SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART IV.

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SOPHOCLES

THE PLAYS AND FRAGMENTS

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

BY

R. C. JEBB, LITT.D.,
REGIUS PROFESSOR OF GREEK AND FELLOW OF TRINITY COLLEGE IN THE UNIVERSITY OF CAMBRIDGE:
HON. LL.D. EDINBURGH, HARVARD AND DUBLIN;
HON. DOCT. PHILOS., BOLOGNA.

PART IV.
THE PHILOCTETES.

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INTRODUCTION.

§ I. 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 turning. 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 (II. 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 Methone, Thaumacia, Meliboea and Olizon. (II. 2. 716 f.) This agrees with the fact that Poes, the father of Philoctetes, was called the son of Thaumacus, and was numbered among the Argonauts who sailed from Ioleus (Apollod. 1. 9. 16). In its original form, the story of Poes and his son must have belonged, like that of Jason, to the legends of the Minyae who dwelt on the eastern coasts of Thessaly. Cp. Anthol. append. 61 (vol. ii. p. 754 ed. Jacobs):

\[tò\ χων Ἡρακλέους ταμίην, Ποιάντων νίον,

ἣν Φιλοκτήτην γῆ Μυνᾶς κατέχει.

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

² 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.
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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 fortitude.\footnote{\textit{\textup{The legend in epic poetry.}}}

§ 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 Poes, king of Malis.\footnote{\textit{\textup{1 Manius Acilius Glabrio, after taking Heraclea 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 summâ lustrat 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.}}} 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 \textit{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 \textit{Iliad} is,\footnote{\textit{\textup{2 With regard to the other version, according to which Poesas was the kindler, see on v. 802.}}}

\textup{The legend in epic poetry.}
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 Philoctetes\textsuperscript{1}. 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 home\textsuperscript{2}. But his adventures were fully told in other epics. The events preceding the action of the *Iliad* were contained in the *Cypris*, an epic whose reputed author, Stasinus 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 Arctinus 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.

\textsuperscript{1} *Iliad* 2. 731 ff.:  
\textit{ἀλλ’ ὃ μὲν ἐν ἕσω τε κρατήρ’ ἄλγεα πᾶσχων,  
Λήμυσ ἐν δραμε, δηλ’ ὅτι λίπον ἔβλεπ’ Ἀχιλῆ,  
ἔλκει μοχθίζωντα κακῷ ὅλοφρονοι θόρυ.  
ἐνθ’ ὃ γε κεῖρ’ ἀχέων’ τάχα δὲ μνῆσαν οἱ ἔμελλον  
Ἀργείων παρὰ νηναὶ Φιλοκτῆταο ἀνακτός.}

\textsuperscript{2} *Od. 8. 219: 3. 190.*
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Philoctetes, with his seven ships, was in the fleet of Agamemnon, and undertook to act as guide. He alone knew where the isle of Chryseë 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 Chryseë 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 island. And, according to one account, some followers of Philoctetes were left in charge of him.

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 νῆσου καὶ τῶν ιασαμέων αὐτῶν ἑτέρως λέγει (Πρωτειάς). καταλειφθῆναι μὲν γὰρ ἐν Ἀχαιῶν τῶν Φιλακτῆρις, οὐ μὴν ἐρημοῦν τῶν θρακέων ὁλῶν ὁποῖος τἀ περιμένουν τοῦ Ἑλληνικοῦ. συνελθὼς οὖν πολλοίς τε γὰρ τῶν Μελίβοιοι χαῦρας ἐκάλεσε, δι’ ἀπελευχε σφαῖρα ἄμη πολεμικός καὶ πολλῶν ἀντάξιος. As to Meliboea, see above, § 1 p. 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 Machaon, son of Asclepius. He then slew Paris in single combat, and shared with Neoptolemus the glory of final victory over Troy.

§ 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:

οί δὲ μὲν αἰτήτωρ ἦλθα καὶ ἡμῶν ἑαυτοῖς
καγχαλωσίτης ἐνεικὼν ὀμῶς σφετέρως βελέμνοις.
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§ 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 gods.

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

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

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' (λόγοι) 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.

§ 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
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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 level; 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. The Philoctetes of Euripides.

—one forty years or more, perhaps, after that of Aeschylus.

1 Dion or. 52 § 4 ἡ τε γὰρ τοῦ Αιακίου μεγαλοφροσύνη καὶ τὸ ἄρχαῖον ἐτι δὲ τὸ αὐθαδὲς ('rugged boldness') τῆς διανοιας καὶ τῆς φράσεως πρέπειτα έφαινε τραγῳδία καὶ τοῖς παλαιοῖς ἤθεσι τῶν ἡρώων; οὐδὲν ἐπιβεβολευμένον οὐδὲ στοματίον οὐδὲ ταπεινόν.

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

2 Argum. Eur. Med. The Medea, Philoctetes and Diclyts formed a trilogy, with the Theristae as satyrlic drama.
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Euripides combined the epic with the Aeschylean precedent by sending Diomedes along with Odysseus to Lemnos. A soliloquy by Odysseus opened the play. 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 drama.’

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.

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1 Dion’s 59th discourse bears the title ΦΙΛΟΚΗΤΗΣ. 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 προλογις 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 shot. On finding that his visitor is a Greek from Troy, Philoctetes pointed an arrow at him. 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 treason. '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 man. The climax of dramatic interest must have been marked

1 Dion or. 59 § 5 (Odysseus speaks): δοραὶ θηρῶν καλόστουσιν αὐτῶν. (Cp. Ar. Ach. 424.)
2 Ἰθ. § 6 ΠΗ...τῶν δὴ τῆς ἀδεικνvous αἰτίκα μᾶλλα σὸν ὑφέκεις δίκην. ΟΔ. ἀλλ' ὑ πρὸς θεῶν ἐπιστάχεις ὄφειναι 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 Εὐριπίδης τῶν Ακτόρων [MSS. 'Εκτόρα] εἰδάγει ἑνὰ Λημνῶν ὃς γνώρισα τῷ Φιλοκτήτῃ προσώπων καὶ πολλὰς συμβεβληκότα.

Hyginus Fab. 102 (in an outline of the story, taken from Euripides) says:—quem expositionis pastor regis Actoris nomine Iphimachus Dolojonis filius nutritio. Schneider, supposing that Hyginus had accidentally interchanged the names, proposed to read, pastor regis Iphimachi Dolopionis filii nomine Actor. Milani (Mito di Filotetto 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 Φιλοκτήτη (on which see below, § 18), introduced a Δολοπωλητή (Stobaeus Flor. 59. 16). And Dion's description of Actor as ἑνὰ Λημνῶν 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, ius. The best MSS. there have Actoris: others, Hectoris.
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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:—

υπέρ γε μέντοι παντὸς Ἑλλήνων στρατοῦ
ἀλχρόν σιωπᾶν βαρβάρους δ’ εἶν λέγειν.

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 αλχρόν σιωπᾶς. The second v. was made proverbial by Aristotle’s parody (αλχρόν σιωπᾶς ἵσωσκᾶται δ’ εἶν λέγειν). That the original word was βαρβάροις 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.
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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. 53 § 11 ὁμιμει οὐτοφόρος ἔστι τὴν Αιαδῆ. πολιτικωτάτη καὶ ηθορικοτάτη ὁσα κ.τ.λ. So, again, he speaks of the ἐνθυμήματα πολιτικά used by Odysseus: of the ἐμβεία σαφῶς καὶ κατὰ φόβον καὶ πολιτικάς ἤχοντα: and of the whole play as marked by τὸ ἀναβεθή καὶ δραματικόν politikón.

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 ἐνυγχανονσι πληθσίν ὄφελειαν παραχέων δυναμόν.—'to those who engage in discussion.' For this use of ἐνυγχανεῖν, cp. Arist. Top. 1. 2, where dialectic is said to be profitable πρὸς τὰς ἐνυγχαίες: and Rhet. 1. 1. 12, with Cope's note.

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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 Atreidæ?

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 Atreidæ 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.

§ 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 Atreidæ. 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) now enters. They ask their young chief how they are to aid 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 are Greeks; he is still more rejoiced when he learns that the 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 Pemarethus (an island off the south coast of Thessaly) and the Greek
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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.

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.

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.

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.

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.
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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 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, and he bids them depart. They are going, when he frantically recalls them. Once more they urge their counsel—only to elicit a still more passionate refusal. He craves but one boon of them—some weapon with which to kill himself.

They are about to leave him—since no persuasions avail—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 Atreidæ. 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
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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.

§ 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 in-
variably 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
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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 δὲ Σωφοκλῆς μέσος ἔσωσεν ἀμφότερον ἐνα, ὡστε τὸ αἴθαρες καὶ ἄπλαυν
tὸ τοῦ Ἀιχύλου ἔχων, ὡστε τὸ ἄρριθες καὶ ἄριθμον καὶ πολιτικὰν τὸ τοῦ Βούκιπίδου: σε μνήμη
dὲ τινα καὶ μεγαλοπρεπὴς ποίησιν, τραγικάτατα καὶ εὐπλεύστατα ἔχουσαν,
ὅτε πλείοτην ἐναι ἡδονήν, <καὶ> μετὰ ὅψος καὶ σεμνότητος ἐνδείκνυσθαι.
§ 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—627) has been criticised, and not altogether without reason. 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 Sophocles had followed the example of Aeschylus and Euripides, 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
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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 (861 ὡς Ἀιδη ἀπα χιμενος). 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 participator 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 hint-
ing 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 Topo-
of the play*. Mount Hermaeum, which re-echoed the cries of
Philoctetes, may safely be identified with the north-eastern pro-
montory 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

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

§ 17. The fortunes of the hero after his return to Troy formed the subject of another play by Sophocles (Φιλοκτήτης ὑ Ἐν Τρολα). 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 sons.

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 Asclepiadæ 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.).
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Besides the three great dramatists, other tragic poets of the Greek same period wrote on the story of Philoctetes. Nothing of 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 foot. 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 trait. 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.) 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 conclusion. 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 'Αντιφώτους 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. 1. p. 243, 15) says that this poet represented him as τὴν χείρα δεμένην, and as exclaiming, κυψατε τὴν ἐμὴν χείρα. 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 (Sceinae Rom. poetis fragm. pp. 398 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.
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power,—as these, for instance, spoken by the hero in his agony:—

Heu! qui salis fluctibus mandet
Me ex sublimo vertice saxi?
Iamiam absuor: conficit animam
Vis vulneris, ulceris aestus.

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 Lycophron. Philoctetes arrived in southern Italy, and there founded the city of Cremissa, near Crotona. He raised a shrine to Apollo the protector of wanderers, 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.

§ 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 Servius. 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

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1 Stob. Flor. 59. 16. Tzetzes on Lycophron 911.
2 Tzetzes on Lyc. 911 παύθες τῆς Ἀηδί, Ἰμακένο Ἀπόλλωνοι λεῖτον κτίζει. Others connect Ἰμακένο with Ἰμασ (Welcker, Götterl. i. p. 465).
3 On Verg. Aen. 3. 407.
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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 Laocoon, had observed that the marble indicates no loud cry, but rather ‘a subdued groan of anguish’: ‘Laocoon suffers, but he suffers like the Philoctetes of Sophocles.’ Lessing, in his Laocoon (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 lamentations. This maxim is exemplified in the tragedies of the stoic Seneca, whose persons are forcibly described by Lessing as ‘prize-fighters in buskins’; 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 Tuscul. Disp. 2. 13. 32, Afflictusme et iacens et lamentabili voce deplorans, audies, O virum fortém? 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.
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(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!' (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.'

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 ἐχεμαστοτέω.
by M. Patin; 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 era. He is seen assisting, in his youth, at the sacrifices offered to Chryse by Heracles and by Jason;—standing beside the pyre of Heracles on Oeta;—wounded by the serpent, at his second visit to Chryse'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.' 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 Berlin. 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.,

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.

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a correspondence between the attitude of the left leg and that of
the right arm, or vice versa,—a symmetry obtained by an arti-
ficial balance of movements. 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 Phi-
loctetes 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 knee. 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 concep-
tion which might have been suggested to the painter by the
Attic dramatists. (iii) In a third series of representations, Phi-
loctetes 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 Chal-
cedon, a gem-engraver of high repute, who lived probably in
the early part of the third century B.C.

Some other scenes found on works of art, in which Philoc-
tetes 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 it. Euripides has been the source of some reliefs

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1 Such equipoise was technically called 'chiasmus,'—a term borrowed from the
form of the Greek X, and transferred from rhetoric to sculpture.
2 It, 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 It, 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 im-
probable (see next note). But it is not likely that the winged creatures which the
sufferer fanned away from his foot are the δικαρα (locusts') or φάβες ('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
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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 quivers. Nor has Sophocles been neglected; Odysseus instructing Neoptolemus appears on a marble medalion of the first or second century A.D.; and a sarcophagus 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 Chryseë. This incident, like the personality of Chryseë 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. The scene of the sacrifice.

The place is the sacred precinct of Chryseë—'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 πᾶδος, 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, κρεμάσασα (κρεμαστά;) τόξα πτυγος 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.


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 Chryse is seen behind her burning altar; the snake, 'the lurking guardian' of her shrine (v. 1327 ff.),—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 (ὄβελός) in his hand: then the bearded Diomede, 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’ Ist. 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 ΦΙΑΟΚΤΕΤΗΣ, ΧΡΙΣΣΕ, ΔΙΟΜΗ...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 representation of the mysterious Chrysè. Her image has the rigid character of a primitive temple-image (ξοανος). 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 Vienna. 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 disks 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 Petersen, 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.
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Bendis meant 'bright'\(^1\), then *Χρυσή* (= χρυσή) may have been a direct translation of it\(^2\). Thus, when Heracles, Jason and Agamemnon—all bound on perilous enterprises—offered sacrifice at Chryse's altar, they might be regarded as seeking to conciliate an alien deity. Sophocles imagines her as a cruel being (ὀμόφρων) whom higher powers—for their own good purpose—have permitted to wreak her anger; but he does not further define her supernatural rank\(^3\).

§ 23. The *Philoctetes* was produced at the Great Dionysia, late in March, 409 B.C., and gained the first prize\(^4\). 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 Alcibiades\(^5\). 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 generals\(^6\)—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

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1 As Jacob Grimm conjectured, comparing *Vanadis*, a surname of Freyja.
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 δαίμων.
4 See the second Argument to the play, p. 4.
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 country-
men. 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
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 denunciation 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 Neopto-
lemus with Odysseus or with Philoctetes, in which a more
familiar tone necessarily predominates.

§ 25. The versification, however, clearly shows, in one re-
spect, 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’ ἄγετε; 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.

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παρ’ οὔτερ ἐλαβον τάδε τὰ τόξ’, αὖθις πάλιν): or follows it (932 ἀπόδος, ἱκνούμαι σ’, ἀπόδος, ἰκετεύω, τέκνον). In two instances a verse ends with a single word which forms a ‘paeon quartus’ (1302 πολέμου, 1327 ἀκαλυφή),—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 παρα-φρονέις, where the first foot may be a tribrach), 549 (a proper name), or 585 (ἐγὼ εἰμ’, 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.
§ 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 Π, Lc, Lσ, R; the Venetian V, Vσ, Vτ; 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. xlix, 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 ff.), 'nonnunquam suam quandam est aut corrumpendi aut corrigendi viam ingressus.' It is curious that in v. 1322, where L has εὐνοῦ ους φέρειν, K has the true εὐνοιαν λέγων, with ους 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,—κακός ποίας πάτρας (L), and ναυτίλω πλάτη (A). Cavallin's theory that both arose from καλ' ποία πλάτη 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, ἐπιθέαν πνεῦμα τοῖκ
\[\pi\rho\varphi\alpha\varsigma\ \alpha\nu\overline{\eta}. \] Here all the mss. have lost \(\alpha\nu\overline{\eta}\). L has \(\alpha\nu\eta\) (\(\alpha\gamma\eta\)), which shows the corruption in its first stage,—a simple loss of \(\nu\). The \(\alpha\nu\eta\) 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 \(\alpha\gamma\eta\), meant for \(\alpha\gamma\eta\) (from \(\alpha\gamma\gamma\nu\)),—‘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 \(\epsilon\eta\gamma\eta\): A has the unmeaning \(\epsilon\eta\gamma\eta\), which, in its turn, led to the \(\epsilon\eta\kappa\eta\) of Paris B.

\textbf{Scholia.}

§ 3. In four instances the scholia preserve a true reading which the mss. have lost: v. 538 \(\kappa\alpha\kappa\alpha\) : 954 \(\alpha\alpha\alpha\nu\alpha\mu\alpha\) : 1199 \(\beta\rho\nu\tau\alpha\varsigma\ \alpha\upsilon\alpha\varsigma\alpha\varsigma\) : 1461 \(\Lambda\upsilon\kappa\alpha\nu\). At v. 639, where the schol. has \(\pi\epsilon\sigma\gamma\eta\), \(\theta\rho\alpha\upsilon\sigma\theta\gamma\eta\), the first word has been taken as pointing to the lost reading \(\alpha\nu\gamma\eta\): but more probably it merely refers, like \(\theta\rho\alpha\upsilon\sigma\theta\gamma\eta\), to the spurious \(\alpha\gamma\gamma\eta\).

§ 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 \(\alpha\iota\ \tau\omicron\ \delta\alpha\lambda\iota\nu\omicron\) \(\epsilon\kappa\rho\omega\alpha\nu\) in 1365 ff., first rejected by Brunck; (2) the words \(\sigma\gamma\eta\ \pi\alpha\tau\rho\alpha\varsigma\) \(\alpha\delta\nu\alpha\varsigma\) in 1407 ff., 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 (\(\delta\epsilon\iota\ \sigma^\prime\) \(\delta\nu\omega\gamma\alpha\iota\)) 63, 66—69, 92 (with a change in 91) Nauck. 118 Herwerden. 129—161 Benedict. 224, 255 f. (\(\omega\delta\iota\) \(\chi\omicron\nu\omicron\tau\omicron\sigma\tau\omicron\) ...) 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. Gomerz. 342 Burges, Gomerz, Otto Hense. 351 Meineke. 421 Dindorf. 458 K. Walter. 460, 474 Nauck. 540 Hense. 592 Herwerden. 598 f. (\(\Lambda\tau\rho\epsilon\delta\iota\alpha\iota\) ...) Nauck. 637 f. Bergk and Blydnes. 667 f. (\(\tau\omicron\nu\tau\alpha\omicron\ \sigma\omicron\) \(\delta\omicron\nu\omicron\alpha\omicron\)) Hense. 671—673 Wunder, Dindorf, Nauck, Campbell. 776—778 A. Jacob. 782 Dindorf. 800 Tourner. 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 (\(\epsilon\gamma\nu\ \delta^\prime\) \(\delta\lambda\omicron\nu\omicron\)) A. Jacob. 1442—1444 Dindorf. 1469—1471 Fr. Kitter.

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

§ 6. Besides the complete editions of Sophocles (\textit{Oed. Tyr.} p. lxi), these separate editions of the \textit{Philoctetes} have been consulted:—Ph. Buttman (Berlin, 1822). G. Burges (London, 1833). M. Seyffert (Berlin, 1866). Chr. Cavallin (Lund, 1875). In the \textit{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 ἐλὼν in v. 700. Lambinus had forestalled the following corrections:—324 ὑμὸν...χειρὶ (Brunck): 636 ὀργῇ (Reiske, Brunck): 639 ἀφῇ (Pierson). As to v. 782, however, where Lambinus seems to have suggested οὐχὶ [‘οὐχ’], 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 ‘ο. Ἀλκιών,’ 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 ὑπακούει, 554 ἀμφί σοῦ νέα, 992 τίθης, 1149 μηκέτ’). It may be added here that he was the first to propose ἐπὶ in 648, and that in 1032 he suggested ἔξιστ’ (meaning, probably, ἔξισται) 1.

1 As to δοκήτε τι in 126, and ἐγὼ 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 κλώον 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 'trochee'), ~, and the cyclic dactyl, which is metrically equivalent to the choree, ~. 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 'Pherericatic.' According as the dactyl comes first or second, it is a First or Second Pherericatic. 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, ~, 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. 1.)

4. Dochmiacs. The single dochmius, ~ : ~ ~ | ~ | ~ ~ | ~ ~, occurs in No. V., Second Kommos, First Str., per. III., v. 1. The dochmiac dimeter, of which the normal form is ~ : ~ | ~ ~ | ~ ~ | ~ ~ | ~ ~ | ~ ~, appears in No. II., Hyporche, 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 (~ ~) in two dipodies. Such a measure was akin to the dochmiac, in which the bacchius was the primary element.
(5) The ionic measure, —οοο—, is found once (No. V., Anomoiostropha, first section, per. ii.). It is there used with anacrusis, οο—οοο—, i.e., in the form called ionicus a minore. This passage also exemplifies the not uncommon licence by which dichorees (οο—οο) could be interchanged with ionics. Such substitution was termed ἀνάκλασις ('breaking up'). On this see Schmidt, Rhythmic and Metric, § 23. 2.

(6) Choriambics (οοοο) occur in the same passage, a little further on. (No. V., Anomoiostro., 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,—μη, πρὸς ἀραιόν Δίως, ἔλθης, ἵκερεώς. 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 οο or οοοο. The sign ≥ means that an 'irrational' long syllable (συλλαβή διογος) is substituted for a short. The letter σ, written over two short syllables, indicates that they have the time-value of one short only.

At the end of a verse, Λ marks a pause equal to σ, Λ 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 ||. 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 προφοβος, or prelude: or, if it closes it, an ἐποδος, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the μεσοδος, mesode, or interlude.
METRICAL ANALYSIS.

I. Parodos, vv. 135—218.

FIRST STROPEH.—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. τι : χρη τι | χρη με | δεσποτ | εν ξεν | η ξεν | ων \n
μελ : ον παλ | αι μελ | ημα | μοι λεγ | εις αν | αξ \n
ον \n
2. στεγ : ειν | η τι λεγ | ειν προσ | ανδρ υπ | οπτ | αν \n
φρουρ : ειν | ομμ επι | σφ μαλ | ιστα | καιρ | φ \n

II. 1. φραζε | μοι τεχν | α | γαρ \n
πων δε | μοι λεγ | αυλ | ας \n
ον \n
2. τεχν : ας ετερ | ας | προυχ | ει \n
τοι : ας ενεδρ | ος | ναι | ει \n
ον \n
3. και γνωμ | α παρ οτ | ω το | θειον \n
και χωρ | αν τιν εχ | ει το | γαρ μοι \n
ον \n
4. δι : ος | σκηπτρον αν | ασσετ | αι \n
μαθ : ειν | ουκ απο | καιρ | ον \n

III. 1. σε δ : ω τεκν | ον τοδ ελ | ηλιυθ | εν \n
μη : προαπεσ | ων με λαθ | γ ποθ | εν \n
ω \n
2. παυ κρατος | ωγυγι | ον το μοι | εννετε \n
τις τοπος | η τις εδρ | α τιν εχ | ει στιβον \n
ον \n
3. τι : σοι χρε | ων υπ | ουργ | ειν \n
ειν : αυλον | η θυρ | αι | ον
METRICAL ANALYSIS.

I. 6  II. 4  III. 4

[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 δερα-

πεδον): after the first Antistrophe, the second system (159 οἶκον...168 ἐπιφωμάν).

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. οὐκτριπ | ὁ μὲν εὐγ | ὁ γε οτ | ὁς Λ ||
    οὔτος | πρωτογόν | ὁν ις | ὁς
- > ~ ~ ~ ~ ~
2. μὴ τοῦ | κηδομεν | ὁν βροτ | ὁν Λ ||
    οἰκων | ουδενος | νυτερ | ος
- > ~ ~ ~ ~ ~
3. μὴδε | ξυντροφων | ομμ ἑξ | ὁν Λ ||
    παντων | αμμορος | εν βι | ψ Λ
- > ~ ~ ~ ~ ~
4. δυστατ | ος μονος | αι | οι Λ ||
    κειναι | μονος αι | αλλ | ον Λ

- > ~ ~ ~ ~ ~
II. 1. νοσ | ει | μεν νοσον | αγρι | αν Λ ||
    στοκ | ὁν | η λασι | ὁν μετ | α Λ
- > ~ ~ ~ ~ ~
2. αλ | ν | ει δ επι | παντι | τω Λ
    θηρ | ὁν | εν τ οδιν | αις ομ | ον Λ
- > ~ ~ ~ ~ ~
3. χρειας | ισταμεν | ψ || πως ποτε | πως | δυσμορος | αντεξ | ει Λ ||
    λμων τ | οικτρος αν | ηκ || εστα μερ | μυρ | ηματ εχ | ὁν ορ | ει- Λ
- > ~ ~ ~ ~ ~
4. ὡ παλαμ | αι θε | ὁν Λ ||
    α δ αθυρ | οστομ | ος Λ
METRICAL ANALYSIS.

5. ω δυντ | ανα γεν | η βροτ | ων Λ ||
   αχω | τηλεφαν | ης πυρ | ας Λ

6. οις μη | μετριος | αι | ον Λ ]
   ομωγ | αις ντακ | ον | ει Λ

I.  |
    |
II. |

After the second Antistrophe follows the third system of Anapaests (191 ουδέν... 200 δαμήναι).

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

I. 1. ευ : στομ εχε | παι | τι τοδε | προφαν | η κτυπ | ος Λ ||
   αλλ : εχε τεκν | ον | λεγ στι | φροντιδ | ας νε | ας Λ

2. φωτος | συμπροφος | ος | τερομεν | ου | του Λ ]
   ος ουκ | εξεδρος | αλλ | εντοπος | αν | ηρ Λ

II. 1. η που | τηδη η | ττδε τοπ | ον Λ ||
   ου μολτ | αν συρ | εγγος εχ | ον Λ

2. βαλλ : ει βαλλ | ει μ ετιμ | α φθογγ | α | του στριβ | ου κατ αν | αγκ | αν Λ ||
   ως : πομαν | αγροβοτ | ας αλλ | η | του παται | ων υπ αν | αγκ | ατ
METRICAL ANALYSIS.

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

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

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METRICAL ANALYSIS.

III. i. \( i : \) \( \mu \) \( \alpha \) \( \mu \) \( \alpha \) \( k \) \( | \) \( \alpha i r a \) \( | \) \( \tau a u r o k t o n \) \( | \) \( \omega n \) \( \Lambda \) \\
\( e \pi : \) \( e i t o l \) \( | \) \( o u t a x \) \( | \) \( e i a s \) \( \nu e \) \( | \) \( \omega s \) \( \Lambda \) \\

2. \( \lambda e : \) \( o n t o n \) \( e f \) \( | \) \( e d r e \) \( | \) \( t o r \) \( \lambda a r t i \) \( | \) \( o u \) \( \Lambda \) \\
\( t o r : \) \( e i u s a i m \) \( a v \) \( | \) \( e s \) \( d o m \) \( | \) \( o u s \) \( t a n \) \( \theta \) \( e \) \( | \) \( \omega n \) \( \Lambda \) \\

3. \( s e \beta : \) \( a s \) \( u p e r t a t \) \( | \) \( o u \) \( \Lambda \) \\
\( n e m : \) \( e i n \) \( e k f y n \) \( | \) \( \omega n \) \( \Lambda \)

I. 4) II. (i) III. (i) \\
6 = \( \epsilon p w d o s \). \\
2 \( b a c h \). \\
\( d o c h m. \) \\

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. \( \lambda o y : \) \( \varphi \) \( \mu e n \) \( | \) \( \varepsilon h \) \( k \) \( | \) \( o u o s \) \( o t \) \( | \) \( \omega p a \) \( \delta \) \( | \) \( o u \) \( m a l \) \( | \) \( a \) \( \Lambda \) \\
\( i n : \) \( a u t o s \) \( | \) \( \eta \) \( \pi o s \) \( | \) \( o u r o s \) \( | \) \( o u k \) \( e x \) \( | \) \( \omega n \) \( \beta a s \) \( | \) \( i n \) \( \Lambda \) \\

2. \( t o n \) \( p e l a t \) \( | \) \( a v \) \( l e k t r \) \( | \) \( \omega n \) \( p o t e \) \( | \) \( t o w \) \( \delta i \) \( | \) \( o s \) \( \Lambda \) \\
\( o u d e \) \( t i n \) \( | \) \( \varepsilon \gamma h o r \) \( | \) \( \omega n \) \( k a k o \) \( | \) \( \gamma e i t o n \) \( | \) \( a \) \( \Lambda \) \\

3. \( k a t : \) \( a d r o m a \delta | a m p u g a | d e s m o n | o s \) \( e b a l \) \( | \) \( e n \) \( | \) \( \pi a g k r a t | \eta s k r o n | o u | \pi a i s \) \( \Lambda \) \\
\( \pi a r : \) \( \omega \) \( s t o n o n \) \( | \) \( a u t i t u p \) \( | \) \( o u \) \( \beta a r v \) \( | \) \( \beta a r v a t o | \kappa l a u s \) \( | \) \( e i e n \) \( | \) \( a i m a t \) \( | \) \( \eta p \) \( o w \) \( \Lambda \)
METRICAL ANALYSIS.

4. ἀλλὸν δ’ ὡς ὑμῖν ἐγ’ ὁδὸν καὶ ὁδὸν ἐνθυμήσετέ ἐμεν ἐλεύθερον Λ

5. τοῦτο εὖ ὑπὸ θυσίαν ὑποτυχεῖ ὑπὸ τό α Λ

6. θανάτῳ οὐκ εἰς ἑαυτῷ ἢ τίνι οὐκ ἐπὶ μοσφαῖς αὐτὸς Λ

θυλλ’ οὐκ καὶ ἐκκερδεί ἐρήμος ἐν τίς ἐμπέυτ’ οὐ Λ

II. 1. ἀλλ’ ὡς | ὡς ὑπ’ ὡς ὅπ’ ἕκαστος ἐκ γαί’ ἐκ ἐλ’ ὡς Λ

2. ὁλοκλήρως | ὡς ἀν’ ἀξιῶσ | ὡς Λ

eἰπε δ’ ἀλλ’ ἀλλ’ ἀξιός Λ

ω Λ

III. 1. τοῦ ἡματοῖο | θαυμάζει μ’ ἐκ | εἰ Λ

τοῦ τιν’ | εἰλ’ | νομέν’ | οι Λ

2. πώς ποτὲ | πώς ποτὲ | ἀμφοτ’ | πλακτὶ ὡς ροθὶ καὶ ὡς ὁμοιὸς ὡς κλύν’ ὡς Λ

παῖς ἀτερ’ | ὡς φιλ’ | ἤ τίπ’ | ην’ | ἤστεν’ | εὐμαρ’ | εἴ ντι’ | αρχ’ Λ

πώς ἀρα’ | πανδάκρατ’ | υποτ’ ὡς βιοτ’ ἢ κατ’ εἰκον’ | εἰ Λ

οι πορεύσ’ | ἀκιδ’ | ἐξαν’ | εἴ’ | ἡ δάκ’ | θυμός’ | ατ’ α Λ

I. 6

II. 4

III. 3 = προφθὸς

e 2

I. 1. οὐ φορβῇ | ἀν ἵπποι | αἷς || γας σπορον | οὐκ ἀλλ' | ὤν Λ ||
ννυ διαδρο | ὄν υγαθ' | ὄν || παιδος ὑπ' | αὐτής | αἰ Λ

2. αἱρον | τῶν νεμομ | εὔθ | ἄνερις | ἀλφιοντ | αἰ Λ ||
ἐνδαμι | ὄν ἄνυτ | εἰ || καὶ μεγας | ἐκ κεῖν | ὄν

3. πλην εξ | οὐκβολ | ὄν || εἰ ποτε | τοκ | ὄν Λ ||
ος νυ | πουτοπορ | ω || δουντατ | πληθ | εἰ Λ

II. 1. πταν | οἰς ε | οἰς ἄνυς | εἰέ | γαστρι || φορβαν | ω μελε | α ψυχ | α Λ ||
πολό | ὄν κυν | ὄν πατρι | αν αγ | εἰ προς | αὐλαν | μαλιᾶ | ὄν νυμφ | αν Λ

2. ος μηδ | οὐνοχυ | ον || ποματος | ης θ | ηθεκτ | εἰ χρον | ϕ Λ ||
στερχει | ουτε παρ | ωθ | ἀσ ω | χάλκ | ασπις αν | ηρ θε | οἰς Λ

3. λευστ | ὄν δ οπ | οὐν γνοι | η στατον | εἰς ὑδ | ὦρ α | εἰ προστ | νυμ | α Λ ||
πλαθ | εἰ πατρ | ος θει | ϕ πυρ | παμφα | ησ οἰν | αυτ | υπερ | οχθ | ὄν Λ
IV. Kommos (taking the place of a Second Stasimon), vv. 827—864.

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

1. **ρων οἶνον | ἄς ἄδα | ἦς υπνε δ | ἀλγεών ||
   ἀλλα τεκν | ὄν ταδέ | μεν θεός | οὕτει

2. **ευαῖ | ἡμῖν | εἰλθοῖς ||
   ων δ ἀν αὕ | εἰβής μ | αὐθεὶς

3. **ἐν : αἰων | εναί | ὄν ὄν | αξ ἅ ||
   βαι : αν μοι | βαιαν | ὦ τεκν | ὄν ἅ

4. **ομμασι δ | ἀντισχ | οἰς ἅ ||
   πεμπε λογ | ὄν φαμ | αν ἅ

5. **ταῦ : αἰγλαν | α τετατ | αί τα | ννν ἅ ||
   ὦσ : παντὼν | εν ποσω | ευδρακ | ἦς ἅ

6. **ἴδι ἴδι | μοι ποι | ὄν ἅ
   ὑπνός αὐτν | οἱ λευσι | εἰν ἅ

II. I. **ὁ : τεκνον ὅρ | α ποι | στας | εἰ ἅ ||
   ἀλλ : ὁ τι δυν | ἄ μακ | ἵστ | ὄν ἅ

2. **ποι δε | μοι ταν | θενδε | βασεί ||
   κείνο | δή μοι | κείνο | λαβρρ

3. **φροντ : ἰδος ὅρ | χσ | ηδ | ἦ ἅ ||
   εξ : ἰδον στ | ἄ | πραξ | εἰς ἅ

4. **προς τι μεν | οὐμεν | πρασσ | εἰν ἅ ||
   οὐσθα γαρ | ἀν αυδ | ὦμ | αί ἅ
METRICAL ANALYSIS.

III. 1. καρφος τοι | παντων | γνωμαν | υσχων ||
eι | ταυτα | τουτω | γνωμαν | υσχεις

2. πολει τι πολυ παρα | α ποδα | κρατος αρνω | ται Λ ||

μαλα | α τοι απορα | πυκνων | ενιδειν | παθω | η Λ

I. 4
III. 4 = πρ
Ⅲ. dochm.
dochm.

Between the choral Strophe and the Antistrophe comes the μεσψόδος, 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.

ΕΠΟΔΗ.—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 τεκνων | ουρ | ος Λ ||

2. αν : ηρ δαν | ομματος | ουδ εχ | ον Λ ||

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

4. αλε : ης υπνος | εσθλ | ος Λ ||

II. 1. ου χεροσ | ου ποδος | ου τινος | αρχων ||

2. αλλα τις | ωσ αιδ | α παρα | κειμενος ||
III.  
1. ὀρ : ἀ βλεῖπ | εἰ | καίρι | α | \(\Lambda\) ||

2. φθεγγ : εἰ τὸ δ ἀλ | ὁ σμύ | ον | \(\Lambda\) ||

3. εμ : φ | φροντεί | παι | \(\Lambda\) ||

4. πονος ο | μη φοβ | ων κρατ | ιστος ]]

\[ \begin{array}{ccc}
\text{I.} & \text{II.} & \text{III.} \\
4) & 4) & 4) \\
4) & 3( & 3) \\
4) & 4) & 4) \\
3 = \text{επιφόδος.} & & \\
\end{array} \]

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

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

\[ \begin{array}{ccc}
\text{I.} & \text{II.} & \text{III.} \\
\text{ω κοιλ | ας πετρ | ας γυλ | ον | \(\Lambda\) ||} & \text{ον | \(\tau\lambdaμμ | \omegaν τ\lambdaμμ | \omegaν \alphaρ \epsilon\gamma | \omega | \Lambda} & \text{\(\phi ημον | και παγετ | \omegaν \phi | ουκ \varepsilon | \muελλον \αρ | \omega \tau\alphaλ | \alphaς | \(\Lambda\) ||} \\
\text{και μοχθ | \φ | \ω\alphaβ | \ατος \os | η\delta | η \μετ | \ουδενος | \\upsilonτερ | ον | \Lambda} & \text{\(\omega \\alphaρ | \\varepsilonισισια | \omega \tau\alphaλ | \alphaς | \\varepsilonιν | \\upsilon\mu \alpha | \\upsilon | \os} & \text{\(\omegaμι ομι ομι |} \\
\text{αιαι | aia} & \end{array} \]
II. 1. ω πληρ. εστατον ανλι ον Λ ||
ον φορβι αν ετι προσφερ. ου Λ

> ~ ~ ~ ~ ~

2. λυπασ τας απ εμ ου ταλ αν Λ ||
ον πταν ων αυ εμ ων οπλι ων Λ

> ~ ~ ~ ~ ~

3. τατ : αυ μοι το κατ αμ αρ Λ ||
κρατ. αι αις μετα χερο ω Λ

> ~ ~ ~ ~ ~

4. εσται που ποτε τευζομ αι Λ ||
ισχων αλλα μοι ασκοτ α Λ

> ~ ~ ~ ~ ~

5. σιτονομ ου μελε ος ποθεν ελπιδοσ]
κρυπτα τ εκ η δολερ ας υπεδ υ φρενος

III. 1. πελ ειαι δ αν ου Λ ||
iδ αιμαν δε υν

> ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

2. πτωκαδες οξυν ου δια πνευματος ||
tον ταδε μησαμεν ου τον ισ ου χρονον

> ~ ~ ~ ~ ~

3. ελ ουσιν ουκετ ισχ ω Λ ||
εμ ασλαξ ουτ αν ι ας Λ

IV. 1. συ τοι συ τοι κατ ηζι ωσας ||
ποτμ ος ποτμ οι σε δαιμον ου ταδ

> ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

2. ω βαρ υποτμε κουκ Λ ||
oυδε σε γε δολ οι Λ

> ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

3. αλ : οθεν εχ ει τυχ q Λ ||
εσχ εν υπο χερος αμ-

> ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

4. ταδ απο μεζον ος Λ ||
αι στυγερ αν εχ ε Λ
METRICAL ANALYSIS.

I.

5. eu : te γε παρ | ov φρον | ησ | αι ∧ ]
   δοσ : ποτμων αρ | αν επ | αλλ | ωσ ∧

V. του μλον | οσ* | δαμωνος | ειλ || ου το κακ | ιον | αιν | ειν ∧ ]
   και γαρ εμ | οι | τουτο μελ | ει || μη φιλοτ | ητ απ | ωσ | γ ∧

\[
\begin{array}{c}
I. \quad 4 = \pi\rho\omicron\deltadot. \\
\begin{array}{c}
(4) \\
(4) \\
(4) \\
4
\end{array}
\end{array}
\]

\[
\begin{array}{c}
II. \\
\begin{array}{c}
(4) \\
(4) \\
(4) \\
4
\end{array}
\end{array}
\]

\[
\begin{array}{c}
III. \quad \text{dochm.} = \pi r. \\
\begin{array}{c}
(4) \\
4
\end{array}
\end{array}
\]

\[
\begin{array}{c}
IV. \\
\begin{array}{c}
(3) \\
3
\end{array}
\end{array}
\]

\[
\begin{array}{c}
V. \\
\begin{array}{c}
4
\end{array}
\end{array}
\]

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

\[
\begin{array}{c}
\text{I. 1. οιμοι | μοι και | που πολι | ας ∧ } || \\
\omega \pi\tau αν | αι \thetaηρ | αι χαρος | ουν \tau ∧
\end{array}
\]

\[
\begin{array}{c}
\text{3. εγγελ | φ χερι | παλλ | ουν ∧ } || \\
\chiλως | ουρησ | βωτ | ας ∧
\end{array}
\]

* πλέωνος?

§ 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 μηκετρ' δι' αυλλων φυγῃ be right: see commentary on 1149 f.
METRICAL ANALYSIS.

II. 1. ταν εμ | αν μελε | ου τροφ | αν \|  
       μηκετ απ | αυλι | ων φυν | φ \  
-> -> -> ->  
2. ταν ουδ | εις ποτ ε | βαιστασ | εν \|  
       ηδατ | ου γαρ εχ | ω χερ | ου \  
-> -> -> -> -> -> -> -> -> -> -> -> -> ->  
3. ω τος | ον φιλον | ω φιλ | ων \|  
       ταν προεθ | εν | βελε | ων αλλ | αν \  
-> -> -> -> -> -> -> ->  
4. κειρων | εκ βεβι | ασμεν | ον \|  
       ω δυστ | ανο εγ | ω τα | νυν \  

III. 1. η που ελ | εινον ορ | ως φρενας | ει τινας \|  
       αλλι ανεδ | ην ο δε | χωρος αρ | ουκετι  
-> -> -> -> -> -> -> -> -> -> -> -> -> ->  
2. εξ | εις τον | νηρακλ | ει | ον \|  
       φοβ | ητος | ουκεθ | νμ | νν \  
-> -> -> -> ->  
3. αρθυμων | οδε σοι \|  
       ερπετε | νυν καλον  
-> -> -> ->  
4. ουκετι | χρησομεν | ον το μεθ | υστερον \|  
       αυτιφον | ον κορεος | αι στομα | προς χαρω  
-> ->  
5. αλλ | ου δ | εν μετ | αλλαγ | φ | \|  
       εμ | ας | σαρκος | αιολ | ας \  
-> -> -> ->  
6. πολυ | μηχανου | ανδρος ερ | ες | ει  
       απο | γαρ βιον | αυτικα | λειψ | ω \  

IV. ορ | ων μεν | αισχρ \| ας απατ | ας στυγν | ον τε \| φωτ | ευθοδοτ | ον \|  
       θοθ | εν γαρ | εατ | αι βιοτ | α | τις \| ωδ εν | αυρ | αις τρεφετ | αι \  
-> -> -> -> ->  
V. μυρι απ | αισχρ | ων ανα | τελλ | ονθ ος εφ | ημερ | | | ων κακ ε | μησατ | ω | ζευ \|  
       μηκετι | μηδεν | ος κρατ | ων | ων οσα | τεμπορ | ει βιο | δωρος | αι | α \  

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METRICAL ANALYSIS.

I. ανδρος | τοι τα μεν | ευθεικ | αλεν | ειπ | ειν \(\Lambda\) ||
pros theon | ei ti seb | ei xen | on pel | aso | on \(\Lambda\)

II. eiount | os de | μη φθονερ | an \(\Lambda\) ||
euno | φ πασ | φ πελατ | an \(\Lambda\)

III. ezos | ai γλωσσ | as odoi | an \(\Lambda\) ||
alla | γνωθ ευ | γνωθ επι | soi \(\Lambda\)

IV. keinos δ | eis apo | poll | on \(\Lambda\) ||
eta | tauδ apo | fenv | eiv \(\Lambda\)

V. tachthi | touv ef | ημοσυν | φ \(\Lambda\) ||
oktra | γαρ βοσκ | eiv ada | ης δ \(\Lambda\)

VI. kou : an | ηνυσεν | eis fil | ovs ap | oγ | an \(\Lambda\) ||
ex : eiv | μυριον | αχθος | o ξυν | oik | ei \(\Lambda\)

I. 4
II. 4
III. 4
IV. 4
V. 2
VI. 6

[Note: The text contains ancient Greek poetry and includes metrical analysis with line counts and rhythm notations.]
METRICAL ANALYSIS.

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. παλ : νπαλ | νπαλ | αιον | αλγ || ημ νπ | εμν | ασας | ω Λ ||

2. λωστε | των πριν | εν τοτ | ων, τι || μ ωλεσ | ας τι | μ ειργασ | αι Λ ||

3. τι | τοτ ε | λεξας | ει συ | ταν ε | μοι Λ ]]

II. 1. στυγερ : αν τρωβαδα | γαν μ γλπισας | αξειν Λ ||

2. τοδε : γαρ νων κρατ | ιστον απο || νν με λεηπετ | ηδη Λ ||

III. 1. φιλα : μοι φιλα | ταυτα παρ | ηγγ || ειλας εκοντι τε | πρασσειν ||

2. i : ωμεν i | ν || μεν Λ ||

3. ναος ιν | ημ | νε τε | τακται ]]

IV. 1. μη προσ αραι | ου διος ελθ || γς ικεσεν | ω μετριαζ ||

2. ω ειν | οι || μεινατε προς | θεων τι θροεις ]]

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

\[
\begin{align*}
\{4\} & \quad 3 = \pi p. \\
\{4\} & \quad 2 \quad 3 \\
\{4\} & \quad 2 \quad 3 \\
\{4\} & \quad 2 \quad 3 \\
5 & = \zeta \pi.
\end{align*}
\]

\[
\begin{align*}
2 & = \pi p. \\
2 & = \pi p. \\
2 & = \pi p. \\
2 & = \pi p. \\
4 \text{ logaoed.} & = \epsilon \pi.
\end{align*}
\]
METRICAL ANALYSIS.

Second Section.—Logaoedic.

1. aiai aiai ||
   >    >    >    >    >    >    >    >    >    >    >    >
   δαμφι | ονον δαμφι | ονον απολ | ολος ταλ | ας Λ ||
   >    >    >    >    >    >    >    >    >    >    >    >

2. ω πονσ | πονσ τι σετ | εν βη | ψ Λ ||
   >    >    >    >    >    >    >    >    >    >    >    >

3. τευξω | τρ μετοπ | οιν ταλ | ας Λ ||
   >    >    >    >    >    >    >    >    >    >    >    >

4. ω ξενοι | ελθετ επ | γλυδες | αυθις ]
   >    >    >    >    >    >    >    >    >    >    >    >

5. τι | ρεξ | ουτες | αλλοκεν | ψ Λ ||
   >    >    >    >    >    >    >    >    >    >    >    >

2. γνωμα | των παροι | οιν πρου | φαινες ]
   >    >    >    >    >    >    >    >    >    >    >    >

3. ου | τοι νεμος | ητον ||
   >    >    >    >    >    >    >    >    >    >    >    >

4. αλ | οιντα | χεμερι | ψ Λ ||
   >    >    >    >    >    >    >    >    >    >    >    >

5. λυπα | και παρα | νουν θρο | ειν Λ ]

I. |
   4 |
   4 |
   4 |
   4 |
II. |
   4 |
   4 |
   4 |
   4 |

Third Section.—Dactylic.

1. βαβι νυν | ω ταλαν | ως σε καλ | ενωμεν ||
   >    >    >    >    >    >    >    >    >    >    >    >

2. ουδεποτ | ουδεποτ | ισθι τοδ | εμπεδον ||
METRICAL ANALYSIS.

I. 3. οὐδὲ εἰ | πυρφόρος | ἀστερισμόσ | ηῆς ||

4. βροντάς | αὐγαίς | μὲ εἰσὶν φλογὶ | ζών ||

5. ἐρρητῶ | λιὸν | οἱ θυή ἐν | κειμφ ||

II. πάντεσ ὸς | οἱ τοῦ ἐν | τλασαν ἐν | μοῦ ποδός | αρθρόν αὐτὸ | ὁσια ||

III. 1. ἀλλ᾽ ὁ ἔννοϊ | εὖ γε μοί | εὐχὸς ὁρὸν | εἴσατε ||

2. ποιοῦν ὑπὸ | εἰς τοῦ ἐπὶ | οὐσίας | εἰ ποιεῖν ||

3. ἡ γεννὰ | ἡ βελα | ὁν τοῦ πρὸ | πεμψάτε ||

4. ὁς τίνα | δὴ ρέξ | ὅς πάλαμο | ἀν ποτὲ ||

5. χρωτ ἀπὸ | πάντα καὶ | αρθρα τεμι | ὁ καρπό ||

6. φόνον | ὁ φόνον | ὁ νοὸς | ἦδ | ἦ Λ ||

I. 3. 4)

II. 3)

III. 4)

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

I. 1. τι | ποτὲ πατρὶ | ἐρα ματρὶ | εὖ | ὁν Ἄ ||

2. ποι | γας ἔς | αὐδὲν | οὐ Ἄ ||
METRICAL ANALYSIS.

1. οὐ γὰρ | εὐ φα | εὐ γετ | ι ἦ

2. ὁ πολις | ὁ πολ | ὁ πατρι | ι ἦ

3. πῶς αὖν | εἰσεῖ | οἷοι σ | αὐθεί | οὐς γαν | ἦρ ἦ

4. οὐ γε | σαν λίπ | οὐ νερ | αὐν ἦ

5. λιβαδ | εὐθρ | οῖς ε | βαν δανα | οῖς ἦ

6. ἀρ | ὁγος ετ | οὐδεν | εἰμ | ι ἦ

I. \( \frac{4}{4} \) \( \frac{4}{4} \) \( \frac{4}{4} \) \( \frac{6}{4} \) \( \frac{4}{4} \) \( \frac{4}{4} \)

II. \( \frac{4}{4} \)
ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

J. S. IV.
ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΣ

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

Χρόσης Ἀθηναὶ βουμάν ἐπικεχωσμένον, ἐφ᾽ οὔπερ Ἀχαιῶν χρησθὲν ἦν θύσαι, μόνος Ποιάντος ὡθεὶ ταῖς ποθ᾽ Ἡρακλεὶ ἔννοια. ἦτον δὲ τοῦτον ναυβάτη δεῖξαι στόλῳ, πληγεῖς ύπ᾽ ἔχεως, ἐλάπτετ᾽ ἐν Δῆμῳ νοσῶν. "Ελένος δ᾽ Ἀχαιός ἔφ᾽ ἀλώσεσθ᾽ Ἡλιον τοῖς Ἡρακλεόνς τόξους παίδες τ᾽ Ἀχιλλείως. τὰ τὸς ὑπήρχει παρὰ Φιλοκτήτη μόνην πεμφθεὶς ὡς Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

1 Χρόσης Ἀθηναὶ] ἐν χρυσῇ ἄθηναὶ Λ.: ἐν χρυσῇ ἄθηνας Τ. 2 ἐφ᾽ οὔπερ] εφαύτερ L. 3 ηδει L.: ἤδη Τ.—ποθ᾽ Τ.: τὸθ Λ. 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 ναυ 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...στόλῳ Λ.: ναυβάτη...στόλῳ Τ. 5 ἐν Δήμῳ νοσῶν] ἐν λήμμῳ νο L., the three last letters of νοσῶν having been lost. 6 ἐφ᾽] εἴπ᾽ Λ. 7 τόξους] τόξοι L., which a later hand has sought to alter into τόξους. 8 τὸς ὑπήρχει] τὸτ' ὑπείρχει L.

This metrical Argument, with the heading Φιλοκτήτου ὑ, stands in L (p. 79 b) immediately after the ἄθλοι Ἡρακλέων, twelve hexameters which are placed at the end of the Trachiniae. Then comes the prose Argument, with the heading Δλως, followed by τὰ τοῦ ὀρμασὸς 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-
rarius), 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 ἀλώσεθ' ἔτων combines an impossible elision with an impossible spondee. In v. 5 ἔπετεr' has the sense of ἕλφθη, a Homeric use of the aor. midd. which is unknown to later classical Greek.

1 Χρόση ΄Αθήνας. The second scholium on v. 194, and the schol. on 1326, identify Χρόη with Athena; but nothing in the play itself favours that view. Sophocles seems rather to think of Chrysè as a nymph. — betaων: cp. Dion Chrysostom, or. 59 § 9 (where he paraphrases a dialogue, from the Euripidean Philoctetes, between that hero and Odysseus), ὅσπερ ἀμέλει καμὲ ἐξίθηκας, ὑπὲρ τῆς κοινῆς σωτηρίας τε καὶ ικας περιπεσόντα τύδε τῇ ἑμιφορᾷ, δεικνύον τὸν Χρόης βωμὸν, οὗ θύσιν τε κρατήσειν ἔμελλον τῶν πολεμῶν: εἰ δὲ μὴ, μάτην ἐγγενεί ἡ στρατεία. — ἐπικεκόμενον, 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 Lycurphon v. 911 ὅτε ἐκάθαρεν ὑπὸ Χρόης τὸν κεκοσμεμένον βωμὸν τῆς ΄Αθήνας (where κεκοσμεμένον, 'defiled,' would, indeed, be a possible v.); Tzetzes seems to mean, 'the decayed altar,' using χωρό in a sense suggested by its application to the 'choking up' of harbours. 3 τοθ' Ἡρακλὴς ἐξιὼν ἐκαθῆ ποτὲ Ἡρ. ξυνή. 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 τῶν τῆς Χρόης βωμῶν, διὰ Ἰάσων ποτὲ ἱδρύσατο, διεὶς Κολχοῖς ἐπελεῖ. Φιλοκτήσης δὲ ἐκ τῆς ξιὼν Ἡρακλῆς μνήμης τοῦ βωμῶν τοῖς ξητοῦσι δεικνύ, ἐγχθάσας αὐτῷ τῶν ὀφροῦ τῶν ἰδέων καὶ βάτερον τῶν ποδών...ἐν Λήμυ αὐτή τεῖται, κ.τ.λ.

ΑΛΛΩΣ.

'Ἀπαγωγή Φιλοκτήτου ἐκ Λήμυνον εἰς Τροίαν ὑπὸ Νεοπολέμου καὶ Ὀδυσσέως καὶ Ἐλένου μαντείαν, δι' εἰς κατὰ μαντείαν Κάλχαντος, ὥς ἐνδος χρησμὸς συντελοῦντας πρὸς τὴν Τροίας ἀλώσειν, ὑπὸ Ὀδυσσέας νύκτωρ ἐνέδρευσε, δέσμοις ἦκαθ τοῖς Ἑλλήνων. ή δὲ σκηνὴ ἐν Δήμων ἀ δὲ χορὸς 5 ἐκ γεφρόντων τῶν τῆς Νεοπολέμου συμπλεύσασαν. κεῖται καὶ παρ' Ἀιαχόλῃ ἡ μυθοποία. εἰδιάδηθε ἐπὶ Γλανκίππον πρῶτος ἦν Σοφοκλῆς.

5 τῶν τῷ] τῶν L. The loss of τῶν in L may have been due to the preceding γεφρόντων, 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 Ιλιάς Μικρά (civ. 700 B.C.), and the author of this Argument may have found it noticed in the
The ἐμπορὸς is an attendant of Neoptolemus who appears in the disguise of a ναῦκληρος, or captain of a ship (v. 542). At v. 128 he is identified with the σκοτός. But the latter was a 'mute person,' while the ἐμπορὸς was really played by the tritagonist. Wecklein suggests that the word ἐμπορὸς may have been suggested to the grammarians by ἄνωμπορος in v. 542: but that word ('companion') is there applied, not to the supposed ναυκληρος, but by the latter to a sailor who accompanies him. And the designation ἐμπορὸς 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 ἐμπορὸς, but in the text of the play, ἐμπορὸς only. Some editors give σκοτός ὡς ἐμπορὸς.

L adds ἐκφαντάζομενος to Ἡρακλῆς.

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. τρόλογος, 1—134.
2. τᾶρακος, 135—218.
3. ἐπιστοίνων 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 ὄπορχιμα (see on O. T. 1086).
4. στάσιμον, 676—729.
5. ἐπιστοίνων δεύτερον, 730—826.
6. κομμός, taking the place of a second stasimon, 827—864.
7. ἐπιστοίνων τρίτον, 865—1080.
8. Second κομμός, taking the place of a third stasimon, 1081—1217.
9. ἔοδος, 1218—1471.
ΣΟΦΟΚΛΕΟΥΣ

ΟΔΤΣΣΕΤΣ.

'ΑΚΤΗ μὲν ἦδε τῆς περιπρότεινον χώνος
Λήμνου, βροτοῖς ἀστιτπτοσ σὐδή οἰκουμένη.
ἐνθ', ὁ κρατίστου πατρὸς Ἑλλήνων τραφείς,
'Αχιλλέως ταί Νεοπόλεμε, τῶν Μηλιοί
Ποίαντος νῦν ἐξεθηκ' ἐγώ ποτε,
ταχθεὶς τὸδ ἐφδεν τῶν ἀναστόντων ὑπο,
μόνος καταστάζοντα διαβόρω πόδα,
ὅτι οὔτε λοιπῆς ἢμῖν οὔτε θυμάτων

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 Hermecum (1455 ft.). A rocky cliff rises steeply from the sea-shore (cp. 1000 ft.); in it is seen the cave of Philoctetes. Odysseus and Neoptolemus enter on the left of the spectators.-

1-104 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 inhabited. 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 ἄκτη μὲν ἦδε, implying the antithesis, τῷ δὲ ἔρχομαι ἱδίᾳ ἐκχειρεστῷ, which is virtually given by vv. 11 ff. For μὲν thus deprived of its answering δὲ by a change in the form of a long sentence, cp. Ant. 1190 ff.

2 διστιτπτοσ is the form given by L here, which also has στιτπτοσ in v. 33. στιτπτοσ, not στιτιπτοσ, is also the best attested form in Aristophanes Ach. 180, and in Theophrastus De Iguane § 37. See Appendix.

οὐδ' οἰκουμένη. Aeschylus and Euripides had both written a Φωλικήν, 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 ff., 300 ff.) require us to suppose that he, at least, believed it to be so. The IIiad, however, represents Επένος, 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 Homerica notices. But it is also possible that he conceived the island as inhabited in some parts and desolate in others. This is the scholar's view: ἐν ηὔμοι γὰρ μέρες τῆς Λήμνου ἐκέθηκα. 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, 391).

8 κρατίστου...τραφείς: strictly, 'bred from' (not, 'reared by') 'a sire who was the bravest of the Greeks.' τραφείς is not a gen. of agency (like πληγείς θυ-γατρός, Eur. 497), but a gen. of origin, as 1284 ἄριστοι πατρὸς αἰαχίστο γεγονός: cp. O. T. 1082 τῷ γὰρ πέφυκα μη-τρός, Ο. C. 1332 μητρὸς λοχευδελί. τραφείς is more forcible than γεγονός, as suggesting, not birth merely, but the inborn qualities. Cp. Ai. 555 ἢ δ' ὅποις πατρὸς βελέσις ἐν εὐχροίσι σοῖς εὐλογεί τόραφε, 'thou must see that thou provest among thy father's foci of what mettle and what breed thou art.'
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 Poenas, (having charge from my chiefs to do)—his foot all ulcerous with a gnawing sore,—when neither drink-offering nor sacrifice could be attempted.

2 ἀστυνοὶ Λ., and Γ (cod. Abbat. Flor. 152, late 13th cent.); ἀστυνοὴς A, with the other later mss. CP. on σινθῆ, v. 33. 6 Nauck places this verse after v. 7.

In Aesch. Th. 793 ἐρασζεῖ, παῖδες μητέρων γυναικῶν, the gen. seems again to be one of origin, 'maidens who are true daughters of your mothers' (i.e., who resemble them, rather than your intrepid fathers). Wakefield's conjecture ἐρασζεῖ ἔτη, κρατιστὸν was warranted by the commoner usage of τραφθῆ (with ἡ, Ai. 557, Eur. Iol 693; with ἄπα, Iol 662, Ai. 1299); but it was needless here.

7 καταστάσεις agrees with ὑλός (§); τοιάδε is acc. of respect: Ai. 9 κάρας στάσεων ἱδροτ.,—διαβόρος: Tr. 1084 ἡ τάλανα διαβόρος νόος (the venom of the hydra). So below, 313 βλασκων τὴν ἀνθρώπον νόσον: 745 βρύχομαι. Aesch. fr. 249 (Philoctetes speaking) φαγεῖάμαι ἤλει μοῦ σάρκας ἐσθλεί πόδα: a. v. which Euripides borrowed in his own Philoctetes, changing σάρκας ἐσθλεί to σάρκα θουατά (Arist. Poet. 21).

8 Εἴ. λοίπῃς...θυμάτων. The sacrifice regularly preceded the libation (cp. Il. 1. 403); the order here is prompted by metrical convenience (and in Il. 9. 500 λοίπῃς τε καὶ τραχύτας, while the natural order is given below, 1033 (ἀλλ᾽ ἐρεῖ...στρεφεῖται).—προσφυγίας, the sacrifice of anguish, such as he utters below (743, 783). Cp. Eur. Andr. 1144 κρανῇ δὲ ἐν εὐφωμίαι δισφόρων δύοις...κτέλεσθαις (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: Ag. An. 958 ἀδήσις σῷ περίχυρα λαβὼς τὴν ἱερισμα. ἐυφωμὶ...κοπτῷ. ΧΡ. μὴ καταρχῇ τοῦ γρῦλοι.

The sacrifice which the cries of Philoctetes interrupted must be that which an oracle had commanded the Greeks to
ορθών ἐκήλουσ προσβηγεῖν, ἀλλ' ἀγρίαις κατείχ' ἀεὶ πάν στρατόπεδον δυσφημίας, βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεὶ λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων, μή καὶ μάθη μ' ἡκοῦντα, κάκχεω τὸ πᾶν σῶφισμα τῷ νῦν αὐτίκα αἰρήσεων δοκᾷ. ἀλλ' ἔργον ἕδη σὸν τὰ λοίφ ὑπηρετεῖν, σκοπεῖν θ' ὅπου ὴτ' ἐναιτὰ δίστομο πέτρα, τοιάδ', ἐν ἐν ψυχέ μὲν ἡμῖν διπλὴ πάρεστιν ἐνθάκης, ἐν θέρει δ' ὑπὸν δι' ἀμφιτρήτος αὐλὸν πέμπει πνοή, βαιὸν δ' ἐνέρθη ἐξ ἀντίστρας τάχ' ἀν ἱδίοις ποτῶν κρηναίον, εἰπέρ ἐστὶν τῶν. ἀ μοι προσελθὼν σίγα σήμαιν' εὑρ' ἐχει

10 κατείχ' Ι'; κατείχ' γ' Ῥ. 11 στενάζων' ἥγουν (sic) Γ', a corruption of ὤγου, itself manifestly a reminiscence of ὤγου δοῶν, ὄγου. 12 τοιάδ' έν ψυχέ μὲν ἡμῖν διπλὴ πάρεστιν ἐνθάκης, ἐν θέρει δ' ὑπὸν δι' ἀμφιτρήτος αὐλὸν πέμπει πνοή, βαιὸν δ' ἐνέρθη ἐξ ἀντίστρας τάχ' ἀν ἱδίοις ποτῶν κρηναίον, εἰπέρ ἐστὶν τῶν. ἀ μοι προσελθὼν σίγα σήμαιν' εὑρ' ἐχει

offer at Chrýsè's altar, in the islet Chrýsè. Thence they sailed to Lemnos, which was close by, and put him ashore (270). The word στρατόπεδον could be said of a fleet (Thuc. 1. 117); but the reference in vv. 8 f. can hardly include attempts at sacrifice made between Chrýsè and Lemnos. 12 ἀκμῆ...λόγων: cp. Ἐλ. 22 ἔργων ἀκμῆ. Possibly a covert criticism on the length of the prologue in some previous Philoctetes: cp. Ο. Σ. 1116 n. 13 τοιάδ': καὶ Καλ': this καὶ = 'ε'en' (not 'both'): cp. 46, 534.—κυκέω (or subj.), 'waste' (El. 1291), which would properly be said of the labour bestowed on devising the scheme, is here applied, in the sense of 'frustrate,' to the σφάμα itself: cp. Eur. fr. 787 μάχθων τῶν πρὶν ἐκέχω χάρων. (Cp. Virg. G. 4. 491 εἴπα ὁμνίς | Exquiris labor.).—τοια for τοί: Ο. Σ. 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. 14 ἔργων...όν: a familiar Attic phrase, as appears from its frequency in Αρ., either (2) with inf., as Νεύδ. 1345, σῶν ἔργων, ὦ πρεσβύτα, φροντίζων κ.λ.: or (3) as a parenthesis before an imperative, as Αν. 862, λέει, σῶν ἔργων, δεῦ: Τκ. 1208, σῶν ἔργων, φείγε. It occurs more often without ἀτι than with it. 15 ὅπου 'στ'. Three modes of writing these words are possible: (1) as above, with prodolasion of the έ in ἔστιν. Cp. Ο. Τ. 732 καὶ τοῦ 'θ' ὧν ὁ χῶρος...: Αρ. Αἰκ. 129 δι' ἀμφιδέος μοι τοῦ στίου; So Ο. Σ. 974 ὥτ ἐγώ 'φάνης, Αἰ. 457 ἔξ ὅν 'φάνης. (2) βοϊδότ', with crasis, the mode followed by the scribe of Λ: cp. 812 ὥτ οὐ δέως γ' ἤμοσται. (3) ἄπου έστι, with synizesis, the mode preferred by several recent edd. The fact that the 2nd syll. of ὅν has itus appears to render (1) or (2) slightly preferable to (3); and (1) seems recommended by the analogy of 'φάνης, 'φάνη, where, at the end of the verse, the synizesis would have had a very harsh effect.—ὅπου...ἐναθῆ', i.e., where (precisely) in this region. Αρ. Ραπ. 432 ἔχωτ' ἐν οὖν φρατᾶτο νῦν | Πλούτων ὅπου ἐφ' ἐκδ' οἰκεί; 17 έν τοῦ 'στ', λύ', 'such that in it': τοῦ = τοῦ (for τοῦτο). See Ο. Σ. 1353. Cp. Eur. fr. 183 νήμων τὸ πλείστον 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

[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 eth dat. (O. T. 1512), rather than dat. with σήματι, with which it can easily be understood. —In the Appendix reasons are given for the following views. (1) The words σήματι αὐτῶν ἔχει break the metrical rule, since ἄτρε must be considered as metrically belonging to ἔχει, rather than to σήματι, 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 σήματι, coinciding with the rhythmical itus, has the effect of making the next syllable (σώ) seem relatively short to the ear. (2) In v. 23 the traditional χιών πρὸς αὐτῶν is untenable. πρὸς acc. could here mean only, 'looking towards,' 'facing'; it could not mean merely, 'in the neighbourhood of.' And ἔχει | χιών πρὸς αὐτῶν τὸν διόδο could not mean either, '(the cave and spring) are situated facing just this spot'; nor, 'he elects facing this spot.' We should read with Blaydes, χιών τῶν αὐτῶν. (3) τὸν κάτω ἔτος, ἔτος is the best correction of L. 's τῶν, ἔτος' in v. 231 and ἔτος 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 τὸν ή <ἐτ>', εἰτ' ἀλλη κυρεῖ, οὐ τάπιλοπα τῶν λόγων ϑ' μὲν κλύρι, ἐγὼ δὲ φράζω, κωνά δ' ἐξ ἀμφων *η'.

ΝΕΟΠΟΤΕΛΟΜΟΣ.

ἀναξ ὦ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις· δοκα γὰρ οἷον εἶπας ἄντρον εἰσορᾶν.

ΟΔ. ἀνωθεν, ἦ κάτωθεν; οὐ γὰρ ἐννοεῖ.

ΝΕ. τὸδ' ἐξέπεμπε καὶ στίβου γ' οὔδεις κτύπος.

ΟΔ. ὦρα καθ' ὑπνὸν μὴ καταυλισθεὶς κυρῆ.

ΝΕ. ὦρα κηφὶν οὐκησων ἀνδρῶτοι διέχα.

ΟΔ. οὐδ' ἐνδον οἰκοποίος ἐστὶ τροφή;

14th cent.) ἔτι for ἔτει looks like a weak conjecture. 28 ὦ τὸν αὐτὸν Blaydes: πρὸς αὐτὸν MSS. Bergk conj. πάραυλοι: Wecklein, πετραιόν., τὸδ' ἐτ', ετ' τὸδ', ἔτ' L: Elmsley added ἔτ' after τὸδ'. The later MSS. have either τὸδ' ετ', or (as A) τὸδε γ' ετ'. Nauck gives τοῦτον, ετ'. 24 κλῆρος τ', κλώσις L. 25 η'
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): \(\varepsilon\eta\) mss. Wecklein conj. \(\varphi\alpha\varepsilon\nu\gamma\). 29 τὸν\[\] Wakefield conject. \(\tau\delta\gamma\) στριβού \(\tau\) L, A, and most mss.: \(\sigma\tau\rho\iota\beta\omicron\upsilon\upsilon\upsilon\\gamma\) Trilinium: \(\sigma\tau\rho\iota\beta\omicron\upsilon\upsilon\upsilon\) Seyffer: \(\sigma\tau\rho\iota\beta\omicron\upsilon\upsilon\upsilon\) Mudge (ap. Heath).—οὐδέπερ κύριος L: οὐδέπερ τύπος του. Mudge (ap. Heath) conj. \(\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\) τοι· \(\gamma\) δεδεκτος. 80 κατακλίθεις L, with V and others: \(\kappaα\kappaα\kappaα\kappa\kappaα\kappa\kappa\kappa\kappa\kappa\kappa\kappa\kappa\kappa\kappa\kappa\) A, B, T, which Nauck prefers and Blaydes reads. —κυρία mss.: κυρέε Schaefer, Seyffer, Nauck, Wecklein. 82 τροφή mss. Welcker and Burges conj. τρυφή: Bergk, \(\varepsilon\tau\varepsilon\) \(\varepsilon\pi\alpha\iota\nu\tau\alpha\rho\iota\varepsilon\phi\iota\).
στυπτή γε φυλλάς ὅς ἐναυλιζοῦτι τῷ.

οδ. τὰ δ' ἄλλ' ἔρημα, κοσμεῖν ἑσθ' ὑπόστεγον;

NE. αὐτόξυλον γ' ἐκπώμα, φλαυρυργοῦ τῶν

tεχνητὰν ἀνδρός, καὶ πυρεῖ ὁμοῦ τάδε.

οδ. κείνον ὁ θησαύριομα σμηναίνει τόδε.

NE. ιον ιον· καὶ ταύτα γ' ἄλλα θάλπη
mάκη, βαρείας τοῦ νοσηλείας πλέα.

οδ. ἀνήρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, καὶ

κατ' οὖν ἐκάς τοῦ πὼς γὰρ ἄν νοσῶν ἀνήρ
cωλὸν παλαιὰ κηρὶ προσβαίνει μακρὰν;

38 στυπτή Λ, Α (οἱ over : from the corrector), with most MSS., and Suidas: στυπτή Τ and Eustathius.—ἐν αὐλιζοῦτι Λ, with an erasure of one or two letters after ἐν.

38 στυπτή 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 con-
tained in the negative question: 'There

is nothing there?' 'Yes, there is some-
thing.' 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 στυπτή, see v. 21, A bed of leaves

(or rushes, etc.) was called στυβάς (Eur.

Τρ. 507 στυβάς πόες χαμαικτητή). [Eur.]

Rhes. δ λείπει χαμαικτάς φυλλοστρώτῳ

(of soldiers bivouacking). στυπτή means,

pressed down by the body of the person

who has slept on it. Some take ἐναυλι-

ζοῦτι τῷ as dat. of agent with στυπτή (press-

ed 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 στυπτή to

στρωτή, finding a hint of the latter in one

of the two scholia on this v. in L, χαμαι-

στρωτία ἐκ φόλλων. But that may refer
to the one word φολλάς: while the other

scholium unequivocally refers to στυπτή,

—ἡπλομένη καὶ πατωμένη, ('spread

out, and pressed down,') ἕως κοιμώμενον ἐπ' αὐτή τῶν.

If it be said that ἡπλομένη might refer to στρωτή, we may reply

that πατωμένη could refer only to στυπτή; and by ἡπλομένη the schol. meant (I

think) to express that the leaves formed,

not a soft heap, but only a shallow layer.

στυπτή is more graphic than στρωτή: it

suggests the recent impress of the

body, and the cheerless discomfort of the

couch.—For ὅς with ἐναυλιζοῦτι τῷ, cp.

203.

34 τὰ δ' ἄλλ', 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, κοι-

δέν 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

αὐτόσκοκοι λιμάνω, a cloak of rough wool: A
x

εῖτος τὸν δ' αὐτόσκοκον ἄρσον, the toad of unbolten wheat-flour: see O. C.

192 αὐτόσκοτρον βιάσματο πν.—φλαυρυ-

γοῦ: seemingly the only extant instance

of the form φλαὐρος in a compound adj.

36 τεχνητά: the poet. plur. has a
certain dignity, and there is possibly a
shade of designed irony in its use here:

Hes. Σει. 313 τρίκος, κλών ἐργα περί-

φρονος Ἡφαιστοῦ: Eur. Or. 1053 μημᾶ,

κέδρον τεχνήματα (a coffín, ...inely

wrought of cedar): Virg. Aen. 5. 359

cyptum...Didymaonis artes.—πορεία, ig-

nioria, 'means of kindling a fire,' the

stones mentioned in 296, and perhaps also

bits of wood with which to catch the spark.

27 κείνων, predicate, cp. Plat. Apol.

20 ἐ οὐ ἄλλω ἐμῶ ἐρώταν τῶν λέγων

(=δ λέγως, ἐν ἐρώταν...ἐκεῖ θαλαττα).—δημαρχία,

'theme' (not so strong as 'treasure') the

verb δημαρχία was used of 'laying in'
supplies for household use (Xen. Cyρ. 8.

2. 24); cp. Eur. El. 497 θησαύριμα

Διονύσου (store of wine). Yet here the
Aye, a mattress of leaves, as if for some one who makes his lodging here.

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

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

His is the household store whereof thou tellest.

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

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?

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

loû, a cry of surprise, with which the watcher greets the beacon in Aesch. Ag. 25,—where it is ‘extra miterum, as in Ai. 737. It stands within the verse, as here, in O. T. 1071, 1182, Tr. 1143.—kal tautâ y’. In v. 29, kal stibou y’, ye specially emphasises the word stibou: here, it does not specially emphasise tauta, but helps kal to introduce the new fact; i.e., it is not, ‘and here are rags,’ but rather, ‘yes, and here are rags.’ Wherever kal...ye occurs, it is well to note in which of these two ways it is used. Examples like kal tautâ y’ here are, below, 1256 kal πλας γ’; O. T. 1132 κωδὲν γὲ τιθαμακια: id. 1319 καὶ ταῦτα γ’ οὐδὲν. Examples like kal stibou y’ are, below, 674 καὶ στ’ γ’ εἰδεχεσ 1277 καὶ τῆρα γ’ ίσον τ’ λέγον—πλασ, ‘withal’ (i.e., besides the other objects already found); cp. O. T. 1300 n.: Aesch. Thes. 424 γίγας δ’ έλτος.—θελπεται, ‘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 ἀλων πέλλου εὐ ἄνατον ἐν τοῖς χρυσαῖς | ἀμφιθάλαποι

Barélas, ‘grievous,’ the epithet of the malady itself, as 1330 νῦν βαρέλας. Not ‘fetid’ (like gravis—hircus, Hor. Ep. 12. 5)—a sense in which barós occurs only when it is the epithet of ὀρμω, ὀρμη (Arist. Hist. An. 9. 5), etc.—νοσήλαι, (subst. from νοσήλας, ‘morbid’), here=the matter discharged from the ulcer in the foot; cp. 824. Isocr. uses νοσηλείαν as = ‘to tend the sick,’ and Vit.

has νοσηλεία as either (i) ‘sickness,’ or (ii) ‘nursing of the sick.’—πλας, tainted, stained with: cp. Xen. Cyr. 1. 3. 5 (ἡ χείρ) πλασ σοι ἀν’ αὐτῶν ἐγένετο, has been defined by those things: so πληρες, Ant. 1017.

Ov xikás που, as 163 πέλας που, O. T. 1410 ἔξω...που.—κρή, ‘plague,’ as 1166 κηρα τάς’ ἀποφεύγων,—but without ref. to the idea that the νῦνος was ordained by fate (1326).—προσβαίη, in the sense of ‘advance,’ where we should have expected προσβάει, 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 προσβαϊ 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 προσκάιοι, ‘limp forth’. Minuscule beta and k often resemble each other (thus in Ant. 1094 λακεός is corrected from λαβείν). If προσκάιοι had become προσβαίοι, the latter would easily have generated προσβαίη. A verb describing painful movement would be fitting here, after νοσηλ...καλος παλαιον κηρη: cp. ἄγμενες (163), εὐνυμων (291). It is immaterial that this particular compound of σκάξω does not occur elsewhere; many verbal compounds occur once only, as, e.g., προδείκναι (O. T. 90), προκώνως (O. C. 201). For other conjectures, see Appendix.
48 Φορβής νόστος. The defence of this much-impugned phrase depends on three points. (1) νόστος is poetically used in the general sense of ὀδύς: Eur. I. A. 1261 (speaking of the Greeks), οἱ νόστοι οὐκ ἦστ' 'Πλων τάρτων ἔπι. (2) In φορβής-νόστος, a food-journey, the generic denotes the object of the νόστος: the principle is the same as in Eur. I. T. 1066 γῆς πατρίδας νόστος, 'a fatherland-return,' i.e. a return to it: Ο φορβής νόστος. 200 εἶπον Ἀξίων καλέσω, on a voyage to the Euxine. (3) The poet has not said, ἐξελεύνει φορβής νόστος ('cognate' acc.), but ἐξελεύνειν εἰς φορβής νόστος, thus marking that νόστος denotes, not merely the act of going out, but the purpose of that act, viz., to return. In other words, the presence of εἰς before it already tinges νόστος with the sense of ζήσων: cp. Hom. 4. 140 ὑπεντρέψας εἰς ζήσων τῶν Περσῶν. — The conjecture ἄλλος ἐκ φορβής νόστος ἐξελεύνεται seems, then, needless; but it is also open to a strong positive objection, viz., that νόστος then becomes a mere pleonasm. A cognate acc. added to ἐξελεύνειν ought here to qualify it in some manner (cp. Aí. 287 ἐξελεύνει ἐρτεῖν καὶ ἄνευ τοῦ). 44 ἦ πτωλοῦ κ.τ.λ. The constr. is, ἦ ἀμήνον τούτων τῷ κατόιδε τοῦ, (ἐπ' αὐτῷ) rather than, ἦ (ἐπὶ) φόλον, ἦ τῷ νύμφων (φόλον) κατώτερον τοῦ.—νύμφων, in active sense: Ἀνθι. app. 57 φαρμάκως ἀνυμφών. 

48 The young chief's πράσαλος, who is called κατόιδας at v. 125. The phrase does not merely imply that he is actually at his master's side on the rocks. 46 μη καλ. cp. 13.—προστασεων, of sudden and unforeseen approach (O. C. 1157); the same phrase below, 146, and Eur. Herac. 338—πλοτό μη. The enclitic μη is warranted here (though ἠθοπ' μη might seem more natural), since the words, μη καλ λάθη με προστασεων, 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 emphatic 'it' would resemble the enclitic μη as merely referring back to a case already indicated. A similar instance (and one that is certified by metre) occurs below, 1049 ff.: ὁ γὰρ τοιότατον δει, τοιότατο εἰς ἐγὼ: ἠ ἐγὼ ἡ μικρὰ κάθεν καθ' ἀνθρώπων κρίνει, ὅτι δὲ λόγοις μοι μᾶλλον οὕτως εὑρέθη: where the ἐγὼ in 1049 makes it needless to have ἐμοὶ 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 a verbal notion (e.g., 958: Ανθ. 546 μη μοι δώγησι σό κοινα, 'share not my death').—The first hand in L seems to have written ἦθοπ' μη (sic); the corrector changed the second ε to η, 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 unwares; 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 wouldst 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 part here.

variant μολέω (found in A, and thence taken by the Aldine) may, as Boissonade conjectured, have come from μ’ ἐδέω: but μ’ ἐδέω would have required ἠλοιν’ ἐυ instead of ἠλοτὸ μ’. Toup conj. λαβεῖν: Valckenaer and Blaydes, βαλεῖν. 50—54
Nauk holds that the verses, from δεὶ σ’ ἐφ’ οἱ ἔληξινας to τί δηρ’ ἀνωγας (inclusive),

ἔλογ’ ἐφ’, then I should have taken that reading, not as better than ἠλοτὸ μ’, but as equally good and better attested.— λαβεῖν, ‘catch, ’find in his power,’ μολέω in A was prob. a conjecture, or a mere error, rather than, as Boissonade supposed, a corruption of μ’ ἔλαν. For the difference between ἔλειν and λαβεῖν (in regard to warfare), see Il. 5. 144 ἐν’ ἔλειν Ἀστίωνον (‘slew,’ and id. 159 ἐν’ ἔλειν Πρᾶμοι δόλ’ ἐλαβέ Θαρδανίαδας, | εἰν ἐν’ ἕδρῳ κότας (‘caught’). Cp. below, 101, 103; O. T. 266 ἤγειν τὸν αὐτόχειρα τοῦ φῶνος λαβεῖν (‘find’)—Blaydes says that λαβεῖν is ‘clearly wrong;’ and reads βαλεῖν (‘hit’).

ἔλεγχος, in assent, like ‘oh, well,’—the implied adversative sense being, ‘nay, I have no objection to,’ Greek, ‘ἀνέθετο not:’ cp. 233, 335, 645, 647.—ἔρχεται, ἐκ δ’ ἁρπῶν (45), ‘he goes,’ i.e., ‘I send him’ (said as he makes a sign to the πρῶτονος). Cp. 1181 μηδ’ ἔστη, ἀπεθανοῦσα, ‘sent not’: Ant. 90 ἄνως μὲν ἔρχεται—τη κακις marks the full assent to v. 45: he shall go, and for that purpose.—φυλάζεται, the fut. pass. in good prose also (Xen. Oec. 4. 9) φυλακέται was late. For other such futures, cp. 303: Ant. 93 n.—δεύτερον λόγῳ, ‘in further speech,’—continuing the former discourse. Cp. Pind. O. 1. 43 δεύτερον κραῶν, =δεύτερον.

So Πε. ἦς οἷς = ἦς τοῖς ἐφ’ οἷς, ‘for’ (i.e., ‘so as to aid’) ‘the objects for which, etc.’; cp. O. T. 1457 κη’ π’ τι τῆς ἀνωφ’ κακῶς. The sentence begins as if the form were to be, δεὶ...γενναῖον εἶναι, μη μόνον τῷ σῶματι, ἀλλὰ καὶ τῇ γυναῖκι: he must show his true-bred spirit, not merely physically, but morally,—i.e., by bringing himself (τὸ ἄλμα, 82) to aid plans which may be repugnant to him. Neopt. supposed that his task was to take Phil. by force (πρὸς βίαν, 90). Odysseus seeks to prepare the disclosure very gently. Hence the hypothetical clause which takes the place of a simple ἀλλὰ καὶ τῇ γυναῖκι, viz., ἄλλα τ’ εἶναι καὶ τ’ εἶναι. After that clause, a modal partic., ὑπορεχόμενα (‘by serving’), ought to have balanced the instrumental dat. τῷ σῷματι. But, instead of it, we have a second infinit., ὑπορεχόμενα, depending, like εἶναι, on δεὶ: just as, in independent sentences, a new finite verb is often substituted for a second participial clause (O. C. 351 n.: Ant. 256, 816).

γενναῖον, ‘true-bred.’ τὸ γενναῖον is, as Arist. defines it (Hist. An. 1. 1. 32), τὸ μὴ ἐξουσίωσαν ἐκ τῆς αὐτῆς φύσεως. Odysseus calls on Neopt. to prove himself a true son of his sire (cp. 3) by complete loyalty to his mission.—τῷ σῷματι: cp. Eur. Suppl. 886 ὑποτίς τῷ χαίρων τόπα τ’ ἐντεινον ἔρωτ, | πάλιν παρατείναν σῶμα χρησίμου δέλων.

καὶ νῦν, euphemistic, as oft.: cp. Antiph. Tetr. A. δ. § 2 καίνοτα τα καρ δθ, i.e χρη καίνοτα μᾶλλον ἡ κακουργήτατα εἰτινες, διαβάλλουλι με.—ἀν (τοῖς δ) πρὸς σοι ἀκήκοας, (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. 335 ὑπ’ τι δρασάει δεῖνον, καὶ φίλοι μ’ ἔχει.

So ὑπηρέτης, like ὑπηρέτων in 15, said
of a friend and equal. Cp. Eur. El. 831 (Orestes) Πολλὰν μὲν ολίστ ἐν πόνοις ὑπηρετήν, ἦμεν δ’ ἀποθεί: and so even in good prose, as Xen. An. i. 9. 18.

55 τοὶ δὴν ἀνωγας; The division of the verse between the speakers (ἀντιλαβή) 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.

τοῖς κ.τ.λ. Two other examples of this constr. are extant: Ai. 556 δεὶ οὐκ ἄσως πατρίς δεῖσις ἐν ἐχθρὸς οἷος ἐν χάριτι ράφιοι: Cratinus (the poet of the Old Comedy). Νέωσις fr. 3 cp. 2 ἐν οἷς ἐνεχθησαν ἐνεκτρονίτων καὶ ἐνδικριτοῖς τοῖς τρὸποις. 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, see δεὶν | ψυχὴν δὲν λόγους ἔκκλησεις λέγων. The partic. λέγων explains the instrum. dat. λόγους 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, δομιλιά), 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 epimising 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 αὐτὸς is to be supplied from λόγους: 'with words, etc., by speaking them.' For this view, Schneidewin cp. Plat. Legg. 885 β δει τὸ λόγον καὶ δει τὸν ζηγῆν περὶ θεοῦ ὑδρήσει τι λέγων ἐπὶ πράττων. (2) As instrum. partic., used absolutely, to emphasise λόγους,— 'with words,—I repeat, by speaking.' (3) As instrum. partic., to be taken closely with λόγους, in the sense, 'speaking vain words.' This is Seyffert's view, who explains λόγους λέγειν as moris venis discere: a sense which the phrase could not bear. ἔκκλησις: here related to κλῆσις, fallere (Tr. 243 εἰ μοι συμφορά κλῆσιν ῥέου, as έξαπατᾶν το ἀπατώ. Cp. 968. Π. i. 217 τῇ ἔκκλησι πώς περ φρονεῖντος. 57 εἶναι, infin. for imper. (O. C. 481 n.) not depending on δεὶ in 54.—'Αμαλάω, ~ —. The e suffers synizesis again in 364, 532, 506, 1327, 1398, 1312: though not in 45, 241, 260, 1320, 1433—τὰς ὕδρι κλῆσεως: lit., 'this thing' (his parentage) 'must not be represented falsely,' i.e., the truth must not be hidden. κλῆσις τι can mean, 'to do (or speak) a thing fraudulently': Ai. 189 κλῆσιν μόνον, they speak false words. In Tr. 437 μη... ἔκκλησις λέγων = 'do not keep back the story'; but the
simple \textit{k}lēstēn word could not literally express this.—\textit{k}rōπτων is a tame conjecture.

The second clause implying that, as his presence was so momentous, his claim to good treatment was the stronger. But \textit{mōnē}, without \textit{b'}, is clearly right. Then \textit{exōntes} is causal, expressing the motive of \textit{stēlāntes},—having brought thee,...since they had no other way,...etc. The insertion of \textit{b'}, 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.—\textit{diōn}, \textit{means of capture}: Thuc. 2. 75 χῶμα \textit{exōn̄} πρὸς τὴν πόλιν, \textit{nomīontes tachistōn aíreōn [tēn aíreōn Classen] ἑσθείαν αὐτῶν} (the quickest way of taking the place).

The construction arises from eagerness for compact expression of the main idea,—as here the main idea is completely expressed by v. 63. The ‘epexegetic’ \textit{infin.}, like \textit{dōnai}, is usu. the only word added: but here it is naturally supplemented by the words which denote the aggravating circumstances (ἔλθοντες...κυρίων αἰτωμένους). Plat. \textit{Legg.} 941 D \textit{dikēs} οὖν \textit{odhēteron} \textit{odhēteron} ἐλάπτων...\textit{δ}' \textit{nēmos} \textit{dēzi} ἔμπροσθε (instead of \textit{dēzi} ἐμπροσθε δικη). Thuc. 3. 6 καὶ τὰς μὲν \textit{b'̣} τιλλασσά \textit{eir} ἔργων μη \textit{χρήσασθαι} τούτος \textit{Mιναημαρίους}. Cp. O. C. 1211 n.—\textit{kυρίος}, with good right (\textit{tou ĭtou}), as heir of Achilles; cp. Dem. or. 36 § 32 \textit{k}υρίος \textit{b'̣̣} νῶν τοῦ \textit{p}ατρός...κατά τοῦ νόμου αὐτὴν \textit{γεγαμιθήσαι}.
ἀλλ᾽ αὐτ᾽ Ὀδυσσεῖ παρέδοσαν. λέγων ὅσ᾽ ἀν θέλεις καθ᾽ ἡμῶν ἔσχατ᾽ ἐσχάτων κακά.

*τούτω γὰρ οὐδὲν μὴ ἄλγυνεσθαι ἐξ' ἔργασεοι μὴ ταῦτα, λύτην πάσων Ἀργείων βαλεῖς.

ἐγὼ τὰ τούδε τόξα μὴ ληφθήσεται, οὐκ ἐστὶν πέρσαι σοι τὸ Δαρδάνου πέδον.

ὡς δ᾽ ἔστ᾽ ἐμοὶ μὲν οὐγί, σοι δ᾽ ὀμιλία πρὸς τούδε πιστὴ καὶ ἱσοβαίνοι, ἔκμαθε.

τὰ μὲν πέπλευκας οὐτ᾽ ἐνορκοὶ οὐδὲνι οὐτ᾽ ἐξ ἀνάγκης τοῦ πρῶτου στόλου

64 αὐτ᾽] αὐτ᾽ L.—λέγων] Gedike conj. λέγ᾽ ὅσ.—ὁσ᾽ made from ὅσ in L. 66 τούτων γὰρ οὐδὲνι ἄλγυνεις L. The first corrector (S) has written υ, very small, between the 6 and μ of οὐδὲνι, indicating οὐδὲν μ᾽. And οὐδὲν μ᾽ is in some of the later mss., including A and V, while Vat. has οὐδὲν. Ven. has ἄλγυνει, the rest

Before τούτων γὰρ οὐδὲν μ᾽ ἄλγυνεσθαι could be accepted, it would be needful to show that a cognate acc. (οὐδὲν) could thus replace an instrum. dat. The next question concerns its origin. It might be suggested that the οὐδὲνι of the 1st hand in L came, not from οὐδὲν μ′, but from οὐδὲν, and that the sense is, 'thou wilt have no one of them'.—so that καθ᾽ ἡμῶν in 65 should mean, Odysseus and the Atreidai. But this cannot be; for, here, there has been no direct mention of the Atreidai.—only of Ἀχαῖοι generally (59); and so, for contrast with πάνιν Ἀργείοι (67), the pain denoted by ἄλγυνεις must be pain to Odysseus. τούτων γὰρ οὐδὲν ἄλγυνεις being thus set aside, we have to weigh (1) τούτων γὰρ οὐδὲν ἄλγυνεις μ᾽.—Dindorf's conjecture; and (2) τούτῳ γὰρ οὐδὲν μ᾽ ἄλγυνεις.—Buchanan's. Both being possible, the question is, which of them is most likely to have generated τούτων γὰρ οὐδὲν μ᾽ ἄλγυνεις. The fact that ἄλγυνεις precedes ἔργασε diminishes the probability that ἄλγυνεις arose from ἄλγυνεις μ′ by assimilation of persons. Further, had οὐδὲν μ′ ἄλγυνεις come from οὐδὲν ἄλγυνεις μ′, we might have expected to find a variant, οὐδὲν ἄλγυνεις μ′. If, on the other hand, the words οὐδὲν μ′ ἄλγυνεις are genuine, we have only to suppose a change of τούτωι into τούτων. On these palaeographical grounds Buttman's reading appears preferable to Dindorf's. 67 μῆ: for εἰ ἔργασει μη, instead of εἰ μη ἔργασει, cp. 333, 653, Ο. Τ. 328 n.; for μη 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 yer 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:

*ἄλγυνεῖς*. All have τὸ στῶν. Buttmann conj. τοῦτο (for τοῦτον) γὰρ οdigit
*ἄλγυνεῖς*: so Wund. and Blaydes. Dindorf, τοῦτον γὰρ οἵτινς ἄλγυνεῖ μ',—ἐργασία
ἐργασία Ι; as below, 78 γεγένησε, 108 ἤγη, and passim. 67 ἀφελοῦσα L, the final i

with which it is construed stands in the
preceding verse, cp. O. C. 1349 (εἰ... μη). O. T. 348 (δοὺν μη). —βαλεῖς here = ἐμβαλεῖς (or ἐργασία), 'infect' on them:
ep. Eur. Phæas. 1354 ἐκδόν δήμας σώσον βαλῶν. 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.
π. on Ant. 1323 πτισάς προσώπῳ. Not,
'launch against them,' as though the λῆτη
were a missile; nor, 'sow,' sorrow for
them, like άνίας μου καταστέπας, Αἰ.
1005.

68 εἶλιν μη λυφίσθησαι, οὐκ ἐστὶ
κτ.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. Αν. 3. 4. 39 οὐκ ἔτην
καὶ παραδεχόμεν, εἰ μὴ τούτου ἀπό-
κοφεῦμεν: 'it is an impossibility to advance,
if we are not to dis lodge these men' (i.e.
assuming that we do not mean to dis lodge
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. ind. is actually future;
as in 66 f., εἰ μὴ ἐργάζεται ('if thou fail to
do this'), βαλεῖς: and in 75 f. εἰ μὲ αἰσθη-
σταί ('if he shall perceive me'), δῶλα (i.e. δομαία): where έάν μὴ ἐργάζῃ, έάν
μὲ αἰσθή πού would differ from the fut. ind.
with εἰl only as being somewhat less vivid.

οὐκ ἐστὶν πέρατι σοι. The difference between
σοί and σοι here resembles that between
'though canst never take' and 'though
canst never take.' L supports σοι, which
is, of course, quite tenable. But σοί seems
preferable, because (a) in giving a reason,
as γαρ implies, why 'all the Greeks'
will be pleased, it seems less fitting to
place the personal concern of Neoptole-
mus in the foreground; and (b) the neces-
ary emphasis on σοι in v. 70 would have
a slightly awkward effect if the same
pron. had been emphasised in v. 69. Cp.
π. on 47, ἐργασία...
τὸ Δαρδάνου πέτω, the land of Dar-
danus,—meaning Ἱππα in its larger sense,
the town with its territory (cp. 920 τὸ
τὸ Δαρδάνου πέτω, 1435 ἔλεξεν τὸ Δαρδάνου πέτω).
So O. C. 380 τὸ Κάμελων πέτων = ὁδήμη
πέτων (ib. 415). Dardanus, son of Zeus,
was fifth ancestor of Priam (Ἀθ. 10. 215 ff.).
Cp. Pind. Ο. 1. 13. 56 πρὸ Δαρδάνου τει-
κέων: Eur. Helen. 1493 Δαρδάνου | πέτω.
70 εἰ δὲ θ' οὖν ἡμοί μὲν οὐχί κτ.λ.:
cp. Xen. Α. 2. 5. 35 οί δὲ πάντες μὲν
οὐκ ἦλθον, Ἄραιος δὲ καὶ Ἀρτάκος κτ.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.—ὑπείρα,
merely 'intercourse,' in a general sense:
the special meaning, 'colloquy,' (seen in
the Mod. Gr. ὑπείρα = to speak.) is post-
classical.—πέτωμα, trusted by Philoctetes;
cp. 1372. ἱβερικός, safe for Neoptolemus.

72 εἰρόκοι. 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. Ι. Α.
61 ήτοι γυνὴ γένοιτο Τυνδάρη κόρη, τοῦτον
ξυναμωλότα, εἰτὶ εκ δόμων λαβῶν | δουλίο
So Ajax came to Troy oineb ἵρων ἄλων
ἂν ἔνωστος (Αἰ. 1113). Paus. was shown
the place, called Ἰππού μνήμη, on the road
from Lacedaemon into Arcadia,
where Tyndareus, having sacrificed a
horse, tóis Ἐλεφών θεωρόσαν ὑποστῆς (3.
20. 9).—ἐράνγκης: Odysseus feigned
madness, in order to avoid going to Troy,

2—2
ήμη δὲ τούτων οὐδὲν ἐστὶν ἀρνημοὺν. ἀστι' εἰ με τάξεων ἐγκρατίας αἰσθήσεται, ὠλωλα, καὶ σὲ προσδιαφθείρω ἔξων. ἀλλ' αὐτὸ τοῦτο δεί σοφίαθηναι, κλοπεῖς ὅπως γενήσει τῶν ἀνυκτητῶν ὅπλων. ἐξοίδα, *παῖ, φύσει σε μὴ πεφυκότα τοιάντα φωσιν μηδὲ τεχνάσθαι κακά. ἀλλ' ἴδι' γάρ τι κτήμα τῆς νίκης λαβεῖν, τούλα: δικαίω δ' αὐθέν ἐκφανούμεθα. νῦν δ' εἰς ἀναίδας ἡμέρας μέρος βραχύν.

erased. 76 προσδιαφθείρω] Tournier conj. προσδιαφθείρω. 78 λεγή ση τῶν (sic), made from γενεσι στῶν (?). 79 παῖ] Erfurd conj.: καὶ μυσ: Froehlich proposes μὲν, Gernhardt δὴ, Blaydes (reading παῖ) τοι: Campb., with Linwood, defends καὶ, but, if a change were made, would prefer τοι. 81 τι λ: τοι. A. The later mss. are divided; B, R, V² are among those that have τοι, while Γ and L² have τι.—λαβεῖν] Erfurd conj. λαχίστων. 82 δ' Α, B: δ' (sic) Λ, L²: τ' Κ (Par. 2886, but Palamedes detected the trick: cp. 1025 τοι τοὺς πρώτους στὸν, partit. gen., thou hast not sailed 'on' (= 'as a member of') the first expedition. Cp. Dem. or. 21 § 202 οὐδ' αὐτὸ των ἡμέρας τῶν ἐνυπαρμένων οὐδὲ τῶν συγκατόρτων ἐν ἐπιστολῇ τῇ δήμῳ ('has nowhere figured in the ranks of those who share the pleasure and joy of the people'). —The πρώτους στόλουs is the original Greek expedition, as distinguished from the voyage of Odysseus and Phoenix when they brought Neopt. from Scyros (343 ff.).

76 § ἐγκρατίας: for the omission of ὁν, even when, as here, the adj. marks a condition, cp. n. on Ant. 1327 βραχίστα γαρ κράτιστα τὰν πολέων κακά εἰς βραχίστα (βραχίστα κράτιστα (βραχίστα). —δώλωα: cp. O. T. 1166 δώλωα, εἰ σε ταῦτα ἐρήμους πάλιν: Xen. An. 1. 8. 12 καὶ τούτο, ἐφ' ἒκείνων, πάνθ' ἤμιν πεπολητά. Plaut. Amphitruo 1. 1. 106 pertī, si me adspecterīt.—προσδιαφθείρω ought not to be changed (as Tournier proposed) to προσδιαφθείρω. The force of δώλωα, used in the sense of δίλωμα, would be weakened, not enhanced, by a repetition of the device; while, on the other hand, the natural future προσδιαφθείρω makes the rhetorical δώλωα more impressive: cp. Eur. t. 1. 1002 τοῦτον δ' χωραθεῖν ( = εἰ χωραθεῖν, σο: εὑρ' μὲν διλομάς, σο: δ' ἐν τῷ σαυτοὶ δέμαν ἐνός τοῦτοις). 77 § αὐτὸ τοῦτο prepares the emphasis on κλοτέαν, while it also refers back to 54 § τὴν Φιλοκτέτου...εἰκλε-με. 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.'—σοφίαθηναι] cp. Ar. Av. 1501 χαριστά γ', ὁ προφήτης, ἐσοφόσω καὶ σοφά.—κτήμα...γενήσαι: cp. O. T. 721 γονα γενήσαι πταρά: O. C. 582 δειν θάνατ' ἐνα καὶ σύ μου ταφεῖν γένη.

79 § ἐξοίδα, *παῖ, Erfurd's correction of καὶ to παῖ appears certain. The caressing tone of παῖ (cp. O. T. 1008, Ant. 1298) is dramatically happy at this moment, when he has just used the jarring word κλοτέαν. The arguments in defence of καὶ are examined in the Appendix. —φιλεῖ is excusably added to πεφυκότα, since the force of the latter had become weakened by usage (πεφυκότα oft. meaning little more than εἰς) as here, πεφυκότα...τεχνάσθαι (without φιλεῖ) would not necessarily mean more than 'apt to contrive,'—whether the aptitude was innate, or acquired. So Eur. Bacch. 896 φιλεῖ πεφυκός: Plat. Crat. 389 C τὸ φιλέσ εἴδος πεφυκότα δραμαν. —φιλεῖ: for the inf. with πεφυκότα, cp. 88. 58α.

81 § ἴδι' γάρ τι κτήμα (τὸ κτήμα) τῆς νίκης λαβεῖν (ἐστι): the possession consisting in victory (defining gen.) is a pleasant possession to win. κτήμα, which, without an art., stands as predicate, has to be supplied, with an art. as subject. So Plat. Theaet. 209 e ἴδι' χρήμα' ἐν εἰς
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 resistless 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: θ' αδεί at really points to β' αδεί, though it might easily be supposed to be a mere blunder for τ' αδεί, the reading which prevailed in the later mss.

88 ἀναίδες] Nauck conj. βραχειάς (without proposing to alter βραχεύ): Mekler, μᾶς δος, with a comma after βραχεύ.—Vv. 83—85 are rejected by E. A. Richter.

cp. 481, O. C. 184, Αἰ. 538.—οἰκονομία.

ἐκφαινομένα sc. ὀτιτε (cp. O. T. 1063 ἐκφαινει κακή): Ι. 11. 13. 278 ἐνθ' ἐν τε δειλὸς ἀνήρ, δι τ' ἄκιμως, εξεφανάθη.—ἀδεί, afterwards, —some other day: Αἰ. 1204 n.

88 γὰρ νῦν δ' κ.τ.λ., has been suggested by the contrast with αδεί, and so the thought already conveyed by τοῦμα is re-stated more explicitly: then ημέρας μέρος βραχεύ suggests, in its turn, κατὰ τὸν λύσα τοῦ χωνοῦ κ.τ.λ., which repeats the sense of δικαιοὶ β' αδεί εκφαινομένα. Cp. n. on Ant. 465 ff.—εἰς αναίδες ημέρας μέρος βραχεύ, ‘for one little roguish day’: ημέρας μέρος βραχεύ = a short space (consisting in) one day’ (cp. Eur. Νεκ. 1247 ἀλλὰ τ' ἡμεῖς ἐν | λαβον βραχειάν ημέραν ταῦτα, ἐνεθ. | κάποτε θρήνεις. Μέρος is a fraction of the life-time which is before him: and since ημέρας-μέρος (‘day-space’) forms one notion, αναίδες has the same force as if it were αναίδοις, agreeing with ημέρας (Ant. 794 νεόκοι—απόφροι εὐνάμοι). For several epithets joined (without copula) to one substant., cp. Ant. 586 πουτιά...δυσπνοώ... | θρήσασαν... πνεοῖ. For ἐξ marking a limit of time, cp. below, 1076 χρόνον τοιοῦτον εἰς δώον τά τ' εκ νέων | στεπανών ναίται, κ.τ.λ.—Others take εἰς αναίδες by itself, as εἰς αναίδεας (ημ. μέρος βπ. 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 εἰς γάρ δοκεῖ ταῖς μὲν τοῦ σώματος τάξειν δυνα ἐταίρειν (as though ἐταῖρειν stood for τὸ ἐταίρειν, or ἐταίρεα): but cp. Cope’s ver-
δός μου σεαντόν, κάτα τόν λοιπόν χρόνον κέκλησε πάντων ευσεβεστάτος βροτών.

ΝΕ. εγώ μέν ούς ἂν τῶν λόγων ἀληθῶς κλέων, Δαρετίων παί, τούσκε καὶ πράσσεσιν στυγῷ· ἐφυν γὰρ οὐδεν ἐκ τέχνης πράσσεσι κακῆς, οὐτ' αὐτοῦ οὐθ', ὥς φασίν, σουκόφες ἐμὲ. ἀλλ' εἰμ' έτοιμος πρὸς βιαν τὸν ἀνδρ' ἅγεων καὶ μὴ δόλοιν· οὐ γάρ ἐξ ἕνος ποδός ἡμᾶς τοσούτε μικρὸ τῆς χειρώσει. Πεμφθεὶς γε μέντοι σοι εὐνεγαγίας, ὅκινω προδότης καλεῖσθαι· βουλομαί δ', ἀναξ., καλῶς δρῶν ἐξαμαρτητῶν μᾶλλον ἢ νικᾶν κακῶς.

ΟΔ. ἐσθθον πατρὸς παί, καυτὸς ἢν νέος ποτὲ γλώσσαν μὲν ἀργῶν, χειρά δ' εἰχον ἑργάτων· νῦν δ' εἰς ἐλεγχον εἴξων, ὅρω βροτοὺς γλώσσαν, οὐχὶ τάργα, πάνθ' ἤγουμένην.

87 τοσοῦτον τοῦ δὲ Buttmann. — πράσσες] E. A. Richter conj. πλάσσεσ. 91. 2. Nauck wishes to delete v. 92, and to change οὐ γάρ ἐξ ἕνος ποδός into οὐ γάρ ἐξ ἕμοι τρόπον (with a full stop: 'for it is not my way'). — τοσοοῦτον] το τοσοῦτον L, with an erasure of
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 o and σ. 96 καί τότε] In I. the σ of καίτοσ has been added by S. 97 ἀργῶν L, ἀργῶν τ.—ἐργάτων] ἐργάτων Γ: Blomfield conj. ἑργάτων.
also take βορτων directly with ἡγουμ. 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 ἡγομνών would take the genit. βορτων. There is an allusion to the Athenian demagogues (cp. 388 διδάσκαλων λόγους): as Cleon says (Thuc. 3. 38) of the citizens in the ecclesia, εἰσώσετε θεαται μὲν τῶν λόγων γέγονεσθαι, ἀκροαταὶ δὲ τῶν ἐρωμ. (‘absorbed in the drama of debate, but content with rumours from the field of action’).

100 τι μ’ οὖν. With Nauck, I adopt Wakefield’s transposition here, while recognising that much may be said for τι οὖν μ’. ‘Two questions are involved, and should be kept distinct; viz. (1) whether Tragedy ever used the licence, denied to it by Porson (Phron. 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. Théb. 704 τί οὖν ἔτι ἀν σάλσωμεν ὄλθιον μέρος; where τί οὖν, τί νῦν, τί δέης 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. Eur. 902 τί οὖν μ’ ἄνωγας τῷ ἑφυμήνεσί ἔχοι; But the prevailing character of Sophoclean verse certainly favours τι μ’ οὖν rather than τι οὖν μ’. As against conjecturing τι νῦν μ’, it is well to note Άρ. 1247 πάσης ἄνωγες ὁμίῳ μὲ πανδίκως τάδε; Αἰ. 1364 ἄνωγες ὁμίῳ μὲ τὸν νεκρὸν βάπτειν εἴρε; though no argument can be drawn from the fact that οὐκ precedes με in those places. Cp. 733, 753, 917. See Appendix.—τι...άλλα, σκ. ποιεῖν: cp. 310, and n. on Ἀι. 497 θέλεις τι μείζον ἡ κατακτεῖαι μ’ ἐλὸν; 101 λέγω σ’...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 accus. as subject to the inf. Cp. Αἰ. 1047 σ’ φωνῇ τόδε τὸν νεκρὸν χρείαν μ’ συγκουλεῖτεν; Ο. C. 932 εἰς τὸν μὲν οὖν καὶ πρὸσθε, ἐνέκα τέῳ, ὡς τὰ παῦς ὅστις ταῦτα δεῦρ’ ἄγει τινά. The agent can also stand in the dat., as object to the verb of saying; O. C. 840 χαλάν λέγω σοι.—This verse has no caesura: cp. 1309: Αἰ. 1101 οὖν δ’ οἵτινες ἐστὶν εἰμῖν ἀπορρεῖσθι βόες, with n. there. Distinguish these rare examples from those which have an elision after the 3rd foot (‘quasi-caesura’), as τσβ. 44 τ’ γάρ νοείς βάπτειν σοι’, ἀπορρήτου πόλει; 102 εἰ δὲλπε: 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 μ’ πέπονται, a strong denial: cp. 381, 418, O. C. 849 n.—πρὸς βίαιν β’; persuasion will be in vain; and, when persuasion has failed, force will be useless (cp. 90). 104 οὔτως ... τι δεινόν κ.τ.λ. It seems truer to regard τι as adj. with
ΦΙΛΟΚΤΗΤΗΣ

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 δηγα τά ῥε τά δή τά δε (=τάδε) L (and so K, cod. Par. 2886): the δή was omitted at first, and then added (by the 1st hand itself) above the line. Vauvilliers conj. δήγα τά: Wecklein, δηγα σο: Cavallin, δηλαθ. The reading δή τά ψευδή in L² seems...

δεινόν than as adv. with ὄσως: cp. Xen. Cyn. 5. 1. 24 ὀσων δεινόν τις ἐρωτ. ἐγγυη
νεται. For the enclit. τά preceding its noun, cp. 519, O. C. 280 n. In Herod., indeed, ὄσως δὴ τι (so very ...) often qualifies adjectives (1. 185, 3. 12, etc.): but in the Attic examples of ὄσως τι with an adj. the latter is usually a neut. sing., as Posidippus Μώρητι fr. 2 ὀσω τι πολεμύνει εἰσε ς ἡ λύσσ πολικόν.—ἀγαμος
θράσος, 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 ὄσως agrees well with οὐ μὴ θητήναι. 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.

106 λος: we might expect λος 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 ἱκετώ γ’: γιε emphasises the pron., ‘then we dare not even approach him’—a man with such arrows as those. —προσμεία: the spelling προσμια, προσμια, is attested for saec. vi.—iv. B.C. by numerous Attic inscriptions (Meisterhans, p. 87, n. 900).—δησανή, a thing that may be dared; Pind. has this pass. sense, N. 7. 50 δησανή μοι τοις εἰκεν. Cp. Plat. Rep. 450 c τάδη εἴσωσα λέγει λέγειν ἀμφαλές καί βαραλέων.

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

108 τά ψευδή. 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., τά ψευδή. For the same reason, τά ψευδή λέγει seems rather better than τά ψευδή λέγειν, though at first sight the latter is spicier. In fr. 325 calum οὐν οὔκ ἔστι τά ψευδή λέγειν, also, τά appears sound. Cp. Antiphan or i § 10 αὕτη γάρ καὶ τοῦτο τά ψευδή παρεκκεναι
μένον λέγει τά ἀλήθη κατηγορεῖσθαι. Cavallin changes δηγα τά το δηλαθή, ‘evidently’ (O. T. 1501); but this would be better suited to ironic reproof than to ingenuous surprise.

109 το συνήναι: 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 (το σύνεσθαι). Cp. Andoc. or. 2 § 12 οὗ περὶ τοῦ σώσαι τάς ἀλήθειας ὅ καίνυνος ἦν αὐτῶν μᾶλλον ἦ περὶ τοῦ μὴδε αὐτῶν σωθήναι (referring to the Athenian army at Samos in 411 B.C.), where, as here, the aorists infinitive mark the critical moments.
110 πῶς οὖν βλέπων τις ταυτά τολμήσει λακεῖν; ΟΔ. ὅταν τι δρᾶς εἰς κέρδος, οὐκ ὄκνειν πρέπει. NE. κέρδος δ' ἐμοὶ τί τούτων εἰς Τροίαν μολεῖν; ΟΔ. αἱρεῖ τὰ τόξα ταυτά την Τροίαν μόνα. NE. οὐκ ἄρ' ὁ πέρσων, ὡς ἐφασκέτε, εἰμ' ἐγώ; ΟΔ. οὐτ' ἀν σὺ κείσον χωρίς οὖτ' ἐκείνα σοῦ. NE. θηρατέ' οὖν γύρνω τάν, εἶπεν ὅδ' ἔξει. ΟΔ. ὡς τοῦτο γ' ἔρξαν δύο φέρει δωρήματα. NE. ποίω; μαθῶν γὰρ οὖν ἀν ἀρνομήν τὸ δράν. ΟΔ. σοφός τ' ἀν αὐτὸς κάγαθος κεκλή' ἁμα. NE. ἵω τοι' ποίσα, πάσαν αἰσχύνην αἰφεῖς.

to have come from δῆτα (τά) γευσθῆ: see comment. 110 λακεῖν L 1st hand, altered by an early hand to λαλεῖν. Most of the later MSS. have λαλεῖν (Vat. λαλεῖν). 111 εἰς L, εἰς T. 112 β' ἐμοὶ Λ: δ' μοι Ρ. 118 θηρατε' οὖν γύρνω τάν, and so almost all the later MSS.: in A the final κ of θηρατε' is marked as long, and the gloss, δινάρις λαρθεῖα, shows that the adj. was taken with Τροία. A v. l. was θηρατε' γνοῦ (V3, Vat.). Triclinius gave θηρατε' οὖν: Elsmere conj. θηρατε' αὐτ' γύρνω τάν: Tournier, θηρατε' αὐτ' γύρνωτ' ἀρ' Nauck, γύρνωτ' ἄρ', εἶπεν ὅδ' ἔξει, θηρατε'—
gύρνωτ', 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. 88) because it is immoral, but because it is distasteful and difficult. For πῶς οὖν, cp. O. T. 124 πῶς οὖν ὁ λόγος ('granting that there was a robber, how then?...'): for πῶς...βλέπων, O. T. 1371 διαίσθησιν βλέπων, n.—λακεῖν of bold or impudent utterance, as Ar. Ach. 1046 τοι' αὐτά λάκαν: cp. Ant. 1094 n.


118 αἰφέλ, the oracular pres., denoting what is to happen: Aesch. Ag. 16. 10 χρονὸν μὲν ἀτρέπ Πτερόν πῶλον ὁλεῖ τελευτόν: id. P. V. 170 τὸ νέον βούλητ' ὑπ' ὄνου | σκην- τρον τιμάς τ' ἀποσυλλάτατι: Hei. 3. 155 ἠθή ὡς; ἦν μὴ τῶν αἴνων δήσῃ, αἰφέλειον Ἀθηναίων.

116 ἵω ἐφασκέτε': when Odysseus and Phoenix visited Scyros, and persued him to come to Troy (345 ff.).
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' ...καυθός: schol. σοφός μὲν διὰ τὸ κλεφαί, ἄγαθος δὲ διὰ τὸ πορθησαί. Cr. El. 1088 οἷοι φέρουν ἐν κιν λόγῳ, τοσό τε ἀρεταὶ τε παῖς κεφαλισταί. —ἀντ. —Τ. 548 ἄδελφος αὐτὸς καὶ παθήρι, καθ. n. —κεκληθεν: for the forms of the optat. perf. pass., see n. on O. T. 49.

120 τῶ is a defiance of the possible consequences (‘happen what may’): cp. 1254 τῶ τὸ μεθόρ. Eur. Med. 819 (Medea, having taken her resolve to kill the children) τῶν· περισσοὶ πάντες οὖν μὲν λέγων.

ποτσω. Numerous Attic inscriptions of the 5th and 4th centuries B.C. show that in this verb the letter τ was regularly omitted before a following ε-sound (ε or η), though never before an ο-sound (ο or ω): hence (e.g.) ποτες, ποτας, but ποτοι, ποτων. It should be noted that ποται and ποτα, according as the ε- or ο-sound follows, sometimes occur in the same inscription: thus in C. I. A. 1677, 55 (of 354—336 B.C.) we find ποτων (three) in company with ποτες. The omission of τ before the ε-sound was not, indeed, rigorous; thus an Attic inscription of the 5th cent. B.C. gives ἔφροιες ἐξεποίησον ὧν ἀβαίνει Πάροιος: but the facts prove that it was usual. See Meisterhans, Gramm. d. Att. Inschriften, p. 27. As to ι, its practice is not constant. It almost always gives τοι, not τω, 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 τοι it has been corrected to τοι. But there are also a few places where τοι remains. See Appendix. In writing ποτσω, 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.

παταν ἀλεξύγνην ἀφέω. 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 ἀλεξύγνη which it costs an effort to shake off. These are the words of one who may yet feel remorse.
Ο. ἡ μημονεύεις οὐν ἃ σοι παρήνεσα;  
Ν. σαφ' ἵσθ', ἐπείπερ εἰσάπαξ συνήνεσα;  
Ο. σὺ μὲν μὲνον νῦν κείων ἐνθα' ἐκδέχον,  
ἐγὼ δ' ἀπεμι, μὴ κατοπτευθώ παρ'ν,  
καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελὼ πάλιν,  
καὶ δεύρ', εάν μοι τοῦ χρόνου δοκῆτι τι  
κατασχολάζειν, αὐτὴς ἐκτέψιμοι πάλιν  
τοῦτον τὸν αὐτὸν ἀνδρα, ναυκλήρου τρόποις  
mορφὴν δολώσας, ὃς ἄν ἄγνοια προσήν.  
οὔ δέντα, τέκνον, ποικίλως αὐδῶμενον  
δέχοι τὰ συμφέροντα τῶν αἰών ὁλῶν.  

188). 121 μημονεύεις MSS.: μημονεύετες Herderwen, and so Blaydes, Cavallin, Nauck, Seyffert, Wecklein. 138 νῦν νῦν L. 125 ἀποστελῶ Musgrave (ed. 1809 Oxon.) proposed ἀποστείλα. The alternative conj. ἀποστελλά a disap. ascribed by Blaydes to Musgrave, seems to be that of Burges (ed. 1833). Cavallin in his crit. note credits Musgrave with ἀποστελλόν, but in his commentary, p. 29, quotes Blaydes as his authority for it, and must therefore mean ἀποστελλά a disap. Blaydes suggests that, reading ἀποστελλά a disap, or ἀποστείλα, we should transpose vv. 124, 125.

121 f. μημονεύεις. Almost all recent edd. adopt the conjecture μημονεύετες, but without necessity. The question, 'dost thou remember my advice?' naturally implies here, 'dost thou intend to observe it?'—and so N.'s answer, σαφ' ἵσθ', follows the present tense just as fitly as it would follow the future.—δ. παρήνεσα: referring to 56 ff.—συνήνεσα, 'agreed': O. C. 1508 n. Remark the two compounds of αὐτῷ at the end of two successive verses: cp. Αἰ. 859 f. μεταγραφήσεται, ιδοὺ ὕψος πάσης. 128 ἐκδέχον, excipit. 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,—Σκύδα...καταφέρει ἐν παρακατατεταρτήσει ἐξεδέξατο οὐκ ἔλασσον πόνος (as if it had been lying in wait for them).

124 f. κατοπτεύω: cp. Αἰ. 829 πρὸς ἐξήρων τοῦ κατοπτεύσει. —καὶ τὸν σκοτὸν κ.τ.λ. The σκοτὸς is the attendant of Neoptolemus who had been sent to watch the neighbourhood of the cave, lest Philocletes should take Odysseus by surprise (46). Now that Odysseus is going back to the ship, such a σκοτὸς 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 δεύρ'. If any undue delay occurred, Odysseus might reasonably suppose that Neoptolemus was failing to persuade Philocetes. 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 Philocetes to leave Lemnos, and shall also confirm his trust in Neoptolemus.

τοῦ χρόνου τι κατασχολάζειν. Nauck's conjecture πρὸς σχολάζω would suit the sense; but it would leave the origin of the vulgate unexplained. I believe that Soph. has used κατασχολάζων τοῦ χρόνου, somewhat boldly, in the sense of 'to lag behind the due time,'—the use of σχολάζων in the sense 'to linger,' 'to delay,' permitting a genitive to be used, as after υπερετέρων, λελειαθεῖα, etc. The compound κατασχολάζειν may be compared with καθυστερεῖ, 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.—κατερησθεῖα. The prep. is not
OT. Art thou mindful, then, of the counsels that I gave?  
NE. Be sure of it.—now that once I have consented.

OT. Do thou, then, stay here, in wait for him; but I will go away, lest I be espied with thee, and will send our watchrer 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 ο) has been erased in L.—

127 δοκητε τι δοκητε η L, the η made from η, prob. by the first corrector (S).—


130 τρόπων] τρόπων Triclinius. Herwerden would delete this verse.  

132 αγνολα L, with most of the later mss.: αγνολα Triclinius.  

130 αισθαμένων] In L, ι seems to have been erased after ι, which is itself in an erasure. It is possible, though not clear, that the 1st hand wrote αισθη μένοι. —Nauck conj. αισθη, τέκνων, (or, αι τδ, αi τέκνων μοι,) ποικίλες αισθαμένων.  

131 των τηλ λόγων] Blaydes conj.

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

132 ναυκλήρον: the man, when he comes, pretend to be the captain of a small merchant-ship, trading between Greece and the Troad (547 ff.). In Plaut. 

130 ff. οδης: Blaydes conjectures οδη στο. But οδη is right. It means, 'then, of course'—differing from δη by implying more clearly that the step prescribed by δη is the obvious one.—

αισθη τις L, with δη L: cp. O. T. 1103 εδεξήμαν δη τον. This is better than to take αισθηναι as gen. absol.—ποικίλως, 'craftily,'—i.e., in terms fitted to beguile Philocetes. 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 των τηλ λόγων Σφέγης): but the more general sense agrees better with vv. 542—567,—αισθαμένου, midd., as 852, A. i. 772: the pass. occurs below, 540, 430.—τα συμφιρώτα: for the neat, cp. 24 n. των τηλ 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 σκότος and Νεο-
πτολεμός (vv. 542—607). The χορεύει tells a story; N. follows his lead, and strikes in from time to time with artful comments,—reasserting his hatred of the Areidai, his sympathy with Philoctetes, etc. These opportunities, or 'cues,' are the useful hints (τὰ σμικρὰ) —οὐ παρεῖς τάδε, 'having committed these matters to thee,'—a parting reminder of the responsibility. Not, 'having given thee these directions.'

133 Ἐρμής ὁ τέμπουν δόλος: Ἐρμής δόλος δὲ πέπει, the god of stratagems, who escorts men on their way,—οὐ τέμπουν: cp. Ἱερ. 620 (the herald Lichas speaks) ἄλλ᾽ εἴπερ Ἐρμῶν τινὲς ποιμένων τέχνης: Aesch. Ἕλεμ. 91 (Zeus to Hermes) ποιμαίοι τινὶ, τόνδε ποιμαίων ἡμῶν ἱεραί. So he is δόλος, ἔνδοξος, ἡγεμόνιος, ἄγνωστος, and, in relation to the dead, ψυχοσύμπος (O. C. 1548 n.).—δόλος. Near Pellene in Achaeia Pausanias saw a statue of Ἐρμής, ἐπικλησίων μὲν δόλου, εὐχάριστα δὲ ἀνθρώπων ἄτομων τελέσαι (7. 27. 1). Cp. Αργ. 7. 1202 Ἐρμῆς δόλε, ταυτὶ μὲν ἐν καλῶς ποιεῖ. The Corcyrean month ἀπρίων was probably sacred to Hermes as ψυχόδολος (=ψυχόδολον). In Bubrius 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 δόλος is similarly combined with that of ποιμῆς in Εἰ. 1396 Ἐρμῆς σφ' ἄγει δόλον σκότῳ | κρόφος, κ.τ.λ.: and in [Εἰρ.] Ῥῆς. 216 ἄλλ᾽ εὖ σφ' ὁ Μαιας ταῖς ἱερεῖς καὶ πάλων | τέμω

ψευδεὶς Ἐρμῆς, δὲ γε φηλητῶν ἀνάς.

—ψφ., dat.: cp. on 98.

134 Νίκη τ' Ἀθήνα 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. (Ἰον 453 ff.): τὰν...ἐμὰν ἧδεν Ἀθηναίοι κερεῖω, | ...οὐ μάκαιρα Νίκη, | μόλις. And Aristides, in his oration on Athena, says of her, μνήμη μὲν ἀπαντῶν θεῶν, ὀμοίως δὲ παιῶν, οὐκ ἑκατέρον τῇ Νίκῃ ἐστιν [in such epiteths as μικηφόρα], ἀλλ᾽ ἄμωννοις (1. p. 29). At Athens the small Ionic temple of 'Ἄθρα 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 (σῦλος), her regular attribute in the Athena-cult at Side in Pamphylia. As Benndorf has shown (Über das Kultusbild der Athena Nīke, Vienna, 1879), the temple probably commemorated Cimon's victory over the Persians at the mouth of the Eurymedon, near Side (446 B.C.). This 'Ἄθρα Νίκη' was the figure which at Athens came to be popularly known as the Wingless Victory, Νίκη 'Ἀστέρως.' 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. Αρ. Ἀν. 574).
The conception of 'Αθηνα Νίκη was not exclusively Athenian. Thus Pausanias saw at Megara leòn 'Αθηνα...καλομένης Νίκης (1. 42. 4).

The same remark applies to the name Πόλις. 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 Πόλις in many other places also, especially in the Ionic cities of Asia Minor,—as at Erythrae, Priene, Teos, Phocaea (Paus. 7. 5. 3. 4: 2. 31. 9). Equivalent titles were Πολιάτις, Πολιούχος, and (in a case noticed by Leake, Morea, 11. p. 50) Ἀγρίππολις. Cp. Aristides 1. p. 21: καὶ εἰς γιὰ τοὺς δώρας 'Αθηνας ἔδωκε καὶ Πολιούχος ἀναστάτησα. Thus Sophocles, though writing for Athenians, is not making purely local allusions.—ἡ στρωφ' μ' ἀκολ. as in the Odyssey. In Ai. 14 he calls her φιλάτρημα ἀδερθῆναι.

138—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 antist. 180—190. (3) 3rd str. 201—209 = 3rd antist. 210—218. An anapaestic system (σύντημα) 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 anapaestes are interspersed with the lyrics, we may compare the Parodos of the O. C. (where see n. 221. 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 anaapaest systems (see n. there on 100).

The Chorus consists of 15 men belonging to the ship of Neoptolemus, who is their prince and their 'captain' (naukrātor, 1072). As he is so youthful (παις, ἑβδομάδας, 1040), they can address him as τέκνον (1441), ταῖ (201). It does not follow that they were actually γεφωντες, 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.

139 Σ. ἐν ξένων ξένοις: cp. 685 n.: O. C. 184 ξένοις ἐπὶ ξένοις.—στέγων... λέγειν: for the likeness of form in the words (παρομοιαστα), combined with likeness of sound (παρομοιῶσε), cp. Isocr. or. 4 § 186 φίλημα δέ καὶ κυμάτως.—ὑπότατον: the subst. expresses a fixed habit of mind more forcibly than ὑπότατον would have done: cp. Thuc. 6. 60 ὁ δήμος...χαλέπος ἡ τῶν καὶ ὑπότατος ἐπὶ τοὺς περὶ τῶν μοντάτων τῆς αἰτίας λαβωντας. Xen. Evg. 3. 9 τοῖς...ὑπότατος φύει (ὑπότατον), 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 Σ. τῆχα, the skill of the ruler, whose art is the highest of all: see on
5 καὶ γνώμα, παρ' ὅτω τὸ θείον
6 Διὸς σκῆπτρον ἀνάστησαι.
7 σὲ δ', ὦ τέκνων, τόδ', ἐλήλυθεν
8 πᾶν κράτος ὀγýγυνον· τὸ μοι ἐννέπε,
9 τί σοι χρεῶν ὑποργείν.

σοφ. α'. NE. ὑνὶ μὲν, ἵσος γὰρ τόπον ἐγχάριαις
προσδείων ἔθελες ὑπνώνα κεῖται,
δέρκου ταρσῶν· ὁπόταν δὲ μόλῃ
dεμοὺς ὀδύτης τῶν* οὐκ μελάθρων,

189 γνώμα A: γνώμα L. The later mss. are divided, and some (among which are B, L, I') have γνώμα γνώμα. 140 ἀνάστησαι L has ἀνάστει: σεσται (sic). Dübner reports the 1st hand as having written ἀνάστεις σεσται, with a letter, which was not η, 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.—Seyyffert conj. ἀνάστησι, Blaydes ἔρουσται. 141 σὲ δ' L, from σὲ δ'

O. T. 380 f., τέχνη τέχνης | ὑπερφέρωσα.

—ἐτέρας, not, another kind of skill, but rather, skill in another man: see on O.C. 230 ἄπαντας ἐτέρας.—γνώμα, sc. γνώμας προσδείων. 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 γνώμαι, which is thus the weaker reading.—σὲ δ': in whose keeping. The anteced. is ἐκεῖνον understood: cp. 956: O. C. 1388 κτανέω θ' υφ' οὕτω εξελήλυσαι: Αἴ. 1050 δοκοῦντ' ἐμόν, δοκοῦντα θ', δὴ κραίνει στρατόν.—τὸ δὲνον Διὸς σκῆπτρον, the godlike Zeus- sceptre, i.e., sceptre derived from Zeus (gen. of source), διαδοτόν.—ἀνάστησαι implies ἀνάστασιν (an almost adverserial cogn. acc.), as = to rule with sceptre: cp. O. C. 449 σκῆπτρα κραίνει, to have sceptred sway.—The tone here is genuinely Homeric. Cp. H. 9. 98 ἄνων ἐσι δαί θεῖον καὶ τοὺς ἔνθα ἑγγούλασι | σκῆπτρα τ' ἅδη τθεσμάτα, τοια σφοῖς βουλεύσαι.

141 f. σὲ...Διὸς καὶ τὸ ἐλήλυθεν, hath come to thee. There is perhaps no other example of the simple ἐχομαι with acc. of person: but there is an exact parallel in the rare use of ἐβαινω with acc. of person, Eur. Hes., 1371 καὶ νῦν ὄβδα μ' ὄβδα βαινε. 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, ἀπ' τὶ χρόνος ἑβα με; Ις σὲ δ...Διὸς καὶ τὸ ἐλήλυθεν occurred in an iambic trimeter, the case for σὲ δ' would be strong: but here, in lyrics, we should keep σὲ δ'.—We cannot properly compare λεγείαθαι, or ἀκανθεῖ, after which an acc. of pers. was common.

πᾶν κράτος, complete (i.e. sovereign) power. Distinguish the phrase with the art., Her. b. 35, ἐγεῖ μὲν τὸ πᾶν κράτος Πεισταρτός, which gives the same meaning in a slightly different way ("the whole power").—ἀγγὺς, πredicate with ἐλήλυθεν, 'from of old,' i.e., 'from thine ancestors': for ἀγγὺς, see O. C. 1770 n.

to, 'therefore': II. 3. 176 ἄλλα τὰδ' οὖν ἐγκυνοστ' τὸ καὶ κλαίωνας τέχνη. So, in Attic, ταῖτα, Xen. An. 4. 1. 21 ταῖτ' ἐσπεύδω καὶ διὰ τοῦτο ὁδ' ὑπευχθον: esp. ταῖτα ἄρα, Ar. Nub. 319, etc.—For the like use of ταῖτ', cp. O. T. 571 n.

144 f. 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 ἀφιθὸν (159) implies that, having approached the seaward mouth of the cave, they can see right through it; and v. 161 (τοῦ ἀφ' ὄλ' τηλ' ἰμιω...) 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 happily 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,


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

ἐγχαρίας, 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.: τῶν τῶν ἐγχαρίας ('region, part, of the sea-marj') would be an unusual phrase. Homer, indeed, uses only the sing. of the word, and it is very likely that Soph. was thinking of Od. 9. 182 ῥόθα δ᾽ ἐν ἐγχαρία στοῖς ἐλομένες δέχοι· θαλάσσῃ, iv. 5. 238 νῆσου ἐν' ἐγχαρίη, 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... ἐς τάς ἐγχαρίας).

δυτικὰ κείται, in which he is situated, abides. The verb is esp. suitable to a crippled sufferer; cp. 183: II. 2. 721 (of Philoctetes) ἐν νῆσος κείτο κρατέρ' ἀγεία πᾶσιν. 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 σέλην, ἐλεύθων (on the same principle as ἔθρον ἔθραι): Eur. Suppl. 987 τι ποτ' αἴτιος ἠτέκνη πέτραι: (as if one said, ἠτέκνη πετραίνα στῦος): ib. 657 δεῦρον τεταγμένον | κέρας (τάξις). Poetry may, then, too, τῶν... δυτικὰ ἠτέκνη or τάσκαται: and so also κείται. It is true that κείται τῶν is not precisely like κείται θέου (Thuc. 1. 37 ἐν πόλις... ἀνατέρκηθε θεοῦ κειμένα): for κείμαι served as perf. pass. of πέτρα (τέθεωμαι being midd.), and in κείται θέου the acc. is therefore as strictly 'cognate' as it would be in ἠτέκνηθε θέου. But the difference between κείμαι θέου and κείται τῶν is, in principle, only the same as that between ἔστοιμαι ἔθρον and ἔστοιμαι γῆν.

147 τῶν ὡς μελάνθρων. For ἐκ I read οἰκ. Wakefield and J. Hermann were right in feeling that the sense required τῶν ἐκ μελάνθρων to be connected with ὅπιστη (μετενδυσ ven qui ex hoc antro abieit), and not with μάλη. Then, however, the article ὡ becomes indispensable. Let it be granted that we could say, ὅπως ὅπιστη ἐκ τῶν μελάνθρων, 'I see one leaving the abode,'—ὁπιστῆν having the constr. of ὅπως: as, in τάσι... κυθήρες τῷ ὅμωμα (Plat. Legg. 631 c), the dat. after κυθήρες is that which might follow κυθήρας. But no Greek could have written ὃπωσόν μάλη ὅπιστῆν ἐκ τῶν μελάνθρων in the sense 'when he who has left the abode shall return to it,'—the movement denoted by ἐκ τῶν μελάνθρων being opposite to that denoted by μάλη. For the order of words, τῶν ὡς ἐκ μελάνθρων, instead of ἐκ τῶν ὡς μ. cp. O. T. 735 καὶ τής χρόνος τῶδε 'ἐστιν οὐκέτανθον ὡς τόιδε ἔξελθον. For other examples of this crisis in Soph., cp. below, 639 πείμα τοῦ πρόφα: O. C. 1540 τούς θεοὺς παροῦ: El. 731 γροῦν δ᾽ οὐκ Ἀδημον δεινὸς ἡμοτρυφεῖ. With the simple ἐκ, only two versions are possible. (1) Taking ἐκ with μάλη: '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

J. S. IV.
σοφοκλεούς

πρὸς ἑμὴν αἰεὶ χείρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεῦειν.

ἀντ. α'.

ΧΟ. μέλον πάλαι μελημά μοι λέγεις, ἀναξ,
2 φουρεῖν ὦμμί ἐπὶ σκ ἀμίστα καιρῷ.
3 νῦν δὲ μοι λέγ', αἰλάς
4 ποίας ἕνεδρος ναίει
5 καὶ χῶρον τίν ἔχειν. τὸ γάρ μοι
6 μαθεῖν οὐκ ἀποκαίριον,
7 μή προσπέσων μὲ λάθη ποθέν
8 τὸς τόπος, ἢ τὸς ἔδρα; τίν ἔχει στίβον,
9 ἑναλον, ἢ θυραίον;

354.7x609.1

σῶτ. β'. NE. οἶκον μὲν ὄρας τῶν ἀμφίθυρον
πετρύψης κοίτης.

ΧΟ. ποῦ γὰρ ὁ πλῆμων αὐτὸς ἀπεστὶν;

148 χείρα προχωρῶν] Burges conj. χειρα προχωρῶν. A ms. ascribed to the 15th cent. (B, cod. Par. 2787) has προχωρῶν,—doubtless by a mere blunder. 160 L. has μέλον πάλαι μελημά μοι λέγεις ἀναξ τὸ σῶν | φουρεῖν [from φορεῖν] ὦμμί', ἐπὶ σκ ἀμίστα καιρῷ. So also A. Verse 150 thus exceeds v. 135 by an imbus. Hence, in v. 150, (1) Triclinius omitted τὸ σῶν; (2) Cavallin, keeping τὸ σῶν, omits ἀναξ. (3) Burges conj. μέλον πάλαι δή μοι λέγεις, ἀναξ, τὸ σῶν. (4) For the readings of Blaydes and Bergk, see cr. n. on 135. In v. 151 (1) Seyffert conj. φουρεῖν διματί σῶν ἀμίστα καιρῶν: (2) Nauck, omitting διμ', conj. τὸ φουρεῖν ἐπὶ σκ ἀμίστα καιρό. (3) Burges, guided by the schol., ἐπὶ σκ νεόματα φιλάττεν, 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 ἑμὴν αἰεὶ χείρα) would be unsuitable.—Seyffert refers τὸν ἐκ μελάθον to the Chorus, but does not connect it with προχωρῶν, taking ἐκ in the pregnant sense of ἐκ ὑπ' ἐκ, 'having quitted the cave (= ἐκ), advance ever at my beck,' etc. This seems impossible.

148 πρὸς ἑμὴν αἰεὶ χείρα προχωρῶν,
coming forward towards my (beckoning)
hand,—i.e., at a sign given by me,—from
time to time (αἰεὶ). This phrase is ex-
plained by the part which the Chorus
actually plays in the dialogue between
Philoctetes and Neoptolemus,—inter-
posing, from time to time, with some
utterance fitted to confirm the belief of
Philoctetes in the story which Neopto-
lemus is telling (317, 391, 508, 675, etc.)
προχωρῶν, 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, 'di-
recting your course of action.' πρὸς ἑμὴν
... χείρα, too, is literal (i.e., it does not
mean simply, 'following the lead' of my
words).

149 τὸ παρὸν θεραπεῦειν, to provide
or. 18 § 307 τοῦτο ὑπὲρ τῶν ἐκθρῶν καιροῦ
the proverb τὸ παρὸν ἐπὶ ποιεῖ (Plat. Gorg.
499 C), 'to do the best one can.'

150 μῦλον...μηλημα: with a certain
emphasis; cp. Eur. Andr. 868 δεῖν ὁ
dεμαλαίνει. 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
σῶν (see cr. n.),—a gloss added by some
one who, taking the ἁμα 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,—that mine eye should be watchful for thy good, before all else. 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?

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182 αὐδᾶς πρὸς σοί καφὸς ἐκ τοῦ μάλιστα χείρα.

186 Πρὸς τοῖς μὲ λάθη Προστ. μὲ λάθη στρεφόντων.


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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 ελέυθηραν, δύστηρων ἔξελεν τόδα (where see n.). The word ὀμήρει also serves to suggest the laborious character of the progress. Cp. Lucan 9. 721 (of a serpent) conicitus iter cauda Success.—τοῦ seems a necessary correction of τῶν, since στίβων...τῶν would mean, 'his path yonder' (as though N. could point to it): not merely 'his path in this neighbourhood' (though invisible).

162 οἱ τοῦτον τῆς, i.e., by making expeditions in quest of food,—referring to 162 f. Others take it to mean, 'in the following manner,'—viz., ἡθοβολοῦντα. This is possible (O. C. 787): but then we should expect ἡθοβολῶν—φοῖνικι τρόπον.

166 στυγερῶν στυγερῶν: cp. 1369 κακώς...κακοῖς: O. T. 479 μέλες μελέων πολύ χρεών. Tragedy applies στυγερῶς, in the sense of 'wretched,' not only to things (Tr. 1016 βλασ., τοῦ στυγερῶν), but also to persons, as Ani. 144 τῶν στυγερῶν (the sons of Oed.; where see n.). Almost all recent editors, however, have received Bruck's conjecture, συμμερόν συμμεροῦς, i.e., 'with painful toll.' At first sight, this is favoured by the scholi. Here, ἐπιμοῦσα, which can scarcely be explained as meaning 'with grim resolve,' and ought doubtless to be ἐπιπόνωσα. Now, as Bruck points out, Hesych. has συμμερόν, ἐπιπόνω, ἐπιπόνων, συμμερόν, ἐπιπόνως. So Eustath. p. 1453 έστι δε συμμερόν, οτ έπιπόνως, δυσμην. Yet the following considerations make me hesitate to forsake the MSS. (1) Is it so clear that, in this context, the scholi. could not have used ἐπιπόνως to explain στυγερῶν, seeing that the notions of πόνως and 'wretchedness' are often so near to each other, esp. in poetry? (2) Apollonius Rhodius seems to be the earliest extant writer who uses συμμερός: 2. 374 συμμερωταίρων ἄνδρων ('most laborious'); 4. 380 συμμερός, 'painfully.' Homer has only ἐπι- συμμερός: Hesiod has ἐπισυμμερός. On
ΦΙΛΟΚΤΗΤΗΣ

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, 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!

172 ΤΟΝ ΣΥΝΤΡΟΦΟΥ ΤΟΥ: ΜΗΔΕ ΚΥΑΤΩΜΕΝΟΥ L. 171 ΜΗ ΔΕ ΚΥΑΤΩΜΕΝΟΥ ΜΗ. Brunck conj. μηδε ζυγτροφον τοι: Brunck ζυγτροφον Πολιν, μηδε εσ ζυγτροφον Cavallinn, μή του ζυγτροφον. 172 ΑΕΙ ΤΡΙΔΕΙΝΙΟΝ: ΑΕΙ, with A and most of the other MSS. 174 ΕΠΙ ΠΑΝΤΙ ΤΟΥ Aristides (i. p. 61) loosely quotes these words as επι ιπατη του ιτι. 177 ΤΟΥ ΛΑΧΜΑΝΝΟΥ ΒΗΓΤΩΝ MSS.

168 ἐπικεφαλής, intrans., 'direct his course towards,' 'approach': cp. 717, where προερχομαι also seems to be intrans., 'bent his course towards' the water. This intrans. use must come from the trans. sense of νεβάζω to 'ply' the limbs, or 'guide' a chariot, etc., as Il. 10. 358 ὕφιππη ναυαρόν: Ο. Τ. 468 πάνα ναυάρων: Pind. P. 1. 18 δίσφαζεν τε ναυάρων: we must mentally supply τοδά, oδὼν, or the like. Apart from the two instances in this play, there appears to be no sound example of an intrans. ναυάρων. See Appendix.

169 οὐτάρων, the spelling attested by Attic inscriptions (O. Τ. 13 n.). -δήσις, 'thinking how': cp. Αἰ. 510 ὀκτερε 8', ὀνόμα παῖδα τοῦ σωτ.,...δῶν κακῶν κεφαρ τε κάρυτο τοῦ, ὅπως θάνῃς, νεμεῖς.

170 ο. μ. τοῦ. The force of μη (as dist. from ol) is here 'generically,' i.e., it presents the situation as typical of a class;' in a case where there is none to tend': and this implies the gammim of pity,—'seeing that there is none to tend.' Cp. 356, 715: O. Τ. 397 n.—μηδε seems better than any of the proposed corrections (see cp. n.): and for μη του κυατωμενου...μηδε θηκον, cp. O. C. 737 ο οι αλ ναυαρωνων, αλλ οι αυτων υπο παίντων κελευθερους, n.: Ττ. 291 ου σε τερεσ ἐμφανης κυρε, των μεν παρτωτων, τα δε πεπυομενη λόγω.—The second syllable of the verse might be short (see Metr. Anal.), and therefore συγκεφαλήν could stand. But, as there is no other instance of that syllable being shortened in this strophe or antistrophe, Brunck's ζυγτροφον is better, and is received by Heinrich Schmidt (Compositionslehre, p. clxxi.). —Βηγτός, the face of a man who lives with one; cp. Αἰ. 977 ὅ φιλτραν Ἀλας, ᾧ ξυναιμον δημιου ἐμι. 174 ο. αλιτω, properly, 'wanders in mind'; hence, here, of despairing perplexity, cp. 1194. This use of the word might be illustrated by Alexis Κουβετσής επι των εορτορωμαι, ει δ' ἀλιτωμεν, 'some of us are rich, while others are at their wits' ends.' —παντι τω χρειασι = each item or article of need, i.e., each new form in which need besets him. Cp. n. on Αἰν. 1229 εν τω (=τιν) συμφορος, ισταμενον = οτε ισταται, as it arises. Cp. 1263: Η. 21. 240 κυκλομενον ιστατο κύμα.

177 ο. παλαμαί των: the 'devices' of the gods are their mysterious dispensations, which can bring such misery on a man who was once fortunate. Cp. Pind. Π. 1. 48 εἰρόκεντο των παλαμαι τιμάς.

I have accepted Lachmann's conjecture here, Βηγτόν for Βηγταῖων, because (1) there is a prima facie case for a short penult., answering to that of ἀδοκιστοῦ (188); and (2) Βηγταῖων, so closely followed by Βροτων, is very awkward, while Βηγταῖων not only gives a forcible contrast with Βροτοῖ ων, but suggests a thought well suited to the solemn pathos. Hermann defends Βηγταῖων at the cost of reading ἄδυκοκλωσσος in 188. Heinrich Schmidt also keeps it, but re-
tains ἀφυφόστωμος in 188, on the ground that, in this logaographic measure, the ‘irra-
tional syllable’ is admissible in the choree (αι ὀηη}). A probably authentic example is δείλω in 218 (= ὅτει in 209). 
παλάμαι θνητών, if sound, would mean, ‘the resources of men’ (as shown by Philoc-
tetes): so Thocognis 625 παντοτας κακοτες ἐν ἀθρόισισι ιὼν, παντωλι δ’ ἀρετα
καὶ βίον παλαμαί. Cp. the praise of
man as παντοτόρος in Ἀντ. 360. Not,
‘the (wicked) devices of men,’ as seen in
the hero’s enemies.

178 γῆν, ‘races,’ in the narrower
sense of ‘houses’ or ‘families,’ such as the
princely house to which Philocetes be-
longed: cp. ὁδ. 15. 533 ὑμετέρον δ’ οὐκ
εστι γένος βασιλεύσεων άλλο. Not ‘gen-
erations,’ γενεά (O. T. 1186): nor, again,
‘sons of men,’—a sense which could not
be justified by the bold phrase in Ἀι. 784,
Τέκμηρα, δόμορρον γένος. In Her. 3.
159 read ίνα σφί γενεά (not γένεα) ὑπο-
γίνητα.

179 οἰς μὴ μέτρως αἰών. αἰών here is
not ‘life’ merely (as Ἀντ. 583), but ‘for-
tune in life,’ as Ττ. 34 τοιούτοις αἰών οἰς
δόμοις τε κὰ δώμων | αἰών τὸν ἅδη ἐπερέκτε.
μὴ (‘govern’ 170) μέτρον, ‘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 f.,
1685 f. (the reverses of Oed.): Ἀντ. 1161 ff.
(those of Creon). Aesch. Eum. 528 παντὶ
μέτρᾳ τὸ κράτος θέν ὑπασε. Eur. Med. 123 ἐμοὶ γοῦν ἐπὶ μὴ μεγάλοις | ἄχυρων ἐν
καταγγέλλειν. | τῶν γὰρ μετρῶν πρῶτα
μὲν εἰτεὶ | τοιούμεν νῦχαι: where it is added
that ‘excess of good fortune’ (τὰ ἐπερ-
βάλλοντα) ‘brings greater calamities on
houses, when the god is wroth,’ μεῖνοι δ’
ἄτας, διὸν ὁρμοῦν | βαλμεῖς, οἰκὸς ἀπέδω-
κεν. Her. 7. 10 φιλεῖ γὰρ ο θεὸς τὰ
ιπτερών κάτα κολλάτω. Others take
μὴ μέτρως as, ‘exceeding the ordinary
measure of woe.’ Cp. Εὐρ. Ττ. 717 ώ
γὰρ μετρία πάχων κακώ. I prefer the
former view, because (a) the sense of γῆν
suggests the greatness that precedes the
abasement; and (b) οἴς 180 ff., which
comment on οἰς μὴ μέτρως αἰών, show
that these words suggested a contrast between
Ph.’s past and present fortunes.

180 Πρωτογόνων: scholar. εὐγενῶν.
Elsewhere πρωτογόνοι always = ‘first-
born.’ But as αρχαίους can mean ‘of
ancient race’ (Ἀντ. 981), so πρωτογόνοι
‘of foremost race.’ Cp. Θουκ. 3. 65 ἀρ-
δρές ἦμων οἱ πρῶτοι καὶ χρήσαι καὶ γένει.
—Ἰωάννος does not imply a doubt as to
whether Philocetes is of noble birth, but
merely gives a certain vagueness to the
surmise that no one else was nobler.
Yet Nauck (following Burges) changes
Ἰωάννος to γενόμων because the Chorus must
have known the hero to be noble. Cp. Ττ.
301 (Delanea is pitying the captives
sent to her by Heracles), αἰ 
πρὸν μὲν ἔρρη 
εἰς ἑλευθέρων ἐνσω̣ | ἀνδρῶν: where ἔνσω
does not mean that she doubts their
former freedom, but merely that she does
not know their fathers’ names. Cp. τοῦ
in Θουκ. 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, with the dappled or shaggy beasts of the field, piteous alike in his torments and his hunger, bearing anguish that finds no cure;

184 μετὰ] μέτα L. To avoid the short syll. at the end of the v., Herm. wrote θηρῶν ἢ λαείων μετ' ὣ | στυτῶν (doubling whether μετὰ was permissible). Burges conj. μετ' ὣ: Meineke, μες: Lehrs, τέλας. 186 ἡ L has: λιμῶν τ' ὀκτῶν ἄγκηστα μερὶμματ' ἔχουν βαρείᾳ (sic) ἄθυροστυον | ἄρχω τῆλεφανο πικρᾶ | ὀμωναν ὑτκετα. The point after ἔχουν is faint, and not, apparently, from the first hand. The later mss. agree with L, except that Vat. b (cod. Urb. 1411, 14th cent.) has βαρεῖ | ἀ δ'.—For the conjectures, see comment. and Appendix.

self, ὅτι εὐτυχία δοκοῦν τοὺς ὑπερτρόπος τοῦ ἑῶτα. So we sometimes guard a statement by saying, 'perhaps' the greatest, etc.

οὐδενὸς sc. ἄνδρος. οδέλει ὠκόω προτογονῶν could mean either (a) no house of those houses, or (b) no man belonging to them; cp. Plat. Προτ. 316 Ὅ Ἀτταλοῦδαν ὄν. οἰκιᾶς μεγάλης: O. T. 336 b. Here it is possible, indeed, to supply ὠκόω ('a man inferior to no house,' i.e., 'to no member of a house'). But in compressed Greek comparison the type τὸ ἐκέινον γένος ὁμοί ὑπερτρόπος ἑτῶν τῶν βασιλεῶν (sc. τοῦ γένους), is commoner than ἐκείνω (for τὸ ἐκέινον γένος) ὁμοί ὑπερτρόπος ἑτη τῶν βασιλεῶν γένος, which latter would be the type. Here, the fact that the oidea (ὁκόω) depends on ὠκόω would increase the awkwardness. The reading ἐκείνων for ὠκόω is specious; cp. Αἰ. 636 ὃ ὑπ τῆρα ἡμεῖς ἐκείνων < ἀγρότων: though ἀγρότων is there doubtful. But ὠκόω is confirmed (a) by Eur. Ion 1073 τῶν ἐπιπαραδίδ. γέγονεν ὁκόω: and (b) by the bold use of proterogiones, which oidea helps to interpret.

οὐδενὸς ὑπερτρόπος, as Plat. Τιμ. p. 20 λ ὀδίνα καὶ γένεις οὐδενὸς ὑπερτρόπος ὑπ τῶν ἐκείνων.

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

188 οὐδένα ἄτρ' ἄλων, alone, apart from his fellows: an epic phrase; ἤμυν. Ἰομ. 3. 193 ἃ ἐς τοῦρο κεκεκταριοπὸν ἄτρ' ἄλων: cp. Od. 16. 239 οὐδὲν ἄτρ' ἄλων.—στυτῶν (the epithet of an ἄδαφος in El. 568, and of νευρίδες in Eur. Bacch. 111) naturally suggests deer, and, acc. to one interpretation, is meant here to denote the class of 'peaceful animals,' as dist. from λαείων, beasts of prey. The latter epithet, it might be objected, could equally well suggest goats and sheep. Another and stranger view is that στυτῶν means birds (πτειάνει οικολογοι), 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—μετα.

The last syllable of a verse is of variable value (ἀδάφος, ἀνέρπτος); 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 εὐπλαγάμοι μερμάναι | ὅπως κτλ.: the ἄνω there serves as ἀν. So 188 (ἄθυροστυον), 1089 (ἄφρω), 1104 (ὕπερτρόπον), 1110 (χρῆται), etc. It is needless, then, to alter μετα.—ἐν τ' ὀδίνων ὑπερτρόπον τε (cp. O. T. 238 n.): for this ἐν of circumstance, ib. 1112 ἐν...μακρο πρὸ τε ἡγρα. n.

187 ἡ ὥρα δ', S. Meckler'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 βαρείαδ' ἄθυροστυον. This favours the view that v. 188 began with a δ' rather than ἄτρ'. But, as metre proves, that a must
8 α δ' ἀθυρόστομος
9 Ἀχώ τηλεφανής πυκραίς
10 οἰμωγαίς ὑπάκουει.

σφόκλεος

οὐδὲν τούτων θανμαστῶν ἐμοί·
θεῖα γάρ, εἰπέρ καγώ τι φρονῶ,
καὶ τὰ παθήματα κείνα πρὸς αὐτῶν
τῆς ὀμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἀ πονεῖ δίγα κηδεμόνων,
ούκ ἐσθ' ὡς οὐ θεῶν τοῦ μελέτη,
τοῦ μὴ πρότερον τὸν ἐπὶ Τροία
teίμα τὰ θεῶν ἀμάχητα βέλη,

198 παθήματα κείνα Brunc : παθήματ' ἐκείνα mss.

80 ζ Porson : ἄτωs mss.

have been α, not ά: and this points to an ending -ει(α), as in ἄρεια. (2) Some corruptions in L, as in other mss., have arisen through the genuine word being mistaken for one resembling it in form; as ἐχος has become ἐχος 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 στονδειτος ἐν τομῳ σιδάρου. For τομα, L there has στομα: and this, not merely through the influence of στονδειτος, but, evidently, because the scripture was thinking of στόμα. Thus, even without assuming an intermediate ἄρεια or ἄρεια, we see that ἄρεια was a possible corruption of ἄρεια. Note, as increasing the probability, that v. 208, βαρεία τηλόθεν αὐτόν, stands in L in the middle of the same page (82 a) which contains this verse. (3) ἄρεια, as an epithet for Echo here, is illustrated by the only other place in the play where such echo is spoken of: 1438 πολλὰ δὲ φωνῆς τῆς ἡμέρας Περίοις ὀνειρεσίων ἐμοὶ. - The θήρεια have just been mentioned (185); and at 937 we have θήρεια ὀρειά. Cp. Hymn. Hom. 10. 21 καρφη ἐν περιστέρι οἴροις ἑκό. Echo is the ‘neighbour’ of Pan (Moschus 6. 1), himself ὄροφοσβάτης (O. T. 1100).—For other conjectures, see Appendix.

ἀθυρόστομος is not extant elsewhere.

Cp. Eur. Ορ. 903 ἄρη τις ἀθυρόγλυφος, ἔρμων θράκης. Ar. Καὶ. 838 ἐχων ἄχαλην ἄρατές ἀθρόων στόμα. Theog-
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 Chryse; 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,
πρὶν ὃς ἔξηκοι χρόνος, δὲ λέγεται χρήμαι σφ' ὑπὸ τῶν δειμηναί.

200

στρ. γ' ΧΟ. εὐστομό' ἔχε, παῖ. ΝΕ. τὶ τόδε; ΧΟ. προιφάνη κτύπως,

2 φωτὸς σύντροφος ὡς τειρομένου του,

3 ἡ ποὺ τῇ' ἡ τῇ τῶν τῶν.

4 βάλλει βάλλει μ' ἐπίμα φθογγά τοῦ στίβου κατ' ἀνάγκαν

5 ἔρποιτος, οὐδὲ με λάθηι

6 βαρέα τηλόθεν αἰδὰ τρυπάνωρ· διάστημα γὰρ θροεῖ.

ἀν. γ' ἀλλ' ἔχε, τεκνον, ΝΕ. λέγ' ὅ τι. ΧΟ. φροντίδας νέας.

210 ἡς οὖν ἔξεδρος, ἀλλ' εντόσως ἄνηρ,

199 πρὶν δὲ ἔξηκοι Λ, Α, and most of the later MSS.: ἔξηκα VI, ἔξηκα R. Schaeffer conj. πρὶν δὲ ἔξηκα: Blaydes, πρὶν ἐν ἔξηκα. 200 χρώμα τι: χρώμα (from χρῆμα) Λ. 201 After ποὺ Herm. (Retract. p. 4) proposed to add μοι, and, after τέκνον in 210, ή. 202 ἔστωμί: B. 203 προφάνη: ἐποφάνη Λ. 208 σύντροφος: Wakefield conj. σύντροφος: B. 204 ἡ τοῦ Λ: ἡ τοῦ γ', ἡ τοῦ Herm. - B. 205

199 f. πρὶν...ἔξηκα, not πρὶν ἐν ἔξηκα, although the tense of the principal verb (ποτει, understood in v. 196) is primary, since a secondary tense is implied in the phrase θέων τοῦ μελήτθυ: i.e., 'he is suffering, because the gods ordained that he should suffer, for the time should be fulfilled,' etc. Cp. Dem. or. 22 § 11 τοῦτων ἔχει τῶν τρόπων ὁ νόμος...ἀν μὴδ' πεισθήμεν μὴδ' ἐξαπατήσθημαι γεν' όιτ' ἐπὶ τῷ δήμῳ: 'the law stands thus, that the people might not even have the power': where 'stands' (ἔχει) implies 'was made' (ἐκέληθη). γένηται would be regular there, as πρὶν ἐν ἔξηκα would be here: yet in both places the optat. is natural. The speaker is tracing a present fact to a past motive.—Ἀντίγης: the Trojan seer Helenus had said that Troy was to be taken by Philoctetes before the summer was over (1340).—τῶνδε, τῶν ἑλέουν: cp. on τοίνυν, 87.

201 f. εὐστομῷ ἔχε: οὔγα ἔχε: for the neut. pl. as adv., cp. Ο. Τ. 883 n. Her. 2. 171 τάοτις...μοι πέρι (τῆς τελετῆς) εὐπορο- μα καλάθοι, i.e., 'it will be best to observe silence.' Aelian De Nat. An. 14. 28 τά γε παρ' ἐμοῦ ἐστω πρὸς αὐτός (the gods) εὐστομία. Α. Νεβ. 833 εὐστομία εὐφή- μει.—τὶ τόδε; 'what now?' So τὶ τοῦτο; Ο. C. 513. Here, as in 210 f., the rapid tribrachs mark excitement.—προφάνη: cp. 189 τηλεφάνῃ.

208 σύντροφος, sharing his life, i.e., constantly attending on him, habitual to him: cp. Αι. 593 οὐκέτι σύντροφοις ὥς ὀφείλεται, the dispositions that have grown with his growth,—the promptings of his own nature. Thuc. 2. 50 (the plague) ἐβδόμωτο...ἀλλ' τι ὅτι ἦν τῶν σύντρο- φων τι (the familiar maladies). Polub. 4. 20 (τῷ μονοικῷ) σύντροφοι τοίχει. The genit. (φωτοδ), though less usual than the dat., hardly requires us to view σύντροφος as a subst. ('companion'): cp. Plat. Phaed. 96 δ τά αὐτών ὀκτία, the things appropriate to them.

204 f. ἡ τοῦ: cp. 215. Cavallin reads ἡ τοῦ with a note of interrogation after τότων: but they do not doubt that it comes from one of the two quarters. τοῦτο...τά: O. Τ. 857 n. The Attic form seems warranted by the colloquial tone; then, with ἐτύμα, we return to lyric Doricism. τότων with τά: O. Τ. 108 ποὺ γῆς;—βάλλει: the fuller phrase
in Ant. 1187 καὶ με φθόγγον... | βάλλει δι' ὅμων. So βαλλ, simply, of smell, iob. 412. —έτυμα, real, —not due to a hallucination of the senses. Cp. Theocr. 15. 82 (with ref. to painted figures), ὅσ τι στύχατο καὶ τί στύμα εἴναι εἰς τὸν ὀνόματι (‘move in the dance’), ἐμ ψυχῇ, οὐκ ἐνυφαίνα. Elsewhere the Attic fem. is ετύμω (Eur. Helen. 351, Ar. Pax 114).

206 στίβον...έρωτος: cp. 1232: Aie. 287 εἴδουσι ρήσειν κεφάλι,—κατ' ἀνάγκας, i.e., under stress of pain: cp. 215 πάλων ὑπ' ἀνάγκας. Eur. Bacch. 88 ἐν ὀδύνων ἐκλοχαις ἀνάγκαι.—The reading στίβον κατ' ἀνάγκας 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. τοῦ...έρωτος the effect of an interposed gen. would be somewhat unpleasing.

207 Ε. οὐδ' μὲ λάθει: this reiteration is natural, since the sound continues, and draws nearer. For the negative form after the positive, cp. El. 222 έξαιτ', οὐ λάθει μ' ὑπὲρα, and ib. 131: Π. 24. 563 καὶ δὲ σε γκύνωσκω, Πραμε, φρειν, οὐδέ με λάθεις.—βαρεία, grievous, i.e., expressing pain; so Eur. Hipp. 791 ἡ ἁραβεία. τρυπάνωρ should properly be active, ‘man-wearing,’ like φιλώνωρ, ‘man-destroying’ (epith. of πόλεμος, Π. 2. 833). And so some understand αὐδα τρυπάνωρ as a lament for a disease that wears one: cp. on 695 f. στύων...βαρυπαρύ. This, however, seems very strained. More probably the poet has boldly used αὐδὰ τρυπάνως as = αὐδὰ ἄνδρος τετραμυνόμενος, like αὐμα ἀνδρόφθορον for αὐμα ἄνδρος ἀγ-θαρμαμῦνος (Ant. 1022), κτύπος δύνασος for κτύπος διὸν βέλους (O. C. 1603). Cp. Ar. Nub. 421 φείδωλον καὶ τρυπάνω μαχητός, where τρυγ. seems to be pass., = τετραμυνόμενος βίων ἔχων, rather than act. (as if it imposed the hardships).—διότητα γὰρ ἀρετῆς. This, the reading of the mss., seems sound. As to the metre, see n. on 218 (προβολά τι γάρ δεινών).

310 δ' ἄλλ' ἴχνη: In many editions X0. 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. 203, a X0. here is confusing. It does not exist in L. —ἀλλ', hortative, like, ‘come, then.’ ἴχνη. άρθροτεις νήσα: 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 interpelation, Ἰτ' δὲ το, is to mark excitement, and to bring out the reply with greater force. See n. on O. C. 645.

211 Ε. οὐκ έκδορος: for they have now learned that he has a permanent dwelling here (cp. 153). —μολέμα...ήχον, engaged in it; cp. Od. 34. 515 ἀρέτης πέρα δὴν ἴχνοντες...σφυγγος: cp. Π. 18. 525 (on the shield) δῶν ὀ ὑμών ἔκτο τομήν, πετομένοι σύριγγες. Plut. Rep.
3 οὐ μολτᾶν σύργγος ἔχων,
4 ᾧς ποιμᾶν ἀγροβότας, ἀλλ’ ἤτι που πταῖων ὑπ’ ἀνάγκας
5 βοῦ τῆλαπτον ἰωάν,
6 ἦ ναὸς ἄξενον αὐγάζων ὄρμων προβοα· τι γάρ δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ἄρ τέτων·
τῶν ποτ’ ἐς γην τῆμι δικά ποιας πάτρας

216 ἰωάν] Blaydes conj. ινάν.
217 ι ναὸς] Blaydes conj. ναοῦν.—
ἀξενον αὐγάζων ὄρμων] Hermann conj. ἄξενον ὄρμον | ἀυγάζων: so Bergk, but with ὄρμων.—τι γάρ δεινόν Wunder; γάρ τι δεινόν MSS. Reading θροει γάρ in 209, Herm. here gives προβοα δε τι δεινόν. Blaydes, reading γάρ θροει in 209, here adopts Lachmann’s conj., προβοα γάρ αἶμων. 220 The readings of the MSS. here are of three classes. (1) καὶ ποιας πάτρας, without indication of a

399 δ ὁρὰ δὴ σοι...καὶ κιάδα λείπεται, καὶ κατὰ πλὴν χρήσιμα—καὶ ἀδ κατ’ ἄγρον τῶν ποιμείν τόμης ἐν εἰς:—a good illustration of ἀγροβότας here. Theocr. 7. 27 φαίην τὸ πάλης | συμπαστάν ἤκουν μὴν ὕπερθον ὑπ’ το τιμέον | ἐν τ’ ἄμφιππον. Cr. θυρόα, θρόμματος, άκωρας, ἄχορας, as epiteths of wailing, etc. (O. C. 1233 n.).—πομάν, not πομῆ, is surely required here, where μολτὰν precede, and ἀγροβότας, ἄνγκας, ἰωάν follow. Cr. O. C. 193, where L has τὰς εὔθυμος.—ἀγροβότας, ἐν ἀγρῷ βόσκομ: Cr. O. T. 1103 πλακές ἄγρονομοι, n. Philocetes is returning from wild places to his dwelling. This suggests the contrast with a shepherd who, playing his pipe, comes cheerily home from the ‘οτια δια pastorum.’

218 ἀλλ’ ἦτι πον. κ. τ.λ. After οὖ μολτὰν ἔχων we ought to have had ἀλλ’...βοῶν: but a finite verb, βοῦ, takes the place of a second participle, as oft.: see n. on O. C. 351.—Join υπ’ ἄνγκας with πταῖων rather than with βοῦ: ἄνγκας, or stress of pain (206), —from the ulcered foot which he drags after him (201), —causes him to stumble on the rough ground.—πταῖων λαιων, a cry heard from a distance. τῆλοντος = (1) ‘of distant aspect,’ (ὑπ’), i.e., ‘seen afar’: then (2) simply, ‘through,’ though the object is not visible: Αἰ. 564 τῆλοντος οὔκειοι. It is in this general sense of ‘distant’ that

τῆλοντος is here applied to a sound heard from afar. We cannot properly compare τηθηταυ, said of the personified Echo (189). In Aesch. Τλ. 103 κτύπων διόρροια may imply the mental picture called up by the clash of arms, as Verrall observes.

217 ναὸς ἄξενον...δρόμων, a haven that has no ship for its guest: cp. O. C. 1383 ἀπάτωρ ἐμοῦ, ‘having no father in me’: and id. 677 n. δέξους is here the opposite of πολύεξους rather than of εὔξους. Thus ναὸς δέξους is not less correct, while it is more forcible, than παρῶν δέξους would be. The waters off the rock-bound coast are a δρόμοι ἀμφιμος (cp. 302).—Others render, ‘the inhospitable anchorage of our ship,’—which was not visible from the cave (cp. 467), but might have been seen by Philocetes 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.

προβοα τι γάρ δεινόν. Wunder thus transposes γάρ τι. It was hardly needful to defend the place of γάρ by Eur. Ι. 7: 1036 (ὑποτεῖνω 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 πάτας, but
with indication of a variant: V (14th cent.), γρ. ναυτλω πλάτη. In V (13th cent.)
and L (14th cent.) the gloss appears, in a corrupted form, as ναυτλω κώτη τη
πλάτη προσωπατε [corrected to προπολατε]. (3) ναυτλω πλάτη, without indica-
tion of a variant: A (13th cent.), Vat. (14th cent.). Most of the modern edd. give
ναυτλω πλάτη. Nauck con., κάκ πολας τόξης: Wecklein (Art. Soph. em. 6) κάκ
πολας χθονος: Seyffert, κάκ πολας φοράς: Cavallin, καλ πολα πλάτη. See comment.

1450 f. Heinrich Schmidt seems right in holding that δενω here does not re-
quire θρηνεί (for θροεί) in 209. Lach-
mann’s conjecture, προβος γάρ αλλων,
hardly deserved to be adopted by Blaydes.
See Metrical Analysis.—Hermann’s view,
that in 209 διάσμα θροεί γάρ should
be read, as here, προβος δι τι δενω, in-
volves the arbitrary substitution of δι for
γάρ. It would be obvious to suggest προ-
βος τι γάρ αλλων, or προβος γάρ ελευν.
but neither is probable.

210—765 First ἑπειδῆναι. Philoc-
tetes tells his story to Neoptolemus; who
pretends that he has quarrelled with the
Attreidai, and is sailing home. He pro-
mises 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 ὧν ἥξων, ‘extra metrum,’ as 736
ὁ θροεί, O. T. 1455 ἱπτώ, ὅπειρα, etc. Here
lies a cry of surprise. In O. C. 822 ὧν ἥξων (within the verse) is a despairing
appeal (‘Alas, friends...’).

320 κάκ πολας πάτας. In judging
between this reading and the variant
ναυτλω πλάτη (see crit. n.), the proba-
bilitles of corruption must be carefully
weighed. Suppose, first, that the poet
wrote κάκ πολας πάτας. A transcriber
who found πολας πάτας 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 sub-
stitute, ναυτλω πλάτη, might then be
suggested by καθαλωχευτ itself: cp. Ar.
R. 1307 ναυτλω πλάτη ἱ’ Ἀργος κατα-
σχόν (from the Archelaeus of Eur.).
Emendations not less arbitrary were
sometimes made in early times: see, e.g.,
on O. T. 134 and 1529. Next, suppose
that ναυτλω πλάτη was the true reading.
It is clear and neat. To account for the
variant κάκ πολας πάτας, 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
κάκ: or (b) that, ναυτλω πλάτη
having been somehow lost, he filled the
gap with a clumsy loan from v. 222.
Neither hypothesis seems so probable
as that a double πολας πάτας should
have led to guess-work in v. 222. An-other
point, though not a strong one, in
favour of κάκ πολας πάτας is that the two
questions (’who, and whence?’) are habi-
tually combined in such inquiries: e.g.,
Eur. El. 779 χαρεῖτ, ὧν ἥξων τινος ἡθέν
πορεώει, ἐστε ἵπτε ποιας χθόνοις; Her.
1. 35 ἵπτε τε ἑλψ καὶ ἱδέθεν πλῶκα; 4. 145 τινος τε
καὶ ἱδέθεν εἰς. 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 πολας πάτας in v. 220 and
πολας πάτας in 222 cannot both be
wholly sound. The first πάτας might
easily be corrected to χθόνοις (with Weck-
lein). It is slightly more probable, how-
ever, that the second πάτρας arose from the eye glancing back. Thus in Ant. 831 L has τάκει (for τέγγας), due to takomewαν in 828. In v. 222 we might conjecture πόλεως. (For πόλεως in the and place of the senarius, cp. O. T. 630.) The series of questions in vv. 222—
222 would then correspond with the Homeric τις πόλεως ἐς ἄνδρων; πάθι τον πόλις ἴδε τοις; (Od. i. 170).

221 κατέσχετε. κατέσχεν (sc. ναῦν, though νηθ is sometimes added) ἐὰς τόπον is the usu. prose constr., but poets use also a simple acc., as Eur. Helen. 1926 ποδασέν δ’ ἐν ἄνθρωπον κατέσχε γήγερα; The difference between κατέσχε and προσέχω (156) 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 πόταρας. But this does not affect the question of metre. It is more probable that, with Triclinius, we ought simply to place ὑμᾶς after γένος than (1) that Soph. wrote πολείς πάτρας (or πόλεως) ὑμᾶς ἰὸν, κ.τ.λ., — a verse like 101: or (2) that we should read πολείς ἑς ἑς πατρίδως, with Dind., who remarks that πατρίδως holds that place in O. T. 641, 825, O. C. 428.

223 f. τόχων ἐς ἄντων, be right in calling. Aesch. Ap. 1323 τήν καλοῦσα διαφέρει δάκοι τόχων ἰὸν; So κυρω Εἰ. 663. For the doubled ἰὸν, cp. O. T. 339 n.—σχῆμα κ.λ. The sense is, σχῆμα στολής ὑπάρχει Ἑλληνικοῦ, προσφελέσταττοι ἐμοὶ. But, instead of that, we have σχῆμα ὑπάρχει (σχῆμα) Ἑλληνικῶν στολής, and the epithet (προσφιλέσταττοι) which would more naturally go with σχῆμα, is joined to στολή:—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; στολή Ἑλλάς refers to the actual garments distinctive of Hellenes, such as χιτών and ἄμμος. Cp. Eur. fr. 470 Τεθραύσας δε σχῆμα Μυσίας χθόνιος (the fashion of garb worn by the people of Teuthrania in Mysia). In Eur. I. T. 246 ποδασέν; τὸν γῆς ὄμοι ἤχουσαν οἱ ἔνδοξοι; Monk conjectured σχῆμα for ὄμοι.—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 faint 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

κατόμενον (Faehse): παρειμένον (Reiske): πυλομένον (Bentley): καὶ φθόνον τυπώμενον (Seyfert): χωλομένον (Wakefield). 280 ἀνταμειψαθ' L has be (meaning, ἀνταμειβεθε) written over ψ by S. 281 τοῦτο γ' τοῦτο γ' Wunder. 282 τῷ καὶ λαβεῖ] Reiske conj. τῷ μ' ὁδὸς λαβεῖ—Blandes, τῷ μ' λαβεῖν.

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

282 5. θνων κ.τ.λ. It seems simplest and best to construe thus: καὶ μὴ δεκινε ἐκπλαγήτη, δεισαντές μὲ ἀπηγομένον (cp. Eur. I. A. 1535 τάρποισα πλήμων κάκτε-πλημένη φοβόμ.) though ἐκπλαγήτη could directly govern me (El. 1045 οὐδὲν ἐκπλαγείσασι τε). In O. C. 1612 στίσαντο φοβόμ δεισαντανές ξεαλφών τρίκας, the dat. is causal ('through fear'): in Τρ. 176, φοβόμ...ταρ-ποίσαν, it has an adverb. force ('sorely afraid': cp. O. T. 63).

ἀπηγομένον, made like to an ἄγος, or wild man: cp. the description of Philoctetes, as Diomedes and Odysseus found him at Lemnos, in Quintus Smyrnæus 9. 364 ff.: αὐθείας ἐς οἱ άμφι κόμαι περὶ κρατὶ κέχωτο | θρόος βοὺς ἀλοῦνα... καὶ οἱ τῶν μεμιαμαντὸ δῆμα, περὶ δ' ἀστὰ μοῦνον | ἄνεον ἄπο φαράδας ἀμφείοι 'ἀγχύρ | λευχαλὸς μυτώνων. Attius Phil. fr. 14 quod te obserc, aspernablim ne hace tactitudo mea me inculta faxit. Cp. Tennyson, Enoch Arden: 'Downward from his mountain gorge | Stept the long-haired long-bearded solitary, | Brown, looking hardly human, strangely clad'...

288 κακομένον, suffering hardship. Cp. Eur. Helen. 268 πρὸς θεῶν κακομέναι (he suffers reverses). Plat. Legg. 932 π τῶν κακούσιν ἢ κακομένων, those who inflict or who suffer injury. This is a certain correction of the vulg. καλολιμνών, which cannot be defended either as (1) pass., 'called,'—explained by Blomfield as being here little more than δυσα: or (2) m., 'invoking' you. Soph. once uses the m., O. C. 1385 (ἀράς) ἂς σοι καλολιμνῷ: but here the obscurity would be extreme.

280 5. ἀλλ', appealing, 'nay' (O. C. 237 n.),—μην ἀμαρτεῖς τοῦτο γ', lit., to be disappointed, in regard to this, on your part. The gen. μιμον is not construed directly with ἀμαρτεῖω (as though 'to fail of you' meant 'to be repulsed by you'), but is like the gen. in O. T. 580 πάντ' ἐμοὶ κοιμαίτε (from me'), iv. 1163 ἐδεξάμεν δ' του. The acc. τοῦτο, again, is not directly governed by ἀμαρτεῖω, but is analogous to the acc. of pronouns or adjectives which can stand, almost adverbially, after τυγχάνω and κυρι, as Aesch. Ch. 711 τυγχάνων τά δρόσοφα: see O. T. 1298 n. In L the reviser has written εἰς τοῦτο over τοῦτο, showing that he understood it thus. Cp. Eupolis fr. 35 λέγ' δου τ' ευμείς, κοῦδεν ἀνυχίας ἐμοῦ (so Meinecke, with Priscian 18. 1175, who has καὶ οὐδέν: though Bekker Anced. 463 gives εἰς γ' ψάρο). Thus Wunder's change of τοῦτο γ' to τοῦτο γ' seems needless, though the double gen. could be illustrated by 1315 (cp. O. C. 1170 n.), and the phrase by Eur. Med. 867 ὅταν ἀμαρτοι τοῦτο γ', ἀλλ' ἀκούσμαι.

283 ἀλλ', in assent: 48 n.—οὐνήκα = οτι: Ant. 63 n.

284 5. φευ, expressing joyful wonder: Ar. Av. 1724 ὦ φευ φευ τής ὥρας, τῶν
ΣΟΦΟΚΛΕΟΥΣ

πρόσφθεγμα τοιούτων ἀνδρῶν ἐν χρόνῳ μακρῷ. τίς σ’, ὁ τέκνον, προσέσχε, τίς προσήγαγεν χρεία; τίς ὁμή; τίς ἀνέμων ὁ φίλτατος; γέγονεν μοι πάν τοῦθ’. ὅπως εἰδὼ τίς ε.’

ΝΕ. ἡγά γένος μὲν ἐμῇ τῆς περιπρότευσης ἦματον. πλέω δ’ ἐς οἴκον. αὐδώμαι δὲ παῖς Ἀχιλλέως. Νεοπόλεμος. οἶοθα δὴ τὸ πάν.

ΦΙ. ὁ φίλτατος παῖ πατρός, ὁ φίλης χθονὸς, ὁ τὸν γέροντος θρέμα Δυσκολίδους, τίνι στόλῳ προσέσχες στῦδη γῆν, πόθεν πλέων;

ΝΕ. εὗ Ἰλιοῦ τοῦ δὴ ταύν χε ναυτολόμοι. 245

ΦΙ. πῶς εἶπος; οὐ γὰρ δὴ σὺ χ’ ἂν ἑκάτης ναυβάτης ἦμι καὶ ἄρχη τοῦ πρὸς Ἰλιον στόλου.

236 τις σ’, ὁ τέκνον, προσέσχε. 242 τις σ’. 283 τις ἐχέων, ἔχων ἀναφερόμενον. Σεων, τις, ὁ τέκνον, σε τόλμα. Καβάλλαν, τις ὁ προσέσχε, τίς προσήγαγεν

καλλίους,—το καλ λαβών, ‘that I should εἴη, really, have ἔχων’... Cp. Eur. Med. 1051 ἄλλα τίς ἐγὼ κάθησεν, γι’ το καλό πρόσθεν μετάκοις λόγοι φεύγει (‘nay, out upon my cowardice,—that I should εἴη have admitted such soft pleadings to my soul!’). Xen. Cyg. 2. 2. 3 ἐπὶ πρὸς ἀυτῶν τῆς τόχης, τῷ ἐμί νῦν κληθήστα ἐντὸ τὰχειν (‘to think that...’).—τοιούτου ἀνδρός, not merely a Greek, but one of such gentle breeding as is announced by the stranger’s men and speech.—ἐν χρόνῳ μακρῷ, after it: cp. Eur. Phoen. 305 ἄνω σὺν δύμα μιμαῖν ἐν ἀμέραις προσέχει: O. C. 88 n.

236 προσέσχε has been much suspected, because προσέχει, in its nautical use, means, ‘touch at’ a place, not, ‘is one to touch at.’ But προσέχει, as = ‘touch at,’ meant properly, ‘to guide one’s ship towards’ (Her. 9. 99 προσεχθῶτες τὸι ναῦις),—ναῦις being commonly understood. Where prose, then, would say, τίνος χρήσιν προσέσχε (τὴν ναῦιν); poetry might surely say, τίς χρεία 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; προσήγαγεν supplements it in a way suitable to the forlorn man’s eager hope.

237 οὐ τίς ἀνέμων ὁ φίλτατος; τίς (ἀνεμος), ἀνέμων ὁ φίλτατος (ἄνεμον); the art. emphasizes the superl.: see n. on Ant. 100 πᾶ κάλλιστον...τῶν προτέρων φῶς.—γέγονεν, imperat. of the perf. γέγονα, of which the subjunct. γέγονα occurs O. C. 213 (n.).—δυσοὶ ἢδον without ἰδον, as Ant. 770, ἄι, ἢ, ἢδον ἢδον, ὃς ἦν ἢδον τό πάν.

239 οὐ γένος, acc. of respect: El. 706 ἄνων γένος: fr. 61. 3 καρπαία γένος. Verg. Aen. 8. 114 Qui genus (su. estis)?—Σκυρόν: for the gen., cp. O. T. 436 ἔν. Scyros (still Skýros), 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 A N.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). Σκυρά άρχει suggested the same idea as v.a v. anulis, οὐ. The name means ‘stoney,’ σκύρος (δ), which Curtius connects with έξων ‘to scrape,’ was used to denote ‘chips from hewn stones (λαύτη).’ At Cyrene the σκυρότη 6666 (Pind. P. 5. 93) was not a ‘paved’ road, but a road ‘hewn’ out of the solid rock.—Cp. Apollodoros 3. 13. 8: ‘Thesis, in the foreknowledge that Achilles must perish if he went to the war, disguised him in woman’s attire, and
left him, as a girl, in Scyros. There he grew up, and married Deidameia (Δειδάμεια) daughter of Lycomedes [king of Scyros]; and a son was born to them, Pyrrhus, afterwards called Neoptolemus.


242 ὁ φιλῆς χθονὸς, ὁ θου (who belongs to) a dear land: The possessive gen. can thus be used, without a substant., just as the gen. of origin (a special form of the possessive) is so used, Ant. 379 ὁ δώστρος | καὶ δοστρόν πατέρος. We cannot well repeat πατέρα with ὁ φίλης χθονὸς, because, though classical idiom allowed πατέρα Ἐλλήνων, it would hardly allow πατέρα Ἐλλάδος in the fig. sense, ‘a son of Greece.’ That would mean rather, ‘a boy belonging to Greece’ (cp. Ἐλλάδος νεανίας, Eur. I. A. 52). It seems needless to write ὁ φίλης χθονὸς.

243 ἡ θρήμα Δακομίδου, because the infant Neoptolemus was left to the care of his maternal grandfather, Lycomedes (239 n.), after his father had gone to Troy. Cp. Π. 19. 326 (Achilles speaks) δι' ἕκταρο μοι ἐν τρέφεται φιλὸς νῦν. In 0. Τ. 1143 θρήμα μα—‘foster-son.’—στόλον (causal dat.). Mission, errand: O. C. 358 τις τοῦτο γεγονότα στόλον;—προοίμιον;—γεγ. The usual dative would be awkward here, on account of τοῦ στόλου: and the acc. is warranted by the analogy of κατέχω γεγ. as = κατέχω εἰς γεγ. (221 n.): cp. 355 f. In Polyb. 2. 9. 2 μέρος δὲ τι (τῶν λέμβων) προοίμιον τῶν Ἑπιδαμνῶν λέμβων, Bekker is probably right in adding πρός before τῶν.—After γεγ. a comma seems better than a note of interrogation: cp. τίς πόθεν εἰς, etc. (220 n.).

244 ἦ Πλούω τοι δὴ κ.κ.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 0. Τ. 1171 (though the tone there is somewhat different) κείνω χεῖ τοι δὴ παίς ἐκλείθη. Burges thinks that τοι δὴ, without a preceding γε, is strange, and conjectures γε δὴ. But τοι and δὴ have each their proper force, which does not depend on γε: and here a γε before τοι would have over-emphasised Ἔλον.

245 f. οὐ γὰρ δὴ σὺ γ' (How can you be coming from Troy?),—for you certainly did not go there with us at first. For this use of οὐ γὰρ δὴ...γε in rejecting an alternative supposition, see O. C. 110 n.—The order of the words almost compels us to join κατὰ ἀρχήν τοῦ...στόλου: cp. Plat. Legg. 663 e κατ' ἀρχήν τῶν Ἱδώγων. Then ἕξαθα ναυβάτης (cp. 1017) ἤμων (dat. of interest)= ‘sailedest in our fleet.’ But it would also be possible to join ναυβάτης with τοῦ στόλου (partitive gen., cp. 73), taking κατ' ἀρχήν as = ‘originally.’
NE. ἦ γὰρ μετέσχη καὶ σὺ τούδε τοῦ πόνου;
ΦΙ. ἦ τέκνον, οὐ γὰρ οὐσάθα μ’ ὄντων εἰσορνῦ;
NE. πῶς γὰρ κάτοικ ὡς ἔδωκεν οὐδέποτε;
ΦΙ. οὐδ’ ὑπομ. ἄρ’ ὅδε τῶν ἔμων κακῶν κλέος
ηθόποι ποὺ ὑπόψν, ὦ ὁ ἔῳ διώκλημυν;
NE. οὐς μηδὲν εἰδότι ἵνα μ’ ὅν ἄνυποτείς.
ΦΙ. ὁ πόλλ’ ἐγὼ μομηθοῦ, ὃ πικρὸς θεοῖς,
οὐ μηδὲ κληρῶν ὁδ’ ἐγιότος οἰκάκε
μηδ’ Ἑλλάδος γῆς μηδαμοῦ διηλθὲ *πω’
ἀλ’ οἱ μὲν ἐκβαλλόντες ἀνοσίως ἐμὲ
γελοῦσιν σὺ’ ἐγιοτε, ὃ ἐμ’ ὅνός ἄνει
tέθηλε κάπι ἀνίκαν ἔρχεσαι.
ὁ τέκνον, ὁ παῖ πατρός εἰς ἀνιχλέως,
was omitted by Triclínium. Hence it is absent from T, and from other Triclīnian
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 Brünck. 261 οὐδ’ δομ’
οὐδὲ Λ, with most of the later mss.: οὐδ’ δομ’ A. Erfurt’s insertion of ἀρ’ has

248 ἦ γὰρ in eager question: 322, 654, O. C. 64,—πόνος, of warfare, the
peculiarly Homeric use (as Ἰ. 11. 601 εἰσορνῦν πόνου αὐτῶν ἱκάνη τὰ δικρύσειν),
also freq. in Herod. (ο. 27 ἐν τοῖς Ἰτωνίταις πόνοις): cp. Eur. Cycel. 107 ἐξ
‘Πλου ταῦτα τὰς Ἰτωνίταις πόνους.

251 οὐ γὰρ; As in ἦ γὰρ (248)
and πῶς γὰρ (250), the γὰρ marks sur-
prise (your words are strange,—for...
etc.),—οὐθάδ’ κατοῦ, as Ant. 1063. Ι.
λόθ’. καταθαθ.: Εὐ. 921 ΗΛ. οὐκ ἄκακ’ ἐς
γῆς οὐδ’ ἔστιν γῆς φεῖ: Χ.Ρ. πὼς δ’
οὐ δέ γείω κατάδιδ’ α’ γέλιον ἐμφασις;
πῶς...κατοῦ; ‘how do I know?’—of
course I do not know.’ This form is
more emphatic, because more direct, than
πῶς ἐν γῇ (οὐ εἰδεν), or πῶς ἔμελλαν
εἴδενα: But it is rare except in affirmation
(i.e., with πῶς οὐ...), as in Ἰ. 1. c.; Χεν.
Octon. 18 3 τοῦτο μὲν οὐθάδ’...τι δ’ οὐκ,
ἐθηρι ἐγω, οὐθα: See, however, Her. 1. 75
κῶσ γὰρ...διήθησαν αὐτόν; (=how can
they have crossed the river?).

261 οὐδ’ ἄρ’ is better than δομ’ γ’
(cp. fr. 315 μέν μὲν οὐδ’ ἄρ’...τοῦ Προμηθέα:). The variant οὐδ’
obou’ might seem to favour οὐ τούδου’, but
the latter (without ἄρα) would be too abrupt: οὐδ’
is clearly genuine. More probably
obou’ (a form unknown to Tragedy)
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 of the 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. oδ' δωμα γ': Martin, oυ τωθομ': Blaydes, oδ' δωμα τωνων oδ' εμων κακων κλωτι. 288 αποιτοετι[ ] αυ αποιτοετι L.
288 s. Nauck brackets δε' εχουντο...γη', so as to leave one v, oυ μεθε κλησων μηδαμον διηλθε πον.—For μεθ' Ελλαδος, Herm. reads μεθ' Ελλαδος, with the Aldine.
—For πον, Blaydes gives πον (conjecturing also μηδαμον...πον). For διηλθε πον, Nauck

288 s. of μεθα κ.τ.λ., a man of whom no report (the generic μεθ, 1.70n.). —οσκλας, to Malis (4 n.),—where the tidings would have had a special interest: μεθ' Ελλαδος γης μηδαμου, nor in any part of Helias (for the gen., cp. 204 της τωνων n.). As Neoptolemus is coming from Troy, the words have more force if we suppose the poet to use 'Ελλαδα in the larger sense which was so familiar in his own day,—as including all lands inhabited by Greeks. Thus the 'Ελλαδα of Her. comprises Tonia (i. 92) and Sicily (7. 157); and Soph. himself (T 7. 1060) has ουδ' 'Ελλαδα ουδ' ἄγνωστα. The thought will then be, 'he had not heard of me from the main-land 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 'Ελλαδος γης to Greece Proper, it would still be natural that Ph. should say, 'neither to Malis, nor to any part of Greece.' Nauck, thus limiting 'Ελλαδα, pronounces the distinction unmeaning; he further objects to δε' εχουντο (because Ph. means that, not merely his plight, but his existence, is unknown); and therefore rejects δε' εχουντο σκεδασμεθεν μεθ' Ελλαδος γης—μηδαμου need not be changed to μηδαμω: cp. O. C. 1079 δεδωκτος...

...της εκει (= εκεινοε): El. 1099 δεδωκτορουμεν εθεα (= εκεινοε).—πον should prob. be read instead of πουν. The long lapse of time imagined renders πον forcible; while πον could mean only, 'I ween'; it could not go with μηδαμω as="to no place whatsoever.' In O. C. 1370, where πον is certain, L has πον; from the first hand. In fr. 405, again, λογου γαρ ελος οδην ανδρα πον τυχεν, the correction πον (Dindorf) is clearly right.

288 s. στυγ εχουντες, i.e., saying nothing about Ph.'s fate, but allowing it to pass out of men's minds. Cp. A. 954 η
μα κελαιοωντων θυμων έφρησει τοπολας άνηρ, [γελα] δε τοιοτε μανημονων αθεσον[ μον γελοα].—ηθηκα: El. 160 (σηματα) θαλλοντα αλλων η καταρθων αρσο.—κατι μεθον εχουσαν: cp. O. T. 638 (ου) μη το μηδεν αθες εις μεγε οστε; Thuc. i. 118 ητι μεγα εχωρηςαν δυσομαι; 4. 117 ητι μεθον χωρησαντως ατου (when he had made further progress).

proposes δῆλωσιν, or δήλωθε γῆς. 264—269 R. Prinz, suspecting an interpolation, would reduce these six vv. to three, viz., δισοι στρατηγοὶ...ἄναξ...πληγέντ...ἐχίδνης ἄγριω χαράγματι...ἔνω ἢ μ᾽ ἐκείνῳ, παί, προθέντες ἐνθάδε ψωντ᾽ ἐρημοὺν, ἡνίκ᾽ ἐκ τῆς ποιητᾶς Χρύσης κατέσχον δεύρῳ ναυβάτη στόλῳ. τὸ δ᾽ ἁγμένοι μ᾽ ὡς εἶδον ἐκ πολλοῦ σάλου εὐδοῦτ ἐπ᾽ ἀκτής ἐν κατηρεθεί *πέτρα, λιπόντες ψωνθῆ, οία φωτὶ δυσμόρῳ ῥάκη προθέντες βαιὰ καὶ τὶ καὶ βορᾶς ἐποφέλημα σμικρὸν, οἱ αὐτοῖς τοῦ ὀρθόπαθος, διοικήσθαι. 275

268 ἐν is due to J. Auratus (who proposed διδυμοῖο): τὴν ἀθήναν.

268 ἀγρια: for the art. at the end of the v., see on Αὐτ., 409 ητα κατείχε τῶν ῥεκταμ. — χω Κεφαλλήνων ἄναξ: cp. Ἰλ. 2. 631 αὐτὴν Ὀλυμπεῖες ἔγελε Κεφαλλήνας με- γαθύμους: who are there described as inhabiting Ithaca, Zacynthus, Samos (=Cephallenia, first so called in Her. 9. 28), and other islands off the coast of Aemania, as well as part of the mainland itself. So Od. 24. 378 (Laertes) Κε- φαλλήνης ἀδάσων. Buttmann thinks that both here and in 791 (ἔτεις Κεφαλάλην) the name is used scornfully. Its Homeric associations, at least, are honourable (cp. Ἰλ. 4. 330, Κεφαλλήνων ἀμφότεροι στίχες οὗ ἄλαμπαλα). 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).

268 ἀγρια is followed by ἀγρια in 167. 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 (πράσινον). On the other hand, Eustathius, the witness for φοινικ in 267 (cp. cr. n.), was frequently loose in citation: see Ault., appendix, p. 149. The recurrence of ἐρημοῦν 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 ἐρημοῦν, ἀγρια, μοῦσα καταφθίνουτα. But έν ἐν 268 confirms μοῦσα: it could not refer to ἐχίδνης. And έν ἐν would hardly have become έν ἐν. (3) A. Jacob proposed to omit vv. 268—70. This would obviate the repetition of ἐρημου, and of ψωνης (173): 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 (ἐρ-
ΦΙΛΟΚΤΗΤΗΣ

53

behold, I am he of whom haply thou hast heard as lord of the bow of Heracles,—I am the son of Poes, Philoctetes, whom the two chieftains and the Cephalenian king fouly 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 Chryse that 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, τῆς' (to agree with νόσω), is received by Seyffert.

Φιλοκτητής κατηρήσει, roofed over, ἢ, here, over-arched,—forming a cave; cp. Ant. 885 n.—πέτρα, 'a rock,' is a necessary correction of πέτρα, 'a stone.' πέτρα is never used in the larger sense, nor could the epithet here justify such a use. Cp. Xen. An. 4. 3. 11 ἐν πέτρᾳ ἄντρα- δει: but ἐβ. 7. 12 οὐδές πέτρος (i.e., none of the λίθοι mentioned in § 10) ἀνωθὲν ἁλέσθη.

523 ff. oia, adv., =ώς, cp. 293, O. T. 751: φωτὶ δυσμοφρ., as for so poor wretch, some beggar, for whom their least gifts were enough. Cp. Ar. Ach. 424 ἄλλας ἡ Φιλοκτήτου τὰ τοῦ πτω- χοῦ λέγει; (εἰ, ἀλλάς). Not, 'tage such as my wretched state required' (i.e. for dressing his wound, cp. 39).—καὶ τι καὶ τι καὶ: cp. 308: fr. 304 καὶ δὴ τι καὶ παρείκα τῶν ἀρτουμάτων: Thuc. 1. 107 καὶ τι (adv.) καὶ τοῦ δημου καταλύσεως ὑπόψις: id. 2. 17 καὶ τι καὶ Πυθαγόρειαν ἀκροπολίτων: Pind. O. 1. 28 καὶ πότι τι (adv.) καὶ βροτῶν φαίτε κ. τ. λ.—βοάνα: to avoid the pollution of directly causing his death by starvation: cp. on Ant. 775 φορβὴς το- ωνίᾳ ὡς ἄγος μόνον προθέλεται—οἱ αὐτοῖς τόχοι: cp. 315: Xen. An. 3. 2. 3 οἶκοι γὰρ ἢ ημῖν τοιαῦτα παθεῖν οἶα τοὺς ἐξ- θρόνοις οἱ θεοῖ τοιχείων.
ΣΟΦΟΚΛΕΟΥΣ

σο δή, τέκνον, ποιαν μ’ ανάστασιν δοκεῖς
αὐτῶν βεβώτων ἐξ ὑπνοῦ στῆναι τότε;
ποί’ ἐκδακρύσαι, ποί’ ἀπομοιάζαι κακά;
όρωνα μὲν ναῦς, ἃς ἔχων ἐναυστέλων,
πάσας βεβώσας, ἀνάρα δ’ οὐδὲν ἐντοποῦν,
οὐχ ὅσις ἄρκεσεν, οὐδ’ ὅσις νόσου
κάμωντι συλλάβοιτο. πάντα δὲ σκοπῶν
ἡμίσκον οὐδὲν πλὴν ἀνάσθαι παροῦν,
τοῦτο δὲ πολλὴν εὐμάρειαν, ὃ τέκνον.
δ’ Μεν χρόνονς δὴ διὰ χρόνου προβαίνει μοι,
καδεὶ τι βαῖα τῆδ’ ὑπὸ στέγη μόνον
dιακονεῖσθαι γαστρὶ μὲν τὰ σύμφορα

276 σο δή] Kvícala conj. σο δή: Blaydes writes καλ μην.
278 Burges conj. ποι’
280 οὐδ’ δ’ οὐδαιμονέω κακά; (ποία μ’ ομοιώνε). For κακά Nauck conj. μέλη.
281 νόσου L, with most of the MSS.: νόσον οὔ νάρα τι. 282 συμβάλλοιτο L, with the first λ partly erased, and λάβοιτο written above by S.
288 εἰρετοίκοι L: cp. 288.
286 χρόνος δή Α: χρόνον δεν L. Wecklein conj. χρόνον νυν.—διὰ

276 οὐ δὴ (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 = ἀναστήναι (cp. O. T. 50 στᾶν
tει τ’ ἐπὶ ὀρθῶν).
278 ποι’ ἐκδακρύσαι (ἐκδακρύσαι): cp.
Eur. Ph. 1344 ὡςτ’ ἐκδακρύσαι γ’ (burst into tears).—ποι’ ἀπομοιάζαι κακά, 'what 
τοὺς I lamented.' This version is recom-
mended (a) by the fact that the following verses develop a picture of the κακά: (b) by the ordinary use of ἀπομοιώσων with an acc.
of the object deplored, as Ant. 1224: 
134. But another version is also possible: 'shrieked out reproaches.' Here, how-
ever, he is speaking rather of his misery 
than of his resentment.
279 δρόμωνα νοῦς μὲν βεβώσας, ἄνδρα 

t. k.t.l.: cp. 1136 ἄρων μὲν αἰχαρχεῖς ἀπά-
tας, στηρίζας δὲ φωτ’ ἔρυθραστάν. In both 

passages the irregular place of μὲν is 
due to the writer having begun as if he 
intended to repeat the partic. of ὅρων: as 
here, δρόμωνα μὲν ναῦς...δρόμωνa δ’ ἄνδρα. 
Cp. O. T. 25 φῶςαν μὲν...φῶςαν δ’
281 οὐχ δοτις ἄρκεσιν. The di-
rect question is, τίς ἄρκεσιν; (deliberative, 
or 'interrogative,' subjunct.). The indirect 
question is, (a) after a primary tense, 

{o}δ’ δοτις δοτις ἄρκεσιν; (b) after a secondary, 

οὐχ ἄρκεσιν ἄρκεσιν. And here ἄρκεσιν 
(279) = δεί εὖ ωραν. In Attic practice, 
however, this optative is rare, except 
when the principal verb is an optative 
with ἄν: as Ar. Kan. 96 γάμον δὲ πα-
γητην ἐν οὐξ εἰρετοῖ τι | γήτων ἄν, δοτις 
bsites γενναίου λάκων. The ordinary con-
struction was with the fut. indic., which 
was usually retained (instead of becoming 
fut. optat.) even after a secondary tense; 
as if here we had ἄρκεσι, συλλήφηται.
Cp., however, O. T. 72 (νουσμήπ), 1257 
(κίζει): Ant. 272 (πρᾶσαμεν).

𝚗όσον 

κάμωντι συλλάβοιτο, put a 

helping hand to the disease, i.e., help 
to lighten its burden, for me in my 
suffering. Λαμβάνομαι των = to lay 
hold on a thing, so συλλαμβάνομαι των 
τινος = to lay hold on it along with another 
person; i.e., to help him with it. Eur. 
Med. 946 συλλήψομαι δὲ τούδε οὐ καγώ 
τόπου. Thuc. 4. 47 ἐνελάβοτο δὲ 
τοῦ τούτου εὐχ’ ἔκατα, they mainly 
contributed to such a result. Cp. id. 
4. 10 οἱ εὐφανεῖοι ότι τοῦ τοῦ τινος— 
πάντα δὲ σκόπουν: δι’ εἰς ἄλλα: Ant. 
85 n.

283 πλὴν ἀναδίδα: for the absence 
of the art., cp. O. C. 608 n.: Antiphanes 
fr. incert. 51 κατάλειπθη’ ὑδέν ἔτερον ἡ 
tεθηκέναι. παρόν: cp. El. 959 πάροντι
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

μὲν στέκων | ... πάρος δ' ἄλγειν. Musgrave cp. Hor. Sat. 2. 5. 68 interieter Nil sita legatum praeter plorare suiique.

285 ὁ μὲν χρόνος δὴ διὰ χρόνου κ.τ.λ. The text has been boldly altered by some editors (see cp. 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', ἔτος εἰς ἔτος (Ant. 340), παρ ἡμαρ ἡμέρα (Di. 475), Mod. Gr. χρόνος στρέφεται '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. 1 § 12 ἀκριβῶς με εἰρακοῦν ἡκοῦτα διὰ χρόνου: Xen. Cyr. 1. 4. 28 ἴκνῳ διὰ χρόνου. So, here, ο χρόνος προσβαίνει μιοι, time was ever moving on for me, διὰ χρόνου, as (each) space of time was left behind. (The 'each' is implied in the imperfect προσβαίνει, 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-silvery head | The sunny and rainy seasons came and went | Year after year.'—Ellen dt, rightly starting from the sense of διὰ χρόνου as 'after an interval,' wrongly explains it here as simply tarder, '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 προσβαίνει. Not: 'time kept moving on through time': as if δ χρόνου were the moving point, while διὰ χρόνου denoted its course. For προσβαίνει, cp. Her. 3. 53 τοῦ χρόνου προσβαλέως: Lys. or. 1 § 11 προσβαλέως δ ἐ κ τ ρ χ ρ ο ν.

286 καθένα τι. The sense of τι here is nearly καθαρτός τι, just as τις sometimes =καθάρτις τις (Thuc. 1. 40 τοις ἐμπάχεσιν αὐτόν τινα κολάζων); a sense which the impf. ἔδω brings out, by implying successive needs at successive moments.—βαία, of size, as Aesch. Pers. 447 γρόσο... | βαία...

διακονοίτης, midd.: schol. ἐμαυρώ ἐξουπερτικά. That to the midd. would suggest, to an Attic ear, 'serving oneself,' may be inferred from Plat. Legg. 763 A διακονούντες τε καὶ διακονουμένου ἑαυτοῖς, 'serving (the State), and serving themselves' (cp. Ar. Achar. 1017 αὐτῷ διακονεῖται). In later Greek, however, the midd. is sometimes no more than the act.; e.g.
σοφοκλέους
tόξου τόθ' ἔξηγορισκε, τάς ύποπτέρουν
βάλλων πελείας; πρὸς δὲ τούθ' ο μοι βάλων
νευροστάδας ἀτρακτὸς, αὐτὸς ἀν τάλας
εἰλυόμην, δυστυνν ἐξέλκων πόδα
πρὸς τούτ' ἄν· εἶ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
καὶ πον πάγου χυδεῦτος, οἷα χείματι,
ξύλων τι θραύσαι, ταῦτ' ἄν ἐξέρπων τάλας
ἐμνχανώμην· εἶτα πῦρ ἂν οὐ παρηθ,
ἀλλ' ἐν πέτρωσι πέτρων ἐκτρίβων μὸλις
ἐφην' ἀφαντὸν φῶς, ὁ καὶ σώζει μ' ἀεί.
οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
πάντ' ἐκπορίζει πλὴν τὸ μῆ νοσεῖν ἐμε.

φέρ', ὡ τέκνων, νῦν καὶ τό τῆς νήσου μάθης.

300

288 ἐξηγορισκε γ. ἐθηκε L. 290 The schol. on 702 substitutes ποσίων
for τάλας in quoting this verse; but he also omits αὐτός, thus showing how carelessly he quoted. 289 διαστάρακτας MSS. (so, too, the schol. on 702, and Suidas s. v. ἀτρακτὸς); διστυνν Canter. 292 πρὸς τούτ' ἄν· εἰ τ' ἔδει L has a point after πόδα in 291, but none after πρὸς τούτ' ἄν. And so Wakefield would write. πόδα; πρὸς τούτ' ἄν εἰ τ' ἔδει. Blaydes gives, πρὸς τούτ' ἄν. εἰ τ' ἔδει κ.τ.λ., with

Lucian Phileps. 55 δεξιῶν ὑπηρέτει καὶ διηγονεῖτο ἤμιν.
288 ύποπτέρους is perib. meant here to suggest 'shy' (and therefore hard to
shoot); for the word often implies 'taking
wing': cp. Eur. Helen. 1236 μεθίημα νείκοι
τὸ σῶν, ἵνα δ' ύποπτεροί; id. fr. 424
ὑποπτερός δ' ἐλ πλωτος. So Aι. 139 πε-
φόβησαι., ἵππησαι ὡδ' ὑμας πελείας.
289 τ' ὡ μοι βάλων: for the optat. re-
ferring to an indefinite number of acts in
past time, cp. Lys. or. 23 § 3 οὐ τε ἐξευ-
5. 3-55 οὐχ ἦσαν... ἡρτῆται.
νευροστάδης, '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. Aι. 1216 ἀρμον..ἐληστινθῇ, an
opening made by dragging stones away;
where the adj. implies ἕλθων ἐπισαμενων,
where the adj. implies ἀπὸ νεύρων ἐπισαμενων.

ἀτρακτὸς. If the ἀ be for ἄφις (as
Curtius says, comparing ἄ-βολος,
cloak), the word meant, 'what turns (τρέπο
round'; hence (1) spindle; then (2) shaft,
arrow: Tr. 714: Thuc. 4. 40, where a
Laconian uses it, and Thuc. explains it
by τῶν ἀμβοτόν. Aesch. adds the qualifying
epithet τεκίῳ (fr. 135).—αὐτός, having
no dog to fetch it.
291 εἰλυόμην (cp. 701), 'crawli';
cp. Plat. Tim. 92 ἄρσορα... καὶ ἐλπιστῶμεν ἕπι ἑτῆ. 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 ἐλπιστῶμος (βοτος), where a 'rolling'
gait is meant. Cp. on 163. A cornelian
intaglio in the Berlin collection shows
Philoctetes thus εἰλυόμενος, 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, Milti di Filotet,
p. 78: see Intro.) It is clear from
215 (πταλω) and 804 (ἀρδωση) 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
apothesis, after optat. in protasis, as oft.: cp.
Isocr. or. 6 § 52 τῶν παρελθόντα χρόνον,
i. e. el. μόνον Δακεδαμωνιων βοηθήσεις,
ὑπὸ πατῶν ἄν ὁμολογείτο ('it used to
be allowed') παρά τούτων γενόσαι τὸν οὐ-
τηριαν αὐτοῖς. Cp. 294 ε.—δυστυνν, 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 ὑδραίηα in 294. 298 Nauck would delete this ν, and read ἤδραν τοῦ ὕδος τῆς θάλασσας in 294. 296 ἐκτριβόμενος Λινκολν: the alteration by the first corrector (S). A few of the later mss. (L², Vat. b, K) have ἐκτριβόμενος, but most of them agree with A. Blaydes conj. ἐκτριβόμενος, or ὑδραίηα in 299 εὐμέ. Nauck conj. eti: Gernhard, tuā: Blaydes, mānō: Burges, (for νοσεῖν εὐμέ) νοσοῦ πονεῖν. 800 τὰ τῆς νῆσου] Linwood conj. τὰ τῆς νῆσου.—μάδος Λ, with A and most of the others. μάδος (R, V²) may have been a mere conjecture; T and a few more have μαθής. Burges, Nauck, Wecklein and Cavallin


295 Σ. πάγου χρυσάτους: cp. Th. 853 κέχυται νάβος, 'hath spread abroad' (through his frame). Attius, Prometheus fr. 1 profusius gelus. Psalm cxlvii. 16: 'He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels.' —οἷα: 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.—ἐξολοθρεῖς. 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 Σ. ἐν πέτρωι πέτρον. For the change of quantity, cp. 827 (?νερε): O. C. 442 οἱ τοῦ πατρὸς τῶν πατρῶν: ib. 883 ἄρτους ὅμοιος ταύτα—ὅμοιος: Ant. 1310 ἡ διαλείας...—διαλείας: El. 148 ἀτιν δ' ἵνα, αἰὲν Ἰτων λογοφρατεῖ. —ἐκτριβόμενος, rubbing hard (ἐκ = 'thoroughly', i.e. till the spark comes). The τοῦ εἰκθημόνων would mean, 'pressing' or 'squeezing,' and is unsuitable. Cp. Xen. Cyrc. 2. 2. 15 έκ γε σοῦ πῦρ...ρῶν ἅρ τις εἰκτριβώσει ἡ γέλωσις εξαγάγοιτο. 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.') ἐκτριβόμενος might, however, cover the case of a slanting or scraping blow. In Lucian Ver. Hist. 1. 32 τὰ πυρέτα εὐπτριβώσει refers to rubbing sticks together.—ἀποφαντος φέα, made the invisible light visible, i.e. drew the spark forth from its hiding place in the stone. Cp. Ai. 647 (Time) φέα τ' ἄδηλα καὶ φανήτως κρύπτεται. Blaydes compares Synesius Ep. 138 στυγνηρα κακομυζων καὶ ἄγαπων λαθάνων. Verg. G. 1. 135 Ut silicis venis abstrusum excuderet ignem.—ἀποφαντος could hardly be, 'barely seen,' as if the sense were that the feeble spark instantly vanished again.

297 Σ. οἰκουμηνὴ γὰρ οὖν, 'for indeed!': cp. Ant. 489 n. Remark οὖν in the thesis of the 3rd foot; so δὴ (O. C. 23), and even περ (ib. 896).—μή 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.

800 φέρε...μάθης, L's reading, presents an unexampled construction. Elsewhere the subjunctive after φέρε occurs
only in the first person, sing., as 1452, Ar. Nub. 787 φέρε ἔσω, or plur., as id. Vesp. 1526 φέρε νῦν... ἑγγυρθόμενων. On the other hand, φέρε εἰσέ occurs eight times in Soph. (433: O. T. 390, 536, 1142: Ant. 534: Él. 310, 376: Tr. 800). In Her. 4. 127 φέρετε, τοστός ἀνευρέτες συγχέων πειράζεται αὐτοῖς, the 2nd verb is imperat., not subj. If φέρε... μάθεσί be retained, it can be defended as only an irregular equivalent for φέρε... φάθασιν or the like (cp. Her. 2. 14 φέρε δὲ νῦν καὶ αὐτοῖς λαγινησαί ὡς ἕχει φάθασιν). Several recent editors (see cr. n.) cut the knot by reading μάθει. It is, however, improbable that, if μάθει had been the genuine reading—giving so plain a construction—it would have been corrupted to the unparalleled μάθησι. A more attractive conjecture is Seyffert’s καν... μάθαω. If καν had once become καλ (a most easy change), then μάθαω might have been altered to μάθασι by a post-classical corrector. For the optat. with ἐν in courteous proposal or request, cp. 674: Él. 637 κλώσοi ἐν θη. τὸ τῆς νύσσας, its case, condition: cp. Thuc. 8. 89 οὐκ ἔδοξεν μάθους τῷ τῆς ἀλγοραχιαίας ἔσορθᾳ. Plat. Legg. 712 D τὸ γάρ τῶν ἔρθον... τυμπανὶ... γέγονε: id. Gorg. 450 C τὸ τῆς τέχνης: Eur. Alc. 785 τὸ τῆς τύχης. Hence τά is a needless conjecture.

502 τ. οὐ γάρ τις ἔρρος ἑστιν. The absence of a safe ὅροι is compatible with the existence of ἀμέτρητα (936 n.); and Philoctetes knows only the coast near his cave. If the Iliad calls Λεμνος ἐκπηκτικὴ (21. 40), it also calls it ἀμερχάλασσα (24. 753), which was probably understood in antiquity as 'in hospitable' (μυησμου); though a modern view connects it with μυξα, ὠμηχα, (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 Ägirr. Inseln); and Mrynnna, 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 'Purina'), and by another on the S. (now 'Mudros').

οὐδὲ δέ τοι πλῆθος: nor (is there a place), sailing to which, ἐξυπολοθείη κέρδος, a man shall sell off his wares at a profit. There is no εὑρθομ. The acc. κέρδος seems to be 'cognate' (= κεφαλαλε ἐξυπολοθησαν), rather than objective (as if εὑρθομ. meant, 'achieve by trading'): cp. Her. 1. 1 ἐξυπολοθείην (Ion.) σφα σχεδὸν πάντων: cp. Ant. 1036 ἐξυπολοθεῖαι n. (We cannot compare Tr. 92 τὸ γ' ἐδράσθεν... κέρδος ἐμπολα, 'brings in 'gain.') The subject to ἐξυπολοθαις is τί, 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 often 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, 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. ἀνθρώπων: Blaydes, ἀνθρώπῳ. 308 καὶ τοῦ] κατοῦ L. 318 κακῶς] Wecklein conj. κόπους:
ΣΟΦΟΚΛΕΟΥΣ

τοιαύτ' Ἀτρείδα ἡ τ' Ὄδυσσεως βία, ὥ παῖ, δεδράκασ'. οἱ Ὀλύμπιοι θεοὶ
δοῖν ποτ' αὐτοῖς ἀντίποι' ἐμοῦ παθεῖν.

XO. Ἐν οὐκα κάγιω τοῖς ἀφιγμένοις ἱερ
ξένοις ἐποικίζεσθε σε. Ποίαντος τέκνον.

NE. ἠγὼ δὲ κατῶ τοῖς μάρτυς εἰ ἔχοι
οὐ εἰσὶν ἄλληθες οἷα, συντυχών κακῶν
ἀνδρῶν Ἀτρείδων τῆς τ' Ὀδυσσέως βίας.

ΦΙ. ἢ γὰρ τι καὶ σὺ τοῖς πανωλήθοις ξέχεις
ἐγκλημ' Ἀτρείδαις, ἧτοι θυμοῦσθαι παθῶν;

NE. θυμὸν γένοιτο χείρι πληρωσαι ποτε,
ἀν' αἰ Μυκῆναι γνοῦν ἡ Σπάρτη θ' ὅτι
χή Ἀκρίδας ἄνδρων ἄλκιμων μὴ ἔχειν.

ΦΙ. εὖ γ', ὥ τέκνον: τίνος γὰρ ὅδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλών ἐλήμυνας;

NE. ὥ παῖ Ποίαντος, ἐξερωθ', μόλις ὥ ἐρῶ,
ἀγωνίᾳ νυ ἀυτῶν ἑξελεβηθήνει μολὼν.

Nauck, ένοικοι: Mekler, ἐνοικοί. 315 οἰ' Porson: οῖς MSS. Wecklein (Ars p. 17), keeping οῖς, would change αὐτοῖς in 316 to αὐθεῖς. Tournier, to ἄλγους.—ἀντίτους: ι' ἄντατος' Λ. 318 ἐποικίζεσθε MSS.: Nauck gives ἐποικίζεσθε. 319 ἐν λόγοις MSS. In L the 1st hand has written ὦ over ὦ. Gernhard conj. ἐν λόγοις. 320 οἰκίζεσθε altered from ἐποικίζεσθε by 1st hand in L.—συντυχῶν] Meincke conj. προστυχῶν. The v. 1. γὰρ τυχῶν is cited by Camp. from Vat. (cod. Pal. 287, 14th cent.), and by Blaydes from Ven. (=Campb.'s V, 3. cod. Marc. 616, prob. of 14th cent.): adopting which, Blaydes writes:—ναιδὲ μαρτυρῶ λόγοι | ὦ

314 οἰ. Βία: cp. 321: Ττ. 38 Ἐφίππου
βίαν.—οἱ', Porson's correction of οῖς, is certain. The sufferer prays that their sufferings may be like his own: cp. 275 n.: Ant. 927. With οῖς, both αὐτοῖς (as = 'themselves') and ἀντίτους become comparatively tame.—ἐμοῦ: cp. El. 592 ὥς τῆς θυγατρὸς ἀντίτους λαμβάνεις.

317 οϊ. Ἡθά 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 ή θεου.—ἐποικίζεσθαι is much better than Nauck's ἐποικίζεσθαι, which, as expressing a presentiment, would call too much attention to the ambiguity of ἡθά.

319 οὺ ἐν λόγοις. If ἐν is sound, the phrase must mean 'a witness present at (the utterance of) these words.' Cp. Plat. Phaedo 115 οὐ μένοι λέγε 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. ἔν.

συντυχῶν, 'having found them bad men in my intercourse with them (ὑπό'—'). 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 σου τύχωμι must be read for συντυχῶμε, there is no other extant example of συντυχῶμε with gen. But there are analogies for the exception: in 1333 ἄρχων Ἀσκληπιδῶν is the only instance of a gen. (instead of dat.) with ἄρχωμε, except Ἑρ. 4. 140 λελυ-

μένει τῆς γεφύρης ἄρχωμε. Again, 552 προστυχατοι τῶν θεών and El. 1463 ἐγὼ κολαστὸς προστυχατοι are isolated examples of a gen., instead of dat., with that compound. In 719 παῖδας ἐπανθέσαι (instead of παῖδι) 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 accused 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.

332 *φάρσας*...μὴ πέρα: for the place of μὴ, cp. 67 ν.

333 *τοσοῦτον...δειμνεῖ οὐκ* δειμνεῖ. The adj. here defines the instrument, as oft. elsewhere the place (O. T. 1411 *θαλάσσαν* | *ἐκφέρον*), or the manner (O. C. 1637 κατῆσεσε τινς δρωοί).

334 *δένει αὐτοῖς* 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. *δέ*, however, does not here denote ulterior, as dist. from immediate, agency (‘by doom of Phoebus’; O. T. 1453); it is here no more than *τότε*—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) *δόλλα σοι ἀδεί* | *μορφών ἐστι θεί* τε καὶ ἄνερ τοις δαμαίνει: and Hector’s prophecy (I. 22. 359) δεί κέν σε Πάροι καὶ Φαείδο* *Αἰκίλλων | ἐσθόθη ἐνννθεύμην ἐπι Σκαφην τόλμησα. Ver g. *Aen. 6. 57 Phoeb. ...Dardana qui Paridis directi tela munisum | Corpus in Aecidiae. Another account speaks of Apollo without naming Paris: so II. 27. 278 Achilles says that Thetis had predicted to him that he should die *Ἀκτίλλους βελευνίων. C. Aesch. fr. 340 (Thetis speaks of Apollo) αὐτός ἦσσσ τον κταναν | τὸν παῖδα τῶν ἔνων. So, too, Hor. *Carm. 4*. 5 ff. Quintus Smyrn. 3. 61 (Apollo, hidden in a mist) στυγερῶν προδεικε βελευνι | καὶ ἐ ῥως ὄφρεις κατὰ σφόν. As to the vulnerable heel of Achilles, cp. Statius *Ach. 1. 269*, where Thetis says: *progenitum Sygisis annae severo | Armavī (lotumque utinam). Hyginus (Fáb. 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 Milletus, c. 770 B.C. (Introdc. to Homer, p. 153).*

335 οὐκ ἔννοια μὲν: ὄνομα = ‘well’ (said as if with a sigh); *μὲν* has a reflective tone, ‘certainly,’—‘it must be granted.’ Cp. Plat. *Gorg.* 460 η ὄνομα μὲν οὖμαι,
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 διός ἐσ' ὑβρισάν. 344 ποικιλοστόλῳ] In L the second λ has been made from μ. τοκίως στόλῳ Val.: ποικιλοστόμῳ A: πολυκλήτῳ Harl. (Brit. Mus., cod. 5743, 19th cent.). Burges conj. ποικιλόστερος. Nauck, μετήλυθον με νηπι ποικιλοστόλῳ. 344 διός τ'] Valckenaer conj. δολίος τ',—τροφεύς L (and so A):

κ.τ.λ. (The δι in 337 does not answer to this μεν.) Cn. 524 ἀλλὰ...μέντοι n.—κτανών...θανῶν: A frequent παρήχασις. Ἀντ. 1263 ὁ κτανώς τε καὶ ἕκανά τος βλέψεις εἰμφύλους. Ευρ. Ι. Τ. 553 ὁ κτανώσα χίος θανῶν. Αικ. 388 κτανών ἢ ἥξεις ἢ θανῶν ἀυτού μενεῖς.

338 ἓλλυχό...στένω: delib. subjunct.: for the pres., cp. Ο. Τ. 651 n.

339 οἶμαι μὲν, as O. T. 1051: so δικώ μεν, Ο. C. 995 n.—καὶ τον ζ', 'even...'.

Cn. Ττ. 1216 ἀλλὰ ἀρέσει καὶ ταῦτα. For the elision in ζ', Ο. T. 64 n.

341 οἱ τυγαριοὺν ('so, then') occurs also in O. T. 1519, Αι. 490, Ει. 1287.—αὐτός 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.—διότι, 'wherein,' dat. of respect: cp. Thuc. 2. 65 σφαλέντες...ἄλη τα χρασσεκεφαλι καὶ τον ναυτικού το πλείον μορφ: id. 4. 73 το βελτιστό του όπλιτον βλασφήμη. The dat. διότι has not been influenced by the εν in the compound. For the acc. with ενυφρίῃ, cp. Kaibel Εἰρ. Gr. 195 μη μον ενυφρίζει άγνο ήρφων. The εν has the same force as in εγγέλειν: cp. Eur. Ει. 68 εν τοις εχεις γαρ οὐκ ενυφρίζει κακός.

343 ποικιλοστόλῳ, 'with gaily-decked prow'; not simply 'gaily drest' (like λευκόστολος, etc.). Cn. Aesch. Pers. 408 εὔθεις δε ναύῳ εν νιπτενι θόλον | ἐτασεν, where θόλος poetically = ἐμμολον, the beak or ram, which was attached to the ship below the prow. The term ἄκροστόλιον 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 envos came, not only to announce the death of Achilles, but to salute his hero. Cp. Pind. P. 2. 62 εναύλεια δ' ἀραβάσαι στόλοι: where (whether στόλον be taken as 'prow,' or, more tamely, as 'voyage') the epithet refers to the adornment 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 Homerik μιλτοπάρος (now explained by some as referring 'to a literal painting of a face upon the bows'; Leaf, ΙΙ. c. 637). The v. l. ποικιλοστόμῳ is merely a prosaic corruption.

344 διός τ' Οὐδοστείν: this is the Homeric πολέματις διός Οὐδοστείν. The epithet διός ('μάλιτε') may be rendered 'princely,' or 'noble,' when applied to a chief (the idea of personal comeliness
being included therein); or by the more general word, 'goodly,' in other cases. 
Cp. Note 2 to Butcher and Lang's Odysse: 'Froissart and Brantome apply respectful terms of moral excellence to knights and ladies whom they describe as anything but moral.'

Δορία: 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 τοσούτου ἔθηκα (reared thee up to manhood), θεός ἐπείκειτο Ἀχιλλείου, ἐκ τούτῳ φίλων. Another legend represents Achilles as brought up by Heiron (Il. 11. 832).

346 ff. οὐδέν ἀρ γινεύον, 'or, after all (ἀρα), it may be (οὖν): for οὖν with the second ένε, cp. O. T. 90, and n. ib. 1049. 
—Δηθής does not occur as Δηθός, though τό (or τό γινεύον) Δηθής is so used, like ρε γερα. 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 δι' αὐτοῦ; ἀρ' Δηθής; ἢ μάτην λόγου; For μάτην, falsa, cp. also Soph. El. 63, 1048. 
—γινεύον: if they said, of άθειον γίγνεσθαι, it becomes unlawful (by the fact that Achilles is now dead): cp. 116 n.

347 Διὸν ἢ μ. If there had been any previous indication of Neoptolemus, the reading Διὸν ἢ μ. would have been tenable (see on 47 διοίτο μ.): as there is none, we surely require ἢ μ. 
Cp. Ant. 83 μὴ μού προτάβελε. 348 f. οὐ πολῶν 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 ἐπίκειον τοὐ: as 'to cause one to rescind,' see Thuc. 4. 5 καὶ ταῖς αἰτίαις ἑτερον ἐπέτειλεν Σφήνων ἐπέτειλεν ἀρματης ἐπικεφαλής, '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 μὴν νῦν μήτη ὡς ἐπικεφάλης (pres. imper.) ὥστε αἰχμανείν πρότεινεν τοῦ. This sense of the trans. ἐπίκειον and ἐπικεφαλής is not precisely the same as that in El. 517 δι' οὗ ἐπίκειον ἐπέτειλεν μέχριν ἐπικεφαλής, 'restrained thee' (by compulsory detention): i.e., οὐ πολῶν χρόνων μ. ἐπικεφαλής 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 miu decohurunt,' but 'effecerunt ne miu moraretur.' 
Instead of μ. μ. ναυστολεῖν, we might well prefer, with Blaydes, μὴ ναυστολεῖν, were it not that palaeographically it is so improbable. And for μ. μ. οὐ μή might be expected, cp. O. T. 1387. οὐκ ἀν ἐπετειλεῖ τὸ μ. ἐπικεφαλής. The repetition of μ. as subject to ναυστολεῖν, 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,

con. mḥ o ṅ me: Blaydes writes mḥ oıyχl. 381 oī γαρ εἴδομην] Seyffert writes oīd' ἄρ' εἴδομην. Meineke suggests δώοι ἠδομι: ἵνω γάρ ὄν ὑπερείρμην: but would rather

inelegant; but it is not grammatically objectionable.—See Appendix.

381 oī γαρ εἴδομην, ‘for I had (never) seen him.’ The comment ἔστω, written after εἴδομη, in the margin of L, represents the simplest and best interpretation. Neopolemus 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 ff.). Soon after the birth of Neopolemus, his father Achilles had returned to Phthia; whence, some eight or ten years later, he went to Troy, without revisiting Scyros. Hence Neopolemus can say that he had never seen his father. In this conception Sophocles is following the Iliad. From I. ii. 765—783 it appears that Phthia, not Scyros, was the place from which Achilles went to Troy. And in I. 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 should’st return to Phthia,’—ὁ δὲ μου τὸν παῖδα ἄριστον ἐγνώκειν ἐξ ἔργων, καὶ οἱ διεξέστασα, καὶ Κυνόπουλος, ὅτι εἶναι μοῖς ἐνθαῦμα τοῦ καταλήψει τοῦ γαϊδάρων.—Apollodorus (3. 13. 8) follows a different version, according to which Achilles remained in Scyros till he was brought thence to Troy by Odysseus.—For the midd. εἴδομην in dial., cp. Ell. 977 ἔδοθε, id. 892 κατείδομην, Tr. 151 εἰδοις: in lyrics, below, 1113, Ai. 351; and in anapaests, Tr. 1004. Cp. δρωμήτη (m. midd.) in dial., Tr. 306.—See Appendix.

382 f. ἕστατα μνήμων, answering to μνήμων μνειά (350): cp. O. T. 647 f. μά- λοστα μν. ἕστατα (without δέ): id. 777

βανμάυσι μνήμα, ἑστηκε, ὅπου μέντοι κ.τ.λ. In Eur. Med. 1145 ἐπ᾽ ἄνω μνήμα is not strictly similar, since ἑστηκε is there temporal.—χε λόγοι καλὸς προσήν, ‘there was a further charm’ (καλὸς predicate) ‘in the reason suggested,—if indeed I was to take,’ etc.: δ προσήν is the reason for going, suggested by the envoys, (as distinguished from the natural ἐμερος in the son’s mind,) and is explained by ἐλ...ἀρετου. Not, ‘the fame, too, was attractive.’ For προσήν cp. Xen. H. 3. 1. 28 μέθοι μὲν ἡμῖν...προσήτησα, ἣν δ᾽ ῥίππος και ἀργυρομακρυναῖος προσέτησα. For a different use, cp. 139 n.—...ἀρετου: he said to himself, ἐλ ἀρετον. For the fut. opt., cp. Xen. Cyρ. 3. 1. 3 ἐλ τοῦτον φεύγοι κἀθιστο, προσγεγένον δὴ ὃς ποιεῖν κρήνην (he said, ἐλ λήγομαι...χρησιμοι). For ἐλ with optat., where one’s own former thought is indicated in dependence on a past tense, cp. Lys. or. 3 § 3 αἰσχύνεος, ἐβάλλω τὸν μαθητὴν σεβαστοῖς, ἠρετον (his thought had been, αἰσχύνωμαι, ἐκ μέλλων).—τάτο Τροία πρόφασι (cp. 611), the citadel which crowns the city of Troy, the Πύργος ἄλπης of Homer (II. 5. 460, 6. 512),—who uses only the sing. Hence IIlos is called αἰτικοῦν, ἀρρητοῦ (II. 22. 411): cp. Introd. to Homer, p. 148. For the prep. ἐπὶ, cp. Pind. O. 8. 32 (Apollo and Poseidon) ἵλιν ἔλλοπτε ἐπὶ στέφανον τεύχοι (sc. τύρφων).—ἀνω, oft. added to a verb denoting enterprise: cp. Ant. 768 n.

384 οὐ πλεοντι μοι: dat. of relation, as oft. with ref. to time: cp. Xen. H. 2. 1. 27 ἐν ἣμα τέτελεν τὸν τέκνον ροεόντες τοῖς

J. S. IV.
σοφοκλεούς

cαγώ πικρῶν Σίγειων οὐρίων πλάτη
cατηγόμην καὶ μέ εὐθὺς ἐν κύκλῳ στρατὸς
ἐκβάταν πάς ἡπταζεί, ὁμώνυτες βλέπειν
τὸν οὐκέτ' ὄντα ἰδοὺ 'Ἀχιλλέα τάλων.
κείνος μὲν οὖν ἐκείπ. ἐγὼ δ' ὁ δύσμορος,
ἐπεὶ 'Δάκρυσα κείνοιν, οὐ μακρῷ χρόνῳ
ἐλθὼν Ἀτρείδας πρὸς φίλον, ὡς εἰκὸς ἦν,
tά θ' ὀπλ' ἀπήτουν τοῦ πατρὸς τά τ' ἀλλ' ὦς τ' ἦν.
οὶ δ' ἐκποιοῦν ὄμοι, τλημονέστατον λόγον ἐκ
σπέρμ' Ἀχιλλέως, τάλλα μὲν πάρεστι σοι
πατρῷ ἑλέσθαι, τῶν δ' ὑπὸν κείνων ἄνηρ
ἀλλὸς κρατώνει νῦν, ὁ Δαέρτου γόνος.
cαγὼ δακρύσας εὐθὺς ἐξανίσταμαι
ὄργῃ βαρεία, καὶ καταληψάς λέγω
ὡ σχέτλι', ἢ τολμήσατ' ἀντ' ἐμοῦ τών


Ἀθηναίων. The distance from Scyros to Sigeum is about 125 miles.—καγὼ: for καὶ in temporal parataxis (instead of δὲς), cp. Ὀ. Τ. 718 n.—πικρῶν Σίγειων. 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 'crueλ' to him, not only on account of his father's death, but through the memory of his wrongs. The epithet here is a fine dramatic touch: while the conjecture καγὼ τ' ἄκρων, which many recent eds. adopt, is tamely prosaic. Cp. Ὀδ. 17. 448 μὴ τάχα πικρὴν Ἀιττυκὼν καὶ Κύθρου ἵππα.—οὐρὶ πλάτη, 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 προεύκεις...γῆν (n.). Poetry is bold in its use of the simple acc. after verbs of motion; cp. 1175: O. C. 643 οἴμαι στείχεων.
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 Atreidæ,—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

οἵμω Λ... 366 Λαέρπων Λ, with most of the later MSS.: Λαρπών Τ (after Triclinius).
367 κάγω δακρόσας Λ (with A and most of the rest): κάγω 'δακρώσας Β. Botho conj. κάγων' ἄκοσας: whence Blaydes gives κάγω 'σακοσας: Nauck, κάγω 'τακοσας: Wecklein, ἄγω δ' ἄκοσας. 369 ὡ σχέτλιν' ἥ τολμήσατ' Λ (τολμήσατ' Vauvilliers). Heath conj. ὡ σχέτλιν, ἥ τολμήσατ': Musgrave, ὡ σχέτλιν, τολμήσατ': Tournier, ὡ σχέτλιν, τολμήσατ': Blaydes, ὡ σχέτλιν', ἥ τολμήσας (recognising, however, that it is

ρωσα), 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. 731 ff.).—δάκρωσα: for the prodigalisation of the augment, cp. O. C. 1603 ταχεὶ́ πύρευσαν: Ant. 457 n.—οὐ μακρῷ χρόνῳ, after it: O. C. 1648 χρόνῳ βραχεῖ στραφέτας.

361 οὔ εἰκός ἦν goes closely with φιλον, 'friends, as it was reasonable to suppose them.' The only peculiarity is that οὔ εἰκός ἦν 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 ὁ φίλος ταῦτα φιλεῖν ἦπε ἀφίστητη. —τὰ τ' ἄλλα δ' δό νῦν: Homer describes the κλησια of Achilles as handsomely furnished (cp., e.g., Il. 24. 597), and it now contained the treasures which Priam had brought as the ἑκτορής κεφαλής ἀπερείαί αἵματα (ib. 228—236: 579).


364 Ε. τάραττι ιτι, 'it is open to thee,' 'thou hast free leave'; cp. Ant. 213 n.—Δακρών: cp. n. on 86 f.

367 οἵμιν, the tears of pain and anger started into his eyes. (For the aor. part., cp. Plat. Phaed. 116 D καὶ δι' δακρόσας, μεταστρέφομεν ἄτημεί.) Many recent editors change this to ἄκοσας, or a compound of it (see cp. 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) τοια δ' ἄτ' ὀρθάλων χέρι δάκρυνα χωμένου. Cp. Iuv. i. 108 Inde irae et lacrimeae.—ἐξανιστάμασι: he had been seated, as in converse with friends.

ἀρτῆρι: modal dat., O. T. 245 n. = βαπελε, vehement: cp. μπίρι βαπελεία (O. C. 1538, Ai. 656).—καταληγές: cp. Ant. 707 νοῦ δ' ἐτοι πτιμεύτων ἄλληθας βαριός. This compound (in which κατά is intensive) occurs elsewhere only in later Greek.

369 οὔ σχέτλιν' is said to Agamemnon: ἥ τολμήσατ' (cp. 360 δακρώσα) refers to him and Menelaus: so O. C. 1104 προσέλθοντι, ὦ ταῖ (said to Antigone, entering with Ismene).—πρὶν μαθεῖν ἐμοί, before ye had heard from me (that ye might do so). The phrase is so far unusual, that when μαθῆναι takes a gen. (of the person) only, it usually = 'to understand,' as Plat. Gorg. 463 D δ' ὃν ἄν μάθοις ἀποκρώμενοι; Id. Philob. 51 c el μου μαθῶνες. Similar is O. T. 545 μαθῶνες...οὖς, to comprehend thy teachings.

Cp., however, 541 ἄν μαθῶνες, = 'having made inquiries of them.' So here μαθεῖν is little more than ἄκοσα or κατακρίνει.
δούνα τα τεύχη τάμα, πρών μαθείν ἐμοῦ; 370 ὁ δ' εἶπ' Ὁδυσσέας, πλησιόν γὰρ ὄν *κυρεῖ, ναί, παί, δεδώκασ' ἐνδικώς οὔτοι τάδε· ἐγὼ γὰρ αὐτ' ἐσοσα κάκεινον παρῶν. 375 κἀγὼ χολοθεῖς εὐθὺς ἦρασσον κακοῖς τοῖς πάσιν, οὐδὲν ἐνδείκτες ποιοῦμεν, εἰ τάμα κεῖνος ὁπλ' ἀφαιρήσοιτο με. 378 ὁ δ' ἐνθάδ ἦκων, καίτερ ὁ δ' ὅσοργος ὄν, δηχθεὶς πρὸς ἀξίποντες, ὅδ' ἰμαίματο· οὐκ ἦσθ' ἵν' ἦμεις, ἀλλ' ἀπηθὴν ἵν' ὁ σ' ἐδεί' καί ταῦτ', ἐπειδὴ καί λέγεις βρασυστομῶν, 380 οὐ μῆποτ' ἐς τὴν Σκύρον ἐκπλευνότα ἔχων· τοιαῦτ' ἀκοῦσας καζονειδίθης κακά, πλέω πρὸς οἶκους, τῶν ἐμῶν τητώμενοι πρὸς τοῦ κακίστου κάκων Ὁδυσσέως. 385 κοῦκ αἰτῶμαι κεῖνον ὄς τοὺς ἐν τέλει· τόλις γὰρ ἐστὶ πᾶσα τῶν ἤγουμενῶν στρατός τε σύμπας· οἱ δ' ἀκομημῦντες βροτῶν διδασκάλων λύγουσι γίγνονται κακοί.

not necessary). 370 πρών μαθείν ἐμοῦ;] Tournier conj. πρών μαθείν ἐμεῖς; Hartung writes πρών μαθείν ἔμε; Wunder conj. πρών δαίμον ἔμε; 371 δ' εἰ; δ' εἰ;—ἀν (from ὄν in L) κὺρει mss.; ὄν κὺρει Porson: ἃν κὺρει Bruckn. 372 δεδοκασ'; 373 παρῶν] Burges conj. φορῶν. 376 ἀφαιρήσοιτο] In L

371 f. ὁ δ' εἶπ' Ὁδυσσέας. Here ὁ is a substantival pronoun, and the proper name is added as by an after-thought: a Homeric use, as Ἴδ. 2. 402 αὐτ' ὁ βωϊς ἵερεως, ἄνως ἀνδρῶν ἀγαμέμνον (cp. Monro Hom. Gram. § 258). Similarly Plat. Phaed. 70 B ᾧ δ' ὅς, ὁ Σωκράτης.— ὄν κυρεῖ. Hermann objected to the historic pres, as unsuitable to a parenthetic remark; but without cause. Cp. Ant. 153 f., with n.: Eur. Hec. 963 ff. σχέτ' τυγχάν' γὰρ ἐν μέσος Ὁρθῆς ὁρᾷς | ἄκως, ὃς ἠλεί δ' ἐκεί; ἐπεὶ δ' ἄφθαμον, ... ἐς ταῦτα ἤδη συμπιέσει. Bruckn's ἅν κυρεύν (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 δεδοκασ'), but only that they are the subject of conversation.

378 παρῶν, not merely, 'being here at Troy' (while Neoptolemus was absent, 379), but, 'being present at the critical moment': cp. 1403: Ar. Lys. 283 τασδῆ δε... | ἐγὼ οὖν ἄρα σχεύ ... παρῶν τολμάματος τοσοῦτος; Eur. Hipp. 1442 τις ἀνδρ' ἀρασών βούλεται ὁδεῖν παρῶν; (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, ὅτι με πλείστοι κακολέονται ὑμᾶς. Τύχης ἐπέρριψεν περὶ Πελείων θανάτου. In Od. Mel. 13. 284 he says: his... húmeris ego corpus Achilles | Et simul arma tui. 378 οὖν ἦρασσον: cp. Al. 725 οὖν ἦρασ- σων ἔτοιμον ἤθελον καθέν. for the lit. sense, O. T. 1276.—κακοῖς τοῖς παρῶν: the art. properly means, 'with all the taunts that exist': cp. Tr. 716 ὁθέθει τὰ πάτα φωνᾶλ.'—οὖν ἐνδείκτες ποιούμενος, making (on my part) nothing deficient, i.e. leaving nothing unsaid that occurred to me. For this use of the midd. ποιούμαι, cp. O. C. 1144 οὐ γὰρ λόγους τῶν βλο}-
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 straightforward, 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 άθροίζων, leaving a space equal to two letters before αἰ. κάνεων δεῖκεν Λ. 382 λόγος τον. The rhetor Nicolaus (circ. 480 A.D.) in his Progymnasmata (Walz, Rh. Gr. 1. p. 394) has, τὸν Σαφόκλη θαμάζονται δι' ἀθροίζων τῶν ἄθροιζων εἰσῆλθεν, τοὺς θ' ακούσαντας ἀνθρώπους διὰ διακόρων τρόποις ποιημένος γίνεται.

σπουδάζων | λαμπρὸν ποιήθαι. —εἰ... ἄθροιζων: he said, (εὐθὺν ἐστώ) εἰ ἄθροιζωσάται: cp. 353 n. For the double acc., cp. Eur. Andr. 615 ἄθροιζων τατάρας...τέκνα. Since the idea of the taker's interest is usually implied, the middle voice of this verb is more frequent than the active.

377 οὐκέτα ἢκον: brought to that point,—provoked so strongly; cp. O. T. 687 ὅρας οὖν ἡκένει: ib. 1158 ἀλλ' εἰς τὸ δι' ἡκένει:—οἱ δισόγραφοι: as his mother speaks of his ἀγαμοφορίαν (Od. 11. 203).—πρὸς ἀδέξιουν with διηθές, not with ἤλπιψιν. πρὸς with ἀκούσαν, as = 'in view of,' can always represent the cause of a feeling; cp. Τυρ. 1111 ἀλλ' εἴ οἰκεῖ πρὸς τούτο. —δ' ἐξήκουν, the taunts which had been addressed to him (382): here εἰ merely strengthens the notion of 'being reviled,' as in ἐξεωνίζετο: cp. 676.

380 έπειθεὶ καὶ λέγεις, 'since thou must speak thus,'—καὶ emphasising λέγεις: cp. O. T. 1129: but ib. 411 ἐπείθει καὶ τυφλοί μ' ὀνείδοντας is different, καὶ going with τυφλοί: —δ' μὴντος: 103 n. τὴν Ἐκτέων: 240): the art is scornful: cp. 1060: ἐπείθον implies a further taunt: having come out so late, he will not even now fight.

382 ο. The words ἀκούσας καθε

κεινείδος form a rhetorical climax,—'having been addressed, yes, insulted, with such taunts': κακά is object to ἀκούσας, and also "cognate" acc. with ἐξεωνίζετος. Wecklein's ingenious καθεκείνεται seems unlikely, since N. is dwelling on his woes rather than on his own heed in resenting them.—πρὸς οἰκο

κον: the plur. implies, 'the home country,' as 60 εἰς οἰκον μολιν. The sing. (suggesting rather the private home) occurs in 58, 240, 488, 548.—τητημόνοι: O. C. 1200 n.—κακή κακον, as the reputed son of Sisyphus, 417 n. Cp. O. T. 1397 κάκος τ' ὄν κακ' κακον.

388 ι. τοὺς ἐν τοίς, the Atticadai: cp. ἀν. 67 n.—πᾶσα καὶ σύμπας have here an adverbial force,—wholly': cp. Αἰ. 275 κείσω τε λέγην πάς ελεηται κακή...τῶν ἄθροιζων: is under their influence: cp. O. T. 917 ἔστι τοῦ λέγοντος, n. (But in ἀν. 738 οὐ γὰρ κρατοῦσον ἡ πόλις νομίζεται; 'is deemed his property,'—οṟπατιὸς, 'army' (with reference to the Greek army at Troy): not = ὑδρα.—a sense which occurs in Ἀesch. and elsewhere (Ἀντ. 8 n.), but which is nowhere requisite in Soph. and which would be weak here, just after ἄριστοι.—οἱ θ' ἀκούσ

μούντας βροτῶν (the gen. as in 304), the unruly; those who violate the rights of others, as Odysseus has done: cp. ἀν. 730 and 660.

διασκάλοιν λόγοι. This play was brought out in the spring of 409 B.C. The Revolution of the Four Hundred, in the
summer of 411 B.C., was emphatically a case in which one υγιόωνεοι—Pisander and his fellow oligarchs—had corrupted or intimidated a πόλις. The Army 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 vii. 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.

399 f. λόγος λοξωτάς πᾶς: cp. 241 n. — Ατρείδας. 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 πλημμονεσιόν (363), he remarks incidentally that Odysseus was a good-tempered man (377); and though he calls him, indeed, δάκτυλος (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 (6a f.), but refines upon it.—Φιλις: cp. 585 f.

401—402 Mindful of his young chief’s precept—πειρόμενον το θεραπευτήν (149)—the Chorus seize this moment in order to deepen the impression left on the mind of Philocetes. It was in the land of the Trojans—often called ‘Phrygians’—that Neoptolemus was wrangled 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 ν. 507—518 form the antistrope, is a υπαρχεία, or ‘dance-song’ (O. T. 1086 n.). The doximias 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) παμβοται Γά recognises her in the primary character of an Elemental power. (2) ματέρ...Δίω identifies her with Rhea. (3) δρεστέρα, λεύτων έφεδρε, 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 πότνη.

391 f. δρεστέρα: cp. Eur. Helen. 1301, where όθελα...μάτηρ θεών is identified with Demeter. In order to appreciate the large significance of the 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, Anc. Geo. § 64).

παμβοται: cp. the epithets βασισίμοι (1162), ρέφαδειν, πυλοβολείν, φύσιός, κοιρο-γράφος, etc.

ματέρ αυτού Δίω: the Μητρώοι at
My tale is told; and may the foe of the Atreidae have the favour of Heaven, as he hath mine!

C. Goddes S. 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!

ΦΙΛΟΚΤΗΤΗΣ

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 Athena was sacred to Rhea Cybele: see on Ant. 1070 ff. The name Rhea (probably connected with ἑρα, earth) was doubtless older than Cybele (see Welcker Göttler!, i. 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 Demetrios of Scopis (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 Δάση in the Troad (Strabo l.c.) as well as in Crete. Cp. Apoll. Rh. i. 1139 ὑμῖν καὶ ταπανῷ Ἡλείῳ Φρόνεις ὑάκερμος. Propertius 3. i. 27 Ιδαιών Σιμονία (the river at Troy), Ιοῦς κεφάλαια παραύριο. Πακτωλω: mentioned here as the river on which Sardis was situated,—that city being a famous seat of Cybele’s worship. Hor. 5. 102 Σαρδίου μὲν ἐνερηθασαν (during the Ionian revolt in 502 B.C.), ἰδὲ αὐτῷ καὶ ἱδὲ ἐπισωρῳδεῖ θεως Κυβέρνης τὸ σπηλαιοντος νιምοι οἱ Περαιαὶ ἔσθρους ἐνετεμπυσαν τὰ ἐν Ἑλληνικῇ. 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.). Εὔχυρον holds the place of a predicate, but is clearly not intended as such (‘rule so as to make it rich in gold’); it is merely a second epithet, added as if by an after-thought, or as if Πακτωλων—Εὔχυρον 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. Epod. 15. 19, etc.).

395 Σ. κακαῖ, at Troy also (as now in Lemnos). ἰπτρόμος = ἐπικαλομένος: the only classical example of this compound.—Ἀτρέδαι πρύμα παῖς, ‘all’ their insolence,—referring to the full account of it which N. has just given (369 ff). Others understand: (1) ‘the complete’ or ‘consummate’ πρύμα: cp. 143 τὸν κράτος (n.). Or (2), making παῖς predicative, ‘went with all its force’ (cp. 385 n.).

396 τὰ πάντα, which had belonged to his father, Achilles: a rare poetic use of πάντα as = πάντως: cp. Pind. O. 6. 62 παρά δοσα, the voice of his father (Apol). In O. 7. 1394 τὰ πάντα... δοματ = ‘the house of my fathers, πάντας having its usual sense. But that sense is impossible here, since Achilles had been the first possessor of the arms wrought by Hephæastus.—παραδιδόναι: cp. 64 n.

400 θ. ὁ calls on the goddess to note the wrong: μακάρια, i.e. ἄθαν, as Sappho fr. 1. 13 τὸ θ‘, ὁ μακάρια, με- δίασιν ἀδιαντό προσωπί—is παρακολού- θων, a general epithet, marking the fierceness of the creatures whom the goddess subdues: cp. II. 18. 579 σεμερδα- λίω δὲ Λαοῦ βούλου ἐν πρώοτη βούλει| | παλ- ρόν ἐρυγμένον ἔξος. Λαούς ἐφέστη 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 deus...matrem in leone sedentem. This painter belonged to the Thebano-Attic school, and flourished c. 300 B.C.: we may well suppose, then, that the lion-riding Cybele was familiar in the time of Sophocles. Cp. Eur. Ion 202 περίοντος ἐφεδρῶν ἑπταν (Bellero- phon).—But, as the Homeric ἑπταν
étibás (II. 5. 328) refers to chariot-driving, so here λέιτων ἐφεδρὲ 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. (1. 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 λέιτων ἐφεδρὲ means, ‘seated above lions’; i.e., on a throne with lions crowning below at each side. Arrian (Periplus 9) mentions such a representation, which, like the other two, seems to have been frequent.

402 σέβας must be acc. in appos. with τέχνη: 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 μᾶλ, οἱ οὖσι τῷ ὕπνῳ ὕμωσε φόρμαι (II. 19. 11). Cp. El. 685 (Orestes) εἶσθήλει λαμπρός, πᾶσι τοῖς ἔκει σέβας. The dat. τῷ Δαρπίου must be taken with παρεδίδοσαι, 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 Δαρπίου 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 ὁ μάκαρα... ἐφεδρὲ prepares the indifferent emphasis on τῷ Δαρπίου.

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 γएρα corrupted to σα in 571 (σω for γώγ). In uncials σέβας might have originated from B for Π. But the sense given by γέρας would be tamer.

408 σύμβολον...Κάπης, [a grief-token] i.e., a token consisting in your gift (defining gen.; cp. 159 ἄλφα...καπης, π.) σύμβολα were tallies, sometimes consisting of dice (Λακων. Patr. Syn. 93 A) or knuckle-bones (ἄτραγαλοι) 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. 86. 2 ἀποδεικνύει τά σύμβολα, ἀπαίτει τά χρήματα: Eur. Med. 613 ἔνωσ...πεμπτευσε σύμβολοι, = to give one credentials to friends abroad. When two persons established such signs between them, they were said σύμβολα τουείσθαι: C. J. G. 57 παρασέθω δὲ καὶ σύμβολα ἡ βουλὴ πρὸς τὸν βασιλέα τοῦ Σιδώνων, δηλω ὧν...ο ἄνθρωπος εἰδή ἐὰν τι πέμπη...δεμενοι τῆς πόλεως. As each half was called σύμβολος, the word can mean ‘counterpart’ Plat. Symp. 191 δ ζητεί δὴ δεῖ τὸ αὐτὸν ἕκαστος ξύμ-
 Phi. 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 Α, with most of the rest. 411 ἰδείγετο mss.: ἰδείγετο Porson.
\[\Sigma ΦΩΚΛΕΥΣ\]

ΦΙ. τῶς ἔτασ; ἄλλ' ἢ χοῦτος οἰχεται θαυμών; 
NE. ὡς μηκέτ' ὀντα κεινον ἐν φαει νοεί.

ΦΙ. οἴμοι τάλας. ἄλλ' οὐχ' ὁ Τυδέως γόνοις, 
οὐδ' οὐπολητὸς Σιαύφου Δαερτίῳ, 
οὐ μὴ θάνωσι' τούσδε γὰρ μὴ ἐξίν ἐδει.
NE. οὐ δὴ. ἐπίστω τοιτο γ' ἄλλα καὶ μεγα 
θάλλοιτες εἰσὶ νῦν ἐν Ἀργείων στρατῷ. 

ΦΙ. τί δ'; ἀπό παλαιὸς κάγαθος φίλος τ' ἐμὸς, 
Νέστωρ ὁ Πύλως, ἑστων' οὕτος γὰρ τὰ γε 
κεινῶν κάκ' ἐξηρυκε, βουλεύων σοφά.

414 ἄλλ' ἢ χοῦτος] ἄλλ' has dropped out of L, which has only ἢ χοῦτος. Hence Seyffert (in Zeiteschr. f. d. Gymn., 17, 588) conj. ἢ γὰρ χοῦτος (which Nauck adopts); also, in his ed. (1867), ἢ χοῦτος. 415 νοεῖ Burgess and Blaydes conj. φονεῖ.

417 λαερτίων L (made, as some think, by erasure from λαερτίῳ, but this is at least extremely doubtful); A (with ω 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 λαερτίως: 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'.

414 ἄλλ' ἢ...; In this formula ἢ asks the question: ἄλλα marks surprise, as it so often marks remonstrance (‘nay, can it be so?’ or, ‘what, can that be true?’). The fact that ἄλλα is absent from L (see cr. n.) has led some editors to prefer the conjecture ἢ γαρ. But it may be observed:—(a) ἢ ἄλλα is a comparatively unfamiliar phrase, and therefore the fact that the other MSS. have it is presumptive evidence of its genuineness. (b) The preceding τῶς ἔτασ cannot be urged as an objection: cp. Eur. Aic. 58 τῶς ἔτασ; ἄλλ' ἢ καὶ σοφὸς λέγθαν ὁ. It is true, however, that such a preface to ἄλλα ἢ is unusual: cp. El. 879: Aesch. Ch. 220: Eur. Aic. 816, Helen. 490, Hercul. 425, Hipp. 932, [Eur.] Rhes. 36.—Remark that in O. C. 36, where ἄλλα and ἢ are separated, the peculiar force of ἄλλα is not present.

418 ὡς μηκέτ' διντα: see on 345.

418 οἷς τάλας, ‘woe is me’ (not, ‘alas, poor Ajax’): as O. T. 744 n.— ἄλλα οὖς: the negative is repeated, for greater emphasis, in 418: cp. Ant. 5 οὖν όν τῶν σών τε καίμων οὐκ ἔπει 
ἐγὼ 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 Ι. 6. 230 it is Diomedes who proposes to Glauces 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 οὐπολητὸς Σιαύφου Δαερτίῳ, ‘the son of Sisyphus, bought by Laertes,’—because Anticleia was said to have been pregnant when Laertes married her. The word ἐμοπολητὸς probably means that Laertes gave a large ‘bride-price’ (ἐβηρα) to Anticleia’s father, Autolycus. So the scholiast, πολλα δοθο χρησα καφγητο. This is simpler than to suppose that ἐμοπολητὸς is merely ‘acquired’ (as a bad bargain), like λαθητῶν ἐμπολήμα in Ιφ. 538.

The legend is not Homeric, but is already known to Aesch. (fr. 169), and is congenial to the spirit in which the dramatics often conceive Odysseus; cp. Δι. 150, fr. 143 (ἐν ὁ Διαυφος πολύν | ἄνθρωπον ἐν σοι): Eur. Ι. A. 524, Cycl. 104: Lyco- 
phron 344 (τὴν Σιαυφάν δ' ἀγκύλης 
λαμβουρίδος, 'cruffy fox'): Ov. Met. 13. 31 sanguine cretus | Sisyphio, furtis- 
que et fraudae simillimus illi.
With regard to the order of words, note:—(1) ο εμπολυτής Σιμώφων = ο εμ. Σιμωμής, the simple gen. of origin being placed as Σιμωμής παῖς would have been; though usually such a simple gen. comes immediately after the art. (as Αι. 450 η Δίος γοργώνις ἅδαματος θεόν) . (2) Δαερίω is merely superfluous εμπολυτής, and hence can be placed as though it were an afterthought; the principle is the same as in O. C. 1514 αι πολλα βρωταί διατείλεις: cp. n. on O. T. 1245.—The genit. Δαερίων (see cp. n.) cannot be denied of 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 οι πάντα διδάκτου, full greatly prosperous: cp. Plat. Rep. 372 δ τούτο... καὶ μᾶλ` εὐδοκέων. 421 ις τι β' ; οδ κ.τ.λ. The fact that the first hand in L wrote ω (sic) is a good reason for believing that either οί or οδ was the original reading. With οδ, the proper punctuation would be,—τι β' οδ παλαίως κάθασις φιλός τ' ἐμός, | Νέστωρ ο Πᾶλιος, ἔστω; 'And then, again, what of Nestor,—is he alive?' Cp. Αι. 101 εἰς, τι γάρ δ ημέρι Ὑμῶν ἤη Αειρετόν, | τοῦ σου τούτην ἐστηκεν; and id. 983. But the context strongly favours οδ. Philoctetes is wondering whether 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 β', cp. O. T. 941 τι δ'; οδ ο δράσθει Πάλιος ἔγραφη ἦμι;—With respect to the reading τι β' οδ, we observe:—(1) οδ might easily have been generated by the unmetrical conjecture οδ which has been written in L above ὑ; (2) the ellipse of ἔστι after δ οδ would be peculiarly awkward here, where the principal verb is ἔστι,—παλαίως, simply 'old'; not, as some take it, 'one of the good old school.' For καλ...τε. cp. 581, 656. τά γε καίνων κακά, their misdeeds, at least: cp. Τρ. 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 καίνων 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. Αντ. 67 τι γάρ | πέρασα πάρασε, n. —ἐξηρέκει: the compound occurs only here. For ἐρέκει as = arecere, cp. Theocr. 7. 127 τά μη καλά νῦναν ἐρέκοι.
SOPHOCLEUS

NE. κεῖνος γε πράσσειν νῦν κακῶς, ἐπεὶ θανῶν
’Antílochos αὐτῷ φροῦρος *καὶ παρῆν γόνος.

Φί. οἶμοι, δῦ *αὐ τῶν ἀνδρὸς ἐλέεις, οἷν ἐγὼ
ηκουσ’ ἀν ἡθελησ’ ὀλωλότοι κλεύειν.

φεῦ φεῦ· τί δήτα δεί σκοτειν, ὅθ’ οίδε μὲν
tεθνάοι, ’Οδυσσεῖς δ’ έστιν αὐ κάνταὐτ’, ἢν
χρὴν αὐτὶ τούτων αὐτῶν αἰτησθαι νεκρῶν;

ΝΕ. σοφὸς παλαιστὶς κεῖνος, ἀλλὰ χαὶ σοφαί
gνώμαι, Φιλοκτῆτ’, ἐμποδίζοντι θαμά.

κήρευ. 426 δοτερ ἰ’ γόνος mss. The schol. in L notes μόνοι as a v. l. for γόνος.
See comment and Appendix. 426 δῦ αὖ ταῦ (from αἰτῶ) δεῖν : ἐλέεις L, with
an erasure of two letters after δεῖν, to which the apostrophe has been added by S.
The other mss. have either δῦ αὖτος δεῖν ἐλέεις (as A), or the same with αὐτῶς. Schol.
in margin of L: γρ. δῦ αὖτο  δ’ ἐξέθειας, δικοῦς. Hence Porson, δῦ αὖ τῶν ἐξέθειας. In
Journ. Phil. 11. 72 (1869) I proposed δῦ αὖ τῶν ἄνδρ’ ἐλέεις, which Blaydes

426 'Antílochos. Pindar is our earliest
authority for the story of Antilochus
saving his father Nestor's life: he brings
it in a 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 wound-
ed by Paris. Nestor called for help to
Antilochus, who diverted Memnon's at-
tain from his father to himself, and was
killed; thus winning the fame, άτρος
ἀμφὶ τοκείων ἕμεν πόρδ’ ἄρτεν.
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 II. 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.

δ’ παρηγ’ γόνος, the son who was at his
side—is not (I think) with direct reference
to the saving of Nestor's life by Anti-
lochus,—this is more than παρηγ’ 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 ἰ’ γόνος, would clearly imply
that Antilochus was Nestor's only (or last
surviving) son. The Iliad describes Nes-
tor as having two sons at Troy, Thras-
medes 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 Thrasym-
ides. If it be suggested that the Aethi-
opis 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 Ne-
leidae, descendants of Nestor who emi-
grated from Pylus (Intro. to Homer, p.
167). The same consideration con-
demns Seyffert's δυ γ’ τ’ ἡμ. Cavallin's
δ’ ποτ’ ἴμν is free from this objection, but
is somewhat weak.—See Appendix.

426 δῦ’ αὖ τῶν ἀνδρ’ ἐξέθειας, a
correction which I published in 1869 (see
scr. n.), still appears to me the most pro-
bable. Porson's δῦ’ αὖ τῶν ἐξέθειας
is founded on the schol. in L, γρ. δῦ’ αὖτω δ’
ἐξέθειας, and may be deemed certain so
far as the words δῦ’ αὖ τῶν’ are concerned.
But no one has justified the use of ἐξέθει-
ας. We see the proper use of the word
in O. C. 1021 δυ’ αὖτως ἐκέθειας ἔμαυ (point
them out, discover them, to me): Ελ. 348
tō τῶν τῶν μίσος ἐκέθειας ἄν (‘manifest’.
Eur. Ἰππ. 1198 ταῦτα ἐκέθεις ἐφέναι | τοῦ σου δικαίου. But here the word is
strangely inappropriate, 'thou hast pointed
out,' instead of, 'thou hast named.' And
ἐξέθειας, the most natural word, is in all
the mss. It seems very rash, then, to
assume, on the strength of the schol., that
ἐλέεις is spurious, and ἐξέθειας genuine,
especially when we remember that many
of the variants which rest on the same
authority; cp., in v. 423, the schol.
on κά’ ἐξέθειας gives γρ. κάκεθκροευ.
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.


L's reading, δ' αὐτῶν δὲν' Ὀλέξας, with an erasure of two letters after δεν', may well have arisen from δον' αὐτῶν δον' [δρ] Ὀλέξας. The word ΔΕΙΝ would easily have been caused 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 δ' αὐτῶν δέν' Ὀλέξας, two things seem clear. (1) αὐτῶν, 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) δῶ...δεν' Ὀλέξας, οὐδ', would be most awkward, whether rendered (a) 'thou hast told dreadful news about two persons' (δῶ masc.), or (b) 'thou hast told two calamities concerning persons,' etc. (δῶ neut., with τούτου understood from οὐδ'.)

δο...ἀδέη: 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 δο...ἀδέη are to be Nestor and Antilochus (as Campbell holds), ἀδέη̄ et al. has to mean 'desolate' in the case of the living father, and 'dead' only in the case of the son. But surely οὐδεν' in 428 must include both the men mentioned in 426.

426 σκωτίν here = προσδοκάω, a rare use. More often σκωτίν = 'look for' in the sense of γυτεν: Xen. An. 5. 7. 32 σκωτίτεις παυλῶν τυμ.,—οὐδέ, Ajax and Antilochus; perh. he thinks of Achilles (331) too.

439 ὀδύσσεσί τις οὐ τις αὐτῶν κἀνταῦβ᾽: 'while Odysseus survives in this case also,'—outliving Ajax and Antilochus (οὐδέ, 428), as he had already outlived Achilles (371). Once more, death has spared the worse man (436). According to other views, (1) κἀνταῦβις = "αινή" [not 'also'] 'in a case where'; i.e. 'not only does he live, but he has survived men so much his betters.' (2) κἀνταῦβις '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 κἀνταῦβις by ἐν τούς ζωῆς: but this ignores καλ., and makes κἀνταῦβις 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 αὐτόν, illum, not ἵππον: the latter would be fitting only if Odysseus had been responsible for the deaths of the others. ἀδικώμα: cp. El. 1478 ζητάσας δανοῦσιν οὔνεκ' ἀστάδος έστα, speaker of the living as if they were dead.

431 § παλαστσί: cp. Ar. Ran. 877 ἤταν εἰς ἐρων κυμαῖοι οἱ θεοὶ στρεβλῶν σις παλαστρας αὐτῶν ζητάθεοντες ('when they enter the strife, contending with subtle, tortuous tricks'). Aesch. or. 3 § 305 πάλαιμα τοῦτο ἔτι δικαστέριον, a trick of the law-courts. ἀνεξεργόν: the word seems to have been suggested by παλαστσί,—alluding to a wrestler tripping up his adversary: cp. Ar. Eux. 262 (with ref. to the tricks by which Cleon outwits his simple victims), διαλαβόν, ἀγκυρίας, ἐτε' ἀποτρέψας τὸν ὄψιν αὐτῷ ἐνεκολῆβασας ('you put one of your legs between his,—hook it round
Φι. φέρ' εἰπὲ πρὸς θεοῦν, ποῦ γὰρ ἦν ἐνταῦθα σου Πάτροκλος, ὅς σου πατρὸς ἦν τὰ φίλτατα;  
NE. χοῦτος τεθηκὼς ἦν· λόγῳ δέ σ' εν βραχεῖ 

tou't' ek antid'zou pōlemos oude'n ándr' eków aipre poiņra'. allá tou's χρηστοὺς aí.  
Φι. ξυμμαρτυρῶ σου· καὶ κατ' αὐτὸ τοῦτο γε ἀναξίου μὲν φωτὸς ἐξερήσωμαι, 


γλώσσῃ δὲ δεινοῦ καὶ σοφοῦ, τι νῦν κυρεῖ.  
NE. ποιου δὲ τούτου πλην γ' Ὀδυσσέως ἑρεῖς; 
Φι. οὗ τούτων εἰτῶν, ἀλλὰ θερσίτης τις ἦν, 

doς οὐκ ἂν εἰλετ' εἰςάπαξε εἰτείν, στὸν μηδείς ἐξὸν' τοῦτον οὐθ'. εἰ γὰρ κυρεῖ;  


434 σοφοπληθύς (Lucian vol. 1. p. 147): σοι MSS. 435 σ' εν βραχεί 


Erfurdt: σοι βραχεί MSS. 436 τούτῳ Wecklein conj. ταύτῃ (Ars p. 55).—οὔτε 


has been made in L from οὐδ' εν (or εν) : this might suggest οὐδ' εν. 437 αἰρέ 


V² (αἰρέ Suid.): αἰρέ L, with the rest. 440 δὲ] Campb. ascribes το 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 τοίον δὲ Florens Christianus, 


αἱρέτοι τοῦτον ἐν ὑμῖν:  


for his shoulder back,—and fall 


heavily on him'). 438 θεων, a monosyll.: O. C. 964 n. 


—ποῦ γάρ: for γάρ, cp. 249 L—σοι, ethic 


dat., implying, 'how was it that you did not 


find him ready to help you at that 


crisis?' Cp. O. C. 81 ἡ βέβηκεν ἡμῖν ὁ ἡσυχασματος, of one person, as 


Eur. Ἰον 521 τὸ φιλτήρ' εὑρὼν (i.e. τὸν 


υὸν): but of several persons, O. C. 1110 


eic. 438 εὐλογεία ἐν βραχεί: cp. EL 673 


τθεντ' ὀροφήτη ἐν βραχεί συνθέει λέγων. 


Aesch. P. V. 505 βραχεί δὲ μέθων πάντα 


συνήθοντα μᾶθε. τοῦτα', instead of τούτα, 


referring to what follows: cp. n. on O. C. 


787. 


τδέμος k.t.l.: the γνῶμη stands as an 


independent sentence, unconnected 


with the prefatory τοῦτο ἐκδιδάξεων: cp. 


Αἰτ. 611 ἐπαρκεῖσθ' νομὸν δό: οὔτε ἐρπεῖ 


κτλ.—ἐκαίν, 'by choice': i.e., war has 


a marked preference for killing good 


men, though, of course, it kills some 


bad men too. The word ἐκαίν does not 


involve a definite personification of 


πόλεμος (like 


that in Ar. Pax): we can say, ἡ φωίς 


βουλέταται ποιεῖ τι (Arist. Αἰτ. Gen. 4). 


without writing φωίς. Cp. fr. 692 τοὺς 


eπερείσι γὰρ καγάδοι, ὥ πα, φωίς 'Ἀργὸς 


ἐναρέω', οἱ δὲ τῇ γλώσσῃ βραχεῖ στει 


γωνίες ἀταν ἐκτὸς εἰς τῶν κακῶν 'Ἀργὸς 


γὰρ οὔδεν τῶν κακῶν λυτίζεται. Anacreon 


fr. 101 'Ἀργὴ δ' οὐκ ἀγαθῶν φελεῖται, 


ἀλλὰ κακῶν. The same thought is 


implied in the phrase of Andoc., or. 3 § 30 


πολλῶς μὲν Ἀθηναῖοι ἀπολέσαντες ἀριστ 


τινίθνη, as if the ἀριστο had been 


selected. 439 κατ' αὐτὸ τοῦτο γε, in accordance 


with this very thing, = 'on this very 


ground': Cp. Isocr. or. 18 § 34 οὔτως 


οὖν κατ' ἄλογον οὐκ ἔπεικεν ἐκτὸς κατ' ἄλογον ἐκτὸς κατ' ἀλλ' οὔτως ἡ ἀριστο 


δρούσει περὶ αὐτῶν ἄφησαν. 439 Φοῖτος, about him (gen. of con 


nection): cp. 441: n. on O. C. 307.—τὶ 


κυρεῖ. κυρεῖα, in ref. to a person's for 


tunes, can be either (1) intrans., with 


adv., as EL 1424 Οροφή, τὰς κυρεῖ 


τε; OP. τὰν διόμοια μὲν | καλῶς: or (2) 


trans., with acc., as Aesch. Σ. 214 ἐτε 


τὶ νῦν ἐκατ' θαυμάσων κυρῳ; ('what do I 


obtain?'). Here κυρεῖ seems to be in 


trans., while τὶ is virtually adverbial: cp. 


O. C. 1704 ἔρειν οἵν ἠθέλει (ἐν διω 


 hWndes), 'he has fared as he would.' 


441 τοίον δὲ τούτου: cp. 572: O. C. 


67 Ε. ἐκ τοῦ κατ' ὀστὸν βασιλεῖα τὸδ' 


ἀρχετά. Ο.Ι. ὁ οὖσθ' τὶς λόγῳ τα κοπεῖ 


κατεπατεῖ; (= τὶς ἐκείνοι ὁ οὖσθ' κατε 


περὶ; —where, as here, δὲ continues a 


conversation by putting a question which 


the last speaker's words suggest.—ἀρετε, i.e., 


of whom do you mean to speak. Cp. O. 


C. 595 Ο. πένωθα, θησεί, δεικνύσι πρὸς
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: πωλογ Τ L, with A and most of the others; πωλογ γε T, B, Vat.—τοιτου] Brunck conj. τοιτο—έρεις] λέγεις V*, which Nauck prefers. Wecklein gives πωλογ γε τοιτου πληρ [instead of πληρ γ'], Ὀδ. ερεις, ascribing it to Nauck: who, however, in his 8th ed. (1888) has δὲ...πληρ γ'. Blaydes gives, on his own conject., ποιον οὐ τόδ' αὖ ἐν πληρ γ' Ὀδ. ερεις; 444 ἐλετ' εἰσάξα] Blaydes gives ἔδειξι εἰς ἄνων'. In L εἰσάγαγ is written as one word. 444 ἐφιὶ (including A) τ' L, with γρ. ἐφι (sic) in marg.

κακοὶ κακά. ΘΗ. ἦ τὶν παλαιὰν ξυμφόρων γένους ἐρεῖς;

Brunck's conjecture, τοιτο for τοιτου, 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 (α) by an acc., as in Ἐλ. 317 τοῦ καταγγέλτου τί φῆς; or (β) by a relative clause, as above in 440 by τί νῦν κωπεῖ; But in Ο. C. 307 κλως οὐ (‘hearing about thee’) is an exception to the supposed rule. Further, ἐρεῖ is here merely a short expression for ἐρωτήσα τί νῦν κωπεῖ.

442 Θεροτητίσα: the bold one,' θεροτητίσα being the Aeolic form of θήροτας (Bekker Anecd. p. 1190.2), as κρέτος of κράτος: cp. Ἀλλότριάς, Θεροτητίσα. 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,Chr.Orig.p.478). It was the subject of a play (prob. a satyrnic drama) by Chaeremon, called 'Ἀχιλλείος Θεροτητίσα' (Suidas, s. v. Ἰδράρχως, calls it simply Θεροτητίσα). See Nauck, Frags. Trag. p. 607.

443 L δὲ οὐκ ἐν ἐλετ' κ.τ.λ. This sentence deserves study as an example of Attic expression. (1) οὐκ ἐν ἐλετο—

'never used to choose.' Xen. Cypr. 7. 1. 10 ὁκ δ' ἔσται προσβλήσει τινας...ἐδέθεν αὖ. In this use the aor. differs from the impf. by marking a moment; as ἐλετο expresses the making of the choice, while ἔδειξι would express the sentiment of preference. (2) ὅτου μηδεὶς ἐφιῆ, 'in a case where no one was for allowing him to speak':—the optat. denotes indefinite frequency (as 289 οὐ μοι βιάζεται). Cp. προσβλήσει in the example just cited. μηδεὶς is 'generic,' i.e. marks the occasion as being one of a class: cp. 170 n. And since οὖν ἐστὶν = 'dis- suade,' 'remonstrate,' οὐτώς μηδεὶς ἐφιη — οὕτως πάντες μηδεῖσι, 'where all were protesting.' Cp. Αἰ. 1184 τάφος μηδε- της τόδε, κἂν μηδεὶς ἐφί—κἂν πάντες μη- δείσωσι, 'though all the world forbid.' (3) 'He would never choose to speak (only) once='—'he would always choose to speak often':—a μελωσις of the same order as οὐχ ἔστησα for μᾶλλον. Thus the whole sense is—ἀδὲ ἐν ἐλετο πολλακις λέγειν, οὗτος πάντες στίγμαι κελέσωσι. Remark that, in the negative form actually used, the aor. inf. (ἐδέθεν) suits εἰσάξα better than a pres. inf. (λέγειν) would have done.

Sopocles here reproduces the two salient traits of the Homeric Thersites: (1) he is irrepressible: II. 2. 213 Θερο- τητις τ' ἔτι μοῦνος ἀμετρητὴς ἐκόλυφος, ἐδὲ ἐπιφέρει θρεῖον ἤθελμ μετά τοῦ πολλά τε ἐδη: (2) he disgusts those whom his bluster was intended to amuse or flatter;
ΝΕ. οὖκ εἶδον αὐτῶν, ῥησθόμην δ’ ἔτ’ ὄντα νῦν. 445
ΦΙ. ἐμελλ’ ἐπεὶ οὖν ἐμ Πω κακῶν γ’ ἀπόλετο, ἀλλ’ εὗ περιστέλλοντων αὐτὰ δαίμονες, καὶ πώς τὰ μὲν πανοῦργα καὶ παλιντριβὴ χαίρουσι ἀναστρέφοντες εἷς Ἀιδοῦ, τὰ δὲ δίκαια καὶ τὰ χρήστ’ ἀποστέλλουσι αἰεί. 450
πού χρῆ τίθεσθαι ταῦτα, ποῦ δ’ αἰνεῖν, ὅταν τὰ θεῖα ἐπανῶν τοὺς θεοὺς εὐρώ κακούς;

ΝΕ. ἔγω μέν, δ’ γενέθλων Οὔτιαν πατρὸς, τὸ λοιπὸν ἤδη πηλόθεν τὸ τ’ Ἰλιον καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαί ὃπον θ’ ὁ χείρων τάγαθων μείζων σθένει καποφθίνει τὰ χρηστὰ χω *Ευλὸς κρατεῖ, τοῦτοις ἐγὼ τοὺς ἀνδρας οὐ στέρξω ποτὲ ἀλλ’ ἡ πετραία Σκύρος ἐξαρκοῦσα μοι ἐσται τὸ λοιπόν, ὥστε τίρτεσθαι δόμω. 460

445 αὐτῶν] αὐτὸς Burges and Nauck.—δ’ ἔτ’ [ἐτ]’ L. 446 οὖν ἐμ Πω R and Suid.: οὖν θέω L. A. 448 καὶ Πω from καὶ Πω L. 450 χρήστ’ ἕτοι] (not χρήστ’) L.—ἀποστέλλουσι Suidas (s. ν. παλιντριβή) reads ἀπαγγέλλουσι. Nauck gives προσελθόντοι. 451 χρῆ] χρῆ Λ.—ποῦ δ’ αἰνεῖν. 452 ἐπανῶν] Schneidewin conj. ἐπευκνώ, which Nauck and Blaydes adopt; while Schneidewin himself afterwards returned to ἐπανῶν. Musgrave

ib. 222 τῷ δ’ ἐρ’ Ἀχαίοι | ἑκάταως κοτέων.—τούτων οἰσθ’: for the construction, cp. 534, 544, 549, 573: O. C. 1197 l., Ant. 1423 l. 444 αὐτῶν should not be changed to αὐτῶς, which would be too emphatic here. He speaks in a careless tone. The following νῦν, though it was not necessary, affords no argument against αὐτῶν.

446 Π. ἐμὲν', sc. εἰμι: cp. Ant. 448 n.—πει οὖν: the synizesis as in 948, 1037; fr. 479. 3 ἐτεί οὖν ὁ κρῆσσων.—Cp. frag. adesp. 276 (Nauck) οὖν τὰ κακὰν <γρα> βαθύς ἀπολύεται.—περιστελλόμενον, cherish, protect (as Heer. 90, 60 etc.), a sense derived from that of ‘dressing’ or ‘wrapping up’ (cp. Ant. 903).

448 Π. τὰ πανοῦργα: for the neut. instead of τῶν κακοῦργων, see on Ο. Τ. 1196.—παλιντριβή, lit. ‘rubbed again and again,’ hence, thoroughly versed in knavery (cp. νέμων νυμφής, Ant. 177). So Αἰ. Νυμ. 260 λέγει γεγονεὶ τρίμμα, κτήσεως, παιδική: ἢ. 447 εὐρήσεως, περίτριμμα δικών.—ἀναστρέφοντες: allying esp. to the story of Sisyphus cheating Pluto: cp. 621 n.—τὰ δ’ Πω: cp. 471 n.—ἀποστέλλουσι: ’cp. O. C. 1664 ἐπεμετρητ’ (of Oed.): Plat. Συμμ. 179 e (θεοὶ Αχαϊλα) εἰς μακάμων νῆσος ἀπετέμας. Εὐρ. Ιον 1274 ἀρὴν εἰς ἐξεπέμμας εἰς Ἀιδοῦ δόμων (με). The word is so natural after ἀναστρέφοντες that Nauck’s alteration of that Nauck’s alteration of it to προσελθόντοι is strange indeed.

451 Π. τοῦ χρῆ 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. τίθειμαι, cp. 473, 876: Dem. or. 18 § 399 (ταῖς) πόροι μντοτο τοῦ τῶν ἐμοί πεπολεμένοιν τίθειμαι (’rank them far below,...’)—ποὺ δ’ αἰνεῖν: and in what respect to praise them: cp. O. T. 390 τοῦ σὺ μάχας εἰ σαφῆς; and ib. 355 n.—δὲν κ.τ.λ. The simplest form of question would have been:—’What is one to think of these things, seeing that they contrast 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 Osetean 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 θεία, ἐπαινῶν τοὺς θεοὺς, εἴρω κακά; 445 εἰσορῶν] εἰσορῶν Γ, and so Blaydes. 480 διὸν θ΄ L, with γ written over θ (by S, I think, rather than by the 1st hand); διὸν θ΄ Α: διὸν γ΄ B, T, and others: διὸν θ΄ Herm. and Burgess. 487 δειλὸς Brunk: δειλὸς MSS. 488 Nauck agrees with K. Walter (Epi
dicationum in Soph. fab. spect., p. 17) in rejecting this verse. In 496 he would then read διὸν τὸ χείρων. 489 δόμω] μνῷ Suidas (s. v. στρεμβω).—Nauck thinks that this v. was added by a grammatian, 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’) rather than as tentative (‘while one tries to praise’), or concessive (‘though one praises’).

488 ἥμι μν.: Ant. 11 n.—Orestes, since Poesas was king of the Malians; cp. 4 n.

492 τιθῆλεν...εἰσορῶν, ‘eyeing them from a distance,’ i.e., holding aloof from them. The phrase is figurative: it is not an oxymoron, like ἐν σκότῳ ὄρνη (O. T. 1273), as though it meant ‘never seeing them.’ This τιθῆλεν εἰσορῶν is a poetical counterpart of πορρωθεὶς απάσχοι.—familiar in Attic as meaning ‘to give a wide berth’ to an objectionable person or thing: Plat. Rep. 490 a ὅ λων ἰστην μὲν τὰ αὐτῆς...τὰ δὲ κομία τε καὶ ἑρέστικα πορρωθεὶς απάσχοι. Eur. Hfr. 102 προσέβαλεν αὔτην (Aphrodite) ἀγνός ὑπὸ δασύσαι. Antiphus (ε. 50 a.d.) in Anthol. 9. 29 (speaking of the golden age), εἰδο τὰ μὲν τὰ μὲν τοῖς ἱεροῖς τῶν ἄνδρον ἀπεφέρετο. Cp. the phrases, tinged with a similar irony, in O. T. 795, 997.—φιλάξιμαι, midd., sc. αἰτοῦσ: cp. fr. 428 διὰ γὰρ φιλάξσαται, | φιλῶν τε μέμφις κεῖς θεοὺς ἀμαρτάνεις.

486 Π. διὸν=παρ’ δούλοι, followed by τούτοις: cp. Δι. 1081 διὸν δ’ ὑβρίζειν δρῶν δ’ ἀ δοβλεταὶ παρρ., ἔκαστην νόμιζε τὴν τόλμην κ.τ.λ.

Deilos is rightly restored by Brunk for Deivos of the MSS. It alludes to Odysseus as a trickster (407) and a coward (1015). Cp. Ant. 326 τὰ δειλά κράτη, where, again, L has the false reading δειλά. Deivos, by itself, would mean simply ‘able.’ As Arist. says, δεινός is the faculty of finding means to an end; ἀν οίνο ἐκστάς Ἰ ἱκάλος, ἐπανεῖτρι ἐστιν ἀν δὲ φαινεῖ, πανοργία (Eth. N. 6. 13). So, in v. 440, the bad sense of deivos is hinted by γλώσσα. Campbell quotes Isocr. or. 12 § 48 to show that deivos could, by itself, mean ‘a clever rogue’: there, however, deivos (said of Sparta) means ‘formidable’ (= φοβερὸν just before), and the sense of δεινός...νομίζει is presently repeated in φοβείσθαι...κακείμαι.

489 Σκύρος: see on 240.—Εἰκοσμοὶ μοὶ...δότε (με) τῆς τρέπεται δομῆ, sufficient to make me content with my abode (and resigned to seeing no more of the army).
νῦν δ' εἴμι πρὸς νοῦν· καὶ σύ, Ποιάντος τέκνον, ἡμείς δ' ίσων, ὡς ὀπτικὰν ἂν θεός πλοῦν ἡμίν εἴκη, τηρικαθ' ὄρμαμεθα.
ΦΙ. ἡδή, τέκνον, στέλλεσθε; ΝΕ. καρὸς γὰρ καλεῖ πλοῦν μὴ ἐξ ἀπόστου μᾶλλον ἡ γεῦθεν σκοπεῖν.
ΦΙ. πρὸς νῦν σε πατρός πρὸς τε μητρός, δ' τέκνον, πρὸς τ' εἰ τι σοι κατ' οἴκον ἐστὶ προσφιλές, ἰκέτης ἰκνούμαι, μὴ λίπης μ' οὔτω μόνον, ἐξημοῦν ἐκ κακοῦσι τοῦσ' ὁιοὺς ὀργῆς ὁσοῦτι τ' ἐξήκουσας ἐναίσθητα· ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μὲν, ἐξοίδα, πολλὴ τούτω τοῦ φορήματος· ὅμως δὲ τῆλθ' τούτι, γεναιοῦτι τού, τὸ τ' αὐσχρόν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεῖς,

465 ἐκή] ἵση (sic) L. A mark written over ἵ merely calls attention to a scholiast in the left margin (which has the same mark prefixed to it), διὸ ἀναφερόμενον. Π has ἵση, and the Harleian ἵσον. A has ἐκή, but the ei seems to have been made from ἴ. —Cavallini conjectures ἵη, not observing that the of ἵημ 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 πρὸς

462 L. χαίρε is repeated, as Ar. Pax 582 χαίρε χαίρε, ib. 1363 χαίρετε χαίρετε, etc. δ' εἰ μέγατα: cp. μέγας χαίρε (Hom. hym. 1. 466, etc.).—μεταστήθαι: Eur. Helen. 1442 θλοῦν πρός ἱμας καὶ μετάστησαν κακῶς.—δι' αὐτὸς θλεῖον: Hom. hym. 3. 417 ἤδη μὰλ ἐπρονεῖν ἐκβόλων, ὡς θνῆν αὐτότι.

465 πλοῦν ἡμῖν ἐκή: a very rare instance of ἐκὼ τινι τι as = concesso alicud alicui. We cannot compare O. C. 172 ἐκοντας δ' ἔδει, or Ατ. 1443, ἐκεῖν ἐ τοῖς πολλοῖς ἤρεκεν κριτάς, where the acc. merely denotes the things in regard to which one is to yield. Still, Λ. 33. 337 ἐταί τ' οἱ ἵλα (ἐταί to give the horse rein') seems to confirm ἐκή here. The analogy of παρείκος suggests to me that the constr. here would be somewhat softened if, instead of πλοῦν, we might read πλαῦν: cp. Plat. Legg. 934 c ὡς ἦν ἤμων παρείκος θεοὶ... νομοθέτειν. But the change, though tempting, is not necessary.

469 καρὸς, the need of the moment; for the semi-personification, cp. 1450; Eli. 175 καρὸς γὰρ, δοξηρ ἀνδράσῳ μέγας ἔργων πατρώς ἐστιν ἐπιστάτης: id. 39 ἦν σὺ καρὸς εἰλήφαν, καλέσας, as Eur. Hec. 1043 βοηθεῖ μ' ἐπιστέφουσας; ὡς ἄκμη καλεῖ Εκάθη παρεῖναι. Lucian (Demo- narcis vita 55) quotes, as a familiar stage ἁγεῖ, 'καρὸς δὲ καλεῖ μετέκε μέλλων. 467 πλοῦν...σκοτείναν, to watch for (428 n.) favourable weather: cp. Antiphon or. 5 § 24 (the speaker had been detained in port by adverse winds) πλοῦν ἰμῶν ἐγκεντρο, καὶ ἀνήχει τύλια ἀκατα. Thuc. i. 137 μέχρι πλοῦν γένηται,—μη ἐξ ἀπόστου, not at a distance (from the ship); strictly, so that the quarter in which their ship lies shall not be ἀποκρότος, i.e., 'seen (only) at a distance.' Cp. Galen 3. 222 ἐξ ἀπόστου θεαδόμενος, and append. on O. T. 762 (p. 130, 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 Poes, 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.


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 ἐν ἀρκοῦν σκοπεῖν as 'to watch from a place where one cannot (properly) see,' a sort of oxymoron, like ἐν σκόπω ὑπὲρ.

469 Σ. πρὸς νῦν σὲ παραδὼς...πρὸς τ᾽ εἶ τε κ.τ.λ. cr. n. on O. C. 250 πρὸς σ᾽ οὐ δὲ τοι ἐφ᾽ ἐκείνου ἐκεῖνῃ ἔφαγεν.

470 Σ. λείτυρι strengthens κνομαίαν much as in O. T. 760, ἐκείνου τὰς ἡπτὰς χειρὸς θυγών, the verb is strengthened by the added phrase, which serves to mark the attitude of formal supplication. Cp. below, 930. For λείτυρι = λείτυριν, cp. 932, O. C. 275 and 1011: Ai. 588: El. 136.

471 Σ. ὡς ὡς...ἐνναλοῦντα,—the disease, and the wretched dwelling: δοῦσι τ᾽ ἐξικομενοῖς,—the painful provision of food, water, fuel, and fire (285—299). Cp. 174 f.

473 ἐν παραργῷ θοῦ 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 ἡδὸν γὰρ αὐτῶν πρὸς τάφον, πάρεργα' ὄντο (as an incident of the journey). Thuc. 1. 142 (with ref. to naval skill) οὐκ ἐνδεξαίη...ἐκ παρέργων μελετᾶσθαι...ἐν παρέργῳ ὡς ὡς παρέργῳ μέρες (Plat. Rep. 370 c).—εὐκλεῖς: cp. 900.

474 λοίδα, by the bitter experience to which he alludes in 1031 f.—φορμάρως, freights, as φορέω is said of ships (Od. 2. 390).

476 τὸ τ᾽ αἰλορὸν 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.' εὐκλεῖς implies, 'even if there is no applause to be gained, the γεγυαίω 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

6—2
ΣΟΦΟΚΛΕΟΥΣ

σολ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὖ καλῶν, ἰδάσαντι δ', ὃ παῖ, πλείστον εὐκλείας γέρας, εἶν μόλω γὼ ἱὼν πρὸς Οἰταίαν χθόνα. ἦθ. ήμέρας τοι τούχος οὐκ ὅλης μᾶς. 

τόλμησον, ἐμβαλοῦ μ' ὑπὲ θελεις ἄγων, εἰς αἰντίαν, εἰς πρόβαν, εἰς πρύμνην, ὅπου ἓκιστα μέλλω τοὺς ξυνόντας ἄλγωνεν. 

νεῦσον, πρὸς αὐτόν Ἰηνός ἱκεσίον, τεκνον, πείσθητι προσπίητον σε γόνασι, καίπερ ἃν 

ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μὴ μ' ἀφῆς ἔρημων οὔτω χωρίς ἀνθρώπων στίβουν: 

ἀλλ' ἣ πρὸς αἰκὸν τὸν σῶν ἑκβοσον μ' ἄγων, ἣ πρὸς τὰ Χαλκοῦντος Ἐβυδίας σταθμά: κακεῖθεν οὖ μοι μακρῶς εἰς Οἰλήν στόλος.

Tournier, εὐπτεῖς. 477 κ. τοῦτ'] Blaydes writes τῶν', 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 θ'] ἔστιν Τρικινὺς.—τού] Burges conj. οὐ. 481 ἐμβαλόν τι, ἐμβαλόν L. Meineke conj. ἐμβαλόν.—ἐπὶ] ἔπιν L:

(1) that the subjective sense of εὐκλείας is justified by the fact, that τοῦτο γενναλωτι 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' = ἐκλάπης 

ταῦτα, if thou forsake, abandon, this deed (which is a duty laid on thee). cp. Eur. I. 750 el δ', ἐκλάπης τῶν δρόμων, ἄθλους ἐμ. —θυεῖτο is strengthened by οὖ καλῶν, as in 843 by αἴρεθον, in O. C. 753 by 

ἀδρον, in O. T. 1025 by δευτ. Ellendt, indeed, is with those who trace here an original 'middle' sense of θυείτο as = 'a thing said of one' (good or evil). It would be equally reasonable to infer a neutral meaning for κήρ from Tr. 454 κήρ πρόσετον οὖ καλὴ.

478 εἰ πλείστον = μεγίστον: cp. Απτ. 1051: Od. 4. 697 αἰ γὰρ δῆ, βασίλει, 

τοῦτα πλέοντο κακῶν οὐ' | ἀλλ' πολλ' μείζον κ.λ.—μάλω γὼ: cp. El. 472 εἰ 

μὴ γὼ. 480 θ', in entreaty; cp. 750, O. T. 1468 n. — ἡμέρας...μᾶς. The distance from Lemnos to Syros is about 75 miles; and, acc. to τοῦ 354, the voyage from Syros to Sigeum (about 115 miles) took less than two whole days.

481 τόλμησον: cp. 82 n.—δῆ, L's reading, is here less good than δτοι: it goes with ἐμβαλόν only. ἄγων is added as in 488, O. C. 916, 1342: here it expresses how passive he is content to be in the hands of Neoptolemus. 482 καταλαγε, the hold of the ship, where he could be stowed away beneath the rowsers. Cp. Athen. p. 37 D κατα- 

βαλεῖσθαι ἵππων ὑπὸ τῶν θαλάμους (the places of the θαλάμης, or lowest rank of rowsers) ὥστε ἐνι μᾶλλον κατατάτα 

ἐκείμην. Dionysius comicius (350 B.C.) Θεσμοφόρος fr. 1. 40 describes a seaman as ἐν ἄνθροι ἱκοτα, i.e., the man was one of the θαλαμώτων. 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 (ἐν τοι καταστρώματοι), while only the Phoenician sailors occupy the part below (κολην νῆα). So, too, in [Dem.] or 32 § 5, during a voyage of many days, all the passengers live on deck, the κόλη 

νῆα being used by the rowsers only.

πράθαν...πρόμην. Lucian (Ναυγ. 5), speaking of a large vessel, mentions ἐκ 

κατά πρόμηνον ἀκάθαρτος, but ordinarily only the καταπρόμην would be located at the stern, as the προοίμιον at the prow. The πρόμη 

was the later Attic form; but πρόμην 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 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, Chaldcodon's seat; and thence it will be no long journey for me to Oeta,

δι' ἑν δω RAM. Wakefield.—Nauck changes ἔγων to ἔδω. 482 εἰς (thrice) mss.: εἴς...εἰς Dindorf.—κρίμαν (ο made from ο) L.—κρίμαν Eimsley.—διος L, with A and others: θνου Γ. 483 τούτος ἐνυφαίνεται τοῦ παρόντος V, whence Blandes conj. τοῦ παρόντος. 488 προσκινεῖ L. 489 Εὔβοιας Musgrave conj. Εὐβοία: O. Rieman, Εὐβοίας.

as Ar. Vesp. 399 ἦν τοις πράματι ἀνακρούσαντι. Σπ. 1451.—διος (or δη) is necessary: διος could not stand either for διος βεβηλημένος, or for εἴκεις διος. The corruption of ν to ι is one of the commonest.—μᾶλλον...ἀλγεῖν, instead of ἀλγεῖν (the relative clause, with the fut. indic., expressing purpose): cp. 409. For the fut. inf. after μᾶλλον, cp. O. T. 967 n.


486 ἀκράτωρ. As O. C. 1236 is the only extant Attic example of ἀκράτης as = 'weak,' so is this the only example of ἀκράτωρ in that sense. Plato uses ἀκράτωρ in the regular Attic sense of ἀκράτης as = ἰμπότεν τι (Rep. 570 C ταυτό...ἀ-κράτωρ). The scholium here (if it be not rather a fusion here of two distinct scholia) recognises both meanings: ἀκράτης, ταυτό κρατεῖν μὴ δυνάμεος.

487 ὁ δὲ πρὸς οἶκον τὸν σὸν κ.τ.λ. He asks N. to convey him, either merely to the youth's own home (Sycros), or, better still, a little further, viz., to Euboea (cp. n. on 240); whence it will be easy to reach Malis (492).

τὰ Σαλαβίαντος Εὔβοιας σταθερά, the Euboean abode of Chaldcodon, i.e. Euboea, his realm. Cp. τῦρ. 1191 τὸν Οἰτην Ζηνός δύσων πάγων. In II. 2. 536 ff. Elephoenor, son of Chaldcodon, figures as the leader of all the Euboeans in the Greek army, who are called 'Ἀβαντες, and represent six towns, including Carystus at the extreme south of the island, Chalcis at the middle point of its west coast, and Histiaea in the extreme north.

Schneidewin remarks that Philoctetes, the former comrade of Heracles, might naturally name Chaldcodon, 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 Chaldcodon was slain by Amphitrion in a war between the Euboeans and the 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 Chaldcodon's son Elephemor, before retiring from Athens to Scyros (Plut. Thes. 35).

490 εἰς Οἰτην. The three names here—Oeta—Trachis—the Spercheius—mark the great features of the region. Typhresias, 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 Othrys, the lofty 'brow' which looks down from the north on the plain of Malis. The other—Oeta, the 'sheep-
Τραχιώνια τε δειράδι *ηδ' ἐς εὐροον
Σπερχειών ἡσταί, πατρί μ' ὡς δείχνεσ φίλω, δ' ἐς παλαιον ἐξότου δέδουκ' ἐγώ μή μοι βεβηκη. πολλὰ γὰρ τοὺς ἴμμενους ἐστελλὸν αὐτὸν ἱκεσίους πέμπων λιτάς, αὐτόστολον πεμψαντά μ' ἐκσώαι *δόμοις. ἀλλ' ἣ τέθυκεν, ἣ τ' ὅ τ' διάκόνων,

491 Τραχιώνια τε δειράδα καὶ τῶν εὐροον μ.Σ. See comment. and Appendix.
493 παλαιῶν L, with two dots (:) above the second a, referring to a note in the right-hand margin, by an early hand, :παλαὶ ἄν. The later mss. have either παλαὶ ἄν, as A, L², Harl.), or παλαὶ ἄν, as B: παλαὶς Triclinius. 494 βεβηκη] βεβηκο

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 these cliffs; they themselves were called ’the Trachian Rocks.’ (Her. 7. 108 δρεα δινάλ καὶ δέβατα περπεδεψε πάλαν τὴν Μηλίδα γήν, Τραχινωμν έκται καλέμεναι.) The Scherpius—’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 Τραχιώνια...δειράδα, the chain of heights which bounds the plain of Malis on s. and w.,—the Τραχιωμνικεικοι of Herod. (see last n.), the οἴκην Μηλίδος αώς of Callimachus (Hymn. Del. 267). Acc. to Thuc. 3. 92 the dwellers in Malis were classed as Trachiae (highlanders, like the Attic Τραχίκαις), Παράλλοι (by the Malian Gulf), and ἔριδε (a doubtful name).

All mss. have δειράδα καὶ τῶν, making an anapaest in the 4th place. Toup proposed δειράδη. As δήρα was the Attic form of ἔριδη, an Attic poet might possibly have ventured on ἔριδα. But there is no trace of such a form, while ἔριδα is frequent. Further, δειράδη was the name of an Attic deme of the Leontis tribe (Bekker Anecd. p. 240, 26), and ἔριδη 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 δειράδι is sound, and that the corruption lies in the words καὶ τῶν. I conjecture, Τραχιώνια τε δειράδι ηδ’ ἐς εὐροον. Soph., like Aesch. and Eur., admitted ἤδη 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 ΔΕΙΡΑΔΑ (or, after 403 B.C., ΔΕΙΡΑΔΑ), might accidentally omit Ε (or ΗΔ). The verse would then stand, ΤΡΑΧΙΩΝΙΑΤΕΙΡΑΔΑ-ΔΕΞΕΥΡΟΝ. A subsequent transcriber might easily suppose that ΔΕΙΡΑΔΑΣ (taken for δειράδα, not δειράδι ἀτ) was a mere blunder for δειράδα. And, δειράδα having been replaced, the copula would next be supplied, and the verse patched up, by inserting ΚΑΙΤΟΝ.—For other readings, see Appendix.


Like the Homeric δισθορος, δισεπτης, the epithet refers simply to the beauty of the river, not to that swiftness (στερέας) from which it takes its name (ι. 16. 176 δισθεὶς ἀκαμβης: Lucan 6. 306 Ferit amne citato | Malicas Scherpius aquas). Rising at the foot of Typhrestus, and fed by affluents from Othrys and Oeta, the Sperchius has a considerable volume of water even in the hot season (Tozer, Geo. of Greece, p. 81).

493 παλαίων = παλαίων (ἔτων) ἐς ἔτον, a parenthetic clause equiv. to a simple adverb (παλαίως) going with δίδωκα. Cr. Isocr. or. 5 § 47 οὗτοι γὰρ ἄροις τῶν Ἐλλήνων ὢν οὐ πάλας χρόνος (ἐς. ἔτον) ἐξ
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, Vit. b, and cod. Flor. 32. 2 (the N of Blaydes, Dindorf’s Lc). R and T have βεβήκη. Elmsley conj. βεβήκη.—τῆμαν] τῆμαν L. 496 πέμψαντα Blaydes conj. πέμψαντα.—δόμου Wunder: δόμου mss.
άς εἰκός, οἶμαι, τούμαν ἐν σμικρῷ μέρος
ποιοῦμενοι τὸν ὦκαδ ήπειγον στόλον.
νῦν δ', εἰς σὲ γὰρ ποιμνὸν τὸν καυτὸν ἄγγελον
ήκω, ὑπό σώσων, ὑπὸ μ' ἐλέησαιν, εἰσορών
ὡς πάντα δεινα κἀπικυνδυόν βροτοίς
κεῖται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
χρὴ δ' ἐκτὸς ὑπὸ τηματόν τὰ δεῖν ὄραν,
χῶς τοις εὖ ἐξ, πρικαῦτα τὸν βίων
σκοπεῖν μάλιστα μὴ διαφθαρεῖς λάθη.

ἀντ. ΧΩ. οἰκτίρ', ἀναξ' πολλῶν ἐλεησέν
δυσοίωτων πόνων
2 άθλ', *οια μὴ δεις τῶν ἔμων τίχων φίλων.
3 εἰ δὲ πυκνῶς, ἀναξ', ἐχθεῖς Ἀτρειάδας,
4 εῦγω μὲν τὸ κείμων κακῶν τόθε κέρδος
5 μετατιθέμενον, ἐπιθαπερ εὐπιθεμένων,
6515

502 πάντα δεινα MSS. Wakefield conj. πάντ' ἀθλήσα: Dobree, πάντα κοινά. 505 τῶν βίων] Blaydes conj. τὰκ βίων. 507—518 L divides the vv. thus:—οἰκτίρ'—ἐκτίμε· | ἅθλ'— εἰ δὲ— ἐχθεῖς— εὖγο— | κακῷ— | μέγα τιθέμενον—ἐπιθαπερ

ὡς 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 οἷμαι.
—ἐν σμικρῷ: cp. 875: Her. 3. 154 ἐν εὐκριόν πνευματικόν (Tac. Ann. 3. 54 in lexi habendum).—μέρος. The reading μέρος would be tenable: cp. Dem. or. 3 § 18 ἐν ὄρθών ἐραμε ἐμείρει. And it is true that τούμαν μέρος is usu. adverbial (quatum in me est, or quantum ad me attinet: cp. Ant. 1062 n.). But here μέρος gives a much finer sense.—ἐπιγυναῖον. (cp. 1451.). When the act. ἐπιγύναται seems intran., it is so because the acte, like στόλον here (e.g., δρόμων, ἄδων) is understood: El. 1435 ὑς νοεῖς, ἐπιγυνεῖ μῦ. 500 ποιμνὸν τε καυτὸν ἄγγελον, at once escort and, in thine own person, messenger: i.e., Νεοπτ., 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 ποιμνὸν, and, thereby, also his first ἄγγελος. Cp. Her. 1. 79 (Cyrus) Λαδας...τὸν στρατὸν ἐς τὴν Δυσην αὐτὸς ἄγγελος Κροαυλ ἐληλύθει, 'had himself brought the first news,' i.e., no ἄγγελος had preceded him. See n. on O. C. 1511 (αὐτοὶ θεοὶ κηρυκεῖ).—ἡμῶν: 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 ὑδ' ἐνθ' ἤπαθ' ἡμῶν. [Dem.] or 45 ὑδ' ὁ τοίχος μὲν χαλεψ νέω, ὡς δ' ἐπικράτησ μοι παρέβαλε βοῦθος, εἰς τοίχον ἡμῶν.

502 δ. δεινα κἀπικυνδύνων...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 infinit. παθεῖν follows this phrase as it might follow κινδυνός ἐστιν or the like (Plat. Crat. 436 ὁ ὡς σκοτοί κινδυνός ἐστιν ἐξαπατηθήραι). 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 ἐν ὑπ' ἀκέραιο ὁ τὸ σα, ἤ ἑξ' ἢ κακῶς πάρεται. 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 δυσαίσ
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 of mine! And if, my prince, thou hastest the hateful Atréidae, then, turning their misdeed to this man’s gain, I would waft him
tēmēnos. 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. tēmēnos to keînōn kakōn tōde kēdōs = 'counting their misdeed as his gain': cp. Od. 21. 333 τι δ' ἐθέγχα ταύτα τίθεσθε; If, after the word 'counting,' we inserted, 'by transference,' this would give the force of metad. The kakōn is to be shifted from the reckoning against the Atreidæ to the reckoning in favour of Philoctetes. Their demerit is another reason for benefiting him.—κωμόμενος: the only instance of μεμον in Soph. (Cp. Aesch. Ths. 686 μέμονα: Eur. Π. A. 1495 and Ι. Τ. 655 μέμον.)

518 οὐτόλοιπον, here prob., 'well-equipped;' though at v. 780 eōstalaiç (the commoner form) = 'expeditious.' Cp. Apoll. Rh. 1. 603 δεσσων ἐς ἐνδου καὶ ἐστολος ὅλας ἀνύσωσα.—For the double epithet, without copula, cp. Od. 7. 34 μυριαὶ βοσται πεπολωτεῖς ὑκερά: Aı. 710 θῶων ὕκωλλων χειρῶν.

517 τῶν θεῶν νέμεσθ. Hermann's deletion of ἐκ after τῶν is necessary, since τῶν θεῶν = Δαρπλον in 401. Possibly the ἐκ arose from a reminiscence of Her. 1. 34 ἐκ ἐκθείων νέμεσι μετάλλη ληυσθον.—Cp. 601 Ι., 1032 ff.

519 τῶν μὲν...ὅταν δὲ: i.e., 'beware lest, though now thou art facile, yet,' etc.: cp. n. on 503.—εἰκραία, easy-going (cp. 875): τις gives a slightly contemptuous tone; cp. Aesch. Π. Ρ. 695 πρὸ γέ στενάξεις καὶ φαύνα πλέα τις εἰς. For its position, cp. Aı. 29 καὶ μολο τις ὀπτηρ.—παρόν, as a spectator who is not yet required to make any personal sacrifice. Not from παρὰ, as = 'comply.'

520 τῆς μόνος with πληθὺς: ἐπονομάζει, causal dat.: sated with (weared of) the disease, through consorting with it. It is also possible to join the verb with ἐπονομάζει, and to make the gen. depend on the latter: when the omission of τῆς would be an instance like τῶν ἐκείνων κακά (Ant. 10 n.). The objection is that, though ἐπονομάζει can take a dat. when it means simply 'to be filled' (Thuc. 7. 75 ἀκατῶν τῶν τὸ ἀστρανύμων ἐπονομαζεῖν), it usu. takes a gen. when it means 'to be sated.'

άυτὸς τῶν λόγων τοῦτος, the same with (=consistent, in your action, with) these words. Plat. Λιθυγ. 298Α ἤ σῦ ἐλ ὁ ἀυτὸς τῷ λῃθῷ: If τοῦτος were absent, then τῶν λόγων could be a dat. of respect, 'the same in regard to your words,' like αὐτὸς εἰμὶ τῷ βουλεύματί (Ο. Τ. 537 n.). But τοῦτος shows that the other constr. is meant.

522 οὐκ ἠθῇ ἐπομ.: 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!

ΦΙΛΟΚΤΗΣ

524 σοῦ γε μ' 525 πρὸς τὸ καλὸν! 526 ἄλλα, εἶ] Nauck conj. τὸδε ἄλλα καὶριν. 526 

528 σοῦ γε μ' 529 βουλόμεθα miss., except B, which has βουλόμεθα, the reading preferred by Brunnck and Hartung.

524 ἄλλα...μάντοις: cp. Ant. 567. The fact that ἄλλα 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 ἄλλα is one reason why classical poetry so readily allows it to be repeated at short intervals (cp. ἐν, 645, 647, 651: O. C. 238 ff. ἄλλα...ἐκεῖ...ἄλλα ἐρέ...ἄλλα τέρε). As to the tolerance of such repetition generally, cp. 752: O. C. 554 n.—ἄλλα: for the plur., cp. 1395, O. C. 485 n.—σοῦ γε μ' is better than σοῦ γε μ': the latter would imply an ungraceful emphasis on the speaker's personal dignity.—πρὸς τὸ καλὸν: cp. Αἰ. 38 ἠ...προῖς καὶροῖ τι νας...νειριν, εξεγετικ of ἐνδεέετερον, 'in respect of toiling': cp. O. C. 335 ὅ δὲ αὐτόματοι τοῦ νεώτατος ναντείν.

526 δέρματε, let Philoctetes set out with us for the ship at once. ταξέως...ταχέως: cp. 808, 1080. ἡ γε νας, 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. 461). 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.

ἀπαρκηθεὶται 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 ἀπαρκηθεὶται ἀυτῷ τι, but not ἀπαρκηθεὶται τῷ αὐτῷ. And with either version the change of subject would be harsh. Rather the verb is deponent, with ἡ γε νας for subject. Prof. Ridgeway, supporting this view (Trans. Camb. Philol. Soc. 1. p. 244), illustrates the personification of the ship from Od. 10. 131 ἀκαστῶν δὲ ἐκ πίνετον ἐκτρηθείς φίλε πτέρας, and Arist. Pol. 3. 13 § 16, where the ship Argo—endued by legend with a voice—is described as refusing to carry Heracles (οδ γὰρ θέλειν αὐτὸν ἀγέννει τιν 'Ἀργε'θε).—It is true that the classical fut. of ἀρρηθομαι, where it occurs, is ἀρρηθομαι (O. T. 571, etc.). But there is no classical instance of ἀρρηθομαι as fut. pass. And since the aor. ἀρρηθεὶ has always been deponent, analogy suggests that a deponent use of ἀρρηθομαι would have been possible. Cp. διαλέγομαι, aor. διαλεκτήρ (deponent), fut. διαλεκάσθησαι (deponent), as well as διαλέγομαι. In later Greek ἀρρηθομαι occurs, indeed, as pass. (St Luke xii. 9, ἀπαρκηθεὶτα, 'he will be disowned'), but also as deponent (LXX, Is. xxxi. 7 ἄρρηθησενται, with v. i. ἀπαρκηθήσεται).

528 μὲν...ποδα, as oft. in wishes or commands (Tr. 1109 προστῇ μὲν...μενον, etc.).—βουλόμεθα: the opt. in the relative clause, because σφηνον stands in
the principal clause: as ἐφιαλὸν μὴν τίνι μάθωμι. Crp. 325 n.: O. C. 778 n.

580 ἐφιαλὸν μὴν κ.τ.λ.: for the epanaphora, with change from ἡριατος to a synonym, cp. Ant. 898 ἐφιαλὲς μὲν... ἡριατείς ἐν... ἐπίφην ἐν. n. For the nom. ἡριατος ἀνὴρ after the voc., cp. 867, 986.

—πῶς ἄν... ἐπικλητὴς, a wish; cp. 794: O. C. 1457: so ἕυς ἤ κ.τ.λ.; v. s.: 588 ἐπικλητὸς clearly means, 'let us be going' (from Lemnos). Crp. 645 χωρίω.

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 τομος 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 τομος means, 'let us be going from Lemnos,' then we must accept ἐπικλητος, unless we can substitute for ἐπικλητος some partic. which could go with ὥς ἐπικλητος. For ἐπικλητος ὥς ἐπικλητος could not mean, 'having gone into the dwelling to salute it.' I once suggested ἄρον ἐπικλητος 'εἰς ὥς ἐπικλητος, i.e., 'after one look' into it; but

I now doubt whether the classical usage of ἐπικλητος would bear this. We may rather believe that Soph. hazarded the otherwise unknown word ἐπικλητος, much as in O. C. 27 he ventured on ἐξωφησιμος. It implies a verb ἐπικλιομαι (nowhere found, except as a v. l. for ὁμαγασ in Anthol. γ. 330), capable of being used thus, —ἐπικλεσαι ἐπικλητος, 'he entered the cave and made his dwelling there.' Then ἐπικλητος would be properly, the act of so making a dwelling, or the dwelling made. (ἐπικλιομαι, to bring in as a settler, is irrelevant.) See Appendix.—

585 ἐπικλητος, a farewell salutation (as by kissing the soil), because the cave had so long given him shelter: see below on 1408—ὅτα... καλ.: cp. 13.

586 ἐφιαλὸν κ.τ.λ.: for I think that even the bare sight would have deterred anyone but myself from enduring these things: οὐδεὶς ἄλος ἢ ἐκεῖ ἀπεφαιδε, ἐι θέου μὴν ἐκβληθή. 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 ἀνάπνεος, as written by him in Ant. 892, seems to confirm this view.—For conjectures, see comment. and Appendix. 558 καράδας μισώμεθα Wakefield conj. μισώμεθα: Blaydes, μεθύσμεθα: Hense, στραβωμένοι.—δόοι δόω L. 540 Hense, with Nauck's approval, rejects this ν.–ἄλαθρον] Wecklein (Art p. 58) conj. ἄλοθρον. 541 ἄθες r. : aitēs L.—Blaydes conj. aitēs'.

other man renounce the attempt to live in it. Instead of καλ ἔφρασσαι μοιντὴν θεῖαν λαβότα, οὐκ ἂν ἐλπίδαι, we have οὐδ' ἔφρασσαι...ἐλπίδαι,—οὖθ', 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. 382 ἐν τοσού πέρεσαι μενεὶς δέον ἔρναται. Some govern τάδε by θεᾶν λαβότα as θεᾶτερον (cp. O. C. 223 n.), and take ἐλπίδαι with the partic. 'endure to have looked upon.' This is forced. For Ἐλπίδαι with simple acc., cp. Tr. 71, O. C. 1077, etc.

558 προδομάθην, by painful steps (προδότης) cp. on 1015 προδάπαθεν.
559 οἱ ἐπίσχετον is said to N. and Ph., who are moving towards the cave. μάθουμεν, absol., let us learn—viz., what tidings the new comers are bringing. The conjecture μεθύσμεθα (οὐ μεθύσμεθα) would merely repeat the sense of ἐπίσχετον. —This hortative subjunct. occurs even in the 1st pers. sing., as Eur. Hipp. 507 ἐπίσχετε', αὐθεν τω τινων ἐκδόθη: id. H. F. 1058 δύνα, τυφός μάθω.—ἄλαθρον, prop., speaking a foreign tongue: here, simply ἄλαθρον, just as in Tr. 844 ἄλαθρον | γνώμας=merely ἄλαθρας γνώμαι.—ἀν μαθητεύει, i.e., having learned (their news) from them: cp. 370 n.—ἀθέους = 'at a later moment,' as Afi. 1283.—ἀδημοτόν (imperat., not indic.): for the dual, after μαθητεύει, cp. Plat. Laches p. 187 A άθρα νεαροτέρα γεγονότε: and n. on O. C. 343.

552 Odysseus said that he would send back the σκοτος, disguised as a merchant captain, if N. seemed to be tarrying too long (126 ff.). The actor who now comes on as άκροτός would not, however, be the same who played the σκοτος (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 σκοτος.

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 άκροτός. 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.
ΕΜΠΟΡΟΣ.
'Αχιλλέως παί, τόνδε τούν ξυνέμπορον,
δόν νέοι σής σύν δυούν ἀλλον φύλαξ,
ἐκέλευς' ἐμοί σε ποῦ κυρών ἐξις φράσαι,
ἐπείπερ αὐτέκυρσα, δοξάζων μὲν οὐ,
τύχῃ δέ πως πρὸς ταύτων ὄρμωσθεὶς πέδων.
πλέων γάρ ὡς ναύκληροι οὐ πολλῷ στόλῳ ἄπτ' Ἰλιοῦ πρὸς οἴκον ἐς τὴν εὐβοτρυν
Πησάρηθον, ὥς ἦκουσα τοὺς ναύτας οὐτὶ
σοὶ πάντες ἐδιε *συνενεαντοληκότες,
ἐδοξέ μου μὴ σίγα, πρὶν φράσαμι σοι,
τὸν πλὸν ποιησθαί, προστυχόντες τῶν ἰσων.
οὔδεν σύ ποὺ κάτοισθα τῶν σαυτοῦ πέρι,
ἀ τούτων ἁργείουσιν ἄμφι σοῦ νέα
βουλεύματ' ἐστί, κοῦ μόνον βουλεύματα,
ἀλλ' ἔργα δράμευν, οὐκέτ' ἐξαργούμενα.

546 δέ των] Blaydes conj. δὲ τω.—ταυτών]. The 1st hand in L wrote αὐτῶν, to which τ has been prefixed by S. 547 πλέων] Reiske conj. πλέω, and in 549 ὧ δ' ἤκουσα. 548 ἄν'] L: ἀν. 550 συνενεαντοληκότες Dobree; οἱ συνε

ψτοληκότες MSS. 552 προστυχόντες] Cavallin conj. προστυχότα: Brunck, προσ-
τυχόντα τι: Hartung, προστυχόν τε: Heath, προστυχόν τι, changing ἰσων to ἰσων, and taking τῶν as relat. with οὐδὲν ('a thing that happens to have come to

ξυνέμπορον, fellow-traveller, as Τρ.
318, etc.

544 φράσας σε, ποὺ κ.τ.κ.: for the
constn., cp. n. on 443 f., ad fin.—κυρών
ἐξις: cp. Ὅ. T. 1385 οὐδὲν ἐστὶν ἄτον.

545 δοξάζων μήν οὐ: cp. Ant. 355
τυμβρήσῃ μὲν οὐ, n.—ἀρμαθείς: the same
constn. with the pass. in Xen. Η. 1. 4.
§ 18, πρὸς τὸν γῆν ἀρμαθείς, = ὑμεῖς τὴν
ναῦν, or ὀρμαθέμενος, having brought one's
ship to anchor. ταύτων...πέθων, 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 Τρ. 456
σὺν πολλῷ στόλῳ = 'with a numerous
train.' If στόλῳ were taken as 'fleer,'
the phrase could hardly be a mere
equivalent for μεγ. την, but would suggest
at least a plurality of vessels.

549 Πησαρήθον (now called Σκόπε-
λος), a small island near the Thessalian
coast, about 12 miles E. of the south end
of Magnesia. The island of Scithus lies
between it and the mainland; Euboea
is only 20 miles distant to the s.w., and
Sicyos about 40 to the s.e. The name
is well-chosen, then, to make Philocetes
feel that he is listening to a neighbour
of his old home. Peparethus, though
not more than some 12 miles in length,
with a greatest width of 5 or 6, con-
tained 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
Peparethus, along with Cos, Thasos and
Mendé, as a seat of the wine-trade with
the Euxine. An Alexandrian physician,
Apollodoros, recommended the wine of
Peparethus 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 ἐβο-
τρυν 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 νησίς εὐνοίων ἑστι καὶ εὐδοκόρος.
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 προστεθήκην as = ‘since I have chanced upon thee.’—

τῶν λουο] In L made from τῶν λουο by S. 564 σοῦ νεία Auratus: ἀμφίρ ο’ οἶνηκα L, and so (or ἀμφίρ σοῦ’ νεῖκα) most other MSS.: ἀμφίρ εἶνεκα I,’ with γρ. ἀμφίρ δῦ [i.e. ἀμφίρ σοῦ] αὐτοῦ τοῦ περὶ σοῦ. The fact that ἀμφίρ σοῦ οἶνηκα (ο’ οἶνηκα) could thus pass muster as a pleonasm deserves notice. 568 ἐστι] ἐστὶ 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. 73).

ηκόσα τοὺς ναῦτας δι: cr. Αί. 1141 σοῦ δ’ ἀντακώσει τούτων ως τεθά-

ψεσαι: Xen. M. 4. 2. 23 τὸν Δαίδαλον ὦν ἀκήκας, δι’ ἡμιγκατζῳ δουλεῖας—

πάντες: and therefore he could not have been anticipated in bringing the news.—Dobree’s conjecture, συνεναυτοληκτός, has been generally accepted by recent edd. If the ms. o’ νεαναυτοληκτός is retained, then soi 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.

561 ἐδοξέ μοι κ.τ.λ. The constr. of προστεθήκην is made somewhat awkward by the negative before ποιεῖσαι. ‘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) ἐδοξέ μοι φράσατί τοῖς πλοῖοι ποιεῖσαι, προστεθήκην τῶν λεον: or (2) ἐδοξέ μοι μὴ σέγα τῶν πλοίων ποιεῖσαι, πρόν φράσαμι καὶ προστεθήκην τῶν λεον. The justification of the actual form is that μὴ σέγα, πρόν φράσαμι, is felt as a more emphatic equivalent for a simple φράσατί. For the dat. προστεθήκην (instead of an acc.) with the inf., cp. Xen. An. 2. 1. § 2 ἐθαγέον οὖν αὐτοῖς συ-

κεναισμένοις...προτέραν. The acc. is, however, more usual, as id. 3. 2. 1 ἐθαγέον αὐτοῖς προφυλάκας καταστήσας συγκα-

λειει τῶν στρατιῶτασ, since it excludes a possible ambiguity: cp. Ant. 838 n.—

The use of προστεθήκην (‘having obtained, met with’) is like that in El. 1463 ἐμοῖ κολαστόν προστεθήκην,—τῶν λεον: by τά χρόνα is meant a reasonable recompense for his trouble. This sense of λογος (αἰρετικός) is virtually the same as in such phrases as εἰς τῶν λογον καὶ ἡμιώνοι (Thuc. 5. 79), etc. Similarly the messengers in O. T. 1005 and Tr. 190 expressly say that they have come in the hope of being re-

warded.—Others join προστεθήκην with σοι, ‘when thou shouldst 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 ἔσω σοι μετέχ-

χοι τῶν λεον.)

564 ά τοῦτον κ.τ.λ. The antecedent to δ is not τῶν σαυτοῦ in 553: rather the relative clause is expegegetic. ‘Thou knowest nothing of thine own affairs,—i.e., of those new counsels (i.e. περὶ τοῦ-

των) which,’ etc.—νέια, in addition to the former wrong (60).

566 οὐκέτι ἐξαργυρώνειν, ‘deeds which are no longer allowed to remain ἄργα, i.e., in which the doers are not slack.’
ΝΕ. ἄλλη ἡ χάρις μὲν τῆς προμηθίας, ἕνε, εἰ μὴ κακὸς πέφυκα, προσφιλής μενὲι: φράσον δ᾽ ἀπερ γ᾽ ἔλεξας, ὡς μᾶθω τι μοι νεώτερον βουλέωμι ἀπ᾽ Ἀργείων ἔξεις.

ΕΜ. φροῦδοι διώκοντες σε ναυτικοῦ στόλον Φοινίκ᾽ ὁ πρέσβυς οἱ Θεσείων κόροι.

ΝΕ. ὡς ἐκ βιάς μ᾽ ἀξίστες ἡ λόγοι πάλιν;
ΕΜ. οὐκ οἶδ᾽ ἀκούσας δ᾽ ἄγγελος πάρεμι σου.

ΝΕ. ἡ ταῦτα δὴ Φοινίκ᾽ τε χοῖς ξυναυβάται
οὕτω καθ᾽ ὀρμήν δρῶσιν Ἀτρείδῶν χάριν;
ΕΜ. ὡς ταῦτ᾽ ἐπίστω τρόμευσι, οὗ μέλλοντι ἔτι.

ΝΕ. πῶς οὖν Ὀδυσσεύς πρὸς τάδ᾽ οὐκ αὐτάγγελος.


After the θυελήματα had become ἀγάμα, by the taking of the first steps, the action might still have been sluggish. But these ἔση are δραμαί, —advancing towards completion. So Plut. Mor. 2 ε γάρ, ἐκατογονία, land which has been allowed to lie fallow. Arist. uses the pf. act. εκατογονίαν as = 'to have become torpid' (Etch. N. 1. 8: Pol. 5. 10). Cp. O. T. 287 ἄλλες οὐκ ἐν ἄργοις οὐδὲ τοῦτο ἐπροέρχεσθαι.

559 τῆς, 'well.' Cp. 232a. 329, — ἡ χάρις...τῆς προμηθίας, the favour of (conferred by) thy forethought; Cp. O. T. 764 φέρειν...χάριν, Tr. 1217 προστείμαι δὲ μοι χάριν βραχείαν. προμηθίας, the poet. form (cp. Ant. 943 n.); for the sense, ('kind thought for one,') Cp. O. C. 332 στρατόπεδο, προμηθίαν...—εἰ μὴ κακὸς πέφυκα: Xen. Cyp. 5. 1. 21 χάριν τοιοῦτων ἐγὼ ὅμως...εἰ μὴ κακὸς—προσφιλής, γραίρα, well-pleasing, gratefully remembered. Aesch., Thesp. 580 ἡ τοιοῦτον ἔργον καὶ θεοῖς προσφέρει. The difficulty felt as to προσφιλής (see crit. n.) has arisen from the assumption that χάρις here = 'gratitude.'

560 ἔξεις Σ. γὰρ. It is not surprising that γάρ should have been suspected here, since L has ἔξεις. But the emendations which have been suggested (see cr. n.) are improbable. If any were to be made, I should rather suggest ἄπερ καλλιερατήσεως. L seems, however, to have lost γάρ in some other places (cp. 105 a. n.): and here the particle appears defensible, if regard is had to the tone of the passage. Neopolemus, 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 ἐπερ γάρ = 'just those things which,'—usual merely adding a slight emphasis to ἔξεις.

560 νεώτερον, not simply νέον (554), but 'startling,'—ominous of some new wrong: Cp. Thuc. 4. 51 μεθ᾽ εὐφραντεὸν νεώτερον βουλεύεσθαι.—ἀπ᾽ Ἀργείων with βουλεύμα, not with ἔξεις, a plot on their part: for this ἀπο, Cp. O. C. 293—ἔξεις with μοι, 'hast for me,' i.e., announce to me. Cp. Ant. 9 n.

563 Φοίνικ': cp. 344. ὁ τε Θησείων κόροι: Demophon,—the ruler of Athens who figures in Eur. Heracleidas,—and his brother Acamas, who in the same play is a mute partner at his side (v. 119). These Θησεία, δήμων Ἀθηνῶν (Eur. Hec. 125), are plausibly represented as foes of Neopolemus, since their father Theseus was treacherously slain in Seyros 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 annoucnest 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


1Πλούτων Περσαί, 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 δώρειος ἤτος 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 Π. or Od.; nor does their father, except where Nestor speaks of having known him (Π. 1. 265), and in a doubtful verse of the νέκαω (Od. 11. 631).

568 ἐκ βίοις: cp. 945.—λόγος is changed by Nauck to ὀδόλους, because the antithesis between force and persuasion is not suitable here; 'since Neoptolemus must assume a hostile intention in the δώρειος.' Why should he not suppose that the Atreidae, finding him indispensable, wish to entice him back by smooth λόγους? (Cp. 629 λόγους μαθαίκοις.) In v. 102 ἐν δῷ ἐν δῷ δώρα δώρα μᾶλλον ἐστιν ἐμαυθήματος; the antithesis is between a false story and persuasion by honest argument. But λόγος (whether true or false), as a means of prevailing, can also be contrasted with force, as in 593 ἐν, ἐστιν πολλοὶ λόγοι κράτος. And that is the antithesis meant here.

κατὰ στουπεῖν (Thuc. r. 93): cp. αὐτὸ μαίας ὀργῆς (id. 7. 71).

567 ὃς ταῦτα ἐπίστω ὀδόμην. Where ὃς occurs in such phrases with an imperative, it regularly belongs to the partic.: cp. 253 ὃς μὴ ἐνδοθ' ἐστιν μῆ (n.). But here ὃς ταῦτα...δρώμην could not strictly stand for ὃς δρώμην...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 ὃς, prefixed to an assurance, could either (a) belong to a partic. (as in 253, 415, etc.), or (b) introduce the whole sentence, as 117 ὃς ταῦτα καὶ ἔρμα δύο φέρει διαφημ. Thus the Attic ear had come accustomed to ὃς as the first word of such an assurance in either type. And so ὃς 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 ὃς ταῦτα ἐπίστω δρώμην is for ὃς δρώμην ἐπίστω ταῦτα: but rather that, instead of saying simply ταῦτα ἐπίστω δρώμην, he can prefix ὃς, because the associations of type (b) had blunted the feeling for what was essential in type (a).—viz., that the partic. (or partic. with μῆ) should immediately follow ὃς.

568 πρῶς τᾶς. After ὃς, it is
slightly better to take these words as = ‘for this purpose’ (O. T. 766 πρὸς τί), rather than as = ‘in view of these facts’ (= πρὸς ταῦτα, O. T. 426). — αὐτὰ γελόσ, carrying his own message: O. C. 333.

570 Σ. κείνος γ’: the γε throws a slight stress on the pron., ‘oh, he’: cp. 424.—ὅ τους ποίησε, Diomedes, who, in the Philoctetes of Eur., accompanied Odysseus to Lemnos (see Introd.), ἐστελλὼν = ἐστέλλατο: cp. 640: Her. 4. 147 ἐστελείς ἐς αὐτοὺς.

572 πρὸς ποίησε αὐτὸς...επελα: ‘who was this other person in quest of whom Odysseus himself was sailing?’ αὐ is oft. thus used after interrogatives: cp. Ἀντ. 7 τι τοῦτο αὐτός ποιήσαμεν ποιῆσαι [κρινομα...; (For πρὸς ποίησε... τίνες as = ποιῆσαι ἢ δικαίως, πρὸς ἐν, cp. 441.) Not ‘was sailing again’ (with ref. to his former voyage to Scyros, 343). If αὐ is a true correction here (as it has been deemed by almost all recent edd.), the corruption ἀν in the mss. is the reverse of that which has probably occurred in O. C. 1418 (n.).

If αὐ is kept, it must be explained in one of two ways. (1) Taking ἀν with ἐπελα: ‘who is this, for whom he would have been sailing?’ (= presumably sailed’). Cp. Od. 4. 546 ἢ κεῖ Ὀρέστης Κτείνης, ‘or Orestes would have slain him,’ = ‘or, it may be, O. slew him.’ (2) Taking ἀν with ποιῆσε τίνες, as if οὕτως were understood: ‘Who might this man be, for whom he sailed?’ On this view, ἀν does not affect ἐπελα, and πρὸς ποιῆσε ἢ δίκα ἢ εἰς, πρὸς ἐν ἐπελα. This is possible: though here πρὸς ποιῆσε ἢ τίνες would more naturally suggest ποιῆσε ἢ δίκα ἢ εἰς. See Appendix.

578 Σ. ἀν... ἐπελα: the further details which N. might naturally wish to learn: cp. O. C. 36 πρὸς ἐν τὰ ποιῆσαι ἱστορεῖν (n.).—σεαντον ἐμφασάων, a phrase of colloquial tone (cp. Shksp., ‘be packing’): Ar. Aτ. 1469 ἐπιστενὲς ἡμῖν συλλαβώσετε τὰ περά, and n. on O. T. 971: Ἀντ. 444 αὐτὸς μὲν κοιμᾶτα ἢ σεαντον ἢ θλίθες.

578 Σ. τί μι... μεταφότερον πρὸς 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 ευ Brunck (writing εὐ') : εὐ mss. (in L εὐ). The same error occurs in O. T. 281. 576 μὴ νῦν μὴ νῦν L. 577 ἐκλογεὶ σεαυτῷ Paley conj. ἐκλεῖσον αὐτῶν. 578 τὶ με] Seyffert reads τὶ δὲ, and so Cavallin. Nauck conj. τίς (with λόγους me in 579). 579 πρὸς αὐτῷ In L the 1st hand wrote πρὸ σὲ: S inserted another σ after δ. 580 εὗ Nauck places in the text his conjectures οὖν εὖ for οὖν πῶς, and σαφῶς for εἰς φῶς. He further suggests χρησις for λέξει. 582 διαβάλεις ἡ διαβάλλεις (sic) L. 584 χρηστὰ θ' Dobree, and so most recent edd.
ΝΕ. ἐγὼ εἰμί Ἄρτειδας δυσμενής· οὕτος δὲ μοι φίλος μέγιστος, οὐκέτ' Ἄρτειδας στυγεῖ. δὲι δὴ σ', ἐμοὺ' ἐλθόντα προσφίλη, τ' ὁπλων κρύσαι πρὸς ἡμᾶς μηδεν' ὅν ἄκτικος.

ΕΜ. ὅρα τι ποιεῖς, παῦ. ΝΕ. σκοπῶ κἀγα χαλα. ΝΕ. σὲ θήσομαι τῶν' αἰτίων. ΝΕ. ποιοῦ λέγων.

ΕΜ. λέγω. 'τί τούτων ἄνδρε τῶν' ἀπερ κλείς, ὁ Τυδέως παῖς ἓ τ' Ὅδυσσέως βία, διώμοτοι πλέουσιν ἣ μὴν ἢ λόγω πεισάντες ἄξιες' ἢ πρὸς ἰχνός κράτος. καὶ ταύτ' Ἀχαϊοι πάντες ἥκουν σαφῶς Ὅδυσσέως λέγοντος· οὕτος γὰρ πλέον τὸ βάρσος εἴχε βασιδῶν δράσει τάδε.

ΝΕ. τίνος δ' Ἄρτειδα τοῦδ' ἄγαν οὐτω χρόνῳ τοσοῦτο ἐπεστρέφοντο πράγματος χάριν,

χριστά γ' MSS. 588 ἐγὼ εἰμὶ L 1st hand, altered by S to ἐγὼ 'μι'. Most of the other MSS. have ἐγὼ εἰμὶ (as A), or ἐγὼ 'μι' (as B): ἐγὼ μὲν Γ. Nauck conj. ἔγω'. 587 προσφιλή, λόγων] προσφιλή λόγον L, etc.: προσφιλή λόγῳ in Harl. (15th cent.), which Burges adopts in his text, is an isolated n. L. For λόγων Burges conj. λόγον, received by Nauck, Wecklein, Makler. 588 After ἥμας two letters (ἢ;) have been erased in L.—μὴ δὲ ν MSS.: Linwood conj. μηδὲν, and so Blaydes. 590 ποιοῦ

δοῦλος ('for a slave'), and ὑπ. 1118 πατῶν ὦ νομεῖς ἄντι.—χριστά δ' τε; πολλὰ (or πολλὰ) καὶ χριστά is commoner than πολλὰ χριστά τε (though cp. Aesch. Thes. 336 πολλὰ γάρ, εὔτε πολλὰ δα- μοσθή, ἢ δυστυχῶ τε πράσσει); and on the other hand we find πολλὰ...πολλά (fr. 79), πολλὰ...σοφὰ (fr. 99), etc. Still, χριστά δ' ἃ seems more probable here than χριστά γ'.

588 ἐγὼ εἰμὶ. This synizesis is extremely rare, though that of ὦ and ὦ is less so (O. T. 332 ἐγὼ ὦ, n.). Indeed there is no other certain instance in Tragedy; for in Eur. El. 1332 οὐδ' ἐγὼ εἰς σῶν βέλτορα πελάσω ought not to be compared. There οὐδ' ἐγὼ is a dactyl, by epic hiatus, as in ἱν. 1. 29 τίν δ' ἐγὼ οὐ λόγον. In Comedy we have Ar. Nesp. 1324 ἐγὼ εὐσυμα, where Burges reads ταχ' εὐσυμα—φιλὸς μέγιστος: cp. Αἰ. 1331 ἐγὼ σ' ἐγώ μεγίστον Ἀργείων νέων.

587 λόγων appears slightly preferable to the ms. λόγον here: and either would have been written ἄργον in the poet's time. ὄν is most simply taken as τοῦτων ὄν: though, if λόγων were retained, it might also represent (ἐπὶ) τοῦτων ὄν.

589 δὰ κ.τ.λ. Some take this verse as an exchange of veiled hints between the accomplices. But why should the ἕμποροι 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 Philocetes.—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 ἄστιλαβη, marking excitement, cp. 54, 466.

590 ποιοῦ, instead of τίθου. Cp. O. T. 54 ὡς ἐπὶ δρέεις τῇδε γῇς, ὠστ' κρατεῖς, n.—λόγων: cp. O. C. 1038 (n.) ἄχωρον ἀπελέξαν 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 (Aerts p. 62) conj. θεός τιν : Reiske, πελθον or πεθοῦ. 591 ὧντε L. : ὧντες τι. 592 Herwerden would delete this v., because the names have been given already [570]. 593 ἕγε ἔό L. For ἕ μυ το Ἐλμσευ τον μην νυ. 594 πέταντες τέλεστε γ' B, and so Bruneck. Burges conj. πέταντες μάλλινον. 595 οὖν L is first hand, but the 6 has been erased.—Nauck would reject the words from ἀτρείδαι to τοῦτοι inclusive.

591 λέγω. So in Ant. 245 (where the reluctant speaker is at last brought to the point) καὶ δέ λέγω σοι. —πλατον. Such aphaeretic after a stop is rare: but cp. Eur. I. Α. 719 μέλλω: 'πλατεία καὶ καθόταμεν τούτον. [Eur.] Rhes. 157 ἥγε: 'πλατεία τοῦτον ἥγεστο τόνον. Χαλκ. νυμ. 1354 ἐγώ φάσαν. —πλαθεία γάρ κ. τ.λ.—τοῦτον, this man here, (=τόνον), 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 διώκω. The adj., not found elsewhere, answers to διώκωμι (ib. 378, Ai. 1333) as 'to swear solemnly.'—ἡ μήν, prefacing an oath, as Tr. 356 (διώκωσιν) ἡ μήν... διώκειν. ib. 1185 διοίκω... ἡ μήν τι διώκειν; The formula occurs first in II. 1. 76 διώκωσιν ἡ μήν (Ion. for μην) μοι...ἀπειρικωσίαν. It is used also in threats, O. C. 816 ἡ μήν...ἀνειρικωσία θει(ν.)

594 πέταντες κ.τ.λ.: cp. 102.—πρὸς λογίους κρᾶτος. λογίος is the physical strength at the disposal of the captors; κρᾶτος, the mastery which this strength will give them. Thus the gen. defines the source of the κρᾶτος. Cp. Aesch. P. Β. 212 ὃ οὐ κατ' ἰσχύν οὐδὲ πρὸς τὸ καρπερὸν | χρήσαι μέλω δε τοὺς ἑπερ- σχόντας κρᾶτες: where κατ' ἰσχύν expresses the available strength, and πρὸς τὸ καρπερὸν the triumphant exertion of it. (As to πρὸς ἰσχύον χάρω in Eur. Med. 538, see on Ant. 30.) For πρὸς cp. 90 n.

595 πλαθεῖν, predicate: cp. 352, 601. —θαυμάζω = ἥ δέ τερος: cp. O. C. 568 πλαθεῖν...οὐ = πλαθις ἔτοι (n.).

596 τίνος: πράγματος χάρω; cp. O. T. 698 δείκ αὐτὸ | ...πράγματος;—χρῶν τοῦτος διά χρῶν τοῦτος, after so long a time: cp. 723: Εἰ. 1273 ῥ χρῶν μακρῶν ἠλείματα | δεδέκτεις χάρων... φανερῶ... ἐπιτρίφοντον, bethought them (impl.) of caring for: Dem. or. 10 § 9 οὐδὲ ἄφενται ὅτε οὐδὲ ἐπιτρίφοντες οὐδὲν τοῦτον. Cp. O. T. 1. 134 πρὸ τοῦ βασιλέω τιρὴθα ἕθεθα | ἐπιτρέποντο...ἀγαν οὖν: El. 884 δέ 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 τοῦτο, 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 (τοῦτο),
ΣΟΦΟΚΛΕΟΥΣ

όν *γ' εἴχον ἥδη χρόνιον ἐκβεβληκότες;
τίς ο πόθος αὐτοὺς ἱκετ', ἢ θεῶν βία
cal καὶ νέμεσις, οὔπερ ἐργ' ἀμύνουσιν κακά;

ΕΜ. ἐγώ σε τούτ', ἵσως γαρ οὐκ ἄκτιοιας,
πάν ἐκδιδάξω. μάντις ἦν τίς εὐγενής,
Πριάμου μὲν νῦς, ὄνομα δ' ἀνωμάζετο
"Ελευς, ον ουτοφ νυκτὸς ἐξελθῶν μνος,
ο πάντ' ἀκών αἰσχρὰ καὶ λωβήτ', ἐπὶ
δόλως Ὀδυσσέως, εἰλε. δέσμων τ' ἁγόν
ἐδείξ' Ἀχαϊός ἐς μέσον, θήραν καλὴν,
ὅς δὴ τὰ τ' ἁλλ' αὐτοῖς πάντ' ἐθέσπισεν,
καὶ τάπι Τροίς πέργαμ' ὦς οὐ μὴ ποτὲ
πέρσουεν, εἰ μὴ τόνδε πείσαίες λόγῳ
ἀγοντο νήσον τυργο' ἐφ' ἃς ναίει τὰ νῦν.

600 ὁν γ' Heath and Erfurd: ὁν τ' mss.
601 [β] Above this word L has the
gl. φο νοσ. Nauck conj. διήν: Pallis, the same, or βάδη: Meckler, ἄρα.
602 ἐτρεπ' ἐτρεπ (for ἐτρεπ') Harl.—Pallis conj. ἐτρεπ'. 607 λωβήτ'] λωβήτ' L,
with a further dot on the τ. Dindorf (ed. 1860) treats this dot as the accent,
written over τ instead of η: but η is accentted (ζ). 608 δέσμων τ' L,
and most mss.: δέσμων δ' A, Harl. 609 ἐς μέσων] Blaydes conj. ἐν

A somewhat similar instance is Ant. 944
ἐγώ καὶ Δανάας ὀδύρων φῶς | ἀλλάξω
δέμας εν χαλκοστῷ αὐλαι.
600 εἴχον...ἐκβεβληκότες: cp. El.
590 εἰκαθαλῶν ὑεῖς. 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. l. 3. 14 τόλλα χρή-
ματα ἔχομεν ἀνθρώποι (‘have carried
off, and held’). So ib. 4. 7. 1 εν οἰς κα
τὰ ἐπιτρεπτά πάντα ἀνακεκομμανόν (had
carried up, and kept).—χρόνιον (masc.):
O. C. 441 n.
601 τ' τε ὁ πόθος: cp. O. C. 205
τίς ὁ πολύτιμος ἄγει; (m.)—κεῖτ: II. l.
240 ἡ ποτ' Ἀχιλῆς ποθὴ ἤταται ὅπρι
Ἀχαίοι.—θεῖα βία, constraint imposed
by the gods; an unusual phrase, but
suitable here, where spontaneous yearn-
(πόθος) is opposed to the external
pressure of destiny. Cp. fr. adesp. 424
ο ν γὰρ πρὸ μολᾶς ἡ τύχη βιαστά (i.e.,
one does not die before one's appointed
time). Ant. 1140 βιας...ῆσσον:—κρα-
σσα: cp. 518.—ἀμύνουσι, requite, punish:
O. C. I. 128.
605 δέσμων δ' ἀνωμάζετο: Eur. Iph.
300 δόμα ἐς πότιον αὐτῶν ὀνομαζεῖν παθήρ;

Symmetry with Πριάμου μὲν νῦς required
ὑρμαζέμονοι: cp. 215 n. (βοώ for βοώιον).
606 "Ελευς,—distinguished as Πραι-
μύθος from Helenus son of Oenops,
a Greek hero slain by Hector (II. 5.
707),—figures in the Iliad as at once
a seer and a warrior. He gives counsel
at critical moments to his brother Hector
(II. 6. 76, 7. 44); with his brother Dei-
phobus, he leads a third of the Trojan
host in the attack on the Greek camp (II.
12. 94). The story of his capture by Odysseus
does not belong to the Iliad, but was
probably included in the Πιᾶς Μικράδ 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 Dolum, were slain, (II. 10)
—and the theft of the Palladium: Met.
13. 99: Confer his Ithacus Rheum
immemusque Dolena, Priamidemque
Helenum rapta cum Pallade captum. In
Verg. Aen. 3. 346 ff., Helenus, then
settled in Epeirus, prophesies to Aeneas.

The statement of the έσσορος 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 requite 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 dishonouring 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.

610 ἐθέπησεν Τρικλίνιος; ἐθέπησεν Λ., Α., etc. 611. ὡς οὐ μὴ ὡς οὐ δὴ Ηαρλ.—πέροιν Λ. and most MSS.: πέροιν τ.—Elmsley conj. ὡς οὐ μὴ ποτὲ ἤθελον; Blaydes, ὡς οὐκ[w] ἤθελον πέροιν. Nauck would prefer to read (taking δὴ from the Harleian MS.) ὡς οὐ δὴ ποτὲ πέροιν.—Mekler conj. ὡς οὐ μὴ ποτὲ ἤθελον. 618 ἄγαντο MSS. Blaydes reads ἄγαντο: he also conj. ἄγαντο.

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 ἔμπωσις 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.—λαβητά ἡπι, insulting, contumelious words: for the act. sense, cp. Tr. 538 λαβητῳ ἰματηλημα, a bargain that ruins one.

608 ἐς μέρον with ἐςει', rather than with ἐςειμιν...ἀγων: cp. Pind. fr. 42 καλῶν μὲν ἄν μοίραι τε περίπτων ἐς μέρον χρη πατὶ λαύχι δεικνύουσιν.

610 τὰ τὰ δὲ...πάντα, including the command to bring Neopt. from Scyros (cp. 346). This phrase serves to emphasise the statement introduced by καλί: cp. Ἀντ. 506 ἄλλα ἢ τυραννίς πολλά τὰ ἄλλα εἰσδιαμορφεῖ, ἢ κέςτιν αὐτῇ κ. τ. 1. 611 τὰ τὰ Τροίῳ πέραμι: cp. 353 n.—οὐ μὴ ποτὲ πέροιν. Helenus said, οὐ μὴ πέροιν. It is certain that οὐ μὴ was used with the 1st or 3rd pers. of the fut. indic. in strong denial,—having then the same force as οὐ μὴ with the subjunctive, which was the commoner construction. There is no need, then, for changing οὐ μὴ πέροινιν into οὐ μὴ πέροινιν (as though he had said οὐ μὴ πέροινε). In oratio obliqua after a secondary tense this fut. indic. with οὐ μὴ could be retained (as if here we had πέροινεν): or it could be represented by a fut. inf. (as if we had ἔμπωσις οὐ μὴ περίπτως πέροινε). See the examples in n. on O. C. 177,—οὐ δὲ ποτὲ πέροινεν would be a weaker reading.

618 ἄγαντο: he said, οὐκ ἄγαντε, if ye shall not bring. Blaydes places his conjecture ἄγαντο in the text, and also suggests ἄγαντο. Either would serve; but ἄγαντο is right also. In a conditional sentence, the pres. subj. can have either of two meanings: (1) ἦν ἄγαντε, καλῶς ἔξει,—'if ye shall bring, it will be well'—a particular supposition referring to the future: or (2) ἦν ἄγαντε, καλῶς ἔξει,—'if ye (ever) bring, it is (always) well'—a general supposition referring to the present. Here, of course, ἄγαντο represents (1). Cp. Xen. Cyg. 3. 2. 13 ὡς μὲν πυθόμενον αὐτής, ὡς ἡ ἦκετε δεύτερο ἄνω ἐπῶν...ὡς δὲ εἰρήνη δοκήτε διότι, ἦκετε ἄνω ἡ ἦκετε: ἰδ.
καὶ ταῦθ ὄπως ἦκουσ τὸν Λαέρτων τῶν μάντων εἰπόντι, εὐθέως ὑπέσχετο τὸν Ἀχαίοις τόθε δηλώσειν ἀγων. οἶκοι μὲν μάλιστ' ἐκούσαν λαβόν, εἰ μὴ θελοῦ δ', ἀκούσα· καὶ τούτων κάρα τέμνειν εἴφει τῷ θέλουτι μὴ τυχών. ἦκουσας, ὃ παῖ, πάντα· τὸ σπεύδειν δὲ σοὶ καῦτο παραμῶ KEI τὸUS κῆδει πέρι.

Fr. οἶκοι τάλας· ἡ κείνοι, ἡ πάσα βλάβη, εἰς Ἀχαιοὺς ὤμοσεν πεῖσας στελείν; πεισθῆσοιμαι γὰρ ὅτι ΚΑΣ 'Αιδοῦ ταὐνοὺν πρὸς φῶς ἀνελθεῖν, ἀσπερ οὐκείνυν πατήρ.

EM. οὐκ οἶδ' ἐγὼ ταύτ'. ἀλλ' ἔγω μὲν εἴμ', ἐπὶ νὰν, σφῶν δ' ὄπως ἀριστα συμφέροι θεός.

Fr. οὐκούν τάδ', ὃ παί, δεῦνα, τὸν Λαέρτων ἐμ' ἐλπίζαι ποτ' ἄν λόγοις μαλακοῖς δείξαι νεὼς ἄγων' ἐν Ὁργείους μέσοις; οὐ' βασικὸν ἀν τῆς πλεῖστον ἐχθρίσθης ἐμοὶ.

5. 3. 27 εἶναὶ δὲν ἦλθεν τοῖς νῦν, πότε θείοι οἰκοί; For similar instances of this pres. subj. (referring to the future) represented by the optative in oratio obliqua, cp. Dem. or. 18 εἰ μὲν τοῖς τούτοις...τῶν ἐκείνων συμμάχων ἐστιν ὑμῖν ταῦτα; ἐὰν εἶπος ταῦτα τὰ πράγματα ἐδύνατο (πάντα). XEN. ANTH. Π. 1 6. 15 εἴδεις δήλων εἰ μὲν αἱρήσειται αὐτῶς, εἴ τ' ἐπ' ἐπιφήσθη (= ἕάν τις ἐπι- ἐπιφήσθη).—ηγοῦν, gen. after a verb of motion: 630, El. 324 δόμων...ἐντάφα...φέρουσαν: O. T. 142 n.

617 The words οὖντ' μὲν μάλιστα are parenthetical, just as if we had εἶπαμεν μὲν ἐκούσοι τούτων: and the optat. is used as if εἶπαμεν δὲν δηλώσας had preceded. CP. LYS. OR. 13 § 19 λέγει δητ', εἰ μὲν εἴθεθεν περὶ τῆς εἰσφής προσβεβυθὴν αὐτο- κράτος, ποιήσειν [interg. for τοίς] or -οι] δῇτε μὲν τῶν τεχνῶν διελεύλης μὲν ἀλλ' τὰ γνῶν εἰπτομένη μὲν ὅντ' οἰκίζο τῇ ἅλλο τῷ ἐγιαθείνα...ἐπιστρεφαίν. Similarly a clause with γὰρ can take the optat. in oratio obliqua: XEN. H. 7. 1. 33 λέγουν όμοιοι μὲν αὐτὸσ πατρὶς Πελο- ποννησίον εἴη, μὲνο γὰρ αἰτιόθανεν ἐν αὐτῇ ὁλοκλήρον.—μάλιστα μὲν οὕτω, indicating what he thought most likely: cp. EL. 932 οἴμαι μάλιστ' ἔγουσ', and O. C. 1398 n.

618 εἰς τόσον μὲν μὲν μὲν μὲν εἰς τὸν τόμον (= εἰς τὸν τόμον): the place of the pron. is emphatic; cp. 598 n.—καρα τάμανιν κεφαλής ἐπισχόμενοι (or poet: καραμοι). The Homeric Odysseyus twice uses this expression; II. 2. 259 μηκέτι ἐπαύετ' ὁδούσαν κάρη ὄμοιος ὑμεῖς—if he does not chaste Thersites; and Od. 16. 102 αὐτής ἐπαύες· ἐς ἐμείος κάρη τάμανιν ἀλλάτριως φῶς—if he should not punish the suitors.—ἐφέρετο, usu. 'commanded' or 'enjoined'; here rather, 'gave leave.' [In Xen. AN. 6. 6. 31 ἔστριγεν κόλαις τῷ υφισταμένος, εἴπετο is only a doubtful v.]

620 οὐ τὸ σπεύδασιν: for the superfluous art., cp. O. C. 47 [τουταναπαύεται] n.—σοι καῦτο: the καῦ = 'both,' yet can follow σοι because the thought is, 'I re- commend haste to you, both in your own interest and in that of your friends.'—πήρα: 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.

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,

623 ἐπὶ ὕφε. 625 πρὸς ὕφε ἀνελθεὶς. Nauck writes εἰς ὕφε ἀνελθεὶς. 630 ἀγορά from ἀγων. 631 οὗ' 1st hand in L: S added the accent, but in front of the breathing. Seyffert, from the margin of Turnebus, gives οὗ

with κῆδομαι: as a general rule, however, verbs of 'caring' can take either the simple gen. or gen. with prep. (as φρον-τίζω, μελέτε, etc.).

622 ἡ πάσα βλάβη, that utter pest. In this phrase πάσα is justified by the figurative application; i.e., when a man is called a βλάβη, instead of saying ὃ πᾶς βλάβη ὑπ' ὃ, he who is altogether a bane, we can say ἡ πάσα βλάβη, the bane which is altogether such. The tendency is the same which appears, e.g., in ληεγε...ἐλενα τι β-την (instead of τούτο) ἀρδεύσας ἀνάμικτος (Plat. Crat. 433 E: O. C. 88 n.).—So Aegisthus is ὃ πᾶς ἄναλκος οὔτε, ἡ πάσα βλάβη, Ἐλ. 301. Cr. 927 ἦν δείξα.

624 ζ. παιδήσομαι. No entreaties can recall the dead to the upper world; and no entreaties will recall him to Troy. We need not object to παιδήσομαι: 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, ὅσοι στελε. ὅσε ἑτ' at this rate' (= 'if I go to Troy')

so oft. ὅσε πρὸς ὕφε ἀνελθείς. Nauck writes ἐν ἅλθεις, taking the sense to be: 'I shall be made to believe that I could return,' ἐν θλομοι ἂν. But (a) ἀνελθείς is confirmed by the context: cp. Ar. Pax 445 εἰς φῶς ἄνελθεν, etc.: and (b) it gives a more direct and forcible sense.—οὐκεταίνων πατηρ, Sisyphus. The scholiast gives the story as it was told (probably) by the logographer Pherecydes (fbr. 470 b.c.?), who is quoted in ref. to Sisyphus by the schol. on II. 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,—ὡς (adds the scholiast) μετ' ἀγάκης κατηρ-θεν. Theognis (v. 702) is the earliest witness:—Σισυφον Λοιπόθεν, ὃς τε καὶ ἢν Ἄδεων τολμοπρεπον ἀνήλθεν, πείθει περιστφίναι αμυνότα χάνεσ.

627 συμφέροι, be your helper: a sense derived from the idea of sharing a burden: Ἐλ. 946 ἐνεβάς τῶν δοσιματων ἄν σθεῖν. Not, 'be in accord with you' (νοῦσιν consipiret, Herm.: Ar. Lys. 166 ἀνήρ, ἄν μη τῇ γνώμῃ συμφήρῃ).

628 τάδε: for the plur. cp. 524 n.

630 νοεῖς ἀγορά, leading him ashore from his ship: cp. 613 n.

631 οὗ is clearly right: cp. 993, 997, Tr. 415. Welcker's οὗ (= 'whereas') is
much weaker: so, too, is \( \delta \) \( \theta \alpha \sigma \sigma \omega \), or on \( \theta \sigma \sigma \omega \) ... \( \pi \lambda \eta \omega \) ... \( \epsilon \theta \beta \gamma \tau \) ... \( \sigma \rho \gamma \) ... \( \kappa \alpha \iota \sigma \theta \) ... \( \kappa \alpha \iota \sigma \theta \) ... 

\( \delta \sigma \delta \) ...  \( \delta \sigma \delta \) ... deprived of the use of one's feet, \( \chi \omega \nu \lambda \omega \): cr. Arist. \( \varphi \alpha \tau \nu \) 4. 22 \( \lambda \epsilon \gamma \sigma \tau \) ... \( \alpha \theta \omega \) ... \( \tau \mu \mu \) \( \chi \epsilon \) ... \( \delta \omega \) \( \tau \delta \) ... \( \tau \mu \) \( \phi \alpha \omega \) ... 

\( \delta \sigma \delta \) ... \( \pi \alpha \tau \alpha \) ... \( \lambda \epsilon \) ... \( \kappa \tau \alpha \) ... 

\( \delta \sigma \sigma \) ... how ... depr. ... how ... \( \kappa \alpha \iota \sigma \theta \) ... 

\( \delta \sigma \sigma \) ... \( \omega \) ... \( \delta \sigma \sigma \) ... the ms. \( \delta \sigma \sigma \) cannot be defended here, either with \( \omega \) as =since, or with the conjecture \( \delta \sigma \sigma \) as =while yet. The words clearly express the eagerness of Ph. to put to a space of sea between himself and his pursuer. And he has no reason to believe that his pursuer is still distant.

\( \delta \sigma \sigma \) ... \( \tau \kappa \rho \mu \mu \omega \mu \) ... \( \sigma \) ... \( 1451 \) kata ... 

\( \delta \sigma \sigma \) ... \( \tau \kappa \rho \mu \mu \omega \mu \) ... \( \sigma \) ... \( 764 \) ... and so \( 705 \) ... 

\( \delta \sigma \sigma \) ... \( \omega \) ... \( \delta \sigma \sigma \) ... the tone of this idiomatic phrase would be nearly rendered (here, at least) by 'nay, but.' The \( \omega \) refers to \( \delta \) ... \( \pi \alpha \nu \iota \) ... 

\( \delta \sigma \sigma \) ... \( \omega \) ... \( \delta \sigma \sigma \) ... \( \kappa \tau \alpha \) ... 

\( \delta \sigma \sigma \) ... \( \omega \) ... \( \delta \sigma \sigma \) ... This is not a case of flight from imminent peril; but (on the contrary) our pursuers also are being delayed. \( \kappa \tau \alpha \) ... 

\( \delta \sigma \sigma \) ... \( \omega \) ... \( \delta \sigma \sigma \) ... 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 ἄρ' ἄρα...; O. Heine, ἀλλ' οὐχὶ...: Schneidewin (formerly), ἀλλ' ἐστὶ...: Doderlein, ὁδ' ἀλλά (and so Nauck): Mekler, εὗ γ' ἀλλα.—Paley would justify οὐκ by a transposition, arranging the vv. thus: 643, 644, 642, 641.


to the plur. verb being ἐγώ καὶ σύ, the sing. partic. agrees with σύ,—a constr. harsher in form than in reality. Cr. Ar. Ατ. 202 δεύτ' ἐρώσομαι... [ἐπειτ' ἀνε- γείρας τὴν ἑαυτήν ἀρδεύετ', καὶ συναντήσαν αὐτόν. Aesch. Ἑ.μ. 141 ἄναστιν, κάποιον συναντήσειν ἐπον | ἐξείλετο | Ἐμ. 564 καὶ χωρίσταις γένος | εδομισθούσε (so Ἑλμ., for -ορ). Dem. or. 14 § 15 ἀπεβιβάσετ' ὑπὸ τῆς λήμνου, ὥς αὐτός μὲν ἐκαστὸς οἱ ποιησάς. —Dобree's conjecture, λαβὼνθ', was suggested by O. C. 1164, where the καὶ is not final at the end of the v.: but that should prob. be μόλον.

647 καλτὸρ οὐ τολλῶν ἄπο: and so it will not take long to choose them out. For the use of the prep., cp. Thuc. 1. 110 ἄλγειν ἀπὸ τολλῶν. 648 νεῶς γε τῆς ἑπὸ τῆς. The correction of the ms. ἑπ' to τῆς is necessary and certain. Of τῆς (= ἐκείνη) only three explanations are possible. (1) Some hold that the gen. νεῶς depends on the idea of ἐκω or ἔκων implied in τῆς: 'is contained in my ship.' Cp. Αι. 1274 ἐρξάμοι... ἄγκεκλημένοις: Eur. Ph. 451 τῶδε εἰς- δέξας τείχους. But there the notion 'within' is implied far more clearly than by τῆς here. (2) Or νεῶς is an absolute local gen., 'in the ship'; cp. Ετ. 900 ἐκείνης δ' ἔρωτι πυρᾶς...βοστρυχών. (3) Others take τῆς with λαβὼν supplied from λαβῶν in 645: 'what is there which it is not possible to obtain from my ship.' No one of these views is tenable.

650 τὰν ἐν 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 τὰν was not used by Soph. in dialogue; though it is certainly used by him in anaepaests (O. C. 144).
ΝΕ. ἀλλ' ἐκφερ' αυτό. τί γὰρ ἐτ' ἀλλ' ἐράς λαβεῖν; ὥς
ΦΙ. 'ει μοι τὸ τόξον τών α' ἀπτυμέλημένον
παρερρύθηκεν, ὡς λίπω μὴ τῷ λαβεῖν.
ΝΕ. η ταῦτα γὰρ τὰ κλεινά τὸς α' ύν ἔχεις;
ΦΙ. ταῦτ', οὐ γὰρ ἀλλ' ἐστ', ἀλλ' ἀ βαστάζω χειρών. 655
ΝΕ. ἀρ' ἐστὶν ωστε καγώθηνθεν θέαν λαβεῖν,
καὶ βαστάζασμε προσκύνασθαι θ' ὀστὲρ' θεον;
ΦΙ. σοί γ', ὦ τέκνον, καὶ τούτο κάλλο τῶν ἐμῶν
ὁποῖον ἀν σοι ἐξεμφέρῃ γενήσεται.
ΝΕ. καὶ μὴν ἐρω γε' τὸν δ' ἐρωθ' οὕτως ἔχω
'ει μοι δέμως, θέλωμι ἂν. ἐι δὲ μη, πάρες.
ΦΙ. οὕτα τε φωνεῖς ἐστὶ τ', ὦ τέκνον, θέμις,
ὅς γ' ἠλιον τὸδ' εἰσορᾶν ἐμοὶ φάος
μόνος δεδωκας, ὃς χρόν' ὦταίαν Ἰδείω
ὁ πατέρα πρέσβιν, ὃς φίλους, ὃς τῶν ἐμῶν
ἐχθρῶν μ' ἐνερθῆν ὑπ' ἀνέστοτες πάρα. 665

654 τόδ' α] τόδα Αιδ., with A. 655 ταῦτ' οὐ γὰρ ἀλλ' (sic, not ἀλλ') ἐσθ'
ἀ βαστάζω χειρών Λ. Two modes of completing the v. appear in other MSS.: (1) Α', οὐ γὰρ ἀλλα γ' ἐσθ'; (2) Γ', ἀλλ' ἐσθ' ἀλλ'.—Hartung conj. ταῦτ', οὐ γὰρ
ἐστιν ἀλλ': Hense, ταῦτ', οὐ γὰρ ἀλλ' ἐσθ': Mekler, ταῦτ', οὐ γὰρ ἀλλ', ἐσθ'.

651 τί γὰρ ἐστ': 'Now what else...?' —γὰρ introduces the question, as oft.,
when a speaker turns to a new point:
652 cp. 1405: Αἰ. 101 εἰσ' τι γὰρ δὴ ταῖς ὡν ἀρετίνον, ὅ τι οὐκ θέχαι ἐσθήκην;
653  cp. 1 1 1 1
654  ἀ 1
655  ἐκ
656  ἀλλ' οὐ γὰρ ἀλλ' ἐσθ'
ἀ βαστάζω χειρών Λ. Two modes of completing the v. appear in other MSS.: (1) Α', οὐ γὰρ ἀλλα γ' ἐσθ'; (2) Γ', ἀλλ' ἐσθ' ἀλλ'.—Hartung conj. ταῦτ', οὐ γὰρ
ἐστιν ἀλλ': Hense, ταῦτ', οὐ γὰρ ἀλλ' ἐσθ': Mekler, ταῦτ', οὐ γὰρ ἀλλ', ἐσθ'.

by dropping from the quiver); not, 'has slipped from my memory.' Cp. Xen.
Anonymous. 4. 4 ἀλευνοῦν ἡ ἣν ἔως ἐκπεπτωκεν, ὅτι μὴν παρατηρηθῇ (slip off). Plato has
the word in a fig. sense, Legg. 781 Σαλλά ὡμν ἐπερείπτ. οὐκ ἄμενον αὐτὸν ἐφ' ἅμορφον ὡμόν τῇ γῇ πάσῃ τῇ νῆσῃ (escaped
your care).—ὅτι λίπω μὴ· ὡς μὴ λ. cp. ὅτι ἀλλ' Λαβεῖν: cp. 81.
656 ὦ γὰρ ἀλλ' ἐστ', ἀλλ' κ.τ.λ.
L's reading, ὦ γὰρ ἀλλ' (sic) ἐσθ' a clear-
ly points to the reading in the text, since
ἀλλ' might easily have been omitted by
a scribe who mistook it for a repetition of
ἀλλ'. And Γ' confirms this. For ἀλλ' closely followed by ἀλλ', Seyffert cp.
Od. 8. 311 ἀταρ ὡς τί μοι ἄτοις ἀλλοι, ἀļλα τοικί δῶς (cp. Οδ. 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 =
tαῦτ': see on Ant. 465. —A's reading
ἀλλ' γ' ἐσθ' is weaker, and also less
likely to have generated L's.
657 οὔτε after ἢστιν, as sometimes
NE. Fetch it, then. Now, what else wouldst 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 Oecean 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.

after δωκών, έθλώ, δέομαι, πελώ, etc.: cp. O. C. 969 n.—θέδν. So the Arcadian Parthenopeaus swears by his spear-head (αἰθή), ἵν ἔχει μάλλον θεόν | οἴδειν πε- 

ποιόν (Aesch. Theb. 520). Idas, one of the Argoeans, says, οὐδ' ἐνί φόβοις | Ζεὺς τόσον, ἀσπάσται κατέ μέν δόρο (Apoll. Rhod. 1. 458). Mezentius: Dextera mihi 

denis et tellus, quod missile libro, | Nunc 


bellis et inevitabilis numem; | Te voco, te salam, superum contemptor, adoro (Status 

ius 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 ἰδές, cp. O. T. 27 n.

παρέρει 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 ἤρι in 660.

παρέρει, ‘let it go,’ ‘think no more about it.’ There is no real ground for thinking this word corrupt. παρέρει can mean omittere no less than considerere. Cp. Ant. 1193 κοδικέν παρέρειν... ἔποι. Plat. Legg. 754 a μὴ τοινυ ἡγησισθήνεο γε 


dεράμεν αὐτῷ ἀρρητών. Find. P. i. 86 μὴ παρέρει καλά.

παρέρει, as 1215, O. T. 35, etc. The relative, with this causative force, refers to an antecedent (οὗl) which is understood: O. C. 263 n.—ἀρετέω, life, in place of imminent death.—δείκνυερω, followed by an aer. (666): cp. 928 f.—κόλον Οἰ- 


tαλαν: 490 n.—The repetition of the pron. δς has much the same rhetorical effect as the repetition of the verb (θέω- 


cata) would have with us.

πάρεσις πάρει. If πάρει is genuine, the sense is:—‘When I was under the feet of my foes, thou hast lifted me up, (placing me) beyond their reach.’ πάρει could be either prep. with ἔξωρω, or adv.: the former is best for contrast with ἐνερθων. While suffering in Lemnos, Ph. was ἐνερθη ὑπὸ εἶχωρων. If he is restored to his home in Greece (and he assumes that this is certain), then they can touch him no more. Thus πάρει blends the thought of conveyance across the sea with the image of ‘uplifting’ which is expressed by δείκνυεσις. The
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 ἔχρων ἐφέρειν δὲν᾽ ἄνεττησας μ᾽ ὑπὲρ, we should have to suppose that the loss of the letters μ᾽ ὑπὲρ had led to the expansion of πέρα into πέρα (πέρα in L.). But such a loss is not very likely. In Ant. 1301, where πέρας prob. arose from πέρα ὑπὲρ, the lost letters were the last of the verse. I had thought of ἄνετςηας πέρας: but prefer to retain πέρα.—Cr. El. 1090 ἑψη μοι καθεύρεσαν | χεῖρι καὶ πλαισίω τοῦ ἔχρων, δοσον | νῦν ἐπίξειρ καλεῖσ. 

667. This word is parásteai sou, (ὅστε) καὶ θυγάνειν (αὐτῶν). Θυγάνειν 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 θυγάνειν. The condition which quälibhse the boon is thus lightly and courteously hinted,—being inserted between the words (θυγάνειν, καθεύρεσαῖ) which express the privileges conceded. Cp. 774 οὐ δοθήσεται | πλῆν σοι τὸ καμόλ. —The sorist δοῦναι expresses the moment of giving, and ἐπικυριάσασθαι the moment of vaunting; while the pres. θυγάνειν denotes the continuing action of touching. Cp. Dem. or. 2 § 26 τὸλ γὰρ μὸν έχρατος φιλαττεῖν η κήρουσαι πάντα πέφυκεν.

669 The acc. μόνον is correct; it represents the nom. of the direct form, εἶχεν ἐπικυριάσασθαι μόνον. Here, however, after δόντι, it is slightly awkward. Nauck wishes to read μόνον. I should prefer to keep μόνον and insert οὐ after ἐρτέσθαι. The direct form implied would then be, εἶχεν σὲ ἐπικυριάσασθαι μόνον. Cp. Plat. Gorg. 474. οὔν γὰρ ὃδε φιλοι καὶ ἐμὲ καὶ σέ ἡγεῖσθαι. 

670 εἰσηγητῶν, by kindling the pyre for Heracles: 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 χωρίς ἀν εἶσθω to the gracious and cordial speech of Philoctetes. In proof that the verses are pointless, Dindorf says:—'Neque enim quidquid benefici a Philocteta accept Neoptolémus, ut eō ἔρωθ dicion
ΦΙΛΟΚΤΗΤΗΣ

Be of good cheer; the bow shall be thine, to handle, and to return to the hand 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.

cal σε γ' ελοδέω 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 σε γ' ελοδέω] Tourmiier conj. καὶ σε επειδήσω. 678—680 L divides the vv. thus:—λόγῳ μὲν | τὸν—τοῦτο—| δρομάδα—| έλαβο—| ἀλλο—| γ' οἶδα—| τοῦτο—| δι' ὅτι—| ἀλλοι—| τόδε—| πῶς τοῦτο—| μηδὲν—| δρα—| βιωτάκ κατέχειν. 678 έξικονοχ' έξικονοχ'.

possit.' Blaydes, though he does not bracket the verses, assents to this argument:—'Certainly ευ παθών cannot well apply to Neopolemus.' But ευ παθών refers, of course, to Philoctetes. Neopolemus 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 L. εδραν ευ παθών: O. C. 1202 (οι καλοι) αυτον μεν εν | ταχεια, παθωναι δ' ουκ ενεστασθαι τιμων. Thuc. 2. 40 υπ' ευ παθωνες ει δελ η δρωτες κτωμέα τοις φιλοι. So, of injury. O. C. 271 παθων μεν αντιδρον.—κτήματος: cp. Αμ. 701 έμει δε σοι πράσσοντος ευτυχως, πάτερ, | ουκ έστω ουδέν κτήμα τιμωτέρον. 674 έχωρις αν ελω: Ττ. 634 στέγονα αν ένη. 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 σε γ' ελοδέω lose their proper force; for we have to understand Ph. as saying,—'Pray enter:—or rather—I will lead you in.' But ye can only emphasize σε: and therefore χωρις αν ελω must be said to Philoctetes. In these words Neopolemus 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 | νοσονί: for the art. as penult. word of the v., cp. O. T. 231; O. C. 265, 351: Αμ. 67, 78. τὸ...νοσονικ' my sick estate: cp. Thuc. 1. 36 τὸ μὲν δεδω ἀυτοῦ...τὸ δὲ θαρσον (his mood of fear or courage).

676—709 The only proper στάσμων of the play. 1st strophe (676—690) = 1st antistrope (691—705): 2nd str. (706—717) = 2nd antistr. (718—729). For the metres see Metrical Analysis.

We have already had two short chorale songs,—strophe and antistrope,—in which the Chorus sought to aid Neopolemus by confirming the story of his quarrel with the Atticae (391—403), 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. 597 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 Neopolemus reappear from the cave; and in the 2nd antistrope the Chorus once more seek to help their master's design.

678 έξικονοχ', as if by rumour from a far-off place: cp. Aesch. Ευν. 397 προσωπων έξικονοχα κληδονος θεορ. Above, in 378 and 473, this compound was merely a strengthened ἐκκοι.
8' ο' μᾶλλα. Cp. Xen. Hieron 1. 12 ο' δὲ τόρσανον ο' μᾶλλα (περαχαμί) ἀμφιθεωρᾶ ἔχονται. The emphasis contrasts the sufferings known only by hearsay with those which have just been so vividly placed before their eyes.

677 ε' τὸν πολέμαν. IXion treacherously murdered his father-in-law, Δηνούης, and, when no mortal would minister the rites of purification to him, was cleansed of his crime by Zeus. He required 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 Philoctetes (672). IXion was the great example of ingratitude. Cp. Pind. P. 21 θέων δ' ἐφησαί τ' Ἱξιώνα παλιά ταύτᾳ βροτοῖς | λέγειν εἰ τετερὸν τροχῷ | παντὰ κυλιό- δέμενον | τὸν ἐνεργήταν ἄγαναίς ἀμοιβαίς ἐποίχομένοις τίνεσθαι.

678 ε' τὸν Δίος: cp. 1406 βῆλες τοῦ 'Ηρακλέους. Buttmann preferred the Triclinian τοῦ Δίος,—which is admissible (cp. Ant. 10 n.),—as emphasising the proper name; but τώρα is clearly right.

679 κατὰ δρομαζ' ἄμφικα...Κρόνου παῖς. As given in the MSS. (see cr. n.), these verses are longer than the corresponding vv. of the antistrophe, 693 f., τα' α' τούτων...ἀλματηρόν. If both Ἱξίωνα and δέσμων 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 Ἱξίωνα or δέσμων should be omitted here. I prefer to omit Ἱξίωνα, 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 νέου (L) or νέος of the MSS. was a gloss on μελεγχάτη (gen. sing.) just before,—alluding to Nessus. The poet's tendency to omit the proper name in mythological 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) δέσμων is not, indeed, necessary to the sense. As in prose we have ἀμ- βιβάζειν ἐπὶ τὸν τρόχον (Andoc. or. 1 § 43), so, here, the sense would be adequately given by κατ'. ἄμφικα...Ἰβαλὶ. And it might fairly be suggested that δέσμων had crept into the text from the schol. κατ'. ἄμφικα δή] κατά τὸν τρόχον (which should be τροχῶν, see Ant. 1065 n.) δεδεμένον. Then, omitting δέσμων, we might keep the order of the ms. words, merely changing κατ'. to ἀ'—'Ἰξίων α' ἄμφικα δή δρομαζ' ἂν Ιβαλὶ (where δή 'as men say'). But, on the other hand, poetical considerations seem in favour of δέσμων. 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 his man’s; who, though he had wronged none by force or fraud, but lived at peace with his fellow-men,


ἁμαρτιά, here, the rim of the wheel; elsewhere always ‘head-band.’ But its etymology (ἁμαρτία = ἄμφθ) might easily suggest this poet. use, esp. as ἀρμάδα (perh. suggested by τραχύς) helps it out. The schol. seems to have read ὁμαρτια. 

Cp. Hesych., ἁμαρτεῖ, τραχύς, οὖν Σωφροκής ἐν Φιλοκτήτῃ. Musgrave's ἁμαρτια is certainly tempting, and may be right; but it does not seem necessary.

682 τοῦτο = ὦ τὸν: cp. 397 θάλη- 

ροῦ, n.

684 οὗτ' ἔρξας τιν', οὖν τι νοσφάλας. A partial reminiscence of Od. 4. 690 οὔτ' τιν' ὅρασε ξαίσαν οὕτο τι εἰςων, as Eustathius saw (p. 763, 2): Ὀμηρέων δὲ τι καὶ παρὰ Σωφροκλῆς ἐν Φιλοκτήτῃ τὸ οὖν τι βέλας, κακὸν δηλαδὴ' ὅτι γὰρ νοεῖται, εἰ καὶ παντελῶς ἐκεῖ σιωπᾶται τὸ ῥέγχθεν. Here the last three words prove two things,—viz., that Eustath. read οὗτ' νοσφάλας, and that οὖν τι βέλας in his citation of Sophocles was a mere slip for οὗτ' ἔρξας τιν'. Since, if our text of his verse had really contained τι, he could not have said, 

σιωπᾶται τὸ ῥέγχθεν. (He has other such slips: see Appendix on Αἰ. 292.) Schneidewin's emendation, οὖν τι for οὔτα, appears certain. ἔρξις τινα τι can mean, ‘to do a wrong to a man;’ ἔρξις τινα, without τι, could not possibly mean it. Ought we, then, to write οὗτ' (for οὗτ') ἔρξας? Probably not. Cp. Αἰ. 1. 249 οὔτε τοῦ γενέσθαι ἤν | πλῆμι, οὔ τικέληκα, ἡκῆλα, and Ο. C. 972 n.—νοσφάλας, robbed, defrauded. We find not only νοσφάλειν τινα τινα, but also νοσφάλειν τινα τι (as Pind. N. 6. 64 στ᾽ ἔναφορον . . . κλάρος . . . ἄνθε τ' ὀλυμπιαδοί); and this is the constr. here. The antithesis is between βία (ἔρξας) and δόλος (νοσφάλας): Ixion had murdered his
father-in-law, and had sought to steal the love of Hera.

685 τοὺς ὧν τοὺς, lit. ‘equitable towards the equitable’ (τοὺς 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 r. 12 § 4 οὐδὲν πάσοτε οὔτε ἥμισυ οὔτε ἐκάνων διδυμον οὔτε ἐκδικασάμεθα οὔτε ἐφύγομεν, ἀλλ' οὔτως φῶκαμεν δημοκρατοῦμεν οὔτε μήτε εῖς τὸν Ἀλλαν ἐξαιρόμεθα μήτε ὑπὸ τῶν ἅλλων ἀδικεῖσθαι. This is the Athenian ideal of the χρηστός, ἐνευτέρως, ἀνέγρωμ. And this is what ιτό τιν' ἔρξας expresses here. It does not imply that he dealt with τοὺς in one way, and with ἄδικοι in another, but merely denotes that reciprocity of fair dealing which his fairness caused. Hence the version, ‘living at peace with his fellow-man,’ is truer to the sense than (e.g.), ‘just among the just.’ Cp. Αἰ. 267 κούσαν ἐν κοινοῖς λυπέσθαι, to share the grief of friends who grieve. For ιτότι as ἀγκώσει, said of persons, cp. O. T. 677 n.

L has τοὺς (sic) ἐν τοῖς. The objection to reading ἐν τῷ is twofold. (1) The idea suggested would then be the same as in Eur. fr. 693 (quoted by Schneidewin), τοῖς μὲν δικαίοις ἄδικοι, τοῖς δ’ αὖ κακοῖς . . . πάλημος. 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 ὧν, though not indispensable, is very desirable. It is possi-

J. S. IV.
8 ἀλλοῦ ὃς ἀναξίως.
9 τόδε < τοι > θαυμά με ἐξει,
10 πῶς ποτὲ πῶς ποτ' ἀμφιπλάκτων ῥοθῶν μόνοις κλύων,
πῶς ἄρα παυδάκροντον οὐτώ βιοτάν κατέχεν. 690
ἀντ. α'.

688 ἀλλοῦ ὃς ἀναξίως | τόδε θαυμ' ἐξει με L. Μ. For the conjectures here and in the
antistr. (701), see comment. and Appendix. 688 ἀμφιπλάκτων MSS.: ἀμφι-
πλάκτων Erhardt.—κλύων τ' κλύων L (with A and others). 689 κατέχειν
Nauck conj. ανέστη. 689—701 L divides the vν. thus: β' αδήδο—όδε τν'—
κακογείτωνα | βαρυβρωτ' ἀποκλαύσειν | τὰν θερμώταταν | αἰμάδα | ἐνθήρου
κατευθάσειν | φορβάδος | ἐρεικε | τότ' ἄν | παίζ | ὀθην | τ' θν - | δακτύλους ἄτα.

ble that the blunder ἰσσικ in L may be
connected with the original presence of ἰσσω in the text.

688 εἰς ἀλλοῦ: for the impf., cp.
252 διαλογίζων.

The ms. text here is ἀλλοῦ ἃς ἀναξίως: τόδε θαυμ' ἐξει με. A comparison
with the antistrophe (701 f.) strongly confirms Erhardt's transposition,
θαυμά με ἐξει, and Dindorf's insertion of τος after τόδε, since τόδε τοι θαυμά μ'
ἐξει then corresponds with the certainly
genuine words in 702, τότ' ἄν ἐλυσ-
μένος.

The next question is how ἀλλοῦ ἃς ἀναξίως should be reconciled with
the ms. words ἔρει γὰρ ἄλλοις ἀλλα in
v. 701. Hermann's change of ἔρει γὰρ
to ἔρει β' has been generally received;
it is gentler than that of ἀλλοῦ to ἀλλώ
(Dindorf), or to ἀλλότερο τῆ' (Campbell).
It is less easy to decide whether ἀναξίως
or ἄλλα should be altered. Keeping
ἄλλα, Dindorf changes ἀναξίως to ἀτιμώ,
and Wecklein to ἀτιμώς: Linwood pro-
posed ἀνακλήσεως. We must then suppose
that ἀναξίως was a gloss, since such a
corruption of the letters would be dif-
ficult. But it seems better to keep ἀναξίως,
and to suppose, with Campbell, that
ἄλλα has come from ἀλλα(χ)ία. —See
Appendix.

688 ἀμφιπλάκτων: the Doric form is
clearly required in a strophe which
contains πέλαται, μωρά, θνατῶν, βιωτάν.
Cp. Αἰ. 507 ἀλλελάκτος, Εἰ. 484 χαλκο-
πλακτός. For the active sense, cp. Ο. Τ. 969 n. The ἀμφιπλακτα ρόδια are
those which beat around the rocky promontory
near his cave (1455). Hesych. defines οἴκους as κύκων μετά μοίον γυνώμον: cp.
Ἀντ. 259 n.—The corrupt κλύων in L
(for κλύω), which violates both sense and
metre, was taken by the schol. as κλύ-
ομενος. (Buttmann strangely accepted
this, comparing, for the gen., the
Homer. λοκεθάρα...ποταμο.)

689 βιοταν κατεύχον, οἴσσιν, 'kept
his hold upon' the life which might well
have slipped from him. This is a common
sense of κατήχω, though a bold application
of it. Not, συστίνιν, 'endured,' as
Dindorf renders.

689 ἵνα αὐτὸς ἦν πρόσοφος, 'where
he was his own sole neighbour.' So when
a man sends no άγγειλα before him, he is
said to arrive as his own άγγειλα: when
no herald precedes him, he is αὐτὸς κήρυ
ὡς ἑρεδος διασφον, 'his own sole supporter
against two foes,' i.e., there is no ἑρεδος
at his back, to fight the man who van-
quishes him. Lucian Τίμων 43 θεοὶ
θεόν και εὐχελάθω, μόνος εαυτῷ γενότος
καὶ δυνάμω (where δυνάμω strongly suggests
that Lucian was thinking of our passage).
Martial 5, 24. 8 Hermes (the gladiator)
ὑπερφερετίου σιβί ἴσπε, 'his own substi-
tute,' i.e., never requiring one, because
ever defeated. Seneca Herc. Fur. act 1
c. 1 Quaeris Alcidae parem? Nemo est
nisi ἴσπε. Massinger, Duke of Milan
act 4 sc. 3, 'And, but herself, admits
no parallel.'— Remark that ἐστὶν (which
Meineke sought to represent by changing
ἡς to οὐ) is not needed, since πρόσοφο-
pos = '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,—with no one in the land to be near him while he suffered, in whose ear he could pour forth the lament, awaking response, for the plague that gnawed his flesh and drained his blood;

1st antistroph.

991 ή' αυτός ἦν πρόσωπος MSS. Meineke conj. ή' αὐτός οἱ πρόσωποι: Bothe, ή' αὐτός ή, πρόσωποι: Seyffert, ή' αὐτός ή, πρόσωποι: Blaydes, ή' αὐτός ή οἱ πρόσωποι: Cavallin, ή' εστὶν πρόσωποι.—Both's πρόσωπον made from ἐγγόριον in L. Vauvilliers conj. ἐγγόριον, and so Blaydes. Cavallin, after Bugge and Hargten, gives ὡς οὖν ἐστὶν ἐγγόριον, taking it with βάσιν.—κακογείτων] Seyffert reads ἀπὸ γείτων. 992 Σ. παρ' θ...ἀλματηρόν. For conjectural insertions here, see Appendix on 678 f.

to the place' (in which Ph. was), and thus represents, not γείτων simply, but γείτων τῷ χώρῳ. For the Ionic form cp. δικώνος, δικώνων, τοιχώνος (O. T. 194 n.).—οὐκ ἔχων βάσιν, without the power to walk; cp. 693 ἄπω. —Both's πρόσωπον οὐκ ἔχων βάσιν ('hearing no footstep of neighbour') is plausible at first sight. Then αὐτός ἦν = 'he was alone' (O. C. 1950 n.). But the vulgate is far more forcible. By his πρόσωπον...βάσιν Seyffert meant, 'having no foot to serve him.'—The conjecture, οὐκ ἔχων βάσιν ὡς ἐχων ('having access to no neighbour') is very weak. Those who adopt it (cp. cr. n.) join κακογείτων with στόνον: see next n.

993 κακογείτων = κακῶν (or κακοῖς) γείτων, 'a neighbour to his sufferers'; 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 can mean only κακῶν γείτων.

Compounds to which κακῶν 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 κακόδος, κακόν βλέπων: i.e., the compound denotes 'possessing' the subst. as qualified by κακός. (b) A rarer, chiefly poet., type is that of κακολοί οι as simply = κακῆ Τύλος. In class (2) (a) the κακο- is most often equiv. to the subst. κακῶν or κακά in the acc., governed by a verb: as κακοποίοι κακαὶ των. (b) But sometimes this κακο- represents a gen. or dat., depending on another noun: thus κακόμαρτιν, 'hero of evil' (Aesch. Pers. 10 etc.), κακῶν μάρτις. Cratinus used κακόδουλος as = κακόν δουλός ('cruel to slaves'), Θρόττα μι. 7. And so κακογείτων could belong either to (1) δι = κακῶν γείτων or, as it actually does here, to (2) δι, κακῶν γείτων. Cp. ἀλγείτων, ἀτρόγείτων, ἀτυγείτων.

The schol. joined κακογείτων as epithet with στόνον: παρ' θ ὧν τὸν κακῶν γείτων, τὸν αἰματηρόν στόνον, ἀποκλαίειες. And so Cavallin. Bugge, again, takes κακογείτων as a subst., 'his evil neighbour' (i.e. 'his disease'),—governed by στόνον...ἀποκλαίειες; comparing El. 123 τάκεις...οἰμωγάν...Ἀγαμέμνονον.

995 Σ. παρ' θ: in the negative statement παρ' ήν would be more usu.: cp. Ant. 210 n.—ἀντίτυπον: Lucian De ádoto 3 τῆς φωνῆς ἑπιείκεσθαι κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀκατερέφωσθαι. 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).

βαρύθρωτα...ἀιματηρόν: the epithets of the νόσος are given to the στόνος 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 στόνον was in the acc. For, though this acc. is really 'cognate' to ἀποκλαίειες, yet the
σοφοκλεοῦσα

κινομέναν ἐλκέων

σημεῖον ὑποκειμένων, εἰ τις ἐμπέσσοι,

φορμαῖς ἐκ γαῖας ἠλών·

εἰρήτε *δ* ἄλλοι *ἀλλαχί

τοῖς ἀνειλομένοις,

παῖς ἄτερ ὡς φίλας τιθῆνας, ὦθεν εὐμᾶρει ὑπάρχοι

πόρου, ἀνίκ' ἔξανεὶς διακέδυμοι ἄγα.

οὐ φορμαὶ ἰερᾶς γᾶς στόρον, οὐκ ἄλλων

ἀνήρων τῶν νεμώμεσθ' ἀνέρες ἀπάστονι.

Hermann omits ob'. Erfurth, τάν. 698 αἰσθά. Reiske

κατείγοντας ἔνθερου] Vauvilliers conj. ἐμπέσσο—φύλλοις τ, φύλλοις L.

τις ἐμπέσσοι MSS.: Brunnk conj. et τις ἐμπέσσοι: Dindorf et τις ἐμπέσσοι (assuming hiatus after τι to be permissible; cf. his n. on v. 100): Seyffert, et τι αὐτῷ: Gleditsch, et τε συμπέσσο: Hartung, et τι ἐμπέσσο, as in 684 he reads οὐ (for obre) νοσφέλας. 700 εἰ τε ταῦτα MSS.: Turnebus conj., έκ γε γάρ, and so Seyffert: Hartung, έκ τι γάρ: Dindorf, έκ γαλα: Brunnk, ὡς γάρ. —For ἐκεῖς, Schneidewin, after Reiske, gave γλαβ (reading et τις ἐμπέσσο, sc. αἰσθάμα): and so Nauck. Paley, ξαί. Wecklein writes φορμαῖς ἔκτενοι τι γάρ. 701 ἔτρεχε γὰρ ἄλλοτε ἄλλοι τοῖς ἀνειλομένοις MSS. (ἔτρεχα V: ἄλλοτε ἄλλοι L.) Both restored εἰρήτε. For conjectures see comment., with Appendix on 686. 701 δapist' 702 ὅ] δ' L. 703 ὑπάρχοι

case itself might help to suggest that ἐφεράσατα καὶ ἀλαμβάνου ἔφεσεν the object of the καλωσίας. With ἐφεράσατα
cp. διαβήσο (v. 7, n.). Cp. 208 αὐδά | τρισάρω. Schneidewin cites also Aesch. 

θηλ. 348 βλαχαί δ' ἀλαμβάνου τῶν ἐπιμαστοίων | ἀριστορεῖς βρεμάτωι. It seems possible that this may have been in 

Soph.'s mind: but it is less bold, since βλαχαί αὐτάρκεσα τῶν ἐπιμ. 

merely = βλαχαί τῶν ἀλαμβανωτῶν ἐπιμ. (like νεκρὸι ἄνδρες ζωμαίω, etc.). A truer parallel is [Eur.] ῾Ηλ. 250 κακόγαμβρον | ...γόνον ἔγον περὶ κακοὶ γαμβρῶν. We might add Eur. El. 752 φόνον ὀμωγήν 

κλών. The conjectural insertions which have been made in these vv. are noticed in 

the Appendix on vv. 678 f.

698 δι' ὑπάται. The MS. text has 

ότι δ' ταῦτα, —a syllable too much. ὑπάта 

may have been conjecturally added, to 

link this clause to the last; while ὑπάτα 

is not so likely to have been inserted. And 

ὑπάται is intrinsically better here than 

ότι δ' ὑπάτα — αἰσθά: school. τοῦ τὸν ἑαυτοῦ 

πρὸς. The word is found only here. 

καὶκυμομέναν is usual. called passive. But 

it is surely rather a poet. middle form. 

A transitive κηδεία occurs first in post-

class. Greek (Ap. Rh. 4. 600 βαρὸν 

ἀνακαθήκατε ἄτμον), while Plat. Phaedr. 

251 b suffices to show that the intrans. 

κηδεία was familiar in Attic. There is no 

other example of κηδεία. Cp. 784 κη-

δεία. The i is short in Homer (Il. 7. 262 

ἀνακηδοῖον, Od. 5. 455 κηδεία)—ἀγκων, 

disyll. by synizesis.—ἐνθρίες refers to 

the angry appearance of the ulcer, which has not been assuaged (ἡμέρῳ) by 

proper treatment; cp. Aesch. Ag. 563 ἐνθρίες 

τρίχαι: Dioscorides 3. 11. 1 τεθριμμένων 


se ulcera.

αὸς τῆς ἐμπέσεις, sc. αἰσθᾶ. This, 

the MS. reading, is plainly right. The verb 

ἐμπέσατο was regularly used with regard 

to an attack of disease: cp. Thes. 1523 

πρὸς ἐμπέσεις σπαραγγέλων: Thuc. 2. 48 

(δ λοίμος) εις τὴν ἄθροισιν κολῶν ἐμπε-

σώσεις ἐνέκειο: id. 49 λοίμος τοῦ πλῆσιος 

ἐνεκπεφείκει καθῆ. Cp. below, 688 (the 

disease) ἔδει καθεῖτο καὶ ταῖς ἐφέρετα. 

In the next v. Schneidewin rightly gave 

κλών for the MS. ἐλκών. For the constr. 

cατακλύσατε φύλλοις, ἑλκών (αἰσθά), cp. 

O. C. 475 (τρίχαι) πεπικούκλιοι λαβὼν 

(n.). Some read αὶ ταῦτα ἐμπέσεις, or αὶ ταῦτα
—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 and else that we mortals gain by toil; strophe.

L: ἰσταρχης τ. 704 πόρων L: πόρων A, with most of the later mss.: πόρων Wakefield. Gleditsch conj. πόρων: Seyffert, κόστους.—ἐξαιτή Hermann: ἐξαίτη ης L (sic), with space for two or three letters in the erasure. Dübner thinks that the 1st hand had written ἐξαιτη, ης, with perh. λ after el. But I rather suspect that it was ἐξαιτης[της, for the l does not seem to have been touched. There is a marg. gl., ἐνίκησας. A and most of the later mss. have ἐξαιτησις: the only variants seem to be ἐξαιτης (V), ἐξαιτης (T, i.e. ἐξαιτης), ἐξαιτης (R). 705 δακτύλιος] Seyffert writes δακτύλιοι (sera mordacis animos habent). 706—717 L divides the vv. thus:—οὐ φορβᾶν—γασ—ἀργων—μελούσιος[θ—πηλ—παπαλω—ο μελα—δο[ς—φηλη—λαυσθαν δ—αδ προσωμα. 707 στόρων τ: πόρων from στόρων L, with gl. στόρων above.

συμπέτου, keeping ἐλείν: 'if any leaf should fall in his way, to pluck,' or, 'if it should be his fortune to pluck any leaf.' But ἰσταρχη πολly ought to be said of the wanderer, not of a stationary object which he finds. And συμπέτου is too suggestive of a 'coincidence' to be a fitting word here.—Campbell, reading φορβᾶδος ἐκ τε γάς ἐνείν, takes the constant. to be (οὐκ ἦν) ὅτις κατενεργεῖν ἐνείν τε (instead of ἐνείν τε). This is as if one said, οὐκ ἦν ὅτις ἔθηκα καὶ βοτήσαν.—φορβᾶδος: cp. 391 παμπότηι: fr. 277 εξ Μέλου γῆς φορβᾶδος κομβοῦμαι.

701 L ἐρημι κ.τ.λ. Join ἐρημι with ἐρημι: cp. 290 n.: for ἐλοφοτος, id. As to the reading in these verses, see on 686 f. The phrase ἐλοφοτε ἄλκαχι occurs in Xen. Mem. 1. 4. 12.

708 παῖς...δε: 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 ἀντιστας.

704 εῶν = ἐκεῖνε ἐῶν: cp. Xen. An. 1. 3 § 17 μὴ ἁμάς ἀνήκεν ἐῶν οὖν ὅτι ἔστω ἐξελθείν. 705 πάρχητε, after ἐρημι, answers to ἐῶν ἢ ἰσταρχη after a primary tense: cp. 289 n.—ἐνιασμα...πόρων, 'facility of resource,'—i.e., the means of supplying his needs. For ἐνιασμα cp. 284; for πόρων, Eur. Alc. 213 τις ἢ πόρος κακῶν | γένοστο:... 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 πόρων should be read, and taken with ἐρημι, see Appendix on 693 f.—ἐξαιτηπι, remit its violence: 639 n. —δακτυλιος, like δεξιθυμος, θυμωδησι, θυμωδοτος, etc.

706 εἰρας: cp. 391. —ἀργων denotes the simple act of lifting, and is thus more picturesque than ἀθρόμενος. Cp. Ar. Ran. 1339 κάλπατατ τ ἐκ τοταμίων δρόσων ἀπατε. —ἐλοφοτε, such as fruits, milk, etc.: from ἀργων we supply a word of more general sense. The gen. is partitive (Xen. Cyr. 1. 4. 20 λαβὼν των... ἢν τε καὶ ἄνθρωπων). This is better than to repeat φορβᾶν with it ('food consisting in other things'). Such a constr. would be awkward when φορβᾶν is in apposition with στόρων. των, relat. (14) = τούτων α. —ἐλοφοτος. The popular deriv., from ἐλοφω and ἐδω ('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 στόρων. Curtius, on the other hand, can fairly cite Aesch. Th. 771 ἄνθρωπον ἐλοφοτος ἄνθρωπον τα- χυνθελος, in support of the sense 'workers,'
8 πλήν ἐξ ὠκυβόλων εἰ ποτε τόξων 710
4 πτανοὶς *λοις ἀνύσειε γαστρὶ φορβάν. α' μελέα ψυχά,
5 δ' μηδ' οἴνοχυτον πώματος ὡσθ' δεκέτει χρόνου, 715
6 λεύσων δ' ὅπου γνοφ' στατον εἰς ὑδωρ αἰεὶ προσε-

νόμα.

ἀντ. β'.

νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
2 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων.
3 δ' νυν ποιτοπόρῳ δυνατι, πληθεί
4 πολλῶν μηγῶν, *πατρίαν ἀγεὶ πρὸς αἰώλαν Μαλιάδων

νυμφαῖν,

720

711 πτανῶν ἀνύσειε πτανοὶς γαστρὶ φορβάν. L. The other mss. have either this, or (as A) πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν. (ἀνύσειε Γ. ) Brunck restored πτανοῖς λοις. Becklein (Ars p. 80) suggests πτανῶν λοις ἀνύσειε...φορβάν (‘food from birds,’ as opposed to φορβάν...γαστρα στράτων in 706). L has ὑδώροις as a gl. on πτανοῖς.—For ἀνύσειε Blaydes conj. πορέσει. 715 πώματος L, with ω above ὅ 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 -ετος were paroxytone in Attic (as δεκέτης), but oyctyne in the common dialect (as δεκέτης):—see Chandler § 793 (2nd ed.).

‘earners,’ men who eat their bread in the sweat of their brow (Rt άνθ. Lat. lab.-as.)—άνθρωπος, with epic α, as Ττ. 1010, Ο. 7. 869 ἀνθρώπος.

There is a reminiscence of Od. 13. 261 ἄνθρωπος ἀληθεῦτας, as well as of ὅ. 9. 80 συνες ἄνθρωπος εἷν ἐκὶ χεριν στοι ἴδιωτης.

711 πτανοῖς is a purely poetical image for speed, while the Homeric περιστοίχεια διότι more readily suggests the actual feathers on the arrow (Ττ. 567 κοιμητὴ

—λοις (restored by Brunck) 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’ (Αἰ. 168 πτερνῶν ἁγελάν).

17.14. ψυχή, δ: σι. Π. 18. 117 οὐδε γάρ
οὐδὲ βλε Πρεδρᾶς φόγε Κάρα, τι ν' περ
φυτατος ἔπει Δα Κρητοίν ἁναλίγ. Σι. Αἰτ. 341. — δ' οὐθε, 'one who did not'...: the generic μή with causal force: σε. 170. — ἄριστη, with a gen., such as follows verbs of enjoying, ἀπὸλαύω, ἐλαυχόμαι, etc.: Π. 11. 780 αὐτόρ ἐπεὶ τάρταρον ἐδρά-
τος ἢδη πατήτης.—οὐκονώτως: οὐκ, πρῶ-

τος = εἶν του πευκοείνον π. : σ. 208 n., Eur.

Cycl. 66 κρήναι παρ' ὅρδοκρόνος.

δεκέτης χρόνον. The simple dat. here denotes the time within which a thing has not happened (cp. 769). For this sense ἐν is usu. added. But, as οὐ χρόνος μακρό (235), and χρόνον μακρо 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., δεκέτης 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 ἔτων:—cp. Plat. Gorg. 448 οὐδείς μὲν το ὁπρότερα καὶνῶν οὐδέν πολλῶν

ἔτων. In our v., the acc. would rather suggest that Ph. had not had ten years’ continuous enjoyment of wine. Cp. Lys. or. 19 § 60 διάγενεν μὲν χρόνον δυσαι

ἀν τι πλάσασθαι τὸν τρόπον τὸν αὐτοῦ (the dissimulation being continuous): ἐν ἐβδομήκοντα δὲ ἔτει οὖθ' ἢ εἰ

λάβοι ποιησά ὅν, (i.e., at some moment or other within the 70 years he will be found out). 716. λιαστῶν, absol., looking about him, διόπου (γνωθι) (to see) where he could perceive (stagnant water), προσευμένα, he used to bend his way towards it. εἰς

στατοῦν ἔδρα is joined with προσευμένα, instead of standing (without εἰς) as object to γνωθι. The latter is oblique for διόπου γνωθι (delib. subjunct.). Cp. Αἰ. 890 ἄν-

δρα μη λιαστῖν διὸν: O. C. 135 δν ἐγὼ
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-clearing ship to his home, haunt of Malian nymphs,

The scribe found δεκέτε, and copied it: the corrector (S) wished for the later δεκτε, and omitted (as elsewhere) to delete the other accent. ἡρος L. δεκτη was, which Nauck prefers: and so Blaydes. 716 λέωσων δί τ: λέωσην δι L.—διού] et τιν Musgrave, Bruckn. 717 atel Triclinius: ati L.—προσενώμα Wakefield conj. τιθ' ενώμα. 718—720 L divides the vv. thus:—δώ τι —παύ-
— ειδολάμων — καὶ μέγα — δι νυ — πολλῶ — μιθράδων — στρεφεῖσαι τε— 
χάλκαιας— πλάθει— οί τοιαξις . ἥχους. 719 χάλκων οὐκ αυτώς MSS.: χάλκω 
συνωτήτας Froehlich and Meineke. 720 ἀνάσα] Cavallin conj. ἀνάσα. 724 πατρίδων Porson: πατρίδων MSS. 726 Μαλάδων Erfurd: Μιθράδων MSS.

λέωσων προ τίν αὐθεν ἡμών μενοι γινομαί τοι μεϊλ ὁντεῖ (n). προσε-
ενώμα intrns.: cp. 168 n.—The usage of λέωσιν in Soph. makes this constr.
preferable to the other, which is possible : λέωσον εἰς στατόν δωρ (fixing his gaze
on it), διου γροθ, whenever he might perceive it (oblique of διούν ἀν γροθ).—
στατόν...δωρ, water collected in stagnant
1515 b 25) πρόθρησαι ἐστι καὶ πολὺ δωρ
τὸ νόμων, ἐξωθὸν δὲ καὶ παλαιὸν τὸ
λιμανίων. Her. 2. 108 πλατυτέρως ἐξ
χρόνων τοῖς πόλισι, ἐκ φρεατῶν χρεώ-
μοις ('somewhat brackish'). Odysseus
remembered a spring near the cave (21),
and Ph. speaks of κρήας (1461): but the
imagination of the Chorus εἰς τὸ μεῖον
πάντα δεῖνοι.

718 Σ. ἀνθρώπων ἄγ., Peleus and Achil-
les; cp. 384.—ὑπαντήσειν 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 ἄνθρωπος γὰρ ἐγὼ τοῖς ἀνθρώ (II.
16. 423), etc.: indeed, the gen. differs
from the dat. only by its more vivid sug-
gestion of the idea, 'face to face' (ἀ-
τίων τοίοι). Cp. 320 n. Here the phrase,
'having come face to face' with him, sug-
gests not merely the good fortune of the
meeting, but the intercourse,—frank on
the side of Philoctetes,—which had fol-
lowed it.—As Ph. and Neoptolemus are
now seen to be leaving the cave, the
Chorus once more speaks language de-
signed to support N.'s plan.

720 ἀνάσα εἰδολάμων (sc. ὁμ., cp. Ant.
177), will finish his course in happiness:
=τελευτών εἰδολομοι. (Not, I think,
'will succeed in becoming happy,' sc. γε
κέισαι.)—ἐκ καλῶν (neut.) after those
troubles: cp. 371.

722 ποτοπόροι: epith. of νατ in Ai.
250.—δοῦρα: the only example of this
epic form in Soph. (for δοῦρ and δοῦρε cp.
O. C. 1304). Aesch. has δωρικοῦσα,
Pind. P. 4. 27 εἰδολικὸν δοῦρ (τρυβ),
Aesch. Pers. 411 εἰδολικὸν (sc. νατ.) 
Δοῦρην θύσην δοῦρ.—πλήθει···μηνῶν, after
the ten years at Lemnos: 508 n.

724 Σ. πατρίας is prob. a true cor-
rection of πατρίδων. There is no other
instance in Soph. of πατρίδως 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 πατρίδως should be restored, as by
Porson in Hec. 78 (=82 Dind.). As to
the sense, either word would serve here:
properly, πατρίας = ancestral; πατρίαω,
belonging to one's father: but Tragedy
does not always observe the distinction
(cp. 398 n.: conversely, O. C. 736 θεῶν
πατρίων = πατρίων).

Μαλάδων: the Ionic form (cp. 4 n.),
which the MSS. give, can hardly be kept
here: cp. 688 ἀκμάζάκων. Μαλ. μιμάφων
is more naturally joined with αἰδῶν than

2nd anti-
strophe.
ΣΟΦΟΚΛΕΟΥΣ

5 Σπερχειοῦ τε παρ' όχθασ, ἣν ὁ χάλκαισις ἀνὴρ θεὸς ἦν πλαδεῖ * πατρὸς θεῶν πυρὶ παμφαίης, Οἶτας ἅπερ ὀχθῶν.

ΝΕ. ἐρπ, εἰ θέλεις. τί δὴ ποθ ὡς ἕξ οὐνενὸς 730 λόγου σωματίς κατόπληκτος ὡς ἔχει;

ΦΗ. ἄ ἄ ἄ ἄ.

726 ὀχθασ Γ, as Hermann and Dindorf proposed: ὀχθασ L. Blaydes, keeping the dat., changes Σπερχειοῦ το Σπερχειοῦ. 727 Θεών | πλαδεῖ πάοι L. (It has not been corrected to πάου.) πάου Triclinius and schol. Herm. conj. θεῶν | πλαδεῖ πάοι: afterwards (Retract. p. 11) θεῖοι | πλαδεῖ θεῖοι: Schneidewin, θεῖοι | πλαδεῖ θεῖοι: Seyffert.

(as Cavallin prefers) with ὀχθασ: '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), Parnassus (Ant. 1128), and Lemnos (below, 1434) are associated with the rural scenery of those places. For ἀλή in the general sense, ἀλή, cp. Ant. 758 ἄργωροι αὐτῶν: Eur. Αε. 245 νεκρῶν ἐκ ἀλας—παρ' ὀχθασ. Unless, with Blaydes, we change Σπερχειοῦ το Σπερχειοῦ, the acc. is necessary here. The MSS. give ὀχθασ. For other instances in which the case of the noun after παρά has prob. been corrupted, cp. nn. on Ant. 966, 1123 f. As to the topography, cp. 490 n.

727 ὁ χάλκαισις ὄνος, 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 (H. 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 (l.c. 588), the innovation could be traced back to the epic Ηράκλεα, ascribed to Peisander (circ. 550 B.C.): καὶ τῶν Ηρακλέων δὲ στόλη τοαύτη πολυ νεώτερα τῆς Τροίκης μεν ἡμι ἔστι, πλάσμα τῶν τῆς Ηράκλεων παιδάντων, εἰτε Πεισανδρό θη, εἰτέ ἄλλος τοια ὑπ' ἄρχαια εἴσαν όιχ οὕτω διακεκαυτί (implying that he had seen old images or statues in which Heracles had armour). Athenaeus (12. 518 F) quotes Megaceileides (who wrote περ' Ὀμηροῦ, prob. in the 5th cent. B.C.), as referring the invention to Stesichorus (ε. 620 B.C.), and adding that Xanthus, an earlier lyric poet, had clad Heracles in the Homeric armour:—ταῦτα πλάσαν πρῶτον Σπερχειοῦ τὸν Ἱμεραίον. καὶ Ξάνθος δ' ὁ μελεσός, περατήτερος ὄν Σπερχετάρα, ...οὗ ταῦτα αὐτῷ περιέχουσι τὴν στολὴν, ἀλλὰ τὴν Ὀμηρίκην. Strabo and Megaceileides, 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, χάλκαισις, 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 άστραχ (Baumeister, Denkm. p. 335: cp. ib. p. 652 a). Sophocles himself makes a similar compromise when in Tr. 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' (Tr. 478), and for whom Heraphæus had wrought the ἄστις described in the Hesiodic poem.

728 πλάθα. The aor. ἐπάθη is used by Aesch. and Eur.; and πλάθα (Berger) is tempting here: but the historic pres. seems confirmed by such examples as O. T. 113 (εὐμάθεια), ib. 560 (ἐποίη). Heracles was burned alive, by his own command, on the top of Mount Oeta. As the flames rose, a storm broke forth; and, amidst thunder and lightning, the hero was taken up to heaven. Apollod. 2. 7. 14 καιροπένθα 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!

This is either Poesas 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 Nix): 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. (3) 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 ΑΡΕΣΟΑ and ΠΡΕΜΩΣΙΑ (an Attic fountain). On the left are two Satyr figures. Above, Athena Niké, 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 ΜΑΛΑΘΙΑΝΤΙΑΜ (v. 725).

728 δχων (δχων), not ἐχων (ἐχθεῖ). — cp. Ant. 1132 n.
730—736 Second ἑπεισόδιον. 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 εἰ θελες, ‘if you please,’ like εἰ δοκεῖ (526). But εἰ δοκεῖ usu. = ‘if you prefer it’ (Xen. An. 3. 4. 41).
731 ἀπόσπληκτος Σκε, allotoutit hae-

res: for ἀπόσπλ., cp. Ant. 1189: for the pass. ἑκομαι, ib. 1140.
ΣΟΦΟΚΛΕΟΥΣ

ΝΕ. τι <δ'> ἔστων; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἰθ', ὁ τέκνον.

ΝΕ. μόν άλγος ἰσχεῖς τῆς παρεστώσης νόσου;

ΦΙ. οὐ δὴτ' ἐγὼ', ἀλλ' ἀρτι κουφίζειν δοκῶ. ἰωθ' θεοί.

ΝΕ. τι τοὺς θεοὺς οὗτοι ἀναστένων καλεῖς;

ΦΙ. σωτῆρας αὐτοὺς ἦπιον θ' ἤμιν μολεῖν. ἀ' ἀ' ἀ'.

ΝΕ. τι ποτε πέπονθας; οὐκ ἑρείς, ἀλλ' ὡδ' ἐσεὶ συγγλόσ; ἐν κακῷ δὲ τῷ φαίνει κυρῆν.

ΦΙ. ἀπόλωλα, τέκνον, κοῦ δυνησομαι κακὸν κρύψαι παρ' ἤμιν, ἀπταται. διέρχεται,

διέρχεται. δυσθῆνος, ὁ τάλας ἐγὼ. ἀπόλωλα, τέκνον. βρύκομαι, τέκνον. παπαί,

ἀπαππαπαί, παπαππαπαππαπαπαί. πρὸς θεῶν, πρόχειρον εἰ τι σοι, τέκνον, πάρα ἔφος χερῶν, πάταξον εἰς ἀκρον πόδα.

αἰμασθον ὡς τάχιστα. οὐὶ ἴση βίου. ἰθ' ὁ παί.

ΝΕ. τι δ' ἐστιν οὗτῳ νεοχῦνον ἐξαἰφής, ὦ του
tοσιν' Ἴγην καὶ στόνον σαυτόν ποιεὶ.

738 ΤΙ δ' ἐστιν; Erfurt, as in 753: ΤΙ ἐστιν mss.

739 [lace] [lace] Ι, perch. a trace of a v. l. μῶν σ' άλγος ἰσχεί.

740 ἰωθ' θεοί [ΤΙ τοῦς θεοὺς ἀναστένων καλεῖς: Λ. Α has οὗτος after θεοῦ, thus completing the tri-

meter. 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.,

Schneiderw. (Bergk, however, who follows A, alters ἰωθ' to θ'.) (2) L's, with ὁ θεῖον instead of ἰωθ' θεοῦ, thus making only one v.: so Dind., Campb. (3) θ' θεῖον.

Ν. ΤΙ τοῦς θεοὺς <δ'> ἀναστένων καλεῖς— the conjec. of a writer in Lond. Class.

Journ., vol. i. p. 337, and of Seidler on I. T. 762 (=780 Dind.). So Blaydes,

738 ΤΙ δ' ἐστιν; cp. 753, 917, O. T. 319. It does not seem likely that Soph.

would have preferred to write ΤΙ ἐστιν (with hiatus), though several recent

editors give this: cp. 100 n.

734 ΤΙ ἐστι παραστώσης, not, 'which is upon thee at this moment' (765 τῷ τῆμα...τῷ τοῦ παρῶν), but rather, 'which is habitual to thee': hence the word is not superfluous. Often, however, παρα-

στώση is nearly synonymous with παρών: cp. 1349, O. T. 633.

735 The intras. κοψφιξέων is rare in Attic: in Eur. Helen. 1555 κοψφιξέων, 'treading lightly,' seems (as Paley says) to imply an ellipse of πόδων. But in this application (to illness) the phrase may have been familiar, as Hippocr. Epid.

2. 10 (quoted by Musgrave) has ἔκοψφιξεν ὄλγη, 'he became a little better.'}

736 Ι. I follow A here (see cr. n.), for a reason which was felt by Hermann, but which has not been sufficiently con-

sidered by some other editors,—viz., that ὁ θεῖον (scanned as a bacchius, ~--) does not receive sufficient emphasis or prominence unless it stands extra metrum.

Cp. 750 ὃ τὰ αἰῶνα, and 219. Eur. I. T. 780 has been compared: OP. ὁ θεῖον. ΙΦ. τοῦ τοῦ θεοῦ ἀνασκάλεσ εν τοῖς ἐμοῖς; But there, as Herm. says, the ὁ θεῖον is quite unlike the ἰωθ' θεοί here: it is the rapid utterance of one who fears to betray himself, not a cry of anguish ex-

torted by physical torment. For the absence of caesura, cp. 101. Cavallin
What is the matter? Nothing serious—go on, my son.

Art thou in pain from the disease that vexes thee?

No indeed,—no, I think I am better just now.—Ye gods!

Why groanest thou thus, and callest on the gods?

That they may come to us with power to save and soothe.—Ah me!—ah me!

What ails thee? Speak,—persist not in this silence—tis plain that something is amiss with thee.

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!

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 ὄστος in brackets.

Cavallin: ὦ θεός. N. τι θεῶν ἀναστένων καλεῖς; (omitting τοιοῦ).

ἀκόλουθον, ἀκόλουθον; ἀκόλουθον; ἀκόλουθον; ἀκόλουθον.

βρίσκομαι: βρίσκομαι; βρίσκομαι; βρίσκομαι; βρίσκομαι.

The above is Herm.'s mode of writing the exclamations. L has ἄνατα πατά τατα τατα τατατατα.

Schenkel would place these four vv. immediately after 739.

τι δ' ἔστω ὄστω τι δ' ἔστι τοῦτο Γ. 

reads ὦ θεός.—τι θεῶν ἀναστένων καλεῖς; Cp. Δι. 1129 μὴ νῦν ἀτίμα θεῶν, θεῶν σεσωστένων. But the art. before θεῶν, in which L and A agree, seems genuine here.

κυρίον: cp. 544 n.

Σ. διδραχμα. In 758 the disease is personified as ἀθήν, in 807 as ἰδέ: here the subject might be simply κακῶν from 742.—βρίσκομαι: cp. 7: Ττ. 987 ἢ δ' αὖ μαρὰ βρίσκει τὸ νόσος.

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.

Σ. εἰ τι σου σώφος πρόχειρον (=πάρεστι) χρύσον, if you have any sword ready in your hands. πρόχειρον can be combined with χρύσον (as in Eur. Ε, 666 πρόχειρον ἔχουσι χειρὶ βασιλέων' ἑμι) without seeming pleonastic, since the derived sense of the compound adj. (πρόκριμα) is prominent. Cp. 407 n.
Φι. οἶς, ὧ τέκνων. ΝΕ. τὶ <§> ἐστω; Φι. οἶς, ὧ παῖ.
ΝΕ. τί σοι;
οὐκ ὀδα. Φι. πῶς οὐκ ὀδα; παππαπαππαπαπ.
ΝΕ. δεμὸν γε τοῦτοσαμα τοῦ νοσήματος. 755
Φι. δεμὸν γὰρ οἴδε ῥητοῖ· ἀλλ’ οἰκτυρέ με.
ΝΕ. τί δήτα δράσω; Φι. μὴ με ταρβήσας προδῶς:
ἥκει γὰρ αυτὴ διὰ χρόνου, πλάνοις ἰσως
ὡς ἐξεπλήθη. ΝΕ. ἵδω ἤ δύστυνε σύ,
δύστυνε δήτα διὰ πόνων πάντων φανεῖς.
760

758 Ε. τὶ 3 ἐστω; Γ. τί ἐστω; Λ.—L distributes the persons thus: ΝΕ. τί σοι. Φι. 
οὐκ ὀδα. Ν. πῶς οὐκ ὀδα; Φ. τάκτα κ.τ.λ. The distribution in the text is Bothe’s—
τάκτα τάκτασι L. (The accent on the 3rd a is crossed out. The τω in both places is 
cramped, as if made from τ.) 755 τοῦτοσαμα L. Dindorf (on the authority of 
Dürrner’s collation) says, ‘τοῦτοσαμα, sed ex τοῦτοσαμα factum, quod librariuin 
scribere cooperat.’ I cannot perceive any ground for this belief. The letters ei after π 
is here written in the comprehensible form ζ. 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. ιετοσαμα

phrasis for ἀθρόισιν, but = ‘making play-
things’ in the sand,—houses, dykes, etc. 
Nor can δεμὸν πῶς be cited, which is not an 
equiv. for δεμὸν ποιοίμα, 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. 1 § 41.) In Ai. 75 where ἄρει 
(mid.) is now read by most edd., L has 
ἄρει.
758 τί σοι; These words clearly be-
long 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 ἐστων can easily be carried 
on. Herrmann, giving τί σοι to Philoc-
tetes, took it as meaning ‘What is that 
to thee?’ (quid tua referet)—a protest 
against closer questioning.
755 τοῦτοσαμα. ἐπισάτειν is clas-
sical as = ‘to put a load on’ a baggage-
animal, or ‘to saddle’ a horse (Her., 
 Xen., etc.): and ἐπισάμα was a common 
word, at least in later Greek, as may be 
inferrred from the schol. on Ar. Nub. 450 
(ἐπισάμα τῶν δων), and from its use by 
the LXX. (Lev. xv. 9). In the marg. of 
L the gl. is, ἡ ἐπισάμος ἡ προσθήκη. 
The second word suits τοῦτοσαμα: the 
first refers to the v. l. τοῦτοσαμα, in 
the sense of ‘access.’ But such a word 
is neither extant nor conceivable. Bergk’s

τοῦτοσαμα (ἐπίσαμα), ‘hounding on,’ 
would mean here, ‘exasperation,’—as if 
some Fury were stimulating the νοσήμα. 
The word was used by Soph. in his 
Athanás, acc. to an amended gloss in 
Hesychius (Soph. fr. 8).
758 Υ. γὰρ = ‘indeed,’ in assent; cp. 
O. T. 1117 n.—βράσων: aor. subj.
758 Ε. ἤκει. Εὐπλήθη. 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 
(ἀντι, the personified σώμα) comes only 
now and then (διὰ χρόνου),—when she 
has been satied, haply, with her roam-
ings.’ 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 no-
tice. (1) ἤκει is ‘wont to come,’—
a sense which is as fitting for it as for 
a regular perfect tense used in the ‘gnom-
ic’ manner (ὑδεῖ, Ant. 1126). So in 
Plat. Symp. 188 a ἤκει is joined to the 
gnomic aor. ὕδειςαν: and in Xen. Oec. 
21. 3 ἐκβαίνουσι—ἡκοσι denotes a re-
peated occurrence. (2) διὰ χρόνου, ‘af-
ter an interval of time,’ implies here, as 
it usually does, that the interval is a con-
siderable one: cp. 285 n., where Lys. or. 
1 § 12 is cited. (3) πλάνουs is con-
ΦΙΛΟΚΤΗΤΗΣ

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!

761 βούλει λάβωμαι δήτα καὶ θύγω τί σου;  

ΠΙ. μὴ δήτα τούτο γ’; ἀλλὰ μοι τὰ τὸς ἐλὼν τᾶς, ὥσπερ ἦτον μ’ ἀρτίως, ἐὼς ἀνή τὸ πῆμα τούτο τῆς νόσου τὸ νῦν παρόν, σφῆν’ αὐτᾶ καὶ φιλάμεσε. λαμβάνει γὰρ οὖν ὑπνὸς μ’, ὅταν περ τὸ κακὸν εὔση τὸδε: κοῦκ ἐστὶ λήξαι προτέρων; ἀλλ’ ἔαν χρεών ἐκέλων εὔθειαν. ἦν δὲ τόδε τῷ χρόνῳ μόλισ’ ἐκείνου, πρὸς θεῶν, εἰφείμαι ἐκόντα μὴ’ ἀκοῦτα μὴτε τῷ τέχνῃ κείνους μεθεύων ταῦτα, μὴ σαυτὸν θ’ ἀμα κάρ’, ὁντα σαυτὸν πρόοστρόπων, κτείνας γένη.

NE. θάρσει προνοιώς οὖνει: οὐ δοθῆσαι πλὴν σοι τε καμοὶ. ἦν τύχῃ δὲ πρόοσφερε.  

775 ΠΙ. ἰδοῦ, δέχου, παί τὸν φθόνον δὲ πρόοσκυνον,

761 λάβωμαι δήτα : In L δήτα was omitted by the 1st hand, but has been inserted by S. It is in A and the other later ms. Mollweide conj. λάβω μᾶ τὰ τόβα. 767 ἐξῆνι L: ἐξῆν Τ: ἔξεπα Β, and so Brunk. Schneidewin formerly conj. ἔστην.

766 ἐλὸν ὅν : ‘for indeed’ (prefacing an explanation); Ant. 489.—ἐκείνος, draw to an end: Her. 2. 139 ὦς ὅν ὅρος ὅτρος ἐξῆνι.

768 λήξασι. The subject to the inf. is τὸ κακόν. When the pain is subsiding (ἐξῆνι), the patient falls asleep; and it is only by sleep that the pain can be wholly allayed (λήξασι). The schol. explains λήξασι τῇ δόντι παλαισθαί, as if the subject were με: but where λήξασι is so used the gen. is commonly added, as in Ai. 274 ἐξῆνι... τῆς νόσου.

769 ἐκέλων εὔθειαν. μὲ is easily supplied from 767: the omission is thus less bold than that in 801 (ἐκκείνοι).—τοῦ τῷ χρόνῳ, within it: cp. 715 δε-κεῖτε χρόνῳ, n.—κείνου: Odysseus and Diomedes (570).

771 ἐκόντα μη’ ἀκοῦτα. A μητε is understood before ἐκόντα: cp. Aesch. Ag. 532 Πάρμα γὰρ ὡστε συντελεῖ τόλμα: and O. T. 236 ff. (n.): Ant. 267. Dindorf changes μητε to μηδε. This is, of course, admissible. When a single οὐδὲ (or μηδέ) connects two words, the negative force is more, indeed, confined to the second, as in 756 δεινὸν γὰρ οὐδὲ ἄρην. But there are also many ex- examples in which οὐδὲ 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 but 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 all my 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

ceding word also: as Thuc. 8. 99 αὐτής οὖδέ οὖδέ τὸ Βασσαφέρης...ιμπο. Αἰ. 42. 654 γὰρ ἐφ' οὖδέ ἄργ' οὖδέ σώρος ήῇ. Where, however, οὖδέ is thus retrospective, another negative (such as οὐδέν) is usu. joined to the verb: Ἡρ. 1. 215 οὐδέρθη δ' οὖδέ ἀργ' ἡμερινα οὐδέν: Thuc. 6. 55 Θισαλιοῦ μὲν οὖδ' Ἰππάρχου οὐδένες ταῖς γέγραπται (add id. 5. 47 cited below): Dem. or. 22 § 4 ἄπλον μὲν οὖδε ὁπλαὶ οὐδέν ἐπὶ έπεκείν έχον.—μητρ' της τήν θέραν. Here again Dindorf writes μηθε. Note that, whether μηθε or μηθε be read, it does not here 'balance the preceding μηθε (or μηθε), since εκ. μηθε' άκλ.: (μηθε') εκ. μηθε' άκλ.: hence it is not possible to make μηθε' άκλ., and yet μηθε της τήν θέραν. Cp. Plat. Rep. 426 B οὖδεν φιλάρμοκα οὖθε καivas εκ τε ωται οὖθ' α' καθαι. But it is needless to alter μηθε.—For τήν θέραν, cp. Αἰ. 752 παιδὸς τήν θέραν: Θυκ. 5. 47 δ' δέλλα μὲν εστάσεται ἐπιφέρειν...τήν θέραν μηθε μηχανή μηδεμία: Xen. Anab. 4. 4. 16 δ' εἴθετο αὐτών πάρη τήν θέραν καὶ μηχανής μη μοίρεσθαι.


774 Σ. πρωσιαὶ οὖν. One ms. (B) adds γε to πρωσιὰς. Where ὁμοιοι or ὁμοιοι has this sense ('so far as' a thing is concerned'), γε is certainly frequent: cp. O. T. 857 f. μαντείας γε...'οὖν': El. 387 and 605 τοῦδέ γε' οὖν'. In O. C. 22 χρώμων μὲν οὖν, the μὲν is equiv. to γε. On the other hand in El. 787 τῶν τοῦτος...ἀπειλῶν οὖν', no ms. has ἄπειλων γε'. And here the emphasis of γε is not required.—πληθ' σοι τε καρόλ: 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 δόται δόσας, n.—ἐν τῷ τύχῳ, a poet. equiv. for the familiar τύχῳ ἀγαθῇ (μιᾶς δὲν σειτει): Plat. Symp. 177 κάτω τύχῃ ἁγάθῳ καταρεχόμενος Φαξίδος. Cps. Ach. Ch. 138 εἴθετον δ' Ὀρέστην διόροι σεν σεν τύχῃ τίμι: κατέχομαι σοι: Αἰ. 1172 προ- πέτησε μάκαρα | μάκαρ σεν τύχῃ.

776 τὸν φύσιν δὲ πρόστροφον, do reference (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 φύσιν θέω which resents too great εστία in men. Pind. Ἰ. 6. 39 ὁ δ' ἄθανάτων μη δρασσότω φύσις | δ' τι τερπόν ἐρασόμενος. Aesch. Αἴ. 904 φύσις δ' ἀπέστατ' πολλὰ γάρ τα πάν κακά | πρε- χόμενα: id. Π. V. 936 οἱ προκυκυπιντεῖ τῷ Ἀδραστεῖαν σοφον (i.e. Νέκεων). Plat. Rep. 451 λα προκυπτούμενο ἀνάνθρωπον: χάρων ὴ μέλλω λέγων. I do not write Φύσιν, since it seems unnecessary to assume a definite personification: cp. 436 πώλη- μος, n.
μη' σοι γενέσθαι πολύτων' αυτά', μηδ' ὃπως ἐμοί τε καὶ τῷ πρόσφ' ἐμοῦ κεκτημένω.

NE. ὁ θεοὶ, γένουτο ταύτα νῦν'. γένουτο δὲ πλοῦς οὐριός τε κευσταλήσ, ὅποι ποτὲ θεὸς δικαίοι χω στόλος ποστύνεται.

ΦΙ. ἀλλ' ἄντις ὃκονος, ὁ παῖ, μη' ἀτελεστ' εὐχή <μ' ἔχει>' στάξει γὰρ αὐ μοι φοίνον τόδ' ἐκ βυθοῦ κηκῶν αἴμα, καὶ τι προσδοκοῦ νέον. παπαῖ, φεῦ. παπαῖ μᾶλ', ὁ πούς, ὃλα με' ἐργάσει κακά. προσέπτει, προσέρχεται τὸδ' ἐγγύς. οἴμοι μοι τάλας. ἔχετε τὸ πράγμα; μη' φύγητε μηδαμῆν. ἀπάται.

ἀ' ἐσεν Κεφαλλην, εἰθε σοῦ διαμπέρες στέρνων ἔζου' ἀλγής σι' ἤδε, φεῦ, παπαῖ, παπαῖ μᾶλ' αὖθις. ὁ δυπλοὶ στρατηλάται, Ἀγάμεμνον, ὁ Μενελας, πὼς ἀν' ἐμοῦ.

777 μη' ὃς] Herwerden conj. μῆτο' ὃς: Heimsoth, μηδα' ὃς: Tournier, μηδ' ὃς: Blaydes, αὐθ' ὃς: Κουκάκη. 780 κευσταλήσ] καὶ εὐσταλήσ Λ. 782 ἀλλα (πε) δέδωκα' ὁ παῖ μη' ἀτέλεις εὐχή' Λ. The only variants are ἀλλ' οὖ in B, and the reading of Triclinius (prob. his own conjecture) ἀλλα' οὖν δέδωκα μη' ἀτέλεσ εὐχή, τέκνων (with the v. Λ. μη' ἀτέλεις written above). For emendations see comment, and Appendix. 788 φοίνον Α, φάνον Λ. 784 προσδοκει Λ, with 'ὡ' written above.

777 Σ. μη'. γενέθαι depends on προς-καίνων as on a verb of praying. (This is simpler than to make the inf. epegegetic, 'so that,' etc.)—πολύτων. Ph. speaks as if his own sufferings in Lemnos, and the various trials of Heracles, 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.—μη' ὃς, sc. ἐγένετο, in the sense of συνήντηκε, turn out as they did for me. For ὃς instead of οὖς, cp. O. C. 1124 καὶ οὐ κυκοὶ προσέρετ ὅ γι' ἐνθύμου (n.).

777 Ξ. θεοὶ: for the synizesis cp. 156. —γένουτο ... γένουτο δα' δα' cp. 633 n.—ταύτα νῦν': the vague phrase covers his secret prayer,—that, sharing the possession of the bow with Ph., he may also share the victory over Troy (115).—κευ-σταλήσ, well-spod, expeditious: cp. 516 n.—διότα πτολεμαίων: with the same ambiguity as in 529.

782 ἀλλα' δέκονται κτλ. The MSS. have ἀλλα' δέκων, ο姊, μη' ἀτέλεις εὐχή.' Camerarius conjectured, ἀλλα' οὖν δέδωκα μη' μάτην εὐχή, τέκνων, which Cavallin prints. Wecklein gives δέδωκα δ', ὁ παῖ, μη' μάτην εὐχή τάδε ... in which τάδε is his own, and δέδωκα δ' (instead of ἀλλα' δέδωκα') is Neue's. The conjecture in the text is my own. I differ from Camerarius in holding that the traditional ὃ ταῖ is genuine, and from Neue in holding that the άλλα is genuine also. The spurious word is δέδωκα', a gloss upon some rarer expression in the same sense, as Hermann saw; who wrote, ἀλλα' οὖ τι σοι, παῖ, μη' τέλεις εὐχή πέλης. First, as to metre. The words ἀλλα' δέδωκα', δα', παῖ, μη' ἀτέλεις εὐχή can be read as a doxichem dimeter, though of an unusual type (cp. J.H. Heinrich Schmidt, Rhythmic and Metric, p. 77). But they cannot be construed: μη' can only mean: and, though we read εὐχή, μη' ἀτέλεις (or ἀτέλειας) εὐχή 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 Cephalenian friend, would that this anguish might cleave
to thee, and transfix thy breast! Ah me! Ah me! O ye chiefta
- } tains twain, Agamemnon, Menelaus, would that ye, instead of me,

by 1st hand. 786 ὅ τοῦτο] ἄδειας ὅ — ἐγκαθη Λ. Wecklein gives ἐγκαθη: Hense
conj. ἐγκαθη. 788 οἱ μοι μόνον Τάλας Λ (with A and others); οἱ μοι Τάλας Β: οἱ μοι
Τάλας Ι. 789 φήγοντε A: φήγοντε Λ. 790 ἀλατάντα Λ: ἀλατάντα Α. Holding
that a bacchius rather than a cretic is required, Nauck conj. ἄστατοι: Dind., ἀστα-
τεῖοι, φλεῖα.


792 [ἐ]ξο] Wakefield conj. ικορτ, and so Blaydes. 794 Ἀγάμεμνων, ὃ Menelae]
Blaydes conj. Μενέλαι τ' Ἀγαμέμνον 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 other-
wise unbroken, save by those brief cries of
Ph. which occur 'extra metrum' (785, 787, 790, 796, 804). A solitary dochmiae
dimeter is here inconceivable. The cor-
ruption of the trimeter began with the
loss of the last word, as in Αἴαντα 1301 the
ms. πέρι came from περί ἐσθίην. Among
the words suggested are τίλα, τίχυς, κυρ-
μένη, τάδε', τάδε, τάκινον. Of these,
tίχυς alone has any resemblance to ἐσθή:
but ἐσθή might easily have dropped out
after ἐσθή. For the phrase cp. Ο. C.
652 τοῦ μάλειτ' δεκάοι σ' ἔσθε;' Next,
as to ἄντελετ'. An ellipse of ἄ with
μή ἄτελη ἐσθή would be too harsh;
we must read ἐσθή. Again, μή ἄτελη
ἐσθή could not mean, 'lest thou pray
in vain.' In Pind. Ρητ. 5. 83 ἄτελης
... μαντεῖμαι is said of the god. On
the other hand cp. Od. 8. 570 τά ἓ
cέρκινα τι ἥπερ ἔροι δι 
κ' ἄτελετ' ὕπη.

And when Εὐσθῆνιν had become ἐσθή, ΑΤΔΕΤ'] would easily become ἄτελης,
the τ' being taken for an intruded τέ. —
See Appendix.

For μή followed by θε, cp. 933: Ο. T.
1388 τοῦ μή ἄφωκηθαι: Εὐ. 1169 μή ἄφω-
κηθαι: Aesch. Εὐν. 85 τοῦ μή ἄδι-
κειν: Εὐρ. Ττω. 981 μή ἄμαθες πολεи θέας.
Most edd. now write μή ἄδικειν etc.,
assuming synizesis, rather than μάδικειν
(crasis), or μή δικειν.

784 κηκου: cp. 656 κηκουμένα, n.—
νοῦ with a sinister sense: cp. 554 νέα,
560 νεώτερον, 751 νοούμι

788 έργασαι = μέλλεισ εργάσασθαι: cp.
441 έρέσθι, 581 λέξι. The fut. is better
suited than ἐργάσθη to the presentment of
agony (παράφθειον). For the latter cp.
Τρ. 1010 ὑπαταί μου... ἢ ἄθροισθειν.

788 τάλας, nom.: cp. Ο. C. 753 ὁ τά-
λαστέιον (n.). —ἐστε, 'know,' as Ανή.
9 έστε τι κελεύομαι; — μῆδαμων is supported by
I here, and is not less fitting than μηδά-
μον, which Blaydes desires. Ο. C. 1.
1104 π. 791 Κασαλλήνη: cp. 263 f., n.— σοῦ
with ἃ έστο, cleave to thee, διαμικρύτωστέρων
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
dιαμικρΥτώστερων.

792 μή,] ἄδεια: cp. Ο. T. 1316
οἶμοι, οἶμοι μή ἄδεια— δ συμβολή στρ.:
1264 — Ἀγάμεμνων, ὃ Μενέλαος.
A proper name excuses an anaepaest in
any foot except the 6th (cp. Ο. C. 1).

J. S. IV. 9
ΣΟΦΟΚΛΕΟΥΣ

τὸν ἵσον χρόνον τρέφοιτε τήνδε τήν νόσου;

όμοι μοι.

ὁ Θάνατε Θάνατε, πῶς ἄει καλούμενος
οὗτοι κατ' ἡμαρ αὐτὸν μολέων ποτε;

ὁ τέκνων, ὁ γενναῖον, ἀλλὰ συλλαβῶν
τῷ Δημιουργῷ τῷ ἄνακαλομένῳ πυρὶ

ἐμπρήσουν, ὁ γενναῖος γὰρ τοῖς τοῦτο
τού τοῦ Δίος παιδὶ ἀντὶ τῶν δῶν ὄπλων,

ὁ νῦν σὺ σώζεις, τούτ' ἐπηξίωσα δρᾶν.

τί φής, παῖ;

τί φής; τί σιγᾶς; ποῦ ποτ' ὄν, τέκνων, κυρεῖς;

ΝΕ. ἀλγῶ τάλαί δὴ τὰ πάλι σοι στένων κακά.

ΦΙ. ἀλλ', ὁ τέκνων, καὶ θάρσος ἵσχ' ὃς ἤδη μοι

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,
Μελεδα τ' Ἀγάμεμνον τε— to the detri-
ment, surely, of the verse. — πῶς ἄν...τρε-
φοιτε: cp. 531 n.

τὸν ἵσον 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 εἰ κατ' θφέ άγάμεμνον
Διομήδης ἀκαλοί), so also are an art.

707 ο. Θάνατο. So Aeschylus,
too, made Philoctetes invoke Death:
fr. 250 ο. Θάνατε παῖς, μῆ μ' ἀγάμεμνον
μολέων | μάνοι γὰρ εἶ ὦ τῶν ἀνήρτουν
κακῶν | ἐλπίδες. Cp. O. C. 1230 (Death
as the last τέκνους), and Αἰ. 854. — ἄλη...
κατ' ἡμαρ: cp. O. C. 681 θάλει...κατ' ἡμαρ
ἄλη | κρίσιστοι. — δόνα, admitted
in Attic verse as an equiv. for δόνασαι
(Porson Ηεκ. 253); in prose it is post-

55 ὁ τέκνων ο. Μενδέλα: Αἰ. Ἀν. 1271
ὁ Πεισθέαρ, ὁ μακάρ, ὁ σοφώτατε.

Εὐρ. Οὐσ. 166 ο. κάλλους ο. Κυκλώ-
νυος.— ἀλλ', hortative: cp. 230, 450.

800 τὸ Ἀ. τὸν άνακ. πυρ.: yon fire,
famed as Lemnian; τῷ Λήμνων ἄνα-
καλοῦσι.— the volcano Mosychlus, which
was always associated with Lemnos, and
which had given rise to the proverb
Λήμνων πῦρ. One meaning of ἄνακαλ-
ουσι is 'to call to' a person by his name:
Thuc. 7. 70 § 8 ἄνακαλοῦσι ὄνομασι
τῷ τρῆραχον. Hence the verb is some-
times joined with appellatives, as Thuc.
1. 3 Δαναῶ...τοῦ τεκία...ἀνακαλεῖ
(Homer designates the Greeks as Danai):
Soph. Εἰ. 693 'Αργείων μὲν ἄνακαλο-
μενος.— Not: 'Yon Lemnian fire, which
is so famous' (as if ἄνακαλομένη, by itself,
could mean 'celebrated'): nor, 'yon
Lemnian fire which is invoked by me.'
There is thus no difficulty in ἄνακαλο-
μενη when rightly understood, while the
proposed substitutes (cp. n.) are all un-
satisfactory.

The volcanic mountain called Μοῦσχος
appears to have been on the east coast of
Lemnos, south of the rocky promontory
('Ερμαίον ἄτος, 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.

Λήμνων 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


807 ἀλλ' ἃ τέκνον, καλ μέσ. Nauck writes ἀλλ' ἃ τέκνον μου: and so Cavallin. The 1st hand in L had omitted this ν, and has inserted it in smaller writing between the lines.

fire’ (Ar. Lys. 299). Lycephon (227) has τετράδος γονᾶς Δημηνίων πυρὶ in this sense, and calls Ajax ὁ Δήμωνος | πηγοτήρ Ἡαυ- νοῦ (463).' 'Lemnian thunderbolt of war.' Cp. Hesych. Δήμων ἄμμων βῆμα τοῦ τιρ Δήμωνος. The legendary association of Lemnos with fierce crime (Δήμων κατὰ) may have helped to suggest such phrases.

801 ἐκπροσοῦν: the omission of με is somewhat bold here: cp. 769, 1368. If we read πυρὶ μ', the ἐπισυναρμοφή might be defended by the elision of δ', τ', and once τάκτι’ (O. T. 332) at the end of a verse (O. T. 20 n.). But the fact seems to be that συλλαβῶν in 799, which at once suggests με, excuses the absence of the pron. here.

802 ζ. τον ταύτα Δώσ παῖς, Heracles: cp. 727 f. n.—σφίξει, as their temporary guardian: cp. 706.—τοῦ; i.e. ἐκπροσοῦν, 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 Poesas. 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 Poesas, this was the prevailing opinion. The other version, which made Poesas 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 Lycephon, gives the first version in one place (on vv. 914 ff.), and the second in another (on 950 f.).—Cp. Ov. Met. 9. 320 At tu, tuis inclyta proles, Arboribus carnis quas ardoa gesserat Oete Inque pyram structis, aures pharetramque capaces | Regnasse viscias iterum Troiana sagittas | Ferre iubes Poenea saturn; quos flammas ministros | Subdiata.

803 ηπείρα, brought myself to do it, here almost—ἐρωμένα. Cp. El. 1273 φιλτάτων | δῶν ἐπισυναρμοφής...φανάρα.—δραίων with double acc., as 315, 918, 924, 940.

804 θ. τί φής, παῖ; Neopt. has no answer for the prayer, ἐκπροσοῦν. 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.—ποιον τοὺς δ', mentally: cp. Ant. 43 ποιοῦν τοῦ εἶ; (n.)

805 πάλαι εἴρι: cp. 889,—τάκτι σοι...κακά, the ills which lie on thee: cp. Tr. 981 ἀλλ' εἴρι μοι μεθέρωρ | βάρος ὁπλωτὸν ἐμμελέων φημ. Not, 'the ills which have come upon thee,' as though ἱκώτα could be understood (O. C. 1472 ἢκει τῇδ' ἐν ἄνδρι...τελευτῇ). Nor, 'the ills in thy case.'

807 θ. καλ βήρος λογε, have good hope also (as well as Δυνα: for, as the access of the malady is sharp, so it will also be transient.—Nauck enfeebles the sense by changing καλ to μοι.—φοιν, of periodical visitations: Hes. Op. 103 νόσοι... | αὐτόματα φοινώϊ Arist. An. Hist. 7. 3 (p. 583 a 26 Berl. ed.) al...
δέεια φοιτᾶ καὶ ταχεῖ άπέργεται.
άλλ' αντιάζω, μή μέ καταλήγης μόνον.
NE. θάρσει, μενούμεν. ΦI. ἦ μενεῖ; NE. σαφῶς
φόρων.
ΦI. οὖ μὴν σ’ ἔνορκὸν γ’ ἀξίω θέσθαι, τέκνον.
NE. ὡς οὖ θέμις γ’ ἔμοιστι σοὶ μολεῖν ἀπέρ.
ΦI. ἐμβάλλει χειρὸς πίστων. NE. ἐμβάλλω μενεῖν.
ΦI. ἐκείσε νῦν μ’, ἐκείσε NE. ποί λέγεις; ΦI. ἀνω
NE. τί παραφρονεῖς αὖ; τί τὸν ἀνω λεύσσεις κύκλων; 815
ΦI. μεθές μέθες με. NE. ποί μεθὰ; ΦI. μέθες ποτὲ.
NE. οὖ φήμ’ εάσεων. ΦI. ἀπὸ μ’ ὀλείς, ἦν προσθήγης.
NE. καὶ δὴ μεθῆμ’, εἰ τι δὴ πλέον φρονεῖς.
ΦI. ὁ γαία, δέξαι θανάσσιμον μ’ ὅπως ἔχω
τὸ γαρ κακὸν τὸδ’ οὐκέτ’ ὀρθοῦσθαι μ’ εἰ.
NE. τὸν ἀνδρ’ έοικεν ὑπὸνοι οὐκότν τοῦτον κρόνον

809 καταλήγης L, with i’ above a from 1st hand. 812 θέμις γ’]
Wunder writes θεμιστ’.—ἐμοῦτι Herm.: ἐμοὶ οὖτι L. 818 μενεῖν A: μένειν L.
814 εκείσε νῦν μ’ μ’ is in L (added in an erasure by S) and A: it is absent from
some of the later MSS., as Η, B, K. 815 τί παραφρονεῖς] Meineke conj. ἦ for τί.
μὴ for ἦν. 818 καὶ δὴ μεθῆμα [from μεθέθημα]. τί δὴ πλέον φρονεῖς: L. καὶ δὴ

καθάρσεις φοιτῶσι.—δέεια, ταχεία adver-
bially: cp. 526, 1080.
811 οὖ μὴν. In this formula, as in
καὶ μὴν, ἀλλὰ μὴν, μὴν is properly adver-
sative (‘however’): cp. O. T. 810 οὖ
μὴν θαυμά γ’ ἔτεινον. Here μὴν is like
‘nay’, or ‘well’: i.e., the thought im-
plied is, ‘I should prefer a promise on
oath; however, I do not like to ask for
it’.—ἔνορκον. θάσθαι = ἡμεῖς πιστῶσαι:
cp. O. T. 376 ὡστε μ’ ἁρϊνοι λαβεῖ
So Oed. to Theseus, in a like case: O. C.
650 οὕτοι σ’ ὁφ’ ἥρκον γ’ ὡς κακὸν πιστῶ-
σομαί, where see n.
812 οὖ, (be sure) that: 117 n.—
θέμις receives a slight emphasis from
γε: ‘it is needless for me to take an
oath: even if I wished to leave thee, it
is not lawfui 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 think-
ing of the oracle (841).—ἐμοῦτι: so
AI. 1225 μοῦτι (μο’ ἀντὶ L).
813 ἐμβάλλει κ.τ.λ. Here Philoctetes
receives this pledge in place of an oath.

In Tr. 1181 ff. the intense anxiety of
Heracles is marked by the fact that he
exacts from Hyllus, first the δεξία, and
then the ὄρκον:—ἐμβάλλει χειρὰ δεξιὰν πρώ-
τιστὰ μοί;—δῆμων Δίος νῦν τὸν μὲ φώσκοτος
κάρα. 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. 38 ὤμοιαν καὶ δεξίας
ἐδοσαν.
814—818 ἐκείνῳ νῦν μ’]. On leav-
ing the cave with Neopt., Ph. had moved:
several 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 (783) found
him stationary in the same spot. A third
is now beginning; and he begs Neopt.
to take him ἐκεῖνον, 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 ἐκεῖνος 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:

μεθησίμη: τί δέ δὴ πλέον φρονεῖς; A (and so Brunck). Triclinium wrote καὶ δὴ μεθησίμη σε’ τί δέ πλέον φρονεῖς; Erfurth, μεθησίμη: τί δέ δὴ etc.: Hermann, καὶ δὴ φρονεῖσθαι δή μεθησίμη τί δέ πλέον φρονεῖς;—F. W. Schmidt conj. καὶ δὴ πλέον πονεῖς: Cavallini, καὶ δὲ πλέον πονεῖς: Nauck, καὶ δὲ τόθ’ ἵνα ἄκοι. 620 τόθ’] τούτ’ Γ.

the cliffs (1001): his speech and manner show a fresh frenzy of agony (παρα-φρονεῖς αὐ), and his rolling eyes are turned up to the sky (τὸν ἄνω λείψεως κύκλων). 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 (εἰ τι δὴ πλέον φρονεῖς).

616 αὖ, as at 732 ff., 782 ff.—τὸν ἄνω κύκλων, the vault of the sky (τὸν κύκλων πάντα τοῦ οὐρανοῦ, Ηερ. 1. 131): cp. Αρ. Αν. 1715 δύοι δ’ ἀνωθόμαστοι ἐσ’ ἄβαθος κύκλον | χωρεῖ.—Not, ‘the orb of the sun’ (ὁλόν κύκλος, Αντ. 416, fr. 668).


618 καὶ δὴ μεθησίμη, I do release thee: Ο. Τ. 31 ν.—εἰ τι δὴ: here δὴ nearly =

ὁθ’: cp. Ο. Τ. 968 ν.—πλέον φρονεῖς, art more sane. Cp. Αη. 81 μεμνηκότ’ ἄνδρα...δικίνεις βίων.—φρονοῦντ’ ἣ γὰρ μν’ οὐκ ἄν εἴσηται: and id. 344 ἀνήρ φρονεῖν ἐοικεῖν (when Ajax is ‘in his right mind’ again). The 1st hand in L wrote here, καὶ δὴ μεθησίμη (sic) τί δέ πλέον φρονεῖς. No ms. has el, which Hermann restored. But it has not been noticed that the mis-spelling μεθησίμη in L may have been due to the fact that its archetype had μεθησίμη el.

619 οὖν, proleptic, as in Αη. 516 καὶ μητρὶ ἀλλ’ μορφ’ τὸν ψαυτὰ τε | καθέλκευ Αἰδοῦς βασάνουσιν ολίγηρας. Cp. Ρηδ. Π. 1. 51 σὺν δ’ ἄνγκα μοι φίλον | καὶ τις ἐως μεγαλώνει ευκεῖον (so as to make him a friend).—ὅπως έξω, forthwith: Αντ. 1108 ὃδ’ ἐξ’ ἐκεῖνος στι-χωμ’ ἄν.—ὁρθοδοξασθείν, here, to be (not to become) ὀρθοδοξεία, i.e., ‘to stand upright’: cp. Χεν. Συγ. 8. 8. 10 ἐκφέροντας, ἐπει-δὰν μηκέτι δύνασθαι ὀρθοδοξίαν εἶθεσθαι (‘on their own feet’).

631 οὖν μακρὸν χρόνον: cp. Ο. Τ. 397 ἡμέρα βασοῦ κοίλη μυρὶν χρόνου (n.).
ΣΟΦΟΚΛΕΟΥΣ

ζέουν· κάρα γὰρ ὑπνιζεται τὸδε· ἰδόσ γέ τοι νῦν πᾶν κατασταῖει δέμας, μελανά τ’ ἄκρουν τις παρέρρωγεν ποδὸς αἰμορραγῆς φλέψ. ἀλλ’ εὔσωμεν, φίλου, ἐκηλον αὐτὸν, ὡς ἄν εἰς ὑπνὸν πέσῃ.

στρ. ΧΟ. "Τπν’ ὀδύνας ἀδαίης, "Τπνε δ’ ἀλγεὼν,
2 εὐαίσ ἡμὺν ἔλθοις,
3 εὐαίσων εὐαίσων, ῥάναξ·
4 ὀμματί δ’ αὐτίκους
5 ταῦτ’ ἀγυλαν ᾧ τέτατα ταῦτν.

825 ἰδόσ γέ τοι νῦν mss. (ἰδόσ γέ τοι νῦν, sic, L); except that K has δὲ for γέ. Buttmann conj. ἰδόσ τε: Dind. ἰδόσ δὲ, or ἰδόσ ἰδ’ τε.
828 εὐαίσ] εὐαίσ L, with gl. εὐνους: the only ν. is εὐμενής (I). Cr. Hesych.

828 γέ τοι, as O. C. 1324, τ. 1311: γέ τοι δὲ, O. T. 1171. Here γέ τοι is like γας, 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 δ’ ἄκρου...ποῦ: 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) ἀνεύρετο τάς φλέβας τῆς πυγῆς, ὡς ἀναβίωσε εὐπόρων. So Martial 10. 30. 10 Lucrina ven.
827—828 The place of a second stasimon is taken by this κομιὼς. The strophe (838—837) is divided from the antistr. (843—844) by a μεσοδότος, consisting of four hexameters for Neoptolemus. The antistr. is followed by an ἐπιδότος (855—864). For the metres, see Metrical Analysis.

A κομιὼς was properly a lyric lamentation (θρήνος) 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 antistrope 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 choroeutae), and two leaders of ἡμιχώρα, called παραστάται, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The ἄραξ affords another certain instance of ἡμιχώρα (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, who the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 Φ. The first "Τπνε" has ὐ, but the second, ὤ: cp. 296 n.—δόνως alludes to the sharp physical anguish of Ph.: ἀλγεών is the more general word,—pain, whether of body or of mind.—"Τπνε δ’: the ὤ stands here as it would stand after the repeated adj., "Τπνε, ἀδαίη (μὲν) δ’, ἀδαίη δὲ ἀλγεών: cp. 633.

ἐναὶ instead of εὐαίσ, the predicative adj. being assimilated to the subject (Τπνε) in the voc.: cp. 760: Theocr. 17. 66 δῆλη κιρή γέγονο: Callimachus fr. 213 ἀγαρ ἐκλήθη ἦ θρῆναι Παιανίου (the river Imbrasus in Samos): Tibullus 1. 7. 53 νειασε καλωνες.—ἐναὶ must certainly be a dactyl (see Metr. Anal.), and in 844 the words ὤ τ’ ἀλγεών 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;

eivádes, είπων. είπον, ειπόμενον; ο δέ είπον. Hence Schneider inferred a variant ειπάθει here, and Buttmann thought that this could come from οδο, comparing τευκρο-

στάθης from στάθω. Dindorf would prefer ειπάθει, but would derive it from ἀνάθω. Hermann altered ειπάθει to ειπάθει (a dactyl), =844 ὄν 'τω ἔστε. Seyffert, accepting ειπάθει, makes the a long, and in 844 reads ὄν 'τω ἐστέ. 889 The second επαθεῖ was added by Triclinius, and first printed by Turnebus.


But the short a in ειπάθει has caused perplexity. Certainly elsewhere we find α (Hes. Op. 597 χώρα ἐν ειπάθει, Od. 12. 280 Ζευς ὁ δυσανός) But on the other hand α occurs in other Homeric forms from the same root,—δάν, ἄπον, ἀφν, ἀφαί, ἀμενα, ἀμηαν, ἀμηαν, ἀκρα. Thus, even though α was usual in ειπάθει, general epic associations would have made it easy for Sophocles to use ειπάθει where metrical convenience required it.

ειπάν. happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of Τήνος, with the surname of ἐκείνος, 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 Mantinianieron of Zeus Ἐκείνος is mentioned,—ξισενδείας γὰρ ἠ ἄγαθα ἀτύν ἀγαθομάς. The word τάνδα in 832 recalls the fact that this Sicyonian Τήνος stood near the Ἀσκληπείου.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of Τήνος 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 (μπυ-

κώνων) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the μπυς with which Hermes seals the eyes of men. Cp. Callim. Hym. Del. 134 136. οδ' ὧν οἱ λαβάδιοι ἐν τῷ τεῦρον Τήνος ἐπελεύν. Statius Silv. 5. 4. 16 (invoking Somnus): —Nece to totas unfundere pannas | Luminibus compello meis: hoc turba precetur | Laetior: extremo me tangere cactus | mine virgna. Silius 10. 354 (Somnus) Per tenebras portat medicata pappatera cornu...quart inde soror: | Devexo capite | pannas, oculisque quietem | Irrorat, tangerens, Lethaea temporda virga. 880 οὗ ἀντίχοις, 'and keep before his eyes, τάνδ' αὐγάν οὗ τέταται ταντίν' 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 βλέψικε σκότον (O. T. 419), ἐν σκοτίω φαίον (ib. 1727), for ἐφελπο-

εύμε. Rather τάνδ' αὐγάν is 'dream-

light,'—such as illuminates the visions that come in sleep. Cp. Eur. Aes. 354 ἐν 5' αὐγαρίσι φωτισώ μ' εὐφραίνως ἄν-

θεν γὰρ φίλος | καὶ νυκτὶ λεύκεσθεν, δο-

τίν' ἀν παρῇ χρόνον. The pron. τάνδα marks that αὐγάν has this poetical sense, —the ὄμα, not the ὄμα, of light. Cp. Aesch. Ag. 942 ἢ καὶ σὸν νίκην τῇ δή | δόροι τείς: i.e., τὴ νίκη which consists in yielding.—For τέταται, referring to light, cp. Ant. 600 δ τέταται φῶς (n.).

The words could not mean, 'keep off this sunlight from his eyes.' ἀμασι might, indeed, be a dat. of interest; but ἀντίχοις could not mean, δεδή τοις 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.—
832 Θ. θι μου παιών. Φορέσε ίερό να θέσεις τα νεφέλων 
833 ποι δέ μου τάνθεθε βάσει φρωτόν. όρας ηήν. 
834 προς τι μεν ομοιόμεν πράσισειν; και τοί τοις 
<πολυ τί> πολύ παρά πόδα κράτος ἀρνυμαι. 

μεσ. ΝΕ. άλλ' οδε μεν κλύει οὐδένει, ἐγώ δ' ὀρᾶν οὖνεκα θήραν 
τίνος ἀλώνej έχομεν τόξων, δίχα τούδε πλέοντες. 840 
tούδε γάρ ὁ στέφανος, τούτων θεός εἶπε κομίζειν. 

Hesych. has αγλης: χλίδων, Σοφοκλῆς 
Τηρεί, χιτωνι καί πέδων παρά Ἑπι-
χάρων ἐν Βάρθαμι. The word χλίδων 
(χλίδω) meant an 'ornament,' esp. an 
armlet (ψελλων). If αγλης was used for 
χλίδων, it was so because αγλης could 
mean 'a gleaming object' (cp. τροφήθ = 
θρύμμα). The same explanation applies 
to χιτων and πέδη, 'a gleaming tunic,' 
'a bright chain.' Cp. the Homeric γλη-
νεα, prop. 'bright objects,' then 'trinkets 
or the like (I. 24. 192). The meanings of 
αγλης given in Bekker Aned. p. 354 
add nothing, for our purpose, to Hesychius. 
We cannot, therefore, accept Welcker's ver-
sion of αγλης here:—keep upon his eyes 
this bandage (fasciam) that is bound upon 
them now' (Klein. Mus. p. 125, 1828). 
—No alteration, either of αντίχως or 
of τίνος αγλης seems probable. 

832 Θ. θι. The hiatus is defensible 
because the words are virtually interjec-
tions; i.e., there is a slight pause after 
the first Θ. Cp. Απ. 1276 φεύ φεύ, ὧ 
τάννοι: Ι. 1328 ένι χείρι. 
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 per-
plexity; cp. Eur. Ηέρ. 1079 πα βω, πα 
στώ, πα κάμις; Αιχ. 864 ποι βω; πα 
στώ, τι λέγω; τι δε μη; 
834 The ms. give here ποι δέ βάσει 
ποι δε μοι τάνθεθεν, and in the corre-
sponding v. of the antistrophe (850), 
κείνο μοι, κείνο λάβρα. The want of a 
verb for ποι δέ μοι τάνθεθεν suggests 
some corruption: we cannot well take 
βάσει with both clauses by changing ποι 
δε (as Hermann proposed) to ποί τε. 
Nor, again, is it satisfactory to expand 
v. 850 by adding τόσον or τάνθρος after 
λάβρα, or by repeating λάβρα itself. 
Wecklein, leaving κείνο μοι κείνο λάβρα 
untouched, writes here ποι δε τάνθεθεν 
βάσει (omitting ποι δέ μοι τάνθεθεν). 
But then,—granting that a dittography 
was the cause of error,—it is hard to see 
how μοι could have crept in between ποι 
δε and τάνθεθεν. I prefer to read ποι 
δε μοι τάνθεθεν βάσει here, and to insert 
δε (this with Hermann) after the first 
κείνο in 850. The ms. reading may have 
arisen thus. A transcriber, whose eye 
chanced to pass over μοι τάνθεθεν, wrote 
ποι δε 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 δε βάσει 
should be deleted. (A similar case oc-
curs in L's text of the metrical Τραγωδία 
to this play: see p. 3.) A successor, finding 
ποι δε βάσει ποι δε μοι τάνθεθεν βάσει, 
decided it obvious that the second βάσει 
should be omitted. The verse thus be-
came, ποι δε βάσει ποι δε μοι τάνθεθεν. 
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.

long final syllable was needed; and nothing seemed easier than to correct

long final syllable was needed; and nothing seemed easier than to correct

long final syllable was needed; and nothing seemed easier than to correct

long final syllable was needed; and nothing seemed easier than to correct

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long final syllable was needed; and nothing seemed easier than to correct
κομπείν δ' ἐστ' ἀτέλη σὺν ψεύδεσιν αἰσχροῦ ὅνειδος.

ἀν. Χ.Ο. ἀλλά, τέκνον, τάδε μὲν θεὸς ὦψεται.
2 δῶν δ' ἂν ἀμείβῃ μ’ αὖθις,
3 βαῖαν μοι, βαῖαν, ὁ τέκνον,
4 πέμπτε λόγων φάμαν.
5 ὡς πάντων ἐν νύσῳ εὐδρακῆς
6 ὑπὸνος οὐνομὸς λεύσεις.
7 ἀλλ' ὁτι δύνα μάκιοτον
8 κεῖνο <ἡ> μοι, κεῖνο λάθρα
9 ἐξίδου ὅπιρ πράξεις.
10 οἰσθα γὰρ ἂν αὐδώμαι,
11 εἰ ταῦταν τούτῳ γνώμαιν ὁμέγες,
12 μάλα τοῦ ἀπορᾶ πυκνοῖς ἐνδείκτης τάθη.

842 ἐστ’] Blaydes writes ἐργά: Wecklein conj. εἰρ’.—σὺν from σὺν Λ.
843—
845 φήμαν Λ: φάμαν Triclinius.
846 Nauck conj. φάτων (so that the MS. ἀντέχοι could be kept in 830).
847 δύνα L: δύναιοι.
850 κεῖνο μοι κεῖνο λάθρα μς. (λάθρι Triclin.)
851 To equalise the ν. with τοί δὲ βάσει, τῶν δὲ μα ταύτεσθεν (834), Herm. conj. κεῖνο δὴ μοι, κεῖνο λάθρα, λάθρα. Blaydes, κεῖνο δὴ μοι, κεῖνο λάθρα ταύτας [τοὺς γ’].
852 Seyffert, κεῖνο μοι σο’, κεῖνο λάθρα: B. Todt, κεῖνο μοι κεῖνον γάρ (to suit their readings of 834, where see n.).
853 ἐξίδους ἐξίδου L.—δὲ τι Λ. with gl. ὅση (not δῷς) written above. All the other MSS. have δέ. Schneidewin gave δής: Herm., formerly δης, afterwards ἀπερ.—B. Todt

victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

κομπείν 8 κ.ρ.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 ἀτέλη 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 = ψευδός, ‘to boast falsely.’—Cp. El. 541 σὺν φθορᾷ, Αἰ. 933 σολλά σὺν πάθει, Ο. Τ. 585 σὺν φθορᾷ.

κομπείν 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. Ο. Τ. 724 ὡς γὰρ ἂν θεός | χρειάζετο ἔργαμα αὖθιος φάκει.—ἄφενα, look to it, provide for it: Αἰ. 1165 κανέν τιν’ ἴδειν: Theocr. 15. 2 δῆξ εἰδὼν. Εἴδειν, αὐτή.

847 πάντων masc.: in sickness all men’s sleep,—if, indeed, it can be called sleep at all,—is quick of vision (λευ σειν, exepexg. of εὐδρακῆς). 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 εἴδοσα γὰρ φην δημιων λαμπροντεινει.

849 Ζ. ἀλλ’ ὁτι δύνα κ.ρ.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 Antithou answerest me again, softly, softly whisper thy words, my strophe. 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. ἐξηγοῦ ὅσος πάξεις (= his τάνταθεν ὄρας ἤδη in 835). 852 ὃν αὐδῶμαι L, with ὅν. written over ὃν by S: ὃν K, R, Harl., Vat. b, V: ὃν A, B, Γ, Vat. V2; ὃντι' Triclinius: ὃν γ' Brunck: ὃν Hermann. Cavallin gives ὅντι' ὅτερ ὃν ἄκουσαί. 858 ταῦτα L. The later mss. have the same, or ταῦτα (A), τὴν αὐτὰν (V), εἰς αὐτὰν (B), while Γ seems to be alone in reading ταῦτα.—Wunder conj. ταῦτα...γνώμας: Dobre, ταῦτα…γνώμας: Berge, ταῦτα…γνώμας. B. Todt, εἶ δ' ἀλλως τούτων γρώμι'. For τούτω Dind. gives τούτων.—λαξεις: ἰχσια L, with ἰχσια written in marg. by S. 854 μᾶλα τοι | ἵππα πυκνοίσιν ἐνείδω πάθυ L. After τοι three or four letters have been erased; an accent ('') and four dots remain. τυπικοῖσιν may have been made from τυπικοίσιν. Later mss. have τυπικοίσιν, τυπικοί, or τυπικοῖς. For the conjectures see comment. and Appendix.

him (λάβα). — ὅντι = δόνοσαι, cp. 798. (Not Doric for δόνο, as some have thought; ὅν was not changed in the Doric subjunct.) — κεῖνο...κείνο, with the same kind of emphasis as αὐτὸ 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 οὐ, see on 842.—μεθ. ethic (763).—δι' δ. μικρότον (Doric for μικρότον) ἐξῆμι, 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. I. 20. 342 μέγι' ἐξήκον αὑραμίσκων, he strained his sight (in eager search): ἵπτ. 23. 477 οὖν τοι ἐξητάτων κεφάλης ἐκδέχεται δεσμ. —ὁποῖο is preferable to ὅποιο where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cp. n.).

852 cp. οὐλοθα γὰρ ἄν...πάθη. I read ἄν (='η), with Hermann, for the ὅν or ὃν 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 (ἵππα πάθη, sc. ἵππα) 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, οὐλοθα γὰρ ἄν...αὐ-δῶμαι, 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. ταῦτα emphatically opposes this plan to κεῖνο—the course which they themselves recommend. τοῦτο is a dat. of relation, nearly = περὶ τοῦτον: cp. Plat. Ἐρ. 508D ὑπολαμβάνει δεῖ τῷ τοιοῦτῳ ὅτι εἶναι τις άρρητος (in the case of such a person). Τυπικοῖσι: cp. Critias Σισ. fr. I. 12 τυπικός τις καὶ σοφός γρῶμην άνήρ. άνδρεία, oft. used of 'seeing a difficulty or danger in a proposed course of action'; Her. I. 89 επετε Κροίον δὲ τί οὐ ἐνορφή ἐν τοίς ποιμένοις (what harm he foresaw for him in what was being done). Id. I. 130 εἶ νεφερέστε τι ενορφήμεν, παῦτ' ἀν σοὶ προφεράμενει. The ἵππα τάθη 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 Zeus 'Λετούν on his betrayers. For other views of this passage, see Appendix.
σοφοκλευς

tὸν ἴσον χρόνον τρέφοιτε τῇδε τῇν νόσον;

οὕμοι μοι.

ἀ Θάνατε Θάνατε, πῶς ἢ ἐι καλοῦμενος
οὖν κατ’ ἥμαρ ὡς δύνα μολεῖν ποτε;
ἀ τέκνον, ὃ γενναῖον, ἄλλα συλλαβῶν
τῷ Λημνῷ τῷ ἄνακαλομένῳ πυρὶ
ἐμπρησοῦν, ὃ γενναῖος καγώ τοι ποτε
τὸν τοῦ Δίος παιδὶ ἀντὶ τῶν τῶν ὀπλῶν,
ἀ νῦν σὺ σῦκεις, τοῦτ' ἐπηξῖσα δράν.

τι φής, παῖ;

τι σγῆς; τοῦ ποτ' ὃν, τέκνον, κυρεῖς; 805

ΝΕ. ἀλλ' ἀλήποι δή τάπι σοι στέρνην κακά.

ΦΙ. ἀλλ', ὁ τέκνον, καὶ θάρσος ἴνα'. ὃς ἦδο μοι

The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same ν., 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, ἴνα τὰ ἀγάμερα νε—το the detriment, surely, of the verse.—ποὺ ἄν...τραφήνατι: cp. 531 π. τῶν ἴσων χρόνων. 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 εἰ τοῦ τάδε τι άξρέει Δωμήθης ἄναν, so also are an art. and its noun.

The volcanic mountain called Μόσυχλος appears to have been on the east coast of Lemnos, south of the rocky promontory (ἲβραίων ἄρος, ν. 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. Λήμνιος 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


807 ἀλλ' ὁ τέκνων, 
καὶ MSS.: Nauck writes ἀλλ' ὁ τέκνων 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. Lyr. 299). Lycochropon (127) has ἔφθορας τοὺς Δήμωνας ἐστὶν in this sense, and calls Ajax ὁ Δήμων. τοῦ ἔφθορος Ἐννοοῖ (463), 'Lemnian thunderbolt of war.' Cp. Hesych. Ἀτρης βλέπουσ' ἔπειδη τῷ πώρ ἄρμα. The legendary association of Lemnos with fierce crime (Δήμων καδ.) may have helped to suggest such phrases.

801 ἐκπροσαγ: the omission of με is somewhat bold here: cp. 769, 1368. If we read ἐκπροσαγ με', the ἔκπροσαγμή might be defended by the elision of ο', τ', and once ταῦτα (O. T. 332) at the end of a verse (O. T. 29 n.). But the fact seems to be that συλλαβοῦν in 799, which at once suggests με, excuses the absence of the pron. here.

802 τοῦ τοῦ Δίως παῖς', Heracles: cp. 727 f. n.—σοφείς, as their temporary guardian: cp. 766.—τοῦτ'; i.e. ἐκπροσαγόν, 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 Poes. 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 Poes, was the prevailing account. The other version, which made Poes 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 Lycochropos, gives the first version in one place (on vv. 914 ff.), and the second in another (on vv. 50).—Cp. Οv. Met. 9. 319 Ai tu, iovis inclyta proles, | Aroribus causis quas ardua gesserat Oete | Inque pyram structis, arcan pharetam | Que flavam sagittas Troiana sagittis | Ferre ibidem Poente satum | qua flaminia ministro | Subdicta. 

804 f. τι φήμ. παι; Neopt. has no answer for the prayer, ἐκπροσαγ. 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.—ποῑ τούτω δὲ, mentally: cp. Ant. 42 τοῦ γνώμης ποῑ εἰ; (n.) 

806 παλαι ὡς: cp. 589.—ταῦτα, καὶ, the ills which lie on thee: cp. Tr. 981 ἀλλ' ἐνὶ μειδὴν ἐνὶ βέσοι ἀκλεοντος ἐμφεύκετος φῶς. Not, 'the ills which have come upon thee,' as though δέχομαι could be understood (O. C. 1472 ἐκεῖ ταῦτα ἐκεῖ ἀκλεοντος τελευτήτ], Not, 'the ills in thy case.'

807 Καὶ βέρορος ἐν χεὶς have good hope also (as well as ἄγων): for, as the access of the malady is sharp, so it will also be transient.—Nauck enfeebles the sense by changing καὶ to μοι.—φοντ, of periodical visitsations: Hes. Op. 103 νοσοῦ... | αὐτήνακος φονταὶ: Arist. An. Hist. 7. 3 (p. 583 a 26 Berl. ed.) al...
Οδεία φοιτά καὶ ταξεΨι ἀπέρχεται.

αλλ' ἀντιλόγω, μὴ με καταλήψῃ μόνων.

ΝΕ. θάρσει, μενούμεν. ΦΙ. ἢ μενεῖς; ΝΕ. σαφῶς
φόρνει.

ΦΙ. οὐ μὴν σ' ἐνορκόν γ' ἀξίωθεςθαί, τέκνων.

ΝΕ. ὡς οὖ θέμις γ' ἐμοντεί σοι μολείᾳ ἀτερ.

ΦΙ. ἐμβάλλει χειρός πίστιν. ΝΕ. ἐμβάλλω μενεῖν.

ΦΙ. ἐκείσει νῦν μ', ἐκείσει ΝΕ. τοι λέγεις; ΦΙ. ἀνω
ΝΕ. τὶ παραφρονεῖς αὐ; τί τὸν ἀνω λεύσεσθε κύκλων; 815

ΦΙ. μέθες μέθες με. ΝΕ. τοι μεθώ; ΦΙ. μέθες ποτέ.

ΝΕ. οὐ φημ' ἐάσεως. ΦΙ. ἀπό μ' ὀλείς, ἢ προσβήγης.

ΝΕ. και δὴ μεθημ', εἰ τί δὴ πλέον φρονεῖς.

ΦΙ. ὁ γαῖα, δέξαι θανάσιμον μ', ὅπως ἔχω
τὸ γὰρ κακὸν τόδ' οὐκετ' ὀρθοῦσθαι μ', ἐξ.

ΝΕ. τὸν ἀνδρ' ἔοικεν ὤντος οὐ μακροῦ χρόνου

809 κατάληψῃ καταλήψῃς Λ, with i' above a from 1st hand. 812 θέμις γ']
Wunder writes θεμιστ'-—ἐμοντεί Herm.: ἐμαί ὅτι Λ. 818 μεθῆς Α: μένεως Λ.
814 ἐκείσει νῦν μ'] μ' is in L (added in an erasure by S) and A: it is absent from
some of the later ms., as Γ, Β, Κ. 816 τὶ παραφρονεῖς Μ Ne Meineke conj. ἢ τί.
μὴ for ἢν. 818 καὶ δὴ μεθημά [from μεθημα]: τί δὴ πλέον φρονεία: Λ. καὶ δὴ

καθάρσεις φοιτῶσι.—οδεία, ταξιά adver-

bia: cp. 536, 1080.

811 οὐ μὴν. In this formula, as in καὶ μὴν, ἀλλ' μὴν, μὴν is properly adver-

sarial ("however"): cp. Ο. Τ. 810 οὐ μὴν τῶν γ' ἔτεεν. Here μὴν is like

"nay," or "well": i.e., the thought im-

plied is, "I should prefer a promise on

oath; however, I do not like to ask for

it."—ἐθνοῦν...θανόν = ἄρρημ. πεπιτά

Σ. Ο. Τ. 176 ὅστε μ' ἀραίν ἀναλέει.

So Oed. to Theseus, in a like case: O. C.

650 οὕτοι σ' ὑπ' ἄρρημ' γ' ὡς κακὸν πιστω-

σομαί, where see n.

812 ἢ (be sure) that: 117 n.—

θέμις receives a slight emphasis from

γε: '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 think-

ing of the oracle (841).—ἵμοστι: so

Αἰ. 1225 μοστι (μοι' ὅτι Λ).

813 ἐμβάλλει κ.τ.λ. Here Philoctetes

receives this pledge in place of an oath.

In Tr. 1181 ff. the intense anxiety of

Hercules is marked by the fact that he

exacts from Hyllus, first the δεξιά, and

then the ὄρκος:—ἐμβάλλει χειρά δέξια πρὸ

τιτάμα: μὴν Δίως νῦν τοῦ με φύσατος

κάρα. 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. 38 ὀμοσαί καὶ δεξιά

ἐδοσαν.

814—818 ἐκείσει νῦν μ'. On leav-

ing 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 ἐκείσα, 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 ἐκείσα means, to the

cave: so Ph. adds, ἀνω. 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:

µεθύμνη: τι δὲ δὴ πλέον φρονεῖς; Α (and so Brunnck). Triclinius wrote καὶ δὴ µεθύμνη σεʼ τι δὲ πλέον φρονεῖς; Erfurdt, µεθύμνη: ἢ τι δή etc.: Hermann, εἰ τι δὴ, which has been generally received. Blaydes, however, writes καὶ δὴ µεθύμνη σεʼ τι δὲ πλέον φρονεῖς;— F. W. Schmidt conj. εἰ τι δὴ πλέον ποιεῖς: Cavallin, εἰ τι δὴ δὲ πλέον ποιεῖς: Nauck, εἰ τι δὴ τόδε ἐστι’ ἄκος. 820 τὸδ’] τοῦ τ’ Γ.

the cliffs (1001) : his speech and manner show a fresh frenzy of agony (παρα-φρονείς αὐ), and his rolling eyes are upturned to the sky (τὸν ἄνω λείψεως κύκλων). 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 (εἰ τι δὴ πλέον φρονεῖς). 816 αὐ, as at 732 ff., 782 ff. — τὸν ἄνω κύκλων, the vault of the sky (τὸν κύκλων τάστα τοῦ οὐρανοῦ, Ἡερ. 1. 131): cp. Ar. Ae. 1715 δὸς δὲ ἄνωθεν αὐτὸς ἐδέσθη κύκλων | χωρεί. — Not, ‘the orb of the sun’ (ἤλιος κύκλων, Ἀντ. 416, fr. 668).


818 καὶ δὴ µεθύμνη: I do release thee: O. C. 31 n.—εἰ τι δῇ: here δῇ nearly = ἡ δῆ: cp. O. T. 968 n.—πλέον φρονεῖς, art more tame. Cp. Ai. 811 μεµηνηθεὶς ἄνδρα...ἀκαίρε ἰδίων:—φρονούντα τὰ γὰρ νῦν οὐκ ἀν ἐξῆτην: and id. 344 ἀνήρ φρονεῖ κυρίες (when Ajax is ‘in his right mind’ again). The 1st hand in L wrote here, καὶ δὴ µεθύμνη (εἰς) τι δὲ πλέον φρονεῖς. No MS. has δὲ, which Hermann restored. But it has not been noticed that the mis-spelling µεθύμνη in L may have been due to the fact that its arch-type had µεθύμνη et.

819 εἰ θανάτου, proleptic, as in Ai. 516 καὶ μητέρ’ ἄλλη μοιρὰ τὸν φωνατὰ τὰ καθέλεν λίθον θανάσιμον ὁλοκληροῦ. Cp. Pind. P. 1. 51 σὺν δ’ ἀνάγκας µιὶ φιλον | καὶ τις οὕτως µεγαλαύνω ἔπαινε (so as to make him a friend).—ὅπως ἤχον, forthwith: Ant. 1108 ἅδ’ ὦ ἄχοι στειλ-χουμεν’ αὖ.—δρόθειας, here, to be (not to become) ὁρθός, i.e., ‘to stand upright’: cp. Xen. Cyr. 8. 8. 10 εἰκόνωται, ἑπιέ- δῶν µηκέτι δύναται ὁρθῷ εἶναι (‘on their own feet’).

821 οὐ μακροῦ χρόνου: cp. O. C. 397 ἠζουτα βαιαί σε κυρίε χρόνου (n).
ΣΟΦΟΚΛΕΟΥΣ

εξεντ κάρα γάρ ὑπτιάζεται τόδε
ιδρῶς γέ τοι νῦν πᾶν καταστάζει δέμας,
μέλαινα τ’ ἄκρον τις παρέβραγχεν ποδός
αἰμορραγής φλέψ. ἀλλ’ εἵσωμεν, φίλοι,
ἐκήλον αὐτὸν, ὡς ἄν εἴη ὑπνὸν πέτει.

στρ. ΧΟ. Ἔπνοι δύνασ αἴσης, Ἐπνε δ’ ἀλγέων,
2 εὔας ἡμῶν ἐλθοι,
3 εὐαίσων εὐαίσων, ἀναξ.
4 ὀμμασὶ δ’ ἀντίσχοις
5 τάνδ’ αἰγλάν ἄ τέταται ταῦν.

823 ιδρῶς γέ τοι νῦν μ. (ιδρῶς γέ τοι νῦν, sic, L.): except that K has δὲ for γέ.
823 Buttman conj. ἴδρως τε: Dind. ἴδρως δὲ, or ἴδρως δέν τε. 826 ὅπι: Weck-
827—838 L divides the vv. thus: ἰδρῶς — ἡμῶν δέν οὐκ εὐαίσων
828 ἀναξ] ἀνασάς — τάρπαί] (sic) — ἦν τοῦ — ὁ τέκνον — τοῦ δέ — τάρπαίνει — ἦν — παρά-

828 γέ τοι, as O. C. 1374, Tr. 1212: γέ τοι δή, O. T. 1171. Here γέ τοι is
829 like γαῖν, i.e., it gives a reason for their belief. (Cp. 767.) ‘He seems likely to
830 fall asleep soon, since (γαῖ) his head is
831 sinking back; at any rate, a sweat is
832 certainly breaking out,’ etc.
833 ἄκρον...τοῦδε: cp. 748.—
834 φλέψ, not a vein of the body, but the
835 thin stream in which the blood issues:
836 cp. Polyb. 34. 9 (the removal of an
837 obstruction) ἔλευθερος τὰς φλέβας τῆς
838 πηγῆς, ὅπλανα ἄναμβληκεν εὐνώμως. So
839 Mart. 11. 30. 10 Lucrina vena.
837—844 The place of a second
840 stasimon is taken by this κομψός. The
841 strophe (827—838) is divided from the
842 antistrr. (843—854) by a μεσοφός, con-
843 sisting of four hexameters for Neopto-
844 lemus. The antistr. is followed by an
845 ἐπιφός (855—864). For the metres, see
846 Metrical Analysis.
847 A κομψός was properly a lyric lamenta-
848 tion (θρῆνος) in which one of the actors
849 took part with the Chorus. But the
850 name can be used in a larger sense to
describe any lyric dialogue between actor
851 and Chorus, even when the character of a
852 lamentation is not present.
853 The strophe here was sung by one
854 half of the Chorus, and the antistrophe
855 by the other. Sophocles had raised the
856 number of the tragic Chorus from 12 to
857 15 by adding a coryphaeus (whose part
had hitherto been taken by one of the
858 ordinary choreutae), and two leaders of
859 ἡμιχώρα,—called ψαραστάρα, because,
860 when the Chorus was drawn up facing
861 the actors, they stood on either side of
862 the coryphaeus. The Ajax affords an-
863 other certain instance of ἡμιχώρα (866 ff.).
867 The Chorus urge Neoptolemus to seize
868 the moment while Philoctetes sleeps, and
to sail away with the bow. He replies that
869 it would be as useless as it would be
870 base to take the bow without its master,
871 whom the oracle has declared to be in-
872 dispensable. They are still pressing their
873 counsel when the youth perceives that
874 Philoctetes is about to awake.
877 Χρ. The first ἔννοια has ῥ, but the
second, ύ: cp. 206 n.—δυνασ alludes to
878 the sharp physical anguish of Ph.: ἀλγέων
is the more general word,—pain, whether
of body or of mind.—ἲπτε δ’: the δ’
stands here as it would stand after the
879 repeated adj., ἰπτε, ἀνάθε (μεν) δ’, ἀνάθε
880 δ’ ἀλγεως: cp. 635.
881 ἀνάθε instead of ἀνάθη, the predicative
adj. being assimilated to the subject
(ἲπτε) in the voc.: cp. 760. Theor. 17.
882 66 δημίᾳ καρπί γένοι: Callimachus fr. 213
883 αὖρ γάρ ἐκθῆς Ἰμβρασε Παρθενοῦ (the
884 river Imbrarus in Samos): Tibullus i. 7.
885 53 venias hodie:—εἰς must certainly
886 be a dactyl (see Metr. Anal.), and in 844
887 the words ῥ’ ἦν ἀμελῆς 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;

"εναθέτης, εναθων, εναθήθη, εναθήμορι ο ἐνεάθης. Hence Schneider inferred a variant εναθέτης here, and Buttmann thought that this could come from ἰαω, comparing μενο- στατής from στάω. Dindorf would prefer εναθέτης, but would derive it from ἰαωθ. Hermann altered εναθέτης to εναθός (a dactyl, = ἰαω, ἰαω β' ἰαω αμφ.). Seyffert, accepting εναθέτης, makes the α long, and in 834 reads ἰαω ἰαω β' ἰαωθ. 829. The second εναθός was added by Triclinius, and first printed by Turnebus. 880 ἄντεχεος Musgrave and Brunck: ἄντεχε συμ. Burges conj. ἄντεχεος. 881 τάνθ'] τάνθ' Λ.—ἀγλαυ] Reiske conj. ἀγλαυ.——τανθ'] τάνθ' Λ.

But the short α in εναθέτης has caused perplexity. Certainly elsewhere we find α (Hes. Op. 597 χώρῳ ἐν ἐναθεί, Od. 12. 289 ζητόροι δυνατοὶ). But on the other hand α occurs in other Homeric forms from the same root,—ἀμ, ἀμω, ἀμα, ἀμα, ἀμαν, ἀμανος, ἀματα, ἁματα is. Thus, even though α was usual in εναθέτης, general epic associations would have made it easy for Sophocles to use εναθσ where metrical convenience required it.

εναθός, happy, and giving happiness. At Sicyon Pausianas (2. 10. 3) saw a statue of Τῦνος, with the surname of ἐναθός.—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 ἐναθός is mentioned,—τῶν δ' ἐναθοί γὰρ ἐν ἄραθόν ἐναθοῖς ἐνατάσιν. The word τάνθος in 832 recalls the fact that this Sicyonian Τῦνος stood near the Ἀσκληπείου.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of Ἰενος 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 (μη- κώνωρ) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the μήκων with which Hermes seals the eyes of men. Cp. Callim. *Hym. Del. 134 οὐδ' ἐν τῶν Λήδων ἦ τερον Ἰενος* επέλευ. Statius Silv. 5. 4. 16 (invoking Somnus):—Nec te totas infundere pennas Luminibus compellere meis: hoc turba precetur | Latior; extremo me tangere caca- mine virgae. Silius 10. 354 (Sommus) Per tenebras portat medicata papparua cornu...quasi inde soropar | Devexo capite pennas, oculisque quietem | Irrorat, tangens Lethaea tempora virga.

880 ζ. δραμασα 881 δειντοχος, 'and keep before his eyes,' τάνθ' ἀγλαυ & τέτατα ταινί, '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 βλεπένη σκότους (O. T. 419), εν σκότῳ φράον (ib. 1273), for νυκτός εναθαι. Rather τάνθ' ἀγλαυ is 'dream-light,—such as illuminates the visions that come in sleep. Cp. Eur. *Alc. 354 εν δ' ἀνερας | φουτευσις με ευφραίοντος άνολον γαλ φιλος καν νυκτι λευσεσειν, δο- τιν' εφ' ταρη χρωνιν. The pron. τάνθ' marks that ἀγλαυ has this poetical sense, —the βωρ, not the βωρ, of light. Cp. Aesch. Ag. 942 ζα και σδ νυκτε την τε δήρος τοις; i.e., a νυκτε which consists in yielding.—For τέτατα, referring to light, cp. *Ant. 600 δ τέτατο φως (n.).

The words could not mean, 'keep off this sunlight from his eyes.' δραμασα might, indeed, be a dat. of interest; but δειντοχος could not mean, *defendias.* In O. C. 1651 χειρί διεῖχεν κρατός 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 ιθι. ιθι μοι παιών.
7 ὃ τέκνον, ὅρα ποῦ στάσει.
8 ποὶ δὲ μοι ἡτανθένδε βάσει
9 φρουτίδος. ὅρας ἤδη.
10 πρὸς τί μενομένι πράσσειν;
11 καίρος τοῖς πάιτων γνώμαν ἵσχων
12 <πολύ τι> πολὺ παρὰ πόδα κράτος ἀρνταί.

μεσ. ΝΕ. ἀλλ' ὅδε μὲν κλύει οὐδὲν, ἐγὼ δ' ὅρω σύνεκα θῆρα
τίνος ἀλώς ἔχωμεν τόξων, δίκα τούδε πλέοντες. 840 τούδε γὰρ ὁ στέφανος, τοῦτον θεὸς ἐπε τοι ἐκμιζεῖν.

882 το. το. μοι παίων μησ. For το. το. Hermann conj. δ' θ', το. το.: also το. μᾶλλον, and το. το. το. Dindorf gives το. το. μοι παιὼν (so that in 848 the 2nd syll. of ἄνωτοι should be long). Blaydes, το. το. το. 883 2. τοὶ δὲ βάσει. τῶς δὲ μοι τά τάνθεννε φρουτίδος ὅρασι ήδη. Ε. For το., Ε. has τοῦ. For ὅρας Madvig conj. ἐλᾶς. Seyffert gives τοὶ δὲ βάσει μοι τὰ γ' θεῦν φρουτίδος. ὅρας ήδη. Wecklein, τοὶ δὲ τάνθεννε βάσει (φρουτίδος. ὅρας, έδει. (έδει was proposed by Herwarden.) B. Todt, τοὶ δὲ

Hesych. has αὕγην: χλιδών. Σοφοκλῆς θησεί. χίτων' καὶ πέδιν παρὰ Επι-
χάρων ἐν Βάγχαι. The word χλιδών
(χλίδω) meant an 'ornament,' esp. an
armlet (ψέλων). If αὕγη was used for
χλιδών, it was so because αὕγη could
mean 'a gleaming object' (cp. τροπής=
θρίμμα). The same explanation applies
to χιτώνος and πέδη,—'a glistering tunic,'
'a bright chain.' Cp. the Homeric γλη-
νεα, prop. 'bright objects,' then 'trinkets'
or the like (II. 24. 192). The meanings of
αὕγη given in Bekker Anecd. p. 354
add nothing, for our purpose, to Hesychius.
We cannot, then, accept Welcker's ver-
sion of αὕγην here—'keep upon his eyes
this bandage (fasciam) that is bound upon
them now' (Rhein. Mus. p. 125, 1828).
—No alteration, either of αὑγίσχος or
of τάνδαν αὕγην, seems probable.

882 το. το. The hiatus is defensible
because the words are virtually interjunc-
tions; i.e., there is a slight pause after

883 τοἱ στάσει, in a fig. sense,
combined with ποί. βάσει ('what your
attitude is to be,'—'what steps you are
to take'), as oft. in expressions of per-
plexity; cp. Ευρ. Ἡερ. 1797 τα βω, τα
στώ, τα κάφωσ; Αικ. 864 τοι βω; τα
στώ; τι λέγω; τι δε μη.

884 The mss. give here τοὶ δὲ βάσει
τῶς δὲ μοι τάνθεννε, and in the corre-
sponding v. of the antistrophe (850),
κεῖνο μοι, κεῖνο λάθρα. The want of a
verb for ποί. δὲ μοι τάνθεννε suggests
some corruption: we cannot well take
βάσει with both clauses by changing ποί.
d (as Hermann proposed) to ποὶ το. το.
Nor, again, is it satisfactory to expand
v. 850 by adding τοῦτον ορ τάνδρος after
λάθρα, or by repeating λάθρα itself.
Wecklein, leaving κεῖνο μοι κεῖνο λάθρα
untouched, writes here τοὶ δὲ τάνθεννε βάσει (omitting ποί. δὲ μοι τάνθεννε).
But then,—granting that a dittography
was the cause of error,—it is hard to see
how μοι could have crept in between ποί.
τοῖς and τάνθεννε. I prefer to read τοὶ
d μοι τάνθεννε βάσει here, and to insert
δ (this with Hermann) after the first
κεῖνο in 850. The ms. reading may have
arisen thus. A transcriber, whose eye
chanced to pass over μοι τάνθεννε, wrote
τοὶ 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 τοὶ δὲ βάσει
should be deleted. (A similar case oc-
curs in L's text of the metrical Τέθειοι
to this play: see p. 3.) A successor, finding
τοὶ δὲ βάσει τοὶ δὲ μοι τάνθεννε βάσει,
decided that the second βάσει should be
omitted. The verse thus became,
τοὶ δὲ βάσει τοὶ δὲ μοι τάνθεννε.
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.

long final syllable was needed; and nothing seemed easier than to correct αὐτόν ἂν into αὐτέθη. Lastly, as a verb such as πράξεις seemed to be understood with τάνταὶ, φροντὶς, the second ποῖ was altered to ποῖ.—Join τοῖ with φρον-
tίδες (partit. gen.): cp. O. C. 170 ποί τοῖς

First, it was perhaps a little in its favour.

to Kaipóς, who enabled athletes to seize the critical moment in a struggle. Cp. Anthol. 10. 52 ἔν γε Ἱππον τὸν Καи-

the remedy, however uncertain, is at least not violent. See Appendix on vv. 853 f.—παρὰ πόδα, 'then and there,' extemplo,—by a prompt stroke of action. Cp. Plat. Soph. 242 α μὴ ποτε διὰ ταῦτα σοι μακρὸς εἴην δάξιον, παρὰ πόδα μεταβαλθὼν ἐμανθὼν ἂν καὶ κάτω.

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.—Ωδηγὸν

The general sense is the same as in Ἡλ. 75 f., νῦν

Two altars at the entrance to the Olympic stadium; one was to Hermes Ἐναγώγως,—the other
κομπείν δ’ ἐστ’ ἀτελὴ σὺν ψεύδεσιν αἰσχρὸν ὅνειδος.

ἀν. Χ.Ο. ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὀψεται.
1 ἄν δ’ ἄν ἀμείβῃ μ’ αὖθις,
2 βαίαν μοι, βαίαν, ὁ τέκνον,
3 πέμπε λόγων φάμαν.
4 ὥς πάντων ἐν νόσῳ εὐδρακίς
5 ὕπνος ἄντωνος λέυσέσθω.
6 ἄλλ’ οὗτ’ ὑπὸ μάκιστον
7 κεῖνο <δή> μοι, κεῖνο λάθρα
8 ἐξείδουσιν πράξεις.
9 οἶσθα γὰρ *ἀν αὐδῶμαι,
10 οὕτα ταῦτα τοὺς γνώμαν θυγαῖς,
11 καὶ ἔργα τοιτοῦ πνεύμονον ἐνδείην πάθη.
12 μᾶλα τοι ἄπορα πνεύμονος ἐνδείην πάθη.

843 ἐστ’ Ἐλλ. Βlades writes ἐργ’ : Wecklein conj. εἰρ’ .—σῶν from σῶν L.
843 L. divides the vv. thus:—ἀλλα—μ’ αὖθις βαίαν βαίαν—πέμπε—ὡς
πάντων—ὑπνον—ἄλλ’ οὗτο—κεῖνο μοι—ἐξείδος—οὐθεθα—εἰ ταῦτα—ἐξεῖν—
ἄπορα—πάθη.
844 φήμαν L: φάμαν Triclinius. Nauck conj. φάνω (so that the
ms. ἀντέχων could be kept in 830).
849 δῶνα L: δῶσας τ. 850 κεῖνο μοι κεῖνο λάθρα MSS. (λάθρ’ Triclin.).
844 To equalise the v. with τοῖς δ’ βάσει, τῶς δ’ μοι
tάντωθεν (834). Herm. conj. κεῖνο δ’ μοι, κεῖνο λάθρα, λάθρα.
844 Seyffert, κεῖνο μοι σ’, κεῖνο λάθρα: B. Todt, κεῖνο μοι κεῖνον λάθρα (to suit their readings of 834, where see n.).
841 εξεί-
dονοις ἐξείδον L.—δ’ τι L, with gl. ὡς (not ὡς) written above. All the other MSS.
have ὡς. Schneidein gave ὡς: Herm., formerly ὡς, afterwards ὡς.—B. Todt

victory would belong jointly to Philocetes and Neoptolemus, as the latter
says at 1335.

843 κομπείν δ’ κτ.λ. It will be a
disgrace to them, when they go back to
Troy, to boast of their task as accom-
plished, 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 de-
ception used towards Philoctetes. The
words ἀτελὴ σὺν ψεύδεσιν are closely
connected; 'an incomplete result, com-
bined with falsehood,' i.e. not only in-
complete, but obtained by falsehood.
This seems better than to take σὺν ψεύ-
δεσιν as merely ὑπνος,’ to boast false-
ly.'—Cp. Ε. 64. σῶν φήμωs, Αι. 933
σῶν σὺν τάδει, Ο. 7. 582 ὡς φήμασι.

843 ἀλλά, τέκνον. The Chorus re-
ply.—'If an oracle has said that Ph.
must be brought to Troy, the god him-
self will provide for the fulfilment of that
decree. Meanwhile, thy part is to se-
cure the bow.'—Cp. Ο. 7. 724 ὡς γὰρ ἀν
θεὸς ἵππαν ἑφηκαὶ φάμας αὐτὸς φαιεῖ.
—ἐβεβαιὼν, look to it, provide for it: Αἰ. 1165 κάτειν τοῦ τείνει θεοῦ: Theocr. 15. 2
δῆθεν δαράσθη, Εὐλογε, αὐτῇ.

844 Π. ὡς for στις, by attraction to
λόγον: for the double acc. with ἐνθεο-
cp. Ο. 7. 901.

847 τάντων masc.: in sickness all
men's sleep,—if, indeed, it can be called
sleep at all,—is quick of vision (λαβο-
νείαν, epexeg. of ἑκατοντης). Words ap-
propriate to eyesight are here used to
denote perception generally. The slight-
est sound will stir consciousness in the
sick sleeper. For a somewhat similar
use of language cp. Aesch. Εὐμ. 104.
ἔσσωσα γὰρ φόροι διμανως λαμπροτεαι.

847 Π. ἀλλ’ ὡς ὑπ’ κτ.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 Antithou answerest me again, softly, softly whisper thy words, my strophe. 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. ἐξεργοῦ δὴν πράξεις (=his ταύτεσθεν ὄρος ἐδή in 835). 852 δὲν ἀδύναι, L, with ὄν. written over ὄν by S: ὅν K, R, Harl., Vat. b, V: ὅν A, B, Γ, Vat., V2: ὅντω Triclinius: ὅν γ' Brunck: ὅν Hermann. Cavallin gives ὅσo' ὑπὲρ ὅν ἀδύναι. 853 ταύταν. L. The later mss. have the same, or ταυτάν (A), τὴν αὐτάν (V), εἰτ' αὐτάν (B), while Π seems to be alone in reading ταυτάν.—Wunder conj. ταῦταν....γνώμαι: Dobre, ταὐτάν....γνώμαι: Bergk, ταὐτάν....γνώμαι. B. Todt, εἰ δ' ἄλλωσι ταύτων γνώμαι'. For ταὐτή Dind. gives ταὐτῶν.—λοχεῖς γ': λοχεῖα L, with λοχεῖα written in margin by S. 854 μᾶλα τοι|ἀνδρα πυκνοῖσιν εἰδίει παθός L. After οὗ three or four letters have been erased; an accent ('') and four dots remain. πυκνοῖσιν may have been made from πυκνοῖσι. Later mss. have πυκνοῖσιν, πυκνοῖσ, or πυκνοῖσ. For the conjectures see comment. And Appendix.

him (λάδρα).—δύνασε, cp. 798. (Not Doric for δύνανται, as some have thought: γ was not changed in the Doric subjunct.) κεφί...κεφί, with the same kind of emphasis as αὐτό τούτο 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 δι', see on 834,—μω., ethic (763).—δι' δ. μύκτων (Doric for μύκτων) ἐξεδόν, 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 μὴν ἐξεδόν ὁφάλμωσιν, he strained his sight (in eager search): ib. 73. 477 οὕτω τοι δεῖξατον κεφάλης ἐκδιπλαίσται δεσι. δι' ἀδύναι is preferable to δι'; δι' ἀδύναι is the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

853 εἰ. ὅποι δὲν ἰῶν. παθέ. I read ἰῶν (= ἴων), with Hermann, for the ἴων or ἰῶν of the ms. 'If thou holdest this purpose—they knowest what purpose I speak of—in relation to this man (Philocletes), truly there are desperate troubles (ἀντρὶ παθι whisk. εὐτ' εὐτ' for shrewd men to foresee' (lit., 'to see in' such a deed). The γνώμαι is the purpose of Neoptolemus to take Philocletes on board the ship—ostensibly for conveyance to Greece—and then carry him to Troy. The allusive phrase, ὀδύνη γ' ἀν αὐ- δώμαι, 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. ταὐ- ταν emphatically opposes this plan to κεφί—the course which they themselves recommend. τοῦτο is a dat. of relation, nearly = περὶ τοῦτον: cp. Plat. Κριτ. 598 δι' ὑπολαμβάνων δι' τῶν τινάξι καλ' εὐθυτίας τις ἀνθρωπος ('in the case of such a person'). πυκνοῖσιν: cp. Critias Σικ. fr. 1. 12 πυκνός τις καὶ σοφός γρώμην ἀνθρώπινων, oft. used of 'seeing a difficulty or danger in a proposed course of action'; Her. 1. 89 ἐξεργοῦ κρισίσιν δι' εὖ ἐνώρητην ἐν τοῖς τοιούτοις (what harm he foresaw for him in what was being done). Id. 1. 120 εἰ φοβοῦντα εὖ ἐνώρηται, παῖς ἰδι' πρὸς προφέρων: The ἀντρί παθή are the horrors of the disease,—the fury which would burst forth in Philocletes when he learned that they were taking him to Troy,—and the curses which he would invoke from Zeus 'Ikeitos on his betrayers.—For other views of this passage, see Appendix.
οὐρός τοι, τέκνουν, οὐρος·
ἀνὴρ δ' ἀνόμματος οὐδ' ἔχων ἀργαγάν
ἐκτέταται νῦχιος,
(ἄλεις ὑπνος ἔσθλος),
οὐ χερός, οὐ ποδός, οὐ τινος ἄρχων,
ἀλλὰ τις ὃς Ἀϊδα πάρα καίμενος.

κυνε γαρ ἀνήρ ὅμμα κανάγει καρά.

οὐρος, a fair wind, meaning here an opportune moment: schol. καιρὸς ἐκτίθεισιν. The metaphor is a fitting one for sailors. When ὠρος is fig., it more oft. = 'a prosperous course' (7r. 814).—This is better than to take the word literally, as if the wind, which had been adverse (540), had just changed.

αἰλίς ὑπνος ἄρχων, because his bow is in N.'s hands (cp. 931). νῦχιος = σκότος, in the darkness of sleep.

αἰλίς ὑπνος ἄρχων. If these words are right, they can mean, only 'sleep in the heat is sound,'—a parenthetic comment on the preceding ἐκτεταταί νῦχιος. In the excitement of the Chorus, it is perhaps not strange that they should use a phrase scarcely consistent with their own ὑπνος ὑπνοις (548). 

Cp. Theoc. 7. 21 μεταμερέων .. ἀνίκα δὴ καὶ καίρος ἐφ' αἰμασαίαι καθέδει. 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.' ἀλεις occurs only here, though Hesych. has ἀλεις = ἀλεινυς.

It is, however, a correct formation from ἀλεις: and ἀλεις (gen.) is not a probable correction. The easy emendation ἀλεις (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 ἀλεις might seem desirable in such a parenthesis: cp. Dem. or. 18 § 308 ἡ ἄδικος τοῦ δοκολον γέγονε, (ταλαλα δὲ τὰ ἀνθρώπων;) εὖ τετάρτω τοῦ τοῦτο τοῦ καιροῦ κ.τ.λ.

Some reject ἀλεις ὑπνος ἄρχων as a mere gloss. But a marginal commentator might have been expected to use more prosaic language,—e.g., ὁ μεταμερέων ὑπνος βαθύς. Dobree, reading ἀδεις, supposed the following process. (1) In v. 864 Soph. wrote ἀδεις πῶνος ἄρχως. This was supplanted by a gloss, πῶνος ὁ μὴ φοβοις κράτιστος, which now stands there. (2) Then the displaced ἀδεις πῶνος ἄρχως was corrupted into ἀλεις πῶνος ἄρχως, and inserted in the text after νῦχιος. This hypothesis is very ingenious, but it seems much too complex to be probable.

τινος. The conjecture, οὗ φρενος, 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 reft 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.

vulg. more forcible? Cp. 1161 μηκετι μηθεναι κρατισων.

681 'Αδρα παρα κείμενοι. Cp. O. Ι'. 973 κείται παρ' 'Αδρα Πάλμβου. This
mode of writing is preferable to παρα-
κείμενοι because παρακείμενοι τιν= '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,' κείμενοι παρά τινι is used.

682 δρα, βλέπῃ. For the double
imperat. in excited utterance, cp. 981, O.
C. 121 προσδέρκου, λείπουν δη. Seyffert's
δρα is much better here than the ms.
δρα, 'he sees as the dead see,' i.e., not
at all. After ανδρισματας και νυκτας, this
would be weak.—δα κυρία φθέγγα. 'See
whether thy words are seasonable' means
here, 'We fear that thy counsel (839 ff.)
is unseasonable.' We miss our καιρός, if
we stay here with Philoctetes, instead of
escaping with the bow.

683 Ι. το δ' ἀλώνιγον μμ' φο, as
far as my thought can grasp the question,
καθ' δεν έγει κατανοο το πράγμα. Cp.
Plat. Tim. 29 A το λόγοι και φθάνητε
περιπληθυντο. The acc. is one of 'respect'
(like τούχων μέρος, etc.).—πόνος ο μη
φοβων κράτωσον, 'the enterprise not
fraught with fear is best' (Whitelaw):
a sententious utterance, like δράχματα γαρ
κράτωσα τα' ποσιν 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. ο μη
φοβων 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,—impling that there
will be least πόνος in such a course; as
if it were, πόνος εκλείμενοι κράτωσατο. Cp.
σιγής ακλίμων γέρας (meaning that σιγή,
though it wins no positive γέρας, risks
nothing): 'Discretion is the better part
of valour,' etc.

685—1050 Third ετεισόδιον. Ne-
opolemus, overcome by remorse, con-
fesses 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.

686 μη' αφεσταῖαν φρενών: Eur. Or.
1021 ἑξέστην φρενών. For αφεσταίαν, cp.
A. Nēs. 1457 το γαρ ἀφεσταίαν χαλεπον
φόνος. The words convey a hurried re-
proof and warning,—'do not lose your
wits' (through fear). All their presence
of mind is needed, since Philoctetes is
awakening.
Φι. ω φέγγος υπνον διάδοχου, τό τ' ἐλπίδων ἀπιστον οἰκουρίμα τούτε τῶν ἔξων. οὐ γὰρ ποτ' ὁ παῖ, τούτ' ἄν ἐξηχύσῃ ἐγώ, τιθήναι σ’ ἔλευσὸς δὲ τάμα πτήματα μεὺναι παρόντα καὶ ξυνωφελοῦτα μοι. οὐκοῦν 'Ἀτρείδα τοῦτ’ ἐτήσιαν εὐφόρας οὐσίων ἔνεγκεῖν, ἀγαθοί στρατηλάται. ἀλλ’ εὐγενῆς γαρ ἡ φύσις καὶ εὐγενῶς, ὁ τέκνον, ἥ σή, πάντα ταῦτ’ ἐν εὐχερεῖ ἔθους, βοῆς τε καὶ δυσομοίρα γέμων. καὶ νῦν ἐπείδ’ οὗτος τούτοι κακοῦ δοκεῖ λήθη τις εἶναι κανάπαλα δή, τέκνον, σὺ μ’ αὐτὸς ἁρον, σὺ με κατάστησον, τέκνον, ἵν’, ἡμίκ ἄν κόπος μ’ ἀπαλάξῃ πότε, ὀρμὼμεθ’ ἐς ναῦν μηδ’ ἐπισχώμεν τὸ πλεῖν.


867 ι. ὁ φέγγος...τὸ τ’ κ.τ.λ. For a voc. thus combined with a nom. (and art.), cp. 986: Αἴ. 861 (ὁ) κλειναὶ τ’ Ἀθημα καὶ τὸ σύντροφον γένος.—Ἀπλίδων ἀπιστον; not credited by my hopes,—such that my hopes could not have believed it possible. Cp. 1067: Αἴ. 847 φίλοις ἀπελατοῦ (=οἱ κλαμομένων ὑπὸ φίλον), and n.: Εἰ. 1214 ἄτιμοι...τῶν τεθηκότως (=οἱ τιμωμένων ὑπὸ τοῦ τ.); ὧν ἐλπίδων ἀπιστον =οἱ πιστούμενοι ὑπὸ τῶν ἑλπίδων. This is better than to take it as ἑλπίδων πίστων ὅθ’ ἔχω, in the sense, 'not having the pledge, assurance, given by hopes,' 'not warranted' by them (like αἰγνεύσας χειρόνων, Ο. Ζ. 677 n.).—οἰκουρίμα, as having guarded the place while he slept. So a watch-dog is called οἰκουρίας in Ar. Νεστ. 970: cp. below, 1328. For the periphrasis cp. Eur. Αἰκ. 606 ἀριδῶν Θεραίων εὐμενής παρονία. 869 Θα' τούτ’ is governed by ἐξηχύνο-, not by τιθύνω, which interprets it. ἦν might go with τιθήναι (=ὅτι τιθάτω ἦν), but is a better taken, as its position suggests, with ἐξηχύσῃ. The sense of ἀν ἐξηχύσῃ' warrants the use of τιθήναι, without ἆν, instead of τιθήσεται. See Appendix.—μεῦναι (depending on τίθηναι) governs τάμα πτήματα, to 'wait for' them, i.e., to wait till they were better: cp. Aesch. fr. 35 ἄγων γὰρ ἄναρα οὐ μένει λευκεμένοι—ἐνωφελοῦτα μοι, helping to do me good, with dat. instead of the usual acc.; cp. Αἴ. 560 τοῖς ἄραοι φιλεῖν (ν.). It is possible, but less simple, to supply αὖτα (ἐς τά πτήματα) with ξυσώρω,' helping me to assure them.' 872 οἰκουμον: 'the Atreidæ, at any rate (σώ), did not thus.' Here ἄν (like γαῖα) justifies his wonder at the youth's constancy. Cp. 907: 1389: Αἴ. 331 (n.).—εὐφόρας is the best correction of the ms. εὐφόρως (see cp. n.). Cp. Hippocr. Αἰ. 1243 εὐφροσύνας φέρειν: ἵδ. 1144 δυσφόρων φέρειν (as Soph. O. T. 783 δυσφορῶς | τοῦτοις θυγατέρις).}

874 ι. καὶ εὐγενῶν: cp. 384: 719.—ἐν εὐχερώ ἰδου: cp. 498 ἐν σμικρῷ πούδωμεν | (n.); and for this use of τίθησαι, 451, 473.—γέμων: cp. Dem. or. 18 § 308 φιλάττει τύπικ' ἐκεῖθε μετοι τοῦ εὐεργέτου.
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 shouldst 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. λαφαῖν (this with F. W. Schmidt) κανάκαυλά τις, τέκνον.

870 ζ. A. Zippmann (Athenaeus Sophocleum Specimen, pp. 36 ff., 1864) places 879 immediately before 890, and deletes the v. which stands in the mss. as 889 (αἰσθῷ τὰδ'). He also deletes v. 880 (ὅ' ἤνικα ἐν). Nauck and Cavallini so print the text. Wecklein thinks that 879 and 880 are both interpolations.—σῷ μὲ κατάστησον] Blaydes conj. σῷ δὲ μὲν κατάστησον. 880 τοῖς] Meineke conj. τότε (to go with δροῦμεθ'). Vavilliers, τιθέ: Blaydes, τίθε.
ΣΟΦΟΚΛΕΟΥΣ

ΝΕ. ἀλλ' ἢδομαι μὲν σ' εἰσίδων παρ' ἐπίδα
ἀνώδυνον βλέποντα κάμπτεν' ἐτι
ὠς οὔκετ' ὄντος γὰρ τὰ συμβόλαια σου
πρὸς τὰς παρούσιας ἐννοφορᾶς ἐφαίνετο.

ΦΙ. αἰνῶ τάδ', ὦ παῖ, καὶ μ' ἔπαιρ', ὠσπερ νοεῖς
τοῦτοι δ' ἔσον, μὴ βαρυνθῶς κακῇ
όσμῇ πρὸ τοῦ δέοντος. οὐπὶ νη γὰρ
ἀλς πόνος τούτους συνναίει ἐμοὶ.

ΦΙ. ἡθεον: τὸ τοι σύνθεσι ὀρθώσει μ' ἑθος.
ΝΕ. παπαῖ: τί δὴτ <ἄν> δρῶμ' ἐγὼ τουνθένε· γε; 895

884 οὖν τ. Αλδ.: σοι Λ., which Blaydes reads. 887 ὀδώρω[ι] Blaydes conj. ἀρωνί: C. Schirlitz, στράγου. 888 οὖν Λ.: οὖν τ. 889 εἴ Λ.: εἴ Τ. 890 ἑθος] Blaydes conj. ἡμ. 894 μ' ἑθος Λ. Herwerden conj. με ταί. 895 τί δήτα δρῶμ' (sic) Λ.

882 ἀλλ' ἢδομαι μὲν: here μὲν slightly emphasises the verb, but does not oppose it to any other thought: the νῦν δ' in 886 should not be regarded as answering to it. Cp. 1178: ὁ. Τ. 81 ἀλλ' εἴκασαι μὲν, ἢδος: id. 769 ἀλλ' ἢσαι μὲν.—Ἀνώδυνον masc., to be taken adverbially with both participles (‘living and breathing, free from pain’): not neut., with βλέπωνa only, as if the sense were, ‘showing the absence of pain by thy looks.’—Βλέποντα = ἱώντα (though here with special reference to his recent slumber, cp. 856 ἄσωματοι): Λευ. ἑφ. καὶ βλέποντα μὴ ἱώντων, ἵναντι τοῦ οἰωνίζειν.—καμπαντεύοντι: Aesch. Αγ. 671 ἐκεῖνῳ εἰ τις ἐστι ἐμπεπλεκὼν.

884 τίς οὐκέτ' ὄντος. Here συμβολαὶ are the signs observable by one who watched Ph. sleeping after the attack of the disease, when he seemed like one Ἀφίδ τάρα κεῖσενος (861). The chief of such signs would be, a deathly pallor, and the absence (as a spectator might think) of respiration.—By τὰς παρόντας ἐννοφορᾶς are meant the agonies of disease to which he is subject, and which he had endured just before his sleep. τὰς παρόντας might be the part. of the imperf., at παρῆσαι (cp. Αντ. 1193 n.), but is more forcible if taken as pres.,—αἱ παρῆσαι: cp. 734 τῆς παρεκροὴς ἤσον. 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 = ἐν view of,’ cp. Thuc. 7. 47 ἐβολεύοντο πρὸς τῇ γεγενεχμένῃ ἐννοφορᾷ καὶ πρὸς τὴν παροῦσαν ἐν τῷ στρατηγῷ κατὰ πάντα ἔρρυσθαι.—Not: ‘In view of thy plight just now (i.e., while sleeping), thy symptoms seemed like those of a dead man.’ Τὰς παρὰς ἐννοφορᾶς would then mean merely the condition of the sleeper, as distinguished from the συμβολαὶ or outward signs thereof. But, since the inference was drawn wholly from the outward signs, the words πρὸς τὰς παρὰς ἐννοφορᾶς would lose their natural force, and mean no more than τὰ παρὸντα συμβολαὶ εκτοντεῖ.—συμβολαὶ = συμβολὰ: the only Attic example of this sense; which occurs, however, in Her. 5. 92 § 7, πιστῶν γὰρ οἱ τῶν συμβολῶν (the token, or proof, μαρτυρίων). In Eur. Ισον 411 ἐ τὸ νῦν συμβολαὶ προβεβην την, the meaning is ‘dealings,’ ‘intercourse’ (the regular Attic sense of συμβολαὶ being that of ‘covenants’).

886 Τ. νῦν δ' αἱρέ σαντον. The reflexive pron. is not necessarily emphatic when thus used with an active verb: cp.
Aesch. P. V. 747 τι δήτρι έμικ 9υν κήρος, αλλ’ ονει νύν τάχε έμεργ’ εμαυτήν τεσσ’ εύξε απόσχον πτερας...; At v. 879 Φ. 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 πάν’ αυτήν prepare Ph. for the effort. —οι δ’ ου σει μαλλίν φιλον: i.e., he need not make even this effort, but can be lifted from the ground. —τοι πόνον γάρ: since Neoptolemus and Philoctetes are agreed upon the voyage, the sailors will not grudge the trouble of carrying their master's friend.

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σοφοκλεύς

ΦΙ. τί δ' ἔστιν, ὥς παῖ; τοι ποτ' ἐξῆθης λόγῳ;

ΦΙ. ὅποι οὖν ὅποι χρή τάπορον τρέπειν ἔποι.

ΝΕ. ἀπορεῖς δὲ τῷ σῷ; μη λέγῃ, ὥς τέκνον, τάδε.

ΝΕ. ἀλλ' ἐνθάδ' ἦδη τοῦτο τοῦ πάθους κυρώ.

ΦΙ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος ἔπεισεν ὡστε μη μ' ἀγειν ναύην ἐτί;

ΝΕ. ἀπάντα δυσχέρεια, τὴν αὐτοῦ φύσιν ὅταν λιπών τις δρᾶ τα μὴ προσεκότα.

ΦΙ. ἀλλ' οὐδὲν ἐξώ τοῦ φυτευόντος σὺ γε δρᾶς οὐδὲ φωνεῖς, ἐσθιθὸν ἄνδρ' ἐπωφελών.

ΝΕ. αἰσχρός φανοῦμαι· τοῦτ' ἀνιμοῦμαι πάλαι.

ΦΙ. οὐκών ἐν ὦς γε δρᾶς· ἐν ἕις δ' ἀνδρίς, ὅκινώ.

896 λόγῳ] 'Mallem legere lóγων' (Bruckn). Harl. has λόγων, which Cavallin adopts.

897 σου] δι' Ἡ. —τρεπέτων —Nauck conj. στρέφεται.

898 τοῦ] Cavallin gives τοιοῦτον. 900 οὐ δὴ σὲ] Erfurdt conj. οὐδ' ήδη (or οὐδ' ήθε).—τουτέστων.

898 τοῦ] Claydes conj. τοῦ. 901 Σὲ τοῖς ἐπαναλαμβάνεται τιτανός τως τοῦ ἄρτου.

899 τοῦ φυτευόντος] Tournier conj. τοῦ ἀνίμωματος, and so Meckler: R. Mollweide, τοῦ προσεκότος,

δοκοῖ; Plat. Legg. 664 ε πτήσι, 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. δρασσε, not δρασσεν).

τοῦδε γε, adverbial: cp. 834: Ο. C. 476 τὰ δ' ἐνθέν (n.). ζα 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 conception can be carried, since it must be revealed by the presence of Odysseus at the ship.

896 ξέφια, 'digressed' from the matter in hand: cp. Dem. or. 18 § 211 ἐπανειδέων αὐτών, ἐπανειδέων ἑπαῤῥόθ' ἐξήθη, ἐπολομαί. Eur. I. T. 781 (Orestes to Iphigeniea, whom he has interrupted by an unguarded exclamation) οδόθ' ἐπανειδέων δ' ἐξήθη γὰρ ἄλλως ('my thoughts had wandered').—λόγῳ is better here than λόγων. The latter is more suitable in such a phrase as τοῦ λόγων ἀμηχανῶν | ἔδω; Εἰ. 1174.

897 οὐκ οἴδ' δωτο χρή 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. 912 ff., he at last speaks bluntly (913). Cp. Plat. Hippias. 297 δ οὐκ ἐπὶ ξέφυ, δ Τιμία, δωτο τράπεζαμαι, ἀλλ' ἀπορών' σοὶ δὲ

ἐξέστι λέγειν;—Nauck wishes for στρέφεται, which would imply an artful 'twisting' of speech; cp. Ar. Th. 1138 αἰαίνει δράων; πρὸς τίνα στρέφεται λόγους; But τρεπόντα better suits the ingenuous perplexity of one who simply doubts what course he ought to take.

898 ἄνομος δὲ τοῦ σῷ;—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 ἄνεβε...τοῦ τοῦ πάθους (par. tit. gen.)—ἐνθάδ' της ἀποκαλήθης· 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' (refering to μή λύει). 900 οὐ δὲ...; so (with τοῦ added) O. T. 1472, Anti. 381.—For δι' αὐτῆς after καπνίζεται cp. 656 n.—ναύην = ναυβάτην (246), vechler: so Aesch. Pers. 719 πεῖτο ἣ ναύης, Hor. C. 3. 4. 30 ναυία.

902 εἰς δ' δυσχέρεια: for the neut. plur. as subject, with sing. subst. as predicate, cp. O. C. 383 ἀρ αὖχ δῆμος τᾶς; Od. 44, 433 λόθη γὰρ τάδε γ' ἐστι: Stobaeus Flor. 5. 3 φόβοι τὰ τοῖς εἴφθ' ἐφημένοι στόμοις: Lys. or. 4 § 7 πῶς ταῖς ἐστι πρόσωμα; Dem. or. 19 § 72 ἐστι δὲ ταῦτα γέλων.—τὴν αὐτοῦ φύσιν λινῶν, whereas τὸ γενναῖον is τὸ μὴ ἐξι—
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 εἰκόνως (as ἐπως was a frequent abbreviation of πατρὸς).

006 ἐσθλὸν] Burges conjo. ἄθλων γ' ἑπιφέλων: Blyades, ἄθλων γ' ἑπιφέλων. 006 πᾶλιν ῳ: πᾶλιν ῳ, with αi written above by 1st hand. The same error occurs in 913, 966. 007 ἐν ὁποτε δραίω ἐν ὁποτ' αἰσχῶ (sic) L (the second ὁποτ' made from ὁπ ῳ by S.— ἐν ὁπ ῳ γε, ἐν ὁπ ῳ Α, For ὁποκου...ἐν ὁπ ῳ Α Nauck conjo. ὁπ ῳ...ἐφι' ὁπ ῳ Α.'

σταμενον εκ της αμυντος φωσας (cp. 51 n.). Fraud was foreign to his nature (88).— τα μη προσευκτα, such things as do not befit him: for the generic μη, cp. 170, 409, 444, 900.

004 ε. οὐδὲν ἐξω του 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. ὁ τοσοῦτος is ὁσπερ κανων και μετρων (των καλων). Thus the use of ἐξω is justified: it expresses a departure from the lines of the pattern. Cp. Plat. Legg. 876 ε δοῦμαι τα παρα- δειγματα των διαστασιων του μηποτε βαλαιν εκ της δεινης. Musgrave quotes Libanius 1. 574 του της πάλιν ἑκου και της εμαυτος εξω τω τραγῳ ειναι δοκει. The boldness of the expression ἐξω του φυτεύσαντος finds some analogy in the phrase κατα των ας = κατα τρόπου των; Plat. Parm. 126 c κατα των τακτων προς την ἵστην διατριβει (following his example). So Alciphron can say ὁ ταῖς ξεμελάκτων τον διασκαλον (took the stamp of his teacher), instead of τον τοιο δια- σκαλον χαρακτῆρα (3. 64). I cannot, then, think with Nauck that φυτεύσαν- тος is spurious. προσευκτα would be but a tame substitute. A reference to

the youth's inherited generosity seems fitting here: cp. 874, 1310. τοιοφυτευ- σαντος (Tournier) is ingenious, but less forcible than τοιο φυτευσαντος.

ἐσθλὸν: Blyades would take this as = 'of noble birth,' in order that Ph. may not pride himself. A similar feeling has prompted conjectures (cr. n.). But ἐσθλὸν Ph. means that the kindness of Ν. 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.).

006 πᾶλιν: cp. 589.

007 οὐκον (872 n.) ἐν ὁπ ῳ δρας (αλεξρος φανει): in respect of thy deeds (thus far) thou certainly wilt not be found αλεξρος: ἐν ὁπ δι οὐκον, but in respect of what thou sayest—i.e., in respect of the future conduct which thy words foreshadow,—ονο (μι αλεξρος φανεις).—For the emphasis given to δρας

10—2
ΣΟΦΟΚΛΕΟΥΣ

ΝΕ. ὁ Ζεῦς, τί δράσω; δεύτερον ληφθὼ κακός, κρύπτον θ᾽ ἀ μῆ δεὶ καὶ λέγων ἀλκυστῷ ἐπῶν;
ΦΙ. ἄνηρ ὅ, τι ἐὰν μῆ γα κακός γυνώμη ἐφυν, προδοῦσ᾽ μ᾽ ἐοικε κακλιπών τὸν πλοῦν στελέων.
ΝΕ. λιπὼν μὲν οὐκ ἔγγογε λυπηρῶς ἐκ μή πέμπω σε μᾶλλον, τοῦτ᾽ ἀνώμαι πάλαι.
ΦΙ. τί ποτε λέγεις, ὅ τέκνον; ὡς οὐ μανθάνω.
ΝΕ. οὔδεν σε κρύψω; δεὶ γὰρ ἐς Τροίαν σε πλεῖν πρὸς τούς Αχαιούς καὶ τοῦ Ἀτρείδων στόλον.
ΦΙ. οὔμοι, τὶ <δὲ> εἴπας; ΝΕ. μὴ στέναξε, πρὶν μάθησι.
ΦΙ. ποίον μάθημα; τὶ με νοεῖς δράσαί ποτε;
ΝΕ. σώσας κακοῦ μὲν πρῶτα τοῦτ, ἑπείτα δὲ ἔξω σοι τὰ Τροίας πεδία πορθησά μοι.
ΦΙ. καὶ ταῦτ᾽ ἀληθῆ δραῖν νοεῖς; ΝΕ. πολλὴ κρατεῖ τοῦτον ἄναγκη καὶ οὐ μή θυμοῦ κλων.
ΦΙ. ἀπόλωλα τλήμων, προδεδομαί. τὶ μ᾽ ὡς ἔνε, δέδρακας; ἀπόδοσ τό τόξο μου.
ΝΕ. ἀλλ᾽ οὐχ ὁδὸν τε τῶν γὰρ ἐν τέλει κλέων τὸ τ᾽ ἐνδικὸν με καὶ τὸ συμφέρον ποιῆ


912 ζ. Cavallini conj. λυπηρῶς δ᾽ οὐτε πεμένει σε μᾶλλον.—τέμπωρον

by place and pause, cp. 989 (Ζεῦς), 1000 (οὐ): Att. 555 οὐ μὲν γὰρ ἐκλογήν ἔχων, ἐγὼ δὲ καταθαλών. 908 η. ἔπειρα, delib. aor. subjunct.: cp. 757.—δὲ μὴ δεῖ: cp. 904. He has been base, first, as λέγων αἰσχροῦ ἀπειρα—telling the falsehood that he was sailing to Greece: next, as κρύπτων & μὴ δεὶ—hiding the truth, that Ph. must go to Troy. 910 ζ. ἀνήρ 58': the transition to the 3rd pers., marking bitter indignation, is like that in Tr. 1238, where Heracles fears disobedience in Hyllus.—εἰ μὴ ἵδον: cp. O. T. 1086 εἰσπρέπειν ἵδως μάντις εἰμι καὶ κατὰ γυνάμων ἐρμι: El. 472 μὴ εἰς μῆ γυν' παραφρον ἐνιντεῖ εἰμι καὶ γυνάμει λεγετθεῖς γυναῖκα. —For γυναῖκα (which Naber alters to γυνάμων) cp. El. 546 ἄριστον καὶ κακοῦ γυναίκην: O. T. 687 ἄριστον ἵνα γυναίκην. The dat. in Att. 1374 γυναῖκα σοφῶ | φόβοιν τῶν πλοίων στελέων: Λι. 1045 ὡς οὖν τὸ δέκτω πλοῖον ἐκείλεμεν. But στέλλω without πλοῖον in 571, 640.

918 ζ. λιπῶν (εἰς τὸν πλοῖον στέλλω) after ἐκλογῆν, as 1383 αἰσχροῦ: after καταθάλων: cp. O. C. 841 προβαθὸς ὅδε, βαθὺς, πληθυνός, or: cp. 1368, 1399, 1455. The ν. δ. πέμπων (prob. a mere error caused by λογῶν) would require us to supply τὸν πλοῖον στέλλω (subjunct.).—τοῦτοι, emphatic, as Tr. 458 τοὺς πνεῦμα, τοὺτὸ μ᾽ ἐλεύθερον ἄν: cp. O. C. 504, O. T. 407. Remark the repetition of τοῦτο ἀνοίμω τὰλαi soon after 906. So Att. 613 and 618 ὀδήν ἔρτει: id. 614 and 625 ἐκτὸς ἔρτας. 918 ζ. οὐδενὶ σε κρύψων: for the double acc., cp. El. 957 οὐδὲν γὰρ σε δει κρύπτον μ᾽ ἔτι: Aesch. P. V. 652 μὴν τοι ἐκ μέρους τοῦτο. So ἀποκρύπτομαι τελικά τι.—γράφοντες unnecessarily makes the statement: O. T. 277. 917 ζ. τί δὲ <δὲ> ἐτέρως: I insert δὲ, which might easily have dropped out. Such a hiatus as τί δὲ τώρα is not Sophoclean. Cp. 100n. After a voc., we elsewhere find δὲ 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.

O. C. 332 τεκνῶν, τι δ' ἥδεις; ἓ. 1459 πάτερ, τι δ' ἐστι τάξισμα ἐφ' ψ' καλεῖς; The objection to τι μ' ἔστως ("what hast thou said of me?"") is that it does not suit the sense here ("what purpose does thou declare in regard to me?"). And τι γ' ἔστως would be weak. —πρὸς μάθησις, without ἅπα; cp. ἔφιαν without ἄφιε, 764. Soph. affords some 14 instances of πρὶν ἃ with subjunct. (as 332, 1332), and 7 instances (besides this) of simple πρὶν with subjunct., —Ἀντ. 619; Τρ. 608, 946; Αἰ. 742, 965; fr. 583, 2, fr. 596.—πρῶτον μάθησις; Cp. Ἀντ. 42 τῶν τι κινδύνεωμ; For the verb with its cognate noun, cp. 150 μέλον...μέλημα...—δράσας with double acc.: 803 n.

190 σωτάκι κακοῦ: cp. Ἀντ. 1162 σωσάς μὲν ἐξέρχων...ῄσχύν (n.).—ἐξών σοι: cp. 1335.

191 καὶ ταῦτα...: For καὶ in preface to an indignant question, cp. Ο. C. 263 n.—ἀληθής, predicative adj., with adverbial force, and so here=ἀληθῷ (a word not extant in Soph.). In Plat. Lach. 186 a, τοῦτο μὲν ἀληθῆ λέγει (as also in Μενων 98 b etc.) Krüger and others take ἀλήθεια as an adv., ἀλήθως: but the sense there is, 'you are right as to that,'—τοῦτο being acc. of respect, and ἀληθῆ acc. governed by λέγειν.—κρατεῖ τοῦτων, controlls these things (like κρατεῖ τῶν πραγμάτων, Dem. or. 1. § 26), i.e., ordains that they must be so.

191 οὖν, a form which he has not used since 219. He has hitherto addressed N. as ὃ τεκνῶ, σοὶ δ' ταῖ: Cp. 932.

O. C. 1418. Other places where ἑτί is omitted after οὖν τε are O. C. 1136, Τρ. 742, O. T. 24.—τοῦ ἐν τοῖς: 385 n.

192 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 impprecation to entreaty, and from entreaty to the half-soliloquy in which he imagines the future (952).
ΦΙ. ἀ πῦρ σὺ καὶ πᾶν δείμα καὶ πανουργίας δεινῆς τέχνης ἐξιδιωτοῦ, οἷα μὲ εἰργάσω, οὗ ἡπατήκας: οὐδ ἐπαισχύνει μ’ ὄρον τὸν προστρώταυν, τὸν ἱερόν, ὡ σχέτλε; ἀπεστέρκας τὸν βιών τὰ τὸς ἔλων.

ἀπόδος, ἱκνομήα σ’, ἀπόδος, ἱκετεύω, τέκνον. πρὸς θείων πατρῶν, τὸν βιών μὲ μ’ ἀφελή. ἤμοι τάλας. ἀλλ’ οὐδὲ προσφωνεί μ’ ἔτι, ἀλλ’ ὡς μεθυμὸν μποῦθ’, οὐδ’ ὀρᾷ πάλιν.

 נות μιμεῖς, ὁ προβλήτης, ἢ κυνονοοῦνθαθηρῶν ὀρείων, ὁ καταρρήγες πέτρας, ἡμῶν τάδ’, οὐ γὰρ ἀλλὸν οὐδ’ ὑμῖν λέγω, ἀνακλάομαι παροῦντος εἰωθῶν, ο’ ἔργ’ ὁ πᾶς μ’ ἔδρασεν οὐ’ Ἀχιλλέως.

5927 δείμα | δήμα L, with ei over η from 1st hand. Nauck conj. λίμα (on Bergk’s conj.). Valckenaer conj. ὁ πῦρ σῷ, καικόλαμμα. 5928 εἰργάσω In L the 1st hand, after writing εἰργάσω, began to repeat it, but stopped at εἰρ. and deleted the letters. Elmsley conj. ἐφρασώ. 5929 δρώω] Wecklein conj. με δρών. 598 μὲ μ’ ἀφέλης L (and so most of the later mss.): μὴ μου φέλητα Α. μὲ μ’ ἀφέλη (on O. T. 1522: formerly, on Eur. Med.

5927 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 δείμα (’monster’ ) curiously recalls a passage in the Lygisitara (which appeared two years before this play), 1014 f. ὄθην ἐστι θρόνον γυμνὸν ἀμαχοτέρων, ἀπὸ τοῦ, ὡς ὃ ἀνάβησθ’ αὐτόν ἱεροκαλῆς ἐρθαλαί. Elsewhere πῦρ is a figure for warlike rage, as IL. 37. 71 τῷ δ’ ἄγα κέραιον, καὶ εἰ πυρὸν χεῖρας βοκῆν: οὐ, generally, for an irresistible bane, as Eur. fr. 432 αὐτό πῦρος γὰρ ἄλλο πῦρ, μείζον ἔμπλωστον γυμνῖας πολύ δυσμα- χοτέρων. Cp. Hor. C. 4. 4. 42 Dirus per urbes Afer ut Italas, | Cae flamma per taedas etc. Tennson: 'The children born of these are fire and sword.’

πάν δείμα, utter monster? ἀ πᾶσα βλάβη (622), said of a man, is equiv. to ὃ πᾶσα βλάβη (62), so here πᾶν δείμα is equiv. to πᾶς δείμα. The latter would describe the man as effaced; the former describes the δείμα as perfect; and thus the sense is not affected by the assimilation of the adj. πάς to the subst. But we cannot compare Ar. Th. 707 ὃ πᾶν ἰσμέν καὶ κόνιν ἄνθρωποι, καὶ ἰμῶν ἅταντα, | ἄρδεσ, νεῖκη, στάσει, ἀργαλεά κ.τ.λ., since there the sense is, 'every sort of ill,' not, 'utter ill.' For δείμα cp. Eur. H. F. 700 πέρας δελμάτα τθηρῶν. πανουργίας…τέχνημα, a work of art in πανουργία (defining gen.;)—i.e., a man in whom πανουργία assumes its slightest form; not, 'a work of art produced by (personified) Πανουργία,' like Shakespeare’s, 'Confusion now hath made his masterpiece,' Mach. 2. 3. 71). τέχνημα could not stand for τέχνη, ‘contriver’ of πανουργία, as Nauck implies by comparing Hor. Epod. 17. 35 (of Canidia) coles venenis officina Coelichis. For the neut. noun, cp. ἀλή, κράτημα, λάλημα, μάντημα, παράλημα, etc. (Ant. 320 n.).

5928 εἰργάσω, followed by a perf. : cp. 664, 666.

5980 τὸν προστρώταυν : cp. 773.

5981 τὸν βιώ' This verse deserves notice as one of those which indicate the sensitiveness of the Athenian ear to accent. For if βιὼ could have been mistaken for βίωσ, the effect would have been as unhappy as when the actor pronounced γαλῆν too much like γαλήν (Ar. Ran. 304).—Cp. 1182.
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 desoiled 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:


593 A dactyl is here followed by a triblach, as in 1029 we have two triblachs. In both verses the rhythm marks agitation.

593 θεῶν πατρών, the gods of Achilles and Peleus. Cr. O. C. 756 n.—μὴ μή ἄφελς: for μὴ followed by a, cp. on 782 n. Either the act. or the mdd. is admissible. But a strong reason for preferring the mdd. is that Soph. uses it in three other places; and if in 376 there was a metrical motive for ἄφελς, there was none in 1303 for ἄφελς, or in Αἰ. 100 for ἄφελεως. On the other hand, he nowhere uses the active ἄφελς. In Ο. T. 1522, where L has the true ἄφελς, some later MSS. have ἄλλας: and probably ἄφελς in L here is merely a like error.

594 προσφορεῖ: for the 3rd pers., cp. 910.—ος μὴ μεθήσον, as if he did not intend to give up the bow. (If we had ὄν instead of μὴ, the sense would be, 'showing that he does not intend...') For the omission of the object to μεθῆσον, cp. 851 (ἐκπροφθο).—ὁς πάλιν: cp. Π. 21. 415 πάλιν τρέπει ὅπερ φανερόν. Eur. Hec. 343 προσέρχεται ἐκεῖνον ἀπὸ γαμήλου.

594 οί λίμνης, bays or creeks, near the cave,—not necessarily implying anchorage: cp. 302 οὐ γὰρ τῆς ἄρομας ἐστιν (n.). So in Π. 1. 432 the λίμνη πολυ

603 οὔτε οὖν ἐστιν merely the bay, while the ἄρομα is the anchorage within it (ib. 435).—προσβαλὲς here = ἐκπροφθο, promontories: in Homer always an adj. (with ἄνα κλίνα, 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 προσβαλέ (10. 175 ὀὐδὲ νὰ τὸν γε | ἐπιγραμμὼν προσβαλέ).—ἐνυνοργκίαν θύραν: for the periphrasis cp. 868.—καταφόρως, only here: a poet. substitute for ἀποφόρως (Xen. An. 4. 6. 3 πέτρα ἀποφόρως).

605 οἱ λέγοντα καταφορέως, subj. cp. Αἴ. 1341 οὐδὲ ἔχω ὅποιον τοῖς πτερωτοῖς ἦσον. ἀνακλαλομαί, lament aloud. Antiphon Tetr. Α. 6. § 1 τοὺς...ἀνακλαλισοντας πρὸς ὑμᾶς.—παροῦνε, present with me as ye are, τοῖς ἐλωθοῦσι (παρεῖναι), ye, who are wont to be so. In freely rendering these words, 'my wonted companions,' we must remember that παροῦνε is not a subst. (like θεῖαι or μάρτυριον), i.e., we could not say, οἱ ἐλωθοῦσι παροῦνε, meaning, 'my wonted companions. That would be possible only if παροῦνε had acquired a definitely substantival use (like ἄρομα) Thus in Thuc. 7. 75 οἱ παροῦνες καταλελεῖσθαι is not 'the living remnant,' but 'those who were left behind alive' (ὑπερτείνατος καταλελεῖσθαι).
942 προσθείσις L. Dübner thinks that this has been made from προσθείς, and Campbell indicates the same view, though doubtfully (‘προσθεῖς L?’). But προσθείσις is wholly in the writing of the 1st hand. The supposition that he inserted σ after writing προ θία 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. xlii). If, then, he first intended to write προσθείς, the present first σ of προσθείσις must have been his inchoate θ: but there is no trace of erasure. It appears improbable, therefore, that he ever meant anything else than προσθείσις.—προσθείς L, Auld, Turnebus, Brunck, Herm., Wunder. 944 θέλει 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 φρασαθα... ἦτ... διεγεῖ). Blydes, taking the same view, prints θέλει without any stop. 945 ἔλοι... ἔλοι μ’ [ἔλοι μ’ (sic)]...
should be a full stop (or colon) at θάλα. Verse 495 is an indignant amplification of 941, εἰς Τρολων ὁ μ.' ἄρει. "He is taking me by force, I say, as if he had captured (ὅς ἄλω) a strong man,' etc. οὐκ οἶδ' Νeoptolemus 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. Στροφ. 1010.—ἀναλύων νεκρόν: cp. Αντ. 1030 τοῦ θανόντος ἐκατανεῖν (n.).—κανόνος σταῦν: Αντ. 1170 τάλλα ἐγὼ κανόνον σκιάσ | οὐκ ἐν πραίμον (n.).

ἐκαθωρίζων ἄλως: O. C. 109 ἐκαθωρίζων ἄρδεν ὁ Θάλαον τοῦ Θάλων | ἐκαθωρίζων σοὶ γὰρ ἑλώ γαρ ἄρχων δέμας (n.). The adv. ἄλως means (1) 'otherwise,' O. C. 492: (2) 'besides,' moreover,' O. T. 1114: (3) 'otherwise than well,' and so, 'vainly,' O. T. 333.—as ἐπηρτοι οὖσι κακῶσ: (4) with a subj. implying disparation, ‘merely’; Αρ. Νικ. 1203 ἄρεμβος, περβατ' ἄλως, ‘ciphers—very sheep’: Dem. or. 19 § 24 αὐτὸν ἐκτελεστεὶς ἄλως καὶ βασικάνα κατεφαλητερόν, ‘the opposition was pronounced to be mere obstreperousness and spite’ (where see Shilleto). This sense comes through that of ‘vainly,’ ‘uselessly.’ οὐκ οἶδ' for the synizesis cp. 446 n.

ἄλως, though only conjectural (cr. n.), is confirmed by the fact that elsewhere also the hortative is combined with the limiting ἄλως: see 1040 f.: O. C. 238 ff. ἄλως ἐπειδ' ἄλως ἐμοὶ (me, at least). The loss of ἄλως before ἄποδος here may have been due to a reminiscence of 932.—ἀλλά καί, cp. Εἰ. 411 ἀγγείνασθε γ' ἄλως καί, ἐν σαυτῷ γενοῦν. Xcn. Αἰν. 1. 5. 17 ἐν ἐστώ ἐγερτόν, he recovered himself (after an outbreak of passion). So Her. 1. 119 ὅστε ἐξεκλάδη, ἄντος τε ἐνωτου γίνεται, '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 ὧν here): διὲ δὴ ἢμων αὐτῶν ἢ καὶ καὶ καί γεγομένων κ.τ.λ.—The ν. l. ἐν σαυτῷ here has been supported by Ar. Νερ. 642 ἐκαθωρίζων καίστω ὧν ἐν αὐτῷ. But there I
ΣΟΦΟΚΛΕΟΥΣ

951 τι φής; σωπάς: ουδέν εἰμι: ο δύσμορος. α' σχήμα πέτρας δίπυλον, αὐθίς αὖ πάλιν εἰσεμε πρὸς σε ψυλόν, οὐκ ἔχων τροφήν· ἀλλ' αἰανοῦμαι τὸδ' ἐν αἰείω μόνος, οὔ πτερόν ὀρνὶ οὐδὲ θηρ' ὀρειβάτην τόξοις ἐναίρων τοιαῦτ', ἀλλ' αὐτὸς τάλας θανὼν παρέξω δαιθ' υφ' ὑπ' ἐφεβοῦσθο, καὶ μ' οὐς ἔθηρν πρόσθε θηράσουσι νῦν· φόνον φόνον δὲ ρύσιον τείσω τάλας, πρὸς τοῦ δοκοῦτος οὐδὲν εἰδέναι κακῶς.
955 ὁλοιο—μήπω, πρὶν μάθωμ' εἰ καὶ πάλιν γνώμην μετοίκεις· εἰ δὲ μὴ, θάνους κακῶς.

958 σχήμα made from σχήμα in L. 958 εἰσεμι ξειρεί Suid. s. a. aθικ.—πρὸς σὲ L. 958 αὖ θανοῦμαι MSS.: schoil. in L, γρ. αἰανοῦμαι, αὐτὶ τοῦ ἔρεμονθεματι.
958 τοιαῦτ' L (sic, not τοιαῦτ') , corrected from τοιαυτ' by the 1st hand. The rest have τοιαυτ' (as Harl.), τοιαύτ' (A), or τοιαῦτ' γ' (B). Burges and Wecklein conj. τοιαύτ' τ',

should read either θ' άυτοῦ or εν αὐτῷ.
In Plat. Charm. 155 D οὐκερ' εν ἐμαυτῷ ἢ, other readings are εἰς εμαυτῷ and εν εμαυτῷ; the last is prob. right.
961 σωπάς: cp. O.C. 1271 τι σγκς; οὐδέν εἰμι', am as dead: O. C. 393 οὖν οὐκερ' εἰμι, τυπικαί' ἐρ' ἐμ' ἀθρ'.
962 ἀ σχήμα πέτρας δίπυλον, not δίπυλον, since σχήμα-πέτρα forms one notion: cp. Ant. 794 νείκεις ἄδρων ἔνεμα-μον.—The word σχήμα, in such a periphrasis, usu. denotes statelessness (as in Eur. Alc. 911 ἀ σχήμα δόμων, and so Hec. 619 ὁ σχήματι ἕκομεν): here it marks the distinctness of the form present to his thoughts (like σωμα...θηρός in O. C. 1508). 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.'
963 The mss. and edd. give τρόφος σι' here: but τρόφος σι' is merely 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 ψυλή: his former life in the cave, when he had the bow, is contrasted with the life now before him.—ψυλάς: cp. O. C. 1029 οὐ ψυλῶν οὖ τρόφος (n.).
964 αἰανοῦμαι: El. 819 ἄφιλος αἰ-
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 accruss'd!

and so Blaydes.

лати των properly refers to the nurse, while the source of nourishment is denoted by τιν, απ των, or εκ των (cp. 535). But here Ph. is poetically saying that he had forced the beasts to become his τρόφεοι,—as he will now be theirs; and so ἀπο is right. ἀπο would also be right, but tamer.

καλ μ, not και, because the contrast between θρήνοι and θηράσονται suffices. Cp. 47 n.

βιων is what one 'draws to oneself,' as spoil, or by way of security (O. C. 858 n.), or in reprisal. φιων φιων...βιων τινον = I shall pay (to the beasts) my life-blood, taken from them in reprisal for life-blood (φιων, gen. of the price or equivalent). Cp. Polysb. 4. 53 ροια καταχει λος τοις 'Ροδιοις, 'formally threatened them with reprisals' (for bloodshed).—ταλω, ἕτεια, was the Attic spelling in the poet's time, as inscr. prove: O. T. 810 (2nd ed.).—του δοκουντος, partic. of the imperf. δι ἐδόθη: cp. O. T. 835 προς τὸν παράστως ν.: O. C. 1565 n.: Ant. 1192.—οὐδὲν εἶδεν κακον, not, 'to have no evil sentiment' (like the epic εἰδω, etc.), but simply, 'to know no evil'; cp. Ant. 301 δουσθεῖαι εἶδεν (n.).

διοιμ—μητεν. The mere fact that διοιμ comes first means that the curse does pass his lips,—though it is instantly qualified by μητεν. 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 Πλαύτω μην μην δεστηση γάρ εκτ' εμές, 'curse him—I may not,' etc. (In Soph. Tr. 383 διοιμ μη τι πάρτες κ.τ.λ., the context is different.)—πρὶν μάδωμε': the optat. is due to διοιμ; cp. 325 n.: Πρ. 655 μη σταϊν!...πρὶν ἄνωθεν.

καλ ταλω. Nauck, referring to Porson's note on Eur. Phoen. 146 ( = 1450 Dind.)—as to which, see Appendix—says that καλ 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; ει, τι, καλ, μη, τι, ου; and the interrogatives, τις, τοις, τοις, τοις, τι: (2) those which count as belonging to the words before them, viz., all enclitics, and such other words as cannot begin a sentence. Since ει and καλ are both of the first class, καλ ταλω is metricaly equivalent to a quadrasyllable like απομιθο, and therefore the rule against a final eretic does not apply. On the other hand such an ending as πριν μαδωμενων καλ ταλω would be wrong, because ουν is a monosyllable of the second class.—καλ closely with ταλω: cp. Plat. Menex. 249 ενα καλ καθοι σοι...παγαγαμο. This seems better than to take it with μετοικας ('if thou wilt indeed change'). ταλω μετοικας is pleonastic, since Ph. does not now suppose that N.'s purpose was ever honest: cp. 1370: Thuc. 2. 13 μη δισων ανικαταστησαι ταλω.
ΧΟ. τι δρώμεν; ἐν σοί καὶ τὸ πλεῖν ἡμᾶς, ἀναξ, ἦδη στὶ καὶ τοὺς τούδε προσχωρεῖν λόγους.

ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκε τὸ τοῦδ’ ἀνδρὸς οὐ νῦν πρῶτον ἄλλα καὶ πάλαι.

ΦΙ. ἐλέγον, ὥ παί, πρὸς θεῶν, καὶ μὴ παρῆς σαυτοῦ βροτοῖς ὤνειδος, ἐκκλέφας ἐμέ.

ΝΕ. ὁμοῦ, τί δρᾶσο; μὴτορ ὠφέλον λιπέν τὴν Σκύρου· οὕτω τοῖς παροῦν δ’ ἄχθομαι.

ΦΙ. οὐκ εἰ κακὸς σύ, πρὸς κακῶν δ’ ἀνδρῶν μαθᾶν ἐσικάς ἦκεν ἁισχρᾶ; νῦν δ’ ἄλλοις δοῦς οῖς εἰκός, ἐκπλει, τάμα μοι μεθεῖς ὀπλα.

ΝΕ. τί δρώμεν, ἀνδρεῖς; ΟΔ. ὁ κάκιστ’ ἀνδρῶν, τί δρᾶτ’; οὐκ εἰ, μεθεῖς τὰ τοίχα ταύτ’ ἐμοὶ πάλιν;

ΦΙ. οἱμοι, τίς ἀνήρ; ἄρ’ ὁδυσσεώς κλίω; ΟΔ. ὁδυσσεώς, σάφ’ ἴσθ’, ἐμοῦ γ’ ὅν ἑισορᾶς.

ΦΙ. οἱμοι, πέτραι σαῦρα κάπολωλ; ὦν ἂν ἁρα ὁ ἐκλαβῶν με κάπονοσφέσας ὀπλῶν.

ΟΔ. ἐγὼ, σάφ’ ἴσθ’, οὐκ ἄλλος’ ὀμολογῶ τάδε. 980 ΦΙ. ἀπόδος, ἄφες μοι, παί, τὰ τόξα. ΟΔ. τούτο μὲν, οὐδ’ ἂν θέλῃ δράσει ποτ’ ἀλλὰ καὶ σε δεῖ

964 τού] Blaydes conj. τὸ. 966 πάλαι L: πάλω ν. Κρ. 906, 913. 967 2. ἐλέγον] Erfurdt conj. ἐκτεριν (which should be ἐκτερω).—παρῆς Α., etc.: παρῆς L. As Mekler remarks, this may have arisen from a v.i. παρῆς αὐτοῦ (through the supposition that the σ belonged to the pron.).—σαυτοῦ] σαῦτον Γ,
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 hast 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 ὄνομα ὄντων L. 972 οδευ] Bergk conj. ἀκεῖν.—Ἀλλοιω ὄντος | ointment MSS. For ἄλλων Wakefield, Gernhard and Erfurdt conj. ἄλλοισ στ. Dindorf changes ois to ot*. 976 ἀρνη] ἀρνη L. 978 ὃθ' made from ὃθ' in L. 980 ὄμολογοι] After ὃ the letter v has been erased in L. 983 δεὶ made from δή in L.

herself. The objection here is the use of ὄνομα. Eur. Phoen. 21, ὃθ' ἀκεῖν ὄντος, 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 ἄρνη ὄντος φήμησιν (3. 47), me in pedes consiciens. (2) Reading ἄλλοισ στ. ὃθ': '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 οἶα (which he does not explain) the obvious sense would be, 'having given others their due,'—an anticipation of τάμα μοι μεθεις δύνα. The objection to this is that δυνα 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 ἐμπορός (677) was not quickly followed by Ν.,—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 (ἀνιψαθ').

976 Join ά...πάλιν; Neoptolemus was in the act of approaching Philoctetes: Odysseus places himself between them. Cp. O. Č. 1398 νῦν τ' ὑστέρως ὁ πάλιν τάχος πάλιν: ἦδ. 1724 πάλιν, φίλα, εὐθα- μεν.

978 πέραμαι: cp. 579 διεμυλέα (n.).
στείχεων ἂν ἄτοις, ἣ βία στελοῦσι σε.

ΦΙ. ἕμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οὖτο ἐκ βίας ἄξονων; ΟΔ. ἢν μὴ ἔρπης ἐκῶν. 985

ΦΙ. ὁ Δημήτρια χὼν καὶ τὸ παγκρατές σέλας
'Ηφαίστευτεικτον, ταῦτα δὴ' ἀνασχετά,
εἰ μ' οὖτος ἐκ τῶν σῶν ἀπάξεται βία;
ΟΔ. Ζεὺς ἔσθ', ἵν' εἴδης, Ζεῦς, ὁ τῆς δὲ γῆς κρατῶν,
Ζεῦς, ὃ δεδοκται ταῦθ' ὑπηρετῶ δ' ἐγώ. 990

ΦΙ. ὁ μύσος, οἷα κάζανευρίσκεις λέγειν.

988 Hermann proposed either στείχεων ἂν ἄτοις, ἢ στελοῦσιν ὅπερ σε, or στείχεων ἂν', ἢ βία στελοῦσιν ὅπερ σε. For αὕτωs Blaydes conj. αὐτῶν: Nauck, στείχεων ἀμαρτέων.—ἡ made from ἡ in L. 988 τολμηστατε L, with τολμηστατε written in marg. by S. The other mss. agree with L, except B and T, which have

988 ἂν' ἄτοις, sc. τοῖς τάξισι. So in 1059 ταξίν refers to τὰ χελα in 1056.—στελοῦσιν sc. the two attendants of Odysseus, who have entered along with him (cp. 985 ὅπερ, and 1003). It should be remembered that, to the spectators, there could be nothing obscure in στελοῦσι, 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 ὅπερ or to remove ἄτοις. Greek idiom readily tolerated either change or ellipse of subject: cp. n. on O. C. 1065 ἀλώσται.—We cannot well refer ἄτοις either to the attendants of Od., or to Neoptolemus and the Chorus. Odysseus would rather say, ἦμ. If it is objected that the bow cannot be said στείχεω, the answer is that στείχεω ἂν' ἄτοις is merely a way of saying στείχεω ἄμα τοῖς τὰ τάξει φέρεσαι.

984 τολμηστατατε = τολμησηστατε, superl. of τολμηστατατε. Odysseus says in Od. 17. 284 τολμησθεῖς μοι διμάς, ἐπεὶ κακὰ τόλλα πέτοντα. The contracted form has been much suspected here; Nauck pronounces it corrupt, because (1) tragic dialogue nowhere admits adjectives in δις, ἕς, δείς, and (2) the contr. ἕστατος from ἕστατος is unexampled. As to (1), we may observe that in O. T. 1379 it is almost certain that Soph. used αἰματοίς: Porson there conjectured αἰματοισί( for αἰματοιο): Heath, with greater probability, αἰματοί. 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 τεχνήσθαι, restored by Bekker from τεχνήσθαι (schol. τεχνήσθαι, τεχνή- τιδες): Π. 18. 475 καὶ χωσόν τιμήσα καὶ ἀργύρων (where no emend. is probable). I do not add II. 9. 605 οὐκέτ' ὄμως τιμή έσθαι: for, though we cannot read ὄμως τιμή, I would suggest that the change of one letter will restore the true reading, viz. οὖμι τιμή: and C. A. Lobeck, while conceding that Florian Lobeck (Quastet. Ion. p. 8) used too great severity in condemning τολμηστατος, agrees with him in pointing out that such a contraction as τεχνής cannot be safely inferred from τεχνήσας ου τεχνήσας (Pathol. 1. 343). This consideration is a fresh argument against Hermann's conj. χαλαβύς in O. T. 1279: and it also reminds us that τολμηστατος does not imply τολμήρι. The example of Oppian (Cyneg. 2. 140 ἀργηθά χαλινα) shows that late poets did not shrink from this contraction. In Pindar we find αὐγάδεντα (P. 2. 10), ἀδέκατα (O. 9. 77), ἀργάτα (O. 13. 69), φωνήσα (O. 2. 93), with synizesis of αε: though recent edd. no longer write αὐγάλατα, etc. On the whole, I believe that Soph. would have felt that he had sufficient poetical warrant for τολμηστατο. No emendation seems possible which is at once tolerable in itself, and such as to account for the tradition. τολμηστατο was a worthless conjecture. Such forms as κλείπιστατος, φαρμακίστατοι always imply a positive in -ης or -ως, and occur only in Comedy or in late prose.

988 ὅπερ: 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!

tολυστατε, prob. from Triclinius. 986 Recent edd. write μη ἐρωτη. The mss. exhibit three modes of writing: (1) with crasis, μηρωτη, as L.; (2) with prodelision of ἐ, μηρωτη, as A. (1st hand); (3) with elision of μ, μηρωτη, as Val.—Brunck wrote μηρωτη: Hermann, μηρωτη.—Wecklein adds γ' to ἐρωτη (as Blydes also proposed).

988 O. Hense rejects this v.

989 Zeus ἐσ' Nauck and Blydes, rightly: Ζεὺς ἐσ' L and most edd.

990 Zeus δ' ὥ λ L (the δ' having been added by S), K.

coadescence of final γ with an aspirated e or a is extremely rare: Ar. Ach. 8:8 ει μητρως (cp. Καν. 64, Lys. 736): Philemon Παραισιών 3 ἂ ἀμάρσιμα τι;—The addition of γ' to ἐρωτη is plausible: but the placcid answer is perhaps more effectual without it: cp. 105.

993 For the voc. combined with nom., cp. 867 n.—οδας Ἡφαιστότεκνον, the flame wrought by Hephaestus, i.e., the flame which he causes to break forth from the summit of the volcano Moschylus (800 n.): cp. Antimachus fr. 6 Ἡφαιστος φλογι εἰκελον, ἤρα τις ἄργονες ἄρκτος δροτες κωφόροι Μοσχιλ. We need not suppose, with the school, 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 Εὐτες (II. 1. 593). The isle was sacred to him,—Ἡφαιστω...γενων πολυ φιλατή (Od. 8. 284): κραναθ πεδων Ἡφαιστου (Dionys. Perieget. 522): Vulkania Lemnos (Valerius Flaccus 4. 440: cp. Οv. Fast. 3. 81). 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 Lycoth. 560 λήμνων, ους φουθην Ἔλλακτος, εὑρον ἄπλοτοιαν. The local cult and the local industry of Lemnos were both expressed by its name Ἀθάληα ('sooty'), acc. to Polybius ap. Steph. Byz. s. v. Αἴθαληα. The same name was given to Ilva (Elba), on account of its iron-stone.

998 ει...ἐπάλεσα: ει with fut. ind. is oft. thus used, where indication is implied: cp. n. on 376: Lys. or. 12 § 15 οὐκ ἔλευσεν...τα τείχη, ει τειτα, οὐδε κηδέμοι των νεων, ει...παραδοθένται.

των ουν: τα σα, the precinets of Lemnos and her ἐγγεφόροι θεοι.

999 L. Ζευς. Philoctetes has appealed to the local deities of Lemnos. Odysses retorts that Zeus is above them all, and that Zeus (by his oracle) has given the behest which is now being executed,—τω ουν, here like 'let me tell thee,'—with a dictatorial tone. Schneidewin cp. Od. 2. 111 σοι δ' ουδε μνησθης ἐρωτημουθ', ινα εἰδης...αὐτος α' θυμη, εἰδοι δ' ἐστε Ἀχαιοι. 981 μενος: cf. Ανt. 760 ἄγετο το μύ- σος...κα θεανερίκας, 'dost indeed invent' (not, 'dost invent besides,' i.e., προς τοις ἐρωτης): cp. 234 φειδ το κα λαβειν: and so in a question expressing surprise, O. T. 1120 ποιον άνθρα κα λεγεις,—The compound θεανερίκας (like θεαφορις in O. C. 1648) is otherwise strange to classical Greek, but appears to have been common later: Wytenbach, in his Index to Plutarch (p. 595), quotes eight instances of it from the Moralia. The inf. ἄλγων is epexege, ('for thyself to say'): we cannot compare O. T. 120 τον γαρ τολ' άν ἔξωφοι μαδειν (n.). Perhaps it should be ἄλγων.
θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τιθήν.

Ο.Δ. οὖκ, ἀλλ' ἀλθεῖς, ἡ δ' ὄδος πορευέται.

ΦΙ. οὖ φῆμ. Ο.Δ. ἕγω δὲ φημι. πειστέων τάδε.

ΦΙ. οἰμοὶ τάλας. ἡμᾶς μὲν ὡς δουλοῖς σαφῶς πατὴρ ἄρ' ἐξέφυγεν οὖδ' ἐλευθέρους.

Ο.Δ. οὖκ, ἀλλ' ὁμοίως τοῖς ἀριστοιοι̣ν, μεθ' ὑνὶν Τροίαν σ' ἐλεύν δεῖ καὶ κατασκάψαι βιά.

ΦΙ. οὐδέποτε γ'. οὖδ' ἦν χρῆ με πάν ταθεῖν κακόν, ἔως γ' ἂν ἦν μοι γῆς τόδ' αἰτιεὼν βαθρὸν. 1000

Ο.Δ. τί δ' ἐργασείες; ΦΙ. κρατ' ἐμοὶ τόδ' αὐτίκα πέτρα πέτρας ἀνωθεν αἰμαζὼ πεσών.

Ο.Δ. *ἐνιλάβετον αὐτόν. μὴ τι τώδ' ἐστω τάδε.

ΦΙ. ὁ χεῖρας, οἷα πάσχετ' ἐν χρείᾳ φίλης νευρᾶς, ὑπ' ἀνδρὸς τούδε συνθηρώμεναι.

1005 ὁ μηδὲν ὑγίες μηδ' ἐλευθέρον φρονῶν,
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 would'st thou do? **PH.** Throw myself straightforward 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,
of μηδέν (instead of οδόν) here would probably sound more natural, since in the same combination oft. occurred in phrases with the inf. as Eur. Ph. 300 ἤδονὴ δὲ τὶς | γνωστεῖ μηδέν ὤγες ἀλλὰ λέγων: fr. 606 ἄλλω δ᾽ ἄλλοι μηδέν ὤγες ἐκ φιέρων | λέγοντι πεθέν τοῦ πέ- λας τόλμη κακῇ: A.L. Plut. 50 τὸ μηδέ-νακεν ὄγες.

οδήθωρον=ἔλευθερον: Tr. 63 δοῦλα μὲν, ἀφένθ' ἔλευθερον λέγον: fr. 855 αὴρ μία δοῦλον, αλλ' ὁ νῦν ἔλευθερος.

1007 ο’ α’ ά μ’ ὄντθηθα: Odysseus had ‘stolen upon’ Ph. before, when he contrived that he should be left on Lemnos: cp. 264, 407 ff. Thus ο‘ α’ μ’ is the best and simplest correction of L’s οδά μ’.

But Nauck is too hasty in saying that οδά μ’ is impossible, because the adv. was always οδών or οδα. In Ar. Vesp. 3163 ο’., certainly, δ’ αυτόν τοῦδαν νεαρίων | οδα τοῦδ’ ὀντος ἐμὲ πρὸ τῶν μυστηρίων, the ν’ ου’ οδα is tenable: but in At. 932 οδόν ὃν ὁδόν ἔχεις is beyond fair suspicion. And in Apoll. Rhod. 4: 786 οδόν is much more probable than οδή.—ὑπῆλθεν: cp. O. T. 386 λάθρα μ’ ὄντθηθεν: cp. ὄντθηθεν. Ovid Ars amat. 1. 743 Si tibi laudandi credidit, ipsa subit (‘supplants thee’).

1008 πρόβλημα, a screen: Plat. Soph. 261 α (a sophist is διωθήρευος), φαίνεται γὰρ ὁ παραλημάτων γέμων (to have a large supply of outworks), ὅν ἤπειρον τι προβαλύ, τότε πρὸς τῶν ἀναγκαίων δια- μάχεσθαι πρὸς τιν’ εἰςτ’ ἕκειν ἀφικέσθαι.

1009 ο’ ανάκειται μὲν σοί, too good for thee: cp. οὐκ ἄνα ὄσ᾽ as=‘greater,’ ὄσ᾽ ἄνας as=‘more important’: O. T. 810 n. Wakefield cp. Ter. Phorm. 2. 2. 28 te indignas sequu dignas contumelas | Numquam cessavit dicere hodie. For the emphatic place of σοί, cp. 907 ὅρας (n.).—οδήθωρον ἄλλοι πλὴν κ.τ.λ., i.e., ‘had no ideas’ beyond obedience to orders: a freq. phrase in Comedy (Ar. Aë. 19, Ran. 740, etc.).

1011 κ. κ. ν. already, already, though the
time for remorse has been short.—οἷς = τοῖτοις (causal dat.) ἀ.—παθον: cp. 'φάνη Ant. 457 n.  
1018 φ. διὰ μνήμην βλέποντος, peering forth through (the obscurity of) the secret places from which it watches. Στ. Ττ. 914 λαβραίων ὑμὶν ἐπεκκακαμένη | φρονοῦν: ΕΠ. 490 δενοῖς κραστομένα λόχοι ('Ἐρώς). Plat. Κεφ. 510 λ ἡ οὖν ἐνενεκάσας, τῶν λεγομένων ποιητών μὲν, σοφών δὲ, ὧδε δριμὺν μὲν βλέπει τὸ ψυχαίριον καὶ δέσιμον δορὰ ἐφια τέρπεται...; 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).  
ἀφε. When -α is preceded by ε, the contr. is -ε, as εὑρεθά: when by ι or ο, it is alternatively -ια or -ιή; -να or -νη. Of the alternative forms, those with ι were the standard Attic down to about 350 B.C.: thus ἅπερα is attested by an Attic inscription of 356 B.C. Afterwards the forms with ι prevailed. Στ. Μειστερ- 
handes, p. 66, who cites Μοερ. π. 316: ἕγια Ἀττίκαις, ἕγια Ἑλληνικοῖς.—προβε 
δίθανα: cp. 538 προθάνων (n).  
1018 φ. συνθήσεις with ἀγεν. He anticipates such an indignity from the fact that the two attendants are still holding his arms (1005).—προβεβλαμά is an ex 
ceptional use of the midd. in this sense: but cp. Ηερ. 6. 101 Ιππών...ἐξεβάλλοντο (put them ashore). The word is much stronger than ἔξεβα (5), or προθέν (508): like ἔριψαν (265), it implies ruthless scorn; cp. Ατ. 830 μεθω κοίνω προ 
βλητοί.—ἀπολίμ: cp. Ο. Σ. 1357 κάθεις ἄπολιμ. To have no πόλις was to be an outcast from human society. It is the Homeric ἄφοιτος, ἀδέημος, ἀνέστιος (II. 9. 63).  
1020 θελ: for the synizesis, cp. 1036, Ο. Σ. 964 n.  
1022 Φ. Seyffert puts a comma after ἰς, and takes σὺν κακοῖς τολλίοις with γελαμένων (‘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 τολλίοις be joined with ἰς, 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 τολλίοις is not merely an adverbial qualification of ἰς (‘live misere 
ably’), but is here equivalent to κακοῖς τολλίοις ευνόω (‘live,—in company with many woes’). There is no objection to a comma after ἰς, provided that there be one after τάσας also; but it seems unnecessary. For σὺν, cp. 268 n.—τῶν Ἀττικῶν...σφραγίων: cp. 943 n. 

II—2
καίτοι συ μέν κλοπῆ τε κανάγκης ζυγεῖς ἔπλεισ ἄν ἀυτῶς, ἔμε δὲ τὸν πανάθλιον, ἐκόντα πλεύσασθ᾽ ἐπτὰ ναυὸν ναυβάτην, ἀτμόν ἔβαλον, ὡς σὺ φῆς, κεῖνον δὲ σέ. καὶ νῦν τί μ᾽ ἀγέτε; τί μ᾽ ἀπάγεσθε; τὸν χαρών; δὲ οὐδέν εἰμί καὶ τῆθην, ὑμῖν πάλαι. 1030 πώς, ὡ θεοὶ ἔχιστε, νῦν οὖν εἰμὶ σοι χαλῶς, δυσώδης; πώς θεοὶ *ἐξεσθ᾽, ἀμοῦ πλεύσατος, αἰθένει ἡραί; πώς σπένδεψεν ἐτί; αὐτῇ γὰρ ἦν σοι πρόφασις ἐκβαλεῖν εμέ. 1034

1028 ἔβαλον] Dindorf (after Dübner) says that L has ἔβαλον here,—a statement which is repeated by Blaydes, Cavallin, and Meikler. This is incorrect: L has ἔβαλον (see Autotype Facsimile, p. 91 A, 1. 5 from bottom). The error perch. arose from the resemblance of L's β to κ: see cr. n. on Amt. 1098.—[Wat] Hartung conj. obv.—δὲ σέ L. The 1st hand wrote δέ σε, which S corrected.
1029 τί μ᾽ ἀγέτε;] Nauck conj. τί δράτε; Schubert, τί μένε; 1032 εξεσθ᾽ Plierson: εὐθεῖαθ᾽ miss. (ἐξεσθ᾽ the corrector of V).—Brunck gives εἶχον (‘id est, δυσώδεις’—as if it could stand for ἔξετε): Herm., τί ἐστ᾽. Wakefield conj. εἶχε:

1028 κλοπῆ τε κανάγκης ζυγεῖς, brought under the yoke (of military service) by stratagem and compulsion. For ζυγεῖς, cp. Aesch. Ag. 841 μονος δ᾽ Ὀδυσσεῖς, δότερ ως ἐκῶν ἐκεῖ, ἥν χρείας ἔτοιμα ὅποι σεραφόρος. 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. Lycephon 815 ff., where Cassandra says to Odysseus, ὡ σχέστι, ὥσοι κρέασον ἄριστον ἄμειν.: (in Ithaca) ἑλπιστοῦντι,... πλοῦτοι λόγοι μηχανιαὶ ὀλυμπιάδαδοι. Tzetzes ad loc., and Hyginus Fab. 95, tell the story. In Ovid. Met. 13. 34 Ajax contrives himself with Odysseus—An quad in arma prior mulloque sub indicie vini | Arma necanda mithi? Patiorque videbitur ille Ultima qui cepit, detreactantque furore | Miliatam facto: donec sollicitior isto. | Sed sibi insuitilio, timidi commenta rectexit | Naupliades animi, vitataque traxit in arma? Sophocles wrote an Ὀδυσσείος Μαυρμοὺρος on this theme. According to Od. 24. 115 ff. Agamemnon and Menelaus brought Odysseus from Ithaca to Troy by persuasion.

1027 ἐπτὰ ναυὸν, the ‘sociative’ use of the dat., to denote attendant circumstance: cp. El. 704 ἐκτὸς εἰς Διόνυσος ἡσθαίαι κῆλος. Xen. An. 3. 2. 11 ἡθῶθω...Περσῶ,...παντήρυθμῆς στόλω. The poet follows II. 2. 718 τὸν δὲ Φιλοκτῆτην ἠρχαν, τῶν ἐν εἰδῶν, ἐπτὰ νεῶ. 1028 ἔβαλον = προδραμῇ: cp. Ar. 1333 διαστῶ...βαλεῖν (and ib. 1309).—

1029 ἔγετε, δέ τις κ.τ.λ.: Blaydes (who compares Ar. Th. 801 ἡμεῖς μὲν γὰρ φαινὲν ὡμᾶς, ἐμεῖς δ᾽ ἡμᾶς) 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. 157). 1029 σ. ἄγετε, 'take me away;' referring to the use of physical force; ἄρα φέρε, '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 hurried 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.


cp. 613, 988.—οὖν εἰμι: cp. 951.—τυφτος ἤτοι, dat. of relation, meaning here, 'so far as it rested with you to kill me.' Cp. O. C. 439 ἀνάπτωσαν | αὐτῶν ἐπέμψαν (n.): Αἰ. 1118 θεός γὰρ ἐκατέρψε με, τότε δὴ ὁλύμπαι. 1081 ἐν, σοι, 'in thy sight,' ethic dat.: cp. O. T. 40 κατά θεόν πάνω: Ant. 904 ὁ.—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. Chryse 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 Chryse, 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 δυσώδησιν ἐν θεῶν κατελείψα (Proclus Christ. p. 475).

τοῦς...ἐξεθοῦ, ἔμοι κ.λ. The MSS. have πῶς...ἐξεθοῦ, ἔμοι. For εἰσεθοῦ only two senses are possible: (1) 'vow' to sacrifice. The pres. inf. could stand: cp. Aesch. Ag. 933 νῦν θεοὶ ἐλεᾶς αὖ ἐδέσει ἐδέσει. But here the question is of actual sacrificing, not of vowing to do so at a future time. (2) 'How will ye boast that ye sacrifice?'—a way of saying, 'how will ye he able' to do so. But such a phrase would be peculiarly awkward when the other sense of εἰσεθοῦ would necessarily be suggested by θεοῦ, αἰθεὶν, στένειν. Thus the context condemns εἰσεθοῦ. With regard to the conjecture εἰσεθοῦ it should be noted that its probability is confirmed by that of the further conjecture, ὁμοῖος instead of ἔμοι. The traditional εἰσεθοῦ ἔμοι might, indeed, have arisen from εἰσεθοῦ ἔμοι, but would have been a still easier corruption of εἰσεθοῦ ὁμοῖος. Given ὁ, the proximity of θεοῦ would suggest to a scribe that εἰσεθοῦ must be a blunder for εἰσεθοῦ. The corruption of εἰσεθοῦ into εἰσεθοῦ occurred earlier, we may infer, than that of ὁμοῖος into ἔμοι. And this inference is supported by the fact that a tradition of ὁμοῖος as a current n. l. is preserved in Ἐμ, while the only trace of εἰσεθοῦ appears to be a correction (prob. conjectural) in V.

Against εἰσεθοῦ 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 have I once sailed with you, how can ye sacrifice?' With ἔμοι πλέοντος, ἔμοι is easily understood: cp. Plat. Parm. 137 C ἔμε γὰρ λέγει τὸν νεώτατον λέγων. ἄλλ' ἐξοντα ὡς ἀποκατοικημένου (sc. ἔμοι).
κακώς ὁλος; ὅλεισθε δ' ἡδικηκότες
τὸν ἄνδρα τούτος, θεωρόντες εἰ δίκης μὲλεῖ.
ἐξοίδα δ' ὁς μὲλεῖ γ' ἐπεὶ ὑποτ' ἀν στόλον
ἐπέλευσαν ἀν τούδ' οὐκείκ' ἄνδρος ἄθλουν,
εἰ μὴ τι κέντρον θείων ἠγ' υμᾶς ἐμοῦ.
ἀλλ' ὁ πατρός γῆ θεοί τ' ἔτοψοι,
τείσασθε τείσασθ' ἀλλά τῷ χρόνῳ ποτὲ
ἐξυππαντας αὐτοὺς, εἰ τι καμ' οἰκτρεῖτε
ὡς ζῷ μὲν οἰκτρός, εἰ δ' ἴδομ' ὅλωλόσ
τούτους, δοκοῦμ' ἀν τῆς νόσου πεφευγέαν.

1035 ὁδώθη δ' Brunck; ὁλοθέτε δ' mss. (ὁλοθέτις Γ, which illustrates the origin of the error).
1037 ἔξοδα δ' L: ἔξοδα γ' A, Γ, etc.: ἔξοδα τ' Harl.—ἐπεί ὑποτ' A: ἐπ' ὑποτ' L: ἐπεί γε κοσμετ' K: ἐπεί γ' εἰτ' ὑποτ' B. Triclinius wrote ἐπεί αὐτ' ἀν στόλον (assuming hiatus).
1039 Brunck prints a comma after ὑμᾶς, taking ἤμω with ἄνδρος ἄθλουν in 1038.—Nauck rejects this ν.
1048 οἱ Reiske conj. δι.
1046 υπείκουσας made from υπήκουσαν in L.
1048 ἔδο κρατόν λόγον] For ἔδος

1038 Σ. ὕλοις' ὁλεθηθε δ'; Blaydes cp. Αγ. 77. 887 κακώς δρ' ἐξεύοις'
κάζολει γ' ἐτι [γ' τοι κυλ.]:—θεσίων,
—ν' : cp. 1030.
1037 Σ. μέλι γ': γε emphasises the verb, cp. 660.—ἐπεί ὑποτ': for this synizesis, cp. 446 n.—Philoctetes has not found the gods kindly: cp. 254, 453, 1030. 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 (ἄνδρος ἄθλουν), 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...ἄμω, the sting of need for me. The objective gen. is after ἐπιθυμα, since κέντρον, like ὡλος, was constantly associated with that idea. Plat. Rep. 573 E ὡσπέρ ὑπὸ κέντρων ἐλαυνουμένως τῶν...ἐπιθυμῶν...ὡλος ('rage'). Eur. Hipp. 39 κέντρον ἔρωτο: τῆ. 1303 δικηκείστα κέντροις ('Ἀφροδίτη'). So an objective gen. can follow ὡλος when it means ὡλος ὑπὸ ἐπιθυμα: Aesch. Ph. 11. 389, 4 μή σε γ' ἀπειρισάς ὡλος ἢ κεφάλα.
1040 ήοι τ' ἐπιθω, 'gods who look upon the deeds of men, noting the good and the evil. The name ἐπιθω was specially given to Zeus,—primarily in reference to the fact that, as ὑγιῶς, he was so often worshipped on mountain summits,—as on Parrnassus, Cithaeron, Parmen, Hymettus, Ida, etc. Hence his epithets ἐπιθως, ἀκραίος, and in Boeotia καραίος.

Thus the invocation of πατρός γῆ, in connection with ἔτοποι, 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.


1049 oδ τι: ὦ Ῥ. —τουσῶν] Nauck conj. ταυτόρρυγον. 1051 λάβοι μοι τι: λάβοι (without μοι) Ῥ.


propriate for Ph., in whose country Zeus was worshipped on Oeta (cp. 728 n.). The secondary sense of ἐνότιος—‘watching over’ human life—is associated with the first by Callimachus in his Hymn to Zeus, 84 ff.: δικαίας δ’ πετολέας φιλοσόφες. Προ δ’ αὐτός | ἄλκην ἐν πτολόσει, ἐκ τών ὀνείρων ἔτι βίοις | λαβόν ὑπὸ εὐκολίας, σι’ κ’ ἐμπωτικόν ἠθέμασιν. Apoll. Rhod. 2. 1135. ἀντιμᾶχος πρὸς Ἰππολήν ἐκτιθέομαι: and id. 1182 ἵππος αὐτὸς τὰ ἐκαστὰ ἐπιθέμεναι (as Soph. El. 175 Ζεὺς δ’ ἐφορὸς πάντα καὶ κρατεῖτε). As the vindicator of right, Zeus was also called δικαιόσυνος, ἀλάστωρ, τιμωρός. Acc. to Hesych. s. v. ἐνότιος, the epithet was also given to Apollo. But, next to Zeus, the deity whom ἐνότιος most directly suggests is Helios παν- ὄμοντας, —θεῶν ἱκανός ἥδε καὶ ἀνδρῶν (Hom. hymn. 5. 63).

1041 τίς τεσσαράς: cp. 959.—ἄλλα τὸ χρόνον: so in El. 1013: in Tr. 201 ἄλλα σὺν χρόνῳ. Cr. above, 950 n.

1043 καρά: i. e., ‘me, on the other part’: for this καὶ, cp. O. C. 53 δο’ ὀδή καρά (n).

1044 τῆς νόσου: Od. 1. 18 ἀδ’ ἔπελε περιήγησαι ἄνωθεν. Cr. Ant. 488 n.

1045 τῷ βαρύτι: 368 n.—κοῦσιν ὅπως: cp. Ant. 472 εἶκεν δ’ οὐκ ἔποιεται κακοῖς (n.).

1048 παρικός, imper. here = σχολή εὖ: Thuc. 3. 1 προεβολάλησε... ἀγαθοντο... διὶ παρικός.—ἄνοις κρατῶ λόγου, 'I have the power (i. e., leisure) to say only one thing. Cp. O. T. 409 το’ ἀντιλέξασθεν τὸ βασιλεία γὰρ κάνω κρατᾶν.—Not, ‘lay hold upon’ one saying, i. e., ‘take my stand upon it.’

1049 Ζ. γώρ, prefacing the statement: 915.—τουσῶν, ‘such or such a man,’—‘any given kind’ of person:—euphemistic for ὄλλον, or the like. Such a colloquial use of τουσωτός 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 τουσωτόν into ταυτόρρυγον, as Nauck proposes.—κρατῶν, lit., trial, competition (Tr. 366 πρὸς τόσον κρατῶν): the usual word would be ἄγων, but euphony would not permit it here.—μοι: see n. on 47.

1052 Ζ. νικᾶν: cp. 109, 134.—γε μνάοντα: 93 n.—εἰς σε, with regard to thee: Ant. 731 ἐδειξεν εἰς τοὺς κακοὺς. Odysseus is resigned to Ph. carrying his point by staying in Lemnos.—κοῦσιν—
σομαί, 'make way for' (and so, here, 'defer to'): Ar. Καν. 353 εφημείν χρῆ καζήσανθαι τοίς ἡμέρεις χειρώνων.

1044 ζ. ἤρετ γάρ αὐτόν κ.τ.λ. The γάρ confirms ἐκτὸς. 'I will yield; for (I now say) 'loose him.' Hence we may render, 'Yes, loose him.' Cp. 1004. 'οὐδὲ σοῦ. If we wrote οὐδὲ σοῦ, then the stress would fall on προσχρῆμα. '(We shall leave thee here.) Nor do we need thee.' This is possible. But it seems to extend a little too much from the verb: and σοῦ is also recommended by the contrast with ταύ γ' ἔκα.' in 1056.

1057 Β. Τειχρός: II. 13. 313 Τειχρός θ', δι' ἄρετος Ἀχαίων | τοσοῦτον, ἀγάλλος δέ καὶ ἐν σταύρῳ ὀγκων. The words στρ' 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. Αἰ. 1120, where Menelaus tauntingly calls Teucer ὁ τοιχός.—παρ' ἡμᾶς. The addition of παρά, after πάρεστι, is unusual: but cp. Plat. Φαδερ. 244 οὗτος παρά σοι μᾶλα πληροῖν ἐδο πάρεστι: where Thompson rightly rejects Cobet's proposal (Ταρ. Λεκτ. 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.: ἢ, πάρεστι Τειχρός ἡμᾶς=simply, 'Teucer is with us'; but πάρεστι Τειχρός παρ' ἡμᾶς='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.' παρεῖσαι παρ' τοις, though rare, is parallel with ἔμειναι ἐν τοῖς (O. C. 115 f.), and similar to τοῖς τοῖς προτείθεσαι (ib. 418).

1058 Β. ἡμ' θ'. After πάρεστι μετ' Τειχρός, the regular constr. would have been πάρεστι δὲ ἡμ' θ'. But, having omitted to repeat the verb, the poet has written ἡμ' θ', since ἡμ' θ' would now have been awkward. Cp. Αἰ. 1162 οὕτως μεν... | λαβών τε (ν.).

μηδὲ ἐπιθυμών. The Ionic and Epic form ὑδρόν, though unknown to Comediy or classical prose, occurs in our MSS. of Aesch. and Eur., and not in lyrics only. Some edd. now always give εἴδων τε in Trag.; unnecessarily, I think.

After a verb of thinking or saying, οὖ is the ordinary negative with the inf.: but μὴ sometimes occurs (O. T. 1455 n., 2nd ed.). Here the question is, why the second inf. should have μηδὲ, when ὑδρόν precedes the other. Two answers are possible. I place first that which seems to me right. (1) ὑδρόν belongs to κακῶν only, and not to κρατῶν. Thus there is no incongruity between ὑδρόν and μηδὲ, since only μηδὲ belongs to an inf. This may be seen by supposing an equi-
valent phrase substituted for οὐδὲν: e.g., οὐ μιαί οὐδὲν οὐδὲν οὐδὲν οὐδὲν οὐδὲν. Schneidewin cp. Plat. Prot. 319 οὐδὲν δὲ αὐτοῦ ήγομόν οὐδὲν οὐδὲν οὐδὲν οὐδὲν. The writer has merely used the other alternative which οὐδὲν left to him. Now, idiom is partly governed by association, and can even be influenced by false analogy. The sequence of οὐ and μήδε was most familiar to the Attic ear in a constr. which opposed their clauses to each other (οὐ δέσειν οὖσα οὐδὲν μήδε αὐτοτετεθή γειολος οὐδέν). It seems unlikely, then, that an Attic writer would wantonly have used οὐ...μήδε instead of οὐ...οὐδὲν in a short sentence where the two negatives were simply coordinate.—Eur. Andr. 386 (quoted by Schneidewin) is not apposite: δραν οδ, κακὸς δ’ οδ, μήδε αὐτοκτητοῖς μιαί; where ἐστι is understood with δραν, and again with οὐ: ‘they are thine to benefit, (but not to injure),—and not to slay’: i.e., μήδε contrasts ἀντίκτητοι with δραν οδ, and the words κακὸς δ’ οδ form a parenthesis.

Nauck’s conjecture, δ’ οὐδένουθεν, is specious, but not necessary.

1060 τὴν Δήμον: the art. here is like our possessive pron. used with a scornful tone: cp. 381: Αὐτ. 324 κυμάτες νῦν τὴν δοῦμαν. 1061 έγέρσ, the bow, which can be fitly so called because Ph. received it as a reward for good service (670).—Hν σε Χρήν. It is possible to write ήν σε Χρήν, as though σε (not σε) were elided: cp. 339. But ήν σε Χρήν is here much better, and is favoured by the fact that Soph. has Χρήν in nine other places (430, 1363: Ο. Τ. 1184, 1185: Ελ. 529, 579, 705: Ττ. 1133: fr. 104. 5), but έχρην only once, viz. in fr. 104. 6, where metre prompted it. The form έχρην, though a product of false analogy (since Χρήν = Χρη), was, of course, equally correct in Attic: it is attested by metre in Ar. Eq. 11: Pax 135: Av. 364, 1177, 1201: Rham. 151, 935: Th. 598: Excl. 19: fr. 110 and 304.

1064 Since εν must be considered as belonging to Ἀργείοις, this v. has no caesura either in the 3rd or in the 4th foot: cp. 101, 1360. It may seem strange that the poet did not write διόλους εν Ἀργείοισ κοσμημένους φανεῖ, as Mekler proposes. But the halting rhythm of διόλους κοσμημένους, etc., seems to express the an-guish 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 Αὐτ. 44, ή γὰρ νοσί διόλους εφ’ ἀνθρωπον τάλοι; 1066 ής μ’ αὐτοφάνει: the acc., as with προσφωναί οὐ διέλθομαι (O. C. 991...
ΦΙ. ὁ στέρμα Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἐτί γενήσομαι προσβεγκτός, ἀλλ' οὕτως ἀπει; 1060
ΟΔ. χώρει σὺ, μὴ πρόσλευσε, γενναῖος περ ὦν, ἠμῶν ὅπως μὴ τὴν τύχην διαφθείρεις.
ΦΙ. ἦ καὶ πρὸς ὦμῶν ὁδὸν ἔρημος, ὦ ξένοι, λειψῆμοι δὴ κούκ ἑποκτερεῖτε με;
ΧΘ. οὔτε ἐστὶν ἠμῶν ναυκράτωρ ὁ παῖς· οὐκ ἄν ὀνόμα λέγη σοι, ταύτα σοι χήμεις φαμέν.
ΝΕ. ἀκούσομαι μὲν ὡς ἐφιν ὁκτοῦ πλέον πρὸς τοῦτο· ὡμος δὲ μείνατ, εἰ τούτῳ δοκεῖ, 1075
χρόνον τοσοῦτον εἰς ὁσον τὰ τ' ἐκ νεώς στεῖλωσι ναύται καὶ θεοὶ εὐξώμεθα.
χοτος τάχι ἄν φρονήσην ἐν τούτῳ λάβοι λῶ ὑμῶν, νῦ μὲν οὖν ὀρμώμεθα, 1080
ὑμεῖς δ', ὅταν καλώμεν, ὀρμάσθαι ταχεῖς.

1068 πρόσλευσε] προσλευσ L. The 1st hand made the same error in 815, though not in 716. Cp. O. C. 121. 1069 διαφθείρει L, with A and most of the rest; διαφαράης Τ. 1071 λειψῆμοι ἔδη MSS.: λειψῆμοι δὴ Wakefield. Blaydes

1067 προσβεγκτός: see n. on 867 f. ἑλπίδων | ἔγκυον,—οὕτως, without more ado: Anti. 315 εἰς τοῖς δώρεις, ἡ στρα-φεὶς ὁσον ἐου;
1068 οὐ περ ὄν, 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.)—
1076 τῇ τύχῃ διαφθείρει, i.e., spoil the good fortune which has enabled us to secure the bow. He fears that N. may give the bow back.—ὅσοι μὴ with fut. ind., as an object clause, would be regular if a verb of 'taking care' (like φιλάσσομαι) had preceded. But here a final clause with the subjunct. (ὅσως μὴ διαφείρει) would be usual. Cp. Andoc. or. 1 § 43 ἑρὶ ἡρίῃ λέοντο...τὸ ψύφηλο,...ὅσως μὴ πρότερον νῦς ἐστι πᾶ χρείασαι. Xen.
1073 ναυκράτωρ = ναυαρχός: elsewhere=naval κρατῶν, 'having naval su-
1074 αὐτοῦραι, have it said of me: 1073 32, 382.
1075 εἰς δοὺν: cp. 83 n.—τά...ἐκ νεώς στεῖλωσι, 'make ready the things in the ship;—i.e., set the tackle, etc., in order. The only difference between τά ἐκ νεώς here and τά ἐν νησί is that the L. former suggests the notion of the quarter—at some distance from the speaker—where the preparations are to be made. Cp. Plat. Lach. 184 καὶ ἐν τοίς καὶ κρόνος ὑπὸ τῶν ἐκ τῆς θλῆδος—'the people off there in the merchant-ship.' Thuc. 6.
33 ἰσόπεπτον δὲ καὶ δ' ἄλλος δύμας ἐκ τῆς γῆς (where ἐκ carries the mental eye from the scene on board the ships to the scene ashore). στεῖλωσι, as Od. 2.
287 τῆς δοὺς στεῖλω (fit out).—On reaching Lemnos, the sailors—if they followed Homeric practice—would have unshipped the mast (λετός), and laid it down so that its top should rest on the mast- holder (ἱστοδόκη) at the stern. Cp. Hom. Ἱμ. 2. 478 ὡδ' ἐνὶ γαῖαν ἐκβινθ', ὡδ' καὶ ὁ ὅπλω κελάνα ἡρὸς ἔδωσε θεός. They have now to raise the mast,—make it fast by the fore-stays (ψάρτων),—and hoist the sails. (Cp. Od. 2. 416 ff.) ἦθος εὐδοκίμωθα. 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 shew 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 you 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 λειψάοιμαι ὑπ' ὧν, οὐδ'.

1078 χῆμεια made from γ' ἴμεια in L.

1079 [ἐπί] τι' ἐκ νεός Tournier conj. τά τῆς νεός.

1090 ὑμώ] Blaydes conj. ἵνα—L. has not ἵνα, but νώ: cp. on 945 (ὅνω)—ὁρμώμεθα MSS. (ὁρμώμεθα τ') ὁρμώμεθα Elseley, Nauck.

1081—1085 L divides the vv. thus:—ὅ κόλασ
—| ὑπὲρν—| ὅ τιν—| κλέιπει—| καὶ ὑπόκουτοι συνόληι.

for sailing, a prayer was recited, and libations poured. Cp. Thuc. 6. 32 εὐχές δὲ τὰς ἐνεσκόμινας πρὸ τῆς ἀναγωγῆς... ἐκοιμένοι. Od. 2. 430 ὁρμάμεθι δ' ἄρα ὑπακοὴ ἄνω ὑπ' ὑπακοὰν | στήσαντο κηρύσσαν.

1079 ὁρμάμεθα: pres. subjunct. Only two other instances of a 1st pers. dual occur in texts of the classical period: (1) Π. 23. 485 ἦ τρίτους περιὸδος ἔλεγχος. Here, while the greater ms. authority supports the dual, one ms. gives περιὸδος: and the hiatus can be defended by the ' bucolic diaeresis,' just as in Π. 5. 484 οἷον κ' ἦ φερεται ἄναχοι ἤ κεκ ἀγων. (2) Εἰ. 950 λειλειμέθα: where again one of the minor mss. has λειλειμέθα. 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 Π. 23. 485) thinks that it can be explained only as due to the analogy of the 2nd dual (i.e., -μεθα : -μεθα : -σον : -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 ὁρμώμεθα here and λειλειμέθα in Εἰ. 950; though in Π. 23. 485, considering all the facts, I should prefer περιὸδος. 1080 ὅρμαθα, infin. for imperat. (57): ταξις with adverbial force (526). 1081—1317 Second κομματι (cp. 827), taking the place of a third stasimon. 1st strophe, 1081—1101 = 1st antistr. 1102—1123: 2nd str. 1124—1145 = 2nd antistr. 1146—1168. From 1169 to 1317 the verses are without strophic correspondence (ἀναμονοῦσα). 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 refrains, and begs for some weapon with which to kill himself.—Then Neoptolemus enters, followed by Odysseus.
σόφοκλεος

στρ. α' Φι. ὁ κοίλας πέτρας γύαλον
2 θερμὸν καὶ παγετώδες, ὡς σὴν ὀφθ. ἐμελλὼν ἀρ', ὁ τάλας,
3 λείψειν οὐδέποτε, ἀλλὰ μοι καὶ θυησκοῦντι * συνεστεί. 1085
4 ὁμοί μοί μοι.
5 ὃ πληρεστατον αὐλον
6 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
7 ἀπ' τούτων τειχομαι
8 συνονόμων μέλεος πόθεν ἐλπίδος;
9 *πέλειαι δ' ἀνω
10 πτωκάδες δειονον διὰ πνεύματος
11 ἐλώσαν. * οὐκέτι * ἵππῳ.

ΧΩ. 13 σῦ τοι σῦ τοι κατηξίωσας, 1095

1082 θερμὸν καὶ] θερμὸν τε καὶ mss. The correction is a v. l. noted in the ed. of
1083 οὐ τάλας] οὐ τάλας σις L. 1084 οὐδέποτε] οὐδέποτε L.
1085 συνεστεῖ Reiske: συνέστει mss. (συνόλη L). 1086 ὁμοί μοί μοι μοι L.
1087 αὐλον] αὐλον L. 1089 τίπτ' Bothe: τί ποτ' mss.—ἀμαρ Dindorf: ἀμαρ
1090 mss. 1092 Λ. L has ἐθ' αἰθέρος αἰνὸν πτωκάδες ὀξυτονον διὰ πνεύματος [contr.


1085 διήκουσι συνολον, thou wilt be conscious of my death,—i.e., wilt be the only witness of it. Cp. Er. 92 τὰ δὲ παντοιχίδες ἔρη γιγνεῖ | εἰς ταῦτα εὑρήσεις μεγαράγας ἀσκων: and so oft. The mss. have συνολον. This has been rendered: (1) 'thou wilt be a fit place for me' to die in,—i.e., good enough. Now, the midd. συμφέρωμαι does, indeed, mean 'to agree with' one,—in opinions, or tastes: O. C. 641 n.: Her. 4. 114 οὐκ ἔν ὠν δυναμαθεα ἐκεῖνοι συμφέρομαι ('live in harmony with them'). But συνολον here could not mean simply, conveniet niti mortenti. (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol. ἀπολαγιμένῳ μοι σύμφωρον ἔτει καὶ ϑύλημαι, καὶ δέξει μὲ ἀποθανόντα. This version confounds συνολον with συνολον. (3) 'Thou wilt be with me,'—simply. This last is impossible. συμφέρομαι never means, or could mean, merely σύνεμι or συνιάω. Dindorf, who quotes a schol. for this, has not perceived that this schol.,—the second, prefaced by ἡ ὅτως,—is explaining not, συνολον, but, manifestly, συνείλον:—σὺν ἑμαῖς ἔσεις καὶ δέξεις μὲ ἀποθανόντα. Hence λύπας τὰς ἀπ' ἔμου (instead of τὰς ἑμᾶς) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. O. C. 292 τὰς ἐν μέσῳ...τὰκτο σοῦ (n.).

1089 ε. τίπτ' αὖ (=1105 ἀνδρῶν), Bothe's correction of τί ποτ' αὖ, has been generally received. As Dind. remarks, Aesch. has twice used this epic τίπτε in lyrics (Ag. 975, Pers. 554).—τὸ καὶ ἀμαρ, daily provision. Cp. Isocr. or. 11 § 39 ἀλήθεια καὶ τῶν καθ' ἑμῖν ὑπερασφαλεῖς. Eur. uses this phrase as an adv. ('every day,' Ion 123, El. 183), like τὸ καθ' ἡμέραν (Ar. Eg. 1146 etc.).

1091 συνολόμοι...ἐλπίδοις. As συνολόμοι (found only here) = συνολον νέμων, affording food, συνολον ἔλεις = 'a hope concerning the provision of food.' Hence
PH. Thou hollow of the caverned rock, now hot, now icy 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 πῶς] ἔρωτι μ᾽ οὐ γὰρ ἔτη ἱσχὺω. The only variant in the mss. is B's ἔρωτι μ' for ἔρωτι μ'. For the conjectures, see comment, and Appendix. 1098 Χ. Λ has σὺ τοι σὺ τοι καταιθώσας ὁμοίως ὑδαθέσεις [ὑπερστρ. τίματι] τάδε [made from τάδ'] ἀπὸ ὧν (sic) μετύμνονος. On ὧν there is a marg. gl., συνεχή.

the phrase is not really parallel with ἀστωμένα ἀργάλ (Ant. 353), 'dispositions which regulate cities.' It is more like αὐτὰ τρισχυρὰ in 328 (n.).—τοῦ...πθέν: for the double question, cp. 243, and n. on 220. 1092 Χ. A discussion of this passage, and a notice of conjectures, will be found in the Appendix. Here I briefly give the results.

πλαίας οὐ...ἀνω is my emendation of the corrupt ἤτω αἰθέρως με. The word ἤτω would be possible only if, in 1094, we read μ᾽ ὑλον for the ms. ἕρωτι μ'. But the general sense of the passage forbids this. ἔρωτι (conjectured by Erfurd and others, and found in one ms.) is a certain correction of ἔρωτι μ': as ἔρωτι (Heath) is of ἱσχυω. He is not here praying to be caught up by winds, or slain by birds, but saying—in continuation of τοῦ...κεῖςμαι | στοιχώμετ τόθεν ἄλοκα—now that the birds will fly unharmed over his head. That αἰθέρως, no less than ἤτω, is spurious, is made almost certain by two distinct considerations. (1) The Antistrophe ν., 1113, τοῖς σιδῶν ἄνω | νύ, is a doxomiac. αἰθέρως resolves the second long syll. of the bacchius (= the final syll. of ἔρωτι); not an unexamplified licence, but still a rare one. (2) ἄτοκάδες is sound, but could not be used, without art. or subst., to denote 'timid birds.' αἰθέρως has probably supplanted that subst.

But if so, the corruption has been a deep one; i.e., ἤτω αἰθέρως was an attempt to supply, from the context, words which had been wholly or partly lost. Now suppose that the words ἘΠΑΙΕΙΑΙ Δ ἉΝΩ had been partly obliterated, so as to leave only ΕΠΑΙΕΙΑΝ. The words ἤτω and ἄτοκάδες πτερυγατός would readily suggest that AI was a vestige of αἰθέρως. And the very fact that the schol. accepts ἤτω ἔρωτι με as possible shows how, in post-classical times, ἔρωτι might have elicited ἤτω from the letters ΕΠ. The birds which will now fly harmless over his head are such as those which his bow used to slay,—τὰθ ὑπερτέρου ἢ βάλλων πτελειάς (188).

ἄτοκάδες...πτερυγατός, shrill-sounding breeze: cp. β. 14. 17 λυγέων ἄνωμοι αἴγηρα κέλευσα. The epithet is perish. intended to suggest also the πτερυγατός βοβίδος (Ant. 1004). οὔκετι οὐχαί, I do not restrain them, i.e., do not arrest their career (ὄλων) by my arrows. Cp. 1153 Χ. For this sense of οὐχαί cp. β. 242 ἐξίσια τραχόντι...κέντρα πτέρυγας | ἄτοκάδων γών,—where Λ has λυγέων, by the same error as here. The ms. οὐ γὰρ ἔτη...οὐ λυγέω 'raises the question whether we should read ἔρωτι...οὐ γὰρ λυγέω. For ἔτη οὖ, cp. β. 1117: Ττ. 161 οὐ εἶ ὡς οὐ οὐκ ἔτη. But the ms. ἔρωτι μ' would have arisen from ἔρωτι more easily than from ἔρωτι μ'. It is more probable that γὰρ was an interpolation here, as it is in L's text of O. C. 1766 and Ai. 706.

1098 Χ. σὺ τοῦ...ἀπὸ μετύμνονος. In this passage I adhere to the ms. text, merely writing, with Wecklein, κοῦλ for οὐκ. The words ἄδιδον ἐγκαί τύχα τὸθ cannot be metrically reconciled with the corresponding words in the antistrophe (1118 f.), τοῦ...ἐκάρτος ἕμας. Dindorff assumes that the latter words are
sound, and that the fault is in the strophe. He therefore writes ἀλλοθεν ἢ τύχα ἢ ἀπὸ μείζωνος, and thus obtains a dactylic tetrameter, answering to ἔχει ὑπὸ χειρός ἐμάς 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 κώσ σ' | ἔλεον ἔχει τύχα ἢ ἀπὸ μείζωνος. The traditional τύχα τῷ δὲ would thus be explained; it would have arisen from the ambiguous ἔχει, after κώσ σ' became κώσ. 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 χειρός ἐμάς into agreement with ἀλλοθεν ἔχει τύχα τῷ. We have only to write, with Bergk, ἔχει τῷ χειρὸς ἐμάς. (Wecklein obtains the samemetrical result by conjecturing ἔχει τυλίκας ἐμάς.)—See Appendix.


1099 Σ. παρὸν: cp. fr. 323 ἢν παρόν θέαθαι καλῶς | αὐτὸς τις αὐτῷ τῷ μὲν μέροιν προσφέρει φίλων.—φρονησάς, to come to a sound mind (ingressive aor.). Cp. 1259 ἐσωφρόνησας. So the aor. partic. in O. T. 649 πιθοὶ βῆλησας φρονησάς τ' (n.).

τοῦ λόφους δαίμων, the ms. reading, is metrically impossible. The words τοῦ λόφους must represent — — — ( =1111 καὶ γὰρ οἷον). But the first syllable of λόφους is necessarily long. A shortening of om before o cannot be justified by the similar shortening of αἷ or αἷς, as in δείλαιος (Ant. 1310 n.) or ωλονός (El. 1058). Musgrave compares χώτες and θρύσασις from Eur.; but in Hec. 1108 we must read ἢθη, and in Herac. 995 δήσασις. In the few places where παράθυρα appears to have the 2nd syll. short, παράθυρος is a certain correction (cp. 724 n.).

Are we, then, to admit the v. l. τοῦ πλεύς? It occurs in the first schol. on this v.:—πλεύς αἱ δαίμων λέγει τοῦ λυστελεστέρων καὶ κυμάφορ. Hermann, Dindorf and Wecklein are among those who accept it. In its favour two points may be noticed. (a) δαίμων, when it means μόρια, is sometimes quite impersonal; e.g., fr. 587 ἢ μη σπέρει πολίοις τὸν παράθυρα δαίμον (′spread not thy present trouble abroad′—by speech). (b) τοῦ πλεύς δαίμων would be suggested by such phrases as πλέον ἔχει: i.e., it might be possible to say τοῦ πλεύς δαίμον ἔχει, or the like, though not ἢ πλέον δαίμον με σφίξει. And so
decree'd; 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 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 l.** In order that v. 1104 may end with a long syllable, Herm. proposes ὄντερων: Meineke, φωτών instead of ἄνδρων. **1109 l.** Doederlein and Schneidewin would point thus —προσφέρων, οὐ, πανών ἀν' ἱμῶν ὑπώλων, κραταιᾶτι κ.τ.λ. For οὐ πανών Bergk conj. εὐτάκετα. For ἱγχων Schenkel conj. ἄγχων.—κραταιᾶτι MSS.: κραταιᾶνιν Campbell (= τί ποτ' αὐτὶ μοι in 1089).

**1111 ἄσκοπα** γρ. δὲ καὶ ἄντοφα ἀπὸ τοῦ μῆ ὕσσον: 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 ἀλλόν (cp. Simonides, Amorg. 7, 30 λαλῶν γαῦρ), and Wunder λαλέων. But, for Soph., neither seems probable.

The gen. τοῦ...βαλμέων depends not on ἄλλον alone (as if it were προκερων), but on the idea of comparison suggested by the whole phrase ἄλλον τὸ κάκιον αὐτέν. Cp. *Ai.* 1357 νικά γὰρ ἄρτη μὲ τίς ἐχθρὰς πολό, where πολύ νικά μὲ = πολὺ κρείσσον παρ' ἐμοί ἥσσον. For ἀλλόν as = στρατέων, cp. Eur. *Alc.* 2 θόσαν τραχέας αὐτένως.

The passage would be simplified if we could read ἐδέθ' γε παρόν κυρῆτα, ἱππόνοι οὖς βαλμέον τὸ κάκιον αὐτέν. **1108 πτ.  ὡσμά...βαλμέο...ἄσσονον:** the redundant diction marks strong feeling, as in *Ai.* 838 πανόπλιον δὴ κούστοι αὐτίκα βαλμέον. ὡσμά...βαλμέον: 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. προσφέρομεν would have further expressed that the food was for his own use. Cp. 708 ἄρων: *O. C.* 6 φέροντα (= φέρομεν).

**1109 l.** οὐ πανών...ἱγχων. 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 φορβᾶν ἔτι προσφέρων, οὐ (προσφέρων) πανών ἀν' ἱμῶν ὑπώλων. 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, οὖς ἄγχων δριθα, οὐ τοξέων. The object to ἱγχων is αὐτό (i. e. τὰ δτλα) understood. Cp. 1058 κάκιον αὐτόν δὲ τοὺς κρατᾶντας μηδ' ἐκθύνειν χερ. Hartung objects that it is the bow which is held, whereas πανών suits only the ἀγχων: hence he writes, οὐ πανών δηλ' ἱμῶν τοξών (for the final spondée cp. 1151 ἀλκήν). The simple answer is that, at the moment of shooting, the archer holds both bow and arrow: and the epithet κραταῖς suits precisely that moment, since it suggests the effort of drawing the bow. Brunck was clearly wrong in supplying φορβᾶν with ἱγχων.

**1111 l.** ἄσκοπα = ἀροσδροπτα: cp. *El.* 1315 ἀροσδροπτά μ' ἄσκοπα. —The dative with ἀσκοπά would not be unusual if the sense were, 'came into my thoughts': *Od.* 10. 398 πᾶσι δ' ἀροσδροπτά ἔπεμψε γόος: *Tr.* 398 ἔμοι γὰρ ἀκός ἑλέσθη: cp. *O. C.* 372 n. But here the sense is, 'beguiled,' for which we should have expected the acc., as after ἄσκοπα, ἀστιττο. The explanation may be that the sense, 'beguiled,' is here derived from the sense, 'insinuated themselves into my mind.'
1112 ιτέδυ] Hartung reads ιτέδυ (sc. το δελα), 'have stripped me of my arms': a sense which would require ιτέδυνε. 1114 ι. Nauck conj. τοις τάδε μεγάλωσνοι... ἐμῶς λαχάνας ἄρας. 1116—1121 L divides the vv. thus:—πότμος—οὐδέ—χειρός—οὐδέ—άραν—ἐκεῖ—ἐκεῖνος. 1118 The second πότμος was added by Erhardt. Gleditsch follows the ms. in reading πότμος once only, and deletes the second σι τά τοι in 1105. 1118 ἐχονυτὸ χειρός ἀμαίς Βέργκ: ἐχονυτὸ χειρός ἀμαίς ΜΣ. Camp BE gives ἐχονυτὸ χειρὸς ἐμάς (changing τίχα ταῦτα τούχας in 1097): Wecklein, ἐχονυτὸ χειρὸς ἐμάς. Blaydes reads ἐχονυτὸ χειρὸς ἐμάς: but he does not bring strophe and antistrophe into metrical agreement. For ἐχονυτὸ he

1118 ἰδομαῖοι: for the midd., cp. 351.

1119 ι. πότμος...δαμοῖον: Ant. 157 θεώ...οὐστάτικως, n. Two constructions are possible: I prefer the first. (1) τάδε (nom.) σι πότμος...ἔχομιν, 'these things have come upon thee as a doom from heaven.' (2) πότμος σι τάδε (cogn. acc.) ἔχομιν, 'fate hath put this constraint on thee.' We can say θεωμαί (or ἄνωθεν κατά) τούτο τι: but ἔχον ταῦτα τι would be harsher. There is a like ambiguity in Aesch. Pers. 750 τώ πάν τοῦ διαίτου φρένω | ἐχει πάντι ἐμῶς; and there, too, τάδε seems best taken as nom. For the sense of ἔχομιν, cp. 331 οὐδέ σι γε: for γε with the repeated σι, cp. Ant. 790.—ἀμαί, Bergk's correction of ἐμάς: cp. 1095 ff., n.

1121 ι. στιγμαίαν, pass., abhorred, dreadful: cp. Ατ. 1114 στιγμαία δαμοῖον. —ἐχειν, 'direct,' like a missile: cp. Πτ. 3. 263 κελλίων ἐχον ἐκῆς ἑκνους. —ἐκέλους: cp. Πτ. 1. 295 ἐλλους ὁ τάυτ' ἐπίτελεσ, μὴ γὰρ ἐμῶν γε. There is no reference to Odysseus, whom they presently defend (1143), or to any definite person.

1121 ι. καὶ γὰρ ἐμοὶ κτλ. The sense is: 'Do not blame us: so far from being thy foes, we are sincerely anxious to win thy friendship.' οὕτω, i.e., μὴ φιλουτὶ ἀπόστησί. The constr. of μελαν with μὴ ἀπώσφια 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 as 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 shouldst not reject my friendship.

Ph. Ah me, ah me! And sitting, I ween, on the 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. ἐγὼ, which Nauck approves. 1120 ἀρνή: ἀρν.—ἀρν. L. 1121 φλόγη[π] made from φλόγη in L. 1122 μινι: μινι. L.—πον, omitted by the first hand in L, has been added by S. For καὶ τοῦ, Blaydes conj. ἦ τοῦ. 1124 ἐρήμων] ἑβ' ἤμενοι Cavallin. 1125 γελα μυ ΜΩΣ.: γελα μω Cavallin. χειρ Turnebus: χειρι L. 1126 f. Hermann (Retract, p. 16) would transpose these two vv. 1130 ἦ] L has q (el), but the first hand has added strokes to the stem which indicate —ελευθρ. Brunc: —ελευθρ. MWS. 1131 ἦ] Eisig] A letter (σ?) has been erased before this word in L. 1132 ἐρήμων Erfurdt: ἐκλογ MWS. (γρ. ἐκλογ L in marg.). Dindorf gives σύνομοι: Blaydes, ἡμικα τόποι σοι: Campbell, ἐκλογ ἐμ' ἐδί σοι.

1120 ὧν and σκοτώ (meaning, ‘to take care’) with μή instead of ὧν μή. Others make μή...ἀπειρή imperative: ‘do not reject,’ etc. Then ὅταν becomes awk-ward, since it can hardly refer to the coming deprecation, nor can it well mean ‘thy welfare.’

1123 f. πολείδω, not πολεύο, since the words πόνοτον θύδα is a singular notion: Ant. 794 n. The gen. goes with ἐρήμων: cp. Pind. Ν. 4. 67 τάς...ἐρήμωσι: Ἀρ. Rhod. 3. 1000 γ. τάς...ἐρήμωσι. Some take the gen. as partitive, after τοῦ: but the latter clearly means here, ‘I ween’: cp. Ai. 382 ἦ τοῦ πολεύο γελατ' ὡφ’ ἠδονή τείνεις.

1125 ἐγγάλα is my emendation of γελα μου. The antistrophic verse (1148 Χάρων οὐρανιβάτας) shows the true metre; and a substitution of γοῦ— for γοῦ is impossible here. If, on the other hand, the γοῦ of ἐγγάλα 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 γελα, though Lucian has that construction (Dem. Ενκ. 16 γελαὶ ἐπειδῆ μοι τοῦ τάς ἀφόσ εὐνάγητοι).
11 οὐκέτι χρησόμενον τὸ μεθύστερον, 12 ἀλλὰ δὲν ἐν μεταλλαγῇ. 13 πολυμηχάνου ἀνδρὸς ἑρέσει, 14 ὁρῶν μὲν αἰσχρὰς ἀπάτας, στυγνὸν τὸ φῶς ἔχοντον, 15 μυρί’ ἀπ’ αἰσχρῶν ἀνατελλονθ’ ἔσεν ἐφ’ ἡμῶν κάκ’ ἐμήσατ’, ἔσεν Ἔζε. 16 ἀνδρὸς τοῦ τὰ μὲν ἑυδικ’ αἰεὶς εἰπέν, 17 εἰπόντος δὲ μὴ φθονερὰν, 18 ἐξόσαι γλώσσας ὀδύναν. 19 κείνος δὲ εἰς ἀπὸ πολλῶν, 20 ταχθεὶς *τῶν* ἐφ’ ἰμασοῦνα, 21 κοίνων ἑμοῦς εἰς φίλους ἀρωγάν. 1183 μεθύστερον] μεθ’ ἄστερον. 1184 καὶ τοῦ μεταλλαγῆς. A syllable is wanting: cp. 1157 ἐμᾶς σαρκὸς αἰδᾶς. Dindorf conj. ἐτ’, ἀλλ’ ἐν μεταλλαγῇ. Hermann, ἀλλ’ ἐν μεταλλαγῇ: Bergk, ἀλλ’ αἰεὶς μεταλλαγῇ: Hartung, χερῶν δ’ ἐν μεταλλαγῇ: Cavallin, ἀλλ’ αἰεὶ μετ’ ἀγκάλας: Wecklein, ἀλλ’ ἀλλ’ μετ’ ἀγκάλας: Meckler, ἀλλ’ ἐνθεν μετ’ ἀγκάλα. 1185 ἐποίει· Wecklein conj. ἔλοσε: Bergk, ἕρνησε: Seyffert, ἐποίει· "will be on his shoulders"); Blydes reads ἔρνησε. 1186—89 L divides the vv. thus:—δρόμω—στυγνῷ—μυρί’—ἐφ’ ἡμῶν—διασπόρον. 1187 στυγνὸν τέ μεσισιά: στυγνὸν δὲ Τουρνεβος. 1188 καὶ ἀπ’ αἰσχρῶν ἀνατελλονθ’ δὲ ἐφ’ ἡμῖν καὶ ἐμήσατ’ ὀδυσσείς μεσισιά (ἀνατελλοντα δο’ L: cp. Απ. 1147 n.). For μυρί’ ἀπ’ Gernhard conj. μυρία τ’: Kaibel, μυρία δ’ ἀδρόν (with στυγνὸν τέ for στυγνὸν 1157 ἐμᾶς σαρκὸς αἰδᾶς. It is the simplest and most probable correction. ἐν here denotes an attendant circumstance (cp. Eur. Ἡ. F. 931 ὁ δ’ οὐκέτ’ αὐτός ὑπ’ ἅμα ἐν στροφαῖς ἠμάντων ἐφ’ ἰμασοῦνα); and the gen. after μεταλλαγῆς denotes the ownership to which the change is made: cp. Thuc. 6. 18 ἐπιμελούντοι μεταβολῆ, a change ἐπιμελούντοι μεταβολῆ, a change to inactivity. Thus the phrase is equiv. to μεταλλαξαν ἄλλων πολυμηχανόν ἄδαμ, ἐρέσει (ἐπ’ αὐτοῖς) ‘having got a new master—a man of many wiles—thou art wielded (by him).’ For the idiomatic ἄλλων cp. Aesch. Τh. 424 γίγας ἄλλ’ ἄλλοισ. ἐρέσει means that the new owner’s hands can deal with the bow as they will. For ἐρέσει (‘row,’ then fig., ‘ply’), cp. Απ. 158 n. The word is here a poet. synonym for νυμίδ. Cp. Π. 5. 594 ἐνέχως ἐνῶς: Π. 512 τόξα καὶ λόγχας ῥόπολι τε τινάσσων. Cavallin’s conject., ἀλλ’ αἰεὶ μετ’ ἀγκάλας (which others have modified, see cr. n.), is liable to this primary objection, that μετ’ ἀγκάλας could not here stand for μετὰ χερῶν. Such phrases as ἐν ἀγκάλας ἐχεῖν are used only of what is carried ‘in the arms.’ Odysseus does not hug the bow.

1188 μήν: for the place of μὲν, cp. 279 n.—στυγνῶν τε: for τε after μὲν, cp. 1058 n.—ἀπ’ ἐχοδοσίαν is a periphrasis for ἐχόμενον (subj.), hence ἐχοδοσίαν can follow στυγνῶν without seeming weak.

Ζεῦ is Dindorf’s correction of ὤδοσεῖς, instead of which we require a spondee or trochee (= θεία 1164). He cites the ᾿Ζεῦ in O. Τ. 1198; and Ag. Αἰ. 225 δότις, ὥς ᾿Ζεῦ πάτερ καὶ θεός, τόις ἐχοδομεῖ τε ἐλεήσατο. But he might still more fittingly have quoted Dem. or. 19 § 113, where, as here, the orator, in a rhetorical invocation closes the sentence:—πολλοὶ ἐπὶ τῶν βοηθότων εἴμαι, ἐλέγω δὲ τῶν σπείρασιν ὑμῶν, ὧν δὲ, (μέμνησθε δήν), ἐμοὶ, ὧν, βαμβακίας σπείρασιν ἀν, ᾿Ζεῦ. At v. 1181 Ph. appeals to ἀρούος ᾿Ζεῦ. Reading ᾿Ζεῦ, it is best to adopt Bothe’s δῦς for the ms. δυ’; and to make δυνατολοθ’ inscrs., ‘countless ills, arising from (effected by) shameful arts.’

Next to ᾿Ζεῦ, the most attractive
now to use thee nevermore! Thou hast found a new and wily master; by him art thou wielded; soul deceits thou seest, and the face of that abhorred foe by whom countless mishiefs, 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.

tē in 1137). For δ' Bothe conj. δ' and so Dindorf. For ἐμὴνατ' 'Odysseus Dindorf conj. ἐμὴσατ', Ζει: Hermann (Retract. p. 16) ἐμὴσατε Ζείς: Campbell, ἐμὴσατ' οὖτος: Arndt, ἐμὴσατ' οὖτες: Zieel, ἐμὴσατ' οὖτε; Blaydes, ἐμὴσατ' ἔργων. Others suggest ἔργα, ἄρη, αὐτοῦ, δ' θεό, or αὐχή. 1140 ἄνδρος τοῦ τὸ μὲν εὖ δίκαιον εἰσὶν μεσ. See comment, and Appendix. 1148 κεῖσον δ' μεσ.: Brucken omits δ', for the sake of closer correspondence with 1160 (κήρα). 1144 τοῦδ' ἐφημοῦσιν Tr., with most mees. τοῦδ' εὐφημοῦσιν T. Triliscinius: τοῦδ' εὐφημοῦσιν T. Triliscinius: τοῦδ' ἐφημοῦσιν V, and so Hermann. Most of the recent edd. read τοῦδ' ἐφημοῦσιν. All mees. have τοῦδ': τοῦδ' is due to Gernhard and Thudichum. Blaydes reads τοῦδ' ἐφημοῦσαν ('charged with this order'). Musgrave conj. ταχεῖσθαι τοῦτοι, εὐφημοῦσιν ('by good management'). 1148 ἐπεσεν εἰς τὸν φιλίαν] Blaydes conj. ἐπεσε τοῖς φίλοις: Gleditsch, ἐπεσεν εἰς τοὺς φίλους ἀργωδρίας.

correction of ' Odyssey evs is Arndt's oδεῖα, which would require us to take ἀντίλαον' as acc. sing. masc., with transitive sense, and to keep δ': 'causing countless ills to spring up... more than any other man ever contrived against me.' Cp. Π. 23. 380 δι' κακά τοῦλ' ἐρμηνεύει, δα' ου συμ- πάντες εἰς ἀλλ. But this is far less forcible.

1140 ἄνδρος τού τὸ μὲν ἐνδήκ' αλὴν εἰσίν. Arndt thus amends the ms. αὐ- δρος τοι τοῦ μὲν εὖ δίκαιον εἰσίν. The change involved is very slight,—τα for τα, ν for νν, 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. Ο. Τ. 1138 μὴ λέγων γε τοῦδικων: Eur. Της. 970 καὶ τρισὶ δελεῖν μὴ λέγωναν ἐνδίκα. Nauck objects that with αὐθὲν we ought to have the pres. inf. λέγων. But αὐθὲν εἰσίν = 'to assert on each occasion,'—the aor. inf. marking the moment of the assertion. The combination of αὐθὲν with the aor. is therefore no less correct than (e.g.) in II. 21. 263 ως αὐθὲ δ' ἀχίλλης κακήσατο κύμα δόξα.

The only sound version of the vulgate, ἄνδρος τοι τὸ μὲν εὖ δίκαιον εἰσίν, is Hermann's:—'It is the part of a man to say that what is expedient (quod utile est) is just':—i.e., Philocetes, 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 renemonstrate 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 (ἐπιτόντως δι' και) thus loses its force; for a man who concedes 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 ε. επιτόντως δι'...δίγνωμαν. The gen. ἐπιτόντως depends, like ἀνθρώποι, on τοι understood. εἰπεντ' would be equally correct, but would be subject to ἐγώ. Cp. 555 προσυπόστητο, where similarly the acc. cood stand. ἐγώ, like a sting: cp. Λτ. Ἐστρ. 143 καθώς τὸ κλέαρχον εἰς' αὐτόν ἰσον. 'γλωσσας δίγνωμαν, lit., 'pain arising from (given by) the tongue,' i.e., galling speech: not 'garrullity,' like γλωσσαλία.

1148 Χ. κεῖσον δ'. Odysseus acted by the public command for the public good. He himself has used a similar plea (109).—εἰς τα ἄποτολλὰν ταχθείς, appointed
the task as one out of many, i.e., as their agent. For the prep., cp. 647 n. Though v. 6 might suggest γένος, change is needless.—ἐφημοσύνη = ἐφημος, ἐφημο: a Homeric and Pindaric word.—τόνδε is a clearly true correction of the ms. τοῦτοι. Blaydes, reading τάδε ἐφημοσύνην, joins it with ταχέας (‘instructed with this commission’).—ἐσ ψάλων, ‘towards’ his friends,—in their interest. ἐσ has been suspected (see cr. n.); but ἐσ ψάλων is better than τὸ ῥωσ here, where two aspects of the same act are contrasted. Cp. Αἴ. 679 δ’ τ’ ἐκχεῖς ἡμῖν ἐσ τοιοῦτ’ ἐκχαρεῖσθαι ὑπὸ καὶ φιλομόν φίλοις. ἐσ τῆς τοῦ φίλον ἐσ τοιοῦτ’ ὑπορεύειν ωφελείς βουλημοι κ.τ.λ.

1148 χαρασία. The ἐχαρος, χαρά, χάρις is akin to the Sanskrit ghar (har), ‘glow,’ ‘shine’ (Curt. Εἰρυμ. § 185). χαρασία, ‘bright-eyed,’ was used esp. to denote the fierce light in the eyes of wild animals: Od. 11. 611 χαρασὶ τε λυτρεῖς. So in Ar. Pax 1665, where χαρασιών πνεύμων alludes to the Spartans, the adj. implies ‘truculent.’ In men, according to Arist. Ψυχισμ. 3, the χαρασία δώµα is characteristic of the ἄνδρος, and also of the εὔφημος. Though not descriptive of colour, χαρασία is sometimes associated, or even identified, with γλαύκος (Theocr. 20. 25 ἄμαρτα μοι γλαυκάς χαρασίφερα τοκλαμέ Αθάνας): cp. Tac. Germ. 4 εἰνεκεῖς τε κατερηκεί οὐκί.

1148 ὀφρεσιβότας, acc. plur., ‘finding food on the hills’: cp. 937, 953: Π. 17. 209 λέων ὄφρεσιτρόφος: Ησ. Σημ. 407 αἰγὸς ὀφρεσιτρόφων: and so δρελείχης, δρελαίας, ὄφρεσιτρόφως, etc. If we took the adj. as nom. sing., with χαρος, it would mean, ‘affording pasture on the hills’: as Αἴ. 614 φρέσκοι οὐφρεσιτρόφοι, ‘feeding lonely thoughts.’ But the first view seems to agree better with usage: and in such a compound the ending -βότας could represent either βόσκων or βουσκόμε. 1149 μήκετ’ ἀπ’ αἰλιῶν φυγα, πελάγ’ (πελάγ’). The ms. give φυγα, μ’ οὐκέτ’, ἀπ’ αἰλιῶν | πελάγ’, 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 πελάγ’, though possible, is strange. When πελάγεις 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 Π. 21. 93 ὃ ὧν ὁδός | σὰς χειρας φιλέθεσα, ἐπεὶ γ’ ἐπελευσένε γε ἔμπορον: where the context implies ἐμου far more clearly than φυγα here implies ὑμων αἰλιων. Comparing Π. 5. 766 ἥ ἐ μᾶλιστ’ ἐκὼθε κακία ὄδυσσεν πελάγεις, and Πινδ. Ο. 1. 77 ἐμ…κατέ…πελασον, we might surmise that, to a Greek ear, φυγα, μ’ οὐκέτ’, ἀπ’ αἰλιῶν | πελάγ’, would rather suggest this sense,—’Ye will no longer force me to flight from my cave.’ (2) But, apart from the use of πελάγ’, there is a further difficulty. Verse 1149 should correspond with Π. 11. 26, τα ἔμων μελῶν τρόφδαι. These are glyconic verses. An iamBUS, φυγα, could not begin such a verse, unless its first syll. served merely as anacrusis. If we transpose φυγα but keep μ’ οὐκέτ’, then we have another impossibility, viz. a sentence beginning
Ph. Ah, my winged prey, and ye tribes of bright-eyed 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 προσεθεν t: προσθεθεν L.—Δικαίος] As the corresponding word in the strophe is φίλων (1128), Herm. gave ταν προσεθεν γ' ἄλκαν 

βελέων. He also conj. ἀκμάκα. 1158 ε. ἄλλα ἄνθρωπ δέε χρόνος ἐρυκέτα | ὀβείτι φοβητός ὑμῶν | ἐρυκέτα: MSS. Instead of ἄνθρωπ, L has ἀνάλθρωπ, 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' ὀβείτι' is corrupted from μυκτη'. Auratus, keeping τελατ', understood (like Wunder), 'No longer in order, in order to fly from my cave,'—an impossible sense for the dat. φυγα: though τελατ' as imperat. might be defended by the verse of an unknown poet in Plut. Mor. 457 D βαίνε 

λάξ ετε πραξολοι, βαίνε και τελα τυχωι. Canter read έλαια, 'no longer rush.' For this imperat. (from έλαια) cp. Eur. H. F. 819 (ἐλα), and Eur. fr. 779 ἄρα δε μιντε 

κ.τ.λ. But I feel certain that the true reading is τελατ', which I proposed in the Journ. of Philology vol. 11. p. 80 (1869). Πελατ' (as it should have been written by Sophocles) would most easily become Πελατ'. The change of τελατ' into τελαστ' would have facilitated that of μυκτη' into μ' ὀβείτι', since τελατ' would naturally be taken as fut. indic. of 

τελαστ', not as imperat. of τελασταν.

The metre would be restored by reading μιν φυγας ετε α' α' α' α' ανωλ. But a simpler remedy is to place φυγα last, instead of first, in the ν. 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 πάντων θυσαν εφ' ημενος answers to 1147, ἐκάνθη θηρών οὐς δ' ἔχει.—See Appendix.

1159 ε. ἄλλα ἄνθρωπ κ.τ.λ. The reading of the MSS. here (see cr. n.) presents two great difficulties. (1) ἄλλα 

δεν yields no possible sense when joined with ἐρυκέτα. That adv. (from ἄλθμα, 'to let go') means, 'without restraint,' 'with free course' (immissis habensis), as in Aesch. Suppl. 15 φιλογενεν ἄνθρωπ δια 

κυ' ἄλθμον. (2) ἐρυκέτα, 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. τρύκεται κατέχεται). Seyffert understands, 'this place detains you with it in freedom': but, even if we could make the verb midd., ἄνθρωπ could not represent ἡμερων or ἡμερων.

In the Journ. Phil. II. p. 80 (1869) I proposed the emendation which I believe to be true. ἐρυκέτα ought to be ἄρα ὀβείτι. The error would have been an easy one if the apostrophe after ἄρα had been lost, since χρόνος has no verb. That the initial α of ἄρα would have been no obstacle, may be seen from the converse case in O. C. 550, where the MSS. give απεστάλη, corrupted from ἄρα 

απεστάλη. 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 τοσαληγίας τις αμπρι: ἵν. 1483 συντο 

χομις εις το χομι. The parenthesis, ὁ δε χρόνος ἄρα ὀβείτι | φοβητόν, ὀβείτι 

ὑμῶν, is naturally placed, because the emphatic word of the whole sentence is 

ἀνθρωπος, and the parenthesis justifies it: 'Without restraint—and there is nothing here now, it seems, to restrain you—go on your way.' ἄρα expresses his new and bitter sense of helplessness. With regard to the repeated ὀβείτι, it should be noted that such pathetic iteration is peculiarly frequent in this κομβός: see 1095 σοι τοι, σο τα: 1101 ὂ νᾶμων τά 

μον ἀρίτι ὑμι: 1128 ὁ τάξον φιλαν, ὁ γραφ 

κ.τ.λ.: 1165 ἄλλα γνῶθι, εἰς γνῶθι: 1186 

διαμον, διαμον: 1192 οὔδετερ, οὐδετερ.

The simple transposition, φοβητόν, φο 

κέλθι (for the MSS. οὐκ οὔδετερ φοβητόν), is the best mode of restoring the metre (=1131 ἔχει τὸν Βράκλειον). Cp. 156 where μι 

μι 

προο 

πες ἀν Μαδὴ has become in the MSS. μι 

μι 

προο 

πες (n.).—See Appendix.

1156 ε. ἄνθρωπ καλόν: cp. Ar. Pch 292
11 ἀντίφονον κορέσαι στόμα πρὸς χάριν
12 ἐμᾶς σαρκὸς αἰώλας·
13 ἀπὸ γαρ βιών αὐτίκα λείψω.
14 πόθεν γαρ ἐσται βιοτα; τίς ὅδε ἐν αὐραίς τρέφεται,
15 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιώδωρος ἀλα;

ΧΟ. 16 πρὸς θεῶν, εἰ τι σέβει ξένων, πέλασσον,
17 εὐνοίᾳ πάσῃ πελάταιν·
18 ἀλλὰ γυνῆ, εὐ γυνῆ, ἔπι σοι
19 κήρα ταῖς ἀποφέγνειν.
20 οἴκτρα γαρ βόσκειν, ἀδαίης δὲ
21 ἔχειν μυρίων ἄχθως ὃ ξυνοικεῖ.

ἀνομοῦ ΦΙ. πάλιν πάλιν παλαιὸν ἀλατηὶ ὑπέμνησας, ὦ
λυστε τῶν πρὶν ἐντόπων. τί μ' ὀλέσας; τί μ' ἐγραγασία;

above αι by the first hand. For conjectures see comment. And Appendix. 1157 ἐμᾶς σαρκὸς αἰώλας] τάδε' αἰώλας σαρκὸς Triclinius. For αἰώλας Nauck writes αἰόλας. 1161 ή. L divides thus: ἀντίφωνον τε νυν ὑπέμνησας, ὦ, λυστε τῶν πρὶν ἐντόπων. τί μ' ὀλέσας; τί μ' ἐγραγασία;
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!

ης | δ' ἔχειν μυρὸν ἄδοξον δ ἔφυκει L (ὡ σφυκεὶ Α). From the words of the schol., ἔσσωσι τοῦ τὸ ὄξεωσαι, it has been inferred that he read ἔγειν. Adopting this, Hartung reads ἄδαφος δ’ (‘it is foolish’) | ἔχειν μυρὸν ἄδοξον ὡς εὐφυκεῖς. For ἔχειν Blydæus gives ἄγειν. 1169 π. L divides thus:—πάλιν...ὑπεμανασ...ἐντόσως. For Ἡλίης Cawallin conj. Ἡλίος μ'. For τῶν πρὶν ἐντόσων Hense conj. τῶν ἱματιώτων. 1173 ἐφρασάμι Elmsley conj. εἰργᾶτω.

1149 ff. (3) δ’ τι σέβει, ἔχων πέλασσον (trans.), bring the stranger near thee (i.e., ‘allow him to approach thee’).

Arndt conjectures: δ’ τι ρέθαι ἔχων γ’ πέλασσον...ἀλλὰ γέγο’ k. t. l.: ‘if thou hast too little respect for a guest-friend, at least (ἀλλὰ) think’ of thine own interest. Such a use of πέλασσον 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 ἐπὶ σοι (cp. 1003) is Seyffert’s correction of the ms. δι σοι (or σοι), which could not mean, ‘that it is for thee,’ i.e., ‘in thy power.’ The objection to reading δι σοι is that this would mean rather, ‘that it is thy part’ (or ‘duty’): cp. O. C. 721 n.

1168 ἐπὶ σοι, i.e., to feed with thine own flesh: cp. 313. For the omission of ὡς, cp. Ant. 806. O. C. 1175.—ἄδαφις δ’ ἔχων k. t. l., while it cannot be taught to bear the countless woes that attend upon it. ἔχων here means ‘sustineus, as in O. C. 537 ἐσθῶν ἔλαστ’ ἔχων, and Ant. 421.

It is needless to read ἄγειν.—δ ἔφυκει L: cp. O. C. 1337 γῆρας ἄμφον, ἡν πρὸ-

1170 Ἑλίης, 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.—ὑπεμανασ through without με: cp. 801.—ὁ ἄρστε k. t. l.: their words grieve him the more, because they have otherwise shown him so much sympathy (cp. 1121, 1165 f.).—τῶν πρὶν ἐντόσων, those mentioned in 307 ff. For πρὺν cp. Ant. 100 καλάττομον...τῶν πρὸτῶν φῶς. 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 Ἑλίης. A return to Troy is more dreadful to him than death (999), and the mere suggestion of it has pierced
him to the heart. This verb can denote the infliction, not only of physical (817), but also of mental anguish: cp. El. 831 Χ. ἀπολείψει. X. πῶς; ἢ Χ. ἐλέεις, if thou hast indeed conceived the hope: cp. ἄγνας in 629.—καὶ with double acc.: cp. ἀν. 811 (n.).

1178 ξένῳ λέεις: cp. 817.—καὶ, 'then,' i.e., 'if ye persist' (as the present tense νόος implies). This is better here than νῦν.

1180 ἄπλαφες ὀμοί—σωτῆρος τε καὶ αὐτὰ τὰ ἔρωτόμενα: Thuc. 1. 67 οὐκ ἠρέμαχον ἀνδρῶν τοῖς σφιξιν ἐγκότην καὶ ἀμα...διδότες. Here, ἐκότης τε would probably seem all the more natural to a Greek ear, since βουλομένων μοι ἐστὶν τοῦτο was so familiar an equivalent for προφελεῖς μοι ἐστὶ τοῦτο. Cavallin's ἐκότη (acc. neut. plur.) cannot be justified by Ω. Ι. 1229, where κακά ἐποίησε is merely a bold way of saying, κακά ἐκότη τις ἐποίησε.

1181 νᾶς (partit. gen.) ἦν ἡμῖν τέκτακτα, 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 ἄραὶον Δίως, ζεύς ἐκέειος (484 n.) in another aspect,—as the god who hears the imprecation of the rejected suppliant. ἄραϑος does not occur elsewhere as an epithet of Zeus, but among
ΦΙΛΟΚΤΗΣ

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! Happless, 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 would’st thou have us do, different from the purport of thy former bidding?

His titles were Δάστωρ (Cramer Anecd. Or. ι. 62), τιμωρός (Clemens Protrept. p. 24) and ταλαίψθαι (Arist. De Mundo 7).—Δὸς = ἀνέθεσεν: 48 n.

1188 The older edd. give μετράζει in full (making the choriambic verse hypercaletic); Brunck wrote μετραλέο. For the sense, cp. Plat. Ref. 603 ε μετράζεις δὲ τοὺς πρὸς λόγον.

1187 δαίμων: for the nom., cp. Αντ. 891 οἱ τίμιοι.

1188 οἱ ποιοὶ ποίος: cp. 786. — τι σε τείχος; τι σε σκολίω, τι σοι χηρός: ‘what shall I do with thee,’—how endure the pain,—now that my doom is otherwise so much worse? —μετάτισθαι, used by Ap. Rh. 4. 1764, occurs nowhere else in class. Greek, but is related to the epic κατάσκευη (used by Eur. fr. 449) as the Attic κατάσκευη to the epic κατάσκευη.

1190 οὗτος: cp. 1222: Eur. Suppl. 388 ταλαίψθαι | στείχις: Plat. Legg. 879 ὁ τείχος ἄφημένων. The adj. here ‘coming back’ (answering to ἐπανέρχομαι rather than ἐπανέρχομαι): yet αὖθις need not be regarded as redundant (like ἄριστος with νεοφαγητός in Tr. 1130); for they had once before been on the point of departing (1070). Elsewhere ἔγχλην always = ἀνέθεσεν.

1191 τί βέβοτος, to do what, γνώμη αλλόκτων τῶν πάροι, with a purpose different from (that of) the former course, ἄν (by attract. for δ) προφαίτης, which thou didst prescribe? He had told them to go away and leave him (ἀπὸ τοῦ μὲ λείπεντ’ ἰδέαν, 1177). They ask if they are now to contravene that order, and if so, what they are to do. For the gen. τῶν πάροι αλλόκτων, cp. Xen. M. 4. 4. 25 ἀλλὰ τῶν δικαίων. The verb προφαίτειν can be used of any utterance (Tr. 324); but, as it is said of oracles (Ο. Τ. 790 n.), so it is peculiarly applicable to commands.

The objection to the plausible conjecture βέβοτος is not the omission of σοῦ, which is quite possible (cp. 801 n.), but the fact that Greek idiom would require ὅς τι βέβοτος. In the very rare instances where this ὅς is omitted, the fut. partic. refers to the subject of the principal verb, as Eur. Hec. 631 ff. ἐλον... ἐτάμεθ’, ἐλον ἐν’ οἴδαι παντολόγησον (cp. Paley in Σουτος. Phil. vol. VIII. p. 80).
Φι. οὖτοι νεμεστην, ἀλοντα χειμερίω
λύτα καὶ παρά νοῦ φροέων. 1195

Χ. θαίνυν, ὡ τάλαν, ὡς σε κελεύομεν.
Φι. οὐδέποτε, οὐδέποτε, ὡς τὸ ἐμπεδον,
οὐ ἐι πυρρόφορος ἀστεροπητής
βροντάς αὐγαίς μ᾽ εἰσι φλουγίων.
ἐρρέτω Ἰλιον, οἱ θ᾽ ὑπ᾽ ἐκεῖνο
πάντες ὅσοι τὸδ ἐπλάσαν ἐμοῦ ποδὸς ἄρθρων ἀπόσαλον.
ἀλλ᾽ ὃ ἐξείνα, ἐν γε μοι εὐχός ὀρέξατε.

Χ. ποιον ἐρείς τὸδ ἐπος; Φι. ἕξως, ἐι ποθεν,
ἡ γένεω, ἡ βελέων τι, προπέμψατε.

Χ. ὡς τίνα ὅ ῥεῖς παλάμαν ποτέ;
Φι. *χρώτ᾽ ἀπὸ πάντα καὶ ἄρθρα τέμω χερὶ.

1198 νεμεστὴν τ᾽: νεμεστὴν Λ.: νεμεσῆς' Hermann. 1194 ο. L. divides the vv. after λύτας. 1198 ὃς σε κελεύομεν Κ. Reiske conj. of for ὃς: Bergk, ὃς σε κελεύομεν. 1198 πυρρόφορος made from πυρρόφορος in L. 1199 βροντας αὐγαίς σχολ.: βροντας αὐταίς mss. 1202 Σ. In order to make continuous dactylic verses, (1) Triclinius wrote ἤτω'' ἀλλ᾽: (2) Erfurdt omitted ἀλλ᾽: (3) Hermann wrote ἄφθρων ἀπωσάλον. ἀλλὰ τὸδ᾽, ὃ ἐξείνα, ἐν γε μοι, ἐν γε μοι εὐχός ὀρέξατε. Brunck had already doubled ἐν γε μοι.

1193 οὖτοι νεμεστην, since the feeling of νέμεον is justified only when fair allowance has been made for human weakness. (Andoc. or. 1. 57 χαρ γὰρ ἀθρωπίνων περὶ τῶν πρεμύς ἐκλογί-
ζοναί, ὢστερ ἣν αὐτῶν διὰ ἐν τῷ συ-
φόρον.) Cp. Ν. q. 532 πρὸ τῆς (before the amend was made) οὗτοι μεσεθην ἐκ-
χολοδοθαῖ.—ἀλοντα: 174 n.—χειμερίω: cp. 1460: Ai. 306 Δᾶς ὀθλοῦν ἐκεῖνα κεῖται
χειμώναι νοσθῆναι.—καὶ παρὰ νοὺν ὀνείρεσαι,
referring to his abrupt dismissal of them (I117). kal (‘e’en’) expresses the relation of cause and effect. παρὰ νοὺν like παρὰ δίκην etc.: cp. Ο. Τ. 550 τοῦ νοῦ χείρος.

1198 οὔδ᾽ εἰ πυρρόφορος ἀστεροπη-
τῆς: cp. Ι. 1. 580 Ὀλυμπίων ἀστεροπητῆς:
Ο. Τ. 200 ὡ τὰ τυφόνων ἀστρακῶν κράτη νέμων. This is a repetition, in stronger words, of οὐδ᾽ ἐν χρή με τῶν παθῶν κακῶν (999). To brave the light-
nings of Zeus is to face death in its most appalling form: so Ares says that he will avenge his son, εἰ περὶ μοι καὶ μοίῳ Δᾶς
πληγήσῃ κεραυνῷ ἄκοραίνα | κεῖθαι Δᾶς κεκεχυτὸν (Ι. 15. 117). And Dido: Vel pater omni-
potentis adigit me fulmine ad umbras |...

Anthe, Pudor, quam te violo (Aen. 4. 25).

—βροντάς αὐγαίς: cp. Aesch. Π. V. 1043

1200 ἔρρετως Ἰλιον: not a curse on Troy itself, but a way of saying that he cares not how the Trojan war may end.—οὐ θ᾽ ὑπ᾽ ἐκεῖνο: cp. Ευρ. Ηεκ. 764 τῶν θανάτων...ἐν τῇ Μαρ.—οὐδ᾽ ἐνοχ ‘ἀ-
δέα ἄρθρων, this limb (cp. ἄρθρο in I107), my foot: ὀνοχὸς is here a defining genitive, and the phrase is a periphrasis for τῶν ἐμόν ὀνοχὸς, 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 spur 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 γε μοι εὐθὺς τι νέεστε. 1205 προσέμψατε] Blaydes writes παρέβηστε, conjecturing also παράσχετε and παρῆκτε. 1206 δὴ added by Hermann.


O. 7. 718 ἄρβρα πτερών are the ankles.—ἀπότωσιν, act., as in Ai. 446 ἄπδος τοῦ άποτίζωνες κρατῇ: cp. 600 ἐκβεβληκότες. (But the mdd. ἀπότισα in 1122, of repelling advances.) He speaks as if the tortured limb were a mute supplicant that might well have moved their pity: cp. 1188 ἀ πτώς τοῦ.

1208 ἄλλα, appealing (120).—δρέβεστε, extend it to me, concede it: cp. Find. N. 7. 50 ὡς ἔχω | εἰτέρω τινι τὸν τοῦτον Μοίρας τέκουσαν] δρέβεστε: a poet. use, like that of ἐγκοιλίζω. (Distinguish the sense in ἔλθ. 13. 328 ἡ τίνι εἰδος ὄρθιον ἡ τίς ἱμάτιον, 'give glory.')

1209 Δφοι: for the fut., cp. 441 n.—ἐλ τοῦ δὲ. sc. προσέμψατε ἔτεκε, 'from any quarter.' So in Ai. 886 ἔλ τοῦ...λέβεσθων =λέβεσθων, εἰ τοῦ (λέβεσθε). The elliptical use of ἐλ τίς is frequent (Thuc. 4. 36 ἐσάγει τίνι τε...καὶ εἰ τί ἄλλο βρόμῳ).—γέννη, axe: El. 485 ἀμφάκης γέννη: cp. Ανθ. 140 n.

προσέμψατε. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cp. 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 ἔλ τοῦ shows, he hopes that some one of their number may have some weapon. προσέμψατε means strictly, 'pass forward,' from hand to hand. Cp. Ar. fr. 427 φέρε ταῖ ταχέως κατὰ χειρός δῶρον | παράσχεμε τὸ χειρόμαχτρον,—'pass' it round.

1206 ἤπι τίνι δὲ ρήμα...; So O. C. 398 (Ismene having said that Creon will come) OI. ὡς τι δράση; cp. ib. 174: El. 390 Ξ. ὡς πάσης τι χρήσης;—παλάμω, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often is 'violent hands' (Π. 3. 138 όν Ἀρρης παλαμών).

1207 χρῄρ', Hermann's correction of κρατῇ', seems to me certain. For the interchange of χ and κ, cp. βρόχους corrupted from βρόκορα in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 κάρα | τέμνων. 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 ἄκρον τοῦ, | ἀπανθένῃ ὑπὸ τάγματα: μὴ φελεῖ διὸν. 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.
Then, παραλαβων των ειθηρον αρχετων εκ κυνημων εισοδου λαβομενοι ειτεταμων γαρ κατα μηκος τας αρακας (cp. χρωτα παντα) προβαλει εκ των κυνημων εις των μηρων, εκ δε των μηρων εις τα τα ισχη και τας λαταρας, ις εις την γαστερα ρικετο, και ταυτην καταχεδων οταβανει.

If the ms. κρατη' be kept, παντα must be taken in one of two ways. (1) As acc. masc. with κρατη'. Cp. Ion fr. 61 των αυτου κρατη: Eur. fr. 213 των ουν κρατη'. But with Sophocles κρατα is elsewhere neut.: cp. 1001, 1457. (2) As adverbial neut. pl., 'utterly'. In either case the sense is weak. We cannot take παντα και αρβαρα as = και παντα αρβαρα. (In Aesch. P. V. 51, ηγουκα κοινην αντεικον εχου, the comma should stand after τωσθε, not after ηγουκα.) A transposition is, indeed, possible—κρατα και αρβαραν απο παντα. 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 'prostherson' will comfortably excuse. Prof. Campbell compares Ai. 238 κεφαλη και γλωσσαν ακραν μετεθεσαν: but Ajax is not decapitating himself.

1209 f. φονι: cp. Ant. 117 n.—τη ποτε: the verb understood is εστων, not φονι: cp. Ant. 381 τι ποτε;' 'What means this?'—πατερα ματεων, as if φονι rather than φονι νοσε 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 Poes, in the hope of 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 Poes is indeed alive (1430).

1212 ou γαρ εν φαει γ' ετε. Hermeron's delusion of the εστι' before εν is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss εστι. On the other hand it is simpler and better to understand εστι' than (as Hermeron prefers) ματεων.

1213 ου πολις: Trachis (491) for the nom., cp. 1186 n.

1214 f. πος εν with optat. in a wish; cp. 531.—διώκει γ' ανηρ. This, the reading of the ms., is confirmed, as against Dindorf's conjecture (see cp. n.), by a point which seems to have escaped notice. The γε after δ δε marks the causal force of the relat. pron. (as in 663); and this indicates that διώκει 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 Danai,
mine enemies!—Undone—undone!

CH. Long since should I have left thee, and should now

1218-1221 M. Schmidt rewrote these vv. as follows:—ἔγινεν μὲν ἐνελπὶ καὶ πέλας παλαιώντος | στέιχων ἢ ἂν τὴν ἐμή νεῶ ἔλασ | εἰ μὴ πρὸς ἡμᾶς τῷ τ' Ἀχιλλῃος γικόν | 'Ονυστήρ τε διεὶς ὑπ᾽ ἑλέοσαμεν. For the last two vv. Nauck would substitute εἰ μὴ πρὸς ἡμᾶς δειρ᾽ ἄντὶς ἑλέοσαμεν | 'Ονυστήρ τε τῷ τ' Ἀχιλλῃος γίγνον. 1218 νεῶ] The 1st hand in L wrote νεῶ : S corrected this to νεῶ, but without deleting the acute accent. He did not mean νεῶ.

O. T. 372). The reflective emphasis which γ᾽ adds to ἀδελθος is thus exactly in place,—'misguided indeed that I was,' the comma and εἰκάζων σ᾽ makes this clearer.

1218 ff. ἵππωυ λεκό, the Spercheius (492), neighbour to the haunts of the Malian nymphs (725). All rivers were ἱππωυ, but here the epithet has a special force, which ἵππως brings out: he had voluntarily withdrawn himself from the realm of friendly deities. Cp. his appeal in 1040 ὁ πατρὸς ὑδα βοο τοῦ ἐνώς. ἢ ἄρ᾽ ὅπερ ἐμα : for the place of ἄρ᾽, cp. O. T. 24 ἢ ὅπερ λεγα τε (n.).

1218-1471 Exodos. 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 (1221),—except in the opening scene. This is the peculiarity to which the scholar calls attention: ἐκέμετο δικλήνοι οἷσιν τῷ ἑτερωδίνῳ. Of the other six plays, the Trachiniae is the only one in which the ἑδος begins with the entrance of more than one person (v. 971: Hylus, and the πράδειον with Heracles). In O. C. 1099 (third ἑτερωδίν) Theseus enters with Antigone and Iseme.

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) ὅμως as a prep. with the gen. (schol., ἐγγόν). The dat. is the usual case (O. T. 1107). There is, however, two other passages in which the gen. is a well- attested reading. (a) Xen. Anab. 4. 6. 24 ἐπέν ἐν ἡμῖν ἐνα τοῦ πολλοῦ δαλήλων: three of the best MSS. support the gen., while others give ἀκόλουθον. (b) Menander fr. incert. 204. The schol. on Ap. Rh. 2. 111 quotes it as ἀκόλουθον τῷ τίτειν παρεγένος ἡ κόρη: but the mutilated form of it found in Suidas, Photius and Harpocrates has τοῦ τίτειν ὅμως. It is noteworthy that the use of ὅμως in the sense of ἐγγόν (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 ἐγγόν, πελάς, etc., might easily permit it to be sometimes construed with the gen. See Appendix.

(2) στεῖχων is suspected by Nauck, who says, 'one would rather have expected the sorist (στείχων). But the pres. partic. is quite right: 'moving on my way, I should now have been near my ship.'

(3) στείχοντα following στεῖχον. 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 (νεῶδιν ὅμως, and πελάς), not on the participles themselves. A recurrence which, in print, catches the eye would hardly have offended the ear. Cp. δή,
ΣΟΦΟΚΛΕΟΥΣ

1210

φονά φονά νόος ήδη.

1210

ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων.
ΧΟ. ποί γάς; ΦΙ. ἐσ' Αἰδοὺν.

οὐ γὰρ ἐν φαεί γ’ ἐτι.

1215

ὁ πόλις ὁ πατρία,

πῶς ἀν εἰσίδομι σ’, ἀθλίος γ’ ἀνήρ,

ὁς γε σὰν λιπὼν ἴερὰν

λιβαδ’ ἔχθροι ἔβαν Δαναοῖς ἀρωγός: ἐτ’ οὐδὲν εἰμι.

ΧΟ. ἐγὼ μὲν ἢδη καὶ πάλαι νεῶς ὀμοῦ

1220

νόος Λ (the second ο added by S): νόος τ. 1210 ματεύων] Blaydes

1211—1217 Λ divides thus: —τοὶ γὰς—

1212 εἰς — ὁ πόλις — πῶς ἀν — ἀθλίος — λιπών — Δαναοῖς — εἰμι. 1212 οὐ;

1213 εἰς — τοί — τοῖς — τῷ πατρίᾳ τοῖς

1214 ἦν ἐν εἰσίδομι σ’ ἀθλίος γ’ ἀνήρ MSS. (γ’ wanting in Harl.): τῶν ἐν εἰσίδομι δόλιος σ’ ἀνήρ Dindorf.

Then, παραλαβὼν τὸν σίδηρον ἄρχοτε ἐκ κηνμέων εὐστὶν λαβόμενοι: τοῖς τεῦχον πολλῶν τῶν κηνμέων ἐτοίς μηνοίς, ἐκ τῶν μηνῶν ἐς τὰ λαχανία καὶ τὰ λαχανία, ἐς ὑπὸ τὴν γαστερὰ ἀπίκετο, καὶ ταῦτα καταχροδεύον ἄποθανε.

If the ms. κράτα be kept, πάντα must be taken in one of two ways. (1) As acc. masc. with κράτα. Cp. Ion fr. 61 τὸν αὐτοῦ κράτα: Eur. fr. 243 τὸν σὸν κράτα.

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 ἄρον as = καὶ πάντα ἄρον. (In Aesch. P. V. 51, ἐγώ οὐδέν καὶ μεῦτες ἐχω, the comma should stand after τοῦτο, not after ἐγώω.) A transposition is, indeed, possible = κράτα καὶ ἄρον ἄρον 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 ‘prohysteron’ will comfortably excuse. Prof. Campbell compares A. 238 κεφαλὴ καὶ γιγνώσκει ἄρκαν μπετεθεῖσας: but Ajax is not decapitating himself.

1220 Λ. φονά: cp. Ant. 117 n.—τι ποτε; the verb understood is ἐστιν, not φονά: cp. Ant. 381 τι ποτ’; ‘What means this?’—πατέρα ματεύων, as if φονά rather than φονά 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 Poesas in the world below. At brighter moments, again—when there is a gleam of hope that he may maybe return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poesas is indeed alive (1430).

1212 οὐ γὰρ ἐν φαεί γ’ ἐτι. Hermann’s deletion of the ετι’ before ετι’ is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss ετι’. On the other hand it is simpler and better to understand ετι’ than (as Hermann prefers) ματεύων.

1213 οὐ πόλις: Trachis (491): for the nom., cp. 1186 n.

1214 οὐ τῶν: cp. Ant. 117 ποτε with optat. in a wish; cp. 531.—ἄθλιος 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 ἐς marks the causal force of the relat. pron. (as in 663); and this indicates that ἀθλίος means, not merely ‘unhappy,’ but ‘wretchedly foolish’ (as in
ΦΙΛΟΚΤΗΤΗΣ

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 Danai, mine enemies!—Undone—undone!

CH. Long since should I have left thee, and should now

1218—1221 M. Schmidt rewrites these vv. as follows:—γράμμα μὲν ἑαυτῷ καὶ πᾶσιν παλαιστοῖς ἱερομονά αὐτήν ἐνδέχεσθαι. | ἔσται δὲ ὅσα ἑσάκειν ἡ ἀρχή ἡ ἐνεποτικὸν | εἰ μὴ πρὸς ἡμᾶς τῷ Χίλλων | 'Οδυσσέα τε δεύον ὅλον' ἐλεύθερον. For the last two vv. Nauck would substitute εἰ μὴ πρὸς ἡμᾶς δεῖπν' ἐλεύθερον | 'Οδυσσέα τε τῶν του Χίλλων γένον. 1218 νέως] The 1st hand in L wrote νέος; S corrected this to νέος, but without deleting the acute accent. He did not mean νέος.

O. T. 371). The reflective emphasis which γ' adds to ἔπιστον is thus exactly in place,—misguided indeed that I was.' A comma after 'Ερέτηρ makes this clearer. 1215 λευκοῦ λαβάδον, the Spercheius (493), neighbour to the haunts of the Malian nymphs (725). All rivers were λευκοῦ, but here the epithet has a special force, which ἔπιστωμα brings out: he had voluntarily withdrawn himself from the realm of friendly deities. Cp. his appeal in 1040 ἄλα ὡς πάτρια γῆς θεοῖ τ' ἐκτοφυ. ἐρ' ὀδύνωμεν ἵπποι: for the place of ἐρ', cp. O. T. 24 ἐρ' ὀδυχάλε τε (n.).

1218—1471 Exodos. 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 mure person) to enter together,—as Odysseus and Neoptolemus do here (1225),—except in the opening scene. This is the peculiarity to which the scholar calls attention: ἐστιν δὲ ὅτι τὸ τευτόν τὸ εὐση νόμον. Of the other six plays, the Trachiniae is the only one in which the θέσεως begins with the entrance of more than one person (v. 971: Hylus, and the ἐρέθισι with Heracles). In O. C. 1099 (third ἐπιστέφων) Theseus enters with Antigone and Iseme.

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) ὅμος as a prep. with the gen. (schol., ἔφης). 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 ὅπως ὃν ὅπως ἡ θύρα τοῦ τοῦ πολίτης ἄλλως: three of the best MSS. support the gen., while others give ἄλλους. (b) Menander fr. incert. 204. The schol. on Ap. Rh. 2. 131 quotes it as ὅμοι ὃς τῷ τίττων παρεγένθη ἣ κάρη: but the mutilated form of it found in Suidas, Photius and Harpocration has τοῦ τίττων ὅμοι. It is noteworthy that the use of ὅμοι in the sense of ἔφησ (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 ἔφης, ἐπάλλα, etc., might easily permit it to be sometimes construed with the gen. See Appendix.

(2) στέλεχοι is suspected by Nauck, who says, 'one would rather have expected the norist (ἀνάλοι). But the pres. partic. is quite right: 'moving on my way, I should now have been near my ship.'

(3) στέλεχος following στέλεχοι. 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 (νέως ὅμοιον, and πελάν), not on the participles themselves. A recurrence which, in print, catches the eye would hardly have offended the ear. Cp. 87,
στείχων ἀν ἡ σοι τῆς ἐμῆς, εἰ μὴ πέλας Ὁδυσσέα στείχων τὸν τ’ Ἀχιλλέως γόνον πρὸς ἡμᾶς δεῦρ’ ἵντ’ ἐλεύσομεν. ΟΔ. οὐκ ἂν φράσεις ἤντω’ αὖ παλατρότος κέλευθον ἔρπεις ὡδε σὺν σπουδῇ ταχύς; ΝΕ. λύσων δο’ ἐξήρησον ἐν τῷ πρῶι χρόνῳ. ΟΔ. δεινόν γε φωνεῖς· ἥ δ’ ἁμαρτία τις ἢν; ΝΕ. ἢν σοι πιθήμενος τῷ τε σύμπαντι στρατῷ ΟΔ. ἐπιχαζέσ ἐργον ποίον ὡν οὐ σοι πρέπον; ΝΕ. ἀπάταισιν αἰγχραῖος ἅνδρα καὶ δόλοις ἐλών. ΟΔ. τὸν ποίον; ἀμοί· μοῦν τι βουλεύει νέον; ΝΕ. νέον μὲν οὐδεν, τῷ δὲ Ποίαντος τόκῳ ΟΔ. τῷ χρήμα δράσεις; ὡς μ’ ὑπηρέτε τις φοβος. ΝΕ. παρ’ οὖντε ἐλαθὼν τάδε τὰ τModelPropertyo μ’ αὖθις πάλιν ΟΔ. ἢ Ζεῦ, τί λέεις; οὐ τι πον δουλαι νοεῖς; ΝΕ. αἰσχρῶς γὰρ αὐτά καὶ δύκη λαβῶν ἔχω.

1219 στείχων] Wakefield conj. ταλοχων.—ἀν (corrected from ἂν) ἢν Λ. ἢ ἦν Elmsley. Σρ. Ο. Τ. 1133 π. 1220 στείχων] Wecklein conj. τ’ ἀναρχα, and formerly στείβωνα: Blaydes writes τε τόδε. 1221 ἐλεύσομεν] In L the 1st hand wrote ἐλεύσομεν, but added a second σ above the line. 1222 οὐκ ἂν ἢν καὶ (sic) Λ., with δ’ αὐτόν above and below (by an early hand,—if not the first). 1225 σύν σπουδῇ] Corrected in L from συμποιήθης by S. 1226 πεθάνειος τ’: πεθάνειος Λ.

88 πράσσειν ἔχει, with n.,—265 ἀγρία, 267 ἀγρίς: 1258 f. λόγων, λόγους. (4) πρὸς ἡμᾶς δεῦρ’ ἵντ’, repeating the sense of ταλοχων στείχων. The words are certainly unnecessary; but they are nothing worse. For a like redundancy, cp. Lysias or. 16 § 13 τοῖς μὲν ἰππεύσιν ἀφελειαν εἶναι δεῖ νομίζοντας, τοῖς δ’ ὑπάλλας κλίσιν ἡγοῦμενος, where the second participle merely repeats the sense of the first, and might have been omitted. We could, indeed, take ἵντ’ as ἣντ’ (for the elision of the dual, cp. Hes. Ορ. 199 τῶι προπλάτων’ ἀνθρώπωι), placing commas after γόνον καὶ ἢντ’. Then στείχων would refer to both men. ‘I see Οδ. 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 ἃν ἢ σοι. The ethic dat. implies, ‘thou would’st have seen me depart’: cp. Ο. C. 81 ἢ βέβηκεν ἡμῖν δὲ ἔτεος; 1221 ἐλεύσομεν: for the plur. following the sing. (ἡ) cp. 1394: Αντ. 734 π. 1222 οὐκ ἂν φράσεις: cp. Ο. Τ. 5. 456 οὐκ ἂν δῆ τοῦ ἅνδρα μάχη ἐρυθοὶ μετελθῶν...; the formula is more courteous than οὐ with fat. ind. (Ο. Τ. 430 π.). He seeks to restrain himself.—παλατρότος: cp. 1190 π. κλεδον: cp. Αιτ. 1212 δεὶ γυναικεῖον τε κέλευθον ἔρπω...—σὺν σπουδῇ ταχύς; for σὺν, cp. 268 π. 1224 λόσων: cp. Αιτ. 691 λόσω τὰ πρὸτερὸν ἁμαρτίας. Thuc. 3. 46 μεταγράφω καὶ...τὰν ἁμαρτίαν καταλείπωσι. 1226 δείκνυν γε φωνεῖ: for γε in such comment, cp. Ο. Τ. 1035 δείκνυν γ’ ὄνειδος σπαράγων ανελίθησιν: Αἰ. 1117 κελευνάτα; δείκνυν γ’ εἶναι, εἰ καὶ ζῆν δαίμον. 1226 ἢ σοι πεθάνειον: This passage (down to 1234) well illustrates the dramatic use of interruption in stichomithia... 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 Poes—

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 ἐλώ in L seems to have been made by S from ἐλω: the original circumflex (which was, as often, very small) can be traced at the lower end of the acute accent. 1231 τί χρήμα: τί δράσεις L (with no point after δράσεις), as if the supposed sense were, 'What is the matter? How I fear what thou wilt do:—τί χρήμα δράσεις τ. Wecklein conj. τι χρήμα, τι δρας;—υπήλθε τις made in L from υπήλθο 'ετι by S; Seyffert conj. υπήλθη τοι: Nauck, υπήλθεν. 1232 παρ' οὖντερ ἐλαβον] παρ' οὗ παρελαβον B.

Obeying his superiors (1236), 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. 210n.

1227 τι ὅν οὖν τούτου = τινών ὁ οἷον σι πρέπει νόμιμ, ἐτούτων ὁ οἷον σι πρέπει νόμιμ, ἐτούτων. Cp. O. T. 862.

1228 ἐλών. The partic. answers the question asked by τοιούτων: 'what unbecoming deed didst thou do?' '(I did such a deed) by capturing,' etc. Thus we understand ἐπικάμα ἐργὸν οὖν πρέπει σιν. The verb which N. would naturally have used, if Od. had allowed him to finish his sentence, would have been ἡμιρρώ, to which ἕν in 1226 would have been cogn. acc.: but, after the interruption, the verb is best supplied from v. 1227. Thus ἕν remains actually an acc. of respect, '(the sin), by which.' Blaydes suggests ἐλών ὑπερκέιτο σι, εἰς ἐλά. It is true that in stichomathia an interrupted speaker usually ends with a finite verb (as O. T. 560 ἔφες. O. C. 645 κρατήσω). But in this context ἐλών is more forcible than ἐλών, since then it is Od. himself who supplies the description of the deed as οὗ πρέπειν. 1239 νόμων: for the sinister sense, cp. 784ν.

1231 ὅτι μὴ ὑπῆγαθε τις φάβος. For this use of τις, in foreboding, cp. Ai. 1153 ἔσται μεγάλη ἑράδος τις ἔγιν̣: for its place, cp. 1045, 519, 1030. ὅτι ('how!') as in El. 1112 ὅτι τι ἐστό; ὅ ἐνε; ὅ μη ὑπέρεχες τις φάβος.—Seyffert's conject. τοι for τις (El. 928 θαμά τοι μη ὑπέρεχητο), seems less fitting after ὅτι. With regard to Nauck's ὑπηλίθθεν, it may be noted that neither Aesch. nor Soph. admits ἔλων in dialogue, though Eur. does so (El. 598).

1232 παρ' οὖντερ ἐλαβον: for the tribarch (not contained in one word), cp. 1247: O. C. 26 ἀλλ' ὡς τοῖς ἄντοις: and n. on O. T. 533.

1233 τις τῆς; for the fut., cp. 1204 n.—The interrogative τι τοι, like οὗ δή (900) and οὗ δήνου, was freq. in Attic (Δρ. Rm. 522, etc.).
ΟΔ. πρὸς θεών, πότερα δή κερτομών λέγεις τάδε; 1235
ΝΕ. εἰ κερτόμυσις ἔστι τάληθε λέγειν.
ΟΔ. τί φής, Ἀχυλλέως παῖ; τίν' εἴρηκας λόγον;
ΝΕ. δις ταῦτα θουλεὶ καὶ τρὶς ἀναπολεῖν μ' ἐπῆ; 1240
ΟΔ. ἀρχὴν κλεῖν ἄν οὐδ' ἀπαξ ἐβουλόμην.
ΝΕ. εὖ νῦν ἐπίστω τάντ' ἄκηκωσ' λόγον.
ΟΔ. ἐστιν τις, ἐστίν, ὃς σε κωλύσει τὸ δρᾶι.
ΝΕ. τί φής; τίς ἐσται μ' οὐπικολύσον τάδε;
ΟΔ. ἐξήπα τι 'Αχαίων λαὸς, ἐν δὲ τοῖς ἐγώ.
ΝΕ. σοφὸς περικώς οὐδὲν ἐξανόδης σοφόν.
ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασθεῖς σοφᾶ.
ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
ΟΔ. καὶ πῶς δίκαιον, α' γ' ἔλαβες θουλίς ἐμαίς,
πάλιν μεθενεὶ ταῦτα; ἁΝ. τὴν ἀμαρτίαν
ἀισχρᾶν ἀμαρτῶν ἀναλαμβάνειν πειράσομαι.
ΟΔ. στρατόν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε; 1250
ΝΕ. ἐξ' τοῦ δικαίου τὸν σὸν οὐ ταρβὼ φοβῶν.

1235 πότερα δή δή is wanting in L, and in some of the later mss. (as Γ and L), but A is among those which have it, and it is in the Aldine text. Hermann conject. πότερα συ, Seyffert πότερα γε, Blaydes (whom Cavallin follows) πότερα δη. Nauck adopts the conjec. of E. Philipp, πατρίον for πότερα. 1238 τοῦτοι γ' αὐτά L: τοῦτα γ' (and edd. before Brunk).-ἀναπολέων] In L the final ν has been added by S. 1240 εὖ νῦν ἐπίστω τάντ'-ἀκηκώς λόγον L. Such a point after ἐπίστω may have suggested A's reading, ἄκηκα. 1242 ἐσταὶ] Herwerden conj. ἐστι.

1235 πότερα δη seems clearly right (see cr. n.): the δή gives indignant emphasis. δή 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.—κερτομών, of bitter jest; 1239 εἰ κερτόμησαι. The quiet force of the answer would be rather spoiled by adding γ' : cp. 105 n.

1239 ἀναπολέων, to plough anew; hence, fig., 'to go over the same ground' again. Pind. N. 7. 104 ταῦτα...τρίς τετράκι τ' ἀμπελῶν. In this sense Attic prose preferred ἐπαναπολέων: Plat. Phil. 6ο Ε' ἐ' παρομία δοκεῖ ἔχειν, τὸ καὶ δις καὶ τρίς τὸ γε καλὸς ἔχον ἐπαναπολεῖς λόγῳ δειν: Legg. 723 ε ἐπαναπολέσωμεν. Cp. τρειςλοιον ἀνέφω, Ant. 858 n.

1240 δηκώσει is much better here than δηκώσει. In Ai. 480 τάντ' δηκώσας 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 ι τὸ βραν': for the art., cp. 118 n.—τίς ἐσται μ' ὀπικολύσων ταῖς; for this use of the fut. partic. with art., cp. O. T. 297. Dindorf is not quite accurate in saying that, after ἐσται, ὀπικολύ- λων '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 ο γηγονομένον οὐδένις ἐσται 'there will be no one to lead us' (Xen. could not have written ω γηγονομένοι). For the place of μ' cp. O. T. 139 έκείνων ο κτανῶν. 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 Achaean,—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.

1248 τοῖς Herm. with one ms. (Lc), as Buttmann had previously conjectured. L and the rest have τοῖς'. 1246 σοφά Brunk: σοφῶν MSS. 1246 τῶν σοφῶν] Wecklein conj. σῶν σοφῶν.—κρειστῶν] In L the second σ has been added by S. 1247 δίκαιον ἃ γ’ ἄλαβες MSS., except Γ', δίκαι’ ἃ γ’ ἄλαβες: whence Hermann, δικαιά γ’, ἄλαβες (and later, δικαιά σ’, ἄλαβες). Dindorf conj. δίκαιον, ἄλαβες: and so Nauck, Wecklein. 1248 μεθειλά In the Ti. two letters have been erased in L. 1251 φόβον] Herm. conj. στρατῶν: Froehlich, φόβον.

compound ἐπικαλισθήνυν comes after the simple καλόσθην as in O. T. 5661. ταράν-χειμεν after μαχητε, ib. 5755. ἐκκαθαρίσω after μαθεῖν. Cp. above, 249: and for the converse, 911 f. τᾶς: for the double acc. (a rare constr. with κωλώ), cp. Plat. οἰκ. p. 207 ε ἐμε γε...καὶ μᾶλλα πολλὰ κωλύουσι (ε. οἱ γονεῖς).

1248 ἐν δι τοῖς. Attic usage recommends τοῖς, in preference to τοῖς' here: see on O. C. 741 πᾶς ἐν τοῖς χαλκεῖων λιοντάριον, ἐκ τῶν μάλατος γυμνὸν.

1248 δικαλισθήνυν: cp. 1001 n.—σοφά is right, as δίκαλα shows: σοφῶν would be intolerable here.

1247 ἃ γ’ ἄλαβες: the γ’ with causal force (qvea eperiśis): cp. 663. For the tribrach, cp. 1322. Odysseus, ignoring the moral question, asserts a right of property in the bow, because his boulai (as he euphemistically calls them) have won it.

1248 τὴν ἀμαρτίαν. The ἀμαρτία 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.—ἀναλαβον, 'retrieve.' So Eur. Ion 426 τάς πρὶν ἀναλαβον 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 ἀναπτεθεῖα).

1251 ἵνα τῷ δίκαλῳ, i.e., having it on my side, as an ally: cp. σῶν θεῷ. So Αί. 1125 ἵνα τῷ δίκαλῳ γὰρ μὲν ἔχεσθω φρονεῖν:—τὸν σῶν οὐ ταρσίδοφοι, I do not fear the terror (=terrible thing) of which thou speakest,—i.e., the wrath of the army. For this objective sense of φόβον, cp. O. C. 1651 ὥς δεκαίου τῶν θεῶν, φάνετος. For τοῦ σῶν, Ελ. 1110 οὐκ οἶδα τὴν σπέρμην: fr. 169 οὐκ οἶδα τὴν σπέρμην τοῖς ἐνδοταῖς.—I prefer this version to the other which is possible:—'I do not feel the fear which thy words suggest.'

J. S. IV.
ΣΟΦΟΚΛΕΟΥΣ

ΟΔ. * * * * * * * NE. ἀλλ' οὐδὲ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν. ΟΔ. οὐ τάρα Τρωσίν, ἄλλα σοι μαχούμεθα. NE. *ἰτω τὸ μέλλον. ΟΔ. χείρα δεξιάν ὅρας κώπης ἐπισάλλουσαν; NE. ἄλλα καμὲ τοι ταύτων τὸδ ὅψει δρώντα κοι μέλλοντι ἑτί. ΟΔ. καίτοι σ' ἕασσω τῷ δὲ σύμπωτι στρατῷ λέξω ταδ' ἐλθὼν, ὦ σε τιμωρήσεται.

1255 NE. ἐσωφρόνησας καν τὰ λοιπ' οὔτω φρονήσῃ, ἵσων αὐτ' ἑκῶς κλαμάων ἔχωι πόδα. ΟΔ. σὺ δ', ὃ Ποιαντος παί, Φιλοκτήτην λέγω, ἐξελθ', ἀμείψας τάσθε πετρῆρεις στέγας.

ΦΙ. τίς αὐτ' ἀντροὺς θόρυβοι ἵσταται βοής;

1260 ΟΔ. ἰδὲ τάρα Τροιν... 1254 ff. ΟΔ. ἦσω τὸ μέλλον. NE. χείρα...ἐπισάλλουσαν; ΟΔ. ἄλλα κάμὲ τοι...τιμωρήσετα. In the Aldine, as follows:—1252 is given to N. (without indication of a lacuna between 1251 and 1252): 1253 to Od.: 1254 l. (Ἰσώθω...ἐπισάλλουσαν) to N.: and the rest (ἄλλα...τιμωρήσετα) to Odysseus. Turnebus restored the words χείρα...ἐπισάλλουσαν to Od., and the words ἄλλα...κοι μέλλοντι ἑτί to N. The loss of a verse, spoken by Od., between 1251 and 1253 was first suggested by Hermann (Ad Vigerum 703, ap. Erfurti, ed. 1805). See comment. 1262 τεθωμαι πείθομαι Bothe and Blaydes.—τὸ δρᾶν] Wecklein conj. τὸ μῆ ὦ. 1258 σοι τάρα] οὗτ' ἄρα Λ.: οὗτ' ἄρα Α. 1254 ἦσω μ.σ. (except Β, ἦσαι): ἦσω Wecklein.

1282—1288 Hermann's earlier view (see cr. n.) seems clearly the true one. Verse 1252, ἀλλ' οὐδὲ τοι...κ.π.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 Τρωίν ἄλλα οἱ μαχομέθα, and χείρα...ἐπισάλλουσαν: while ἰτω τὸ μέλλον and ἄλλα κάμὲ...κοι μέλλοντι ἑτί 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' οὐδὲ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν, | ἰτω 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, δικαίων in 1247, φθόνον in 1251) make it probable that σῇ χειρὶ in 1253 referred to words of Odysseus which either included χειρ, or at least foretold his personal interference more explicitly than is done by μαχομέθα.

(2) To remove v. 1252. Wunder proposes to delete it: Toldt, 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. 1253 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 KΡ. τοὐτ' αὐτὸ τῶν μου προτὸ ἀκούσων ὡς ἐρω. | ΟΙ. τοὐτ' αὐτὸ μὴ μοι φάβλε' etc. (with n. there). Odysseus—who asserts a δικαίων of his own (1247)—may have replied to N.'s words, ἐξ' τῷ δικαίῳ τὸν σὸν οὐ τάρνῃ φθόνον, with some such retort as, ἐξ' τῷ δικαίῳ χειρ ἐμφ' σ' ἀναγκᾶσαι. Or v. 1252, ἀλλ'
ΦΙΛΟΚΤΗΤΗΣ

[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?

1258 καρφέ καμέ L, made from kal ēmē.
1259 φρονή]. Corrected in L from φρονεῖ by S.
1260 κλαμάτων] Hartung conject. πημάτων.
1261 Φιλοκή- 
1262 τής] Matthiae conject. Φιλοκήτης.
1263 The 1st hand in L had omitted this v.,

οὐδὲ τοι. κ.τ.λ., may have answered such a verse as, ἀλλ' οὐδὲ ἄλπος τῆς ἔμης ἔσει χειρός.

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' οὐδὲ τοι: cp. O. C. 47 ἀλλ' οὐδ' εἶμι τοι. οὐδὲ refers to σοι χειρ: 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 πείθε ομι with dat. and inf., cp. Plat. Prot. 338 η καί πείθε ομι βαθύτατον...ἐλέθαι: for the art. with the inf., 118 n.: Ant. 1105 καρδίας δ' ἐξισόταιμα τὸ δρᾶν.

1254 ἢ γὰρ, Wecklein's correction of ἢ τῶ, seems the fitter word where bold indirection to possible consequences is declared (cp. 130 n., and O. T. 1458 ἢ μὲν ἰδέης μοι, πάντως εὐθα, ἢ τῶ). While ἢ τῶ is more suitable in gentler expressions of deference or reservation, as O. C. 1205 ἢ τῶ, δ' οὖν ἰδέης ἰδέης φιλον.

1256 κοῦ μιλοῦντ ζή: cp. 567.
1257 f. κατῶ, 'however.' Odysseus, who is not naturally ἄνθρωπος (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.—Δαν: cp. Ἐλ. 1033 ἐλθοῦσα μετὰ ταῦτα πάντ' ἐπιβαίνει σοι.

1259 f. ἐσωμφόρον] for the aor., cp. 1099 φρονήσα (n.).—κλαμάτων: cp. Ant. 931 τῶιν ἄγων | κλαμάθοι νυφάζει. The familiar use of κλαμών 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 πόθα, see on Ant. 610.

1261 Φιλοκήτην λέγε: for this use of λέγε cp. Ant. 32 (n.). Matthiae's ground for proposing to read Φιλοκήτης (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 Αἰ. 71 π. ποιῶ, στ... | πραγματικῶν καλῶν... Αἰαῦτα φαινέται δυσμάτων πάροι: for, though the sense of φαινέται ('I call to') is different from that of λέγε, yet the objection to the accus. would be the same.

1262 ἀμείας, of leaving a place (as Τε. 659): but it can also denote 'entering,' as Her. 5. 72 πάν τὰς θύρας αὐτῶν ἀμείας (cp. Ant. 945 ἀλλαξια (of leaving), n.—πετρά) here no more than πετρ- νας. Cp. the phrase of Eur. in Ar. Τῆς. 889 τοῖς τοῖς ἑσσαρ, 'seat on a tomb.'

1263 f. τις αὖ: cp. O. C. 1500 (Theseus entering) τὶς αὖ παρ ἰδόν κοινός ἡχεῖται.
τι μ' ἐκκαλεῖσθε; τοῦ κεχρημένου, ξένου; 

όμοι: κακὸν τὸ χρῆμα. μόνι τι μοι *νέα 

πάρεστε πρὸς κακοία πέμποντες κακά; 

NE. θάρσει: λόγους δ' ἀκουσον οὖς ἦκω φέρων. 

ΦΙ. δεδοικ' ἔγωγε: καὶ τὰ πρὶν γὰρ ἐκ λόγων 

καλῶν κακῶς ἐπράξα, σοὶ πεισθεὶς λόγοις. 

NE. οὐκον ἔστητι καὶ μεταγνώναι τάλω; 

ΦΙ. τοιούτος ἡσθα τοῖς λόγοις χώτε μου 

τά τός έκλεπτες, πιστῶς, ἀτρήρος λάθρα. 

NE. ἀλλ' οὔ τι μὴν νῦν: βουλομαί δὲ σου κλεῖνω, 

πότερα δεδοκαί σοι μένοντι καρτερέων, 

ἡ πλείω μεθ' ἡμῶν. ΦΙ. παίε, μη λέγῃς πέρα: 

1275 μάθην γάρ ἀν εἰπης γε πάντ' εἱρήσεται. 

NE. οὕτω δεδοκαί; ΦΙ. καὶ πέρα γ', ἵσθη, η λέγω. 

NE. ἀλλ' ἠθελον μὲν ἀν σε πεισθήναι λόγοις 

έμοισιν· εἰ δὲ μη τι πρὸς καιρὸν λέγων 

κυρῶ, πέπαυμαι. ΦΙ. πάντα γὰρ φράσεις μάθην. 

1279

the last of p. 93 B. It has been added, not by the scribe himself (as Dindorf reports), but by the diorthotes (S). His miniscule 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 τ of ἰσταται, and the β of βοη. A similar instance is Ττ. 177, also the last line of a page (66B), which was likewise added by S.

1284 κεχρημένου] κεχρημένου Α and Aldine. 1285 μιὸν τι μοι μέγα [πάρεστε 

πρὸς κακοία πέμποντες κακά (ἰ) L, with οὐ written above the final ο. The later mss. 

have κακὰν. Schneidewin conj. νέον...κακὰν; Bergk, νεά...κακά; Φερμύντων Wecklein 

conj. κλέπτωντες: Wakefield and Blaydes, πέμποντες: Nauck, τεχνώντες. 1287 λό-

γους Β' λόγους τ' Erfurd, with Wakefield. 1288 πεισθεὶς λόγοι] Nauck conj. 

φευρθεὶς δόλως (δόλως with A. Grégoire). 1270 οὐκον] οὐκον Λ. 1279 ἀλλ' οὐ
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?

Neal. Fear not, but hearken to the words that I bring.

Phineas. I am afraid. Fair words brought me evil fortune once before, when I believed thy promises.

Neal. Is there no room, then, for repentance?

Phineas. Even such wast thou in speech, when seeking to steal my bow,—a trusty friend, with treason in his heart.

Neal. But not so now;—and I fain would learn whether thy resolve is to abide here and endure, or to sail with us.

Phineas. Stop, speak no more! All that thou canst say will be said in vain.

Neal. Thou art resolved? Phineas. More firmly, believe me, than speech can tell.

Neal. Well, I could have wished that thou hadst listened to my words; but if I speak not in season, I have done. Phineas. Aye, thou wilt say all in vain.

τί μὴν Λ (with marg. schol., δόλος φανοῦμαι). Instead of μὴν (the prevalent reading), A and B give μή, which was adopted by Triclinius and the older edd. 1275 παῖς Triclinius (T): παιδὸς L and most mss. 1276 ἄν ἐν L, corrected to ἀν' by a later hand.—ἐπίμην γε ΜSS.: Dobree conj. ἐπίμην σε. 1277 πέραι πέραι Λ. 1278 μὲν] Omitted by the scribe of Λ, who has added it (in the contraction μ) above the ν of χελον.

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 εἰκόνα, through them: cp. 88 n.—λόγοι: for the repetition, cp. 88 n.

1271 τοιωτός is explained by πυτότως etc.: cp. O. T. 435 ἡμεῖς τοιοῦτον ἐφώμεν, ὡς μὲν σοὶ δοκεῖ, ἵνα μεταφερομένοις ὡς (ὁ. C. 62 τοιωτότα τοῖς ταύτας ἑπτά, ὡς ἐκεῖ, ὡς λόγοις | τιμωμένες. —πυτότως, inspiring confidence: cp. 71. 1278 ἀλλ' οἴδα λήγει: the same formula occurs in Ep. 817: and μὴν seems here better than the v. l. μή.

1275 καὶ: cp. O. T. 1751 n.—δὲν ἐπίμην γε. Dobree (Ad. ii. 47) would alter γε to σε, comparing Eur. Bacch. 655 (σοφός σοφός σε), where σε, lost in the MSS., was restored by Porson from Chr. Patins 1529. But γε is right. 'All thy words will be in vain (though I cannot resist force, if that be used).'' He knows what their λόγοι are worth (cp. 1268 f., 1271).

1277 καὶ πέρα γ', ιτοθ', ἢ λέγω: 'yes, (I am so resolved,) and more strongly than my words express.' Though δεδομένοι might be supplied with ιτοθ', it is better to supply δεδοκιμα. The simple λοθ is sometimes, like σφι λοθ, parenthetic: O. T. 1032 δωροὶ ποτ', ἵνα, τῶν ἔμιον χειρῶν λαβών. For ἡ λέγω, cp. Eur. Alc. 1082 ἀπολείγεν με, κατά μᾶλλον ἢ λέγω: id. Hec. 667 ἢ παντάλαινα, κατὰ μᾶλλον ἢ λέγω.

1278 εἰκόνα Λ (with marg. schol., δόλος φανοῦμαι). Instead of μὴν (the prevalent reading), A and B give μή, which was adopted by Triclinius and the older edd. 1279 καὶ: cp. O. T. 1751 n.—δὲν}
οὐ γάρ ποτ' εὗνουν τὴν ἐμὴν κτήσει φρένα, ὁστὶς γ' ἐμοῦ δὸλουσα τοὺς βιον λαβὼν ἀπεπτέρχας, κατὰ νοθετεῖς ἔμε ἐλθὼν, ἀρίστου πατρὸς ἔχθυστος γεγώς.

δλοῦσθ', 'Ατρεδαὶ μὲν μάλιστ', ἐπετα δὲ ὁ Λαρτιῶν παῖς, καὶ σὺ. NE. μὴ 'πεῦξῃ πέρα.

δέχον δὲ χειρὸς εὐ ἐμὴ βελη τάδε.

ΦΙ. πώς εἶπας; ἄρα δεύτερον δολούμεθα;

NE. ἀπώμοσος' ἀγνοὺ Ζηνὸς υψιστὸν σέβας.

ΦΙ. ὁ φίλτατ' εἰπὼν, εἰ λέγεις ἑτήτυμα.

NE. τοῦργον παρῆσατι φανεροῦ, ἀλλὰ δεξίων προτεινε χειρα, καὶ κράτει τῶν σῶν ὀπλῶν.

ΟΔ. ἐγὼ δ' ἀπάνωδ' γ', ὡς θεοί ξυνύστορες, ὑπέρ τ' 'Ατρείδων τοῦ τε σύμπαντος στρατοῦ.

ΦΙ. τέκνον, τίνος φαύνημα; μῶν 'Οδυσσεῶς ἐπηθήθησαν; ΟΔ. σάφ' ἵσθι. καὶ πέλας γ' ὀρφες,
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 forbids 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. ἄγνω—ὑπεστο. 1291 παρεσταὶ Π, Hartung, Cavallin. Blaydes writes τάχ’ ἔσται. 1292 πρότεινε Λ (sic). The letters προτεινε have been ascribed to a corrector; but the whole word seems to have been written by the 1st hand. 1293 ὦ] Buttmann conject. ὠ: Reiske, ὦ: Tournier, ὦ: Cavallin, ὦν συνιστομαι θεό: O. Hense, ἔγώ δ’ ἀπαντάω, θεό δὲ μοι ἔννοιτες. 1294 ὑπέρ τ’ ὑπέρ Λ, with most MSS. The restoration of τ’ was probably due to Trilinus. 1295 ἐ. L points thus: τέκνον τίνος φώνημα μοί ὀδύσεως | ἐπιθύμησα; Blaydes, thus: τέκνον, τίνος φώνημα, μοί Ὄδυσεως, ἐπιθυμήσα; Nauck

usually triumphant (see Ο. Τ. 540, 823, 828: Ο. Τ. 791, 883: Οι. 1054: Ελ. 614). The other conjecture, ω γὰρ, is also inappropriate: that would mean, ‘what, am I not being deceived again?’ (as if a second fraud had been expected. Cp. 246: Ο. Τ. 1017: Αι. 1348.) The intrusion of όνο before ἄρα in the MSS. here may have been due to the scribe’s reminiscence of passages in which the question τώς ἐπισαμι is followed by όν (146, Ο. Τ. 1017).


1291 παρεσταὶ, ‘shall be forthcoming’ (in fulfilment of thy word,—cp. Ο. Τ. 720): 

φανερῶν, ‘before thine eyes’; cp. Ο. Τ. 910 ἐφέγειν.

1299 ἐγώ δ’ ἀπαντάω γ’: γε emphasizes the verb; cp. 666, 1037. Odysseus darts forward from his place of concealment (cp. 1357 n.),—his voice being heard before he is seen (1395). At v. 974 he was just in time to prevent the bow being restored; now he is too late.—ὁι θεοὶ ἔννοιτες: cp. Αι. 542 ὦ τοῦργον, ἀλῆθ’ χιό κατ’ ἔννοιτες: Eur. Suppl. 1174 ζεῖν δ’ ἔννοιτο αὐτ’ ἐν οὐρανῷ θεόν. For the invocation of the gods in a protest, cp. Thuc. 4. 87 μεθάντω μὲν θεοῖς...πτωθομαι ὦτ’ ἀγαθή ἤκκαν ὦ πείθω: and id. 1. 78, 2. 71.

ὑπέρ τ’: τε irregularly placed, as in 182: O. Τ. 33 τίς ὑπέρ τ’ ἐσθήνα αὐτῆς τ’ ὀρθώσῃ.

1298 Τ. τέκνον: a mode of address which he has not used since v. 967 (ὦ παῖ). Cp. 923 ὡ ἔχει (n.),—τίνος φώνημα; In this aggrieved and rapid utterance, it seems best to understand ἄρτι with φώνημα, and to take ἐπιθυμήσα with Ὀδύσσεως, rather than to suppose that φώνημα is governed by ἐπιθυμήσα and understood again with the proper name.
proposes to delete ἐκπεδώμεν (which is omitted by B), and to write Ὅδοισεν, σαπθε λεει κ.τ.λ. 1800 ἐπικαλεῖται L. Cr. cr. n. on 1138. 1801 Triclinius: ἄλλῳ L. (made by S from ἄλλος: it [or δ] t. Seyffert, adopting a suggestion of Hermann's, writes ἄλλοι, μὴ μηδαμώς, μὴ κ.τ.λ.—μεθύοντα Nauck writes ἀφίησι: Μεινекες αἰνεί. 1802 μεθύοντα μεθύοντα B.—τι μυ: τίνι L. 1803 καταπεταῖσθαι Triclinius. 1804 ἄλλῳ ἐφ' ἐμοὶ καλὸν τοὺς ἔτσι ὀφθεὶ σοι MSS: Wake-
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 καλως to the end of the v. Brunck, keeping the ms. order, changed τουτ’ to τούτο. 1806 τούς τῶν Ἀχιων] Blaydes writes τοῦ τῶν Ἀχιων. 1808 τά μὲν δὴ τοῖς A, with most of the later mss., and Ald.: τά μὲν τοῖς Harl., V: τά μὲν τοῖς L (and so K). Wecklein conj. τά μὲν νῦν τοῖς: Seyffert, τά μὲν γε τοῖς: Burges, τά μὲν σά τοῖς.—δόντω Turnebus: δόντω MSS. 1810 φῶν ὑ’] ὑ’ is omitted in L, Γ, B, K.

tο δεσπότου τάχως άφέλλει’ αὐτήν παίδα μη δούναι τάφρι, ‘her master’s haste deprived her of the power to bury her son.’ So, here, the true construction seems to be, τά αφέλου με μη κατανειν ἀνδρα πολιμον, ‘why hast thou robbed me of the chance of slaying a foe?’ In admitting, but not requiring, μη with the inf., this φαινομαι is like other verbs of hindering. πολιμον: for the tricharib in the 5th place, cp. Ο. Τ. 719ρ. This is the rarest form of it (the last word of the verse being a ‘paean quartus’): cp. 1327: Aesch. Ευν. 78ο εξογ δ’ ατιμο η τάκλαια βερύκοται.—ἡθρόν τ’: cp. 1323 πολιμον δυσμενή θ’. He has avowed his hostility to the whole Greek army (1200), and can properly call Odysseus πολιμοσ.—as Menelaus gives that name to Ajax (Α.ι. 1132).

1308 π. δ’α’ οὖν...γε: cp. Αντ. 84ρ.—τούς προ στρατού: for the omission of του, cp. Αντ. 10π.—ψυγχόκρυ- κας, lying heralds. The word alludes more particularly (as is indicated by τον δί ης λόγως δρομος) to the protest which Odysseus has just made ‘in the name of the whole army’ (1193 ρ.), and to his threat at νν. 1257 φ.: it is not merely an equivalent for ‘false envoy’ (because he had executed his mandate by fraud). In Attic Tragedy the κηρος was especially associated with unsuccessful bluster. Examples are afforded by the herald of Aegypius (Aesch. Συπρλ. 868 ff.), the herald of Creon (Ευρ. Συπρλ. 399 ff.), and the herald of Eurystheus (id. Ηρακλ. 55 ff.). Menelaus plays a similar part when he forbids the burial of Ajax (Αι. 1047), and he is then attended by a κηρος (ib. 1115 προς ταυτα πελευς δειρο κηρυκας λαβοι κ.τ.λ.). With ψυγχόκρυς cp. ψυγχόμαινος (Ο. C. 1097): for the allusive plur., Ο. Τ. 366 ρ.: πρός αλχμίνη: cp. Ττ. 366 προς τάξον κρασιον.

1308 ελεν, ‘so far so good’: cp. Ευρ. Ηλεϊν. 761 Βλ. ελεν ‘τα μὲν δη δειρ’ δαι καλως εξει: similarly it marks a pause between statement and comment (Ο. Τ. 1308 ρ.).—δον, causal gen.: cp. Ο. Τ. 698 δον τοιε μηνιων τοσθε δραματο στοιχειον. The ms. δον, though defensible, seems less suitable here.—ει: cp. 522.

1310 ι. τιν φυσιν δ’: the elision gives quasi-caesura: cp. 276 and 101 ρ.
εἴς ἡς ἔβλαστες, οὐχὶ Συσφόου πατρός,
ἀλλ' εἴς Ἀχιλλέως, δὲ μετὰ ζώων θ΄ ὄτ' Ἰχνού' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἦσθην πατέρα τὸν ἀμὸν εὐλογοῦντα σὲ
αὐτὸν τέ μ'. ὅν δὲ σου τυχεῖν ἐφίεμαι,
ἀκουσόν. ἀνθρώπους τὰς μὲν ἐκ θεῶν
τύχας δοθείσαι ἐστ', ἀναγκαῖον φέρειν·
ὁσοι δ' ἐκουσώσων ἐγκεκριμένη βλάβαις,
ὡσπερ σὺ, τούτους οἴτε συγγενῆ ἔχεις
δικαίων ἐστὶν οὔτ' ἐποικίτρεω τινά·

1320
σὺ δ' ἡγήσια, κούτε σύμβουλον δέχει,
εάν τε νουθετή τις εὐνοίας, ἡγούμεναι,
στυγεῖς, πολέμιοι δυσμενῆς η' ἱγνούμενοι,
ὅμως δὲ λέξων. Ζήνα δ' ὁρκίαν καλῶ·
καὶ ταῦτ' ἐπιστῶ, καὶ γράφων φρενών ἔσω.
1325

1811 εἶ ἦς; Nauck conj. εἶ ὄν: Blaydes, omar.
1812 ζώων θ' Ἀ: ζώων L and others (including Γ, Β).
1813 νῦν δὲ MSS.: νῦν τε Turnebus.
1814 ἦσθν πατέρα τὸν ἀμόν MSS.: πατέρα τε τὸν ἀμόν Ald. (from A, which has
text written above). Tricliniius, ἤσθν πατέρα τὸν ἀμόν: Nauck, ἦσθν γε πατέρα
tὸν ἀμόν.
1815 αὐτὸν τέ μ' MSS. (in A, corrected from αὐτόν τ' ἐμ'). αὐτὸν

εἴς ἡς, since the φῶς, or inherited strain of the γένος, can stand in poetry for the γένος itself.—ἐβλαστεῖ: for τὸν εἰρέθει
βελ, cp. El. 440 παῖσιν ἔβλαστε, fr. 119 ἐπεὶ δὲ βλαστοῦ, O. T. 717 παιδὸς δὲ βλαστᾶς: also O. C. 973, Eur. fr. 433, fr. adesp. 376. So Eur. fr. 698 πτώχων ἄμβλεβθα σώματος. On the other hand, the ἐφίεμαι is regularly long (O. C. 996 n.).—οὐχὶ Συσφόου πατρός, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Σisyphus.'
It is simpler to supply βλαστῶν (from ἔβλαστες) than φῶς. The gen. is influenced by the prep. before ἔνα: for πατρός, cp. 3.—μετὰ ψάντον θ' The θ', though wanting in L, seems genuine. For τε...δὲ (instead of τε...τε), cp. Ant. 1096 n.—τεθνηκότων might be governed by μετά, but really depends rather on the unexpressed ἀμοῦ ἀχοῦ. The poet may have been thinking of Od. 11: 498 ff., σβέος δ' Ἀχιλλέως, οὕτωι ἄρα προσφέρει μακράτας οὖν ὁ δ' ὀνομάζ. 'πρός μὲν γὰρ σὲ ἱλαρὸν τιμήν ταῦτα θεοὺς | ἀργεῖον, νῦν δ' αὐτὲ μέγα κρατεῖνε νεκροσ.
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 hasten 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.

his own choice. Cp. El. 215 oikeias elis atas | εἰς ἔμπιστοι. ékósiás is in Attic either of two or of three terminations: cp. Tr. 737 ες εκόσια, id. 1123 εκόσι; Thuc. 8. 27 καθ’ εκόσια (yet id. 7. 57 εκόσιοι...στατεια): Plat. Rep. 603 c βιαίου τε εκοσίας πράξεως. But of ἀκόσιασ the fem. in -ια, -ιαι seems not to occur: cp. Plat. Legg. 861 ε βραδία... ἀκόσιασ: ἕγκαιται, 'are intent upon,' meaning here, 'pursist in enduring,' though a release is offered to them. Cp. Eur. Andr. 91 οὐσε δέ εγκείμεσθαι ὑπέρ | τροφήν] καὶ γόνων καὶ δακρώμων, | πρὸς αἰθέρ’ ἕκτοιμον, | εὐκάριον γὰρ | γνωσθῆναι τῶν παρασκευῶν καθώς: where the sense is, 'to which I give my days.' So id. I. T. 144 τιθα ώθε οὐδερρόμενοι εὐκαιρίαι: Ισον 182 οἰς τ’ εὐκαιρίαι μέχριοι. But sometimes Eur. uses this verb as simply =καίμαι εν: Helen. 269 πολλάσις συμφοραίς εὑκαίμεθα (are plunged in): and so id. 924.

1321 ἑγριωσι expresses the temper which fiercely rejects friendly remonstrance (whereas in 216 ἀπαγγείλαμεν referred to aspect): cp. Od. 8. 575 ἡμέν διὸς χαλεπτοὶ τε καὶ ἀγριός οἴδε δίκαιοι, | ηὲ φίλοξενωσι. So in Plat. Rep. 410 ἔγριωσις is associated with σκληρύνης.—

For ὀφέλεια: cp. 1363: O. C. 1397 n.

Here, as often, the clause with τε expresses the contrary of that with οὖν ('so far from accepting advice, you resist it'):
1826 συ γὰρ: for γὰρ prefacing a statement, cp. 1337: O. T. 277 n.—εκ τῆς τύχης: cp. fr. 198 τὸς οὖν μάχωμαι θνητὸς ὑπὲρ τῆς τύχης; Philoctetes has shown no consciousness that his misfortune was anything more than an ordinary accident (cp. 627, 634). 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.).

1827 οὖν ἀκαλυφή σημών = τὸ ὤνατραμα τέμνων, the sacred precinct, open to the sky. This form ἀκαλυφή is similarly used by Arist. De Anim. 2. 9 (Berl. ed. 422 a 1), τὸ διαφαντικὸν αἰσθητικὸν ἀκαλυφέω (better ἀκαλυφιᾶ) εἶναι,—opp. to ἔχειν ἐκπάθημα. Here it is opposed to ὑπότετος οὐ τεταγμένος. The word σημών, in ref. to sacred places, properly means, as here, an enclosure without any roofed building (cp. Her. 4. 61), though poets sometimes use it as a general term for ‘shrine’: Eur. Iph. 300 σημάδι...Τροφωτοῦ (his cave): [Eur.] Hes. 501 εἰς Ἀθηνᾶς σημάδις. For ἀκαλυφή at the end of the ν., cp. 302 n.

κρύφων οἶκουρῶν δή. The epic version speaks merely of an ἀλόφωρον δήδος (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 φῶλας of the shrine. Clearly Sophocles does not identify Chryse with any form of Athena; Chryse is, for him, a lesser deity: yet the associations of the Erechtheum have suggested the word οἰκουρῶν.

The sacred serpent in that temple,—representative of Eriachthonius, and guardian of Athena Polias,—was regularly called οἰκουρῶν δής, Hesych. οἰκουρῶν δής τὸν τῆς Πολιάδος φίλακα δρόκων. Arist. Lyrc. 758 ἀλλ’ οὗ δόναμα 'γωγ’ οὐδὲ κυμαίδος ἐν τοῖς (in the acropolis), ἓ εἰ αὖ τὸν δίκυν εἶναι τὸν οἰκουρὸν τὸτε. Sch. 8. 41 λέγοντι Ἀθηναίοι δήμῳ μὲγαν φίλακα τῇ άκροπόλι ἐν διαίτησι τοῖς ἐν τῷ ἱρῷ.—For the verb οἰκουρεῖν, cp. O. C. 343.

The sacred precinct of Chryse, with the serpent, is depicted on a στάμφος (wine-jar) of about 400 B.C., now in the Campana collection at the Louvre. The image of Chryse 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 Intro. § 21.

1829 τάκλασι, subject to τυχεῖν: cp. 275 οὖν ἀνεῖσθαι τύχῃ. This is better than to make τάκλαι the object of τυχεῖν as = 'obtain': since the acc. after τυχεῖν is elsewhere a neut. pron. or adj., or art. with inf. (Ant. 778 n.). The correction of the ms. τύχειν to τὸν τυχεῖν seems certain. In Aesch. P. V. 667 κεῖ μηθέαν, πυροδότοι ἐκ διὸς μοίῃς | κεραυνῶν, ὃς πάντως ἐξαιτίως γένος, the future sense of the simple aor. inf. is sufficiently marked by the context.—μῆττοσ. The use of μηθεῖ 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

1888 τώ...ἀσκληπιάδων: Ῥ. τῶ...ἀσκληπιαδῶν. Τουρ διοικ. τώ...Ἀσκληπιών: Vauvilliers, τώ...Ἀσκληπιών (and so Elms., but with τώ): Forson (Pref. ad Not. p. xxvii), Ἀσκληπιάδων δὲ τῶν παρ’ ἡμῖν ἑπτάχων. Erfurdt (adopting Forson's later conject., Append. ad Tournaire p. 445) gave, καὶ τῶν παρ’ ἡμῖν ἑπτάχων Ἀσκληπιάδων (Ἀσκληπιάδων Dindorf).

‘feeling confident’ than to the imperat.: cp. O. T. 1455 τοσοῦτον γ’ οὖσα, μήτε μ’ ἄν νόσον | μήτ’ ἄλλο πέραι μηθέν.

1890 ἐς ἄν is a certain emendation of ὡς ἄν, 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 ἄν never means, or could mean, ‘while.’ For ἔσω scanned as one syllable (by synizesis), cp. II. 17. 727, Od. 2. 148. Cp. O. C. 1361 ὡσπερ (ὡσπερ MSS.) ἄν ἐς ὡς σὲ ἔσω: Αἰ. 1117 ἔσω (ὡς MSS.) ἄν ἐς ὡς σὲ ἔσω
——ἀυτός ἦλθος. Cp. Her. 8. 143 κόπ τε ἀπάγγελλε Μακρινὸς ὁ Ἀθηναίων λέγωσιν, ἔσω ἄν ἡλιός τὴν αὐτὴν ὅδον τῇ τῇ περ καὶ τὸν ἔχετα, μήκετε ἐξομολογήσετε ἡμᾶς ἑλπίζω. ‘While the same sun rises,’ etc., ‘while the sun rises as he now does.’ It is possible that ἄντασις may be a reminiscence of τὴν αὐτὴν ὅδον in Her.; at any rate it is decidedly more forcible here than Bruckn's ὀντός, which he illustrates from Plut. Arist. 10, τὸν ἦλιον δεῖξαί ἄρας ἄν ὀντός ταύτην πορείαν τὴν πορείαν, Ἀθηναίοι πειρατήσουν Πέρσας. The gesture implied by ὀντός would be superfluous here, since in saying ταύτην, τὰ δέ, he points to the east and to the west. (For the combination of these pronouns, cp. 841 οὖν, ἂν οὖν: there seems to be no other classical instance of this transcr. use; but cp. ἂν άρθρω, ἂν άφαξ (of sunrise).

1892 ἰκών ἄντος, a pleonasm (used also by Eur. Ph. 476), like, ‘of thine own free will.’ The oracle had made the consent of Ph. a condition (613): the use of fraud was an unauthorised device of Odysseus (103).

1893 ὑπερβάλλεται 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 συντιμίαν there) has a special warrant, since the idea is that of ‘obtaining their aid.’

τῶν παρ’ ἡμῖν...Ἀσκληπιάδων: cp. II. 2. 731 (referring to the warriors from Trice, Ithome and Oechalia in Thessaly), τῶν ὧν ἢθελον ἐγείρειν Ἀσκληπιόν δώσαι παῖδε, ἢθελον ἐγείρειν. Παπαλείριον ἤσσο Μακάω. — The form Ἀσκληπίδης, for Ἀσκληπιάδης, occurs nowhere else, and is wrongly formed from Ἀσκληπιός. The rule for masc. patronymics in Greek is as follows:—(1) Stems in ἄ and -ο- take the suffix -ιδ-, when ά becomes ά, and -ο- becomes -ια- as Ἀργείδης from Ἀργείδων, Μενοιδής from Μενοίδων. (2) All other stems take -ιδ-, as Ταυταλίδης from Ταυταλός. But the first formation is sometimes used by poets instead of the second, for metre's sake: e.g. Χαλκωδονιάς (II. 3. 541) for Χαλκωδόνιας, Τελαμώνιάς (ib. 9. 623) for Τελαμώνιας. And the converse licence is attested by Etym. Magn. p. 210. 11 (quoted by Herm.): οἱ δὲ τουταλίας ἀπαθάλλοντο τὸ α, οἶον, Ἠρεχθονίας (from Ἠρεχθόνιος), Ἠρεχθονίδης. [The writer wrongly adds Τελαμώνιάς, Τελαμώνιάς, as if the latter were the irregular form.] Ἐρεχθονίας occurs in C. I. 1. 411. The form 'Ἀσκληπίδης', 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 1378f. 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. Peller, i. p. 499). So Lesches in the Little Iliad, acc.
σοφοκλέους

νόσου μαλαχθής τήςδε, καὶ τὰ πέργαμα

ἐνν τοῦτο τὸξος ἔνν τ' ἐμοὶ πέρσας φανῆς.

ὡς δ' ὀδὰ ταῦτα τῷδ' ἔχουν' ἐγὼ φράσω.

ἀνὴρ γὰρ ἡμῖν ἔστω ἐκ Τροίας ἀλῶσις,

"Ελεονος ἀριστόραγχος, ὃς λέγει σαφῶς

ὡς δ' ἀνέσθη ταῦτα· καὶ πρὸς τοῦτο δ' ἔτι,

ὡς ἔστ ἀνάγκη τοῦ παρεστήτως βέρους

Τροίαν ἄλωνι πάσαν· ἡ δίδωσι ἐκών

κτεῖνεις ἐαυτῶν, ἵνα τάδε ἰσχυρῆ λέγων.

ταῦτ' οὖν ἐπεὶ κάτοικωσα, συνθράψατε θέλων.

καλὴ γὰρ ἡ 'πίκτησις, 'Ελλήνων ἑνὰ

κριθὲν' ἀριστον τούτο μὲν παινώνιας

εἰς χεῖρας ἑλθέν, εἶτα τὴν πολὺστονον

Τροίαν ἔλοντα κλέος ὑπέρτατον λαβένων.

ΦΙ. ὁ στυγνὸς αὐν稳, τί με, τι δητ' ἔχεις ἀνω

βλέπωτα, κοῦκ ἀφήκας εἰς 'Αιδον μολεῦν·

1886 μαλαχθής] μαλαχθής L. (with γλ. ταῦτα): altered to μαλαχθεῖα by a later hand.


to Proclus, p. 481 ed. Gaisford: the Orphic Λιθηδα, 342 ff., where Machaon uses a powder made from a stone called ὀψιάτις: Tzetzes, Posithom. 580ff., where the stone is ἐξητίς: Propertius 4. 1. 59. An epic poet, Dionysius, represented Apollo as putting Ph. to sleep, when Machaon amputated the diseased part (Tzetzes on Lycophon 911: schol. Pind. P. i. 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 archæological Museum of the University of Bologna. It bears an Etruscan legend, ἰδιότωτος (Philoctetes), MACHAON (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 (διφόρος ὀκλαδίας) between them. (Milani, Mi-to di F., pl. 111. 49; pp. 104 ff.)

This verse has been thought inconsiderate with 1437; but see n. there.

1884. νόσου μαλαχθής: the gen. as after verbs denoting cessation or respite: 1884. 974 κάνησαν ἐν τῷ νόσῳ: Eur. Or. 40 σώμα κοψαθης νόσου: so λαμψαν, etc.—εἰν τοῦτο τὸξος, with its aid: cp. Xen. An. 3. 2. 8 οὖν τοῖς δάλοις...διηρή ἐπιδεικνύειν αὐτοῖς. But οὖν with dat., in ref. to arms, is oft. no more than ἐγὼν with acc.; e.g. II. 11. 251 στῇ δ' εὐφάζ αὐτοὶ δώσει ἐπὶ πέρασας φαινῆς: the phrase suggests the glory of the exploit; cp. 1064: Thuc. 2. 11 καλεσσῶν...κολλῶν ὄντως ἐνὶ κόσμῳ χρωμένους φανεραίαν.

The language here is not strictly logical. It implies that, before the παθαλα can come, he must not only have been relieved (μαλαχθηθ''), 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...πέρασας φαινῆς, instead of making the second statement independent of πέραν δὲ (e.g., καὶ πέτασα πέρασας 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. 160—110: θανεῖν γὰρ αὐτῶν οὖ τὶ πο ἐθλὸ...πείν ἀν...καὶ φανεραίες θανη.
The parallel would be closer if, there, we had φωικήν καὶ βίμην,—meaning φωικήν καὶ έταιρα δανεῖται.

We cannot remove the difficulty by supposing that μαλακθήν denotes merely alleviation, not cure; for the poet clearly thinks of the cure as preceding the victory (919 f.: 1345 ff.; 1424 ff.).

1336 ὡς δὴ οἴδα ταῦτα κ.τ.λ. The report of the prophecy given by the pretended ἔξορος in 503–613 was true as far as it went, but designedly incomplete. Neoptolemus, we must suppose, derived his knowledge from the Atreidæ or Odysseus (cp. 114 ὡς ἑξάκερκε): who, however, had omitted to tell him that the aid of the bow was indispensable to his own success (111 ff.).

1387 τ. γὰρ as in 1326. — ἰδὼν ἔστων (‘we have a man,’ etc.), rather than ἰδὼν ἔστων (when the verb would be merely auxiliary to ἄλογον). — Εἴλονος: see on 604 ff.: ἅρπων ἅρπων ἄρων = ἄρων μάρτις, like ἄλχανατις (Aesch. Ἀγ. 1241), ἄρων ἄρων (Pind. Ἀν. 1. 92), etc.

1389 ὡς δὲ γενέσθαι ταῦτα: i.e., if Ph. consents to come (1332): if he does not, then Troy cannot be taken (611). The change of δὲ to χρῆ is unnecessary, since δὲ can equally well denote what is ordained by fate: cp. 998: 1397: Ο. Τ. 825.

1340 τῇ ἱρώι: so Verg. Aen. 3. 8 τάξις πρώτα ἑπεπερατεί αείτοις. The general tradition was that Troy fell about the end of May (late in the Attic month Thrargelion): cp. Plut. Camill. 19—πάσας, adverbial: cp. 386—διδόντος... ἑαυτὸν, offers himself, κτιστεῖν, (for us) to slay: cp. 618: Ar. Νυμ. 440 τῷ τῷ γ' ἐμι αὐτῷ κατέδωκεν | παρχῶν τότεν.

1444 ff. καλὴ γὰρ ἡ τίκτημα. The further gain (ἐπίκτημα) is the fame which he will win, in addition to being cured. This is indicated by the place of the words Ἐλλήνων ἔνα | κρύθνιν ἀρωτόν (for ἔνα with the superl.: cp. O. C. 503 f., π.): Then the clause relating to the cure is co-ordinated with the clause relating to victory; see on Ἀντ. 1112. We should say rather, ‘that, while you are cured, you should also win fame.’ For τοῦτο μὲν followed by εἰται, cp. Ἀντ. 61 n.: for εἰται (without δ.Then El. 361 f. πρῶτα μὲν... εἰτα. Ellendt says, ‘κτίσαι interpreters schol. errat’: but the schol.’s words are, ἡ τίκτημα—ἡ κτίσαι τῆς ὁδός: which is exactly right.

1448 δὲ στυγνὸς αὐλὸν: for the norm., cp. 1186, 1213. αὐλὸν is here tinged with the notion of ‘fortune,’ cp. 179.—ἀνώ: cp. Ἀντ. 1068 τῶν ἀνώ (the living): El. 1167 ἡπὶ πάθει ἀνώ,—ἀφήκας...μολέν: for the inf. (which was
unnecessary) cp. Hes. i. 194 τὸ πλοῦτον...
τὰ ἀνακαλέται κατὰ τὸν ποιητὰν φόρον τοῦ
The one feeling which now makes Ph.
wave...repu. The kind...travails...famous.
His hatred of the Greek chiefs is diminished by
the knowledge that they were uncon-
scious instruments of destiny. Nor is he
moved by the assurance of health and
fame.

1855 άστις: cp. O. T. 581 n.—
άστις φόμοι...ένιοι, into the public gaze: cp.
581: Xen. Ages. 9. 1, where τὸ φῶς
('publicity') = τὸ ἄλη ἐμφάσεις εἶναι, as
opp. to τὸ σταύρωσις ὀρθῶς...τὸν
προσφεργόρος: the dat., as in Plat.
Thet. 146A φιλον τε καὶ προσφεργόροι ἄλητοι: but
Thuc. 6. 16 ὅπερ δυστυχοῦστε ὄν τοῦ
προσφεργομένου: and the prosperous Creon's
words in O. T. 596, νῦν μὲ τὰς συνά-
τεσαι.

1856 Οὰ τὰ τάντα Ἰδέες...κέκλεισ.
Although τὰ πάντα ἀμφι ἐμοὶ could stand
for τὰ ἀμφι ἐμοὶ τάντα (cp. Ant. 659 n.),
the interposed Ἰδέες here requires that
ἀμφι ἐμοὶ should be taken with it: liter-
ally, 'ye that, in my case, have seen all,'—
i.e., 'ye that have seen all the wrong done
to me' (τὰ περὶ ἐμε τάδη, schol.). Of
the two readings, ἀμφι ἐμοὶ (L) and ἀμφι ἐμοὶ
(A), the first has the better ms. authority;
and though the second is more euphon-
ous, that fact does not warrant a prefer-
ence. As used by Soph., ἀμφι with gen.
= 'concerning' (554); with dat., either 'con-
cerning' (Ai. 684 ἀλλ' ἀμφι μὲν τὸν τοῦτον ἐκ
αἴσχουσα), or 'around' (Ant. 1232 etc.).
The sense 'concerning' is fittest here.

κύκλων has been explained as 'years'
(schol.), 'the orbs of heaven' (Bruck, 
Buttmann). Camerarius saw the true
meaning. Cp. O. C. 704 ὅ γάρ αἰτη
ὁρῶν κύκλων ('eyes')] λεύσειν ὑπὸ Μονο-
νίας. O. T. 1707 ή... ξέρειν ἄρρητά των
ἀυτῶν κύκλων, | ἄρρητον τοῖς, ἀδώνιστον
ἀσθενῶν ὑπὸ νῦν | νοῦ τί ξέρειν οὖν ὑπὸ τοῖς
θέρα κακάθ.'

Instead of saying, πολλοὶ θρυμματικοὶ
πάθεις (O. T. 1371 n.) ἐνθάδεια τοῖς Ἀτρέους
παιδί, 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 τοιοῦ ὁ χρὴς:
Th. 1000 (Heracles in his agony), ὁ πάθος
καὶ ὁ στόχος, ὁ φιλος βραχύνει, ὁ μείζον
ἐκέινο δὴ καθέσθαι, κ.τ.λ.

1859 οὐ γὰρ μὲ τάλαγας 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.

1860 οὐς γὰρ...κακοῦς: '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 κακῶς: hence Seyffert reads κακῶς. 1861 τᾶλλα MSS. (except Harl., which has καῖ τᾶλλα).—κακοῖς Dobree and Doederlein: κακά MSS. See comment. 1862 καὶ σοῦ δ' MSS. (except B, which has καὶ σοῦ γ'). Poron (on Eur. Ορ. 614 = 622 Dind.) conj. τοῖς, σοῦ δ': Nauck, σοῦ δ':—τάδε] 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 κακοῖς as proleptic predicate, cp. Ant. 475 n.; Eur. Med. 396 ταῦτα περισσώς ἔκδιδαςκεβεῖι σοφός.

A decision between the conjunct. κακοῖς and the ms. κακά demands care. I prefer κακοῖς, for these reasons. (1) κακά, 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 κακοῖς is to indicate that τᾶλλα stands in antithesis, not with κακῶς 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 γίγνησαι, is then no longer consistently maintained; but this very failure to persevere with a metaphor is Sophoclean (cp. n. on O. Τ. 866). μήτηρ γίγνησαι is a poetical equivalent for, 'make a beginning of.' Hence the poet felt that he did not require ἄτας, though we should naturally add 'once.' The same delicate economy may be observed in Ant. 584 ὅτι γὰρ ἀν σει σῶ ὅθεν δῶμαι, ἅτα ἀπεθανεῖ πρωτεύω: 'For when a house hath (once) been shaken from heaven, there the curse fails no more.' The change of κακῶς into κακά might easily have been caused by τᾶλλα.—See Appendix.

J. S. IV.

1862 καὶ σοῦ δ'. The formula καὶ... δὲ 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 σῷ δ' ἐν τούτῳ λέγω), Ἐστ. 65: Eur. Ε. 1117 (καὶ σῷ δ' αὐτάκις ἔρως): Αρ. Ράχ. 250: and oft. in Attic prose. The usual account of it is that the καὶ = 'also,' while δὲ = 'and.' This suits those instances in which, as here, καὶ...δὲ is preceded by a full stop, or by a pause; but it is less natural where καὶ...δὲ links a new clause to a preceding one in the same sentence; as in Thuc. 4. 24 καὶ μάλητα ἐνηγον (τοῖς Συρακοσίοις) καὶ δοκεῖ τῷ Πριηνίου κατὰ ἔκθραν, καὶ αἳτα δὲ ἐνεβεβλήκασαν κ.τ.λ.: id. 6. 71 δὲν μὴ παντάκισαν ἕκτορον τοῦτον, καὶ χρὴματα δὲ ἄμω αὐτίκις τε ἐπιλέξωσαν καὶ παρ' Ἀθηναίων θητοῦ, κ.τ.λ. Examples of the latter class clearly suggest that, in the combination καὶ...δὲ, καὶ was the conjunction, while δὲ, 'on the other hand,' added the force of 'also.' Cp. the well-known use of δὲ with the pron. after a voc.: 'Αντίγον, σῷ δ' ἐνθάδε | φόλασσε, Ο. C. 507 n.

θαυμάσας ἔκω = θαυμασακα (emphatic): cp. Plat. Phaedr. 257 C τών λόγων δὲ σοῦ πάλαι θαυμάσας ἔκω, and ib. 258 B τε θαυμάσακας. This constr. of θαυμάσω 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 ὅμω...θαυμάζω εἶ μη
ΣΟΦΟΚΛΕΟΥΣ

χρήν γάρ σε μήτ' αυτόν ποτ' εἰς Τροίαν μολέιν, ἦμας τ' ἀπειργεῖν' οἱ γέ σου καθύβρωσαι, πατρὸς γέρας συλλώντες. [οἱ τῶν ἄθλων Ἀιανθ' ὁπλῶν σοῦ πατρὸς ὑστερον δίκη Ἰδμοσεός ἔκρων·] εἶτα τοῦδε συ' εἰ ξυμμαχήσων, καὶ' ἀναγκάζεις τόδε; μὴ δῆτα, τέκνον· ἀλλ', α' μοι εὐνόμοσας, πέμψω πρὸς οἴκους· καύτος ἐν Σκύρῳ μένων ἦα κακώς αὐτοὺς ἀπόλυσθαι κακοὺς. χούτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν, διπλῆν δὲ πατρός· καὶ κακοὺς ἐπωφελῶν δόξεις ὁμοίους τοῖς κακοῖς πεφυκέναι.

ΝΕ. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι θεοῖς τε πιστεύσαντα τοὺς τ' ἐμοῖς λόγοις φίλον μετ' ἄνδρος τούδε τήσαθ' ἐκπλεῖν χθονός.

ΦΙ. ή πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως ἠχυστόν νῦν τῶδε δυστήνω ποδί; ΝΕ. πρὸς τοὺς μὲν οὖν σε τῆνδε τ' ἐμπυνοῦ βάσιν παύσοντας ἄλγους κἀποσώσοντας νόσου.

ΦΙ. α' δενων αἰνῶν αἰνέσας, τί φής ποτε; ΝΕ. α' σοι τε κάμοι ἰοβήθ' ὅρω τελοῦμαι.

1864 o' ἰε Brunck and Heath: o' τε mss.—καθύβρωσαν] καθύβρωσαν (sic) L.
1865 Σ. [οἱ τῶν ἄθλων...ἔκρων·] Brunck was the first to reject these words as interpolated.
1866 καὶ' Brunck: καὶ μ' mss.—ἀναγκάζεις Cavallin reads ἀναγκάζεις.—τόδε] In L there is an erasure after the o: it may have been ω. Of the later mss. some have τόδε, others (as A) τάδε.
1867 άλλ' α' μοι εὐνόμοσας mss. Blaydes, on his own conject., reads ἀλλ' μ', ἱερήσας (this verb was proposed

βορθήσατε); and the gen. alone (Lys. or. 7 § 23 καὶ τοῦτο μὲν οἱ βασικ' δοτη').—τάδε: this advice of thine that I should go to Troy.

1868 Σ. For μήτε...τε cp. 1321 n.—ο' γε = ἐπεὶ έκάνοι: cp. O. C. 363 (n. on οἰκίστες): the plur. is implied in Τρολαν: cp. ἰβ. 941.—καθύβρωσαν with gen., as O. C. 960.

1868 πατρὸς γέρας, the arms, wrought by Hephaestus, which were a gift of honour to Achilles, which were a gift of honour to Achilles (cp. n. on σβάς ὑπήρτατον in 402). It would strain the words to render them, 'a gift of honour (bequeathed to thee) from thy sire.'

[οἵ τῶν ἄθλων...ἔκρων.·] It can hardly be doubted that these words are spurious. See Appendix.

1868 ἀναγκάζεις with double acc.: cp. O. T. 380. The pres. tense, expressing endeavour, is quite compatible with εἴ ('dost thou intend to go...and art thou trying to force...?')—τάδε (L) =τὸ λέναι ἐξυμμαχήσωτα. The occurrence of the same form in 1362 is no argument for τάδε: cp. 88 n.

1867 ξυμμαχήσας has been needlessly changed to ξυμμαχήσας, 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.'

1868 πέμψων without με: cp. 801 n.
1869 έα κακώς 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 wouldst 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 ἄλλατι δὲ μοι ἠφίησας, proposes to read in v. 1368 τέμνων πρὸς ὅκους μ', αὖτε ἐν Σκύρῳ μένων, and to delete v. 1369.

1369 ἀπόλλυσα] ἀπόλλυσθε L, with ai written over e by the 1st hand.

1371 διαλήγειν δὲ διαλήγει τε B. 1372 διαλήγει MSS., and most of the edd.: διαλήγει Ellendt, Bergk, Campbell. 1378 σὲ βούλομαι The 1st hand in L had omitted σὲ, but has added it above the line. 1379 κατασκούσαντας Heath: κατασκούσαντας MSS.

1381 λύσθ' ὅρῳ is Dindorf's correction of καλῶς ὅρῳ

a certain deliberate emphasis: cp. 101 n.

By ἀπόλλυσα he means the failure and ruin at Troy with which the gods will visit the Greeks: cp. 1035 ff. For καλῶς...κακῶς cp. 166 n.

1370 διαλήγειν μὲν...διαλήγειν δὲ: epanaphora (cp. Αἰτ. 200 n.). The χάριν will be διαλήγει because he will have rescued Philoctetes, and also forsaken the Atreidae. Here he thinks of his father as still living: cp. n. on 1009 l.

1374 πιστεύοντα, 'in reliance' upon the divine oracle, and upon the report of it given by Ν. (1336—1343). Though πιστεύοντα sometimes = 'obey' (2r. 1238), it is unnecessary to suppose that sense here.

1377 The words τὸ δὲ δυστύνημα πολί (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 f. μὲν οὖν: O. T. 755 n.—σὲ τηρεῖ τ' ἐμπέπων βασιν': 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, 1201). Cp. O. C. 750 δει σὲ κηδεύουσα καὶ τὸ σῶν κάρα.—ν was short in πῶν and ἐμπέπων (as in Lat. pulsus), though long in πῦθω (as in puteo, pustulōs): Empedocles 336 πῶν ἐκλεπτο λευκόν: Andromachus (flor. circ. 50 A.D.) άρ. Galen p. 876 καὶ μορφῶν στέρωσιν ἀπολύεται ἐμπέπων άλιν.—κατασκούσαντας is a necessary correction here (cp. cr. n.).

1380 αἰτός αἰτοσ. Though one sense of αἰτος 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 αἰτῶ δὲ κρύπτειν τάδ' ευσκόμης ἤμας ("I recommend").

1381 δ...λύσθ' ὅρῳ τελούμαν (pres. I4—2
Φίλ. καὶ ταῦτα λέεις ὑμαῖς, ὡς κατασχύνεις θεοῦ; 
ΝΕ. πῶς γὰρ τίς αἰσχύνει· ἂν ἑωφέλων φίλους; 
Φίλ. λέγεις ἢ Ἀτρείδαις ὅφελος ἢ π' ἐμοὶ τόδε; 
ΝΕ. σοὶ ποὺ, φίλος γ' ὄν; χῶ λόγος τοιὸσδε μου. 1385 
Φίλ. πῶς, ὡς γε τοῖς ἑχότοις μ' ἐκδούναι θέλεις; 
ΝΕ. ὃ τὰν, διδάσκον μὴ θραυσίνεσθαι κακοῖς. 
Φίλ. δῆλε με, γνωσίοικε σε, τοῦτο τοῖς λόγοις. 
ΝΕ. οὐκοῦν ἔγωγε· φημὶ δ' οὐ σε μαθαίνεις. 1390 
Φίλ. ἐγὼ οὖν Ἀτρείδαις ἐκβαλόντας οὐδά με; 
ΝΕ. ἀλλ' ἐκβαλόντες εί τάλων σώσου ὅρα. 

(L., etc., which is something of the later MSS. (as in A) was further corrupted into καλ' ὄρω. The θ of αἴσθηθ' having been lost through the following ο, λόγος was conjecturally changed into καλώς. Dindorf cp. Ar. Νεῆρ. 520 where τίς κατής has become τίς κατής in the Ravenna ms. 1832 κατ' αἴσθης I. (cp. 1364.)—θεοῦ.) A writer in the Classical Journ. (vol. v. p. 39) conj. φίλους. 1838 φιλοί φίλους. Buttmann: ϕιλολόγους MSS. Other conjectures are, ϕιλολόγους (Heath): ϕιλολόγους (Wecklein, Αρτ. p. 76): ϕιλοί τωι (Wecklein, in his ed.): ϕιλοί φιλοὶ ὁ άθλοι φιλοί (Blaydes): οι πλεῖοι, ϕιλοί N. Macnicol (Class. Rev. vol. iv. p. 48). 1834 λέγεις δ' αὐτόν in Γ and Β';—ὁ δικεῖ τ' ἐμοὶ. Here conj. ϕιλοί δ' εαυτῷ: Cavallin, φιλοί δ' ἕμοι: Blaydes writes, ϕιλοίν' δ' ἕμοι.—tòde I. [Dindorf, on the authority of Dubeu's collation, ascribes τόδε to Ι., 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 τελούμαι as fut. part. with pass. sense; esp. as there is no clear example in Attic of τελούμαι as fut. pass., while τελούμαι as pres. pass. is frequent (e.g. O. T. 797, Ει. 1444.). 1832 καὶ ταῦτα λέεις κ.λ. The question of Ph. is, 'Art thou not ashamed before heaven of pretending that a return to Troy is for my good?' (For κατασχύνειν with acc., cp. O. T. 1444.) Now, if we retain in 1383 the μέσοι ϕιλολόγοι, Neopolemus replies,—'Why should one be ashamed, when he is receiving a benefit?' This would be a sentiment like that of Odysseus in 111, οὖν τι δρᾶ εἰς κρέαδος, εἰς δ' ἀνείπετεν. But the rejoinder of Ph. shows that N. cannot have so spoken; for Ph. asks,—'Dost thou mean a benefit to the Atridae, 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, ϕιλολόγοι is to be kept, it must be mird., not pass., 'benefitting.' There are some instances of rare midd. forms in Soph. (as ποιούμενος...φοινίκισα...ποιανεῖσιν in Ττ. 103): but they usually occur in contexts which exclude the pass. sense. Here, a midd. ϕιλολόγοι would be too ambiguous. The pass. sense of that form was familiar, whereas the midd. sense is unexamined.

Of emendations, Heath's ϕιλολόγοι is the most attractive at first sight. But, if θεοῦ be left in 1382, then ϕιλολόγους could refer to nothing else: and such phrases as τῷ...δαίμων...σύμμαχοι τέλος (O. T. 244), or τῷ θεῷ βοηθησόν (Plat. Αριστ. 33 B), certainly do not warrant a description of the gods as 'benefited' when they are obeyed. ϕιλολόγοι (gen. absol.), 'when people are being benefited,' would be too vague.

I am persuaded, then, that the fault in ϕιλολόγοι is not confined to the termination. Buttman's conjecture, ϕιλοί ϕιλοί, gives precisely what is required: since ϕιλοί, in N.'s mouth, might well suggest Ph.'s reply in 1384, λέγεις δ' Ἀτρείδαις κ.λ. The origin of the corruption may have been the resemblance of the syllables θέλ and φίλ, 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* 254, reports correctly. The error perhaps arose from a confusion with v. 1366, where cr. n.] 1880 σοί που] Wecklein conj. σοί 'γι' [Seyffert reads ἵνα τοι.—τοιὸδε μοι L, with most MSS.: τοιὸδε μοι A, and Ald.: τοιὸδε ἄμοι Brunck. 1886 ὅ γε] Erfurdt conj. ὅ γε: Gernhard, ὅ γε. τοῖς ἐξήρωσεν μι' Valckenaer and Brunck: τοῖς ἐξήρωσεν MSS. 1887 ως τῶν] ὡς τῶν L, corrected from ως τῶν. 1888 λόγοι] In L the 1st hand wrote λογις, and then, erasing σα, added γος above. 1889 οὖκοιν ἐγώσει] Nauck conj. οὐ δήτι ἐγώσει. 1890 ἐγώ οὖς 'Ἀτρείδας Herm., Dindorf. ἐγών οὖ κατατρέιας L, i.e. ἐγώ' οὐκ 'Ἀτρείδας, and so Π, Κ. ἐγών 'Ἀτρείδας A, with most of the later MSS.: and so Brunck, with the earlier edd. 1891 σώσον'] In L the 1st hand wrote σώσον': the second σα has been added by S. The omission was doubtless accidental. But it should be

1884 λέγεις δ' κ.τ.λ.: 'Is this benefit of which thou speakest for the Atreidae, or that concerns me?'—πτω ἢμοι = 'in my case'; cp. O. C. 414 καὶ ταῦτα ἐφ' ἴμων Φαῖδος εἰρηκὼς καρεῖ. The prep. ἐκ might govern 'Ἀτρείδας 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 ἄρ οὖξ ὅβρις τάδε); but I prefer τόδε in this direct reference to the last speaker's phrase (ὦφελοῦ).

1888 σοί που. 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 που here as having 'dissimilations aliquietud.'

1886 τῶς (φιλοι ὁδ), δι' γε: cp. 663 n.

1887 ὅ τῶν: a familiar, but not homely, form of address: cp. O. T. 1145 n. Cp. Curtius *Etym.* 5th ed. (1886), vol. ii. p. 356 (Eng. tr.): 'H...ὁ τῶν (also ὅ τῶν) has anything to do with ἐγὼ, Lange's theory that ἐγὼ is an expansion of the st. ἐγώ, like μεγίστων from μεγίστος, is the most probable one.' (In earlier editions he had inclined to the theory that τῶν is an old form of τό, τόνη,) Others favour the view that τῶν comes from τίαν.

θηραύνουσα κακοτα, to become too bold, to show contumacy, amid troubles. The dat. is not causal, but rather a dat. of circumstance, expressing the idea, 'in this time of misfortune.' Cp. the use of the dat. with regard to festivals (Ar. *Ae. 1519 θεραυνομεν τητομονεωμεν: Ant. 691 n.).

1888 ὅλεις με, will work my ruin by these persuasions,—i.e., if thou prevail on me to go to Troy. The addition of σα to γεγυγνουκα has been suggested by the common idiom, γεγυγνωκα σε βη ὅλεις: the sense is not, 'I now see through thee'; and the dat. τοιοδε τοιος λ. should therefore be taken with ὅλεις, not with γεγυγνωκα.

1889 οὖκοιν ἐγώ, 'I, at least (οὖ), will not ruin thee'—though possibly thou mayest ruin thyself. Cp. 872 n. on οὔκοιν Ἀτρείδας.

1890 ἐγώ οὖκ: cp. 585 n.
Φι. οὐδέποτε, ἐκόντα γ′ ὑστε τὴν Τροίαν ἱδεῖν.
NE. τι δὴ τ' ἄν ἦμεις δράμεν, εἰ σε γ' ἐν λόγοις πείσευν δυσήσομεθα μηδὲν ὡν λέγων; ως βάστι ἐμοὶ μὲν τῶν λόγων λήξαι, σὲ δὲ ζῆν, ὡσπερ ἡδη ζῆς, ἀνευ σωτηρίας.
Φι. εά με πάσχειν ταῦθ' ἀπερ παθεῖν με δεί; ἀ δ' ἒνεσάς μοι δεξιὰς ἐμῆς θυγών, πέμπεις πρὸς οἰκούς, ταύτα μοι πράξων, τέκνων, καὶ μὴ βράδυνε μηδ' ἐπιμυνηθῆς ἑτί
1400 Τροίας: ἄλις γὰρ μοι τεθρηνητα γοῦς.
NE. εἰ δοκεῖ, στείχωμεν. Φι. ὦ γεναιῶν εἰρήκως ἐποι.


1892 οὐδέποτε', ἐκόντα γ'. In saying σάρων', N. meant, 'they will restore thee to health, and to honour.' Ph. replies, 'Never,—if I must visit Troy of my own free will.'—ὁποτε expresses the condition: cp. n. on O. C. 601 τῶν δήτα σ' ἂν πεμφαίαι, ὠτ' ὀλείξῃ δίξα: The comma is better placed after οὐδέποτε than after ἐκόντα γ', since the latter thus gains emphasis. Cp. 1332.—ὁδίν is right: the variant δίνω arose from the likeness of δ to α, helped, perhaps, by a reminiscence of vv. 347, 998, 1347—μολεών would be feebler. For this use of ἑδὼν ('to set eyes upon,' 'visit'), cp. O. T. 824 ετ...μοι φυγάστι μεθ' τοῦς ἑμοὶ ἱδών
1398 δρόμειν: for the form, cp. 895 n.—ἐν λόγοις: cp. 60 n.
1394 πείσειν δυσήσομεθα. The fut. inf. is probably said. It is made easier by the fact that δύσαιμ 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 γνώτες δε οἱ ἐν τοῖς πράγμασιν οὐδ' ἄποκλαίσειν δινατοὶ ὄπες, εἰ τ' ἄποκλαίσεις τῇ ἐμφάσεις, κυνεύσεστε k.t.l. (where the MSS. agree in ἀποκλαίσειν, and ἀποκλαίσειν is merely a conjecture). If πείσειν were to be altered, πείσαι would be more probable than πείσειν. See Appendix.

1392 δυσήσομεθα...λέγω: cp. 1221.
1395 δε, causal ('for'), referring to τι...δρόμεν, which implies, 'It is vain to do more.'—βάστι ἐμοὶ μὲν k.t.l.: the sentence is a compressed form of βάστα ἐμοὶ ἐς τῶν, αὐτή (or αὐτίν) μὲν...λῆται, οὐ δὲ τῇ, k.t.l.
1397 πάσχειν denotes the continuance of the sufferings: παθεῖν, the sum of those sufferings, regarded as a doom. So ὁδράσατε παθεῖν (Aesch. Ch. 313). Cp. 95 ἔμαρτεν...παθεῖν: δε: cp. 1330 n.
1398 [τῇ] ἰμοῖν...ζευγίσατ (cp. 122), ὁμολογούσατ...θένα: cp. 813,—πέμπειν.
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 ὡστε οὐκ εἴδος αὐτοῦς περινοῦσαι νῦν ἐξεῖν, ἦν
PH. Never,—if I must then 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 shouldst 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 τεθρήνηται L, with most mss.: τεθρήνηται K (marg.): τεθρήνηται Harl.; τεθρήνηται Herm., whom Seyffert and Hartung follow.—ὁ λόγος L, but with marginal note by S, γρ. γόνις τολλα διὰ τροιάν πέποθα φρεσίν. ΙΓ also has ὁ λόγος, γρ. γόνις: A and B, λόγος: most of the later mss., γόοις. 1402 εἶ δοκεῖ...ἐποιεῖ. Porson (Præf. ad Hebr. p. xiv) first pointed out the metrical fault, and in Miscell. Crit. p. 197 proposed to omit εἶ δοκεῖ, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurd would change ὁ γενοῖν τῷ ἐκεῖνῳ ἀγαθων: Wecklein, to ἐκεῖνῳ: Φι. κεδὼν: B. Todt, to ἐκεῖνῳ: Φι. κεδὼν: Nauck, to Φι. τοι οὖν κεδὼν: Blaydes (after a writer in Class. Journ. v. 39), to Φι. εἰ γʹ, ὃ φιλται...ἐπι.

υμεῖς...ἐπεθεῖτε: and id. 1. 81 οὕτως εἰκὸς Ἀθραντος...μήτε...δουλεύει κ.τ.λ. 1400 εἶ βραδύνω, here intrans., as in Aesch. Suppl. 730 εἶ βραδύνωμεν βοή, Plat. Rep. 528 οὐ στεθόνω...μᾶλλον βραδύνω, etc. Others take it transitively (‘delay us,’ or ‘delay the matter’). So ταχυών also is either trans. or intrans.—τεθρή

νηται, impersonal.—γόοις is better than λόγοις, which may have arisen through the scribe’s eye wandering to v. 1933. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would faint turn to thoughts of home. Some supply ἔραλς as subject to τεθρήνηται: this seems less fitting here. If τεθρήνηται were read, then, indeed, ἔραλς 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 τεθρήνηται.

1403 εἶ δοκεῖ, στεθώμεν. 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, ταύτα μα δική μέρις...ἀφιστάτο ἐστὶν ἐν φρεσίν, where Porson wished to place δική after φρεσίν, and Hermann, to read μέριμα φρεσίν. Hermann holds that the breach of rule here is excused by the pause after στεθώμεν. This I believe to be the true explanation. As στεθώμεν 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 γενοῖν ἐρήμως ἐποιεῖ. 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 εἶ 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 εἶ δοκεῖ by a reminiscence of 536 and 645: though we cannot concede to Burges that the spuriousness of εἶ δοκεῖ is bewrayed by the lack of the usual ἀλλά before it. The absence of ἄλλα merely renders εἶ δοκεῖ a little more abrupt.

But the real difficulty in Porson’s view arises from a consideration of the whole context. The transition from iambi to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,
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NE. ἀντερείδεις νῦν βάσιν σῆν. Φι. εἰς ὄσον γ' ἐγὼ σθένω. NE. αἰτιάν δὲ πῶς Ἀγαθῶν φεύξομαι; Φι. μὴ φροντύσῃς. NE. τί γὰρ, ἐὰν πορθῶι χῶραν τὴν ἐμήν; Φι. ἐγὼ παρὼν

1405 NE. τίνα προσωφάλησον ἐρείς; Φι. βέλεις τοῖς Ἡρακλέους NE. πῶς λέγεις; Φι. εἰρξὼ πελάζειν. NE. στείχει προσκύνησα χθώνα.

ΗΡΑΚΛΗΣ.

μῆτω γε, πρὶν ἀν τῶν ἡμετέρων ἄλθας μύθων, ταῖς Ποιαντοῖς. φάσκειν δ' αὐθὴν τὴν Ἡρακλέους ἄκον τε κλίων λεύσεσθε τ' ὁψιν. τὴν σῆν δ' ἦκα χώριν ὦρανίας ἐδρας προλύτων, τὰ Δῶτα τε φράσων βουλεύματα σοι, κατερητόςων θ' ὄδόν ἦν στελλεί σοι δ' ἐμῶν μῦθων ἐπάκουσον.

1410 1406 φεύξομαι τι; φεύξομαι Λ. 1406 προσωφάλησον] A later hand in L has wished to make πρὸς ωφέλησον, the reading of Harl. and of the older edd.—ἐρείς] ἐρείς L. Blaydes conj. ἐρείς (as Cavallin reads), or olæus.—Ἡρακλέους Brunck: Ἡρακλέους mss. 1407 εἴρξον πελάζειν] L has: εἴρξω πελάζειν σῆς πάτρασ; ἄλλ' εἰ [εἰ made from οὗ by an early hand] ἥρας ταῦθ' ὦσκερ αἰδὼς | στείχει προσκύνα χθώνα. The words between πελάζειν and στείχει occur in all the mss., with

then, that the words which first announce the departure should open the trocheics, rather than close the iambics. So in Eur. Phoön. 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,—μήτερ, οὐ λόγων ἐθ' αγών κ.τ.λ. Cr. also O. T. 1515 ff.

1408 ἄντερεῖδαι, plant firmly (on the ground). Lucian (perhaps with a reminiscence of this v.) uses the word of one who refuses to move,—τῶ πάδε ἄντερεϊδων πρὸς τοῦδαφος (Κατάλογος § 4). Cr. Anthol. 12. 84 ἐπὶ γαιῶν, ἅξονεσ ἐρείδομεν. This is better than to render, 'lean thy steps on mine.'

1408 τί γὰρ, ἡδ' κ.τ.λ. Cr. Ἀρ. Νικ. 1445 τί δ', ἧν ἔχων τῶν ἰττων | λόγον σε μικροῦ..; (also τί γὰρ, ἦν κ.τ.λ., ιδ. 35) —ἐγὼ παρὼν: for the interruption of the sentence, cp. 210 ο., 1216.

1408 προσωφάλησον: a compound found only here.—ἐρείς: cp. Aesch. Pers. 786 ἡμίατερ ἐρείς. 1407 After πελάζειν the mss. have σῆς πάτρας. NE. ἄλλ' ἥρας ταῦθ', ὦσκερ αἰδὼς. 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, ἄλλ' εἰ ἥρας ταῦθ', ὦσκερ αἰδός, will be found in the Appendix. Seyffert’s is the best,—ἄλλ' εἰ οὗ δὴ | ταῖστα δράσεις, ὦσκερ αἰδός: but no one of them is very probable. To the objection that, without these words, στείχει becomes too abrupt, we may perhaps reply that the decision of Neoptolemus has really been taken; these last misgivings which fit 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 Poesas: 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) παραδόθος for πάτρας in B and L; (2) τάδ᾽ ὄς, instead of ταίθ᾽ ὑπέρ, in Vat., V2, V4. For the conjectures, see Appendix. Dindorf was the first to reject the words as interpolated. 1409 μὴ ποι ὑπ᾽ ἐννοϊαν. 1410 άθης τ᾽: ἀθηναίοι L. 1411 αἰῶνι Cavallin conj. αἴωνι, and αἰῶνι τε for αἰῶνι τε in 1412.

1412 λέοντες τ᾽: λέοντες τε L.

1416 κατηφίλους τ᾽: κατηφίλους L.

The simple στέιξε—implying his inward contentment with the answer, εὐθέω πελάδευε—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.

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 (θεολογεῖον) 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. 1227ff.), he was probably lowered, or raised, by machinery. (Cp. A. Müller, Griech. Bühnenalterthim., pp. 151 ff.) The nine anapaests here are spoken as Heracles moves forward.—

With regard to the dramatic fitness of this interposition, see Intro. § 11. 1411 f. φάσκειν δ᾽: inf. as imperat.: cp. 57. For this use of φάσκειν, as = ‘deem,’ cp. O. T. 462 n.—ἀκοή τε κλέων. If we had simply, αἰῶνι τε κλέων, λέειν τε ἀκοή, the misplacing of the first τε would be of a common kind (cp. O. T. 258 n.): the further peculiarity here is that ἀκοή τε κλέων suggests ἀθαλάμφος τε λέεισιν, as if the object of both verbs was the person.

1418 τῇ στὴν...χάριν: Th. 485 κλέων τὲ καὶ στὴν ἑαυτὸν καὶ τῇ στῃν ἡμῖν χάριν: Eur. Ph. 763 τρεῖς ἀξίως ως σοῦ τῇ την τε ἐμίν χάριν.

1418 f. τὸ Δίος τε φασάρων. 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.).—ἀν στῆλα: cp. Ap. Rh. 4. 296 στῆλασθαι τὴν δόμιον.
καὶ πρῶτα μὲν σοι τὰς ἐμὰς λέξεις τύχας, ὁσοὺς ποιήσας καὶ διεξελθὼν πόνους ἀδάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὦραν. καὶ σοὶ, σάφει ἵσθι, τοὺ́τ' ὀφείλεται παθεῖν, ἐκ τῶν πόνων τῶντ' ἐκκλήθη διότι διὸν. ἔλθων δὲ σὺν τῷ ἄνδρι πρὸς τὸ Τρωικὸν πόλισμα, πρῶτον μὲν νόσου παύσει λυγάς, ἀρετὴν τε πρῶτος ἐκκριθείς στρατεύματος. Πάρων μὲν, ὡς τὸν ἄγιον κακῶν ἐφι, τοξοῦσι τοῖς ἐμοίων νοσφίσεις βίου, πέρεσες τε Τροιαν, σκολά τ' εἰς μέλαθρα σὰ πέμψεις, ἀριστεῖ ἐκλαβῶν στρατεύματος, Ποιαντὶ πατρὶ πρὸς πάτρας οἴης πλάκα. 

α' ἄν λάβης σὺ σκολά τοῦ στρατοῦ,

1418 καὶ πρῶτα μὲν would properly have been answered in 1421 by ἔστιν δὲ (καὶ σοὶ τοῦτο ἐκαθημόλαμι): 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 λέξεις 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 ἀδάνατον ἀρετῆν. 'deathless glory.' The difficulties felt regarding ἀρετὴν have arisen from the words ὡς πάρεσθ' ὦραν, which imply some visible sign, and thus suggest that ἀδάνατος ἀρετῆς 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 ἀρετή as = 'reputation' was familiar: e.g., Lucan in Leocr. § 49 (quoted by Cavallin) τὰ γὰρ ἄλα τοῦ πολέμου τοῖς ἀγαθοῖς ἄνδρας ἐστὶν ἐλευθερία καὶ ἀρετῆ. By an easy transition, this idea of fame won by deeds passed into that of 'distinction': cp. Theog. 29 μὴν ἀλοχονίων ἐν' ἐργασίᾳ μὴν ἀδίκων | τιμὰς μὴν ἀρετὰς ἐλεος μὴν ἀφετον: 'and do not, by shameful deeds or unjust, grasp at honours, or distinctions, or wealth: where the τιμάς refer to office or rank, and the ἀρεταῖ, 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, ὕπερ ἀρετῆς ἀδάνατον...πάντες πάντα ποιῶν (Symp. 208 D), the ἀδάνατος ἀρετῆς is the reputation which survives on earth. But here ἀδάνατος ἀρετῆς is 'the distinction of one who has been made immortal': i.e., 'deathless glory' here means 'glorious immortality.' Thus the peculiar sense of ἀρετῆς is helped by that sense which the context gives to ἀδάνατον.

1421 λέξιον, ('progressive' aor.,) 'came to have,' 'won': Ἀντ. 1259: Αἰ. 465 ἐλώξι στέφανον εὐκλεῖα. ὡς πάρεσθ' ὦραν: a laurel-wreath perhaps sufficed as symbol of the apotheosis: see n. on 728.

1422 τοῦτο' is explained by the next v.; cp. τοῦτον in 1440.—ἐκ, not merely 'after' (710), but 'as a result of,' 'through.'—εὐκλεῖα ὑπόθει, 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 Poesas thy sire, even to thine own Oetaean heights. And whatsoever spoils thou receivest from that host,


glorious: cp. 352. (Not, 'lay down, end, thy life in glory,' as Ellendt takes it.)

1424 εἰ πρῶτον μέν...ἀρετῇ τε. The μέν here is not correlative to ἀρετῇ in 1431: it is followed by τε: cp. 1588 n. So in 1436 ff., Πάρον μέν...πορείᾳ τε. Possibly τε ought to be δὲ 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.—ἀκραθείς, as Menelaus was for the μονομαχία with Paris (II. 3), and Ajax for that with Hector (II. 7).

1426 Πάρων: the slaying of Paris by Ph. was told by Lesches in the Little Iliad, and must have come into the Φιλοκτήτης εἰς Τροφέον of Sophocles.—ἀφυεῖς κακῶν: cp. Alcman fr. 31 ἀδώπωρα ἀδόπωρα, κἀκεῖ Ἑλλάδα βουλανεῖτο. Attius Philocteta fr. 18 Pari dyspari, si impar essest tibi, ego nunc non essem miser.

1428 Π. σκύλα ἃς κτ.λ. These spoils constitute the ἀφυείς. For the custom of hanging up such σκύλα in temples or houses, cp. Nesi. Spec. 577: Theb. 278: Eur. I. 7. 74: Verg. Aen. i. 247 ff., 3. 286 ff., etc.

ἐκλαβὼν is a more probable conclusion than ἔκλαχων of the ms. ἐκβλαν. The force of the compound is, 'having received from the hands of the army,'—as a reward due to him. So ἐκλαμψάεις is said of receiving what is surrendered under a treaty (Isocr. or. 5 § 100 τῶν Αἰαίων...παρὰ τῶν Ἑλλήνων ἐν τοῖς συνθήκαις ἐξήλαβον): or of receiving 'in full' (Plat. Legg. 958 D δίκας...ἐκλαβίσθη). Cp. Her. 8. 123 where, after Salamis, the στρατηγόν meet at the Isthmus, ἀφυεῖς διακόπτου τῷ διηγόμενῳ, and vote by laying ὕψος on Poseidon's altar.

πιθανός 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 κήρυκα).—Ποιαντιν: Ph. thus learns that his father is indeed alive.

sentence could have no ambiguity for a Greek audience, familiar with the custom that, after a victory, a part of the spoil (usually a δέκατον) should be dedicated to the gods. Cp. Her. 8. 121 (after the battle of Salamis) διεδέασεν τῷ λαῷ καὶ τὰ ἀκροδύναμα ἀπετέμεναν ἐν Δελφοῖς. Xen. Anab. 5. 3. 4 τῷ δέκατῳ ἐν τῷ Ἀπόλλωνι ἔζειλον καὶ τῇ Βεοθίᾳ Ἀρημέδι διέλαβον οἱ στρατηγοὶ, τὸ μέρος ἔκαστο, φιλάττειν τοῖς θεοῖς. As Cavallin remarks, the passage was rightly understood by the schol. on 1432, ἐκ τῶν ἁρτελῶν καὶ τῶν τίμησον. For the simple gen., τόδε τοῦ στρατοῦ, after λάβῃ, cp. O. T. 380 ἔμω τοὺς καταβαίνει, ἵνα ἄθικος ποιήσῃ, ἵνα τῶν ἔμων χειρῶν λαβῶ, ἵνα 1163 ἐθέξασθε καὶ του. For other views, see Appendix.

1438 οἱ καὶ σολ ταῦτα κ.τ.λ. Heracles now addresses Neoptolemus in a parenthesis which extends down to 1437: then, at the words ἦν δὲ, he again turns to Philoctetes. Two views of these words are possible. I prefer the first.

(i) ταῦτα 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 σοι the καὶ = 'and': but the emphasis which falls on σοι makes it equivalent to 'thee also.' If καὶ meant also,' the asyndeton would be too harsh. The change of ταῦτα to ταῦτα seems needless. A modified form of this view refers ταῦτα only to v. 1431, as if Heracles meant that Neoptolemus also must bring spoils to the pyre: but this seems less fitting.

(ii) ταῦτα refers to what follows: the aor. ἀπορεῖνε is then like ἀφωνειν in 1289 (n.); and the γαρ after ὅτε merely introduces the statement (1049). I do not share Buttman's feeling that καὶ σοι ought then to be σοι 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 Τῆν πέρας, by Arctous).

For τοῦ τετελον, cp. 69 n.

1438 συννύμω, 'having the same pasture'—here, 'seeking their prey on the same ground.' Cp. Arist. Hist. An. 6. 18 οἱ ταῦται...ἐχεῖς συνόμωι. This primary sense of the adj. is here blended with the derived sense, 'partners.' The image is Homeric: cp. II. 10. 297 βάν ρ' ἤμεν ὃς τε λεότε δύο διὰ νύκτα μέλαναι (Odysseus and Diomedes): cp. II. 5. 548. So Aesch. Cho. 938 δινόλοις λέων (Orestes and Pylades): imitated by Eur. Or. 1401 λέοντες Ἑλλανεῖ δύο δι- δόμω.—φιλάνθρωον. Since neither can prevail without the other, each has the other's welfare in his keeping. We can perceive that the poet's mind glanced
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

from the metaphor to the thought of a δικαιος κάγωδος παραστάτης (Ant. 671 n.).

1437 Ακηληπτήν. In the Iliad Asclepius is a mortal, an ἄρειων ἵππη 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 sent to see 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 Asclepiadea. 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 Asclepiadea, 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' (ιερωτών, Vit. Soph. § 6) of the hero Alcon, a healing-god akin to Asclepius; indeed, the name Άλκεως is cognate, if Άλκεως be Άλκεσ-ήπιος, by metathesis of σκ = ξ: cp. Preller I. 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).

1489 τῷ δεύτερῳ. 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: Il. 5. 638 ff.). Cp.

Pind. I. 5. 36 (the Aeacidae) δις τόλων Τρώων πράσων, ἑστάσομεν | Ἀρχαλή πρό- τερον, | καὶ σῶν Ἀτρέδων. Propert. 3. 1. 32 Τρῳσ δις Οκταίμων ἑστρατεύει τὰ | αὐτὴν ἐν τόλῳ, οὐ Τροίας, implied in "Τίνων, which is regularly neuter (454) in post-homerian poetry. The exception in Eur. Andr. 103 occurs in a quasi-epic hexameter: conversely, "Τίνων ἀνδρὶ in II. 15. 71 occurs in a suspected passage.

1440 Εὐνοεῖθε, as a correction of the ms. Εὐνοεῖθε, 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, Εὐνοεῖσαι is not likely to have come from Εὐνοεῖθε. On the other hand, the midd. was not less Attic than the act.; and, if Εὐνοεῖθε here were not followed by an aspirate, it would have been rash to alter it.

Εὐσεβεία. 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 erekeis.' Neoptolemus himself was afterwards assassinated at Delphi: whence the proverb Νεοπτολήμεως τίς is (Paus. 4. 17. 4), meaning, τὸ παθεῖν ὕποπτο τι καὶ ἑδρατε. The outrage of Ajax Oileus on Cassandra, in the temple of Athena at Troy (Eur. Tho. 70), was another instance of Εὐσεβεία.

1442 Ωὐ τὰλλα πάντα κ.τ.λ. The ground for the precept (Εὐσεβεία) is given by Ωὐ,—viz., that Zeus deems 'all other things,'—such as conquest, or glory,—of secondary moment (δεύτερη ῥήματα: cp. O. C. 351). Then the sentence introduced
Ζεύς. *ού γὰρ ηὐσέβεια συνθήσκει βροτοῖς· κἂν ἥκω καὶ θάνατων, οὐκ ἀπόλλυται.

ΦΙ. ὁ φθέγμα ποθεων ἐμοὶ πέμψας,
χρώμος τε φανεῖς,
οὐκ ἀπεθάνω τοῖς σοῖς μύθοις.

ΝΕ. κἀγὼ γνώμην ταύτην τίθεμαι.

ΗΡ. μή νῦν χρόνοι μέλλετε πράσσειν·
καιρὸς καὶ πλοῦς
ὁδ' ἐπειγεῖ γὰρ κατὰ πρῶμαν.

1448 η γὰρ εἰσέβεια mss. The conjecture οὐ γὰρ εἰσέβεια was first made by Thomas Gataker (ob. 1654), Adv. Misc. Post. XII. 513. R. Dawes (Misc. Crit. 241) proposed οὐ γὰρ ἡσύστερα. Brunnck, the first editor of Soph. who adopted the correction, gives it in this form, ascribing it to Dawes.—συνθήκηι Wakefield conj. συνθήκηι: Cavallin, συμφέρει βροτοῖ| καὶ θάνατοι καὶ θανάτου·—Herrmann held that the choice lay between two remedies:—(1) To read οὐ γὰρ ηὐσέβεια, and delete v. 1444. (2) To supply some words after 1443, e.g.: η γὰρ εἰσέβεια συνθήκηι βροτοῖς:

by γὰρ explains why Zeus so deems; viz., because the effect of εἰσέβεια does not cease with man's life on earth, but is imperishable. That is, it brings happiness to the εἰσέβεια in the life beyond the grave; and it is also of good example to the men who come after. Heracles can fittingly say this; he is himself enjoying the reward of εἰσέβεια, and he comes from the presence of Zeus.

In v. 1443 the old emendation οὖ, for η, 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 γὰρ εἰσέβεια συνθήκηι 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 γὰρ ἐκεῖ αὐτῶν ἀκολούθει μετ' αὐτῶν.) Now, this narrows the scope of the thought in an arbitrary way; for then εἰσέβεια is regarded only in its influence on the happiness of the departed. If, however, we read οὐ γὰρ ηὐσέβεια συνθήκηι 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 εἰσέβεια.

A further objection to the ms. reading arises from the sense given to συνθήκηι, which, though intelligible (in the light of v. 1444), would be forced. The regular meaning of θησίως and its compounds, when used figuratively, is 'to become inoperative' or 'extinct,' in contrast with ζην: e.g., Ο. C. 611 θησίως δέ πιστις. Aesch. Cho. 846 (lógoi)...θησίως μᾶς ἐφιέρεσθης. Eur. fr. 734 ἀπετή βαίνει, καὶ θάνατι σεο, οὐκ ἀπόλλυται, ἵνα δ' αὐτὴν δωτε σῶμας· κακοίς δέ ἄνωτα φρόδια συνθήκηι ἐπὶ χρόνοι; where it is immaterial that the reference is to fame living or perishing on earth: the point is that συνθήκηι is opposed to ζην. In Aγ. Ran. 868, 100—ὅτι ἡ ποτέ εὐθυσία συνθήκηι μοι, κείμεν δὲ συνθήκην· 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 η. (1) The position of οὐ. But οὐ is rightly so placed, because, as τὰλλα πάντα indicates, there is an implied contrast between εἰσέβεια and other things which do perish with men. Cp. Soph. fr. incert. 842 οὐ τοῖς ἀθάνατοι ἢ τίχοι ἐκλειάβαινα (though it does aid the brave). (2) The thought, οὐ...συνθήκηι, 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 wend at the stern.

**1447** αὐθίδιον] L has an erasure between; and θ: the; had been θ (σι). **1448** γνώμην τοῖς γνώμην (sic) τοῖς Ἐμσλέυ. **1449** ἐκ μην] μην νῦν L.—πράσευεν Brunck: πράσευεν L. L points thus:—μή...πράσευεν | καίρος καὶ πλοῦς | ἄπτετε εἰς τίς καίρος καὶ πλοῦς | ἄπτετε εἰς τίς καίρος καὶ πλοῦς |—πράσευν Mss.: πράσευν Hermann.

(Translation of footnotes)

1444). But the conclusion, at v. 1441, would then be too abrupt. Scheneldewin formerly spared v. 1442, rejecting only the two next vv. He supposed (a) that Zeus was a gloss on παῦτηρ: (b) that some one had written vv. 1443 f. in the margin, the original form of 1443 having been, ἀλλ' ἐγὼ εὐδείαν συγγραμματίσα λέγω: 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 τοῦθεν εἴμαι: for the neglect of the usual caesura after the second foot, cp. 1470: O. C. 1760, 1771.—περίσσας: cp. 846.—χρόνοις here ὡς ἀρχήν, "after a long time" (as in O. C. 441, n.): but in 1449 χρόνοις "for long" (πολὺν χρόνον).

1448 γνώμην τοῖς τίθησιν, give my voice in this sense: τίθησιν as in the phrase τίθησιν ἰησοῦν. Cp. Lys. or. 24 § 23 μὴ διαφύλαξα, ὁ δὲ τοῦτο ἄθηκε τῇ ψήφῳ (so Taylor: τοῦτο...τῇ ψήφῳ Mss.). Isae. or. 8 § 46 ὅ δε βικαίω ἐστι, τίθησι τῇ ψήφῳ τίθησιν: Her. 1. 120 τοῖς πλείστοις γνώμην εἴμι: id. 7. 143 τῷ θεμέλιω καὶ κολληθῶ ἀποφαινομένον (γνώμην). —The reading γνώμην ταὐτήν is also possible: cp. Plat. Legg. 674a αὐτῶν τών ταύτην τῷ τῶν ψηφόν: Andoc. or. 3 § 21 τῆν γνώμην θέτων περὶ ὅλων...; In Ar. Eec. 658 the Mss. give καίρῳ ταὐτήν γνώμην θέτων: but Tout conjectures τοῖς, which Dindorf adopts.

The chief reason for preferring γνώμην ταὐτήν here is that it explains the alternative readings of the Mss., γνώμη ταὐτή... γνώμην ταὐτήν. So in Ant. 125 f. the true reading αὐθίδιον...δράκτορος generado αὐθίδιον...δράκτορος...δράκτορος. —Those who read γνώμη ταὐτήν τίθησιν suppose that ψήφον is understood with τίθησιν, the dat. being modal. This is very awkward, and cannot be supported by any sound example.

1450 πέλλετε πράσευεν: for the inf., cp. O. C. 1627 τι μέλλον μεν ἔρωτι |—καίρος καὶ πλοῦς, |—καίρος καὶ πλοῦς: occasion (the need of the hour) urges you on, and the fair wind wend (δῆδε) 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 πρόμαχις, cp. Thuc. 2. 97 ὡς ἐν κατὰ πρόμαχος ἵστηται τὸ πεινάμα. Od. 11. 6 μετάπεθο τε καὶ κανονώρου | ἑκεῖνον ὀφρον 1εί. It is best here to keep the ordinary Attic πρόμαχος, which the Mss. give, since metre does not require πρόμαχος (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 Τροφώνοισ fr. 1. 2 διαφέρει τῷ μαγείρῳ τούτῳ γάρ: as sixth, in Antiphanes Αἰσιομένη 26 εἴτε τάραχος ἐστιν ὑμηνικὰ καὶ γάρ (where Meineke needlessly writes τάραχος δ' ἐστιν ὑμηνικὰ ἄφορον): as seventh, in Athénion Σαμωδήκας 4 τοῖς θριαμβοῖς καὶ παραστώσιμου βίου | ἢμας γάρ ἀπόλυσασα εἰς (But in Alexis fr. incert. 7. 3 οὐ μήτε
ΣΩΦΟΚΛΕΟΥΣ

Φι. φέρε νυν στείγων χώραν καλέσω. χαίρ', ὧ μελάθρον ἐξίμφροντον ἐμοί,
Νῦμφαι τ' ἑνδροι λεμωνιάδες,
καὶ κτύπος ἀρσην πόντου *προβολῆς,
οὐ πολλάκι δὴ τούμον ἐτέγχθη
κρατ' ἐνδόμυχον πληγαίνει νότου,
πολλά δὲ φωνῆς τῆς ἴμετέρας
'Ερμαίον ὄρος παρέσεσθε ἐμοὶ
στόνον ἀντίτυπον χειμαζομένω.

νῦν δ', ὧ κρήνηι Λύκιον τε ποτόν,

1455 

1458 νυν] νῦν L.—στείγων χώραν] στείγωραν L, with χι (καθ' χιον) written over στεί by an early hand.—For χώραν Bergk conj. χαίρειν. 1458 ἐξίμφροντον] σύμφορον Harl. 
1458 Νῦμφαι] Schenkel would place this ν. immediately after 1464, and read πέμποντ' in 1455. 1466 προβολῆς mss.: προβολῆς θ' Musgrave and Schaefer: προβολῆς

πράττεται τέλος | μείνῃ γὰρ ἡμᾶς, the emendation παρ' ἡμᾶς is clearly right.) The unusual position of γὰρ led to a point being placed in L after 68', 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. 100 ην. The sense is strictly, 'invoke,' (cp. 7:7): the land is addressed as a divine power, to which he makes a prayer (1464).

1460 χαίρ', ὧ μελάθρον 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.—ἐξίμφροντον, the witness of his weary watching and waiting: the cave is personified, as in 1081 ff. Cp. Aesch. Φ. V. 142 τὸθε φάραγγος εκείνως ἐν ἄρεος | φρουράν ἄγιλιν ὀχυρῶν.

1463 Νῦμφαι τ' κ.τ.λ. Next to the μελάθρον itself, he naturally names the elemental deities of the region from which he obtained water, fuel, and the soothing φίλλοι (292 ff., 610). Cp. Π. Πολ. 8 νυμφώς, αὐτ' ἄσει καλά νῦμποι | καὶ πυγαῖς ποταμών καὶ πῖσε ποταμώτα (grassy water-meadows). Aρ. Ρη. 1. 821 νῦμφαι ἑλεονήμοι.
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 seashelled cape,—where, in the cavern’s inmost recess, my head was often wetted by the south-wind’s blasts, and where oft the Hermæan mount sent an echo to my mournful cries, in the tempest of my sorrow!

But now, O ye springs, and thou Lycian fount,

have been common; thus the schol. on Ar. Vesp. 970 explains ὀκέρως by ἐνδο-
μυκοῦντα. 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
νέρος (Ant. 335 n.) could carry rain and
spray into the inmost recesses.—πλη-
γατώ: cp. Lucr. 5. 955 verbera vento-
rum.

This Ἐρμαίον ὅρος is mentioned in
only one other passage of clas-
sical literature,—Aesch. Ag. 283, where
the Ἐρμαίος λέως Ἀθηναῖος is the signal-
ling 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 Murzepholo (the N.W.
promontory), which has greatly the ad-
vantage 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 Moschylus (v. 800), and his cries
were re-echoed from Mount Hermæaum.
The two hills were therefore at no very
great distance from each other. But
there is no reason to suppose that a vol-
cano ever existed near Cape Murzepholo,
while there is some ground for thinking
that one may have existed on the eastern
cost (cp. Appendix on v. 800). See
Tsoer. Islands of the Aegean, pp. 273 f.
(1890).

Hermæaum 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 Bosporus (= Rumili Hissar).

The mss. give the accent Ἐρμαίον
here, but Ἐρμαίον is right. Adjectives
in -αίοι, of more than two syllables, were
regularly properisponomen, like Ἀθηναῖος.
Neuter substantives in -αίοι were pro-
or-oxytone; hence Ἀθηναία, as the name
of the festival (ἐκ. θεά, and Ἐρμαίον, a
wind-fall.

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Tsoer. Islands of the Aegean, pp. 273 f.
(1890).

Hermæaum occurs elsewhere also as
the ancient name of a promontory,—

J. S. IV.
λείπομεν ύμᾶς, λείπομεν ἡδη,
δόξης οὐ ποτε τῆς" ἐπιθάντες.
χαίρε, ὥ Λήμυνον πεδὼν ἀμφίλοιον,
καὶ μ' εὐπλοία πέμψων ἀμεμπτως,
ἐνθ' ἡ μεγάλη Μοῦρα κομίζει
γνώμη τε φιλῶν χρω πανδαμάτωρ
δαίμον, ὡς ταῦτheidε ἐπέκρατεν.

ΧΟ. χωρῶμεν *δὴ πάντες ἄολλεῖς,
Νῦμφαις ἀλίμωσιν ἐπευζαμενοι
νόστου σωτῆρας ἰκέσθαι.

1465 λείπομεν ἡδη, δόξης οὔποτε τῆδε' ἐπιθάντες mss. In order to obtain a
apoemiac, Hermann writes λείπομεν, οὐ δὴ | δόξης ποτὲ τῆδη' ἐπιθάντες. 1465 εὐ-
pλοία πέμψων] Meineke conj. εὐπλοία πέμπων. πέμψων made from πέμπω in L.

1470 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. II. 4. 101,
with Leaf's note). A gloss in Hesychius
(s.v. Δοκείων) points to a cognate worship
of Apollo in the neighbouring islet of
Chrystal. Δόκιος and Δόκειος may both
alike be referred to λυκ, as designating
the god of light. In actual Greek usage,
while Δοκείος was usually connected with
the idea of λυκοκτόνος (O. T. 203 n.),
Δόκιος was chiefly associated with Lycaia.
But, instead of the title Δόκιος being de-
rived thence, it is more likely that the
country of the people once called
Tremilae took its name from the cult of the
Δόκιος. (Cp. Preller, ἤ. 204.)

It has been objected to the mention of
κρήσαι that at v. 717 Ph. was described
as having only στάτων ὅθερ: but that was
merely the conjecture of the Chorus. Cp.
21 ποτὸν κρήσαιν.

1462 λείπομεν ύμᾶς, λείπομεν ἡδη.
Hermann's motive for converting v. 1463
into a paraemiac (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 dimer, then the
final paraemiac (1468) is all the more
effective. And the change is open to
one decided objection. If ἡδη is altered
to οὗ δὴ, the second λείπομεν becomes
weak. As to the sequence of dactysis in
1463, cp. Eur. Ἔρρ. 1361 πρόσφορα μὲ
ἀλτερα, σῶρον δ' ἔλξετε.—ἐπιθάντες,
't entered on' that hope,—as upon ground
which it was lawful to tread: cp. n. on
O. C. 180 εὐπλοία ἐπιθάντες.

1465 καὶ μ' εὐπλοία πέμψων: for the
modal dat., cp. O. T. 51 ἡλθα ἀσφαλεῖα
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 Ἑρμάνν: Ἑρμήν L, with most MSS.: Ἑρμᾶν Ἑ. — ἄδηλες Ἐ. ἄδηλος Ἐ.

τὴν δὲ ἀδώρησον τὸ λιβ. — ἄδηλης, so that I shall have no cause to complain: cp. Aesch. Suppl. 269 πράξας ἄδηλης. (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 (El. 67), so Ph. here prays Lemnos to speed her parting guest. Cp. 986.

1468 ξ. τοῦ = ἐκείνη ἔνθα (O. T. 796).—Μοῖρα: some write μοῖρα, as in 931; but the epithet ἡ μεγάλη seems here to imply definite personification.—φλοιον: Heracles and Neoptolemus.—The ταξιναμίστωρ δαίμων is clearly Zeus, whose ordinaries 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. An. 605 ff.

1470 Νύμφαι δέλαυσιν ἔπεμψα τοὺς. 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 ἔκεισαν were rather the nymphs of rivers and fountains). The list of the Nereids given by Hesiod (Th. 256 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 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 Φρόωσις, Πανταχόρης, and Απελμίσης. A voyager, then, might well pay his vows to them.

1471 νόστου, said by the Chorus of sailors who had come from Troy, means 'return,' rather than merely 'journey' (as in 43).

σωτήρας, with fem. subst.: cp. O. T. 81 n.
APPENDIX.

2. ἀστιβής. The forms ἀστειπτός 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: ἄλειφω, ἀλειπτός: φειδωμαι, φειστέον, etc.). Yet πείθω, while it gives πειστέον, also furnishes πιστός: and ἀπιστός is sometimes found corrupted to ἀπειστός. On the whole, then, I follow Ι., the oldest and best ms., in reading ἀστιπτός, though the point is one which can hardly be decided without epigraphic evidence.—The forms ἀστιβής, ἀστιβήτος are irrelevant, as coming from στιβέω. Nor can στιπτός and ἀστιπτός be safely referred to the very doubtful form στίβω which Kühner recognises in Xen. An. 1. 9 § 13 (στιβομένας ὥσιν: rather read στιβομένας).

22 f. ἀ μαί προσελθὼν σῖγα σήμαν' ἔτι ἔχε 
χώρον τῶν αὐτῶν τῶν <τί'>, ἔτι ἄλλη κυρεί.

(1) As has been stated in the commentary, I believe the words σήμαν' ἔτι ἔχει to be sound, although they violate the metrical rule, according to which the syllable preceding ἔτι 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 enclichic, 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., τιμάς μὲν λόγῳ, at the end of an iambic trimeter, would be right, because τιμάς μὲν has nearly the same rhythmic effect as a trisyllable like τιμάται. But τιμάς τῷ λόγῳ would be wrong, because τῷ belongs to λόγῳ, and the rhythmical effect is like that of one word, such as συλλόγῳ. Now, εἶτε is one of those words which must be considered as belonging to what follows it: and the rhythmical effect of εἶτε ἔχει here is therefore like that of one word, such as ἀσμενος. The elision of the final ε in σήμαν' makes no difference. Nor can the slight pause which might follow σήμαν' be pleaded in excuse. On the contrary, the effect of such a pause would be rather to mark the length of the syllable -αυ', 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., Ὀδ. 10. 269 φεισμέν' ἔτι γάρ κεν κ.τ.λ.
APPENDIX.

The first question is,—Can σήμαν' εἰτ' ἔξει 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 εἰτ' would then be extremely harsh. In such examples as λόγων εἰτ' ἔργων (O. T. 517), πατρίδος ἐὰν βαρβάρον (Tr. 236), etc., the second εἰτ' 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 ἔξει into εἴη (proposed by the London editor of 1722): but even then, the sentence would be clumsy. (As to σημανείς, 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 νέων. 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 κατάρχεσθα 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 κατάρχεστ'. In a different context κατάρχεστε could certainly mean, 'make a beginning' (Plat. Symp. 177 ἐ ἀλλ' τοῦ ἀγαθοῦ καταρχέσω Θεόδο ρ καὶ ἕγκυμναι τὸν Ἐρωτα). But here, in reference to a sacrifice, and in close connection with στεμματοῦτε, the sacrificial word κατάρχεσθα is beyond all suspicion.

Thus in Eur. Heracl. 529 we have a strict parallel to σήμαν' εἰτ' ἔξει. 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' εἰτ' ἔξει 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' εἰτ' ἔξει and κατάρχεσθ' εἰ δοκαί the syllables -αν 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) εἰτ' ἔξει | χῶρον τὸν αὐτόν κ.τ.λ.—The traditional reading, χῶρον πρός αὐτόν, does not admit of any interpretation which can be reconciled with classical Greek usage. If the cave and spring are made the subjects to ἔξει and κυρέω, then the sense must be, 'Signify where they are situated (ἔξει) towards (πρός, i.e. looking towards) this spot.' Cp. Od. 9. 25 (Ithaca) εἰν ἀλλ' κέται | πρός ζώρον, αἰ δὲ τ' ἀνέθε θεό τ' ἡλιόν τε.
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('towards the west'...‘towards the east’). With the acc., πρὸς 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. ἔξει cannot be thus used, like καῦτα, with reference to the situation of a place. The real meaning of such a phrase as τὸ ἀντρον ἔξει πρὸς τοῦτον τὸν χώρον would be, ‘the cave extends towards this spot.’ Cp. Her. 2. 17 ἡ μὲν πρὸς ἡ ἀπάτη...ἡ δὲ ἐτέρη τῶν ὀδῶν πρὸς ἐστέρην ἔξει (‘extends westward’): id. 1. 180 (ὀδοὺς) τὰς ἐς τὸν ποταμὸν ἐχούσας (‘leading to the river’),—where the same idea is expressed just afterwards by φέροντας.

Again, if Philoctetes be made the subject to the verbs, ἔξει | 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 ἔξει is concerned, this use might be defended by Her. 6. 39 εἶχε κατ’ οἴκους (‘he kept in the house’), Ar. Καν. 793 ἔξειν κατὰ χώραν (‘to stay where he is’). But such a combination of ἔξει with πρὸς and acc. would be very strange and harsh. (It is different when such a verb as ναὶω is used, Od. 1. 240 ὅσοι ναίοντι πρὸς ἥω τῇ ἥμιν 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 πάραμιλν (‘neighbouring’); Wecklein, into πετραῦν. 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 προσέλθων, which stands just over πρὸς αὐτὸν in the line above. Thus in Αντ. 831 Λ has τάκει (instead of τέγγει), generated by τακομέναν a little before; and 6. 606 παντογήρως is probably an error for πάντως ἀγρείων, due to ἀγρός in the line below it. The phrase ἔξειν χώρον (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 τῶν' <ἐρ', εἰτ', Elmsley’s correction of L’s τῶν' ἐτ'; is decidedly better than τῶν' γ' εἰτ', the reading of some of the later mss. The letters ἐτ' might easily have dropped out; see, e.g., O. C. 893, where, instead of τα ποια παίτα, the first hand in L wrote τα ποι αὑτα,—an exactly parallel case, since the letters ατ were lost, not before ατ, but after αυτ, as here ἐτ' before εἰτ'. Further, in τῶν' γ', the γε would be weak. Nauck prefers to conjecture τοῦτον, εἰτ'. But, if τοῦτον had been the original word, such a corruption as τῶν' ἐτ' or τῶν' εἰτ' 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 προύκβαίη—a compound which, though it does not actually occur, is quite legitimate (cp. προεξέρχομαι). It seems, however, a little heavy and clumsy. προστέξει (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 προσβαίη, suggests σου for πώς in ν. 41: but πώς seems right. The question, 'How could he go far?' is more fitting here than, 'To what far place could he go?'

79 f. έχονδα, *πατ. φυσει σε μη πεφυκότα τούατα φωνειν μηδε τεχνάσαι κακά.

Against Erfurdt's emendation, πατ. Linwood thus defends the reading of the mss., έχονδα καί:—'Ea est particularae vis quam sic fere expresseris; έχονδα καί τούτο, σε 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 καί, but rather by μὴν, or (with varying shades of implied meaning) by τοὐ or oūν. Moreover, if this concessive force is to be attributed to καί, at any rate it is essential that the 'this' which Linwood supplies in his note should be expressed in the Greek. If we had έχονδα καί τούτο, σε φυσει μη πεφυκότα κ.τ.λ., then 'I know this also' might be explained as implying, 'Do not suppose that I have overlooked this fact—that natural reluctance' etc. Even with τούτο, however, έχονδα καί τούτο 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 έχονδα καί φυσει κ.τ.λ., without τούτο, 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);—καί being taken closely with the word φυσει. (2) Or καί might refer to the whole phrase φυσει σε μη πεφυκότα, meaning, 'I know that indeed' (or, 'in fact') 'thou art not fitted'—confirming some previous statement to that effect.

Prof. Campbell writes:—

έχονδα καί] 'I am well aware.' καί, which Linwood rightly defends, has a reassuring emphasis. 'In urging this on you, I know all the while'.

Thus he represents καί 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 καί in each of them. (1) Thuc. 8. 91 ἢν δέ τι καλ τούστων ἀπὸ τῶν τὴν κατηγοριάν ἐξήντων, καί οὐ πάντων διαβολὴ 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 (καλ τούστων) on the part of the accused persons; it was not wholly a slanderous fiction.' (2) Thuc. 5. 43 οὖδέκα μὲν καὶ ἀμείβον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον χαρεῖν, οὐ μέντοι ἄλλα καὶ φρονήματι φιλονεκρῶν ἵναντιον: '(Alcibiades) thought that it was really better (καὶ ἀμείβον εἶναι) to incline to the Argive alliance, though at the same time personal pique and party-spirit were motives of his opposition.' (3) Soph. El.
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1251 ἔχοιδα καὶ ταῦτα· ἀλλ' ἄταν παρουσία | φράξε, τότε ἔργων τώνδε μεμ- νήσθαι χρέων. 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 παραθετέοτερον καὶ may be considered certain.

87 τοῦτο καὶ πράσσοντος στυγώ. Buttmann wished to write τοὺς θείς ('them, too') as being more emphatic, and more poetical. He proposed to apply the same rule wherever in the poetical texts any part of οὗτος refers to a preceding relative. But it is certain that Attic poetry could use οὗτος with retrospective force; thus in O. C. 1006 ff., εἰ τις γὰρ θεὸς ἐπίσταται | τιμῶν σέβειται, ἢδε τῶν ἐπιφέρει, though ἢ δὲ is possible, τὸ δὲ is not. Why, then, should poetry be debarred from substituting οὗτος for οὗτος in this particular case,—viz., when it refers to a preceding relative? The drawback to τοὺς θείς here is that it would be too emphatic. We may remark that in good Attic prose the 'δὲ of the apodosis' after ὁ or οὗτος is seldom used except to mark some proportion which exists between two things. Hence it most often occurs where a superlatival or comparative appears in both clauses: e.g., Thuc. 2. 46 ἄμα γάρ οἱ καταί ἄρετης μέγιστα, τοὺς δὲ καὶ ἄνδρες ἀριστοι πολιτεύοντο: id. 1. 37 δὲ ἀληττότερον...τὸσον δὲ (so Classen) φανερωτέρον κ.τ.λ.: Xen. Cyr. 7. 5. 6 ἀὐθί...προσωτέρω ἐγένοντο, τὸσον δὲ μακρότερον μετέβαλλοντο.

100 τι μ' οὖν άνωγας κ.τ.λ. The mss. have τι οὖν μ' άνωγας. Attic Comedy certainly allowed hiatus after τί. Thus we find (1) τί ἔστων; Ar. Nub. 82, 825: Ran. 653, 657, 1220. (2) τί οὖ, Av. 149 [where, however, τι δ' οὖ is read by scholem. Ach. 724, Paus. 5. 5. 3, and Suid. s. v. αγορανομίας]. (3) τι οὖν, Nub. 791. (4) τι, δ': Nub. 80. In some of these passages, δ' might be inserted, but in others it would evidently weaken the vivacity of the question.

As to Tragedy, the τι οὖν in Aesch. Theb. 704 (quoted in my note) certainly looks like a genuine example. On the other hand, the insertion of δ' between τί and οὖν would be an easy remedy in Theb. 208, Pers. 787, and Suppl. 306 [where L has τι οὖν ἔτευξε δ', and most edd. read τι οὖν ἔτευξεν]. In Eur. Phoen. 878, reading τι δρών οὖ, Dindorf says, 'in recentioribus nonnullis τι οὖ δρών.'

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 τι οὖν δὴ—the eager question of the Semichorus—occurs extra metrum, it is clearly sound: the insertion of δ' would be inappropriate. On the other hand, we might accept τι 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.
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120 The spelling of the verb ποιέω in the Laurentian ms. of Sophocles.

(1) As a general rule, L gives ω, not ω, before ε or η, when the first syllable of the verb is made short.

Thus ποιέω Ph. 752, El. 624: ποιεί Ph. 926, El. 319: ποιείν Ph. 1010, O. T. 537, O. C. 1018, 1037, 1517, Tr. 385, 390, 598, 743, El. 337, 385: ποιήσω Ph. 120: ποίησαν O. T. 543: ποίησαι O. C. 1033: ποιήσωσιν Ph. 552, O. C. 1144.

In El. 623, where L now has ποιεί, the first hand had written ποιεί, and the ι was erased by the corrector. In El. 385 (ποιείν) it is possible, but not certain, that the first hand had written ποιείν. In Ai. 1155, ει γὰρ 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.


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:—ποιείν, ποιει, ποιεία, ποιήσει, ποιήσα, ποιήσεις (=η), ποιήσαμεν, ποιήσας, ποιήσατε (=η). On the other hand, Attic inscriptions of the same period give ιεροποιεί (but ιεροποιείν), ποιώσι (in company with ποιεί), ποιώσ (in company with ποιήσας), ποιώσις, ποιώσις, ποιώσας, ποιώσαμεν, ιεροποιεί, ιεροποιείν.

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 α, ω, 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 ο-sounds. If, however, ποιεί and ποιήσας were the commoner Attic forms, it would by no means follow that ποιεί and ποιήσας were not also in Attic use. It might seem natural that an Attic poet should use ποιεί, etc., when the first syllable was long or common, while he used ποιέω when it was short.

It is noteworthy that in O. T. 918 L has πος: and the same form occurs in Ai. 1395, where, however, an i 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 ποιεί, ποιήσας 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.
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168 ἐπινωμᾶν.—Lobeck (Ajax, 3rd ed., p. 243,) quotes an epigram by Archias of Mitylene, ἐν ποτὲ παμφαίνοντι μελαμπτερος αἰθέρι νομῶν (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] νομᾶ δ' ἐν οἰωνοῖς τοιχέων πτερών." Now, in this latter verse νομᾶ means, not 'is plied', but, 'is the guiding power': it is the trans. νομῶν with object understood. With regard to the verse of Archias, μελαμπτερος 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 μελαντερος, and μελαντερος, 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 αὖθι (with L), instead of αὖθι, 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 οὐρὸς 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 νομῶν 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 ἑπιστρωματιν in the sense of ἑπιστρωματιν, 'to visit' (with acc. of place, Od. 17. 486): so Apoll. Rhod. 3. 892 οὖτ' ἐπὶ γαῖαν ἀμετέρων ἐπιστρωματιν.

185 ff. The mss. give:—

ἐν τ' ὀδύναις ὡμοί

λιμῷ τ' ὀεκτρός, ἀνήκεστα μεριμνήματ' ἐξων· βαρεὶ

α δ' ἀθυρόστομος Ἀχίω πτηματίσις τυχᾶς

οἴμωγας ὅποκαται.

I. With the exception of ὀρεία, no satisfactory correction of βαρεῖα has been suggested. (1) Boeckh (De metris Pindari, p. 323) would give βαρεῖ | ὁ 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) Doedelein also proposed βαρεῖ | ὁ 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., βεβαρηγός. βαρεῖ was otherwise a late form for βαρίνω, and, where it occurs, is trans. (3) Blaydes suggests βαρεῖας, to go with οἴμωγαῖς. The drawback to this is that it would enfeebles the second epithet, πτημαῖς. (4) Schneidein read βαρεῖ | ὁ δ'. This acc. neut. pl. is then a second epithet of μεριμνήματ' and ἐν is one long syllable, by synizesis, as in the epic 'Ἀλεξάνδρον θεούδα (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 Νυρίδα there is of ένα, not ταῖ): but it would have an awkward effect here, where a pause follows; and the epithet, coming after
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Another conjecture of Boeckh’s was βαρές, to go with ἀνήκεστα: ‘desperate, crushing, by their weight.’ (6) Hermann gave βαρη, construing thus:—μεριμνηματ ἔχων (= μεριμνών) ἀνήκεστα βαρη, ‘distressed by incurable afflictions,’ immedicable curans malum.—These conjectures seem to exhaust the possibilities so far as βαρης and cognate words are concerned.

(7) Blaydes reads βοη, 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 τ’ ὄνυασ ὤμοι | λιμῷ τ’ οἰκτρός.

II. The second question in this passage concerns the words which the mss. give as ζικρας | οἴμωγας ὑπόκειται. (1) Seyffert reads ζικρας | οἰμωγας ὑπόκειται, ‘clamoribus eius subjecta, quibus quasi succinit’ : i.e., ‘the echo forms an undernote to his mournful cries.’ But how could ὑπόκειται mean this? (2) ὑπακοει, the best emendation of ὑπόκειται, was first made by Auratus; then by Bruck, who printed it with the gen. ζικρας οἰμωγας. Musgrave, leaving ὑπόκειται in his text, suggests ὑπακοει—evidently by an independent conjecture—in his note, and illustrates its use as = ‘to answer.’ Blaydes rightly combines ὑπακοει with the dat., ζικρας...οἰμωγας. In doing so, he might have pointed out the difference between the senses of ὑπακοει with gen. and dat. respectively. With gen., it means, ‘listen to ;’ cp. Ar. Νυλ. 263 της εὐχῆς ὑπακοει (and that was the sense intended by Bruck,— Echo sola tristes eiuatus audit’): with the dat., ‘answers.’ The latter sense is the fitting one here. (3) Pflugk, ζικρας | οἰμωγας ὑποκειαι, maestos gemitus succinit. This was approved by Schneidevin. (4) Emporius: ζικρας | οἰμωγαων ὑπαχα. Cp. Plat. Πραδρ. 230 θερινοι τε και λειμων ὑπηχη τω τωτετειγων χοροι: where, however, it refers to the place which resounds,—as it does also in Hes. Θ. 835 and Eur. Suppl. 710. (5) Hartung and Purgold: ζικρας | οἰμωγας ὑποκοηει, lit., ‘beats time to ;’ hence, ‘accompanies.’ Suidas: ὑποκοηειν: αντιθεογενεα, αντελεγων ἀπολαις και ως ἐχεα. (6) Rauchenstein, ζικρας | οἰμωγας ὑπαιδεια: cp. Ar. Καν. 366 κυκλοιων χοροιν ὑπαιδον. (7) Hermann, ζικρας | οἰμωγας ὑπο ραηεται, taking τηλεφηης 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 ζικρας | οἰμωγας ὑποηεται. (9) Musgrave, besides ὑπακοει, proposed ζικρας | οἰμωγας ὑποηεται, as midding, subnuitit: Echo carries his cries along. (10) Blaydes, too, has an alternative conjecture, ζικρας | οἰμωγας ὑπο ιεηεται. (11) Wecklein, Ars Soph. em. p. 50, suggests ζικρας | οἰμωγας ὑποφηηης as = ὑποπρινται, i.e., ‘is the answerer.’

348 f. ταυτ’, ὃ ξειν’, οὕτως ἐνεποντες οὐ πολίν χρόνον μ’ ἐπέσχον μή με ναντολείν ταχύ.

Brunck, Musgrave and others strangely took ἐπέσχον as 1st pers. sing., and ἐνεποντες as a nomin. absol.; ‘when they spoke thus, I did not
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351 οδ γερ ειδήμην. Seyffert gives οδ' ἀρ' εἰδήμην 'but, in the event, I did not see him' (before burial). In *Journ. Phil.* 11. 70 (1869) I proposed ει γερ ειδήμην '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, οδ γερ ειδήμην, is sound.

I still hold, however, that in 359 έκειν' 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 δε παρηγ γόνος. παρηγ was first conjectured by Musgrave, who, noting the schol.'s mention of μόνος as a τ. l. for γόνος, proposed to read δε παρηγ μόνος, instead of the ms. διστερ ην μόνος. Hermann formerly read δε παρηγ, 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 δε παρηγ 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 δε πατρί περί φρένας ἠλυθε πένθος | Νέστορι, παιδός έκο παρ' ὀφθαλμοί έστειλεν. | οδ γαρ δη μερόπεσε κακώτερον άλγος ἐπευμ. | η οτε παῖδες ἀλώνται έός πατρός εἰσορφωτος. But, apposite as this passage is to Hermann's explanation of δε παρηγ, 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 δε παρηγ, γόνος) read διστερ ην μόνος. Schneidewin conj. δε παρηγ γονεί. Arndt, δε παρηγ τόνος. Unger, διστερ ην γανος. J. Oberdick, διστερ ην λόγος. Sintenis, ο σταρείς γόνος. F. W. Schmidt, φρουδός έστε άρθρη γόνος. Pflugk, δε προώθη γόνος. Blaydes, διστερ ἡγαμα. Heimsoeth, γόνος γόνος. Nauck, who now inclines to this last, formerly proposed έτει γόνος | ἀντίλοχος αὐτῷ φρουδός οἶχεται θανώς.
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491 The emendations of the ms. Τραχινίασ τε δειφάδα καὶ τὸν εἰφροον may be classified as follows. (1) Simple transposition. Heath proposed Τραχινίασ δειφάδα τε καὶ τὸν εἰφροον. 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 σὺ μ’ αὐτὸς ἀρων, σὺ με κατάστησον, τέκνον, or (b) a mono- syllable, as in v. 1013 ἀλλ’ ἣ κακῆ σ’ ἐν διὰ μυχών βλέποντος αἰει.

(2) Conjectures which change δειφάδα only.—(i) Wunder, Τραχινίων τε πρῶνα. (ii) Wecklein, Τραχινίασ τε σπηλάδα, ορ Τραχινίων λέπας τε. (iii) Meineke, Τραχινίασ τε λιβάδα ορ λιχάδα. (iv) Toup, δειφάδα (see commentary).

(3) Conjectures which change καὶ only.—(i) Pierson, δειφάδῃ, καὶ τὸν εἰφροον, 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 (Retrad. p. 8) δειφάδῃ εἰπὶ τὸν εἰφροον. (iii) Seyffert, δειφάδῳ ἀνά τὸν εἰφροον (i.e., ‘passing up’ the river).

(4) Conjectures which change more than one word.—Blaydes reads Τραχινίασ τε δειφάδας τὸν τ’ εἰφροον. He also suggests Τραχινίασ τε δειφάδ’ εἰφροον τ’ ἤμον.

533 f. ἤμον, αἱ παῖ, προσκύναντε τῇ ἔσω ἄοικον ἄσολκησιν.

Critics who wish to read εἰς ὀλκησιν, and to connect those words with ἤμον, have proposed various alterations of προσκύναντε τῇ ἔσω. (i) Schneidewin, προσκύναντε Γῇν, ἔσω. He was more inclined, however, to think that a verse had dropped out after Γῇν,—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, προσκύναντε τῇ στηγήν.

(ii) Bergk, προσκύναντες Ἐστίαν (formerly,—‘minus recte,’ as he says,—προσκύναντες).

(iii) Wecklein (Arch. p. 45), προσκύναντε γῆς ἔδω. (iv) Wille (De locis nonnullis Sophoclis, Berl. 1866, quoted by Cavallin), προσκύναστε στηγῆν ἔδω.

(v) Seyffert reads προσκύνοντι ἤμοιν ἔδω: ‘neque enim quid ἢ ἔδω ὀλκησις velit apparat, quae potius ἢ ἄνω dicenda erat.’ But they are now at the entrance to the cave, not below it: see n. on 814.

678 f. κατὰ δρομᾶς ἄμυνα κ.τ.λ. Among the proposed readings of this passage, three chief classes may be distinguished:—I. those which retain both Τίλονα and δειφμον: II. those which eject Τίλονα: III. those which eject δειφμον.

I. 1. Hermann’s earlier view was that the ms. text was sound in the strophe, but defective in the antistrope. (I give the words of the antistrope in smaller type under those of the strophe.)
Thus in the antistrophe he assumed a lacuna between ἀντίτυπον and βαρυβρῶτ᾽. The lost words may have been, he suggested, κέντρ᾽ ὁδώνας: and he altered the ms. αἰματηρὸν into αἰματηρῆ, 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 αἰματηρῶν with στόνον.

2. Hermann afterwards proposed to read thus (Retract. p. 9):—

'Iξίονα καὶ δρομάδ᾽ ἀμπυκα δέσμιον ὡς ἐβαλεν etc., when in the antistrophe we should have a lacuna equivalent to ... after ἀντίτυπον, which might be filled by such a word as σφάκελων or κάματον. Then it would be necessary to retain αἰματηρῶν, and, after it, to omit either ὀδὸν 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 αἰματηρῶν:—

'Iξίονα καὶ δρομάδ᾽ ἀμπυκα δέσμιον ὡς
[παρ᾽ ὦ στόνον ἀντίτυπον βαρυβρῶτ᾽ ἀποκλαίσαι
ἐβαλε [ορ ἐβαλ᾽ ὡ] παγκρατῆς Κρόνου παῖς.
[εἰν αἰματηρῶν <ἄταν> .]

II. Readings which eject 'Ιξίονα.

1. Erfurdt and Schneidewin: κατὰ δρομάδ᾽ ἀμπυκα δέσμιον ὡς ἐβαλεν. (So Cavallin, but with ἐβαλ᾽ ὡ: and Nauck, but with ἀντύγα.) No enlargement of the antistrophe is then required.

2. Bergk: κατ᾽ ἀμπυκα δὴ δρομάδα | δέσμιον ὡς ἐβαλεν | ὡ παγκρατῆς Κρόνου παῖς.

In the antistrophe he reads, παρ᾽ ὦ στόνον ἀντίτυπον | <τὸν> βαρυβρῶτα | <πόδα> | κλάυσειν αἰματηρῶν.

3. Blaydes: ἀνὰ (so Dind.) δρομάδ᾽ ἀντύγα δέσμιον ὡς ἐβαλ᾽ ὡ παγκρατῆς Κρόνου παῖς. 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᾽ ἀμπυκα δέσμιον ὡς ἐβαλεν | παγκρατῆς Κρόνοιο παῖς = παρ᾽ ὦ κάματον βαρυβρῶτ᾽ ἀποκλάιοναι | εἰν αἰματηρῶν, όδοι.

5. Burges: κατ᾽ ἀμπυκα | τὴν δρομάδ᾽ ὡς δέσμιον | <νῦν> λαβῆ ὡ παγκρατῆς Κρόνου παῖς = παρ᾽ ὦ στόνον | ἀντίτυπον κηροβρῶτ᾽ ὡς κατα-κλαύσει αἰματηρῶν.
III. Readings which eject δέσμον.

1. Dindorf: 'Ιξίον ἄν' ἀμπυκα δὴ δρομάδ' ὦς ἔβαλ' ὦ παγκρατῆς Κρόνου παῖς. No change in the antistrophe.

2. Wecklein: 'Ιξίον ἄν' ἀμπυκας ὦς ἔβαλεν δρομάδας | ὦ παγκρατῆς Κρόνου παῖς = παρ' ὁ στόνον ἀντίτυπον βαρυβρατά <πόθα> | κλαίσσει αἰματηρόν. (Cp. II. 2.) For the plur. ἀμπυκας he refers to Hesych., ἀμπυκεῖς τροχοῖ' οὕτω Σοφοκλῆς ἐν Φιλοκτῆτη.

Seyssefert stands alone in ejecting both 'Ιξίονα and δέσμον: he reads, κατ' ἀμπυκα δὴ δρομάδ' αἰτίμον ὦς ἔβαλ' ὦ κ.τ.λ. By αἰτίμον he means, 'well-deserved.'

688 f. According to Hermann's earlier view, the τόδε before θαῦμα was spurious: he changed it into καί. Then the two verses in the strophe, ἄλλοθ' ὦδ' ἀνάξιος | καί θαῦμα μ' ἔχει πῶς, corresponded with vv. 701 f. of the antistrophe, as amended by him,—ἐίπτε δ' ἄλλοσ' ἄλλον ἄν | εἰλνόμενοι, παῖς. This ἄλλον was to agree with τόδε in 704. Afterwards, however, he preferred to omit the καί before θαῦμα (without replacing τόδε), and to delete ἄν in the antistrophe.

Wecklein, in his Ars Soph. em. p. 56, proposes to read ἄλλοθ' ὦδ' ἀνάξιος | τὸ δ' αὐθ' θαῦμα μ' ἔχει = ἐπίτε δ' ἄλλοσ' ἄλλον <ὡδ'> ἄν εἰλνόμενοι. In his ed. of the play he gives, ἄλλοθ' ὦδ' αἰείκως. | τόδε δ' αὐθ' θαῦμα μ' ἔχει = ἐπίτε δ' ἄλλοσ' ἄλλα | τῶτ' ἄν εἰλνόμενοι. (τόδε δ' αὐθ' was read by Wunder.)

Seyssefert gives ἄλλοθ' ὦδ' ἀνάξια. τόδε τοι θαῦμα μ' ἔχει (as one v.) = ἐπίτε δ' ἄλλοσ' ἄλλα πῶτ' ἄν εἰλνόμενοι. The final ια of ἀναξία is to be one syllable, by synizesis. πῶτ' is his own conjecture, for τῶτ'.

Blaydes reads ἄλλοθ' ἀνάξια οὕτως. τόδε δ' θαῦμα μ' ἔχει = ἐπίτε δ' ἄν ἄλλοσ' ἄλλαν ὦδ' οὕτως εἰλνόμενοι. The words ἄλλαν ὦδ' οὕτως are due to his own conjecture: ἀνάξια οὕτως, to that of Burges.

Gleditsch deletes τόδε θαῦμα μ' ἔχει με and εἰλνόμενοι. Then ἄλλοθ' ὦδ' ἀνάξιας = ἐπίτε δ' ἄλλοσ' ἄλλον ἄν.

758 f. Ἰκεί γὰρ ἁγθὶ διὰ χρόνου, πλάνως Ἰσως ὦς ἑξετλήσθη.

The following conjectures may be noticed. (1) Bothe, Ἰσωσ for Ἰσως: i.e., 'When the disease has once been sated, it returns only after a long interval, (and then,) πλάνως Ἰσως,—with an access of the same duration as before,'—so that relief may be expected within a certain time. Hence πλάνως has to denote the 'wanderings' of the disease through the patient's body,—the periodical attack. The antithesis between Ἰκεί and πλάνως is thus destroyed. Nor can this use of πλάνως be justified. It is not adequately supported by διέφρεται in v. 743, nor again, by Plat. Tim. 88 ε ὅταν τις...σειων τ' τε περὶ τ' σῶμα πλανώμενα παθήματα καί μέρος κατ' ἐγγυγενείας εἰς τάξιν κατακομμὴ 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.
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(2) Heimsoeth, ἐκεί for ἦκε. "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.π.λ. would mean, 'when seated with its attack'—a sense which πλάνοις, as we have seen, will not bear. Heimsoeth suggests, indeed, that πλάνοις ἵσως should be altered into παλαίσοντος (as = 'rushing away,' O. T. 193).

(3) F. W. Schmidt, λήγει γὰρ αὕτη διὰ χρόνου πλάνοις νόσος | ὡς ἐξεπλήσθη. This, too, is ingenious, and is recommended by the appropriateness of αὕτη ('of its own accord'); but the twofold corruption which it supposes (ἡκεί for λήγει and ἵσως for νόσος) is very improbable.

(4) Arndt, ἦκε γὰρ αὕτη διὰ χρόνου πλάνοις ἵσως, | ὡς ἐξεπλήσθη φλέβη. NE. ὥ δὲ ὑστηρησίς.

'This disease returns but now and then, in periodical attacks (πλάνοις ἵσως), when the vein has become distended.' Arndt's first aim here was to remove the hiatus, ἐξεπλήσθη. ὥ δὲ. Seeking for a monosyllable to replace the first ὥ, he was struck by a statement of Hippocrates (De Med. 4. 140), τὰ ἴκεα...φλεμαίνει μάλιστα ἐν ταύτῃ τῇ ἡμέρᾳ...ἐρχεται γὰρ τῷ υγρόν 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 δέδουκ, ὡ παί, μὴ μ᾽ ἀτέλης εὔχη. 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 δέδουκα should be retained,—as being indispensable to the sense,—and that either ἀλλὰ or ὡ παί should be altered. Thus Brunck wrote, as Toup had suggested, ἀλλ' οὖν δέδουκα μὴ ἀτέλης εὔχη, τέκνον: Wunder, the same, with τύχη instead of τέκνον. Schneidevin conjectured, ὡ παί, δέδουκα μὴ ἀτέλης οἱ πλοῦς τύχη, or the same, with εὔχη instead of ὡ πλοῦς. But it is manifest that no one of these was at all likely to be corrupted into ἀλλὰ δέδουκ, ὡ παί, μὴ μ᾽ ἀτέλης εὐχή. When the probabilities of manuscripts tradition are weighed, both ἀλλὰ and ὡ παί (or at least παί) have a good claim to be thought genuine.

Hermann's conjecture, ἀλλ' οὖ τί σοι, παί, μὴ ἀτέλης εὐχή τέλη, was suggested by the variant ἀλλ' οὖ in B: but the sense is the opposite of that required by the context. He also proposed ἀλλὰ δεός, ὡ παί, μὴ ἀτέλης εὐχή πέλη, and ἀλλ' έδε γ', ὡ παί, μὴ ἀτέλης εὐχή δεός. Seyffert gives ἀλλ' οὖν δέδουκ, ὡ παί, μὲ μὴ ἀτέλη λέγγης (where 'say of me' seems intended to mean, 'forebode' or 'pray for me'). Mekler, ἀλλ' ἵσθ', ὡκεν, παί, μὴ ἀτέλης εὐχή τύχη. These emendations all proceed on what J. S. IV.
seems to me the right principle,—that of retaining both ἀλλὰ and ὁ παῖ (or παῖ).

With regard to my own conjecture, ἀλλ' ὁκνο, ὁ παῖ, μῆ ἀτέλεστ' εὐχή μ', ἐξει, one thing should be added here. I find that Musgrave, who read ἀλλ' ὁκν' ὁδοικα μῆ μ' ἀτελῆς εὐχή, τέκνον (with Triclinius), suggested in his note μῆ τέλεστ' εὐχή, or μῆ τέλεστ' εὐχή (sc. ἦ).
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 ὁτ' ἀμφὶ ἐλάττησι μακεδνᾶες
ἀγραυλοὶ ψῡχοσι.

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 rumpe, cuius pendentia nigris
Fumant saxa ingis, coquiturque 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 Αἰμινία γῆ, μίλτος ('red earth'), or σφαγίς (because sold in stamped tablets): Lemnia rubrica, terra sigillata. The Greeks now call it ἄγιον χῶρα. 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' (ὁμοιότατος κεκαυμένης, κατὰ γε τὴν χρώμαν καὶ διὰ τὸ μεθὲν ἐν αὐτῷ φυσικῶς: 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.
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(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 Leinnian 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 Mythonaæ, 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 Pausanius records a tradition that Chryse—the islet close to Lemnos—was swallowed up by the sea: 8. 33. 4: ταῖσθ' κατέλαβεν ο κλύδων πᾶσαν, καὶ κατέδυ τι ἡ Ἑρυη καὶ ἡφαίστης κατὰ τοῦ βυθοῦ. A new islet, he adds, emerged, which was called 'Ierã,—a name often given in similar cases. Choiseul-Gouffier supposes that the disappearance of the islet Chryse was caused by a volcanic convulsion which also submerged the volcanic mountain Mosychlus, and that the Mythonaæ 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 Chryse, the tradition noticed by Pausanius is curiously illustrated by Herodotus. Onomacritus was expelled from Athens by Hipparchus for interpolating into the oracles of Musæus a prediction that 'the islands off the coast of Lemnos were to be submerged by the sea' (Her. 7. 6, ὥς αἰ ἐπὶ Λήμνῳ ἐπικείμενα νῆσου ἄφαντοντο κατὰ τῆς θυαλάς- σφής). 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 Néa, 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 Hiera 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 Λήμνου ἐν ἐρήμῳ νῆσῳ,* ἑνήθα δείκταται βωμὸς Φιλοκτήτου, καὶ *χάλκεος ὁφυς καὶ τόξα,* καὶ *θωράκες ταυναίς περιβέθεοι, μνήμα τῆς ἐκείνου πάθης.* It may be inferred from Pausanias (8. 33. 4) that Chrysèl had disappeared long before his time. A new islet, then—perhaps the Ἱερά which he mentions—had succeeded to its mythical renown.

852 ff. οἶσθα γὰρ δὲν (so MSS., or ὁδοί) αἰδώμαι,
   εἰ ταῦταν τούτῳ γνώμαιν ἰσχεῖς,
   μᾶλα τοι ἀπόρα πυκνών ἐνδιώιν ἑάθη.

I. (1) In the first two of these verses Dindorf reads:—

οἶσθα γὰρ δὲν αἰδώμαι,
   εἰ ταῦταν τούτων γνῶμαιν ἰσχεῖς.

With Linwood, he understands:—‘If you hold this view of these things (you know what things I mean)’ etc. Thus δὲν stands, by attraction to τοῦτων, for the acc. neut. α. ‘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 δὲν neuter, but places a comma after οἶσθα γὰρ, and reads (with Wunder) εἰ ταῦταν τούτῳ γνῶμαιν ἰσχεῖς: ‘you know, if you take the same view as this man (Philoctetes) about the things of which I speak.’ Thus ταῦτα is governed by γνῶμαιν ἰσχεῖς as = γνωσικεῖς, and δὲν = περὶ τοῦτων ταύτα.

(2) Whitelaw, reading δὲν and ταῦταν τοῦτων, 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 δὲν as masc., but makes αἰδώμαι passive, and reads ταῦταν τοῦτῳ. He understands οἶσθα γὰρ δὲν αἰδώμαι 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 ταῦτα...γνῶμαι he understands the youth’s purpose of remaining with Ph.; but does not explain how he takes τοῦτῳ.)

(4) Wunder reads,

οἶσθα γὰρ δὲν αἰδώμαι,
   εἰ ταῦταν τούτῳ γνῶμαιν ἰσχεῖς:

‘if you take the same view as this man,—you know whom I mean’ (i.e., Philoctetes). The substitution of δὲν for δὲν makes it necessary to substitute μένομεν for μενοῦμεν in v. 836.
Appendix.

Campbell, too, reads ὅν, but τὰύταν τοῦτῳ: ‘If this be your mind towards him you wot of,’ i.e., ‘If you allow yourself to relent towards him.’

II. Verse 854, μᾶλα τοῦ ἐπορὰ τιμίνοις ἐνδείξιν πάθη, forms a doxhmatic dimeter, and seems to sound. If it is so, v. 838 πολὺ παρὰ πόδα κράτος ἀφροτις, is defective (see cr. n. there). Without abridging v. 854, Seyffert reads τιμίνοις ἂν ἐδείχ, making this depend on οὐδεμα γὰρ (‘you know that you are likely often to see troubles’). Blaydes alters τιμίνοις to τιμίν᾽ ἂν.

Those who think that there is no defect in v. 838 seek to curtail v. 854. Wunder deletes ἐνδείξιν (and so Wecklein). Gleditsch changes ἐνδείξιν to ἐν, and deletes πάθη.

869 f. ὥν γὰρ ποτέ, ἡ παῖ, τοῦτ ἂν ἐξήχρηστον ἐγώ, τὰν ἔλεον κ.τ.λ.

There are three classes of passages in which ὅν is joined to the impf. or aor. indic. of verbs denoting expectation.

(1) Where there is no inf.: El. 1281 ἐκλογὴν ἂν ἐγὼ | ὅν ἂν ἐλπίζῃ αὐτὰν. Eur. Helen. 656 τίς ἂν τὰ ἐλπίζειν βροτῶν ποτὲ;

(2) Where the fut. inf. is added: Apl. 390 σομὴν ποθῆ ἔξω στέφο τό ἐξήγειν ἐγώ. Αἴ. 430 τίς ἂν ποτὲ φανερὸ ὃς ἐπικείμενον | τούτων ἐννοίωτεν ὄνομα...

(3) Where, as here, the aor. inf. is added, so that the constr. of ὅν becomes ambiguous. With regard to examples of this class it may be noted (a) that the position of ὅν 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 ἂν ποτ' ἐξήγειν οὕτε σ' ὃς ἔρας λαθεῖν | Μενέλαον. Αἰ. Λυσ. 259 ἐπετ' τίς ἂν ποτὲ ἐλπίζῃ, ὁ Στρατομοῦρ, ἀκούσαι;

In such instances the construction of ὅν with the aor. inf. is always possible, but it is never necessary. The aor. inf., without ὅν, 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 ἡ παρθ' ἀ προσῆκε πρατοτότων οὕτω ἐπικείμενον οὕτω ἐπί ἐλπίς ἂν αὐτὰ βελτίω γενέσθαι. Here it is certain that ὅν belongs to ἐπί, and also that γενέσθαι refers to the future. Lycurg. In Locr. § 60 ἔτι δὲ ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολής τυχεῖν ἐπὶ τὸ βέλτιον ἐλπίδων ἐστίν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κουνῶν ἐλπίδων στερηθῆναι. ἐστερηθῇς γὰρ ἀντρώπως ἐξετάζετε μὲν ἐπί κακῶς πράξει μεταποθεσεῖν κ.τ.λ.

861 ἐλοι—μήπω, πρὸν μάθημα ἐκ καὶ πάλιν.—Porson’s words in his note on Eur. Phoen. 1464 are:—’Præterea nullus apud tragojcs senarius repertur, qui ita spondeum in quinto loco dividat, ut et pars sit secunda, præter Aesch. Suppl. 274 χραμβέας ανήκε γαϊα 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

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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:—

εἰθ’ αἰθέρος ἄνω
πτωκάδες οὐκύνον διὰ πνεύματος
Σλωσί μ’ οὐ γαρ ἐτ’ ιοχώ.

(For Ἐλωσί μ’, B has Ἐλωσί μ’). Since εἰθ’ ... Ἐλωσί is an impossible solecism, εἰθ’ can be retained only by reading μ’ Ἐλωσί. 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. i.155. (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.* i.241 (κινὰς ἐπὶ μὲν ἀκλεώς ἄρπναι ἀνηρέψαντο), and by the fact that like utterances of despair occur elsewhere, as in *Tr.* 953 εἰθ’ ἀνεμώσατα τις ἐπονοεῖ ἐπουρος ἐστιωτις αἴρα, ἦτε μ’ ἀποκυκάειεν ἐκ τῶν κηλ. But what, then, is to replace πτωκάδες? Brunck reads πλωδές, 'the sailing, or floating, ones,'—an epithet given by Apollonius Rhodius to the Stymphalian birds (2.1054),—and understands it of the "Ἀρτναι." 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 carrion-eaters'), which he explains by αἵ καταγάδες (storm-winds): this would have to follow οὐκύνον. And some, he says, read πτωκάδες, 'the needy ones,'—meaning the Harpies, because they are always hungry! (κινὸ τὸ ἀεί πεινην.) Nay, some of the scholiasts did not shrink from the conclusion that πτωκάδες itself meant the Harpies,—either διὰ τὸ ἐπεμπίπτειν (!), or διὰ τὴν φωνὴν (i.e., because they scream like 'timid creatures,'—birds). Obviously the Harpy theory was merely a forlorn attempt to explain εἰθ’ ... Ἐλωσί. If he is to be snatched up, who should snatch him up but the "Ἀρτναι?"

Since, then, we get no tolerable sense even with the change of Ἐλωσί μ’ into μ’ Ἐλωσί, it becomes certain that εἰθ’ is corrupt, and that Ἐλωσίν is a true correction of Ἐλωσί μ’. The general sense clearly is, 'The timid birds will now career (Ἕλωσι) unmolested over my head.' For ἰοχώ, Heath restored ἰχώ: '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 *αἰθέρος* is corrupt,—
having ousted some subst. which agreed with πτωκάδες. And we have already seen that εἰδ' is spurious. Further, the words which answer to εἰδ' αἰθέρος ἄνω in the antistrophe (1113) are ἰδοὺμαν δὲ νῦν.

Hence a critic who seeks to amend the words εἰδ' 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 εἰδ' 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, πέλακι σ' ἄνω.

The following conjectures may be noticed.

(1) Hermann, in his ed. of 1827: ἦ', αἰθέρος ἄνω...ομιλεῖ ε' μ': 'Come, let the birds (πτωκάδες)...seize me.' [Similarly Prof. Campbell suggests α' (ελα) for εἰδ'.]

(2) In later editions Hermann read οὖρ' αἰθέρος... οὐκ'; He then supposed that οὐκίδες was to be supplied (from οὐκίδας 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 ε' γ' instead of οὖρ'.

(3) Finally Hermann preferred to read οὖρ' αὑταλ κ' ἄνω...οὐκ', in order that the form of the dochiac might be the normal one which occurs in the antistrophe, v. 1113, ἰδοὺμαν δὲ νῦν.

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, οὖρ' αἰ πρῶθε' ἄνω | πτωκάδες... ὡς οὐκ', ('when those who once fled from me...will vex me').

(4) Nauck: γονατί σ' αἰθέρος | ... | οὕτων...οὐ γὰρ ἵσχυον. The 'children of the air' are the birds. He compares Eur. El. 897 οὐκοί αἰθέρος τέκνοις: and Colluthus [an epic poet who lived early in the 6th cent. A.D., and wrote the Ἀρταγη Ελένης, of which 392 vv. are extant] v. 383 ἱερείς ὄρνισθε ὑπ' ἄνω τέκνα γενεθλίων.

(5) Heimsoeth, οὖρ' ὄρνις ἄνω | ... | οὐκ'.

(6) Wecklein, εἶ θῆρες πλάνοι | ... | ἄνω'. This is very ingenious: but the application of the word θῆρες to birds seems unexampled; for in Ar. Av. 1064 θῆρον are not the birds, but the creatures which they destroy. In Soph. fr. 850, 10 f. οὐκοί are distinguished from θῆρες. And such a use of θῆρες is the more strange here, since the χαρακτόρων θηνή θηρῶν figure in a later passage (1146 ff.). The epithet πλάνοι, immediately followed by πτωκάδες, is also somewhat weak.

(7) Bergk, αἰθήνα (rather αἰθύνα) οὖρ | ... | γελοῖοι μ'. Cr. Epigr. Hom. 8. 2 πτωκάδες αἰθύνει. Od. 5. 352 ἐς πάντων ἑώσετο κυμαίνοντα | αἰθήνα εἰκονα. Arist. Hist. An. 1. 1 (Berl. ed. p. 487 a 25) ἡ δ' αἰθύνα καὶ οἱ λάροι τίκτουσιν μὲν ἐν ταῖς περὶ τᾶλατταν πέτραις. Thus the αἰθύνα is a diving sea-bird, of the gull kind. If we received this conjecture, it
might be supposed that dittography had been one cause of the corruption into εἰθο' αἰθέρος.

1095 ff. σύ τοι σύ τοι κατηχίωσας. Gleditsch deletes the second σύ τοι, so that v. 1095 may agree with the ms. text in the antistrophe, ν. 1116 πότμος σε δαιμόνων τα'ό. Erfurdt, on the other hand, keeps the double σύ τοι, and adds a second πότμος in ν. 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 κατηχίωσας
πότμος πότμος σε δαιμόνων ταδ'
ἐρχος εἰμί. συνε-
τὰδ' ἀπὸ μελίνων.

Bergk, keeping the double σύ τοι in 1095, prefers in 1116 to mark a lacuna (equal to − ἐρχος instead of doubting πότμος.

Prof. Campbell conjectures τῦχας instead of τῦχα ταδ' in 1097, and reads ἐσχεν ὑπὸ χερός instead of ἐσχ' ὑπὸ χερός in 1118.

1100 αὐτέν, Hermann's correction of the ms. ἄλτεν, seems the best: though Arnold's ἄντλεν is ingenious. Dindorf, reading ἄντλι, supports the rare anastrophe by Γανυμήδεως ἄντι (quoted from the Ἡλιας μικρὰ by schol. Eur. Τηρ. 821), and by Anthol. 7. 715 λυγρῶν δ' ἀντί μελιχρὸν ἔχω.

1140 Besides Hermann's, the following versions of the ms. reading, ἄνδρος τοι τὸ μὲν εὖ δίκαιον ἐπεῖν, have been given. (1) Musgrave: 'It is fair to acknowledge what is good in a man (ἀνδρός το εὖ): and, if any one does acknowledge it (ἐπεῖν τοις δὲ μη), to refute (ἐξώσα) the envious utterance.' (2) Buttmann: 'It is the part of a man to utter justly (δίκαιον, adverb) what is right (το 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, δικαίως χρησθῶν καὶ ὄρκοις: on which see above, v. 83, n.

The following emendations may be mentioned. (1) Dindorf: ἄνδρος τοι τὸ μὲν ἐν δίκαιον ἐπεῖν, which he renders, 'virum decet, unum quid insulum dicere': 'to say one just thing,'—i.e., to maintain the principle of justice which he has once asserted. This ἐν δίκαιον is opposed to τολλά δίκαια,—the shifting pleas of tricky men. (2) Axt and Madvig: ἄνδρος τοι τὸ μὲν ό δίκαιον ἐπεῖν: 'to say what is just in his own eyes.' Cp. Eur. Elec. 924 παρ' όι = 'in his own house.' Sophocles uses the enclitic oi (O. C. 1630 etc.), but affords no example of oi as = εὐνοῦ. (3) Wecklein, in his edition, reads, ἄνδρος τοι τὰ μὲν ἐκδικαίον ἐπείν, 'to denounce
injustice.’ In his Ars Soph. em. p. 49 he proposed ἀνδρὸς τὸ τὸ μὲν οὐ δικαιον εἰσεῖν. (4) Blaydes reads: ἀνδρὸς τοι τὸ μὲν ἐνδικον κατατείν, ‘to declare what is just.’

1149 f. Hermann’s version of the vulgate, φυγᾷ μ’ οὐκέτ’ ἀπ’ αὐλίων | πελάε, has been discussed in the commentary.

Wunder understands: ‘Ye will no longer approach me from your caves, only to fly again.’ The dat. φυγᾷ could not mean this: nor could πελάε take an acc. of the person approached, though Eur. Andr. 1167 has (ἀνα) δώμα πελάει.

Bernhardy rendered, ‘Non amplius fugientes ab antro ad me acce-detis’: i.e., he, too, took με with πελάε, but connected φυγῇ 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 φεύξωθε and πελάει με.) 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, ἀαρ’ (as pres. imperat., = ‘rush’), has been noticed in the commentary. Erfurd and Heimsoeth have also advocated ἀαρ’, but as fut., with transitive sense: ‘No longer, by your flight, will ye cause me to leave my cave.’ Seyffert reads φυγὰν μ’ οὐκέτ’ ἀπ’ αὐλίων | πελάε’: ‘ye will no longer draw near from your caves, in order to fly from me’ (φυγεῖν με). But no Greek writer could say, πελάει φυγεῖν, ‘he approaches, (only) to fly.’

Wecklein reads, φυγᾷ μηθεὶν ἀπ’ αὐλίων | πλάασθ’ Nauck suggests, οὐκ ἐμῶν ὃ’ ἀπ’ αὐλίων | φεύξωθ’. 1153 ff. Porson saw that ἀνέδων must go with ἔστε, and also that ἐρώκεται had no possible sense here if χωρὸς were its subject. He therefore proposed to read:—

ἀλλ’ ἀνέδων (ὅδε χωρὸς ἐρώκεται οὐκέτι φοβητός ὑμῖν) ἔστε.

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 ὣδε χωρὸς ἐρώκεται 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’ ἀνέδων (ὁ δὲ χωρὸς ἐρώκεται | οὐκέτι φοβητός ὑμῖν) | ἔστε. Wecklein (Ars Soph. em. p. 54) proposed the same, but with ὧδε in place of ὥδε. The necessity of joining ἀνέδων with ἔστε would probably have been more generally recognised by scholars, had they not been cumbered with the corrupt word ἐρώκεται, which seemed to
require an adverb of negative sense. So ἀνέδηθα was taken with ἐρύκεται, and an utterly impossible meaning was attached to each.

1218 νεσίς ὅμοι. On Apoll. Rhod. 2. 121 (ὁμοῖος δὲ οἱ ἐσπεύδοντο) the schol. has:—τὸ ὅμοιον καὶ ἐπὶ τοῦ ἀθρόισματος τιθέται (i.e., as = 'along with'), καὶ ἐπὶ τοῦ ἐγγύς, ως Ἀθηναίοι εἰσώθαι χρήσαται. He then illustrates this 'Attic' use by the verse of Menander (fr. incert. 204), ὅμοιον δὲ τῷ τίκτειν παρεγένθη ἡ κόρη· adding, ἀντί τοῦ ἐγγύς. Suidas, s. v. ὅμοιο, quotes the same fragment in a mutilated form, as ἡδη γαρ τοῦ τίκτειν ὅμοιο: 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 Harpocratus. It seems not improbable, then, that the schol. on Apoll. Rhod. wrote τῷ (instead of τοῦ) τίκτειν by a mere slip,—thinking of the ὅμοιος δὲ 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 γαρ ὅμοιον τῷ τίκτειν τὴν κόρην ἔλεια: but this is not of much independent value as evidence for the text of Menander.

1360 f. The ms. text, ἦς γὰρ ἡ γνώμη κακῶν | μέτηρ γένηται, τάλλα παδεύει 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 borne forth evil deeds, it teaches his other deeds to be evil.' (4) Hermann: 'When a man's mind has borne forth evil, it teaches all other men to be evil,' τάλλα = τῶν ἀλλων, 'quicquid aitiorum hominum circa se habeant.' This last is clearly wrong.

Wakefield proposed τάλλα παδεύ εἰς κακά ('gush forth,' like waters from a fountain). Others, keeping παδεύει κακά, have altered τάλλα. Thus Cavallin, κάλλα; Erfurdt, τάργα: Reiske, πάντα: Seyffert, ταλλά. Meineke, accepting Dobree's κακοῖς, suggests πάντα instead of τάλλα, or else πέλῃ καί instead of γένηται.

1365 ff. [ὁ τὸν ἄθλιον Ἀλανθ' ὀπλων σοῦ πατρός ὑστερον δίκη Ὄδυσσεως ἱκρυμαν.]

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 ἄθλιον obviously alludes to the tragic fate of Ajax,—his frenzy, and his suicide: it cannot refer simply to the fact that he is dead.
(6) 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 εξω της πραγματικης. 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. ὀπλων σοῦ πατρός δίκη are to be joined:—'in the contest about thy father's arms.' The place of ὄστερον between ὀπλων and δίκη might be defended by examples like 598 f. (where see n.): but the awkwardness is greatly aggravated by the fact that ὄστερον, which goes with Ὀδυσσεας, immediately follows σοῦ πατρός.

The motive of the interpolation may have been a feeling that some allusion to the ὀπλων κρίσις was demanded in a play which mentioned the death of Ajax and represented Odysseus as possessing the arms. The word δίκη may suggest that the interpolator was thinking of Αἰ. 449, οὐκ αὖ ποτε [δίκην κατ' ἀλλου φωτὸς ὤδ' ἐπιθύμησαν.

1394 πέσεως δυναμομορφα. 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 πρὶν ἐνήθειν διενοώντο. Also 4. 121: 7. 56: 8. 55 and 74. (2) With βούλομαι. 6. 57 ἐβούλοντο...προτιμωρήσεσθαλ. Most of the MSS., including the best, have the fut. inf.; but the aor. inf. is a v. l. (3) With ἐφιέμαι. 6. 6 ἐφιέμενοι...ἀρέσκεν. Here the MSS. agree in the fut. inf., according to Stahl; who, however, reads ἀρέσκα. (4) With δεόμαι. 1. 27 ἐδεόθησαν...πατρί σφαξ ἐξερρήσεσθαν. The fut. inf. has strong MS. support: but the aor. inf. is a v. l. (5) With πείθω. 2. 29 πέσεων γὰρ Σιτάλκην πέμψειν ὁπρατιάν. Here Stahl reads πέμψεων 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 πένεων here:—γνῶντες δὲ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύσειν δυνατοὶ ὄντες, αὐτ' ἀπομονωθήσονται τῆς ἐξιμβάσεως, κυνηγεύοντες. Here all the MSS. (according to Stahl) have ἀποκωλύσειν, though he reads ἀποκωλύσεων. 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.'
APPENDIX.

In Thuc. 7. 11, όδη γαρ ἐξημπάση τῇ στρατιᾷ δυνάμεθ' 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 χρήσεσθαι.

1407 έρξω πελάξειν κ.τ.λ. Various attempts have been made to preserve the words which stand in the mss. between πελάξειν and σταξε,—viz., σῆς πάτρας, ἀλλ' εἰ δρᾶσι ταιθ' ἤσπερ αὕδας.

(1) Triclinius: έρξω πελάξειν <τούτους τῆς> σῆς πάτρας. ἀλλ' εἰ δρᾶσι ταιθ', etc.

(2) Turnebus: έρξω πελάξειν σῆς <γε τούτους τῆς> πάτρας. εἰ γε [instead of ἀλλ' εἰ] δρᾶσι ταιθ', etc.

(3) Brunck: έρξω πελάξειν σῆς πάτρας.—ἀλλ' <οὐ φίλε> | εἰ γε δρᾶσι ταιθ', etc.

(4) Porson: έρξω πελάξειν σῆς πάτρας.—ἀλλ' εἰ <δοκεῖ> | ταῦτα δρᾶν, ὦσπερ αὕδας, κ.τ.λ.

(5) A writer in Class. Journ. v. 39: έρξω πελάξειν σῆς πάτρας.—ἀλλ' εἰ γε δρᾶσι | ταῦτ <ἀληθῶς>, ὦσπερ αὕδας, etc.

(6) Burges followed Porson, but, instead of ταῦτα δρᾶν ὦσπερ αὕδας, wrote δρᾶν ἀληθῶς, ὦσπερ αὕδας.

(7) Hermann: έρξω πελάξειν σῆς πάτρας. ἀλλ' <εἰσι δὴ> | εἰ σὺ δρᾶσι ταῦτα, etc. He subsequently changed the words after πάτρας to αἰνοῦ ταῦτ, ὃς, | εἰ γε δρᾶσι, etc.

(8) Seyffert: έρξω πελάξειν σῆς πάτρας.—ἀλλ' εἰ <οὐ δὴ> | ταῦτα δράσεις, etc. So Cavallin reads.

1431 ff. ἀ δ' ἀν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ, τόξων ἔμων καιμάει πρὸς πυρᾶν ἔμην κόμμε.αν.

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 ἀριστεία: 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.
APPENDIX.

Seeing how unsatisfactory these attempted distinctions are, it is not surprising that a desire should have been felt to alter the words τοῦ 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 σκῦλα would still be forced and obscure.
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