. the plural is used. But, in the prevailing form of the legend, Machaon alone was the healer; probably because, in post-Homeric poetry, Machaon was the representative of surgery, as his brother was of medicine (cp. Preller, I. p. 409). So Lesches in the *Little Iliad*, acc.

νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα
 ξύν τοῖσδε τόξοις ξύν τ’ ἐμοὶ πέρσας φανῆς. 1335
 ὡς δ’ οἶδα ταῦτα τῦδ’ ἔχοντ’ ἐγὼ φράσω.
 ἀνὴρ γὰρ ήμūν ἔστιν ἐκ Τροίας ἀλούς,
 Ἐλευνος ἀριστόμαντις, ὃς λέγει σαφῶς
 ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδε ἔτι,
 ὡς ἔστ’ ἀνάγκη τοῦ παρεστῶτος θέρους 1340
 Τροίαν ἀλῶναι πᾶσαν· ἡ δίδωστ’ ἐκών
 κτείνειν ἔαυτόν, ἦν τάδε ψευσθῆ λέγων.
 ταῦτ’ οὖν ἐπὲ κάτοισθα, συγχώρει θέλων.
 καλὴ γὰρ ἡ πίκτησις, Ἐλλήνων ἔνα
 κριθέντ’ ἄριστον τοῦτο μὲν παιωνίας 1345
 εἰς χεῖρας ἐλθεῖν, εἴτα τὴν πολύστονον
 Τροίαν ἐλόντα κλέος ὑπέρτατον λαβεῖν.
 ΦΙ. Ὡς στυγνὸς αἰών, τί με, τί δῆτ’ ἔχεις ἄνω
 βλέποντα, κούκι αὐτῆς εἰς Ἀιδου μολεῖν;

1334 μαλαχθῆς] μαλαχθῆσ L (with gl. παύση): altered to μαλαχθεῖσ by a later hand. Blaydes writes μεταστῆς: Tournier conj. παραχθῆσ. 1335 φανῆς φωνῆς L, but with *a* written above *ω* by the 1st hand. 1337 ἀνὴρ γὰρ ήμūν] Elms. conj. ἀνὴρ παρ' ήμūν. —ἔστιν] ἔστιν L.—Wекlein conj. ἀνὴρ γὰρ ἔστιν ημιν, ‘ut perspicua sit voluntas verba naucleri (604) comprobandi’, (*Ars* p. 62). 1339 δεῖ] Wекlein

to Proclus, p. 481 ed. Gaisford: the Orphic Λιθικά, 342 ff., where Machaon uses a powder made from a stone called δριψίτης: Tzetzes, *Posthom.* 580 ff., where the stone is ἔχιητις: Propertius 2. 1. 59. An epic poet, Dionysius, represented Apollo as putting Ph. to sleep, when Machaon amputated the diseased part (Tzetzes on *Lycophron* 911: schol. Pind. *P.* 1. 109). Quintus Smyrnaeus is singular in making the healer Podaleirius (9. 463).

The scene of the cure occurs on a fragment of a bronze mirror (found in south Etruria, and ascribed to the 5th or 4th cent. B.C.), now in the archaeological Museum of the University of Bologna. It bears an Etruscan legend, *Phleutre* (Philoctetes), *Machan* (Machaon). The healer is in the act of bandaging the hero's foot; a sponge and a box of ointment rest on a sort of camp-stool (*blēphos oklādīs*) between them. (Milani, *Mito di F.*, pl. III. 49; pp. 104 ff.)

This verse has been thought inconsistent with 1437; but see n. there.

1334. f. νόσου μαλαχθῆς: the gen. as after verbs denoting cessation or respite: *Ai.* 274 κατέπνευσε τῆς νόσου: Eur. *Or.*

43 σῶμα κουφισθῆ νόσου: so λωφᾶν, etc.—ξύν τοῖσδε τόξοις, with its aid: cp. Xen. *An.* 3. 2. 8 σὺν τοῖς ὅπλοις...δικῆν ἐπιθίνειν αὐτοῖς. But σύν with dat., in ref. to arms, is oft. no more than ἔχων with acc.; e.g. *Il.* 11. 251 στῇ δὲ εὐράξ σύν δουρὶ.—πέρσας φανῆς: the phrase suggests the glory of the exploit; cp. 1064: Thuc. 2. 11 καλλιστον...πολλοὺς θύτας ἐν κόσμῳ χρωμένους φανεσθαι.

The language here is not strictly logical. It implies that, before the πῶλοι can come, he must not only have been relieved (μαλαχθῆς), but also have taken Troy. The explanation seems to be simply that the writer was thinking of the victory as an event which was to follow closely on the cure. So, having used μαλαχθῆς, he subjoined καὶ...πέρσας φανῆς, instead of making the second statement independent of πρὸν ἀν (e.g., καὶ ἔπειτα πέρσας φανεῖ). It is much as if one said, 'You will never be cured until you find health and glory at Troy,'—instead of, 'find health at Troy,—where you will also find glory.' Schneidewin and others compare *Ai.* 106—110: θανεῖν γὰρ αὐτὸν οὐ τι πω θέλω...πρὶν ἀν...νῶτα φοινιχθεῖς θάνη.

comrades, and shalt be eased of this malady; and, with this bow's aid and mine, shalt achieve the capture of the Ilian towers.

I will tell thee how I know that these things are so ordained. We have a Trojan prisoner, Helenus, foremost among seers; who saith plainly that all this must come to pass; and further, that this present summer must see the utter overthrow of Troy: or else he is willing that his life be forfeit, if this his word prove false.

Now, therefore, that thou knowest this, yield with a good grace; 'tis a glorious heightening of thy gain, to be singled out as bravest of the Greeks,—first, to come into healing hands,—then to take the Troy of many tears, and so to win a matchless renown.

PH. O hateful life, why, why dost thou keep me in the light of day, instead of suffering me to seek the world of the dead?

writes χρῆ (which Blaydes cites from K). **1342** ψευσθῆ λέγων] ψευδῆ λέγη (γρ. λέγων) Γ. **1344** ἡ πίκτηνος] Blaydes conj. ἡ πικλησης (as = 'reputation'). **1345** κριθέντ' ἄριστον] Nauck conj. κληθέντ' ἀριστέων. **1347** κλέος from κλέους L. **1348** τῇ με, τῇ] Toup conj. τῇ μὲν ἔπι: and so Nauck, Wecklein. **1349** ἀφῆκας] ἀφῆται κασ (sic) L. Herwerden conj. ἐφῆκας.

The parallel would be closer if, there, we had φονεχθῆ καὶ θάνη,—meaning φονεχθῆ καὶ ἐπειτα θανεῖται.

We cannot remove the difficulty by supposing that μαλαχθῆς denotes merely alleviation, not cure; for the poet clearly thinks of the cure as preceding the victory (919 ff.; 1345 ff.; 1424 ff.).

1336 ὡς δ' οὐδὲ ταῦτα κ.τ.λ. The report of the prophecy given by the pretended ξυπότορος in 603—613 was true as far as it went, but designedly incomplete. Neoptolemus, we must suppose, derived his knowledge from the Atreidae or Odysseus (cp. 114 ὡς ἐφάσκεται): who, however, had omitted to tell him that the aid of the bow was indispensable to his own success (112 ff.).

1337 f. γάρ as in 1326.—ἡμῖν ἔστιν ('we have a man,' etc.), rather than ἡμῖν ἔστιν (when the verb would be merely auxiliary to ἀλούσ).—**Ἐλενος:** see on 604 ff.: ἀριστόμαντις = ἄριστος μάντις, like ἀληθόμαντις (Aesch. *Ag.* 1241), δρθύμαντις (Pind. *N.* 1. 92), etc.

1339 ὡς δεῖ γενέσθαι ταῦτα: i.e., if Ph. consents to come (1332): if he does not, then Troy cannot be taken (611). The change of δεῖ to χρῆ is unnecessary, since δεῖ can equally well denote what is ordained by fate: cp. 998: 1397: O. *T.* 825.

1340 f. θέρους: so Verg. *Aen.* 3. 8 *vix primo inciperat aestas*. The general tradition was that Troy fell about the end of May (late in the Attic month Thargelion): cp. Plut. *Camill.* 19.—πᾶσαν, adverbial: cp. 386.—διδωσ... ἑαυτόν, offers himself, κτένειν, (for us) to slay: cp. 618: Ar. *Nub.* 440 τοῦτο τῷ γ' ἔμὸν σῶμ' αὐτοῖσιν | παρέχω τύπτειν.

1344 ff. καλὴ γὰρ ἡ πίκτηνος. The further gain (πίκτηνος) is the fame which he will win, in addition to being cured. This is indicated by the place of the words 'Ελλήνων ἔνα | κριθέντ' ἄριστον (for ἔνα with the superl., cp. O. C. 563 f., n.). Then the clause relating to the cure is co-ordinated with the clause relating to victory; see on *Ant.* 1112. We should say rather, 'that, while you are cured, you should also win fame.' For τοῦτο μὲν followed by εἴτα, cp. *Ant.* 61 n.: for εἴτα (without δὲ), El. 261 f. πρῶτα μὲν...εἴτα. Ellendt says, 'κτῆσαι interpretatus schol. errat': but the schol.'s words are, ἡ πίκτηνος· ἡ κτῆσις τῆς δόξης: which is exactly right.

1348 f. ὁ στυγνός αἰών: for the nom., cp. 1186, 1213, αἰών is here tinged with the notion of 'fortune,' cp. 179.—ἄνω: cp. *Ant.* 1068 τῶν ἄνω (the living): El. 1167 ἥπικ' ἥσθ' ἄνω.—ἀφῆκας...μολεῖν: for the inf. (which was

οἵμοι, τί δράσω; πῶς ἀπιστήσω λόγοις 1350
 τοῖς τοῦδ', ὃς εὔνους ᾧν ἐμοὶ παρήνεστεν;
 ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς ὁ δύσμορος
 εἰς φῶς τάδ' ἔρξας εἴμι; τῷ προσήγορος;
 πῶς, ὡς τὰ πάντα ἴδοντες ἀμφ' ἐμοὶ κύκλοι,
 ταῦτ' ἔξανασχήσεσθε, τοῖσιν Ἀτρέως 1355
 ἐμὲ ξυνόντα παισίν, οἱ μ' ἀπώλεσαν;
 πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;
 οὐ γάρ με τάλγος τῶν παρελθόντων δάκνει,
 ἀλλ' οἴα χρὴ παθεῖν με πρὸς τούτων ἔτι
 δοκῶ προλεύσσειν· οἷς γάρ η γνώμη κακῶν 1360
 μῆτηρ γένηται, τάλλα παιδεύει *κακούς.
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

1353 *τῷ]* Schaefer conj. *τοῦ*, and so Blaydes. **1354** ἀμφ' ἐμοὶ L, with most MSS.: ἀμφ' ἐμοῦ A, Harl., Ald. **1355** *παισὶν* made in L from *παισὶν*. **1356** *με*
τάλγος i: *μ' ἔτι* ἄλγος L. **1360** *κακῶν* has in L been corrected (by S)

unnecessary) cp. Her. I. 194 *τὸ πλοῖον...*
ἀπέσται κατὰ τὸν ποταμὸν φέρεσθαι.

The one feeling which now makes Ph. waver is reluctance to repel the kindly entreaties of Neoptolemus. His hatred of the Greek chiefs is undiminished by the knowledge that they were unconscious instruments of destiny. Nor is he moved by the assurance of health and fame.

1352 f. εἰκάθω: cp. O. T. 651 n.—
εἰς φῶς...εἴμι, into the public gaze: cp.
 581: Xen. *Ages.* 9. 1, where *τὸ φῶς*
 ('publicity') = *τὸ δεῖ εὑρανῆσαι*.—τῷ προσήγορος; the dat., as in Plat. *Theat.* 146A
φίλους τε καὶ προσηγόρους ἀλλήλοις: but
μηδεὶς προσηγόρος in O. T. 1437. Cp.
 Thuc. 6. 16 ὁστέρες δυστυχῶντες οἱ προσαγορεύμεθα: and the prosperous Creon's
 words in O. T. 596, *νῦν με πᾶς ἀσπάζεται*.

1354 f. ὡς τὰ πάντα ἴδοντες...κύκλοι. Although τὰ πάντα ἀμφ' ἐμοὶ could stand for τὰ ἀμφ' ἐμοὶ πάντα (cp. Ant. 659 n.), the interposed *ἴδοντες* here requires that ἀμφ' ἐμοὶ should be taken with it: literally, 'ye that, in my case, have seen all,'—i.e., 'ye that have seen all the wrong done to me' (*τὰ περὶ ἐμὲ πάθη*, schol.). Of the two readings, ἀμφ' ἐμοὶ (L) and ἀμφ' ἐμοῦ (A), the first has the better ms. authority; and though the second is more euphonious, that fact does not warrant a prefer-

ence. As used by Soph., ἀμφί with gen. = 'concerning' (554): with dat., either 'concerning' (Ait. 684 ἀλλ' ἀμφὶ μὲν τούτους εὖ σχῆσει), or 'around' (Ant. 1223 etc.). The sense 'concerning' is fittest here.

κύκλοι has been explained as 'years' (schol.), 'the orbs of heaven' (Brunck, Buttmann). Camerarius saw the true meaning. Cp. O. C. 704 ὁ γάρ αἰὲν ὄρῳ κύκλος ('eye') | λεύσσει νὺν Μορφὸν Διὸς. O. T. 1270 ff.: ἐπαισεύει ἄρθρα τῶν αὐτοῦ κύκλων, | αἰδὸν τοιαθ', ὅθουνεκ' οὐκ δύσυπτο νιν | οὐδὲ οἱ ἐπαισχεν οὐδὲ ὅποι' ἔδρα κακά.

Instead of saying, *πολος* δημασὶ βλέπων (O. T. 1371 n.) ξυνέσομαι τοῖς Ἀτρέως παισὶν, he asks how his own eyes could endure to see it. These are the words of one who has brooded for years on every aspect of his own wrongs,—wrestling with misery in solitude. His own faculties are his comrades. Compare 1004 ὡς χεῖρες: *Τρ. 1090* (Heracles in his agony), *ὡς νῦντα καὶ στέρη*, ὡς φίλοι βραχλώες, | ίμεις ἑκεῖνοι δὴ καθέσταται', κ.τ.λ.

1358 οὐ γάρ με τάλγος κ.τ.λ. 'How can I return to the Atreidae? For it is not merely a question of forgetting the past; I dread the future.' He does not mean that he has ceased to resent the former wrongs, but only that his present resolve is influenced less by resentment than by fear.

1360 f. οἷς γάρ...κακούς: 'for when

Ah me, what shall I do? How can I be deaf to this man's words, who hath counselled me with kindly purpose? But shall I yield, then? How, after doing that, shall I come into men's sight, wretched that I am? Who will speak to me? Ye eyes that have beheld all my wrongs, how could ye endure to see me consorting with the sons of Atreus, who wrought my ruin, or with the accursed son of Laertes?

It is not the resentment for the past that stings me,—I seem to foresee what I am doomed to suffer from these men in the future; for, when the mind hath once become a parent of evil, it teaches men to be evil thenceforth. And in thee, too, this conduct moves my wonder.

from *κακόν*: hence Seyffert reads *κακοῦ*.
has *καὶ τάλλα*).—*κακούς* Dobree and Doederlein: *κακά* MSS. See comment.

1362 *καὶ σοῦ δ'* MSS. (except B, which has *καὶ σοῦ γ'*). Porson (on Eur. *Or. 614*=
622 Dind.) conj. *παῖς, σοῦ δ'*: Nauck, *σέθεν δ'. —τόδε*] *τάδε* Triclinius.

a man's mind has (once) become a mother of evil deeds, it trains him to be evil in everything else,'—*i.e.*, in all subsequent deeds. For **κακούς** as proleptic predicate, cp. *Ant. 475 u.*; *Eur. Med. 296 παιᾶς περισσώς ἐκδιδάκεσθαι σοφούς*.

A decision between the conject. **κακούς** and the MS. **κακά** demands care. I prefer **κακούς**, for these reasons. (1) **κακό**, if retained, would naturally suggest this sense:—'When a man's mind has once given birth to evil (counsels), it trains the rest also (*i.e.*, his actions) to be evil.' But the antithesis here is between the earlier and the later bad deeds; not between bad counsels and bad deeds. (2) The effect of **κακούς** is to indicate that **τάλλα** stands in antithesis, not with **κακῶν** only, but with the whole preceding clause, and thus to suggest its true sense, viz., 'in all that follows.' (3) It is true that the image, **μήτηρ γένηται**, is then no longer consistently maintained; but this very failure to persevere with a metaphor is Sophoclean (cp. n. on *O. T. 866*). **μήτηρ γένηται** is a poetical equivalent for, 'make a beginning of.' Hence the poet felt that he did not require **ἄπαι**, though we should naturally add 'once.' The same delicate economy may be observed in *Ant. 584 οἴς γὰρ ἀν σεισθῇ θεόθεν δόμος, ἄτας | οὐδὲν ἔλλειπει*: 'For when a house hath (once) been shaken from heaven, there the curse fails nevermore.' The change of **κακούς** into **κακά** might easily have been caused by **τάλλα**.—See Appendix.

1361 *τάλλα* MSS. (except Harl., which has *καὶ τάλλα*).—*κακός* Dobree and Doederlein: *κακά* MSS. See comment.

1362 *καὶ σοῦ δ'* MSS. (except B, which has *καὶ σοῦ γ'*). Porson (on Eur. *Or. 614*=*622* Dind.) conj. *παῖς, σοῦ δ'*: Nauck, *σέθεν δ'. —τόδε*] *τάδε* Triclinius.

1362 *καὶ σοῦ δ'*. The formula *καὶ...* *δέ* means 'and...also,' with an emphasis on the intervening word. This is the only instance in Soph.: it occurs, however, in Aesch. *P. V. 973* (*καὶ σὲ δ' ἐν τούτοις λέων*), *Eum. 65*: Eur. *El. 1117* (*καὶ σὺ δ' αὐθάδης ἔφυς*): Ar. *Pax 250*: and oft. in Attic prose. The usual account of it is that the *καὶ* = 'also,' while *δέ* = 'and.' This suits those instances in which, as here, *καὶ...* *δέ* is preceded by a full stop, or by a pause; but it is less natural where *καὶ...* *δέ* links a new clause to a preceding one in the same sentence; as in Thuc. *4. 24 καὶ μάλιστα ἐνήργον (τὸν Συρακοσίους) οἱ Δοκροὶ τῶν Ρηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβήκεσσαν κ.τ.λ.*: id. *6. 71 ὅπως μὴ παντάπαιοι σποκρατῶσται, καὶ χρῆματα δὲ ἀμά αὐτόθεν τε ξυλλέξωνται καὶ παρ' Αθηναίων ἔλθη, κ.τ.λ.* Examples of the latter class clearly suggest that, in the combination *καὶ...* *δέ*, *καὶ* was the conjunction, while *δέ*, 'on the other hand,' added the force of 'also.' Cp. the well-known use of *δέ* with the pron. after a voc: 'Αντιγόνη, σὺ δ' ἐνθάδε | φύλασσε, O. C. 507 n.'

θαυμάστας *ἔχω=τεθαύμακα* (emphatic): cp. Plat. *Phaedr. 257 C τὸν λόγον δέ σον πάλαι θαυμάστας* *ἔχω*, and *ib. 258 B τεθαύμακότες*. This constr. of *θαυμάζω* with gen. of pers. and acc. of thing is common (Plat. *Phaedo 89 A*, etc.): the gen. is properly possessive ('I wonder at this *in* you'). We find also the gen. with a dependent clause in place of the acc. (Xen. *H. 2. 3. 53 ὑμῶν...θαυμάζω εἰ μὴ*

- χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,
ἥμας τ' ἀπείργεω· οἱ γέ σου καθύβρισαν,
πατρὸς γέρας συλῶντες. [οἱ τὸν ἄθλιον
Αἴανθ' ὅπλων σοῦ πατρὸς ὑστερον δίκη
'Οδυσσέως ἔκριναν·] εἴτα τοῦτο σὺ
εἴ ἔνυμαχήσων, κάμ' ἀναγκάζεις τόδε;
μὴ δῆτα, τέκνον· ἀλλ', ἢ μοι ἔννώμοσας,
πέμψον πρὸς οἴκους· καντός ἐν Σκύρῳ μένων
ἢ κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.
χοῦτω διπλῆν μὲν ἔξ ἐμοῦ κτήσει χάριν,
διπλῆν δὲ πατρός· κού κακοὺς ἐπωφελῶν
δόξεις ὄμοιος τοῖς κακοῖς πεφυκέναι.
- NE. λέγεις μὲν εἰκότ'. ἀλλ' ὅμως σε βούλομαι
θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
φίλουν μετ' ἀνδρὸς τοῦτο τῆσδε ἐκπλεῖν χθονός. 1375
- ΦΙ. ἡ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
ἔχθιστον νιὸν τῷδε δυστήνω ποδί;
- NE. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυνον βάσιν
παύσοντας ἄλγους *κάποισώσοντας νόσου.
- ΦΙ. ὦ δεωὸν αἶνον αἰνέστας, τί φήσις ποτε; 1380
- NE. ἢ σοί τε κάμοι *λῷσθ' ὄρῳ τελούμενα.

1364 *οἱ γέ* Brunck and Heath: *οἱ τε* MSS.—*καθύβρισαν* (*sic*) L.
1365 ff. [*οἱ τὸν ἄθλιον...ἔκριναν*] Brunck was the first to reject these words as interpolated. **1366** *κάμ'* Brunck: *καὶ μ' MSS.—ἀναγκάζεις* Cavallin reads *ἀναγκάσεις*.—*τόδε*] In L there is an insertion after the *ο*: it may have been *ω*. Of the later MSS. some have *τόδε*, others (as A) *τάδε*. **1367** *ἄλλ' ἢ μοι ἔννώμοσας* MSS. Blaydes, on his own conject., reads *ἄλλα μ', δ ἔννήνεσας* (this verb was proposed

βοηθήσετε); and the gen. alone (Lys. or. 7 § 23 *καὶ τοντού μὲν οὐ θαυμάζω*).—*τόδε*: this advice of thine that I should go to Troy.

1363 ff. For *μήτε...τε* cp. 1321 n.—*οἱ γέ=έτελοι ἐκεῖνοι*: cp. O. C. 263 (n. on *οἵτες*): the plur. is implied in *Tpolav*: cp. *ib.* 941.—*καθύβρισαν* with gen., as O. C. 960.

1365 πατρὸς γέρας, the arms, wrought by Hephaestus, which were a gift of honour to Achilles (cp. n. on *σέβας ὑπέρτατον* in 402). It would strain the words to render them, 'a gift of honour (bequeathed to thee) from thy sire.'

[*οἱ τὸν ἄθλιον...ἔκριναν*.] It can hardly be doubted that these words are spurious. See Appendix.

1366 ἀναγκάζεις with double acc.:

cp. O. T. 280. The pres. tense, expressing endeavour, is quite compatible with *εἰ* ('dost thou intend to go...), and art thou trying to force...?').—*τόδε* (L) =*τὸ lέναι ἔνυμαχήσοντα*. The occurrence of the same form in 1362 is no argument for *τάδε*: cp. 88 n.

1367 ἔννώμοσας has been needlessly changed to *ἔννήνεσας*, a weaker word. The sense here is, 'thou didst make a compact with me, confirmed by thine oath' (813, 941). This is but a slight deflection,—surely permissible for poetry,—from the ordinary sense, 'to take an oath along with another person.'

1368 πέμψον without *με*: cp. 801 n.

1369 ἡ κακῶς κ.τ.λ. The absence of caesura has the effect of allowing the words to fall from the speaker's lips with

It behoved thee never to revisit Troy thyself, and to hinder me from going thither; seeing that those men have done thee outrage, by wresting from thee the honours of thy sire; [they, who in their award of thy father's arms, adjudged the hapless Ajax inferior to Odysseus:]-after that, wilt thou go to fight at their side,—and wouldest thou constrain me to do likewise?

Nay, do not so, my son; but rather, as thou hast sworn to me, convey me home; and, abiding in Scyros thyself, leave those evil men to their evil doom. So shalt thou win double thanks from me, as from my sire, and shalt not seem, through helping bad men, to be like them in thy nature.

NE. There is reason in what thou sayest; nevertheless, I would have thee put thy trust in the gods and in my words, and sail forth from this land with me, thy friend.

PH. What! to the plains of Troy, and to the abhorred son of Atreus,—with this wretched foot?

NE. Nay, but to those who will free thee and thine ulcered limb from pain, and will heal thy sickness.

PH. Thou giver of dire counsel, what canst thou mean?

NE. What I see is fraught with the best issue for us both.

also by Herwerden). Nauck, reading δάλλ' αἱ μοι ξυρήσεται, proposes to read in v. 1368 πέμψον πρὸς οἴκους μ', αὐτὸς ἐν Σκύρῳ μένων, and to delete v. 1369.

1369 διπόλλιονθαῖ] ἀπόλλιονθε L, with αι written over ε by the 1st hand.

1371 διπλῆν δὲ] διπλῆν τε B. **1372** δύοιος MSS., and most of the edd.: δύοιος Ellendt, Bergk, Campbell. **1373** σε βούλομαι] The 1st hand in L had omitted σε, but has added it above the line. **1379** κάποσώσονται Heath: κάποσώζονται MSS. **1381** λάφισθ' ὄρω is Dindorf's correction of καλῶς ὄρω

a certain deliberate emphasis: cp. 101 n. By διπόλλιον he means the failure and ruin at Troy with which the gods will visit the Greeks: cp. 1035 ff. For κακῶς...κακούς cp. 166 n.

1370 οἱ διπλῆν μὲν...διπλῆν δὲ: epanaphora (cp. *Ant.* 200 n.). The χάρης will be διπλῆ because he will have rescued Philoctetes, and also forsaken the Atreidae. Here he thinks of his father as still living: cp. n. on 1209 f.

1374 πιστεύσαντα, 'in reliance' upon the divine oracle, and upon the report of it given by N. (1336–1343). Though πιστεύω sometimes = 'obey' (*Tr.* 1228), it is unnecessary to suppose that sense here.

1377 The words τῷδε διστήνω ποδὶ (dat. of circumstance) have a compressed dramatic force. 'What,—go to Agamemnon,—when I bear about with me this plague which caused him to cast me forth?'

1378 οἱ μὲν οὖν: O. T. 705 n.—σε τῆγδε τ' ἔμπινον βάσιν: the phrase recalls those in which Ph. himself had spoken of the ulcered limb as if it had a being distinct from his own (786, 1188, 1202). Cp. O. C. 750 δέλ σε κηδενώσα καὶ τὸ σὸν κάρα.—οἱ was short in πώνοι and έμπινοι (as in Lat. *putere*), though long in πότω (as in *puteo*, *putidus*): Empedocles 336 πώνοι ἔπλετο λευκόν: Andromachus (*flor. circ. 50 A.D.*) ap. Galen p. 876 καὶ μογερῶν στέρνων ἀπολύεται ἔμπινοι ίλύν.—καποσώσονται is a necessary correction here (cp. cr. n.).

1380 αἰνῶν αἰνέσας. Though ope sense of αἰνῶ was a story with a moral (*Hes. Op.* 200), it could hardly have been used as it is here, in the sense of 'advice,' unless the meaning had been helped out by the cognate verb. Cp. Aesch. *Ch.* 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἔμάς ('I recommend').

1381 δ...λάφισθ' ὄρω τελούμενα (pres.

- ΦΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς;
 NE. πῶς γάρ τις αἰσχύνοιτ' ἀν *ἀφελῶν φίλους;
 ΦΙ. λέγεις δὲ Ἀτρεΐδαις ὄφελος η̄ π' ἐμοὶ τόδε;
 NE. σοὶ που, φίλος γ' ὅν· χῶ λόγος τοιόσδε μου. 1385
 ΦΙ. πῶς, ὃς γε τοῖς ἔχθροῖσι μ' ἐκδοῦναι θέλεις;
 NE. ὁ τὰν, διδάσκου μη̄ θρασύνεσθαι κακοῖς.
 ΦΙ. ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.
 NE. οὐκον ἔγωγε· φημὶ δὲ οὐ σε μανθάνειν.
 ΦΙ. ἔγὼ οὐκ Ἀτρεΐδας ἐκβαλόντας οἰδά με; 1390
 NE. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὄρα.

(L, etc.), which in some of the later MSS. (as in A) was further corrupted into κάλ' ὁρῶ. The Θ of λάθος having been lost through the following Ο, λάθος was conjecturally changed into καλῶ. Dindorf cp. Ar. *Vesp.* 529 where τὴν κλοτην has become τὴν κακλητην in the Ravenna MS. 1382 κατ' αἰσχύνην L (cp. 1364).—θεούς] A writer in the *Classical Journ.* (vol. v. p. 39) conj. φίλους. 1383 ἀφελῶν φίλους Buttmann: ἀφελούμενος MSS. Other conjectures are, ἀφελουμένους (Heath): ἀφελουμένων (Wecklein, *Ars* p. 76): ἀφελῶν τινα (Wecklein, in his ed.): ἀφελῶν φίλον or διλλον ἀφελῶν (Blaydes): ὁ φίλος, ἀφελῶν N. Macnicol (*Class. Rev.* vol. IV. p. 48). 1384 λέγεις δὲ] δὲ is wanting in Γ and V².—δῆφελος η̄ π' ἐμοὶ] Herm. conj. δῆφελος η̄ κάμοι: Cavallin, δῆφελεν η̄ μοι: Blaydes writes, ἀφέλημη η̄ μοι.—τάδε L: τόδε τ. [Dindorf, on the authority of Duebner's collation, ascribes τόδε to L,

part.), ‘what I see is in the way of being accomplished with the best results’ for us: *i.e.*, what promises such results, if it be done. The pres. part., implying that the action is already in train, suits the speaker’s hopeful tone. I should not, then, take τελούμενα as *fut.* part. with pass. sense; esp. as there is no clear example in Attic of τελούμαι as *fut.* pass., while τελούμενος as pres. part. pass. is frequent (*e.g.* O. T. 797, *El.* 1344).

1382 f. καὶ ταῦτα λέξας κ.τ.λ. The question of Ph. is, ‘Art thou not ashamed before heaven of pretending that a return to Troy is for my good?’ (For καταισχύνει with acc., cp. O. T. 1424.) Now, if we retain in 1383 the MS. ἀφελούμενος, Neoptolemus replies,—‘Why should one be ashamed, when he is receiving a benefit?’ This would be a sentiment like that of Odysseus in 111, δταν τι δρᾶς εἰς κέρδος, οὐκ δκνεῦν πρέπει. But the rejoinder of Ph. shows that N. cannot have so spoken; for Ph. asks,—‘Dost thou mean a benefit to the Atreidae, or to me?’ N.’s words, then, must have been to this effect,—‘Why should one be ashamed, when he is conferring a benefit?’ If, therefore, ἀφελούμενος is to be kept, it must be midd., not pass., ‘benefiting’.

There are some instances of rare midd. forms in Soph. (as ποδονικένφ...φρενί=ποθούση in *Tr.* 103): but they usually occur in contexts which exclude the pass. sense. Here, a midd. ἀφελούμενος would be too ambiguous. The pass. sense of that form was familiar, whereas the midd. sense is unexampled.

Of emendations, Heath’s ἀφελουμένους is the most attractive at first sight. But, if θεούς be left in 1382, then ἀφελουμένους could refer to nothing else: and such phrases as τῷ...δαίμονι...σύμμαχος πέλω (O. T. 244), or τῷ θεῷ βοηθῶν (Plat. *Apol.* 23 B), certainly do not warrant a description of the gods as ‘benefited’, when they are obeyed. ἀφελουμένων (gen. absol.), ‘when people are being benefited,’ would be too vague.

I am persuaded, then, that the fault in ἀφελούμενος is not confined to the termination. Buttmann’s conjecture, ἀφελῶν φίλους, gives precisely what is required; since φίλους, in N.’s mouth, might well suggest Ph.’s reply in 1384, λέγεις δὲ Ἀτρεΐδαις κ.τ.λ. The origin of the corruption may have been the resemblance of the syllables ΦΕΛ and ΦΙΛ, leading a careless scribe to erase the second of them.

- PH. Hast thou no shame that the gods should hear those words?
- NE. Why should a man be ashamed of benefiting his friends?
- PH. Is this benefit to the Atreidae, or for me?
- NE. For thee, I ween: I am thy friend, and speak in friendship.
- PH. How so, when thou would'st give me up to my foes?
- NE. Prithee, learn to be less defiant in misfortune.
- PH. Thou wilt ruin me, I know thou wilt, with these words.
- NE. I will not; but I say that thou dost not understand.
- PH. Do I not know that the Atreidae cast me out?
- NE. They cast thee out, but look if they will not restore thee to welfare.

and the statement has been repeated by other editors. But the *τάδε* in L is clear, and there has been no erasure (see Autotype Facsimile, p. 95 A, l. 12 from bottom). Prinz, in *Hermes* XIX. 254, reports correctly. The error perhaps arose from a confusion with v. 1366, where see cr. n.] **1385** *σοι ποι]* Wecklein conj. *σοι γά*: Seyffert reads *σόν τοι*.—*ταύθδε μου* L, with most MSS.: *ταύθδε μου* A, and Ald.: *ταύθδε' ἐμοῦ* Brunck. **1386** *ὅς γε* Erfurdt conj. *ὅς με*: Gernhard, *ὅν γέ τοῖς ἔχθροῖσι μ'* Valckenaeer and Brunck: *τοῖς ἔχθροῖσιν* MSS. **1387** *ῳ τᾶν]* *ῳ τᾶν* L, corrected from *ῳ τὰν*. **1388** *λόγους*] In L the 1st hand wrote *λοις*, and then, erasing *ιο*, added *γοις* above. **1389** *οὐκον* *ἔγωγε*] Nauck conj. *οὐ δῆτη* *ἔγωγε*. **1390** *ἔγώ οὐκ* 'Ατρείδας Herm., Dindorf. *ἔγωγε* οὐ κατρείδας L, i.e. *ἔγωγε οὐκ* 'Ατρείδας, and so Γ, K. *ἔγωγε* 'Ατρείδας A, with most of the later MSS.: and so Brunck, with the earlier edd. **1391** *σώσονται*'] In L the 1st hand wrote *σώνονται*: the second σ has been added by S. The omission was doubtless accidental. But it should be

1384 *λέγεις δ'* κ.τ.λ.: 'Is this benefit of which thou speakest for the Atreidae, or one that concerns me?'—*ἐμ'* *ἴκολ* = 'in my case': cp. *O. C.* 414 *καὶ ταῦθ'* *ἐφ' ήμῖν Φοίβος εἰρηκώς κυρεῖ*; The prep. *ἐπ'* might govern **'Ατρείδας** also (cp. *O. T.* 829 n.), but is better taken with the pron. only. L's reading, *τάδε*, is possibly right (cp. *O. C.* 883 *ἄπο οὐχ θύρις ταῦθ'*): but I prefer *τάδε* in this direct reference to the last speaker's phrase (*ἀψελῶν*).

1385 *σοι ποι*. The particle conveys the assurance with a shade of friendly irony ('thy good, I should rather think')—which marks surprise at Ph.'s question. Seyffert overlooks this when he objects to *ποι* here as having 'dissimulationis aliquid.'

1386 *πῶς* (*φίλος* et), *ὅς γε*: cp. 663 n.

1387 *ῳ τᾶν*: a familiar, but not homely, form of address: cp. *O. T.* 1145 n. Cp. Curtius *Etym.*, 5th ed. (1886), vol. II. p. 336 (Eng. tr.): 'If...ῳ τᾶν (also ὠ τᾶν) has anything to do with ἔτης, Lange's theory that *ἔτᾶν is an

expansion of the st. *ἥτα*, like *μεγιστάν* from *μέγιστος*, is the most probable one.' (In earlier editions he had inclined to the theory that *τᾶν* is an old form of *τὸν*, *τύνη*.) Others favour the view that *τᾶν* comes from *ρᾶλαν*.

1388 *δέλις με*, *wilt work my ruin* by these persuasions,—i.e., if thou prevail on me to go to Troy. The addition of *σε* to *γιγνώσκω* has been suggested by the common idiom, *γιγνώσκω σε δέτι δέλις*: the sense is not, 'I now see through thee'; and the dat. *τοίσθε τοῖς λ.* should therefore be taken with *δέλις*, not with *γιγνώσκω*.

1389 *οὐκον* *ἔγωγε*, 'I, at least (οὐν), will not ruin thee'—though possibly thou mayest ruin thyself. Cp. 872 n. on *οὐκ οὐν* 'Ατρείδας.

1390 *ἔγώ οὐκ*: cp. 585 n.

ΦΙ. οὐδέποθ', ἐκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.

ΝΕ. τί δῆτ' ἀνήμεις δρῷμεν, εἰ σέ γ' ἐν λόγοις πέύσειν δυνητόμεσθα μηδὲν ὅν λέγω;
ώς ρᾶστ' ἔμοι μὲν τῶν λόγων λῆξαι, σὲ δὲ
ζῆν, ὡσπερ ἥδη ζῆς, ἀνεν σωτηρίας.

ΦΙ. ἕα με πάσχειν ταῦθ' ἄπερ παθεῖν με δεῖ.
ἄ δ' ἔνεστάς μοι δεξιᾶς ἐμῆς θυγάτων,
πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε μηδ' ἐπιμητσῆς ἔτι
Τροίας· ἄλις γάρ μοι τεθρήνηται γόσις.

ΝΕ. εἰ δοκεῖ, στείχωμεν. ΦΙ. Ὡ γενναῖον εἰρηκὼς ἔπος.

noticed that an Attic inscr. of 456 B.C. gives *σωῶ* (= *σωῶ*) as the fut. of *σώζω* (*C. I. A.* 1, 2, B, 7 (Meisterhans, p. 80)). **1392** *ἰδεῖν*] L has *ἐλέειν*, with *ἰδεῖν* written above it by the 1st hand: Γ ἐλέειν, with γρ. ἐλθεῖν: Α (and most MSS.) *ἰδεῖν*. Burges conj. *μολέειν*. **1394** *πείσειν* MSS.: Schaefer conj. *πείσειν*: Nauck, *πείσαι*.—λέγω] Wakefield conj. *θέλω*. **1395** *ώς ρᾶστ'*] Bergk conj. *ἀρστ'*. He also proposed *ώρα στ'* (with a note of interrogation after *δρῷμεν*, and only a comma after *λέγω*).—έμοι μὲν τ: ἔμοι (without *μὲν*) L: *ἔμοιγε* Triclinius. Blaydes reads, *ώρα στιν ἐμὲ μὲν*. **1396** *ζῆν*] Schneidewin once proposed *έαν* (sc. *ζῆν*), scanned as a monosyll. **1397** *δεῖ*] Wecklein reads *χρῆ*. **1399** *πέμψειν*] Blaydes conj. *πέμψειν*.

1392 οὐδέποθ', ἐκόντα γ'. In saying *σώσουσι*, N. meant, 'they will restore thee to health, and to honour.' Ph. replies, 'Never,—if I must visit Troy of my own free will.'—*ώστε* expresses the condition: cp. n. on *O. C.* 602 πῶς δῆτά σ' ἀν πεμψαλαθ', *ώστ' οικεῖν δίχα*; The comma is better placed after *οὐδέποθ'* than after *ἐκόντα γ'*, since the latter thus gains emphasis. Cp. 1332.—*ἰδεῖν* is right: the variant *ἐλέειν* arose from the likeness of Δ to Λ, helped, perhaps, by a reminiscence of vv. 347, 998, 1347. *μολέειν* would be feebler. For this use of *ἰδεῖν* ('to set eyes upon,' 'visit'), cp. *O. T.* 824 εἴ...μοι φύγοντι μῆστι τοὺς ἔμοις *ἰδεῖν*.

1393 δρῷμεν: for the form, cp. 895 n.—ἐν λόγοις: cp. 60 n.

1394 *πείσειν* δυνητόμεσθα. The fut. inf. is probably sound. It is made easier by the fact that *δύναμαι* is used in the fut. tense; not because the fut. indic. can be regarded as attracting the inf. into the same tense; but because, 'we shall not be able to persuade,' implies, 'we cannot hope to persuade.' Cp. Thuc. 3. 28 γνῶντες δὲ οἱ ἐν τοῖς πράγμασιν οὐδ' ἀποκωλύσειν δυνατοὶ ὄντες, εἰ τ' ἀπομνηθήσονται τῆς ξυμβάσεως, κινδυνεύσοντες

κ.τ.λ. (where the MSS. agree in *ἀποκωλύσειν*, and *ἀποκωλύειν* is merely a conjecture). If *πείσειν* were to be altered, *πείσαι* would be more probable than *πείσειν*. See Appendix.

δυνητόμεσθα...λέγω: cp. 1221. **1395** ε. ὡς, causal ('for'), referring to τι...ἀνδρῷμεν, which implies, 'It is vain to do more.'—ρᾶστ' ἔμοι μὲν κ.τ.λ.: the sentence is a compressed form of ρᾶστα ἔμοι ἔστων, αὐτῷ (or αὐτὸν) μὲν... λῆξαι, σὲ δὲ ζῆν, κ.τ.λ.

1397 *πάσχειν* denotes the continuance of the sufferings: *παθεῖν*, the sum of those sufferings, regarded as a doom. So δράσαντι παθεῖν (Aesch. *Ch.* 313). Cp. 95 ἔξαμπτεν...νικᾶν.—δεῖ: cp. 1339 n.

1398 ε. ηὔστας = ξυνήψεις (cp. 122), ώμοληγησας.—θυγάτ: cp. 813.—*πέμψειν*. Here the inf. merely defines the action to which the pron. & refers: the fut. inf. was therefore unnecessary: and the pres. inf. has been used, rather than the aor., because 'sending' is thought of as a process, not as a momentary act. Similarly the pres. (or aor.) inf. is sometimes used, rather than the fut., when the notion of fut. time is sufficiently expressed by the principal verb: cp. Thuc. 3. 13 ὥστε οὐκ εἰκὼς αὐτοὺς περιουσίαν νεῶν ἔχειν, ήν

PH. Never,—if I must first consent to visit Troy.

NE. What am I to do, then, if my pleading cannot win thee to aught that I urge? The easiest course for me is that I should cease from speech, and that thou shouldest live, even as now, without deliverance.

PH. Let me bear the sufferings that are my portion; but the promise which thou madest to me, with hand laid in mine,—to bring me home,—that promise do thou fulfil, my son; and tarry not, nor speak any more of Troy; for the measure of my lamentation is full.

NE. If thou wilt, let us be going. PH. O generous word!

1401 *τεθρίνηται* L, with most MSS.: *τεθρίληται* K (marg.): *τεθρίλληται* Harl.: *τεθρίληται* Herm., whom Seyffert and Hartung follow.—*λόγοις* L, but with marginal note by S, γρ. γόνις: πολλὰ διὰ Τρολας πέπονθα φησίν. Γ also has λόγοις, γρ. γόνις: A and B, λόγοις: most of the later MSS., γόνις. **1402** *εἰ δοκεῖ...ἔπος*. Porson (*Praef. ad Hec.* p. xlvi) first pointed out the metrical fault, and in *Miscell Crit.* p. 197 proposed to omit *εἰ δοκεῖ*, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurdt would change ὁ γεννάδον to ὁ μέχ' ἀγαθὸν: Wecklein, to φέδε. ΦΙ. κεδνὸν: B. Todt, to ηδη. ΦΙ. κλενών: Nauck, to ΦΙ. τοθι κενόν: Blaydes (after a writer in *Class. Journ.* v. 39), to ΦΙ. εὖ γ', ὁ φιλαταρ'...ἔπη.

ὅμεις...ἔπεισθλῆτε: and id. l. 81 οὐτως εἴκος Ἀθηναίους...μήτε...δονιεύσαι κ.τ.λ.

1400 ε. *βράδυνε*, here intrans., as in Aesch. *Suppl.* 730 *εἰ βράδινομεν βοή,* Plat. *Rep.* 528 *ν σπεύδων...μᾶλλον βραδύνω,* etc. Others take it transitively ('delay us,' or 'delay the matter'). So *ταχύνω* also is either trans. or intrans.—*τεθρίνηται*, impersonal.—*γόνις* is better than *λόγοις*, which may have arisen through the scribe's eye wandering to v. 1393. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would fain turn to thoughts of home. Some supply *Troia* as subject to *τεθρίνηται*: this seems less fitting here. If *τεθρίληται* were read, then, indeed, *Troia* would be the subject; 'its name has been heard often enough in my laments' (*satis decantata est...*). But this v. l. seems to have arisen merely from the corruption *τεθρίληται*.

1402 εἰ δοκεῖ, στείχωμεν. In a trochaic tetrameter the end of the fourth foot regularly coincides with the end of a word. This verse breaks the rule. The only other exception is Aesch. *Pers.* 165, *ταῦτα μοι διηλή μέριμν' ἄφραστός ἐστιν ἐν φρεσὶν*, where Porson wished to place διηλή after φρεσὶν, and Hermann, to read μέριμνα φραστός. Hermann holds that the breach of rule here is excused by the pause

after *στείχωμεν*. This I believe to be the true explanation. As *στείχωμεν* is the signal that the prayer of Ph. has at last been granted, it demands emphasis. The unusual rhythm—which would be too harsh in a continuous verse—here serves to accentuate the joyful surprise of Philoctetes.

A reference to the critical note will show how unsatisfactory have been the attempts to alter the words, ὁ γεννάδον ἔργκως ἔπος. Porson's fine instinct restrained from any such attempt; he felt that, if the verse was to be amended, only one remedy was tolerable,—viz., to strike out *εἰ δοκεῖ*, and leave an iambic trimeter. In favour of this view, it might be said that a scribe, or an actor, who wished to make v. 1402 into a tetrameter, might have been led to *εἰ δοκεῖ* by a reminiscence of 526 and 645: though we cannot concede to Burges that the spuriousness of *εἰ δοκεῖ* is bewrayed by the lack of the usual ἀλλά before it. The absence of ἀλλά merely renders *εἰ δοκεῖ* a little more abrupt.

But the real difficulty in Porson's view arises from a consideration of the whole context. The transition from iambic to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,

NE. ἀντέρειδε τὸν βάσιν σήν. ΦΙ. εἰς ὅσον γ' ἔγώ σθένω.

NE. αἴτιαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσῃς.

NE. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; ΦΙ. ἔγώ παρὼν

1405

NE. τίνα προσωφέλησιν ἔρξεις; ΦΙ. βέλεσι τοῖς Ἡρακλέους

NE. πῶς λέγεις; ΦΙ. εἵρξω πελάζειν. NE. στεῖχε προσκύσσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἀν τῶν ἡμετέρων
ἀῆς μύθων, παῖ Ποίαντος.
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
τὴν σὴν δ' ἥκω χάριν οὐρανίας
ἔδρας προλιπών,
τὰ Διός τε φράσων βουλεύματά σοι,
κατερηγτύσων θ' ὁδὸν ἦν στέλλει·
σὺ δ' ἐμῶν μύθων ἐπάκουσον.

1410

1415

1404 φεύξομαι τ.: φεύξωμαι L.

1406 προσωφέληστον] A later hand in L has wished to make προσ ὠφέληστον, the reading of Harl. and of the older edd.—ἔρξεις] ἔρξεις L. Blaydes conj. ἔξεις (as Cavallin reads), or οἰστεις.—Ἡρακλέους Brunck: ἡρακλεοῖς MSS.

1407 εἵρξω πελάζειν] L has: εἵρξω πελάζειν σῆς πάτρασ: | ἀλλ' εἰ [εἰ made from οὐ by an early hand] δρᾶσ ταῦθ' ὕσπερ αὐδᾶσι | στεῖχε προσκύσσας χθόνα. The words between πελάζειν and στεῖχε occur in all the MSS., with

then, that the words which first announce the departure should open the trochaics, rather than close the iambics. So in Eur. *Phoen.* 588, after the iambic dialogue between Iocasta and Eteocles, the first trochaic verse spoken by the latter is the sign that his fatal resolve is taken,—ιατέρη, οὐ λόγων ἔθι αγών κ.τ.λ. Cp. also O. T. 1515 ff.

1403 ἀντέρειδε, plant firmly (on the ground). Lucian (perhaps with a reminiscence of this v.) uses the word of one who refuses to move,—τῷ πόδε ἀντερείδων πρὸς τοῦδαφος (*Κατάπλους* § 4). Cp. Anthol. 12. 84 ἐπὶ γαῖαν,...ἔχος ἐρειδόμενος. This is better than to render, ‘lean thy steps on mine.’

1405 τί γάρ, ἐὰν κ.τ.λ. Cp. Ar. *Nub.* 1445 τι δ', ἦν ἔχων τὸν ἥττων | λόγων σε νικήσω...; (also τί γάρ, ἦν κ.τ.λ., ἦ. 351).—Ἔγώ παρὼν: for the interruption of the sentence, cp. 210n., 1226.

1406 προσωφέληστον: a compound found only here.—ἔρξεις: cp. Aesch. *Pers.* 786 σῆματ' ἔρξατες.

1407 After πελάζειν the MSS. have σῆς πάτρας. NE. ἀλλ' εἰ δρᾶσ ταῦθ', ὕσπερ αὐδᾶσ. This is probably an interpolation, which may have arisen in the first instance from σῆς πάτρας, a gloss explanatory of πελάζειν, the rest being then added, to supply a supposed defect of metre. Some of the attempts which have been made to expand the words, ἀλλ' εἰ δρᾶσ ταῦθ', ὕσπερ αὐδᾶσ, will be found in the Appendix. Seyffert's is the best,—ἀλλ' εἰ σὺ δὴ | ταῦτα δράσεις, ὕσπερ αὐδᾶσ: but no one of them is very probable. To the objection that, without these words, στεῖχε becomes too abrupt, we may perhaps reply that the decision of Neoptolemus has really been taken; these last misgivings which flit across his mind are not causes of serious hesitation. Thus

NE. Now plant thy steps firmly. PH. To the utmost of my strength.

NE. But how shall I escape blame from the Achaeans? PH. Heed it not.

NE. What if they ravage my country? PH. I will be there—

NE. And what help wilt thou render? PH. With the shafts of Heracles—

NE. What is thy meaning?—PH.—I will keep them afar.

NE. Take thy farewell of this land, and set forth.

HERACLES appears above them.

HE. Nay, not yet, till thou hast hearkened unto my words, son of Poeas: know that the voice of Heracles soundeth in thine ears, and thou lookest upon his face.

For thy sake have I come from the heavenly seats, to show thee the purposes of Zeus, and to stay the journey whereon thou art departing; give thou heed unto my counsel.

only two variations, viz. (1) πατρίδος for πάτρας in B and L²: (2) τάδ' ὡς, instead of ταῦθ' ὅσπερ, in Vat., V², V⁴. For the conjectures, see Appendix. Dindorf was the first to reject the words as interpolated. **1409** μήπω γε, πρὶν ἀν] Blaydes writes μήπω, πρὶν γ' ἀν. **1410** αἴτης τι: ἀτεισ L. **1411** αὐδῆν] Cavallin conj. ἄντην, and αὐδῆν τε for ἀκοῇ τε in 1412. **1412** λεύσσειν τι] λεύσσειν τε L. **1416** κατερηγήσων τι: κατηρεγήσων L.

the simple στέψε—implying his inward contentment with the answer, εἰρέω πελάζειν—is in truer harmony with the context than a form of words which would suggest that his consent depended, even now, on an explicit assurance.

προσκύνας χθόνα: cp. 533: Ar. *Eg.* 156 τὴν γῆν προσκυνον καὶ τὸν θεόν.

1409 μήπω γε κ.τ.λ. This is one of the instances in which the appearance of the ‘deus ex machina’ is not preceded by any notice in the text. Similar cases are those of Athena in Eur. *I. T.* 1435 and *Suppl.* 1183, and the Dioscuri in *Helen.* 1642. It may be inferred that in these instances the apparition was a sudden one,—effected, perhaps, by the actor coming out upon a high platform (*θεολογίας*) at the back of the scene. When, on the other hand, the approach of the deity is described in the text (e.g. Eur. *Androm.* 1227 ff.), he was probably lowered, or raised, by machinery. (Cp. A. Müller, *Griech. Bühnenalterthum*, pp. 151 ff.) The nine anapaests here are spoken as Heracles moves forward.—

With regard to the dramatic fitness of this interposition, see Introd. § 11.

1411 f. φάσκειν δ': inf. as imperat.: cp. 57. For this use of φάσκειν, as = ‘deem,’ cp. O. T. 462 n.—ἀκοῇ τε κλίνειν. If we had simply, αὐδῆν τε κλίνειν, λεύσσειν τι' ὄψιν, the misplacing of the first τε would be of a common kind (cp. O. T. 258 n.): the further peculiarity here is that ἀκοῇ τε κλίνειν suggests ὀφθαλμοῖς τε λεύσσειν, as if the object of both verbs were the person.

1413 τὴν σὴν...χάριν: Tr. 485 κείνου τε καὶ σὴν ἐξ ονού κονὴν χάριν: Eur. *Ph.* 762 τρέφ' ἀξίως νυν σοῦ τε τὴν τ' ἐμὴν χάριν.

1415 f. τὰ Διός τε φράσων. The son of Zeus comes from heaven to declare, with his own lips, that Zeus ordains the return of Philoctetes to Troy. Thus a wholly new motive is brought to bear on Ph., who hitherto knew merely (at second hand) what Helenus had prophesied (1336 ff.)—ἡν στέλλει: cp. Ap. Rh. 4. 296 στέλλεσθαι τὴν δολμον.

καὶ πρῶτα μέν σοι τὰς ἐμὰς λέξω τύχας,
ὅσους πονήσας καὶ διεξελθὼν πόνους
ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὄρᾶν.
καὶ σοί, σάφ' ἵσθι, τοῦτ' ὁφελεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἔλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,
ἀρετὴν τε πρῶτος ἐκκριθεὶς στρατεύματος
Πάριν μέν, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,
τόξοισι τοῖς ἐμοῖσι νοσφίσεις βίου,
πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ
πέμψεις, ἀριστεῖ ἐκλαβὼν στρατεύματος,
Ποιάντι πατρὶ πρὸς πάτρας Οἴτης πλάκα.
ἄ δ' ἀν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,

1420 1425 1430

1418 λέξω] Dindorf conj. λέγω: Bergk, δεῖξω: Schneidewin, σὺ...σκέψαι. **1420** ἀρετὴν] Erfurdt conj. ἀλκῆ: Hermann (formerly), αἴθέρ': Faehse, αἴγλην: Fröhlich, ἥβην: Wecklein, ἀθάνατον ἔσχον ἔδος: Blaydes, ἀθ'. ἔσχον δόξαν: Todt, τιμὴν ἀθ'. ἔσχον. Burges supposes a lacuna after this v. **1421** τοῦτο] Blaydes conj. ταῦτ'. **1422** ἐκ] Wakefield conj. κακ...τῶνδ'] In L, τῶν was written first, and δ' inserted afterwards, apparently by S.—εὐκλεᾶ] made from εὐκλέα in L.

1418 καὶ πρῶτα μέν would properly have been answered by 1421 by ἔπειτα δὲ (καὶ σοὶ τοῦτο ἐπαγγέλλομαι): but meanwhile the thought of sequence in the topics yields to that of parallelism between the two cases; and so in 1421 we have simply καὶ σοὶ, κ.τ.λ.—The phrase τὰς ἐμὰς λέξω τύχας might naturally seem the prelude to a fuller recital: but the meaning is simply this;—‘I have to tell thee that, after many sufferings, I have been received among the gods; and for thee, too, suffering is to end in glory.’

1420 ἀθάνατον ἀρετὴν, ‘deathless glory.’ The difficulties felt regarding ἀρετὴν have arisen from the words ὡς πάρεσθ' ὄρᾶν, which imply some visible sign, and thus suggest that ἀθάνατος ἀρετὴ means something more than undying *fame* of prowess. But no emendation is probable (see cr. n.). And the soundness of the text will appear from two considerations.

(i) The use of ἀρετὴ as=‘reputation won by merit’ was familiar: e.g., Lycurgus *In Leocr.* § 49 (quoted by Cavallini) τὰ γὰρ ἀθλα τοῦ πολέμου τοῖς ἀγαθοῖς ἀνδράσσων ἔστιν ἐλευθερία καὶ ἀρετὴ. By an easy transition, this idea of fame won

by deeds passed into that of ‘distinction’: cp. *Theog.* 29 μηδ' αἰσχροῖσιν ἐπ' ἔργυασι μηδ' ἀδίκοισιν | τιμὰς μηδ' ἀρετὰς ἔλκει μηδ' ἀφενος: ‘and do not, by shameful deeds or unjust, grasp at honours, or distinctions, or wealth’: where the *τιμῆς* refer to office or rank, and the *ἀρετᾶς*, as the context shows, also denote pre-eminence recognised in some external form.

(2) The force of the epithet should be observed. When Plato says, ὑπὲρ ἀρετῆς ἀθανάτου...πάντες πάντα ποιοῦσσι (*Symp.* 208 D), the ἀθάνατος ἀρετὴ is the reputation which survives *on earth*. But here ἀθάνατος ἀρετὴ is ‘the distinction of one who has been made immortal’: i.e., ‘deathless glory’ here means ‘glorious immortality.’ Thus the peculiar sense of ἀρετὴ is helped by that sense which the context gives to ἀθάνατος.

ἔσχον, (‘ingressive’ aor.) ‘came to have,’ ‘won’: *Ant.* 1229: *Ai.* 465 ἔσχε στέφανον εὐκλεᾶς.—ὡς πάρεσθ' ὄρᾶν: a laurel-wreath perhaps sufficed as symbol of the apotheosis: see n. on 728.

1421 f. τοῦτο is explained by the next v.; cp. τοῦτο in 1440.—ἐκ, not merely ‘after’ (720), but ‘as a result of,’ ‘through.’—εὐκλεᾶ θέσθαι, make it

First I would tell thee of mine own fortunes,—how, after enduring many labours to the end, I have won deathless glory, as thou beholdest. And for thee, be sure, the destiny is ordained that through these thy sufferings thou shouldest glorify thy life.

Thou shalt go with yon man to the Trojan city, where, first, thou shalt be healed of thy sore malady; then, chosen out as foremost in prowess of the host, with my bow shalt thou slay Paris, the author of these ills; thou shalt sack Troy; the prize of valour shall be given to thee by our warriors; and thou shalt carry the spoils to thy home, for the joy of Poeas thy sire, even to thine own Oetaean heights. And whatsoever spoils thou receivest from that host,

1425 ἀρετῆ τε] Wakefield conj. ἀρετῆ δὲ.

1428 πέρσεις τε] Wakefield conj. πέρσεις δὲ.

ἐκβαλῶν MSS.: ἐκλαχῶν Valckenaer.

(and Harl., πρὸς πλάκας Οἴτης πάτρας).

1430 πλάκα L, and most MSS.: πλάκας A

[and Turnebus: τοῦδε τοῦ στρατοῦ] For τοῦδε τοῦ, Schneidewin conj. τοῦ δήου (as Blaydes reads), or πολεμού, or τοῦ Τρώων: Burges, τοῦδε δπ' Ἰδαλον: Hermann, τοῦδε τοῦ στόλου. Wecklein, ἀ δ' ἀν λάβης λάφυρα δαῖον στρατοῦ.

1427 νοσφίεις γ: νοσφίεις L.

1429 ἐκλαβῶν Turnebus:

1430 πλάκα L, and most MSS.: πλάκας A

[and Harl., πρὸς πλάκας Οἴτης πάτρας].

1431 τοῦδε τοῦ στρατοῦ] For τοῦδε τοῦ, Schnedewin conj. τοῦ δήου (as Blaydes reads), or πολεμού, or τοῦ Τρώων: Burges, τοῦδε δπ' Ἰδαλον: Hermann, τοῦδε τοῦ στόλου. Wecklein, ἀ δ' ἀν λάβης λάφυρα δαῖον στρατοῦ.

glorious: cp. 532. (Not, ‘lay down, end, thy life in glory,’ as Ellendt takes it.)

1424 ο. πρότον μὲν...ἀρετῆ τε. The μέν here is not correlative to ἀ δ' in 1431: it is followed by τε: cp. 1058 n. So in 1426 ff., Πάρις μέν...πέρσεις τε. Possibly τε ought to be δέ in one of the two places, or in both: but, in each case, the τε may be a trace of the somewhat careless writing which appears in this speech.—**ἴκκριθεις**, as Menelaus was for the μονομάχα with Paris (*Il.* 3), and Ajax for that with Hector (*Il.* 7).

1426 Πάρις: the slaying of Paris by Ph. was told by Lesches in the *Little Iliad*, and must have come into the Φιλοκτήτης ἐν Τροΐᾳ of Sophocles.—**αὐτὸς κακῶν**: cp. Alcman fr. 31 Δύσπαρις αἰνόπαρις, κακὸν Ἐλλάδος βωτιανέργη. Attius Philocteta fr. 18 *Pari dyspari, si impares tibi, ego nunc non essem miser.*

1428 η. σκῦλα τ. κ.τ.λ. These spoils constitute the ἀριστεῖα. For the custom of hanging up such σκῦλα in temples or houses, cp. Aesch. *Ag.* 577: *Theb.* 278: Eur. *I. 7.* 74: Verg. *Aen.* 1. 247 ff., 3. 286 ff., etc.

ἐκλαβῶν is a more probable correction than ἐκλαχῶν of the MS. **ἐκβαλῶν**. The force of the compound is, ‘having received from the hands of the army,’—as a reward due to him. So ἐκλαμβάνειν is said of receiving what is surrendered under a

treaty (Isocr. or. 5 § 100 τὴν Ἀσίαν...παρὰ τῶν Ἐλλήνων ἐν ταῖς συνθήκαις ἔξελαβεν): or of receiving ‘in full’ (Plat. *Leyg.* 958 δ δίκαια...ἐκλαβόντι). Cp. Her. 8. 123 where, after Salamis, the στρατηγοὶ meet at the Isthmus, ἀριστήμα δώσοντες τῷ δέμωντι, and vote by laying ψῆφοι on Poseidon’s altar.

τέμψεις seems here to mean ‘convey’ (implying triumphal pomp): though elsewhere this use seems restricted to the escorting of persons (1368, 1399). It may, however, mean merely ‘send’ in advance (as in the *Trach.* Heracles sends his captives before him with the κῆρυξ).—**Ποιαντι**: Ph. thus learns that his father is indeed alive.

1431 ἀ δ' ἀν λάβης κ.τ.λ.: ‘and whatsoever spoils thou receivest from that army (the Greek στρατεύματος of 1429), (from those spoils) take memorials of my bow (*i.e.*, a thank-offering for its work) to my pyre.’ A portion of the σκῦλα is to be dedicated to Heracles on Mount Oeta; where in historical times such relics were doubtless shown at the so-called *Pyra* (Liv. 36. 30: Introd. § 1).

After the relative clause, ἀ δ' ἀν...λάβης, we understand, not ταῦτα (in apposition with μνημεῖα), but a partitive gen., τούτων. This construction is a simple and natural one. For the partitive gen. thus understood, cp. n. on 1161 f., and Xen. *Cyr.* 8. 1. 20 quoted there. The

τόξων ἐμῶν μυημένα πρὸς πυρὰν ἐμὴν
κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
παρήγεσ'. οὐτε γάρ σὺ τοῦδ' ἄτερ σθένεις
ἔλειν τὸ Τροίας πεδίον οὐθ' οὗτος σέθειν.
ἀλλ' ὡς λέοντε συννόμῳ φυλάσσετον
οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δὲ Ἀσκληπιὸν
παυστῆρα πέμψω σῆς νόσου πρὸς Ἰλιον·
τὸ δεύτερον γάρ τοῖς ἐμοῖς αὐτὴν χρεῶν
τόξοις ἀλῶναι. τοῦτο δὲ *ἐννοεῖθ', οταν
πορθῆτε γαῖαν, εὐτεβεῖν τὰ πρὸς θεούς.
ὡς τὰλλα πάντα δεύτερον ἥγεῖται πατήρ

1435

1440

1433 ταῦτ'] ταῦτ' Heath, and so Buttmann.

1437—1440 ἐγὼ δὲ...ἀλῶναι. Jacob (*Quæst. Sophocl.*, 1822) suspected that these words were spurious; this is also the view of Leutsch (*Philol.* XI. 777). Schenkel (*Zeitschr. f. die Oesterr. Gymn.*, 1870, p. 699) would recast the whole passage from

sentence could have no ambiguity for a Greek audience, familiar with the custom that, after a victory, a *part* of the spoil (usually a *δεκάρη*) should be dedicated to the gods. Cp. Her. 8. 121 (after the battle of Salamis) διεδάσαντο τὴν λῃστὴν καὶ τὰ ἀκροτίνια ἀπέπεμψαν ἐς Δελφούς. Xen. *Anab.* 5. 3. 4 τὴν δεκάρην ἣν τῷ Ἀπόλλωνι ἔξελον καὶ τῷ Ἔφεσιᾳ Ἀρτέμιδι διελαβον οἱ στρατηγοὶ, τὸ μέρος ἔκσατος, φυλάσσειν τοὺς θεοὺς. As Cavallin remarks, the passage was rightly understood by the schol. on 1432, ἐκ τῶν ἀριστελών καμέ τίμησον. For the simple gen., τοῦδε τοῦ στρατοῦ, after λαβῆσ, cp. O. T. 580 ἐμοὶ κομίζεται, ib. 1022 δῶρόν ποτ', ισθι, τῶν ἐμῶν χειρῶν λαβών: ib. 1163 ἐδεέσαμην δὲ τον.—For other views, see Appendix.

1433 ff. καὶ σοὶ ταῦτ' κ.τ.λ. Heracles now addresses Neoptolemus in a parenthesis which extends down to 1437: then, at the words ἐγὼ δέ, he again turns to Philoctetes. Two views of these words are possible. I prefer the first.

(1) ταῦτ' refers to the general tenor of the preceding verses, from 1423 onwards, —viz., that Ph. is to go to Troy with N., and there triumph. ‘And to thee (as well as to Ph.) I give these counsels’: i.e., it concerns thee, too, to note that he must accompany thee to Troy. In καὶ σοὶ the καὶ = ‘and’: but the emphasis which falls on σοὶ makes it equivalent to ‘thee also.’ If καὶ meant ‘also,’ the asyndeton would be too harsh. The change of ταῦτ’ to

ταῦτ' seems needless. A modified form of this view refers ταῦτ' only to v. 1431, as if Heracles meant that Neoptolemus also must bring spoils to the pyre: but this seems less fitting.

(2) ταῦτ' refers to what follows: the aor. παρήγεσα is then like ἀπόμοσα in 1289 (n.); and the γάρ after οὐτε merely introduces the statement (1049). I do not share Buttmann's feeling that καὶ σοὶ ought them to be σοὶ δὲ: but the whole context appears to render the first view more natural.

Heracles confirms what Odysseus had said (115). In glorifying Philoctetes, it was necessary to respect the legend which ascribed the capture of Troy to Neoptolemus (who was the hero of the Ἰλιον πέρσις, by Arctinus).

For τὸ Τρ. πέδιον, cp. 69 n.

1436 συννόμω, ‘having the same pasture’—here, ‘seeking their prey on the same ground.’ Cp. Arist. *Hist. An.* 6. 18 οἱ ταῦτοι...δύντες σύννομοι. This primary sense of the adj. is here blended with the derived sense, ‘partners.’ The image is Homeric: cp. Il. 10. 297 βάν ρ' ἴμεν ὡς τε λέοντε δῶι διὰ νύκτα μέλαναν (Odysseus and Diomedes): cp. Il. 5. 548. So Aesch. *Cho.* 938 διπλοὺς λέων (Orestes and Pylades): imitated by Eur. *Or.* 1401 λέοντες “Ἐλλαῖνες δύο δύναμα.—φυλάσσετον. Since neither can prevail without the other, each has the other's welfare in his keeping. We can perceive that the poet's mind glances

thence take a thank-offering for my bow unto my pyre.

(And these my counsels are for thee also, son of Achilles ; for thou canst not subdue the Trojan realm without his help, nor he without thine : ye are as lions twain that roam together ; each of you guards the other's life.)

For the healing of thy sickness, I will send Asclepius to Troy ; since it is doomed to fall a second time before mine arrows. But of this be mindful, when ye lay waste the land,—that ye show reverence towards the gods. All things else are of less account in the sight of our father

1431 to **1441**. **1440** ἐννοεῖσθ' Elmsley : ἐννοεῖσθ' MSS. **1441** πορθῆτε] πορθεῖτε L, with $\hat{\eta}$ written over ϵi by S. **1442—1444** ὡς τᾶλλα...ἀπόλλυται. Dindorf rejects these three vv.

from the metaphor to the thought of a δίκαιος κάγαθὸς παραστάτης (*Ant.* 671 n.).

1437 Ἀσκληπιὸν. In the *Iliad* Asclepius is a mortal, an ἀρμιῶν ιητήρ living in western Thessaly, whose two sons, the physicians Podaleirius and Machaon, go thence to Troy. But Sophocles here thinks of Asclepius as a god, whom Heracles is to send from heaven. Prosaic objections have been made to this passage, on the ground that in 1333 it was said that Ph. was to be healed by the Asclepiadae. But it might be replied that those were merely the words of Neoptolemus, who was giving his own interpretation to a vague prediction of Helenus that Ph. would be healed. Even, however, if the oracle itself spoke of the Asclepiadae, there is no poetical unfitness in this further promise—that the healing god himself should visit Troy, to direct and inspire their skill.

Tradition placed Sophocles in a near relation to the cult of Asclepius. The poet is said to have been invested with the 'priesthood' (*Ιερωσύνη*, *Vit. Soph.* § 6) of the hero Alcon, a healing-god akin to Asclepius; indeed, the name "Αλκ-ων" is cognate, if 'Ασκληπιός be 'Αλεξ-ήπιος, by metathesis of σ=ξ: cp. Preller 1. 423 n. 2. A paean to Asclepius by Sophocles was extant in antiquity (Lucian *Enc. Dem.* 27 etc.), and legend declared that the god had visited the poet's hearth (Plut. *Num.* 4 § 6).

1439 τὸ δεύτερον. The first occasion was when Heracles himself made war on Laomedon, and, after taking Troy, gave the king's daughter, Hesione, to Telamon (*Ai.* 1302: *H.* 5. 638 ff.). Cp.

Pind. *I.* 5. 36 (the Aeacidae) δἰς πόλιν Τρώων πράθεν, ἐσπέμενοι | Ἡρακλῆι πρότερον, | καὶ σὺν Ἀτρεδαις. Propert. 3. 1. 32 *Troia bis Octae numine capta dei*. — **1440** αὐτὴν=τὴν πόλιν, or *Troas*, implied in "Τιλον", which is regularly neuter (454) in post-homeric poetry. The exception in Eur. *Andr.* 103 occurs in a quasi-epic hexameter: conversely, "Τιλον αἴπειν in *Il.* 15. 71 occurs in a suspected passage.

1440 ε. ἐννοεῖσθ', as a correction of the MS. ἐννοεῖσθ', is commended by the fact that, out of five other places where Soph. uses this compound, there are two (*O. T.* 559, *Ant.* 61) in which the act. form is proved by metre; while in a third, *Tr.* 578, ἐννοήσασ' is not likely to have come from ἐννοηθέσθ'. On the other hand, the midd. was not less Attic than the act.; and, if ἐννοεῖσθ' here were not followed by an aspirate, it would have been rash to alter it.

εὐτέβειν. As the schol. observes, this warning derives force from the tradition that, after the fall of Troy, Neoptolemus 'slew Priam, when he had taken refuge at the altar of Zeus ἔρκειος.' Neoptolemus himself was afterwards assassinated at Delphi: whence the proverb Νεοπτολέμειος τίσις (Paus. 4. 17. 4), meaning, τὸ παθεῖν ὅποιν τις καὶ έδρασε. The outrage of Ajax Oileus on Cassandra, in the temple of Athena at Troy (Eur. *Tro.* 70), was another instance of δυστέβεια.

1442 ε. ὡς τᾶλλα πάντα κ.τ.λ. The ground for the precept (εὐτέβειν) is given by ὡς,—viz., that Zeus deems 'all other things,'—such as conquest, or glory—of secondary moment (δεύτερ' ἡγεταῖ: cp. *O. C.* 351). Then the sentence introduced

Ζεύς. *οὐ γὰρ ηὔστέβεια συνθνήσκει βροτοῖς·
καν̄ ζώσι καν̄ θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὁ φθέγμα ποθεινὸν ἐμοὶ πέμψας,
χρόνιός τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

ΝΕ. καγὰ γνώμην ταύτη τίθεμα.

ΗΡ. μὴ νν χρόνιοι μέλλετε πράσσειν.
καιρὸς καὶ πλοῦς
οδὸς ἐπείγει γὰρ κατὰ πρύμναν.

1445

1450

1443 f. ἡ γὰρ εὐσέβεια MSS. The conjecture οὐ γὰρ εὐσέβεια was first made by Thomas Gataker (*ob.* 1654), *Adv. Misc. Post.* xii. 513. R. Dawes (*Misc. Crit.* 241) proposed οὐ γὰρ ηὔστέβεια. Brunck, the first editor of Soph., who adopted the correction, gives it in this form, ascribing it to Dawes.—*συνθνήσκει* Wakefield conj. *συντρέχει*: Cavallini, *συγκέρει* βροτοῖς | καὶ ζῶσι καὶ θανώσων.—Hermann held that the choice lay between two remedies:—(1) To read οὐ γὰρ ηὔστέβεια, and delete v. 1444. (2) To supply some words after 1443, e.g.: ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς | <οὐδὲ> ἦν θάρυ τις εὐμένεια δὲ ἐκ θεῶν, > | καν̄ ζῶσι καν̄ θάνωσιν, οὐκ ἀπόλλυται.

by γάρ explains why Zeus so deems; viz., because the effect of εὐσέβεια does not cease with man's life on earth, but is imperishable. That is, it brings happiness to the εὐσέβης in the life beyond the grave; and it is also of good example to the men who come after. Heracles can fitly say this; he is himself enjoying the reward of εὐσέβεια, and he comes from the presence of Zeus.

In v. 1443 the old emendation οὐ, for ή, seems an almost certain one; but the case in favour of it has not yet, perhaps, been adequately stated. It is not merely, or even chiefly, a verbal question; we must consider the whole passage. If we retain the ms. reading, η γάρ εὐσέβεια συνθνήσκει βροτοῖς, 'piety dies with mortals,' the meaning is, 'piety passes with men *into the other life*, there to find a reward.' (Cp. Rev. xiv. 13, τὰ γάρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.) Now, this narrows the scope of the thought in an arbitrary way; for then εὐσέβεια is regarded only in its influence on the happiness of the departed. If, however, we read οὐ γὰρ ηὔστέβεια συνθνήσκει βροτοῖς, this allows us to think *also* of the abiding influence upon human conduct; and the more comprehensive view is certainly the more fitting one in an exposition of the reason why Zeus attributes a paramount importance to εὐσέβεια.

A further objection to the ms. reading

arises from the sense given to συνθνήσκει, which, though intelligible (in the light of v. 1444), would be forced. The regular meaning of θνήσκω and its compounds, when used figuratively, is 'to become inoperative' or 'extinct,' in contrast with ζῆν: e.g., O. C. 611 θνήσκει δὲ πίστις. Aesch. Cho. 846 (λύγος)...θνήσκοντες μάτην. Eur. fr. 734 ἀρετὴ δέ, καν̄ θάρυ τις, οὐκ ἀπόλλυται, | ζῆ δ' οὐκέτ' θντο σώματος· κακόσι δὲ | ἀπαντα φροῖδα συνθανόθ' ὑπὸ χθονός; where it is immaterial that the reference is to fame living or perishing on earth; the point is that συνθνήσκω is opposed to ζῆ. In Ar. Ran. 868, too,—οὕτι η ποίησις οὐχὶ σωτρέθηκε μοι, | κελὼ δὲ σωτρέθηκεν—the jest turns on the fact that the verb would naturally mean, 'has perished' with the author.

Two objections have been made to the emendation οὐ for ή. (1) The position of οὐ. But οὐ is rightly so placed, because, as τἄλλα πάντα indicates, there is an implied contrast between εὐσέβεια and other things which *do* perish with men. Cp. Soph. fr. incert. 842 οὐ τοῖς ἀθύμοις η τύχη ἐνλαμβάνει (though it *does* aid the brave). (2) The thought, οὐ...συνθνήσκει, is repeated by οὐκ ἀπόλλυται. But v. 1444 is not a mere repetition; it is a re-statement in more forcible language, and, as such, it is rhetorically appropriate here.

Dindorf rejects all three verses (1442—

Zeus; for piety dies not with men; in their life and in their death, it is immortal.

PH. Ah, thou whose accents I had yearned to hear, thou whose form is seen after many days, I will not disobey thy words!

NE. I, too, consent.

HE. Tarry not long, then, ere ye act; for occasion urges, and the fair wind yonder at the stern.

1447 ἀπιθήσω] L has an erasure between *t* and *θ*: the *t* had been *q* (*ei*). **1448 γνώμην ταύτην** γνώμην (*sic*) ταύτην L; γνώμη ταύτη γ (*γνώμων ταύτην* B, with *γ* written over the first *-η*): γνώμην ταύτη Lambinus and Touss: γνώμην ταύτη Dobree: γνώμη ταύτη Elmsley. **1449 ff.** μή ννι] μή νν L.—πράσσειν Brunck: πράττειν L. L points thus:—μή... πράσσειν | καιρὸς καὶ πλοῦς | ὅδ' ἐπείγει etc.: and so Blaydes, who changes καιρὸς to οὐρός. Cavallin thus:—μή... μέλλετε πράσσειν | καιρός καὶ πλοῦς | ὅδ' ἐπείγει etc.—πρύμναν MSS.: πρύμνην Hermann.

1444). But the conclusion, at v. 1441, would then be too abrupt. Schneidewin formerly spared v. 1442, rejecting only the two next vv. He supposed (*a*) that **Ζεύς** was a gloss on **πατέρις**; (*b*) that some one had written vv. 1443 f. in the margin, the original form of 1443 having been, ἀλλ' ἡ γὰρ εἰσέβεια συγγρῆ (or συναλεῖ) βροτῶις: then a scribe evolved our text. This hypothesis is too complex: besides, the speech would not end well with v. 1442. One of Hermann's views (see cr. n.) was that v. 1444 only should be rejected (*οὐ* being read in 1443): but this, too, would be ineffective.

1445 f. ποθεινὸν ἔμοι: for the neglect of the usual caesura after the second foot, cp. 1470: *O. C.* 1760, 1771.—**πέμψας:** cp. 846.—**χρόνιος** here = χρόνος, 'after a long time' (as in *O. C.* 441, n.): but in 1449 χρόνιοι = 'for long' (*πολὺν χρόνον*).

1448 γνώμην ταύτην τίθεμαι, give my voice in this sense: *τίθεμαι* as in the phrase *τίθεμαι ψῆφον*. Cp. Lys. or. 24 § 23 μηδαμώς, ὃ βουλή, ταύτη θήσθε τὴν ψῆφον (so Taylor: ταύτη... τῇ ψῆφῳ MSS.); Isae. or. 8 § 46 ἡ δικαίωσις ἔστι, ταύτη τὴν ψῆφον τίθεσθε: Her. 1. 120 ταύτη πλέοτος γνώμην εἰμί: id. 7. 143 ταύτη Θεμιστοκλέους ἀποφανομένου (γνώμην).—The reading **γνώμην ταύτην** is also possible: cp. Plat. *Legg.* 674A οὐκ ἀν τιθέμεν ταύτην τὴν ψῆφον: Andoc. or. 3 § 21 τίνα γνώμην ἔθεντο περὶ ὑμῶν...; In Ar. *Ecccl.* 658 the MSS. give κάγω ταύτην γνώμην ἔθένην: but Touss conjectures ταύτην, which Dindorf adopts.

The chief reason for preferring **γνώμην ταύτην** here is that it explains the alter-

native readings of the MSS., **γνώμη ταύτη** and **γνώμην ταύτην**. So in *Ant.* 125 f. the true reading **ἀντιπάλῳ... δράκοντος** generated **ἀντιπάλῳ... δράκοντι** and **ἀντιπάλου... δράκοντος**.—Those who read **γνώμῃ ταύτη τίθεμαι** suppose that **ψῆφον** is understood with **τίθεμαι**, the dat. being modal. This is very awkward, and cannot be supported by any sound example.

1449 ff. μέλλετε πράσσειν: for the inf., cp. *O. C.* 1627 τι μέλλομεν | χωρέιν; —**καιρὸς καὶ πλοῦς:** 'occasion (the need of the hour) urges you on, and the fair wind yonder (*ὅδ'*) at the ship's stern': i.e., 'it is time for you to sail, and the weather is fair.' Cp. 466 f. (n.) For **κατὰ πρύμναν**, cp. Thuc. 2. 97 ἦν δὲ κατὰ πρύμναν ιστήται τὸ πνεῦμα: *Od.* II. 6 μετόπισθε νέος κναοπτύρῳ | ἵκενεν οὐρόν τε. It is best here to keep the ordinary Attic **πρύμναν**, which the MSS. give, since metre does not require **πρύμνην** (cp. 482 n.).

The place of **γάρ** as sixth word is noteworthy. Soph. does not elsewhere place it later than fourth word (as in v. 1268); and this was the ordinary classical limit. But the examples in Comedy of the 4th cent. B.C. show that the Attic ear tolerated a greater licence. Thus **γάρ** stands as *fifth* word in Menander *Τροφάνιος* fr. 1. 2 διαφέρει τῷ μαγείρῳ τούτῳ γάρ: as *sixth*, in Antiphanes *Αλιευομένη* 22 ἐπὶ τῷ τάριχός ἔστιν ὥρητκνί γάρ (where Meineke needlessly writes τάριχος δ' ἔστιν ὥρητκνί ἄσφαρ): as *seventh*, in Athenion *Σαμβόρακες* 4 τοῦ θηριώδους καὶ παρασπόνδου βίου | ήμᾶς γάρ ἀπονύσατα etc. (But in Alexis fr. incert. 7. 3 οὐ μῆτε

ΦΙ. φέρε νυν στείχων χώραν καλέσω.
 χαῖρ', ὁ μέλαθρον ξύμφρουρον ἐμοί,
 Νύμφαι τ' ἔνυδροι λειμωνιάδες,
 καὶ κτύπος ἄρσην πόντου *προβολῆς,
 οὐ πολλάκι δὴ τοῦμὸν ἐτέγχθη
 κράτ' ἐνδόμυχον πληγαῖσι νότου,
 πολλὰ δὲ φωνῆς τῆς ἡμετέρας
 Ἐρμαῖον ὄρος παρέπεμψεν ἐμοὶ
 στόνον ἀντίτυπον χειμαζομένῳ.
 νῦν δ', ὁ κρῆναι Δύκιόν τε ποτόν,

1455

1460

1452 νῦν] L.—στείχων χώραν] στείχωραν L, with the $\hat{\chi}$ (= χωρ) written over στεί by an early hand.—For χώραν Bergk conj. χαῖρεν. **1453** ξύμφρουρον] σύμφορον Harl.

1454 Νύμφαι τ'] Schenkel would place this v. immediately after 1454, and read πέμψατ' in 1455. **1455** προβολῆς MSS.: προβολῆς θ' Musgrave and Schaefer: προβολῆς

πράττεται τελος | μηδὲν γάρ ήμᾶς, the emendation παρ' ήμᾶς is clearly right.) The unusual position of γάρ led to a point being placed in L after 88', and has been one cause of doubt as to the construction of the whole passage (see cr. n.).

1452 The preceding anapaests (1445 ff.) indicated that the moment of departure was at hand; and now, as στείχων shows, the movement is beginning.—καλέσω, aor. subj., as usual with φέρε: cp. 300 n. The sense is strictly, ‘invoke’ (cp. 737): the land is addressed as a divine power, to which he makes a prayer (1464).

1453 χαῖρ', ὁ μέλαθρον κ.τ.λ. The eight verses which follow call up a picture of his past life in Lemnos,—the lonely cave,—the plain to the west of it,—the loud sea to the east,—the echoing cliffs to the north. Then, at v. 1461, his thoughts turn to the voyage that lies before him.—ξύμφρουρον, the witness of his weary watching and waiting: the cave is personified, as in 108 ff. Cp. Aesch. *P. V.* 142 τῆσδε φάραγγος σκοπέλοις ἐν ἀκροις | φρουράν ἀγηλον ὄχησα.

1454 Νύμφαι τ' κ.τ.λ. Next to the μέλαθρον itself, he naturally names the elemental deities of the region from which he obtained water, fuel, and the soothing φύλων (297 ff., 649). Cp. *Il.* 20. 8 νυμφάων, αἱ τ' ἀστεα καλὰ νέμονται | καὶ πηγὰς ποταμῶν καὶ πίστεα ποιήντα (grassy water-meadows). Ap. Rh. 2. 821 νυμφαι ἐλειονθμοι.

1455 δροτην, of strong, deep sound: cp. Ar. *Th.* 124 κίθαριν τε ματέρ̄ ὑμνων. | ἀρσενι βοῶ δύκυμον. (In Soph. fr. 478 ἀρσενας χοὰς | Ἀχέροντος is explained by some as ‘deep-sounding waves.’) Conversely in *Od.* 6. 122 κουράν...θῆλος ἀντῆ. A difference between deeper and shriller tone was expressed by the terms αὐλὸς ἀνδρής and γυναικής (Her. 1. 17).

The ms. προβολῆς (without θ') cannot be defended as an epithet of κτύπος, —‘a sound sent forth by the sea’ (as Seyfftet takes it). We must read either (1) προβολῆς with Hermann, or (2) προβολῆς θ' with Musgrave and Schaefer. I prefer (1), because θ' is decidedly tame, whether πόντου be taken with προβολῆς only, or (as seems needful) with κτύπος also. Nor can it be questioned that προβολῆς gives a much finer verse. It is true that we have had προβολῆτες in 936, whereas this sense of προβολή recurs only in later Greek (Quintus Smyrn. 9, 378 ἐπὶ προβολῆσι θαλάσσης). But, if such a use of προβολή was actually a rare one, the presence of πόντου would make it clear.

1456 f. οὐ seems to denote generally the region in which the cave was situated,—near, or perhaps upon, the πόντου προβολῆ. We can hardly refer it back to the word μέλαθρον.—πολλάκι, an epic and lyric form twice used in lyrics by Aesch. (*Theb.* 227, *Sapph.* 131), but not elsewhere by Soph.—ἐνδόμυχον, a poet. word (like ἐνδόμαχης); but, in later Greek at least, the verb formed from it seems to

PH. Come, then, let me greet this land, as I depart. Farewell, thou chamber that hast shared my watches, farewell, ye nymphs of stream and meadow, and thou, deep voice of the sea-lashed cape,—where, in the cavern's inmost recess, my head was often wetted by the south-wind's blasts, and where oft the Hermaean mount sent an echo to my mournful cries, in the tempest of my sorrow!

But now, O ye springs, and thou Lycian fount,

Hermann. 1456 πολλάκι δῆ] Nauck conj. πολλάκις ἀν.—ἐτέχθη] Heath conj. ἐτέχθην. 1457 ἐνδόμυχον] Burges conj. ἐνδόμυχον.—πληγαστῖ] πληγῆσι L, as in *Ant.* 589 θρησκιών. 1459 Ερμαῖον Brunck : "Ερμαῖον MSS. and schol. 1461 Λύκιον schol. (as a v. l.): γλύκιον MSS.; but in L three dots have been placed over the γ by an early hand. Lobeck conj. γλυκόν : Musgrave, γλύκιμον : BurNEY and Wakefield, γλυκερόν: the latter, also λευκόν.

have been common; thus the schol. on Ar. *Vesp.* 970 explains *οἰκουρος* by ἐνδόμυχοῦτα. The cave was on the east coast (see 1459 n.), but its seaward mouth is imagined as having a s. or s.e. aspect, so that the blasts of the stormy νέτρος (*Ant.* 335 n.) could carry rain and spray into the inmost recesses.—πληγαστῖ: cp. Lucr. 5. 955 *verbera ventorum*.

1459 This 'Ερμαῖον δῆς is mentioned in only one other passage of classical literature,—Aesch. *Ag.* 283, where the 'Ερμαῖον λέπας Δήμου is the signalling station intermediate between Ida and Athos. It is doubtless the N.E. promontory of Lemnos, now Cape Plaka.

The only rival claim is that of Mount Skopia, near Cape Murzephlo (the n.w. promontory), which has greatly the advantage of Plaka in height. But two points are in favour of Plaka. (1) It was a fitting place for the beacon; for it is in a direct line between Ida and Athos; it is the nearest point to the Troad; and it runs out far into the sea. (2) The cave of Philoctetes commanded a view of the volcano Mosychlus (v. 800), and his cries were re-echoed from Mount Hermaeum. The two hills were therefore at no very great distance from each other. But there is no reason to suppose that a volcano ever existed near Cape Murzephlo, while there is some ground for thinking that one may have existed on the eastern coast (cp. Appendix on v. 800). See Tozer, *Islands of the Aegean*, pp. 273 f. (1890).

Hermaeum occurs elsewhere also as the ancient name of a promontory,—

e.g., in Sardinia (=C. Marargin, on the w. coast), and on the European shore of the Bosphorus (=Rumili Hissar).

The MSS. give the accent "Ερμαῖον here, but 'Ερμαῖον is right. Adjectives in -αῖος, of more than two syllables, were regularly properispomenon, like 'Αθηναῖος. Neuter substantives in -αῖον were proparoxytone; hence 'Αθήναια, as the name of the festival (*sc.* ιερά), and έρμαῖον, a wind-fall.

1460 ἀντίτυπον: cp. 693 f. (n.)—χειμαζομένῳ, fig., under stress of suffering: cp. 1194: Aesch. *P.* V. 562 χαλινοῖς ἐν πετρίνοισι | χειμαζόμενοι.

1461 Δύκον τε ποτόν. There can be no doubt that Δύκιον is the true reading: the corruption γλύκιον, facilitated by the use of a small λ as initial, may have been due simply to the fact that the Greeks, like ourselves, spoke of 'fresh' water as 'sweet' (γλυκύ, as dist. from ἀλμυρόν). The Δύκιον ποτόν must be a spring, or fount, in Lemnos, so called after Apollo Δύκιος. There was a more elaborate legend,—that this god, wishing to alleviate the sufferings of Philoctetes, had caused two fountains to arise in the island,—one of wine, and the other of honey. (Zenobius 4. 99, etc.: cp. Hermann's note here.) We do not know whether this Δύκιον ποτόν had been mentioned by any poet before Sophocles,—by Lesches, for example: but the way in which the name is introduced favours that supposition. Perhaps, indeed, a 'Lycian' fount at Lemnos may have been well known to Athenians in the poet's day.

Traces of Apollo Δύκιος in Lemnos

λείπομεν ὑμᾶς, λείπομεν ἥδη,
δόξης οὐ ποτε τῆσδ' ἐπιβάντες.
χαῖρ', ω̄ Λήμνου πέδον ἀμφίαλον,
καὶ μ' εὐπλοίᾳ πέμψον ἀμέμπτως,
ἐνθ' η̄ μεγάλῃ Μοίρα κομίζει
γνώμη τε φίλων χώ̄ πανδαμάτωρ
δαιμῶν, ὃς ταῦτ' ἐπέκρανεν.

XO. χωρῶμεν *δὴ πάντες ἀολλεῖς,
Νύμφαις ἀλίαισιν ἐπευξάμενοι
νόστου σωτῆρας ἰκέσθαι.

1465

1470

1462 ε. λείπομεν ἥδη, | δόξης οὐποτε τῆσδ' ἐπιβάντες MSS. In order to obtain a paroemiac, Hermann writes λείπομεν, οὐ̄ δὴ | δόξης ποτὲ τῆσδ' ἐπιβάντες. **1465 εὐ-**
πλοίᾳ πέμψον] Meineke conj. εὐπλοίᾳ πέμψοι made from πέμψον in L.

are not surprising. From early times he had been worshipped under that title, not only in the valley of the Xanthus, but also in the Troad (cp. *I. 4. 101*, with Leaf's note). A gloss in Hesychius (s.v. Δικαῖον) points to a cognate worship of Apollo in the neighbouring islet of Chrysé. Δίκιος and Δίκειος may both alike be referred to λύκ, as designating the god of light. In actual Greek usage, while Δίκειος was usually connected with the idea of λυκότηνος (*O. T. 203 n.*), Δίκιος was chiefly associated with Lycia. But, instead of the title Δίκιος being derived thence, it is more likely that the country of the people once called Trミliae took its name from the cult of the Δίκιος. (Cp. Preller, I. 202.)

It has been objected to the mention of κρήναι that at v. 717 Ph. was described as having only στατὸν ὕδωρ: but that was

merely the conjecture of the Chorus. Cp. 21 ποτὸν κρηνᾶν.

1462 ε. λείπομεν ὑμᾶς, λείπομεν ἥδη. Hermann's motive for converting v. 1463 into a paroemiac (see cr. n.) is that the emphasis seems to require such a pause. It would certainly be admissible; but it does not appear necessary. If v. 1463 remains an ordinary dimeter, then the final paroemiac (1468) is all the more effective. And the change is open to one decided objection. If ἥδη is altered to οὐ̄ δὴ, the second λείπομεν becomes weak. As to the sequence of dactyls in 1463, cp. Eur. *Hipp.* 1361 πρόσφορά μ' αἴρεται, σύντονα δ' ἔλκεται.—**ἐπιβάντες**, 'entered on' that hope,—as upon ground which it was lawful to tread: cp. n. on *O. C. 189 εἰσεβλας ἐπιβαλνοτες*.

1465 καὶ μ' εὐπλοίᾳ πέμψον: for the modal dat., cp. *O. T. 51 ἀλλ' ἀσφαλεῖς*

I am leaving you,—leaving you at last,—I, who had never attained to such a hope!

Farewell, thou sea-girt Lemnos; and speed me with fair course, for my contentment, to that haven whither I am borne by mighty fate, and by the counsel of friends, and by the all-subduing god who hath brought these things to fulfilment.

CH. Now let us all set forth together, when we have made our prayer to the Nymphs of the sea, that they come to us for the prospering of our return.

1469—1471 These three vv. are condemned as spurious by Fr. Ritter (*Philol.* 17. 432 f.). **1469** ὅτι Hermann: ἦδη L, with most MSS.: *ἴδον* A.—*ἀόλλεστος* r: *ἀόλλέστος* L.

τήνδ' ἀνδρθωσον πόλιν.—*ἀμέμπτως*, so that I shall have no cause to complain: cp. Aesch. *Suppl.* 269 *πράξας ἀμέμπτως*. (Others understand, ‘without complaint on *thy* part,’—because I leave thee, or because I have changed my resolve.)—Meineke objects that Ph. cannot properly ask the island for a good voyage. But just as Orestes prays Argos and her gods to welcome him (*Ez.* 67), so Ph. here prays Lemnos to speed her parting guest. Cp. 986.

1466 ΙΙ. *Ἐνθ' = ἐκεῖσε ἔνθα* (*O. T.* 796).—**Μοῖρα:** some write *μοῖρα*, as in 331; but the epithet *ἡ μεγάλη* seems here to imply definite personification.—**φῶλων:** Heracles and Neoptolemus.—The *πανδαινῶν δαίμων* is clearly Zeus, whose ordinances Heracles came to announce (1415). The epithet is fitting; for the stubborn purpose of Ph. has been overruled; and Troy is soon to fall. Cp. *Ant.* 605 ff.

1470 *Νύμφαις ἀλλαισιν ἐπενέδμενοι.* Ritter, who rejects vv. 1469—1471,

argues that the nymphs had no power over the sea; that belonged to Poseidon and other gods. But this was not the old Greek conception. The sea-nymphs, properly so called, were the Nereids (for the *Ὦκεανίναι* were rather the nymphs of rivers and fountains). The list of the Nereids given by Hesiod (*Th.* 250 ff.) shows that they were imagined, not merely as representing, but as influencing, the various moods of the sea. Thus he says of the Nereid *Κυμοδόκη* that, with her sister *Κυματολήγη*, ‘she quickly calms waves on the gloomy deep, and the blasts of fierce winds.’ The good offices of the Nereids to mariners are expressed by such names as *Φέροντα*, *Ποντοπόρεια*, and *Εὐλιμένη*. A voyager, then, might well pay his vows to them.

1471 νόστον, said by the Chorus of sailors who had come from Troy, means ‘return,’ rather than merely ‘journey’ (as in 43).

σωτῆρας, with fem. subst.: cp. *O. T.* 81 n.

A P P E N D I X.

2 ἀστιπτος. The forms ἀστειπτος and στειπτός are recommended by the general rule that, when the vowel of a verbal stem becomes a diphthong in the present stem, the diphthong is retained in the verbal adjectives (λείπω, ἀδιάλειπτος : ἀλείφω, ἀλειπτός : φειδομαι, φειστέον, etc.). Yet πείθω, while it gives πειστέον, also furnishes πιπτός : and ἀπιπτος is sometimes found corrupted to ἀπειπτος. On the whole, then, I follow L, the oldest and best ms., in reading ἀστιπτος, though the point is one which can hardly be decided without epigraphic evidence.—The forms ἀστιβής, ἀστιβῆτος are irrelevant, as coming from στιβέω. Nor can στιπτός and ἀστιπτος be safely referred to the very doubtful form στιβω which Kühner recognises in Xen. *An.* I. 9 § 13 (στιβομένας ὁδοίς: rather read στειβομένας).

22 f. ἄ μοι προσελθών σῆγα σήμαιν' εἴτ' ἔχει
χῶρον *τὸν αὐτὸν τόνδ' <εἴτε>, εἴτ' ἄλλη κυρεῖ.

(1) As has been stated in the commentary, I believe the words σήμαιν' εἴτ' ἔχει to be sound, although they violate the metrical rule, according to which the syllable preceding εἴτε ought to be short. The rule is that, if there is a caesura in the fifth foot, that foot must be an iambus; unless the second syllable of the fifth foot is either (*a*) an enclitic, like *τοι*, or (*b*) a word which cannot stand first in a sentence, like *γάρ*. The reason of the exception is that, in such cases, the ear hardly perceives a caesura: e.g., *τιμᾶς μὲν λόγῳ*, at the end of an iambic trimeter, would be right, because *τιμᾶς μὲν* has nearly the same rhythmical effect as a trisyllable like *τιμᾶται*. But *τιμᾶς τῷ λόγῳ* would be wrong, because *τῷ* belongs to *λόγῳ*, and the rhythmical effect is like that of one word, such as *συλλόγῳ*. Now, εἴτε is one of those words which must be considered as belonging to what follows it: and the rhythmical effect of εἴτ' ἔχει here is therefore like that of one word, such as ἀσμενος. The elision of the final ε in σήμαιν' makes no difference. Nor can the slight pause which might follow σήμαιν' be pleaded in excuse. On the contrary, the effect of such a pause would be rather to mark the length of the syllable -*αιν'*, and so to render the peculiarity more striking. This may be illustrated from the Homeric hexameter, where a pause in the sense sometimes causes the lengthening of a short syllable when ictus alone could hardly have warranted it: e.g., *Od.* 10. 269 φεύγωμεν· ἔπι γάρ κεν κ.τ.λ.

The first question is,—Can *σήμαν'* εἴτ' ἔχει be amended with any probability? Porson, according to Dobree (on Ar. *Plut.* 598), proposed to read *σημαίνειν*, with an imperative sense. The objection to this is that the omission of the first εἴτε would then be extremely harsh. In such examples as λόγοισιν εἴτ' ἔργοισιν (*O. T.* 517), πατρῷας εἴτε βαρβάρου (*Tr.* 236), etc., the second εἴτε follows so quickly that no awkwardness is felt. If *σημαίνειν* were adopted, it would be not only desirable, but (I think) indispensable, to make the farther change of ἔχει into ἔκει (proposed by the London editor of 1722): but even then, the sentence would be clumsy. (As to *σημανεῖς*, which Nauck suggests, it is open to the further objection that a future tense could not possibly stand here for an imperative.) If, however, *σημαίνειν* is not to be accepted, only one possibility remains,—viz., that *σήμαν'* is a gloss, which has displaced some other word of similar sense. The only such word that occurs to me is *νέδον*. But obviously *σήμαν'* is the natural word: and there is no ground, beyond the metrical difficulty itself, for supposing it to be a gloss.

Now it is remarkable that one other verse in Tragedy presents the same metrical anomaly, and likewise resists emendation,—viz., Eur. *Heracleidae* 529,

καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ.

‘and deck me with garlands, and begin the sacrifice, if ye will.’ Macaria is declaring her readiness to die, and is urging the Chorus to immolate her. Paley observes that καὶ κατάρχεσθαι δοκεῖ is the only remedy for the metrical fault; but then the sense would be, ‘deck me with garlands, even if it is your will to begin the sacrifice.’ This would be intolerable. Nor can we read κατάρχετ'. In a different context κατάρχετε could certainly mean, ‘make a beginning’ (Plat. *Symp.* 177 Ε ἀλλὰ τύχῃ ἀγαθῇ καταρχέτω Φαέδρος καὶ ἐγκωμιαζέτω τὸν Ἐρωτα). But here, in reference to a sacrifice, and in close connection with στεμματοῦτε, the sacrificial word κατάρχεσθε is beyond all suspicion.

Thus in Eur. *Herac!* 529 we have a strict parallel to *σήμαν'* εἴτ' ἔχει. And it is at least a noteworthy coincidence that in each case the verb is in the second pers., sing. or plur., of the imperative mood. It is possible that, when the accented syllable of the second pers. imperative was also the syllable which received the rhythmical ictus—as it is in *σήμαν'* εἴτ' ἔχει and κατάρχεσθ', εἰ δοκεῖ—then the effect was to render that syllable peculiarly impressive to the ear, and so to diminish, relatively, the apparent length of the next syllable. Thus in *σήμαν'* εἴτ' ἔχει and κατάρχεσθ' εἰ δοκεῖ the syllables -αιν and -εσθ' would be relatively shortened, so that the rhythmical effect would be almost the same as if the fifth foot were an iambus.

(2) εἴτ' ἔχει | χῶρον τὸν αὐτὸν κ.τ.λ.—The traditional reading, χῶρον πρὸς αὐτὸν, does not admit of any interpretation which can be reconciled with classical Greek usage. If the cave and spring are made the subjects to ἔχει and κυρεῖ, then the sense must be, ‘Signify where they are situated (ἔχει) towards (πρὸς, i.e. looking towards) this spot.’ Cp. *Od.* 9. 25 (Ithaca) εἰν ἀλλὶ κεῖται | πρὸς ζόφον, αἱ δέ τ' ἀνευθε πρὸς ηῶ τ' ἡλιόν τε

(‘*towards* the west’...‘*towards* the east’). With the acc., *πρός* could not mean simply ‘near’: that sense would require the dat. But, if the question refers to the cave and the spring, its purport must be simply to ask whether they exist in that neighbourhood—not whether they look towards this or that quarter. Further, the intrans. *ἔχει* could not be thus used, like *κεῖται*, with reference to the situation of a place. The real meaning of such a phrase as *τὸ ἄντρον ἔχει πρὸς τοῦτον τὸν χῶρον* would be, ‘the cave *extends towards* this spot.’ Cp. Her. 2. 17 ή μὲν *πρὸς ἥω τράπεται*,...η δὲ ἐτέρῳ τῷ ὅδῷ *πρὸς ἐσπέρην ἔχει* (‘extends westward’): id. 1. 180 (όδους) *τὰς ἐς τὸν ποταμὸν ἔχοντας* (‘leading to the river’),—where the same idea is expressed just afterwards by *φέρουσαι*.

Again, if Philoctetes be made the subject to the verbs, *ἔχει* | *χώρον* *πρὸς αὐτὸν τόνδε* can mean only, ‘abides *looking towards* this very spot’, i.e., in a dwelling which looks towards it. So far as *ἔχει* is concerned, this use might be defended by Her. 6. 39 *εἴχει καὶ οἶκον* (‘he kept in the house’), Ar. *Ran.* 793 *ἔχειν κατὰ χώραν* (‘to stay where he is’). But such a combination of *ἔχει* with *πρός* and acc. would be very strange and harsh. (It is different when such a verb as *vaiw* is used, *Od.* 13. 240 *ὅστι ναίονται πρὸς ἥω τὸν ἡγελίον τε*.) Further, the question is simply whether Philoctetes dwells there: the aspect of his dwelling is irrelevant.

Bergk has proposed to alter *πρὸς αὐτὸν* into *πάραντον* (‘neighbouring’); Wecklein, into *πετραῖον*. I feel no doubt that the true emendation is that of Blaydes, *τὸν αὐτὸν*. The corruption of *τὸν* into *πρὸς* arose through a scribe’s eye wandering to *προσελθῶν*, which stands just over *πρὸς αὐτὸν* in the line above. Thus in *Ant.* 831 L has *τάκει* (instead of *τέγγει*), generated by *τακομέναν* a little before; and *ib.* 606 *παντογήρως* is probably an error for *πάντι ἀγρείων*, due to *ἀγήρως* in the line below it. The phrase *ἔχειν χῶρον* (etc.), ‘to be in a place,’ is frequent in Sophocles: cp. below, 154: *O. C.* 37, 297, 1707, 1763; fr. 588.

(3) In v. 23 *τόνδε <ἔτ>*, *εἴτ'*, Elmsley’s correction of L’s *τόνδε ἦτ'*, is decidedly better than *τόνδε γ' εἴτ'*; the reading of some of the later MSS. The letters *ἔτ'* might easily have dropped out; see, e.g., *O. C.* 893, where, instead of *τὰ ποῖα ταῦτα*, the first hand in L wrote *τὰ ποῖ αὖτα*,—an exactly parallel case, since the letters *αὖ* were lost, not before *αὖ*, but before *αὖτα*, as here *ἔτ'* before *εἴτ'*. Further, in *τόνδε γ'*, the *γε* would be weak. Nauck prefers to conjecture *τοῦτον, εἴτ'*. But, if *τοῦτον* had been the original word, such a corruption as *τόνδε ἦτ'* or *τόνδε εἴτ'* would have been very improbable.

42 προσβαίη. Blaydes reads *ποι βαίη*: but the place of the enclitic as first word of the clause gives a very weak effect: while, if we read *βαίη ποι*, such a transposition lessens the likelihood that *προσβαίη* arose thence. The same critic suggests *προνύβαίη*—a compound which, though it does not actually occur, is quite legitimate (cp. *προεξέρχομαι*). It seems, however, a little heavy and clumsy. *προστέχοι* (Herwerden) would serve: but is it likely to have generated *προσβαίη*? The same objection applies to the obvious *καὶ βαίη*,—which would otherwise

have been probable.—Cavallin, keeping *προσβαίν*, suggests *ποι* for *πῶς* in v. 41: but *πῶς* seems right. The question, ‘*How* could he go far?’ is more fitting here than, ‘To *what* far place could he go?’

79 f. ἔξοιδα, *παῖ, φύσει σε μὴ πεφυκότα
τοιαῦτα φωνεῖν μηδὲ τεχνάσθαι κακά.

Against Erfurdt's emendation, *παῖ*, Linwood thus defends the reading of the MSS., *ἔξοιδα καὶ*—‘Ea est particulæ vis quam sic fere expresseris; *ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ.* *I know well enough that*, etc.’

Linwood, then, seems to have taken the words as meaning *literally*, ‘I know (this) *also*,—viz., that thou art not formed,’ etc.; and he held that ‘(this) *also*’ could be freely represented in English by ‘*well enough*.’ But if we said here, ‘I know *well enough* that thy nature shrinks from this,’ the phrase would have a concessive force; and such a force would be given in Greek, not by *καὶ*, but rather by *μέν*, or (with varying shades of implied meaning) by *τοι* or *οὖν*. Moreover, if this concessive force is to be attributed to *καὶ*, at any rate it is essential that the ‘*this*’ which Linwood supplies in his note should be expressed in the Greek. If we had *ἔξοιδα καὶ τοῦτο, σὲ φύσει μὴ πεφυκότα κ.τ.λ.*, then ‘I know *this also*’ might be explained as implying, ‘Do not suppose that I have overlooked this fact—thy natural reluctance’ etc. Even with *τοῦτο*, however, *ἔξοιδα καὶ τοῦτο* would more naturally imply that *some other* reason against the deed had just been noticed: whereas, here, the immediately preceding statement is to the effect that the deed is necessary. And that *ἔξοιδα καὶ φύσει κ.τ.λ.*, *without τοῦτο*, could be explained in Linwood's way, is surely impossible. The sentence would bear one of two meanings, viz.: (1) ‘I know that *also*’ (or ‘*even*’) ‘*by nature* thou art not fitted’ (any more than by training or habit):—*καὶ* being taken closely with the word *φύσει*. (2) Or *καὶ* might refer to the whole phrase *φύσει σὲ μὴ πεφυκότα*, meaning, ‘I know that *indeed*’ (or, ‘*in fact*’) ‘thou art not fitted’—confirming some previous statement to that effect.

Prof. Campbell writes:—

ἔξοιδα καὶ] ‘I am well aware.’ *καὶ*, which Linwood rightly defends, has a reassuring emphasis. ‘In urging this on you, I know all the while’.

Thus he represents *καὶ* by ‘*well*,’ or by ‘*all the while*’ (as Linwood by ‘*well enough*’). In support of this view, three passages are cited in his note. As I fail to see their cogency, it may be best to quote them, and to show how I take *καὶ* in each of them. (1) Thuc. 8. 91 ήν δέ τι καὶ τοιούτον ἀπὸ τῶν τὴν κατηγορίαν ἔχοντων, καὶ οὐ πάνυ διαβολή μόνον τοῦ λόγου. (Theramenes had represented the extreme oligarchs as being ready to receive help from Sparta: this is the historian's comment on that allegation.) ‘And there was something *really* of that kind (*καὶ τοιούτον*) on the part of the accused persons; it was not wholly a slanderous fiction.’ (2) Thuc. 5. 43 φέδόκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἡνακτιοῦτο: ‘(Alcibiades) thought that it was *really* better (*καὶ ἄμεινον εἶναι*) to incline to the Argive alliance, though at the same time personal pique and party-spirit were motives of his opposition.’ (3) Soph. *E.*

1251 ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσίᾳ | φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών. Orestes is trying to make his sister observe a cautious silence: he has repressed her cries of *joy*; she has now cried aloud concerning her past *sorrows*; and so he says, 'I know these things *also*'

Thus in all these places the use of *καὶ* is quite normal. They do not confirm the abnormal sense which has been proposed for it here. If (as I believe) *καὶ* is impossible in this verse, then *πατ* may be considered certain.

87 τούσδε καὶ πράσσειν στυγῷ. Buttmann wished to write *τοὺς δὲ* ('them, too') as being more emphatic, and more poetical. He proposed to apply the same rule wherever in the poetical texts any part of *ὅδε* refers to a *preceding* relative. But it is certain that Attic poetry could use *ὅδε* with retrospective force; thus in *O. C.* 1006 f., εἴ τις γῆ θεοὺς ἐπισταταὶ | τιμαῖς σεβίζειν, ἥδε τῷδε ὑπερφέρει, though η̄ δὲ is possible, τῷ δ̄ is not. Why, then, should poetry be debarred from substituting *ὅδε* for *οὗτος* in this particular case,—viz., when it refers to a preceding relative? The drawback to *τοὺς δὲ* here is that it would be *too* emphatic. We may remark that in good Attic prose the 'δέ of the apodosis' after *ο* or *οὗτος* is seldom used except to mark some proportion which exists between two things. Hence it most often occurs where a superlative or comparative appears in both clauses: e.g., Thuc. 2. 46 ἀθλα γὰρ οἷς κεῖται ἀρέτης μέγιστα, τοὺς δὲ καὶ ἄνδρες ἀριστοὶ πολιτεύονται: id. 1. 37 ὅσῳ ἀληπτότεροι...τόσῳ δέ (so Classen) φανερωτέραν κ.τ.λ.: Xen. *Cyr.* 7. 5. 6 ὅσῳ...προσωτέρω ἐγίγνοντο, τόσῳ δὲ μανότερον μετεβάλλοντο.

100 τί μὲν οὖν ἄνωγας κ.τ.λ. The mss. have *τί οὖν μὲν ἄνωγας*. Attic Comedy certainly allowed hiatus after *τί*. Thus we find (1) *τί ἔστιν*; Ar. *Nub.* 82, 825: *Ran.* 653, 657, 1220. (2) *τί οὐ*, *Av.* 149 [where, however, *τί δὲ οὐ* is read by schol. *Ach.* 724, *Paus.* 5. 5. 3, and Suid. s. v. *ἀγορανομίας*]. (3) *τί οὖν*, *Nub.* 791. (4) *τί, ω*: *Nub.* 80. In some of these passages, δ̄ might be inserted, but in others it would evidently weaken the vivacity of the question.

As to Tragedy, the *τί οὖν* in Aesch. *Theb.* 704 (quoted in my note) certainly looks like a genuine example. On the other hand, the insertion of δ̄ between *τί* and *οὖν* would be an easy remedy in *Theb.* 208, *Pers.* 787, and *Suppl.* 306 [where L has *τί οὖν ἔτενε δ*, and most edd. read *τί οὖν ἔτενετ*]. In Eur. *Phoen.* 878, reading *τί δρῶν οὐ*, Dindorf says, 'in recentioribus nonnullis *τί οὐ δρῶν*.'

If we suppose that this licence, well recognised in Comedy, was exceptional, though not forbidden, in Tragedy, then each apparent example of it which Tragedy presents must be judged by the context, and by the poet's manner. In *Ai.* 873, where *τί οὖν δη*—the eager question of the Semichorus—occurs *extra metrum*, it is clearly sound: the insertion of δ̄ would be inappropriate. On the other hand, we might accept *τί οὖν* in the dialogue of Aeschylus, and yet hesitate to believe that Sophocles would have admitted it without special cause. It seems improbable that he did so here, or in vv. 733, 753, and 917.

120 The spelling of the verb *ποιέω* in the Laurentian ms. of Sophocles.

(1) As a general rule, L gives *πο*, not *ποι*, before ε or η, when the first syllable of the verb is made short.

Thus *ποεῖς Ph.* 752, *El.* 624: *ποεῖ Ph.* 926, *El.* 319: *ποεῦν Ph.* 1010, *O. T.* 537, *O. C.* 1018, 1037, 1517, *Tr.* 385, 390, 598, 743, *El.* 337, 385: *ποήσω Ph.* 120: *πόησον O. T.* 543: *ποῆσαι O. C.* 1033: *ποεῖσθαι Ph.* 552, *O. C.* 1144.

In *El.* 623, where L now has *ποεῖ*, the first hand had written *ποιεῖ*, and the ι was erased by the corrector. In *El.* 385 (*ποεῦν*) it is possible, but not certain, that the first hand had written *ποιεῦν*. In *Ai.* 1155, εὶ γάρ *ποιήσεις*, an erasure of the first ι has been attempted.

(2) Again, there are some instances in which L retains the ι before ε or η, although the first syllable is short.

Thus *ποιήσω El.* 1045, 1276: *ποιήσεις O. C.* 652, *Ai.* 1356, *El.* 1044: *ποιήσῃς Ai.* 1369: *ποιέν O. C.* 1018: *ποῆσαι O. C.* 1033: *ποεῖ O. C.* 584: *ποεῖσθε O. C.* 278: *ποιεῖσθαι O. C.* 459, 1144.

Where the ι before ε or η might be either long or short, it is retained in L.

The Attic inscriptions quoted by Meisterhans (p. 27, n. 230) range in date from about 450 to about 300 B.C., and furnish these forms:—*ποεῦν*, *ποεῖσθαι*, *ποιήσουσι*, *ποήσας*, *ποήσει(=γ)*, *ποήσωσιν*, *ἐπόησεν*, *ποήσαθαι*, *ποηθῆ*, *πεπόηκεν*, *ποηθέ[γ]α*, *ποητεῖ(=γ)*. On the other hand, Attic inscriptions of the same period give *ἱεροποιοί* (but *ἱεροποεῖν*), *ποιῶσι* (in company with *ποεῖ*), *ποιῶν* (in company with *ποήσας*), *ποιοῦσι*, *ποιούντων*, *ποιούσας*, *ποιούμενος*, *ἐποίον*, *ἐποιοῦντο*.

It cannot be supposed, then, that the omission of the ι before ε and η was an error, or a caprice, peculiar to stone-cutters; for it would be strange if they had so repeatedly omitted it before those letters, while always preserving it, even in the same inscription, before ο, οι, ου, or ω.

The natural inference would be rather that, in the ordinary Attic usage of those days, the ι of *ποιέω* was omitted, for reasons of euphony, before ε and η, though retained before the o-sounds. If, however, *ποεῖ* and *ποῆσαι* were the commoner Attic forms, it would by no means follow that *ποιεῖ* and *ποιῆσαι* were not also in Attic use. It might seem natural that an Attic poet should use *ποεῖ*, etc., when the first syllable was long or common, while he used *ποεῖ* when it was short.

It is noteworthy that in *O. T.* 918 L has *ποῶ*: and the same form occurs in *Ai.* 1395, where, however, an ι may have been erased. This is a false spelling, due probably to the assumption that the ι should be dropped in *any* form of *ποιέω* when the first syllable is short. The value of L's testimony, as confirming the inscriptions, is rather increased by the occurrence of such an error; since it tends to show that such forms as *ποεῖ*, *ποήσει* were derived by L from an old tradition of which the original scope was no longer accurately remembered. A similar inference might be drawn from the fluctuations in L's practice. A rule of late origin, if accepted at all, would have been followed with greater consistency.

168 ἐπινωμᾶν.—Lobeck (*Ajax*, 3rd ed., p. 243,) quotes an epigram by Archias of Mitylene, ἐν ποτε παρφάνοντι μελάμπτερος αἰθέρι νωμῶν (said of a crow), and adds:—‘Erfurdtius ad Trach. 710 μέλαν πτερόν corrigit, sed refellitur Sophoclis exemplo Fragm. Inc. xxiii. 675 [=Soph. fr. 856. 11 Nauck] νωμᾶ δὲ ἐν οἰωνοῖσι τούκεινης πτερόν.’ Now, in this latter verse νωμᾶ means, not ‘is plied’, but, ‘is the guiding power’: it is the trans. νωμάν with object understood. With regard to the verse of Archias, μελάμπτερος would seem to be merely a conjecture adopted by Grotius in his text of Stobaeus (p. 59),—perhaps from Scaliger, as Jacobs thought (*Anthol.* 9. 339): who quotes from mss. only μελάντερον, μελάντερος, and μελαίντερος, and justly adopts μέλαν πτερόν,—the conject. of Brunck, not of Erfurdt, though approved by the latter on *Phil.* (not *Trach.*) 710. Neither of these passages, then, can be cited as illustrating the intransitive use of ἐπινωμᾶν here. If we read αὐτῷ (with L), instead of αὐτῷ, it would be possible to render, ‘he cannot draw to his side any healer for his woes’; but this would be forced. Similarly, in v. 717, τὸ θύωρ might be understood as object with προσενώμα,—‘he used to carry the water to his lips’; but this, again, would be a strained explanation. It seems far more probable that the poet has used both these compounds of νωμᾶν intransitively,—a use which may have been rare, or even without example, but which he may have felt to be warranted by analogy. Cp., e.g., the epic use of ἐπιστρωφᾶν in the sense of ἐπιστρωφᾶσθαι, ‘to visit’ (with acc. of place, *Od.* 17. 486): so Apoll. Rhod. 3. 892 οἵτ' ἐπὶ γαῖαν | ήμετέρην στρωφῶστι.

185 ff. The mss. give:—

ἐν τῷ ὁδόναις ὁμοῦ
λιμῷ τῷ οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων· βαρεῖ
α δ' ἀθυρόστομος
Ἄχῳ τηλεφανῆς πικρᾶς
οἰμωγᾶς ὑπόκειται.

I. With the exception of δρέα, no satisfactory correction of βαρεῖ has been suggested. (1) Boeckh (*De metris Pindari*, p. 323) would give βαρεῖ· | δ δ',—a reading found in one late ms. (Vat. b). But this epithet for λιμῷ comes with an awkward and feeble effect at the end of the long clause which separates it from the substantive. (2) Doederlein also proposed βαρεῖ· | δ δ', but intended βαρεῖ as a verb,—*gravatur*, ‘he is oppressed’. Such an intrans. use of the verb cannot, however, be inferred from the similar use of the epic pf. partic., βεβαρηώς. βαρέω was otherwise a late form for βαρύνω, and, where it occurs, is trans. (3) Blaydes suggests βαρέαις, to go with οἰμωγαῖς. The drawback to this is that it would enfeeble the second epithet, πικρᾶς. (4) Schneidewin read βαρέα· | δ δ'. This acc. neut. pl. is then a second epithet of μεριμνήματ': and -έα is one long syllable, by synizesis, as in the epic Αλέξανδρον θεοειδέα (II. 3. 27). Such a synizesis may have been admissible in tragic lyrics (though Eur. *I. A.* 205, quoted by Cavallin, does not prove it, since the synizesis in Νιρέα there is of ξά, not ξά): but it would have an awkward effect here, where a pause follows; and the epithet, coming after

ἀνήκεστα, would be decidedly tame. (5) Another conjecture of Boeckh's was βάρει, to go with ἀνήκεστα: 'desperate, crushing, by their weight.' (6) Hermann gave βάρη, construing thus:—μεριμνήματ' ἔχων (= μεριμνῶν) ἀνήκεστα βάρη, 'distressed by incurable afflictions,' *immedicabile curans malum*.—These conjectures seem to exhaust the possibilities so far as βαρίς and cognate words are concerned.

(7) Blaydes reads βοῷ, a conjecture which had occurred to Linwood also. But, being so common a word, it was not likely to be corrupted into βαρεῖ: and, after κεῖται in 183, we should not expect another verb here. (8) Seyffert reads βορᾶς. (Nauck, adopting this, ascribes it to C. Schiller, *Andocid.* p. 108.) Then μεριμνήματ' ἔχων βορᾶς means, 'harassed by cares for food,'—a very weak development, surely, of what has just been expressed by ἐν τῷ ὁδύναις ὄμοι | λιμῷ τῷ οἰκτρός.

II. The second question in this passage concerns the words which the MSS. give as πικρᾶς | οἰμωγᾶς ὑπόκειται. (1) Seyffert reads πικρᾶς | οἰμωγᾶς ὑπόκειται, 'clamoribus eius subiecta, quibus quasi succinit': i.e., 'the echo forms an undernote to his mournful cries.' But how could ὑπόκειται mean this? (2) ὑπακούει, the best emendation of ὑπόκειται, was first made by Auratus; then by Brunck, who printed it with the gen. πικρᾶς οἰμωγᾶς. Musgrave, leaving ὑπόκειται in his text, suggests ὑπακούει—evidently by an independent conjecture—in his note, and illustrates its use as = 'to answer.' Blaydes rightly combines ὑπακούει with the dat., πικρᾶς...οἰμωγᾶς. In doing so, he might have pointed out the difference between the senses of ὑπακούειν with gen. and dat. respectively. With gen., it means, 'listen to': cp. Ar. *Nub.* 263 τῆς εὐχῆς ὑπακούειν (and that was the sense intended by Brunck,—'Echo sola tristes eiulatus audit'): with the dat., 'answers.' The latter sense is the fitting one here. (3) Pflugk, πικρᾶς | οἰμωγᾶς ὑποκλατεῖ, *maestos gemitus succinit*. This was approved by Schneidewin. (4) Emperius: πικρᾶς | οἰμωγᾶσιν ὑπαχεῖ. Cp. Plat. *Phaedr.* 230 C θερινόν τε καὶ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ: where, however, it refers to the *place* which resounds,—as it does also in Hes. *Th.* 835 and Eur. *Suppl.* 710. (5) Hartung and Purgold: πικρᾶς | οἰμωγᾶς ὑποκρούει, lit., 'beats time to'; hence, 'accompanies.' Suidas: ὑποκρούειν· ἀντιφέγγεσθαι, ἀντιλέγειν ἀπλῶς καὶ ὡς ἔτυχε. (6) Rauchenstein, πικρᾶς | οἰμωγᾶς ὑπαεῖδει: cp. Ar. *Ran.* 366 κυκλίσιι χοροῖσιν ὑπάδων. (7) Hermann, πικρᾶς | οἰμωγᾶς ὑπὸ δχεῖται, taking τηλεφανῆς in a proleptic sense with the verb: 'the sound is carried by his bitter cry to a distance' (whence it is reverberated). (8) Campbell suggests πικρᾶς | οἰμωγᾶς ἐποχεῖται. (9) Musgrave, besides ὑπακούει, proposed πικρᾶς | οἰμωγᾶς ὑποχεῖται, as midd., *subvehit*: Echo carries his cries along. (10) Blaydes, too, has an alternative conjecture, πικρᾶς | οἰμωγᾶς ὑπὸ χεῖται. (11) Wecklein, *Ars Soph. em.*, p. 50, suggests πικρᾶς | οἰμωγᾶς ὑποφῆται as = ὑποκρίνεται, i.e., '(is) the answerer.'

348 f. ταῦτ', ὁ ξέν', οὗτος ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολέν ταχύ.

Brunck, Musgrave and others strangely took ἐπέσχον as 1st pers. sing., and ἐννέποντες as a nomin. absol.; 'when they spoke thus, I did not

'refrain,' etc. As Buttmann observed, the second $\mu\epsilon$ would then be intolerable; and he might have added that the first $\mu\epsilon$ would also be incorrect: in this sense we should require ἐπέσχον simply, not ἐπέσχον $\mu\epsilon$. Hartung, re-writing the verses thus, ταῦτ', ὃ ξέν', ἐννέποντες οὐ πολὺν χρόνον | ἐπέσχομεν μὴ κεύσε ναυτολεῖν ταχύ, also meant ἐννέποντες to be a nomin. absol.—ἐπέσχομεν referring to Neoptolemus only. Cavallin, keeping the ms. text, rightly takes ἐπέσχον as 3rd plur., but supposes that it refers to the friends of Neoptolemus at Scyros, who sought to detain him; thus he, too, regards ἐννέποντες—which refers to Phoenix and Odysseus—as an irregular substitute for a gen. absol., ἐννεπόντων.

351 οὐ γάρ εἰδόμην. Seyffert gives οὐδ' ἄρ' εἰδέμην. ‘but, in the event, I did not see him’ (before burial). In *Journ. Phil.* II. 70 (1869) I proposed εἴ γάρ εἰδόμην. ‘would that I had seen him!’ (before burial); and the same conjecture was made by Blaydes in his ed. (1870). For the reasons given in my note, I am now satisfied that the ms. reading, οὐ γάρ εἰδόμην, is sound.

'I still hold, however, that in 359 ἔκειτο means merely 'lay low in death,' and is not an equivalent for προέκειτο, 'lay on the bier.' It might be added to my note on 359 that in *Od.* 24. 64 f. the mourning for Achilles is said to have lasted seventeen days,—the funeral taking place on the eighteenth day. Sophocles doubtless thought of Neoptolemus as reaching Troy in time for the obsequies, though there is no direct reference to them. Cavallin, indeed, finds such an allusion in the words which describe Neoptolemus as received by the assembled host (356 f.); this is ingenious, but seems a little fanciful.

425 ὁς παρῆν γόνος. παρῆν was first conjectured by Musgrave, who, noting the schol.'s mention of *μόνος* as a *v. l.* for *γόνος*, proposed to read ὁς παρῆν *μόνος*, instead of the MS. ὅσπερ ἦν *μόνος*. Hermann formerly read ὁς παρῆν, *γόνος* (a punctuation which Dindorf adopts), taking the sense to be, 'he has lost his son Antilochus,—who was with him at the time,'—and supposing the point of ὁς παρῆν to be that a son's death is still more bitter to a father when he sees it than when it is reported to him from a distance. He quotes Quint. Smyrn. 2. 261 (referring to the death of Antilochus) μάλιστα δὲ πατρὶ περὶ φρένας ἥλυθε πένθος | Νέστορι, παιδὸς ἐδίκ ταρ' ὄφθαλμοῖσι δαμέντως. | οὐ γαρ δὴ μερόπεοι κακώτερον ἀλγος ἔπεισιν, | ἡ ὅτε παιᾶς ὅλωνται ἐν πατρὸς εἰσορόωντος. But, apposite as this passage is to Hermann's explanation of ὁς παρῆν, that explanation itself seems far-fetched.—The conjectures of Seyffert and Cavallin have been noticed in the commentary. Some others may be mentioned. Hermann (having become dissatisfied with ὁς παρῆν, *γόνος*) read ὅσπερ ἦν *μένος*. Schneidewin conj. ὁς παρῆν *γονεῖ*. Arndt, ὁς παρῆν *πόνοις*. Unger, ὅσπερ ἦν *γάνος*. J. Oberdick, ὅσπερ ἦν λόγος. Sintenis, ὁ σταρεῖς *γόνος*. F. W. Schmidt, φροῦδος ἑστ' ἀρδην *γόνος*. Pflugk, ὁς προύστη *γένους*. Blaydes, ὅνπερ ἥγάπα. Heimsoeth, ὑδιστος *γόνος*. Nauck, who now inclines to this last, formerly proposed ἔπει *γόνος* | Ἀντίλοχος αὐτῷ φροῦδος οἴχεται θανών.

491 The emendations of the ms. Τραχνίαν τε δειράδα καὶ τὸν εὔροον may be classified as follows. (1) Simple transposition. Heath proposed Τραχνίαν δειράδα τε καὶ τὸν εὔροον. This is approved by Ellendt (s. v. *τε*), and placed in the text by Cavallin. It is, however, impossible, because, when a dactyl holds the third place in an iambic trimeter, the first syllable of the dactyl must be either (*a*) the last of a word, as in v. 879 σύ μ' αὐτὸς ἀρον, σύ με κατάστησον, τέκνον, or (*b*) a monosyllable, as in v. 1013 ἀλλ' ἡ κακή σὴ διὰ μυχῶν βλέπουσ' ἀελ.

(2) Conjectures which change δειράδα only.—(i) Wunder, Τραχίνιον τε πρώνα. (ii) Wecklein, Τραχνίαν τε σπιλάδα, or Τραχίνιον λέπας τε. (iii) Meineke, Τραχνίαν τε λιθάδα or λιχάδα. (iv) Toup, δειράδα (see commentary).

(3) Conjectures which change καὶ only.—(i) Pierson, δειράδ', η τὸν εὔροον, approved by Porson, *Adv.* p. 200. But Trachis and the Spercheius belong to one and the same region: the river could not be mentioned as an *alternative* destination. (ii) Hermann (*Retract.* p. 8) δειράδ' ἐπὶ τὸν εὔροον. (iii) Seyffert, δειράδ' ἀνὰ τὸν εὔροον (*i.e.*, 'passing up' the river).

(4) Conjectures which change more than one word.—Blaydes reads Τραχνίας τε δειράδας τὸν τ' εὔροον. He also suggests Τραχνίαν τε δειράδ' εὔροόν τ' ἐμόν.

533 f. ἴωμεν, ὁ παι, προσκύνατε τὴν ἔσω
ἀοικον εἰσοικησιν.

Critics who wish to read *εἰς οἴκησιν*, and to connect those words with *ἴωμεν*, have proposed various alterations of *προσκύνατε τὴν ἔσω*. (i) Schneidewin, *προσκύνατε Γῆν, ἔσω*. He was more inclined, however, to think that a verse had dropped out after *Γῆν*,—the sense having been, 'Let us leave Lemnos, when we have saluted mother Earth,—[but first come with me] into the cave.' He also suggests that the schol. may have read, *προσκύνατε τὴν στέγην*.

(ii) Bergk, *προσκύνατες Εστίαν* (formerly,—'minus recte,' as he says,—*προσκύνοντες*).

(iii) Wecklein (*Ars* p. 45), *προσκύνατε γῆς ἔδος*.

(iv) Wille (*De locis nonnullis Sophoclis*, Berl. 1866, quoted by Cavallin), *προσκύνατε στέγην ἔσω*.

(v) Seyffert reads *προσκύνοντες ἔμὴν ἔσω*: 'neque enim quid η ἔσω οἴκησις velit appetet, quae potius η ἄνω dicenda erat.' But they are now at the entrance to the cave, not below it: see n. on 814.

678 f. κατὰ δρομάδ' ἀμπυκα κ.τ.λ. Among the proposed readings of this passage, three chief classes may be distinguished:—I. those which retain both *Ἔισον* and *δέσμιον*: II. those which eject *Ἔισον*: III. those which eject *δέσμιον*.

I. 1. Hermann's earlier view was that the ms. text was sound in the strophe, but defective in the antistrophe. (I give the words of the antistrophe in smaller type under those of the strophe.)

κατ' ἄμπυκα δὴ δρομάδ' Ἰξ-
[παρ' ϕ στόνον ἀντίτυπον]
ἴονα δέσμιον ως ἔβαλεν
[— — βαρυβρῶτ' ἀποκλαύσ-]
παγκρατής Κρόνου πᾶς.
[ειεν αἰματήρ', οὐδὲ]

Thus in the antistrophe he assumed a lacuna between ἀντίτυπον and βαρυβρῶτ'. The lost words may have been, he suggested, κέντρον οὖδης; and he altered the ms. αἰματηρὸν into αἰματήρ', in order that it might go with κέντρα,—of which βαρυβρῶτα also was, he thought, the epithet. One of his grounds for this theory was a difficulty which he felt in joining βαρυβρῶτα and αἰματηρὸν with στόνον.

2. Hermann afterwards proposed to read thus (*Retract.* p. 9):—

'Ιξίονα καὶ δρομάδ' ἄμπυκα δέσμιον ως ἔβαλεν etc., when in the antistrophe we should have a lacuna equivalent to υ υ — after ἀντίτυπον, which might be filled by such a word as σφάκελον or κάματον. Then it would be necessary to retain αἰματηρόν, and, after it, to omit either οὐδὲ or τάν.

3. A somewhat similar view is one which has been communicated to me by Prof. E. L. Lushington; who, however, would expand the antistrophic verse, not by inserting anything after ἀντίτυπον, but by adding ἄταν after αἰματηρόν:—

'Ιξίονα καὶ δρομάδ' ἄμπυκα δέσμιον ως
[παρ' ϕ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσ-]
ἔβαλε [οι ἔβαλ' ο] παγκρατής Κρόνου πᾶς.
[ειεν αἰματηρὸν <ἄταν>.]

II. Readings which eject Ἰξίονα.

1. Erfurdt and Schneidewin: κατὰ δρομάδ' ἄμπυκα δέσμιον ως ἔβαλεν. (So Cavallin, but with ἔβαλ' ο: and Nauk, but with ἀντυγα.) No enlargement of the antistrophe is then required.

2. Bergk: κατ' ἄμπυκα δὴ δρομάδα | δέσμιον ως ἔβαλεν | ο παγκρατής Κρόνου πᾶς.

In the antistrophe he reads, παρ' ϕ στόνον ἀντίτυπον | <τὸν> βαρυβρῶτα <πόδα> | κλαύσειεν αἰματηρόν.

3. Blaydes: ἀνὰ (so Dind.) δρομάδ' ἀντυγα δέσμιον ως ἔβαλ' ο παγκρατής Κρόνου πᾶς. No change in the antistrophe.

4. Hartung re-writes, rather than amends, the text; omitting δρομάδα in the strophe, and substituting κάματον for στόνον ἀντίτυπον in the antistrophe:—

κατ' ἄμπυκα δέσμιον ως ἔβαλεν | παγκρατής Κρόνοιο πᾶς = παρ' ϕ κάματον βαρυβρῶτ' ἀποκλαύσ- | ειεν αἰματηρόν, οὐδὲ.

5. Burges: κατ' ἄμπυκα | τὴν δρομάδ' ως δέσμιον | <νιν> λάβ' ο παγκρατής Κρόνου πᾶς = παρ' ϕ στόνον | ἀντίτυπον κηροβρωτ- | θες κατα- κλαύσει' αἰματηρόν.

III. Readings which eject δέσμιον.

1. Dindorf: Ἰξίον' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ | παγκρατής Κρόνου παῖς. No change in the antistrophe.

2. Wecklein: Ἰξίον' ἀν' ἄμπυκας ὡς ἔβαλεν δρομάδας | ὁ παγκρατής Κρόνου παῖς = παρ' φ στόνον ἀντίτυπον βαρυβρῶτα <πόδα> | κλαύσειν αἰματηρόν. (Cp. II. 2.) For the plur. ἄμπυκας he refers to Hesych., ἄμπυκες τροχοῖ· οὐτω Σοφοκλῆς ἐν Φιλοκτήτῃ.

Seyffert stands alone in ejecting both Ἰξίονα and δέσμιον: he reads, κατ' ἄμπυκα δὴ δρομάδ' αἴσιμον ὡς ἔβαλ' ὁ κ.τ.λ. By αἴσιμον he means, ‘well-deserved.’

686 f. According to Hermann's earlier view, the τόδε before θαῦμα was spurious: he changed it into καὶ. Then the two verses in the strophe, ὥλλυθ' ὁδὸς ἀναξίως | καὶ θαῦμά μ' ἔχει πῶς, corresponded with vv. 701 f. of the antistrophe, as amended by him,—εἰρπε δ' ἄλλοτ' ἄλλον ἀν | εἰλυόμενος, παῖς. This ἄλλον was to agree with πόρον in 704. Afterwards, however, he preferred to omit the καὶ before θαῦμα (without replacing τόδε), and to delete ἀν in the antistrophe.

Wecklein, in his *Ars Soph. em.* p. 56, proposes to read ὥλλυθ' ὁδὸς ἀναξίως | τὸ δ' αὐτὸν θαῦμά μ' ἔχει=εἰρπε δ' ἄλλοτ' ἄλλον <ώδη> | ἀν εἰλυόμενος. In his ed. of the play he gives, ὥλλυθ' ὁδὸς ἀεικῶς. | τόδε δ' αὐτὸν θαῦμά μ' ἔχει = εἰρπε δ' ἄλλοτ' ἄλλᾳ | τότε ἀν εἰλυόμενος. (τόδε δ' αὐτὸν was read by Wunder.)

Seyffert gives ὥλλυθ' ὁδὸς ἀνάξια. τόδε τοι θαῦμά μ' ἔχει (as one v.) = εἰρπε δ' ἄλλοτ' ἄλλᾳ πόδην εἰλυόμενος. The final *ia* of ἀνάξια is to be one syllable, by synizesis. πόδη is his own conjecture, for τότε.

Blaydes reads ὥλλυθ' ἀναξί' οὐτως. τόδε δὴ θαῦμά μ' ἔχει=εἰρπε δ' ἀν ἄλλοτ' ἄλλαν ὅδον εἰλυόμενος. The words ἄλλαν ὅδον are due to his own conjecture: ἀνάξι' οὐτως, to that of Burges.

Gleditsch deletes τόδε θαῦμ' ἔχει με and εἰλυόμενος. Then ὥλλυθ' ὁδὸς ἀναξίως=εἰρπε δ' ἄλλοτ' ἄλλοσ' ἀν.

758 f. ηκεὶ γὰρ αὖτη διὰ χρόνου, πλάνοις ἵσως
ὡς ἔξεπλήσθη.

The following conjectures may be noticed. (1) Bothe, ἵσως for ἵστης: i.e., ‘When the disease has once been sated, it returns only after a long interval, (and then,) πλάνοις ἵστης,—with an access of the same duration as before,—so that relief may be expected within a certain time. Hence πλάνοις has to denote the ‘wanderings’ of the disease through the patient's body,—the periodical attack. The antithesis between ηκεὶ and πλάνοις is thus destroyed. Nor can this use of πλάνοις be justified. It is not adequately supported by διέρχεται in v. 743, nor again, by Plat. *Tim.* 88 ε ὅταν τις...σείων τά τε περὶ τὸ σῶμα πλανώμενα παθήματα καὶ μέρη κατὰ ξυγγενείας εἰς τάξιν κατακοσμῆ πρὸς ἄλληλα,—where ‘the affections that are roaming about the body’ do not mean sudden attacks of disease, and where, moreover, πλανώμενα is interpreted by the context.

(2) Heimsoeth, *εἴκει* for *ῆκει*. ‘The disease *abates* after a (short) time.’ The first objection to this ingenious conjecture is that the phrase διὰ χρόνου would not, by itself, suggest a *short* interval (cp. 285 n.). Then πλάνοις κ.τ.λ. would mean, ‘when sated with its *attack*,’—a sense which πλάνοις, as we have seen, will not bear. Heimsoeth suggests, indeed, that πλάνοις ἵσως should be altered into παλίσσοντος (as = ‘rushing away,’ *O. T.* 193).

(3) F. W. Schmidt, λήγει γάρ αὐτῇ διὰ χρόνου πλάνοις νόσος | ως ἐξεπλήσθη. This, too, is ingenious, and is recommended by the appropriateness of αὐτῇ (‘of its own accord’): but the twofold corruption which it supposes (*ῆκει* for λήγει and *ἵσως* for *νόσος*) is very improbable.

(4) Arndt, *ῆκει* γάρ αὐτῇ διὰ χρόνου πλάνοις ἵσοις, | ως ἐξεπλήσθη φλέψ. NE. ίώ δύστημε σύ.

‘This disease returns but now and then, in periodical attacks (πλάνοις ἵσοις), when the vein has become distended.’ Arndt’s first aim here was to remove the hiatus, ἐξεπλήσθη. ίώ ίώ. Seeking for a monosyllable to replace the first ίώ, he was struck by a statement of Hippocrates (*De Morb.* 4. 140), τὰ ἔλκεα... φλεγμαίνει μάλιστα ἐν ταῦταις τῇσι ημέρῃσι· ἔρχεται γάρ τὸ νύγρον εἰς ἀπάσας τὰς φλέβας: ‘ulcers become most inflamed on these (alternate) days; for the moisture passes into all the veins.’ So Arndt took the sense to be that the ulcer in the foot of Philoctetes became inflamed when, from time to time, the veins near it were distended by morbid humours.

782 Dindorf’s is the most despairing view of the corrupt words, ἀλλὰ δέδοικ’, ὡς πᾶι, μή μ’ ἀτελῆς εὐχή. He supposes that an iambic trimeter has been lost here, and that these words are entirely spurious,—having been inserted by an interpolator merely to represent the general sense, as he guessed it from the context. But, in that case, it is strange that the interpolator, having a free hand, did not contrive to be more grammatical and intelligible.

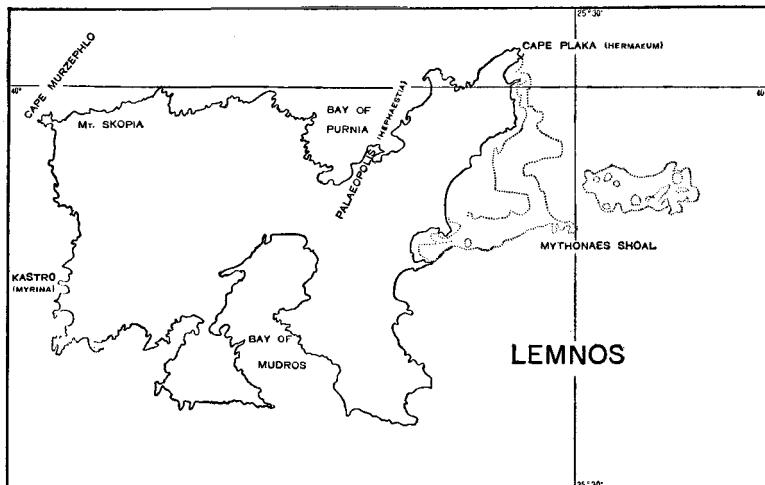
Most of the attempts at emendation have set out from the idea that δέδοικα should be retained,—as being indispensable to the *sense*,—and that either ἀλλὰ or ὡς πᾶι should be altered. Thus Brunck wrote, as Toussaint had suggested, ἀλλ’ οὖν δέδοικα μὴ ἀτελῆς εὐχή, τέκνον: Wunder, the same, with τύχη instead of τέκνον. Schneidewin conjectured, ὡς πᾶι, δέδοικα μὴ ἀτελῆς ὁ πλοῦς τύχη, or the same, with εὐχή instead of ὁ πλοῦς. But it is manifest that, no one of these was at all likely to be corrupted into ἀλλὰ δέδοικ’, ὡς πᾶι, μή μ’ ἀτελῆς εὐχή. When the probabilities of manuscript tradition are weighed, both ἀλλὰ and ὡς πᾶι (or at least πᾶι) have a good claim to be thought genuine.

Hermann’s conjecture, ἀλλ’ οὐ τί σοι, πᾶι, μὴ ἀτελῆς εὐχὴ πέλη, was suggested by the variant ἀλλ’ οὐ in B: but the sense is the opposite of that required by the context. He also proposed ἀλλὰ δέος, ὡς πᾶι, μὴ ἀτελῆς εὐχὴ πέλη, and ἀλλ’ οὐδε γ’, ὡς πᾶι, μὴ ἀτελῆς εὐχὴ δέος. Seyffert gives ἀλλ’ οὖν δέδοικ’, ὡς πᾶι, με μὴ ἀτελῆ λέγης (where ‘say of me’ seems intended to mean, ‘forebode’ or ‘pray for me’). Mekler, ἀλλ’ ἵσθ, οὐκῶ, πᾶι, μὴ ἀτελῆς εὐχὴ τύχη. These emendations all proceed on what

seems to me the right principle,—that of retaining both ἀλλὰ and ω παῖ (or παι).

With regard to my own conjecture, ἀλλ' ὄκνος, ω παῖ, μὴ ἀτέλεστ' εὐχη μ' ἔχει, one thing should be added here. I find that Musgrave, who read ἀλλ' οὐν δέδοικα μή μ' ἀτελῆς εὐχή, τέκνον (with Triclinius), suggested in his note μὴ τέλεστ' εὐχή, or μὴ τέλεστ' εὐχή (sc. η̄).

THE LEMNIAN VOLCANO.



800 The references in ancient literature to the burning mountain of Lemnos have an interest which, in one respect, is perhaps unique; they afford an exception to the rule that such notices can be verified by modern observation.

Antimachus, the epic poet (*circa* 410 B.C.), indicates that, in the fifth century B.C., the activity of the volcano either continued, or at least was attested by a familiar tradition. His words are (fr. 6),—

‘Ηφαίστου φλογὶ ἐκελον, ἦν ῥά τιτύσκει
δαιμῶν ἀκροτάταις ὄρεος κορυφῆσι Μοσύχλου.

Aeschylus, in his *Prometheus Unbound*, represented Lemnos as the place from which his hero had stolen the fire for mortals. (Cic. *Tusc.* 2. 10. 23 *Quomodo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?*) And in his *Philocteta*, Attius (*c. 140* B.C.) described the volcano as clothed with woods, out of which its vapours ascend:—

Nemus expirante vapore vides,
Unde igni' cluet mortalib' clam
Divisus: eum dictu' Prometheus
Clepsisse dolo, poenasque Iovi
Fato expendisse supremo.

It is worthy of remark that *nemus* is a touch for which Attius may have been indebted to a contemporary Greek poet, the physician Nicander, who in his *Theriaca* (v. 472) speaks of shepherds as repairing with their flocks to the cool shade afforded by the 'lofty firs of Mosychlus':—

Μοσύχλου ὅτ' ἀμφ' ἐλάτησι μακεδνᾶς
ἀγραυλοὶ ψύχωσι.

As Nicander was a native of Colophon, and spent part of his life at Pergamum, he may be supposed to have seen Lemnos. He makes no reference to the volcanic character of the mountain. But the legendary renown of its fires has another witness in Valerius Flaccus (*Argonautica* 2. 332 f.), who imagines Jason as awe-struck by the aspect of its steep, blackened cliffs, and its smoke-breathing summit:—

Ventum erat ad rupem, cuius pendentia nigris
Fumant saxa iugis, coquitureque vaporibus aer.

No crater is now discoverable in Lemnos, and it has not been shown that there are any traces of volcanic agency. At one spot, indeed, such traces have been conjectured. Lemnos was celebrated in antiquity, and down to very recent times, for producing a kind of earth which was believed to have a medicinal value in various maladies, and more especially to be an antidote for poison; Philoctetes himself was said to have been healed by it (Philostr. *Heroica* 5. 2). It was known as *Ληνία γῆ, μῖλτος* ('red earth'), or *σφραγίς* (because sold in stamped tablets): *Lemnia rubrica, terra sigillata*. The Greeks now call it *ἄγνων χῶμα*. It was, and is, dug from a hill near Kotchino, a hamlet in the innermost recesses of the bay of Purnia, the northern inlet,—not far from the site of Hephaestia. Galen, in the latter half of the second century A.D., went to Lemnos for the purpose of inquiring about this earth. He describes the hill from which the earth is taken as 'looking exactly as if it had been burned,—both in colour, and by the absence of all vegetation' (*όμοιότατος κεκαυμένω, κατά γε τὴν χρόαν καὶ διὰ τὸ μῆδεν ἐν αὐτῷ φύεσθαι*: *De simpl. medic.* 9 § 2: vol. XII. p. 173 ed. Kühn). This, he adds, must have been the reason why Homer made Hephaestus fall on Lemnos;—a remark which shows that Galen knew nothing of a Lemnian volcano. The French traveller and scholar, Choiseul-Gouffier, describes the same hill in similar terms:—'La colline... offre bien tous les caractères d'un sol consumé par un feu souterrain.' On the other hand, he notices the absence in Lemnos of a crater, of lava, and of marks indicating vitrification: some pieces of pumice have indeed been found, but these may have been washed up by the sea. (*Voyage Pittoresque de la Grèce*, vol. II., pp. 130 ff.: Paris, 1809.)

Dr Hunt,—who contributed a short account of Lemnos to Walpole's *Travels in Various Countries in the East* (London, 1820),—stands alone when he reports as follows:—'The whole island bears the strongest marks of the effects of volcanic fire: the rocks, in many parts, are like the burnt and vitrified scoria of furnaces' (p. 59). No reference to such appearances is made by Dr A. Conze, whose visit to Lemnos, in 1858, is fully recorded in his *Reise auf den Inseln des Thrakischen Meeres*

(1860). Mr Tozer, a traveller whose accuracy of observation is unsurpassed, visited Lemnos in 1889 ; and in his *Islands of the Aegean* (Oxford, 1890) he has the following comment on Dr Hunt's report :—‘I myself saw nothing that could justify such a description.’ A hot spring exists, indeed, in one place : but this ‘hardly deserves to be adduced as evidence, for similar phenomena are found in other islands, which have never been supposed to be volcanic. Even earthquakes, as I was assured by the inhabitants, have now become extremely rare.’ In a note he adds :—‘The specimens which I brought away are pronounced by a competent authority to be granite and quartzite, which are not volcanic rocks ; fragments of the latter of these are widely spread over the face of the ground in various parts of the island.’ (p. 271.)

Are we to infer, then, that this Lemnian volcano was an invention of the poets ? Such a fiction might, no doubt, have been suggested by the legend associating Lemnos with Hephaestus, even though the legend itself had sprung merely from the ancient repute of the inhabitants as workers in iron. But then it should be remembered that in the fifth century B.C. Lemnos was thoroughly familiar ground to thousands of those for whom the poets wrote ; with Athens, especially, it was in constant intercourse. When Sophocles alludes to its fiery mountain as celebrated,—when the Ionian Antimachus describes the flames bursting forth from the heights of Mosychlus,—one can hardly suppose that nothing of the sort had ever existed there. In most—perhaps all—other cases where the ancient poets allude to volcanic energy as conspicuous in certain places, we know that the allusion was founded on fact.

Choiseul-Gouffier suggested an explanation—the only one yet offered—which is at least very interesting.

On the east coast of Lemnos, a little to the south of the N.E. cape, an extensive shoal, now called Mythonaes, runs out into the sea. This shoal has the form of a great submarine promontory, broadly based on the coast, and tapering eastward to a point. A little to the east of that point,—parted from it by a narrow channel,—there is a second and smaller shoal,—a submarine island, as it were, lying off the promontory. Now Pausanias records a tradition that Chrysè—the islet close to Lemnos—was swallowed up by the sea : 8. 33. 4 : ταύτην κατέλαβεν ὁ κλύδων πᾶσαν, καὶ κατέδυ τε ἡ Χρύση καὶ ἥψανισται κατὰ τοῦ βυθοῦ. A new islet, he adds, emerged, which was called Ιερά,—a name often given in similar cases. Choiseul-Gouffier supposes that the disappearance of the islet Chrysè was caused by a volcanic convulsion which also submerged the volcanic mountain Mosychlus, and that the Mythonaes shoal preserves the outlines of both beneath the waves. This theory, published in 1809, attracted early notice ; Conze (*Reise*, p. 119) refers to a discussion of it in 1812 ; but it still awaits the verdict of scientific geology.

With regard to Chrysè, the tradition noticed by Pausanias is curiously illustrated by Herodotus. Onomacritus was expelled from Athens by Hipparchus for interpolating into the oracles of Musaeus a prediction that ‘*the islands off the coast of Lemnos were to be submerged by the sea*’ (Her. 7. 6, ὡς αἱ ἐπὶ Δήμῳ ἐπικέμεναι νῆσοι ἀφανίζολατο κατὰ τῆς θαλάσσης). The expulsion of Onomacritus must have occurred between 527

and 514 B.C. At that period, then, volcanic disturbances on the coast of Lemnos either were occurring, or were distinctly remembered. The name Νέα, given to some islets on the E. coast, marked their origin. Stein aptly compares the oracle in Plut. *Mor.* 399 D concerning the volcanic island Hierā which emerged near Thera in 197 B.C.

Appian, writing in the first half of the second century—less, probably, than fifty years before Pausanias—speaks of ‘*a desert island near Lemnos*,’ where memorials of Philoctetes were still shown: *Bell. Mithrid.* c. 77 περὶ Δῆμον ἐν ἑρήμῃ νήσῳ, ἐνθα δείκνυται βωμὸς Φιλοκτήτου, καὶ χάλκεος ὄφις καὶ τόξα, καὶ θωραξ τανίαις περιδεστος, μνῆμα τῆς ἐκείνου πάθης. It may be inferred from Pausanias (8. 33. 4) that Chrysē had disappeared long before his time. A new islet, then—perhaps the Ίερά which he mentions—had succeeded to its mythical renown.

852 ff. οἰσθα γὰρ ὁν (so MSS., or ὁν) αὐδῶμαι,
 εἰ ταύταν τούτῳ γνώμαν ἴσχεις,
 μάλα τοι ἄπορα πνκινοῖς ἐνιδεῖν πάθη.

I. (1) In the first two of these verses Dindorf reads :—

οἰσθα γὰρ ὁν αὐδῶμαι,
εἰ ταύταν τούτων γνώμαν ἴσχεις.

With Linwood, he understands :—‘If you hold this view of these things (you know what things I mean)...’ etc. Thus ὁν stands, by attraction to *τούτων*, for the acc. neut. ὁ. ‘This view’ means the purpose of Neoptolemus to wait until Philoctetes awakes,—instead of departing at once.

Wecklein reads and construes in the same way, but takes ‘these things’ to mean *τὰ τόξα*.

Seyffert also makes ὁν neuter, but places a comma after *οἰσθα γάρ*, and reads (with Wunder) εἰ ταύτον τούτῳ γνώμαν ἴσχεις: ‘you know, if you take the same view as this man (Philoctetes) about the things of which I speak.’ Thus *ταύτον* is governed by *γνώμαν ἴσχεις* as = γιγνώσκεις, and ὁν = περὶ τούτων ὁ.

(2) Whitelaw, reading ὁν and *ταύταν τούτων*, takes the genitives as masculine: ‘But—you know whom I mean—if as by *them* advised you counsel thus.’ The plural then alludes to Philoctetes.

(3) Nauck takes ὁν as masc., but makes αὐδῶμαι passive, and reads *ταύταν τούτῳ*. He understands *οἰσθα γάρ ὁν αὐδῶμαι* as = ‘you know whose I am called,’—i.e., ‘you know that I am your loyal follower,’—as if the Chorus deprecated their master’s displeasure at their opposition. (By *ταύταν...γνώμαν* he understands the youth’s purpose of remaining with Ph.; but does not explain how he takes *τούτῳ*.)

(4) Wunder reads,

οἰσθα γὰρ ὁν αὐδῶμαι,
εἰ ταύτον τούτῳ γνώμαν ἴσχεις:

‘if you take the same view as this man,—you know whom I mean’ (i.e., Philoctetes). The substitution of ὁν for ὁν makes it necessary to substitute *μένομεν* for *μενοῦμεν* in v. 836.

Campbell, too, reads ὅν, but *ταύταν τούτῳ*: ‘If this be your mind towards him you wot of,’ i.e., ‘If you allow yourself to relent towards him.’

II. Verse 854, μάλα τοι ἀπόρα πυκινοῖς ἐνιδεῖν πάθη, forms a dochmiac dimeter, and seems to be sound. If it is so, v. 838 πολὺ παρὰ πόδα κράτος ἄργυται, is defective (see cr. n. there). Without abridging v. 854, Seyffert reads πυκινῶς ἀν̄ ίδεῖν, making this depend on οἰσθα γάρ (‘you know that you are likely often to see troubles’). Blaydes alters πυκινοῖς to πυκίν’ ἔστ.

Those who think that there is no defect in v. 838 seek to curtail v. 854. Wunder deletes ἐνιδεῖν (and so Wecklein). Gleditsch changes ἐνιδεῖν to ἔνι, and deletes πάθη.

869 f. οὐ γάρ ποτ', ὡς παῖ, τοῦτ' ἀν̄ ἔξηγχηστ' ἐγώ,
τλῆνται σ' ἐλευνῶς κ.τ.λ.

There are three classes of passages in which ἀν̄ is joined to the impf. or aor. indic. of verbs denoting expectation.

(1) Where there is no inf.: *El.* 1281 ἔκλινον ἀν̄ ἐγώ | οὐδὲ ἀν̄ ηλπιστ' αὐδάν. Eur. *Helen.* 656 τίς ἀν̄ ταῦθ' ηλπιστεν βροτῶν ποτέ;

(2) Where the fut. inf. is added: *Ant.* 390 σχολῆς ποθ' ήξειν δεῦρ' ἀν̄ ἔξηγχουν ἐγώ. *Ai.* 430 τίς ἀν̄ ποτ' φεθ' ὥδε ἐπώνυμον | τούμὸν ξυνοίστειν ὄνομα...;

(3) Where, as here, the aor. inf. is added, so that the constr. of ἀν̄ becomes ambiguous. With regard to examples of this class it may be noted (*a*) that the position of ἀν̄ in the sentence is usually such as to suggest that it belongs to the finite verb; and (*b*) that this view is strongly confirmed by the examples of the two former classes. Eur. *Helen.* 1619 οὐκ ἀν̄ ποτ' ηὔχοντο οὐτε σ' οὐθὲ ημᾶς λαθεῖν | Μενέλαον. Ar. *Lys.* 259 ἐπεὶ τίς ἀν̄ ποτ' ηλπιστ', ὡς Στρυμόδωρ, ἀκούσαι;

In such instances the construction of ἀν̄ with the aor. inf. is always possible, but it is never necessary. The aor. inf., without ἀν̄, can refer to the future, if the notion of futurity is implied with sufficient clearness in the principal verb. See, e.g., Dem. or. 4 § 2 εἰ πανθ' ἀ προσῆκε πραττόντων οὐτούς εἶχεν, οὐδὲ ἀν̄ ἐλπίς ήν αὐτὰ βελτιώ γενέσθαι. Here it is certain that ἀν̄ belongs to ήν, and also that γενέσθαι refers to the future. Lycurg. *In Leocr.* § 60 ἔτι δὲ ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τῷ βέλτιον εἰκός ἐστιν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κοινῶν ἐλπιδῶν στερηθῆναι. ὕσπερ γάρ ἀνθρώπῳ λόντι μὲν ἐλπίς ἐκ τοῦ κακῶς πρᾶξαι μεταπεσεῖν κ.τ.λ.

961 ὅλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν.—Porson's words in his note on Eur. *Phoen.* 1464 are:—‘Præterea nullus apud tragicos senarius reperitur, qui ita spondeum in quinto loco dividat, ut καὶ pars sit secunda, præter Aesch. *Suppl.* 274 χρανθεῖσ' ἀργίκε γαῖα μήνη καὶ δάκη, quem corruptum esse nemo non videt.’ To make this statement verbally exact, the following addition is required after the word *secunda*:—‘nisi prior pars vox monosyllaba sit eiusmodi quae ad sequentia potius quam

praecedentia pertineat.' But it is not probable that Porson had overlooked this verse; and it is certain that he would not have thought it corrupt. He was the first who had pointed out how the rules of the iambic trimeter are affected by the distinction between the two classes of monosyllables (*Praefat.* pp. xxxi ff.). In this statement concerning καὶ, he was doubtless assuming the exception which that distinction involved.

1092 ff. The MSS. give:—

εἴθ' αἰθέρος ἄνω
πτωκάδες ὁξύτονον διὰ πνεύματος
Θλωσί μ'. οὐ γὰρ ἔτ' ἰσχύω.

(For ἐλωσί μ', B has ἐλῶσί μ'). Since εἴθ...ἐλωσί is an impossible solecism, εἴθ can be retained only by reading μ' ἐλοιεν. Philoctetes will then say: 'Oh that (some creatures from above) would take me.' This has been explained in two ways. (i) With the traditional reading, πτωκάδες, taken as a subst.:—'I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to *conquer* me' (Prof. Campbell's version). That is, he wishes that the birds would come and kill him: cp. 1155. (ii) With some substitute for πτωκάδες, to denote storm-winds:—'Would that the storm-winds would snatch me up.' This view was suggested by *Od.* 1. 241 (*vñ* δέ μν ἀκλεώς ἀρπιναι ἀνηρεύψαντο), and by the fact that like utterances of despair occur elsewhere, as in *Tr.* 953 εἴθ' ἀνεμόσσα τις | γένοιτ' ἔπουρος ἐστιώτις αὔρα, | ἥτις μ' ἀποικίσειεν ἐκ τόπων κ.τ.λ. But what, then, is to replace πτωκάδες? Brunck reads πλωάδες, 'the sailing, or floating, ones,'—an epithet given by Apollonius Rhodius to the Stymphalian birds (2. 1054),—and understands it of the Ἀρπιναι. Gedike proposed πλωτάδες, in the same sense, —since the Harpies dwelt in the islands called Πλωταί (Ap. Rhod. 2. 297). The scholiast notices a variant, δρομάδες ('the careering ones'), which he explains by *ai kataigides* (storm-winds): this would have to follow ὁξύτονον. And some, he says, read πτωχάδες, 'the needy ones,'—meaning the Harpies, because they are always hungry! (διὰ τὸ ἀεὶ πεινῆν.) Nay, some of the scholiasts did not shrink from the conclusion that πτωκάδες itself meant the Harpies,—either διὰ τὸ ἐπεμπίττειν (!), or διὰ τὴν φωτήν (i.e., because they scream like 'timid creatures,'—birds). Obviously the Harpy theory was merely a forlorn attempt to explain εἴθ...ἐλωσί. If he is to be *snatched up*, who should snatch him up but the Ἀρπιναι?

Since, then, we get no tolerable sense even with the change of ἐλωσί μ' into μ' ἐλοιεν, it becomes certain that εἴθ is corrupt, and that Θλωσί is a true correction of ἐλωσί μ'. The general sense clearly is, 'The timid birds will now career (ἐλῶσιν) unmolested over my head.' For ἰσχύω, Heath restored ἰσχώ: 'I check them no longer (by my arrows).'

It must further be noted that the word πτωκάδες, 'cowering,' 'timid,' is exactly appropriate here as an *epithet* of the birds. But it could not be used, without the art., as a subst., 'the timid ones,' i.e., the birds.

Thus everything points to the conclusion that *aiθέρος* is corrupt,—

having ousted some subst. which agreed with *πτωκάδες*. And we have already seen that *εἴθ* is spurious. Further, the words which answer to *εἴθ' αἰθέρος ἄνω* in the antistrophe (1113) are *ἰδούμαν δέ νιν*.

Hence a critic who seeks to amend the words *εἴθ' αἰθέρος* is justified in believing that the corruption is a *deep* one,—brought about by a very unskilful attempt to repair some loss. An emendation, in order to be allowed as probable, cannot here be required to account for all the letters of the words *εἴθ' αἰθέρος*. It will do as much as can reasonably be expected if it throws light on the point from which that corruption began, while at the same time it satisfies the sense and the metre. Those who appreciate this first condition of the problem will be disposed, I hope, to consider the emendation which I have suggested, *πέλειατ δὲ ἄνω*.

The following conjectures may be noticed.

(1) Hermann, in his ed. of 1827: *ὦ, αἰθέρος ἄνω... ἐλώσι μ'*: ‘Come, let the birds (*πτωκάδες*)... seize me.’ [Similarly Prof. Campbell suggests *εἴ* (*εἴα*) for *εἴθ*.]

(2) In later editions Hermann read *ὅτ' αἰθέρος... ἐλῶσι*; He then supposed that *ἐλπίδες* was to be supplied (from *ἐλπίδος* in 1091) with *πτωκάδες*:—‘(What hope of food can I find), when (those hopes) will wing their timid flight...?’ etc. By these ‘hopes’ he meant the birds.

Seyffert accepted this view, but with *εἴ γ'* instead of *ὅτ'*.

(3) Finally Hermann preferred to read *ὅτ' αὐταῖς γ' ἄνω... ἐλῶσι*, in order that the form of the dochmiac might be the normal one which occurs in the antistrophe, v. 1113, *ἰδούμαν δέ νιν*.

This was a return—so far as metre was concerned—to an earlier view; for, according to Erfurdt in his ed. of 1805, Hermann had once proposed, *ὅτ' αἱ πρόσθ' ἄνω | πτωκάδες... ἐλῶσι μ'* (‘when those who once fled from me... will vex me’).

(4) Nauck: *γονάι δ' αἰθέρος | ... | ἐλῶσιν· οὐ γὰρ ἵσχω*. The ‘children of the air’ are the birds. He compares Eur. *E.Z.* 897 *οἰωνοῦσιν αἰθέρος τέκνοις*: and Colluthus [an epic poet who lived early in the 6th cent. A.D., and wrote the *Ἀρπαγή Ελένης*, of which 392 vv. are extant] v. 383 *ἥρινος ὄρυθες ἔπιπερα τέκνα γενέθλης*.

(5) Heimsoeth, *ὅτες ἄνω | ... | ἐλῶσι*.

(6) Wecklein, *εἰ θῆρες πλάνοι | ... | ἐλῶσι*. This is very ingenious: but the application of the word *θῆρες* to *birds* seems unexampled; for in Ar. *A.v.* 1064 *θηρῶν* are not the birds, but the creatures which they destroy. In Soph. fr. 850, 10 f. *οἰωνοί* are distinguished from *θῆρες*. And such a use of *θῆρες* is the more strange here, since the *χαροτῶν ἔθνη θηρῶν* figure in a later passage (1146 ff.). The epithet *πλάνοι*, immediately followed by *πτωκάδες*, is also somewhat weak.

(7) Bergk, *αἰθνία* (rather *αἰθνίαι*) *δέ ἄνω | ... | γελῶσι μ'*: Cp. *Epigr. Hom.* 8. 2 *πτωκάσιν αἰθνίγοι*. *Od.* 5. 352 *ἐς πόντον ἐδύσετο κυμαίνοντα | αἰθνίγ εἰκνία*. Arist. *Hist. An.* 1. 1 (Berl. ed. p. 487 a 25) *ἡ δὲ αἰθνία καὶ οἱ λάροι τίκτονται μὲν ἐν ταῖς περὶ θάλατταν πέτραις*. Thus the *αἰθνία* is a diving sea-bird, of the gull kind. If we received this conjecture, it

might be supposed that dittographia had been one cause of the corruption into εἴθ' αἰθέρος.

1095 ff. σύ τοι σύ τοι κατηξίωσας. Gleditsch deletes the second σύ τοι, so that v. 1095 may agree with the ms. text in the antistrophe, v. 1116 πότμος σε δαιμόνων τάδ'. Erfurdt, on the other hand, keeps the double σύ τοι, and adds a second πότμος in v. 1116. Most editors follow this course.

Seyffert, with Seidler, constitutes the text as follows. (I give the words of the antistrophe in smaller type.)

σύ τοι σύ τοι κατηξίωσας
πότμος πότμος σε δαιμόνων τάδ'
ω̄ βαρύπτοτμ', οὐκ ἀλλοθεν
οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ^τ
ἔχει τύχα
χερὸς ἔμᾶς. στυγε-
τάδ' ἀπὸ μείζονος.
ρὰν ἔχε δύσποτμον
εὐτέ γε παρὸν φρονῆσαι
ἀρὰν ἀρὰν ἐπ' ἄλλοις.

Bergk, keeping the double σύ τοι in 1095, prefers in 1116 to mark a lacuna (equal to —) after δαιμόνων τάδ', instead of doubling πότμος.

Prof. Campbell conjectures τύχαις instead of τύχα τάδ' in 1097, and reads ἔσχεν ὑπὸ χερὸς instead of ἔσχ' ὑπὸ χερὸς in 1118.

1100 αἰνεῖν, Hermann's correction of the ms. ἐλεῖν, seems the best: though Arnold's ἀντλεῖν is ingenious. Dindorf, reading ἀντί, supports the rare anastrophe by Γαννυμήδεος ἀντί (quoted from the Ἰλιάς μικρά by schol. Eur. *Tro*. 821), and by Anthol. 7. 715 λυγρῶν δ' ἀντὶ μελιχρόν ἔχων.

1140 Besides Hermann's, the following versions of the ms. reading, ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἶπεῖν, have been given. (1) Musgrave: 'It is fair to acknowledge what is good in a man (ἀνδρὸς τὸ εὖ): and, if any one does not so acknowledge it (*εἰπόντος δὲ μὴν*), to refute (*ἔξωσαι*) the envious utterance.' (2) Buttmann: 'It is the part of a man to utter justly (δίκαιον, adverb) what is right (*τὸ εὖ*)—but, when he has done so, not to add reproaches. (3) Prof. Campbell: 'Truly it is a man's part needfully (*εὖ*) to assert what is right.' But, for this sense, we should surely require τὸ δίκαιον. The absence of the art. cannot be defended by the phrase of different meaning in Thuc. 5. 18, δικαίῳ χρήσθων καὶ δρκοῖς: on which see above, v. 83, n.

The following emendations may be mentioned. (1) Dindorf: ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἶπεῖν, which he renders, 'virum deceat, *unum quid iustum dicere*': 'to say *one* just thing,'—i.e., to maintain the principle of justice which he has once asserted. This εὖ δίκαιον is opposed to πολλὰ δίκαια,—the shifting pleas of tricky men. (2) Axt and Madvig: ἀνδρός τοι τὸ μὲν οἱ δίκαιον εἶπεῖν: 'to say what is just in his own eyes.' Cp. Eur. *Elec.* 924 παρ' οἱ= 'in his own house.' Sophocles uses the enclitic οἱ (*O. C.* 1630 etc.), but affords no example of οἱ as = ἔαντῷ. (3) Wecklein, in his edition, reads, ἀνδρός τοι τὰ μὲν ἔκδικ' αἰλὲν εἶπεῖν, 'to denounce

injustice.' In his *Ars Soph. em.* p. 49 he proposed ἀνδρὸς τὸ μὲν οὐ δίκαιον εἰπεῖν. (4) Blaydes reads: ἀνδρός τοι τὸ μὲν ἔνδικον κατειπεῖν, 'to declare what is just.'

1149 f. Hermann's version of the vulgate, φυγὰ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ', has been discussed in the commentary.

Wunder understands: 'Ye will no longer *approach* me from your caves, *only to fly again*.' The dat. φυγὰ could not mean this: nor could πελᾶτε take an acc. of the *person* approached, though Eur. *Andr.* 1167 has (ἀναξ) δῶμα πελάζειν.

Bernhardy rendered, 'Non amplius fugientes ab antro ad me accedetis': i.e., he, too, took με with πελᾶτε, but connected φυγὰ with ἀπ' αὐλίων. Prof. Campbell shares this view: 'No longer flying me from my cell, ye shall approach me there.' (He supposes, however, that με is due to a confusion between οὐκέτι με φεύξεσθε and πελάτε μου.) Now, if the meaning is that the beasts approach the cave of Ph., and then fly,—or that, after flying, they once more approach,—in either case this way of saying it would be most obscure. On Bernhardy's view of the construction, it would be better to suppose that αὐλίων means the beasts' lairs, and that they 'approach' Ph. at the moment when they start thence.

Canter's conjecture, Ἀλάτ' (as pres. imperat., = 'rush'), has been noticed in the commentary. Erfurdt and Heimsoeth have also advocated Ἀλάτ', but as fut, with transitive sense: 'No longer, by your flight, will ye cause me to leave my cave.' Seyffert reads φυγάν μ' οὐκέτ' ἀπ' αὐλίων | πελάτ': 'ye will no longer draw near from your caves, *in order to fly* from me' (φυγέν με). But no Greek writer could say, πελάζει φυγέν, 'he approaches, (only) to fly.'

Wecklein reads, φυγὴ μηκέτ' ἀπ' αὐλίων | πλάζεσθ'. Nauck suggests, οὐκ ἐμῶν ἔτ' ἀπ' αὐλίων | φεύξεσθ'.

1153 ff. Porson saw that ἀνέδην must go with ἐρπετε, and also that ἐρύκεται had no possible sense here if χῶρος were its subject. He therefore proposed to read:—

ἀλλ' ἀνέδην (οὐδεὶς χωλὸς ἐρύκεται
οὐκέτι φοβητὸς ὑμῶν)
ἐρπετε.

The objection is the sense which the context imposes on the parenthesis. Philoctetes had long been *lame*. The new fact which he bewails is that he is *unarmed*. Thus οὐδεὶς χωλὸς ἐρύκεται must mean, 'this lame man is restrained (by the loss of his bow)': whereas the words would naturally mean that the lameness was the cause of the detention.

Linwood reads ἀλλ' ἀνέδην (οὐδὲ χῶρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῶν) | ἐρπετε. Wecklein (*Ars Soph. em.* p. 54) proposed the same, but with οὐτε in place of οὐδεὶς. The necessity of joining ἀνέδην with ἐρπετε would probably have been more generally recognised by scholars, had they not been cumbered with the corrupt word ἐρύκεται, which seemed to

require an adverb of negative sense. So ἀνέδην was taken with ἐρύκεται, and an utterly impossible meaning was attached to each.

1218 νεώς ὅμοῦ. On Apoll. Rhod. 2. 121 (*ὅμοῦ δέ οἱ ἐστεύοντο*) the schol. has:—τὸ ὅμοῦ καὶ ἐπὶ τοῦ ἀθροίσματος τιθέασι (*i.e.*, as = ‘along with’), καὶ ἐπὶ τοῦ ἐγγύς, ὡς Ἀθηναῖοι εἰώθασι χρῆσθαι. He then illustrates this ‘Attic’ use by the verse of Menander (fr. incert. 204), ὅμοῦ δὲ τῷ τίκτειν παρεγένεθ' ή κόρη· adding, ἀντὶ τοῦ ἐγγύς. Suidas, s. v. ὅμοῦ, quotes the same fragment in a mutilated form, as ηδη γὰρ τοῦ τίκτειν ὅμοῦ: where Bernhardy observes that the reading *τοῦ* is supported by four MSS. of Suidas (including the best), and by the Milan ed.; as well as by Photius, and by Harpocration. It seems not improbable, then, that the schol. on Apoll. Rhod. wrote *τῷ* (instead of *τοῦ*) *τίκτειν* by a mere slip,—thinking of the *ὅμοῦ δέ οἱ* on which he was commenting. It is true that the dat. is read in Dionys. Hal. *Ant. Rom.* 1. 78, where he adapts the phrase, καὶ γὰρ ὅμοῦ τι τῷ τίκτειν τὴν κόρην εἶναι: but this is not of much independent value as evidence for the text of Menander.

1360 f. The ms. text, οἷς γὰρ ή γνώμη κακῶν | μήτηρ γένηται, τἄλλα παιδεύει κακά, has been variously understood. (1) Brunck and Buttmann: ‘When a man’s mind has once produced evil counsels, it teaches (him) *all other* (possible) evil things,’—*i.e.*, it goes on as it has begun. (2) Musgrave: ‘When a man’s mind has once conceived evil designs, it teaches him the rest of evil,’—*i.e.*, evil *deeds*. (3) Schneidewin: ‘When a man’s mind has once brought forth evil deeds, it *teaches his other deeds* to be evil.’ (4) Hermann: ‘When a man’s mind has brought forth evil, it teaches *all other men* to be evil,’ τἄλλα = τοὺς ἄλλους, ‘quicquid aliorum hominum circa se habeant.’ This last is clearly wrong.

Wakefield proposed τἄλλα πιδνεὶ κακά (‘gush forth,’ like waters from a fountain). Others, keeping παιδεύει κακά, have altered τἄλλα. Thus Cavallin, κἄλλα: Erfurdt, τάργα: Reiske, πάντα: Seyffert, πολλά. Meineke, accepting Dobree’s κακούς, suggests πάντα instead of τἄλλα, or else πέληγ καὶ instead of γένηται.

1365 ff.

[οἱ τὸν ἀθλιον
Αἴανθ' ὅπλων σοῦ πατρὸς ὑστερον δύκη
'Οδυσσέως ἔκριναν.]

These words are open to three objections.

(1) At v. 410 Ph. supposes that, when N. claimed the arms of Achilles, Ajax was still alive, and might have interposed in his favour. N. then simply tells Ph. that Ajax was already dead; he says nothing of a contest for the arms between Ajax and Odysseus. Two answers to this difficulty have been attempted.

(a) Erfurdt argues that the impugned words do not necessarily imply knowledge of such a contest. They merely mean that, if the arms were not to be given to Neoptolemus, they should at least have gone to Ajax rather than to Odysseus. But the epithet *ἀθλιον* obviously alludes to the tragic fate of Ajax,—his frenzy, and his suicide: it cannot refer simply to the fact that he is dead.

(b) Others admit that the poet has made an oversight, but urge that it is excusable. He writes as if N. *had* told Ph. about the contest.—But the inconsistency is not of the kind which can be excused as concerning matters ἔξω τῆς τραγῳδίας. It is a striking discrepancy between two passages of the play itself; and it is one that could scarcely fail to jar upon the audience, since the earlier passage, in which N. tells Ph. the news from Troy, is so peculiarly impressive.

(2) The second objection is, if possible, stronger still. A comparison between the merits of Ajax and Odysseus is wholly out of place here. Neoptolemus is being reminded of the wrong done to *himself*. It is nothing to him if the arms which, by right, were his alone (370) might have been *less* unjustly given to Ajax.

(3) The composition of the sentence is bad. ὅπλων σοῦ πατρὸς δίκη are to be joined:—‘in the contest about thy father’s arms.’ The place of ὑστερον between ὅπλων and δίκη might be defended by examples like 598 f. (where see n.): but the awkwardness is greatly aggravated by the fact that ὑστερον, which goes with Ὁδυσσέως, immediately follows σοῦ πατρός.

The motive of the interpolation may have been a feeling that some allusion to the ὅπλων κρίσις was demanded in a play which mentioned the death of Ajax and represented Odysseus as possessing the arms. The word δίκη might suggest that the interpolator was thinking of *Ai.* 449, οὐκ ἀν ποτε | δίκην κατ’ ἄλλουν φωτὸς ὁδὸν ἐψήφισαν.

1394 πέσειν δυνησόμεσθα. The fut. inf. is certainly sometimes used, instead of the pres. or aor. inf., when the principal verb is such as to imply that the agent’s thoughts are turned towards the future. The following examples occur in Thucydides. (1) With διανοοῦμαι. 4. 115 πῦ ἐνήσειν διενοούντο. Also 4. 121: 7. 56: 8. 55 and 74. (2) With βούλομαι. 6. 57 ἐβούλοντο...προτυμωρήσεοθαν. Most of the mss., including the best, have the fut. inf.: but the aor. inf. is a v. l. (3) With ἐφίεμαι. 6. 6 ἐφίεμενοι...ἀρξεῖν. Here the mss. agree in the fut. inf., according to Stahl; who, however, reads ἀρξαῖ. (4) With δέομαι. 1. 27 ἐδεήθησαν...νανὸι σφᾶς ἔνυπροτέμψειν. The fut. inf. has strong ms. support: but the aor. inf. is a v. l. (5) With πείθω. 2. 29 πέσειν γάρ Σιτάλκην πέμψειν στρατιάν. Here Stahl reads πέμπειν with the Laur. ms. (one of the best) and another: the remaining mss. have πέμψειν, which Classen retains.

All these verbs express the notion of *desiring* or *praying*. With them, the use of the fut. inf. appears more natural than with a verb meaning simply *to be able*. But the passage in Thuc. 3. 28 furnishes a strong argument in favour of πέσειν here:—γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὗτ’ ἀποκωλύσειν δυνατοὶ δύντες, εἰ τ’ ἀπομονώθησονται τῆς ἔνυπροτέμψεως, κινδυνεύσοντες. Here all the mss. (according to Stahl) have ἀποκωλύσειν, though he reads ἀποκωλύειν. And the fut. inf. has precisely the same justification as here; i.e., the sense is, ‘they perceived that they could not hope to prevent it.’

In Thuc. 7. 11, οὐδὲ γὰρ ἔνυπάση τῇ στρατὶ δυναίμεθ ἀν χρήσεσθαι, the fut. inf. has the support of numerous MSS., including some of the best (see Stahl);—and there, too, the sense—‘we could not hope to use’—seems to recommend it. Most edd., however, now give χρήσασθαι.

1407 εἰρέω πελάζειν κ.τ.λ. Various attempts have been made to preserve the words which stand in the MSS. between πελάζειν and στείχε,—viz., σῆς πάτρας, ἀλλ' εἰ δρᾶς ταῦθ' ὥσπερ αὐδᾶς.

(1) Triclinius: εἰρέω πελάζειν <τουτούσι τῆς> σῆς πάτρας. | ἀλλ' εἰ δρᾶς ταῦθ', etc.

(2) Turnebus: εἰρέω πελάζειν σῆς <γε τούτους τῆς> πάτρας. | εἴ γε [instead of ἀλλ' εἰ] δρᾶς ταῦθ', etc.

(3) Brunck: εἰρέω πελάζειν σῆς πάτρας.—ἀλλ' <ὦ φίλε> | εἴ γε δρᾶς ταῦθ', etc.

(4) Porson: εἰρέω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <δοκεῖ> | ταῦτα δρᾶν, ὅπωσπερ αὐδᾶς, κ.τ.λ.

(5) A writer in *Class. Journ.* v. 39: εἰρέω πελάζειν σῆς πάτρας.—ἀλλ' εἴ γε δρᾶς | ταῦτ' <ἀληθῶς>, ὥσπερ αὐδᾶς, etc.

(6) Burges followed Porson, but, instead of ταῦτα δρᾶν ὅπωσπερ αὐδᾶς, wrote δρᾶν ἀληθῶς, ὥσπερ αὐδᾶς.

(7) Hermann: εἰρέω πελάζειν σῆς πάτρας. ἀλλ' <εἴα δὴ> | εἴ σὺ δρᾶς ταῦθ', etc. He subsequently changed the words after πάτρας to αἰνῶ ταῦθ', ὡς, | εἴ γε δρᾶς, etc.

(8) Seyffert: εἰρέω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <σὺ δὴ> | ταῦτα δράσεις, etc. So Cavallin reads.

1431 ff. ἀ δ' ἀν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμῆν
κόμιζε.

The difficulties which have been raised here have been due to the assumption that *all* the σκῦλα mentioned in 1431 were to be dedicated to Heracles. This made it necessary to suppose that the σκῦλα of 1428—destined for the house of Poeas—are distinct from the σκῦλα of 1431. Thus:—

(1) Hermann: The σκῦλα of 1428 are spoils given by the army to Ph. from the common booty, as ἀριστεῖα: while the σκῦλα of 1431 are those spoils which Ph. himself strips from foes slain by his bow.

(2) Wunder: The σκῦλα of 1428 are spoils which the Greeks give Ph. in reward of his personal valour: the σκῦλα of 1431 are those which they give him in honour of his bow.

(3) H. Weber (*Philol.* xi. 457 ff.): The σκῦλα of 1428 are a special prize of valour for Ph.: those of 1431 represent the ordinary share which each warrior would receive from the common booty.

Seeing how unsatisfactory these attempted distinctions are, it is not surprising that a desire should have been felt to alter the words τοῦδε τοῦ στρατοῦ so that they might refer to the *Trojan* army (see cr. n.): but, even if this could be done, the discrimination between the two kinds of σκῆλα would still be forced and obscure.

INDICES.

I. GREEK.

The number denotes the verse, in the note on which the word or matter is illustrated.
When the reference is to a *page*, p. is prefixed to the number.) means, ‘as distinguished from.’

A

- ἀ, in reproof, 1300
ἢ or ἂ in the termin. -οια, 129
ἄγειν)(ἀπάγεσθαι, 1029
ἀγνοά, 129
ἀγων, added to verb, 481
ἀεὶ in οἱ ἀεὶ λόγοι, 131
ἀθλα as = ἀθλοι, 507
ἀθυρβότομος, 188
ἀγλη, senses ascribed to, 831
αἰνος, of advice, 1380
αἰνῶ, in thanking one, 889
αἰόλος, 1157
αἰών as=fortune in life, 179
ἀκαλυφής, 1327
ἀκριβή λόγων, 12
ἀκούειν τι, to have it said of one, 607
ἀκούειν τινά, δτι, instead of ἀκ. δτι τις, 549
ἀκράτωρ, senses of, 486
ἀλαῖος, epith. of Apollo, p. xxxiv n. 2
ἀληθές, not used as = ἀληθῶς, 345
ἀλλ' ḥ...; 414
ἀλλά, in appeal, 230
,, in assent, 48
,, repetitions of, 524
ἀλλὰ γάρ τοι, 81
ἀλλὰ...μέν, 336
ἀλλὰ μέντοι, 524
ἀλλόθρους as merely = ἀλλότριος, 540
ἀλλος followed by ἀλλά, 655

- ἀλλος=‘withal,’ ‘besides,’ 38
ἀλλ' οὐ τι χαίρων, 1299
ἀλλ' οὐν...γε, 1305
ἀλλως, senses of, 947
ἀλιευν, 174
ἀλφηστής, 708
ἀμαρτάνειν τινός (masc.) τι, 230
ἀμειβειν (τόπον), 1262
ἀμέμπτως, sense of, 1465
ἀμός, 1314
ἀμπτυξ, 680
ἀμφίπλακτος, in active sense, 687
ἀμφιτρής, in pass. sense, 19
ἀν, with impf. or aor. ind. of αὐχῶ, etc.,
p. 246
ἀν with iterative impf., 291, or aor., 443
,, repeated, 223
ἀνάγκαιν τινά τι, 1366
ἀνάγκη, stress of pain, 206
ἀναλαμβάνειν ἀμαρτίαν, 1249
ἀνάξιός τινος, too good for one, 1009
ἀναπολεῖν, fig., 1238
ἀνάσσεται (pass.) σκῆπτρον, 140
ἀνέδην, 1153
ἀνιέναι, intrans., 639
ἀντιλαβή, effect of, 54
ἀντίτυπος, 693
ἀντιφωνῆ, with acc. of person, 1065
ἀντίλια, of a ship, 482
ᾶξενος with genit., 217

ἄπαξ, implied but not expressed, 1361
 ἀπαρνθήσουμαι as fut. midd., 527
 ἀπηγριωμένος, 226
 ἀπό ἀλλων, with *μόνος*, 183
 ἀπό τυνος, on his part, 560, 1008
 ἀπό τυνος ξύν, 535
 ἀποκαζειν, 278
 ἀπόπληκτος ἔχεσθαι, 731
 ἀποστέλλω=dismiss from life, 450
 ἀπον as = χωλός, 632
 ἀπώμοσα, 1289
 ἄρα)(ἀρ' οὐ and οὐ γάρ, 1288
 ἀργός, of 2 or 3 terminations, 97
 ἀρετή as = 'glory,' 1420
 ἀρθμός, 1132
 ἀρτοτεῖα, given by the army, 1429
 ἀριστόμαντις, 1338
 ἀρσην, said of sound, 1455
 'Ασκληπίδης, form of, 1333
 ἀσκοπος=ἀπροσδόκητος, 1111
 ἀστιπτος or ἀστειπτος, 2, p. 229
 ἀτρακτος, 290
 αὐθις as = 'afterwards,' 82
 αὐλαὶ, of one chamber, 152
 αὐτόξυλος, 35
 αὐτός as = 'at the same time,' 119
 αὐτός with dat., 521
 αὐτὸς ἄγγελος, etc., 500, 691
 αὐτόστολος, 496
 ἀφαιρέσθαι (midd.) preferred by Soph. to
 ἀφαιρεῖν, 933
 ἀφαιρέσθαι with inf., 'to hinder from,'
 1303
 ἀφαντον φῶς, 297
 'Αχιλλέως, scansion of, 57

B

βάλλειν with dat., = ἐμβάλλειν, 67
 ,, of sound or smell, 205
 ,, = προβάλλειν, 1028
 βία in periphr. for a person, 314
 βλάβη, ἡ πᾶσα, of a person, 622
 βλέπων, πῶς, 110
 βούλει with subjunct., 762

Γ

γάρ, as sixth word of a sentence, 1451
 ,, in assent, 756

γάρ, in question, 161, 327, 651
 γε, a rare use of with *ὅτις*, 1282
 ,, at the end of a verse, 895
 ,, in comment (like 'well'), 1225
 ,, omitted in a reply, 105, 985
 ,, used like Fr. *si*, 33: added to *ὅτι*, 663
 ,, with a repeated pers. pron., 1017
 γε μέντοι, 93
 γέ τοι, 823
 γέγωνε, imperat., 238
 γένη, sense of, 178
 γενναῖος, true-bred, 51
 γένος, acc., = 'by birth,' 239
 ,, prefaceing a statement, 915, 1049:
 with οὖν, 766
 γίγνομαι, in periphrasis with subst., 77
 ,, of logical result, 116, 346
 γνώμην ἔχειν τινός = γιγνώσκειν τι, 837
 γνώμην τιθεσθαι, 1446
 γράφεσθαι, midd., 1325

Δ

δαίμων, impersonal sense of, 1100
 δέ, introduces a question in reply, 441
 ,, 'of the apodosis,' Attic use of, 233
 δέ = ἀλλά, 94, 282
 δεῖ σε ὅπως πράξεις, 54
 δεινός, corrupted from δειλός, 457
 δειράς, 491
 δεύτερος = ὕστερος, 49
 δή nearly = ἢ δη, 816
 δῆτα, repeated in different senses, 760 ff.
 διὰ πόνων, 'in' troubles, 760
 διὰ χρόνου, 285
 διαβάλλω with dat., etc., 582
 διαβόρος, epith. of νόσος, 7
 διαζῆν, 535
 διακονέσθαι, midd., 287
 διδόναι ἔαντόν τινι, 84
 διεμπολᾶν, 579
 δῖος, as epith. of heroes, 344
 διώμοτος, 593
 δόλιος, epith. of Hermes, 133
 δούρατι, 722
 δοὺς ἡδονῆ, 972
 δράμη, form of, 895
 δυσφημίαι, 10

E

- ἐ before βλ., 1311
 -ea, how contracted, after (1) ε, (2) ι or υ, 1014
 ἐβουλόμην ἄν, etc., 1239, 1278
 ἐγκαλεῖν χόλον κατά τινος, 328
 ἐγκεισθαι βλάβαις, 1318
 ἐγώ, prodelision of ἐ in, 479
 εἰ with fut. ind., said indignantly, 988
 εἰ θέλεις |(εἰ βούλει, 730
 εἰδόμην, 351
 εἰεν, 'so far so good,' 1308
 εἴκειν τινί τι, 465
 εἴλινεσθαι, 291
 εἴναι τινος, to be swayed by him, 386
 εἰς, marking a limit of time, 83
 εἰς τι = with a view to it, 111
 εἰς τινα, with regard to one, 1053 : in his interest, 1145
 εἰς with superlative, 1344
 εἰσοικησις, 534
 εἴτα after τοῦτο μέν, 1346
 -είω, desideratives in, 100:
 ἐκ='after,' 271, 720
 „,= 'by means of,' 88
 „, in τὰ ἐκ νεώς (for τὰ ἐν νηὶ), 1078
 „, of condition (ἔξι ἐνδὸς ποδός), 91
 ἐκβαίνειν, fig., to digress, 896
 ἐκδεικνύναι, 426
 ἐκδέχεσθαι, to lie in wait for, 123
 ἐκεῖνος joined with δε, 261
 ἐκκαλεῖσθαι |(ἐκκαλεῦν, 1264
 ἐκκλέπτειν=ἐξαπατᾶν, 55
 ἐκλαμφάνειν, usage of, 1429
 ἐκλείπειν δρόκον, etc., 477
 ἐκτιθέναι=ἀποβιβάζειν, 5
 ἐκτρίβειν, 296
 ἐκχεῖν, to waste labour, 13
 ἐκών, strengthened by αὐτός, 1332
 Ἐλεγχον, ἐξέναι εἰς, 98
 ἐλεῖν |(οἰκτίρευν, 308
 ἐλεύθερος=ἐλευθέρος, 1006
 ἐμοῦστι=ἐμοὶ ἐστι, 812
 ἐμπίττειν, of disease, 699
 ἐμποδίζειν, of wrestling, 431
 ἐμπολητρός, alluding to ἔδυα, 417
 ἐμπυνος, 1378
- ἐν, of circumstance (ἐν ὁδύναις), 185, 1004, 1134
 ἐν, of the instrument or means, 60
 ἐν λόγοις μάρτυς, 319
 ἐν μακρῷ χρόνῳ, after it, 235
 ἐν σαυτῷ γενοῦ, 950
 ἐν σοι, ρηνες τε, 963
 ἐν τινι τρέφεσθαι, 1160
 ἐνδόμυχος, 1457
 ἐνεδρος combined with *valens*, 153
 ἐνθάδε=δεῦρο, 304
 ἐνθάκησις ἡλίου, 18
 ἐννοεῖν and ἐννοεῖσθαι, 1440
 ἐνορᾶν, 854
 ἐνορκον τίθεσθαι, 811
 ἐντυγχάνειν with genit., 1333
 ἔξι ἀπόπτου, 467
 ἔξακονειν, senses of, 676
 ἔξανευρίσκα, 991
 ἔξαργεισθαι, 556
 ἔξεπτολάν κέρδος, 303
 ἔξστασθαι τινι, 1053
 ἔξορᾶν, 851
 ἔξω τοῦ φυτεύσαντος, fig., 904
 ἔπειγειν, 499
 ἔπειτα μέντοι, after μάλιστα μέν, 352
 ἔπέχειν τινά, to cause him to delay, 348 : intrans., with inf., 881
 ἔπηλυς as='returning,' 1190
 ἐπὶ in τάξι σοι κακά, 806
 ἐπὶ μεζον ἐρχεσθαι, 259
 ἐπὶ τινι, in his case, 1384
 „, with a view to it, 50
 ἐπιβαίνειν ἐλπίδος, 1463
 ἐπιμέμονα, 512 ff.
 ἐπινωμᾶν, intrans., 'approach,' 168, p. 235
 ἐπισταγμα, 755
 ἐπέψιος Ζεύς, etc., 1040
 ἐργον σόν (ἐστι), 15
 ἐρέσσειν as=νωμᾶν, 1135
 'Ἐρμαῖος and ἐρμαῖον, accents of, 1459
 ἐρχομαι as=ἀπέρχομαι, 48
 „, with acc. of pers., 141
 „, with pres. partic., 1199
 ἐσχατια, 144
 ἐσχον as='won,' 1420
 ἐτέρα τέχνη=another's skill, 138
 ἐτι, preceding a negative, 1217

ἔτυμος, sense of, 205
 εὖ γε, 327
 εὐάγις, ἀ or ἀ in, 828
 εὐαλων, epithet of Ὑπνος, 829
 εὐθότρυς, 548
 εὐμάρεια, 284
 εὔροος, 491
 εὕστολος, senses of, 516
 ἐφέξεσθαι with genit., 1124
 ἔχειν, intrans., of a road's course, p. 231
 ,, to constrain, in aor., 331, 1117
 ,, to direct, 1119
 ,, with perf. partic., 600: with aor.,
 1362
 ,, =εἰδέται, 789
 ,, =προσέχειν, 'to put in,' 305
 ,, χῶρον, to be in it, 154, p. 231
 ,, στίβων=στειχειν, 157
 ,, μολπάν, 212
 ἔως, as one syllable, 1330

Z

ζῆν εῖ, sense of, 505
 ζυγεῖς, fig., 1026

H

η followed by ἐ or ἀ, 985
 ἡ γάρ...; 248
 ἡ μήν, 593
 ἥκειν, fig., of one's plight, 377, 501: used
 like a 'gnomic' perf., 758

Θ

θάλλειν, fig., of woes, 259
 θάτερα, euphemistic, 503
 θεός, said of the bow, 657
 θεραπένειν τὸ παρόν, 149
 θησαύρισμα, 37
 θρασύ=what may be dared, 106

I

ἱέναι ἐκ τίνος, of work proceeding from a
 person, 25
 ιθύνω and εθύνω, 1059
 ικέτης strengthening ικνοῦμαι, 470
 ιούς ιού, within the verse, 38
 ισθι parenthetic, 1277
 ισος ισοις, 684

ἴστασθαι, in ποῦ στάσει, 833
 ,, of need 'arising,' etc., 175
 ισχύς (κράτος, 594
 ἴτω, in defying consequences, 120
 ίώθεοι, extra metrum, 736
 λόν, after a verb of enterprise, 352

K

καὶ as last word of a verse, 312
 ,, as second part of the fifth foot, 961,
 p. 246
 ,, corrupted from παῖ, 79, p. 232
 ,, emphasising a verb, 380
 ,, strengthening μάλα, 419
 ,, gives a modest tone, 192
 ,, =ε'εν' (followed by καὶ='and'), 13
 καὶ=γε, two uses of, 38
 καὶ...δέ, 1362
 ,, δή, 818
 ,, ἔγώ='I on my part,' 1042
 ,, μή...γε, 660
 ,, τι καὶ, 274

κανός, euphemistic use of, 52
 καρός half personified, 466, 837
 καρὸς σός, 151
 κακογέλτων, 692
 κακός, compounds of, classified, 692
 κακούμενος, 228
 κατά in καθ' ὅρμην, etc., 566
 κατὰ τοῦτο as='on this ground,' 438
 κατάγεσθαι, with acc. of the port, 356
 καταχολάξειν with genit., 127
 καταυλισθεῖς, 30
 κατέχειν, nautical sense of, 221
 ,, βιοτάν, sense of, 690

κεῖσθαι=τεθηκέναι, 359
 κέντρον, of desire, 1039
 κέχρημα, senses of, 1264
 κηκλουμαι, midd., 697
 κλαυμάτων, ἑκτός, 1259
 κλέπτειν τι, sense of, 57
 κουφίζειν, intrans., 735
 κράτα, gender of, 1207
 κρύπτειν τινά τι, 915
 κτανών joined with θανών, 336
 κύκλοι, eyes, 1354
 κύκλος, of the sky, 815
 κυρεῖν, trans. or intrans., 440

A

λαβεῖν (from **λέειν**, in warfare, 47
Δαιρτης, and other forms, 87
λάσκω, of bold speech, 110
λέγω as = 'command,' 101
 , with acc. of person accosted, 1261
Δῆμιον πῦρ, **Δήμινα κακά**, etc., 800
λιμὴν (from **δρμος**, 836
Δύκιος and **Δυκεῖος** (Apollo), 1461

M

μάκαιρα, of a goddess, 400
μεθίεναι βέλος (from **ἀφίέναι βέλος**, 1300
μεθιστάναι κακῶν, 463
μέλλω, with ellipse of infin., 446: with
 fut. inf., 483
μέμονα, 512 ff.
μέν emphasising **ἐγώ**, 86
 , generic, 91, 170
 , irregularly placed, 279
 , without a corresponding **δέ**, 1, 159,
 882: omitted in epanaphora, 633
μεταλλαγή with genit., 1034
μετατίθεμαι, usage of, 515
μετόπιν, 1189
μέτριος, said of fortune, 179
μή, followed by **ἀ**, 782
 , hyperbaton of, 67
 , where **μή οὐ** is admissible, 349
 , with inf., after **οἶμαι**, etc., 1059,
 1329
μηδαμοῦ as = **μηδαμῆ**, 256
Μηλίς, 4
μήπω, after **διοιο**, 961
μήτε understood before **μήτε**, 771
μύγνυμι, spelling of its fut. and aor., 106
μόλις δ' ἔρω, 329
μόνον = *modo*, in wishes, etc., 528
μόνος, with subst., instead of adv. **μόνον**,
 536
μυχῶν (**βλέπειν διὰ**), 1013

N

ναίειν, qualified by **ἐνεδρος**, 153
ναύκληρος, dress of, 128
ναύτης, as = **ναυβάτης**, 901
νεμεσητὸν, 1193

νέορ, in a bad sense, 784, 1229
Νεοπτολέμειος τίσις, a proverb, 1441
Νεοπτόλεμος, scansion of, 4
νευροσπαδής, 290
νεώτερόν τι, 560
Νίκη, 'Athηnā, 134
νοσηλεία, senses of, 39
νόστος as merely = **όδος**, 43
νοσφίξεω τινά τι, 683
νύμφαι λειμωνάδες, 1454; **ἄλιαι**, 1470
νώδυνος, act., = 'soothing,' 44

H

ξενώσομαι, pass., 303

O

ὅγμενειν, 162
ὅδε, marking the fig. sense of a word, 831
 , referring to a relat. pron. before it,
 87, p. 233
ὅθεν = **ἐκεῖσε** **ὅθεν**, 704
οἷα, adv., 273
 , adv., with limiting force, 584
-οία, termin., **ᾶ** or **ᾳ** in, 129
οἴκοι πρωτόγονοι, 181
οἰκοποίος τροφή, 32
οἰκουρὸς ὄφις, at Athens, 1328
οἴκους and **οἴκον**, **πρός**, 383
οἴμαι μέν, 339
δκνψ, added to **ἐκπλαγῆναι**, 225
δλλιναι, of giving mental pain, 1172
δμοῦ as prep. with genit., 1218
δνείδος οὐ καλώρ, 477
-οος, uncontracted forms in, 491
δπον = **παρ' ὅτοις**, 456: corrupted to **ὅποι**,
 482
ὅποιν στ', mode of writing, 16
ὅπως, after **οἰκτίρω**, = '(thinking) how,' 169
 , where **οὖ** might be expected, 777
 , **ἔχω**, 819
ὁρᾶν τι, = 'to beware of' it, 504
 , , = 'to provide for' it, 843
δρέξαι τινί τι, 'to concede' it, 1203
δρθοθθαι = 'to stand upright,' 820: 'to
 go straight,' 1299
όρμζεσθαι πρὸς τόπον, 546
δς, for **δστις**, in a negative statement, 693
δσσος, 508

ὅστις γε, a rare use of, 1282
ὅτῳ (neut.) = 'wherein,' 342
οὐ repeated, 416
οὐ γάρ in question, 249
οὐ γάρ δῆ, 246
οὐδὲ ἀν = *kai...* οὐκ ἀν, 536
οὐδέ, negativing what precedes it, 771
οὐκ, ἀλλὰ κ.τ.λ., 642
 „, ἀν with optat., in remonstrance, 1222
 „, ἔσθ' ὡς (= ὅπως), 196
οὐκουν, force of οὐν in, 872
οὐ μή with fut. indic., 611
 „, „, with subjunct., 103
 „, μήν, 811
οὐ τί που in question, 1233
οὖν in thesis of 3rd foot, 298
 „, with concessive force, 305
 „, with a repeated εἴτε, 345
οὐνεκά τινος, so far as it is concerned, 774
οὐρός, fig. senses of, 855
οὐτε...τε, 1321 f.
οὗτοι, referring to sing. τις, 317 : to οὗτοι,
 458
οὗτος, ref. to what follows, 406 : combined
 with ὅδε, 841, 1331
οὐτως = 'without more ado,' 1067
δχθος and **δχθη**, 729

II

πάλαι, of a recent moment, 589
παλαιὸν ἐξ ὅτου, 493
παλαιστής, fig., 431
παλάμαι θεῶν, 177
παλάμη, a deed of violence, 1206
πάλιν pleonastic, 961
παλιντριβής, 448
πᾶν δέιμα, said of a man, 927
 „, **κράτος**, sovereign power, 142
 „, **τι χρέας**, 174
πάντα, adv., 99
παρὰ πόδα, 838
παραδίδωμι, in a bad sense, 64
παρακεῖσθαι, usage of, 861
παραρρεῖν, senses of, 653
παρεκει, impers., 1048
παρεῖναι παρά τινι, 1056
παρέργψ, θοῦ με ἐν, 473
παριέναι = 'to disregard,' 661

παροῦσι τοῖς εἰωθόσιν, constr. of, 939
παρών, of aid at a crisis, 373
πᾶς with adverbial force, 386
πάτριος and **πατρῷος**, 398, 724
πειθομαι with dat. and inf., 1252
πειστέον with acc., 994
πελάζειν, trans. use of, 1150
πέμπειν = *ἀναπέμπειν*, 1160: 'to herald,'
 1266
πέμπων, ὁ, said of Hermes, 133
πέργαμα, of Troy, 352
περιστελλεῖν, 'to cherish,' 447
πέτρα (πέτρος, 272
πικρός = 'hateful,' 254, 510
πλάνης, said of a disease, 738
πλείονα (τὰ), the details of a story, 576
πλείστον added to a superlative, 631
πλείστος = *μέγιστος*, 478
πλέος, 'taunted,' 39
πλησθῆναι with gen. or dat., 520
πλούς, 'fair weather,' 467, 1450
ποιεῖν, spellings of, 120, p. 234
ποιεῖσθαι ἐν σμικρῷ, 498
ποιεῖσθαι (midd.) οὐδὲν ἐνδεές, 375
ποικιλόστομος ναῦς, 343
ποικίλως, sense of, 130
Πολιάς, 'Αθηνᾶ, 134
πολιτικὸς λόγος, in rhetoric, p. xxi n.
πολλά, adv., with adj., 254
πολλάκι, rare in Trag., 1456
πόνος, of warfare, 248
πόρος, 'resource,' 704
ποτέ = *tandem aliquando*, 816
ποῦ = 'in what respect?' 451
ποῦ...ει; = 'where are thy thoughts?' 805
πράσσειν λόγους, 87
πρὶν and subjunct., without ὅ, 917
προβάλλεσθαι (midd.), 1017
πρόβλημα, 'a screen,' 1008
προβλῆς as subst., 936
προβολή as = *ἄκρα*, 1455
προμαθάνειν, 538
προμηθία, 557
προπέμπειν, sense of, 1205
πρός with acc., of a criterion, 885
 „, with acc., of what causes a feeling,
 378
πρὸς βλαν, etc., 90, 594

πρός σε πατρὸς ἵκνοῦμαι, 468
πρὸς τάδε = 'for this purpose,' 568
προσφένειν, fig., 405
προσβάλλειν, a doubtful use of, 42
προσέναι, 129, 351
προσέχειν, nautical sense of, 221, 236; with acc., 243
προσῆγος with dat., 1353
προσθεῖς δεξιάν (*sc.* δρκῷ), 942
προσθιγγάνειν, fig., 'to engage in,' 9
προσκυνεῖν, 533, 1408
πρόσουρος, 691
προσπίπτειν, of a sudden approach, 46
προσπίπτειν τινά, 485
πρόστροπος = *προστρόπιος*, 773
προφανομαι, of sound, 202
πρόχειρος with *χεροῦν* added, 747
πρύμνα and *πρύμνη*, 482: *κατὰ πρ.*, 1451
πρωτόγονος, sense of, 180
πῦρ, fig., of a destroyer, 927
πυρεῖα, 36
πῶς ἀν with optat. of wish, 531

P

ῥύσιος, 959

Σ

σά elided, though emphatic, 339
σέβας, an object of wonder, 402
σηκός, 1328
σκοπεῖν as = *προσδοκᾶν*, 428: = *τηρεῖν*, 467
σμυγερός, 166
σοφίζομαι, to devise, 77
στατὸν ὄδωρ, 716
στέλλειν, cause to set forth, 'summon,' 60: 495: = *στέλλεσθαι*, 571: *πλοῦν*, 911
στέφανος, fig., 841
στίβος, = the act of walking, 29
στικτοὶ θῆρες, 184
στόλος, of a ship's prow, 343
στόλῳ, *οὐ πολλῷ*, 547
στυγερός, 'wretched,' of persons, 166
συλλαμβάνειν ἔαντόν, 577
συλλαμβάνεσθαι τινός τινι, 282
συμβόλαιον as = *σύμβολον*, 884
σύμβολον λύπης, 403

συμφέρειν = 'to help,' 627
συμφέρεσθαι, senses of, 1085
σύμφρουρος, said of the cave, 1453
σὺν νεσφι, 268
σὺν τύχῃ, 775
σὺν τῷ δικαίῳ, 1251: *σὺν τόξοις*, 1335
συνθήσκειν, fig. sense of, 1443
σύννομος, 1436
συνομνύαι τινι, sense of, 1367
σύντροφος, 171, 203
συντυγχάνειν with genit., 320
συνωφελεῖν with dat., 871
σύριγξ, 212
σχῆμα in periphrasis, 952
σχῆμα (*στολὴ*, 223 f.)
σωθῆναι, *τό* (*τὸ σώζεσθαι*, 109)
σωτήρ with fem. subst., 1471

T

τάπιλοιπα τῶν λόγων, 24
ταῦτῃ with *γνώμην τίθεσθαι*, 1448
τάχ' οὖν, in putting a supposition, 305
τε instead of *δέ*, after *μέν*, 1137, 1425
 , linking two adjectives, 584
 , linking dissimilar clauses, 1178
 , irregularly placed, 185, 1294, 1412
τείνειν βέλη, 198
τέλος, *εἰς*, = 'ultimately,' 409
τέμειν κάρα, 618
τέχνη μηδεμιᾶ, etc., 771
τέχνημα, said of a man, 928
τῆδε ἢ τῆδε, 204
τηλόθεν εἰσορᾶν, 454
τηλωπός, usage of, 216
τι, hiatus after, 100, p. 233
τι=έκαστον τι, 286
τι δλό, with ellipse of *ποιεῖν*, 100
 , γδρ, ἐὰν κ.τ.λ., 1405
 , δέ, 421
 , σοι = 'what ails thee?' 753
τίθεσθαι, midd., of esteeming, 451: *ἐν εὐχερεῖ*, 875
τίθεσθαι γνώμην, 1448
τίπτε, 1089
τις, enclitic, before its subst., 104
 , added to a disparaging adj., 519
 , in sinister foreboding, 1231
τις ὁ πόθος...λέκετ, 601

τλήμων = ἀναιδής, 363
τό = 'therefore,' 142
τὸ καὶ λαβεῖν, 'to think that...!' 234
 ,, *λεγόμενον*, etc., 497
 ,, *τῆς νήσου*, 300
τοι δή, 244
τοιγαροῦν, 341
τοισόδε answered by *ἴνα*, 17
τοιοῦτος, explained by following adj.,
 1271
τοισιδέ, a form rare in Trag., 955
τολμᾶν, of an effort of will, 82
τολμήστατος, 984
τόξα, senses of, 652
τὸν μή with inf., after *κωλύω*, etc., 197
τούδον μέρος, 498
τραφεῖς, force of, 3
τρυσάνωρ αὐδή, 208
τυγχάνειν with acc. (*οἷα*), 508
 „ with double genit., 1315
τύχοιμ ἀν *εἰπών*, 223

Υ

ὑγιές, οὐδέν, etc., 1006
ἀπακούειν = 'to answer,' 190, p. 236
ὑπαντᾶν with genit., 719
ὑπηρέτης, sense of, 53
 "Τπνος, the Sleep-god, 827
ὑπόκεισθαι, fig. sense of, 190
ὑπόπτερος, 288
ὑπόπτης (*ὑποπτος*, 136

Φ

φαίνομαι with partic., implying glory,
 1335
φαίνω, aor. midd. of, 944
φέρε followed by subjunct. of 1st pers.,
 300, 1452
φέρεσθαι, 'to win,' 117
φεῦ, in joyful wonder, 234
φθόνον προσκυνεῖν, 776

φίλτατα, τά, said of one person, 434
φλαυρουργός, peculiarity of, 35
φλέψ, in fig. sense. 825
φόβος as = 'a terrible thing,' 1251
φοιτᾶν, of diseases, 808
φρονεῖν πλέον = 'to be more sane,' 818
φρονῆσαι, 'to become sane,' 1099
φυλάξομαι as fut. pass., 48
φύσις (βιοτῆς) = *τρόπος*, 165
φῶς, *eis*, 581, 1353

X

χάραγμα, of a bite, 267
χάρω, τὴν σήν, instead of *σοῦ*, 1413
χαροπός, 1146
χειμάζεσθαι, fig., 1460
χεισθαι, of frost, 293
χρῆμα, τό, colloquial use of, 1265
χρῆν and *ἐχρῆν*, 1062
χρόνος, δ, the term of a life, 306

Ψ

ψευδοκῆρυξ, 1306

Ω

δ, double, with subst. and adj., 799
φ, not shortened before ο, 1100
ῳ Ζεῦ, 1139
ῳ τᾶν, 1387
ὦν omitted, 75, 82, 92, 720, 943
ὦς, denoting intention (*πλεῖς ὡς πρὸς οἶκον*),
 58
 „ prefixed to an assurance, 117, 567,
 812
 „ marking the mental point of view,
 253
 „ with fut. partic., 1191
 „ by error for *ἔως*, 1330
ὦστε with inf. after *ἔστω*, etc., 656, 901
 „ with inf., marking a condition, 1392
ὦφελον with *μήτοτε* prefixed, 969

II. MATTERS.

A

- accent, Athenian sensitiveness to, 931
 accent of Ἐρμαῖος, 1459
 acc., cognate (ἴχθος ἔχθαις, πειν), 59
 ,, with verbs of position (*κεῖ-*
 μαι τόπον), 145
 ,, of part affected, after another acc.,
 1301
 ,, of place, after ἐκσφέειν, 496
 ,, of respect, 7, 863
 Achilles, character of, 89: youth of, 243,
 344: death of, 335
 act. verb instead of midd., 708, 1108
 adj., after art. and subst., though an epithet, 392
 ,, as adv. (*δέξεια φοιτῆ*), 808
 ,, as epith. of a compound phrase (*ἡμέ-*
 πας μέρος βραχὺ), 83, 952, 1000,
 1123
 ,, compound, = subst. and adj., in genit. (*αὐδὰ τρυστώρ*), 208, 715, 1091
 ,, compounded with the noun which it qualifies (*σύνηθες έθος*), 894
 ,, co-ordinated with adv., 502
 ,, defining the instrument (*τοξευτὸς*
 δαμεῖς), 335
 ,, instead of proper name in genit. (*Ηράκλειος*), 1131
 ,, made more explicit by an adv. phrase (*κενήν...άνθρωπων δίχα*), 31
 ,, of 2 or 3 terminations, 97
 ,, proleptic use of, 819
 adv. as predicate (*τοῦργον οὐ μακρὰν λέ-*
 γεις), 26
 ,, with kindred adj. (*κακὸς κακῶς*), 166
 Aeschylus, his *Philoctetes*, p. xvi
 Ajax, death of, 411
 Alcibiades, supposed reference to, p. xlivi
 anapaest in 1st foot, p. xliv: formed by art. and noun, 796
 anapaests, two consecutive, in proper names, 794
 ,, use of in the parodos, 135

antecedent in genit., supplied from relat.

in dat., 139

Antilochus, son of Nestor, 425

aor., infin., of a critical moment, 109

,, infin. after *κινδυνός έστιν*, etc., 502

,, instead of pres. (*ἀπώμοσα*), 1289

,, partic. with *μὴ γένη*, 772

aphaeresis in first word of a clause (*λέγω.*

**πὶ τοῦτον*), 591

Apollo Ἄλαῖος, p. xxxiv n. 2

archers, Homeric, 1057

Arctinus, his *Aethiopis*, 335, p. xii

Ares slays the best men, 436

art, Greek, the story of Philoctetes in, p. xxxvii

article as demonstr. pron., 154, 1243

,, as last word of a verse, 263: as penult. word, 422

,, as pron., followed by a proper name 371

,, as relat. pron., 14

,, giving a scornful tone, 1080

,, in *τὰ ψευδῆ*, 108

,, with inf., instead of simple inf., 118, 620

,, with subst. understood as subject, the same subst. being predicate (*ἡδὺ*
 τι κτῆμα τῆς νίκης έστι), 81

,, with superlative, 237

Asclepiadae, the, 1333

Asclepius, 1437

Attius, his *Philocteta*, pp. xxxiii, 242

C

caesura, neglect of, 101

cases of two nouns interchanged in MSS.,

324

Cephallenia, 264

Chalodon, king of Euboea, 489

choriambic verse, p. xl ix

Chorus, the, p. xxix

Chrysè, p. xli: her shrine, p. xxxix

comparison, compressed form of, 181

compounds, rare, 42, 368, 396, 423, 991
 „ two of the same verb, in juxtaposition, 121
 co-ordination of clauses, 503, 519
 conjunction, where it might be omitted, 1178

Cybele, attributes of, 391 ff.: in art, 400
Cypria, the, of Stasimnus, 1032, p. xii

D

dactyl, as 3rd foot of a trimeter, p. 238:
 combined with tribrach, p. xlivi
 Dardanus, 69
 dative, ethic, 22, 98, 261, 433, 475, 494,
 574, 763, 1031, 1219
 „ instrumental, 494
 „ locative, 144, 1002
 „ of circumstance, 1377, 1387
 „ of respect (*ὅτῳ*, ‘wherein’), 342
 „ of relation (*πλέοντι μοι*), 354: 685
 (*τρόσ τροις*): *τέθνηχ* ‘*ὑμῶν*’, 1030
 „ of manner, 1465
 „ of partic. with inf., after *ἔδοξε μοι*,
 552
 „ of time ‘within which’ (*δεκέτει*
 χρόνῳ), 715, 769
 „ ‘sociative,’ 1027
 „ understood before a relat. pron. in
 another case, 757
 „ simple, after *βάλλειν*, 67

Death, invocations of, 797
deus ex machina, the, 1409, p. xxvii
 diction of the play, p. xlivi
 Dion Chrysostomus, p. xvi
 division of verse between two speakers,
 54, 1248
 dochmiac verse, p. xlviii
 Doric forms required, 687, 725
 dual, imperative, 1003
 „ verb with plur. partic., 541
 „ 1st pers. pres. subjunct. midd., 1079

E

Earth, sustainer of life, 391, 700
 Echo, 187 ff.
 epanaphora, with a synonym, 530
 epithets of the disease transferred to the
 lament for it, 693 f.

epithets, two or more, without copula, 83
 Euphorion, his *Philoctetes*, p. xxxiv
 Euripides, „ „ „ p. xvii
extra metrum, words placed, 219

F

Fénelon, his *Télémaque*, p. xxxiv
ferrugineus, colour meant by, 128
 fifth foot of trimeter, irreg. spondee in, 22
 figurative and literal expression blended,
 666, 1167 f.
 fortune, when too high, dangerous, 179
 fut. infin. with *δύναμαι*, etc., 1394, p. 252
 „ indic. in a relative clause of purpose,
 303
 „ „ =*μέλλω* with fut. inf., 441
 „ „ with *εἰ*, two kinds of condition
 expressed by, 68
 „ „ with *ὄτις*, instead of subjunct.,
 1069
 „ midd. as pass., 48, 303
 „ optat. with *εἰ*, 352
 „ partic. with art., 1242

G

genitive after *ἄλλοκοτος*, 1192
 „ after a verb of motion, 613, 1002
 „ after compar., instead of dat.
 (etc.) with *ἢ*, 597, 682
 „ after *δέχεσθαι*, etc., 130, 160,
 1431
 „ causal, 327, 1308
 „ defining, 81, 104, 1202
 „ objective, after *κέντρον*, 1039
 „ of adj., with possessive pron.
 (*ἐμάν μελέον*), 1126
 „ of origin (*ὁ Ζηνὸς Ἡρακλῆς*), 943
 „ „ *τραφεῖς*, 3
 „ of time within which, 821
 „ partitive, 73, 706; understood,
 before rel. pron., 1161,
 1431
 „ „ after *μαλάσσεσθαι*, 1334
 „ „ after *μηδαμοῦ*, 256
 „ where comparison is implied, 1100
 „ with *εἴναι* (to be swayed by one),
 386
 „ „ *μαρθάνειν*, 370

genitive with negative verbal adj. (*ἐλπι-*
 $\delta\omega\alpha\pi\sigma\tau\sigma\nu$), 867
 ,, ,, *νόστος*, 43
 ,, ,, *πεφευγένα*, 1044
 ,, ,, *σύντροφος*, 203
 ,, ,, verb of asking about, 439
 Glyconic verses, p. xlvi; correspondence
 of, p. lxi
 gods, jealousy of the, 776
 ,, invoked in a protest, 1293

H

hand, the right, as a pledge, 813
 Helen's suitors, the oath of, 73
 Helenus, son of Priam, 606
 Hephaestus, cult of, in Lemnos, 986
 Heracles, as hoplite or archer, 727: ap-
 parition of, 1409, p. xxvii
 ,, pyre of, on Oeta, 1431, p. xi
 heralds, in Attic Tragedy, 1306
 Hermaeum, Mount, 1459, p. 244
 Hermes, the god of stratagem, 133
 Herodotus, a possible reminiscence of,
 1207, 1330
 hiatus after τι, 100, p. 233
 ,, in a trimeter, 759: in lyrics, 832

I

iambic verse, breach of a rule in, 22
 ,, stamp of, in this play, p. xliv
 imperat., double, 862
 indic. () subjunct. mood after μή, 30, 494
 infin. act., after δεδήναι *έαντον*, 1342:
 after *διφέναι*, 1349
 ,, as imperat., 57, 1080, 1411
 ,, epexegetic, 62, 81, 525, 892
 ,, irregularly substituted for partic., 53
 ,, pres. and aor. combined, 95, 668,
 1397
 ,, instead of infin. fut., 1399
 ,, with art., instead of simple infin., 118
 interpolation, p. xlvi
 interrupted sentences, effect of, 210, 1226
 ionic verse, p. xl ix
 Ixion, 677

L

Laurentian MS., noteworthy points of, in
 this play, p. xl v
 Lemnos, area of, p. xxxii: the Homeric,
 inhabited, 2, 302: volcano in, 800, p.
 242: cult of Hephaestus in, 986
 Lesches, *Little Iliad* of, 416, p. xii
 Lessing, his *Laocoön*, p. xxxv
 libation before sacrifice, 8
 lightnings of Zeus, 1198
 lions, tamed by Cybele, 401
 logaoedic verse, p. xl viii
 'Lycian' fount in Leimnos, 1461
 Lycomedes, 243

M

Malis, p. ix; the Nymphs of, 725
 masc. partic. with neut. subject, 499
 Mosychlus, the volcano, 800, p. 242

N

names omitted in allusions, 678
 negative after positive form of statement,
 207
 Nereids, expressive names of, 1470
 neut. adj., without art., as subst. (*κοινά*,
 'joint action'), 25
 ,, plur. as adv., 201
 ,, as subject, with a sing. subst.
 as predicate (*ἀπαντά δυσχέ-*
 ρεια), 902
 ,, ,, with ref. to persons, 448
 ,, subst. with masc. or fem. partit. gen.
 (*τὰ ἐπίλουπα τῶν λόγων*), 24, 174

Nikè, Athena, 134
 nomin. for vocative, 1186, 1348
 Nymphs of Malis, 725: of Lemnos, 1454:
 of the sea, 1470

O

object clause with fut. ind., instead of
 final clause with subjunct., 1069
 Odysseus, 'son of Sisyphus,' 417: character
 of, p. xxx
 Oeta, sacred to Zeus, 728
 optat., act. pres., of contracted verbs, 895
 ,, for subjunct. of indirect question,
 281

- optat., pres. with *ει*, for pres. subjunct.
with *έστω*, in fut. sense, 613
,, in dependent clause, though a primary tense precedes, 199
,, in final or relative clause, after optat. of wish, 325, 529, 961
,, in relat. clause, after optat. with *διν*, 409
,, of indefinite frequency, 289, 444
,, parenthetic, in orat. obliqua, 617
,, perf. pass., form of, 119
,, representing a delib. subjunct., 716
,, with *άντα*, in making a suggestion, 512 ff.
- oracle, the, p. xxviii
order of words, peculiar, 417, 598 f., 1163 f.
- P**
- Pactolus, the, 392
'paeon quartus' at end of iambic v., p. xliv
Palamedes unmasks Odysseus, 1025
parenthetic clause as adverb (*πολὺς χρόνος ἐξ οὐ = πάλαι*), 493
Paris, the worker of woe, 1426
paronomasia (*στέγειν, λέγειν*), 135
partic., a redundant, 1221
,, expressing the leading idea of the sentence, 590
,, irregularly placed after subst. (*τὰς ἐκ θεῶν τύχας δοθεῖσας*), 1316
,, neut., with art. (*τὸ νοσοῦν*), 674
,, sing., after plur. verb, 645
,, with *άντα*, 407
- patronymics, formation of, 1333
Peparethus, 549
perfect tense, as a more vivid future, 76, 1280
,, „ „ of a lasting result, 84
,, „ „ combined with aorist, 664
periphrasis (*οἰκούρημα ξένων*), 868, 936
personification of the senses or limbs, 1354 f.
- Pherecratic verse, p. xlviii
Phoenix, *τροφέας* of Achilles, 344
plur. neut. instead of sing., 524
- plur. of partic., with sing. noun, 357
,, (*οὐτοί*), referring to sing. *τις*, 307
,, poet. for sing., 36, 1263
,, verb of 1st pers. interchanged with 1st pers. sing., 1221
- Poeas, legends about, p. ix (n.), 802
position of word, emphatic, 907
prayers before sailing, 1077, 1470
predicate, proleptic (*διδάσκεται σοφός*), 1361
pres. and aor. inf. combined, 95
,, oracular, 113
,, historic, 728
prodelision of augment, 360, 1012: in *μόδων γώ*, 479
- pron. of 1st pers., enclitic *versus* accented forms of, 47, 347, 958
,, personal, boldly omitted, 801, 935, 1032, 1368
,, „ „ in gen., as predicate (*κελυντός λέγειν*), 37
,, relat. masc., after fem. noun (*ψυχά, ὅς*), 715
,, „ „ of 1st pers. plur. (*ἡμῶν*) followed by sing. (*με*), 65
,, „ „ with causal force, 60
,, „ „ „ „ „ the antec. being understood (*οἱ γε = ἐπειλέκεντος*), 1364
,, rhetorical repetition of, 664
- Q**
- quantity, varied in the same word, 296
Quintus Smyrnaeus, 936, p. xiv
- R**
- redundant expression, 31, 1003
repetition of words, 88, 265, 760, 913, 1220, 1269
Rhea, in relation to Cybele, 391
- S**
- sacrifice, ill-omened sounds at, 8
saluting the earth, etc., 533, 1408
scholia, true readings preserved by, p. xliv
Scyros, 240, 480
shepherd's pipe, 212

ship, quarters in a, 482
 Sigeum, 355
 Sisyphus, 417, 625
 Spercheius, the, 491, 1215
 spoils of war, hung up in houses, 1428:
 tithed for the gods, 1431
 Stasimnus, his *Cypria*, 1032, p. xii
 stichomuthia, interruptions in, 1226
 subject of dependent verb, made object of
 principal verb (*τοῦτον ολοθ' εἰ σῆς*), 444
 subjunct. after φέρε, 300
 ,, deliber., in pres. tense, 338
 ,, pres., in conditions, 613
 superlative with constr. of comparative
 (*λαχόστε τῶν πρὸν ἐντέπων*), 1171
 synizesis, in ἐπει οὐδέν, 446: in ἐγώ εἰμι,
 585: in ἐλκέων, 697
 synonym used, instead of repeating a word,
 530, 590

T

tears of anger, 367
 Teucer, 1057
 Theodectes, his *Philoctetes*, p. xxxiii
 Thersites, 442 ff.
 Theseus, sons of, 562
 third foot of trimeter, pause after, 907
 ,, pers., transition to from second, 910
 tmesis of ἀπό, 817
 Trachinian rocks, 491
 tribrachs in iambic verse, p. xlili
 trochaic tetrameter, caesura of, 1402

Troy, legendary date for fall of, 1340:
 taken by Heracles, 1439

V

verb, finite, substituted for a participle,
 215, 605
 ,, simple and compound forms of, in-
 terchanged (*οἴδα...κάτοιδα*), 249,
 329
 ,, understood in a different pers. with
 a second clause (*οὐτ' αὐτὸς λέγω,
 οὐτ' ἔκεινος*), 89
 ,, understood in optat., from indic.,
 115
 ,, with noun from same stem (*μέλον
 μέλημα*), 150
 verse, last syll. of, admits ~ for –, 184
 versification of the play, p. xlili
 vocative, combined with a nom. and art.,
 867
 volcano, the Lemnian, p. 242

W

war destroys the best men, 436

Z

Zeus, ἀράῖος, etc., 1182
 ,, ἐπόψιος, etc., 1040
 ,, ἱκέτιος, 484
 ,, ὅρκιος, 1324
 ,, the lightnings of, 1198