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SOPHOCLES

THE PLAYS AND FRAGMENTS.

PART IV.

THE PHILOCTETES.

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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:
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PART IV.

THE PHILOCTETES.

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INTRODUCTION.

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

The home of Philoctetes.

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

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

τόξων Ἡρακλέους ταμίην, Ποιάντιον υἱόν,
ἥδε Φιλοκτήτην γῆ Μινυὰς κατέχει.

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

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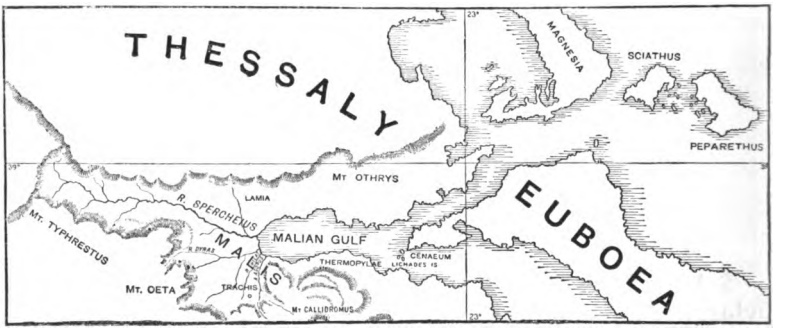
sweeps down upon Thermopylae, where the fir-clad and snowy



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 Dyras[1]. The name Malis denoted this whole seaboard plain, with the heights around it, from the lower spurs of Othrys on the north to those of Oeta on the south and west. Just opposite the entrance of the Gulf, the bold north-west promontory of Euboea, once called Cape Cenaeum, runs out towards the mainland. There was a peculiar fitness in the phrase of Sophocles, when he described this district, with its varied scenery, as 'the haunt of Malian Nymphs[2],'

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

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

[2] v. 725 αὐλὰν Μαλιάδων νυμφᾶν.

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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[1].

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

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

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

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

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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[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[2]. But his adventures were fully told in other epics. The events preceding the action of the *Iliad* were contained in the *Cypria*, an epic whose reputed author, Stasînus 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 Arctînus of Miletus (*c.* 776 B.C.). The contents of these lost works are known chiefly from the prose summaries of the grammarian Proclus (140 A.D.), as partly preserved by Photius in his *Bibliotheca*. The following is an outline of the story in its epic form.

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

[1] *Il.* 2. 721 ff.:

ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατερὴ ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν,
ἕλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἔνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.

[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 Chrysè was to be found; for, in his early youth, he had been present at the sacrifice offered there by Heracles.

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

It should be noticed that the circumstances of this desertion, as set forth in the early legend, were probably less inhuman than they appear in the version adopted by Sophocles. In the first place, it can hardly be doubted that these cyclic poets, like Homer, imagined Lemnos as an inhabited island[1]. And, according to one account, some followers of Philoctetes were left in charge of him[2].

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

[1] See commentary on v. 2.

[2] Philostratus *Heroica* 6: τὰ δὲ τῆς νόσου καὶ τῶν ἰασαμένων αὐτὸν ἑτέρως λέγει (Πρωτεσίλαος). καταλειφθῆναι μὲν γὰρ ἐν Λήμνῳ τὸν Φιλοκτήτην, οὐ μὴν ἔρημον τῶν θεραπευσόντων οὐδ' ἀπερριμμένον τοῦ Ἑλληνικοῦ· πολλούς τε γὰρ τῶν Μελίβοιαν οἰκούντων ξυγκαταμεῖναι (στρατηγὸς δὲ τούτων ἦν), τοῖς τ' Ἀχαιοῖς δάκρυα ἐπελθεῖν, ὅτ' ἀπέλιπε σφᾶς ἀνὴρ πολεμικὸς καὶ πολλῶν ἀντάξιος. As to Meliboea, see above, § 1 n. 1.

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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.

Characteristics of the epic version.

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

οἱ δέ μιν αἶψ' ἐπὶ νῆα καὶ ἠϊόνας βαρυδούπους
καγχαλόωντες ἔνεικαν ὁμῶς σφετέροισι 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?

The story as a theme for drama.

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[1].

§ 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

The three great dramatists.

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

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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.

The *Philoctetes* of Aeschylus.

§ 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[1]; though in some respects the management of the plot was open to the cavils of a more critical and more prosaic age.

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

[1] Dion or. 52 § 4 ἥ τε γὰρ τοῦ Αἰσχύλου μεγαλοφροσύνη καὶ τὸ ἀρχαῖον, ἔτι δὲ τὸ αὐθαδες ('rugged boldness') τῆς διανοίας καὶ τῆς φράσεως πρέποντα ἐφαίνετο τραγωδίᾳ καὶ τοῖς παλαιοῖς ἤθεσι τῶν ἡρώων· οὐδὲν ἐπιβεβουλευμένον οὐδὲ στωμύλον οὐδὲ ταπεινόν.

So, again, he ascribes to Aeschylus τὸ αὐθαδες καὶ ἁπλοῦν (§ 15).

[2] Argum. Eur. *Med.* The *Medea*, *Philoctetes* and *Dictys* formed a trilogy, with the *Theristae* as satyric 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[1]. 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[2].

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

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

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

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Philoctetes limped slowly forward,—clad (according to Dion's paraphrase) in the skins of wild beasts which he had shot[1]. On finding that his visitor is a Greek from Troy, Philoctetes pointed an arrow at him[2]. 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[3]. '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[4]. The climax of dramatic interest must have been marked

[1] Dion or. 59 § 5 (Odysseus speaks): *δοραὶ θηρίων καλύπτουσιν αὐτόν.* (Cp. Ar. *Ach.* 424.)

[2] *Ib.* § 6 ΦΙ. *.τούτων δὴ τῆς ἀδικίας αὐτίκα μάλα σὺ ὑφέξεις δίκην.* ΟΔ. *ἀλλ' ὦ πρὸς θεῶν ἐπίσχες ἀφεῖναι 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 τὸν Ἄκτορα* [MSS. *Ἕκτορα*] *εἰσάγει ἕνα Λημνίων ὡς γνώριμον τῷ Φιλοκτήτῃ προσιόντα καὶ πολλάκις συμβεβληκότα.*

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

ὑπέρ γε μέντοι παντὸς Ἑλλήνων στρατοῦ
αἰσχρὸν σιωπᾶν βαρβάρους δ' ἐᾶν λέγειν[1].

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

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

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

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of these qualities[1]. 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.

Sophocles.

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

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

The word πολιτικός is here used in the special sense which Greek writers on rhetoric had given to it. By πολιτικὸς 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 ἐντυγχάνουσι πλείστην ὠφέλειαν παρασχεῖν δυναμένη,—'to those who engage in discussion.' For this use of ἐντυγχάνειν, cp. Arist. *Top.* I. 2, where dialectic is said to be profitable πρὸς τὰς ἐντεύξεις: and *Rhet.* I. 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 Atreidae?

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

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

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

Analysis of the play. I. Prologue: 1—134.

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

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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. Parodos: 135—218.

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. II. First episode: 219—675.

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

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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.

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

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

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

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

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

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

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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. Second Kommos (taking the place of a third stasimon): 1081—1217.

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. V. Exodos: 1218—1471.

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

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

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

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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.

General scope of the treatment.

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

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

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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[1].' Sophocles was indeed the poet who first revealed the whole capabilities of the fable as a subject for Tragedy.

[1] Or. 52 § 15 ὁ δὲ Σοφοκλῆς μέσος ἔοικεν ἀμφοῖν εἶναι, οὔτε τὸ αὐθαδες καὶ ἁπλοῦν τὸ τοῦ Αἰσχύλου ἔχων, οὔτε τὸ ἀκριβὲς καὶ δριμὺ καὶ πολιτικὸν τὸ τοῦ Εὐριπίδου· σεμνὴν δέ τινα καὶ μεγαλοπρεπῆ ποίησιν, τραγικώτατα καὶ εὐπεστατα ἔχουσαν, ὥστε πλείστην εἶναι ἡδονήν, <καὶ> μετὰ ὕψους καὶ σεμνότητος ἐνδείκνυσθαι.

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The oracle.

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

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

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

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

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

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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.

Episode of the merchant.

§ 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!'

The Chorus.

§ 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 Ἀΐδᾳ πάρα κείμενος). The dramatic motive of this passage is, indeed, evident: it elicits a reproof from Neoptolemus, and illustrates his honourable constancy (839 ff.). As for the Chorus, it may at least be said that this jarring note is struck only once. The humane temper which they had shown up to that point reappears in the sequel.

The Chorus of this play is essentially an active 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

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

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

§ 16. A few words must be added concerning the topography of the play[1]. Mount Hermaeum, which re-echoed the cries of Philoctetes, may safely be identified with the north-eastern promontory of Lemnos, now Cape Plaka. His cave was imagined by the poet as situated in the cliffs on the north-east coast, not far south of Hermaeum (cp. 1455 ff.), and at some height above Topography.

[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[1]. It would not, then, be absurd to suppose that, even in the space of many years, no Lemnian had chanced to find that particular spot, at the extreme verge of a desolate region, in which the sick man was esconced.

Other literature of the subject.

§ 17. The fortunes of the hero after his return to Troy formed the subject of another play by Sophocles (Φιλοκτήτης ὁ ἐν Τροίᾳ). The healing of Philoctetes, and his slaying of Paris, must have been the principal incidents; but the few words which remain give no clue to the treatment. It is only a conjecture—though a probable one—that Asclepius himself was introduced as aiding the skill of his sons[2].

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

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

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Besides the three great dramatists, other tragic poets of the same period wrote on the story of Philoctetes[1]. 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[2]. 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[3]. Theodectes wished to avoid all associations of burlesque. His expedient for dignifying the warrior's misfortune is very characteristic of the decadence. Greek plays.

§ 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[4]. Many of the verses have a rugged Attius.

[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 Ἀντιφάνους to Ἀντιφῶντος 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 χεῖρα δεδηγμένον, and as exclaiming, κόψατε τὴν ἐμὴν χεῖρα. The last words are doubtless a mere paraphrase.

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

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

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

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

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

Euphorion.

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[1]. Philoctetes arrived in southern Italy, and there founded the city of Cremissa, near Crotona. He raised a shrine to Apollo the protector of wanderers[2], and dedicated in it the bow of Heracles. He was slain while aiding an expedition of Rhodians against some Achaeans of Pellene who had settled in Italy.

Fénelon's *Télémaque.*

§ 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[3]. Heracles, when about to perish on Mount Oeta, wished that the resting-place of his ashes should remain unknown. Philoctetes swore to keep the secret. Odysseus afterwards came in search of Heracles, and at last prevailed on Philoctetes to reveal the spot,—not, indeed, by words, but by stamping upon it. It was for this that Philoctetes was punished by the gods. One of the arrows of Heracles—tinged with the venom of the Lernaean hydra—dropped from his hand, and wounded the offending foot. For almost all that part of the story which passes in Lemnos, Fénelon has closely followed the play of Sophocles. Many passages are translated or paraphrased with happy effect. He wished, however, to present the father of

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

[2] Tzetzes on Lyc. 911 παυθεὶς τῆς ἁλης, Ἀλαίου Ἀπόλλωνος ἱερὸν κτίζει. Others connect ἀλαῖος with ἀλέα (Welcker, *Götterl.* 1. p. 465).

[3] On Verg. *Aen.* 3. 402.

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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[1]. This maxim is exemplified in the tragedies of the stoic Seneca, whose persons are forcibly described by Lessing as 'prize-fighters in buskins[2]': it had also been observed on the classical stage of France. Lessing.

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

[1] *Tusc. Disp.* 2. 13. 32, Afflictusne et iacens et lamentabili voce deplorans, audies, *O virum fortem?* 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[1]!' (3) The effect of this expression upon the other persons. As Lessing acutely remarks, the dramatic inconvenience of a hero who cries aloud from bodily pain is that such a cry, though it need not excite contempt, seems to demand *more* sympathy than is usually forthcoming. Sophocles has forestalled this difficulty 'by causing the other persons of the drama to have their own interests.' That is, when Philoctetes shrieks, the mind of the spectator is not occupied in gauging the precise amount of sympathy shown by Neoptolemus, but rather in watching how it will affect his secret purpose. 'If Philoctetes had been able to hide his suffering, Neoptolemus would have been able to sustain his deceit... Philoctetes, who is all nature, brings back Neoptolemus to his own nature. This return is excellent, and the more affecting because it is the result of pure humanity.'

French dramas.

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

[1] Cp. 1460 χειμαζομένῳ.

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by M. Patin[1]; 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[2]. He is seen assisting, in his youth, at the sacrifices offered to Chrysè by Heracles and by Jason;—standing beside the pyre of Heracles on Oeta;—wounded by the serpent, at his second visit to Chrysè's shrine;—abandoned in Lemnos;—finally, tended by the 'healing hands' at Troy, and victorious over Paris. The legend in Art.

A peculiar interest belongs to the representations of his sufferings in Lemnos, since they exhibit three principal types, each of which can be traced to the influence of an eminent artist. (i) The sculptor Pythagoras of Rhegium (*c.* 460 B.C.), famous especially for his athletes, excelled in the expression of sinews and veins. One of his best-known works was a statue at Syracuse, which represented a man limping, with a sore in his foot. 'Those who look at it,' says Pliny, 'seem to feel the pain[3].' There can be no doubt that the subject was Philoctetes. As an example of the later works which were probably copied, more or less directly, from this statue, may be mentioned a cornelian intaglio, now in the Museum of Berlin[4]. Philoctetes is walking, with the aid of a stick held in his left hand: in his right he carries the bow and quiver: his left foot,—the wounded one, as a bandage indicates,—is put forward, while the weight of the body is thrown on the right foot. The figure illustrates a principle which Pythagoras of Rhegium is said to have introduced,—viz.,

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

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

[3] *Hist. Nat.* 34. 59.

[4] Milani, *Mito di F.*, p. 78.

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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 artificial balance of movements[1]. It is noteworthy that a standing or walking Philoctetes occurs only on engraved gems, and in one mural painting at Pompeii (of about 30 B.C.) which may also have been suggested by the Syracusan statue. (ii) A very beautiful Athenian vase-painting, of about 350 B.C., shows Philoctetes sitting on a rock in Lemnos, under the leafless branches of a stunted tree; his head is bowed, as if in dejection; the bandaged left foot is propped on a stone, and the left hand clasps the left knee[2]. He wears a sleeveless Doric chiton, girt round the waist; at his right side the bow and arrows rest on the ground. It is probable that the source of this vase-painting was a picture by Parrhasius, who is known to have taken Philoctetes for his subject at a date slightly earlier than that to which the vase is referred. The distinctive feature here is the predominance of mental over physical pain;—a conception which might have been suggested to the painter by the Attic dramatists. (iii) In a third series of representations, Philoctetes reclines on the ground, fanning his wounded foot with the wing of a bird, or with a branch. This type occurs only on gems, and appears to have been originated by Boethus of Chalcedon, a gem-engraver of high repute, who lived probably in the early part of the third century B.C.[3]

Some other scenes found on works of art, in which Philoctetes is no longer alone, were directly inspired by Attic Tragedy. An engraved gem, now in the British Museum, represents the theft of the bow by Odysseus, as Aeschylus appears to have imagined it[4]. Euripides has been the source of some reliefs

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

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

[3] *Ib.* pp. 85 ff., and *Nuovi Monumenti*, p. 275.—It has been conjectured that the *Philoctetes* of Aeschylus was the literary source used by Boethus. This is not improbable (see next note). But it is not likely that the winged creatures which the sufferer fanned away from his foot are the ὄκορνοι ('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 quiver[1]. Nor has Sophocles been neglected; Odysseus instructing Neoptolemus appears on a marble medallion[2] of the first or second century A.D.; and a sarcophagus[3] 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).

The scene of the sacrifice.

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

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

recumbent Philoctetes fanning his foot to keep off some winged creatures; while Odysseus, characterised by the *πίλος*, 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* (*κρεμαστὰ?*) *τόξα πίτνος ἐκ μελανδρύου*. See Milani, *Mito di F.*, p. 90.

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

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

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

[4] *Ib.* p. 68.

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

sacrificing. A beardless youth who bends over the sufferer, as if about to raise him in his arms, is probably Palamedes; his chlamys is girt about his loins in the manner used by sacrificers. On the left, the image of Chrysè is seen behind her burning altar; the snake, 'the lurking guardian' of her shrine (v. 1327 f.),—which had crept forth as Philoctetes approached—is again seeking its hiding-place, while Agamemnon strikes at it with his sceptre. Next to him on the right is the beardless Achilles, with chlamys girt at the waist, and a piece of flesh, roasted for the sacrifice, on a spit (ὀβελός) in his hand: then the bearded Diomedes, wrapt in his himation: and, on the extreme right, a similar form, possibly Menelaus[1]. The attitudes express horror at the disaster[2]. If the followers of the Greek chiefs are

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

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

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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 (*ξόανον*). The high *κάλαθος* or *πόλος* on her head seems to indicate a Chthonian power, as in the case of Demeter, Artemis Tauropolos, and Artemis Orthia. A very similar representation of her occurs on another vase—a 'vinegar-cup' (oxybaphon) of the fifth or fourth century B.C., now in the Lamberg collection at Vienna[1]. The scene there depicted is the first sacrifice of Philoctetes at Chrysè's altar, in company with Heracles; and there, as here, her identity is made certain by her name being written above. There, too, her hands are uplifted; but she wears a corona, not the calathus; and a broad stripe, which runs down her robe from neck to feet, is studded with two rows of discs, which appear to symbolise stars. Here, also, such discs are seen, though only on the girdle and on the lower edge of the garment. According to one theory, Chrysè was merely a form of Athena,—the epithet 'golden' having been substituted for the personal name,—and the serpent at her shrine is to be compared with the guardian of the Erechtheum (see on 1327 ff.). But there is more probability in the view of Petersen[2], 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 Chrysè.

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

[1] Milani, pp. 60 ff.

[2] Ersch and Gruber's *Encyc.*, art. *Griechische Mythologie*, p. 294.

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Bendis meant 'bright[1],' then Χρύση (=χρυσῆ) may have been a direct translation of it[2]. Thus, when Heracles, Jason and Agamemnon—all bound on perilous enterprises—offered sacrifice at Chrysè's altar, they might be regarded as seeking to conciliate an alien deity. Sophocles imagines her as a cruel being (ὠμόφρων) whom higher powers—for their own good purpose—have permitted to wreak her anger; but he does not further define her supernatural rank[3].

Supposed political reference.

§ 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

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

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

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

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

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

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

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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 countrymen[1]. 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 denunciations by Philoctetes of the fraud practised against him (927—962: 1004—1044). If, in the larger part of the play, the language is of a less elevated strain, this results from the nature of the subject; since the gradual unfolding of character, to which the plot owes its peculiar interest, is effected by the conversations of Neoptolemus with Odysseus or with Philoctetes, in which a more familiar tone necessarily predominates. Diction.

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

[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' οὗπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν): or follows it (932 ἀπόδος, ἱκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον). In two instances a verse ends with a single word which forms a 'paeon quartus' (1302 πολέμιον, 1327 ἀκαλυφῆ),—a licence used, indeed, by Aeschylus, but in a trimeter which belongs to a lyric passage (*Eum.* 780). An anapaest in the first place of the verse occurs not less than thirteen times (308, 470, 486, 544, 742, 745, 749, 898, 923, 939, 941, 967, 1228),—without counting 815 (τί παραφρονεῖς, where the first foot may be a tribrach), 549 (a proper name), or 585 (ἐγώ 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.

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MANUSCRIPTS, EDITIONS, ETC.

§ 1. THE MSS., other than L, to which reference is made in the critical notes are the Parisian A, B, K, T; the Florentine Γ, Lc, L^2, R; the Venetian V, V^2, V^3; 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 f.), 'nonnunquam suam quandam est aut corrumpendi aut corrigendi viam ingressus.' It is curious that in v. 1322, where L has εὔνοιάν σοι λέγων, K has the true εὔνοιαν λέγων, with σοι merely written above. Dindorf's Lc (the N of Blaydes), is cod. 32. 2 in the Laurentian Library at Florence, and dates from the 14th century. The Harleian MS. is no. 5743 of that collection in the British Museum; it is ascribed to the 15th century, and contains the *Philoctetes* only.

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

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πρῴρας ἀνῇ. Here all the MSS. have lost ἀνῇ. L has ἄηι (ἄῃ), which shows the corruption in its first stage,—a simple loss of *ν*. The ἄῃ 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 ἀγῇ, meant for ἀγῇ (from ἐάγην),—'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 ἐξίῃ: A has the unmeaning ἐξήῃ, which, in its turn, led to the ἐξήκῃ of Paris B.

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

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

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

13 f. E. A. Richter. 50—54 (δεῖ σ'...ἀνωγας), 63, 66—69, 92 (with a change in 91) Nauck. 128 Herwerden. 159—161 Benedict. 224, 255 f. (ὦδ' ἔχοντος...γῆς) Nauck. 264—269 R. Prinz would reduce these six vv. to three. 268—270 A. Jacob. 293 Nauck. 304 Bergk and Herwerden. 335 Burges. 340 Th. Gomperz. 342 Burges, Gomperz, Otto Hense. 351 Meineke. 421 Dindorf. 458 K. Walter. 460, 474 Nauck. 540 Hense. 592 Herwerden. 598 f. ('Ατρεῖδαι...τοσῷδ') Nauck. 637 f. Bergk and Blaydes. 667 f. (ταῦτά σοι...δοῦναι) Hense. 671—673 Wunder, Dindorf, Nauck, Campbell. 776—778 A. Jacob. 782 Dindorf. 800 Tournier. 879 f. Wecklein. 880, 889 A. Zippmann. 916 Wunder. 939 Nauck. 958 Purgold. 988 Hense. 1004 Mollweide. 1039 Nauck. 1252 Wunder. 1369 Nauck (altering 1368). 1437—1440 (ἐγὼ δ'...ἁλῶναι) A. Jacob. 1442—1444 Dindorf. 1469—1471 Fr. Ritter.

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

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

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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 ἑλών in v. 700. Lambinus had forestalled the following corrections:—324 θυμὸν...χειρὶ (Brunck): 636 ὁρίζῃ (Reiske, Brunck): 639 ἀνῇ (Pierson). As to v. 782, however, where Lambinus seems to have suggested εὖχῃ ['εὖχ'], there is no proof that he anticipated Camerarius, whose ed. of Sophocles appeared in 1534: and when at v. 1461 (γλύκιών τε ποτόν) he wrote 'al. Λύκιόν,' 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 ἀμφὶ σοῦ νέα, 992 τίθης, 1149 μηκέτ'). It may be added here that he was the first to propose ἔπι in 648, and that in 1032 he suggested ἐξέστ' (meaning, probably, ἐξέσταται)[1].

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

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METRICAL ANALYSIS.

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

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

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

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

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

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

(6) Choriambics (– ∪ ∪ –) occur in the same passage, a little further on. (No. V., Anomoiostr., first sect., per. IV.)

This sequence of ionics and choriambics is instructive, as illustrating the fine sense which varied lyric metres according to shades of feeling. The ionic was an animated measure; here, it expresses the lively repugnance with which Philoctetes regards the prospect of going to Troy. But the choriambic was more than animated,—it was passionate; and so it is reserved for the climax, where, in his despair, he conjures the Chorus not to depart,—μή, πρὸς ἀραίου Διός, ἔλθῃς, ἱκετεύω. 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 – ∪ or ∪ ∪ ∪. The sign ≥ means that an 'irrational' long syllable (συλλαβὴ ἄλογος) is substituted for a short. The letter ω, written over two short syllables, indicates that they have the time-value of one short only.

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

The end of a rhythmical unit, or 'sentence,' is marked by ‖. 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 προῳδός, or prelude: or, if it closes it, an ἐπῳδός, epode, or postlude. Similarly a period may be grouped round an isolated rhythmical sentence, which is then called the μεσῳδός, mesode, or interlude.

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I. Parodos, vv. 135—218.

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

I. 1. τι ⋮ χρη τι | χρη με | δεσποτ | εν ξεν | ῳ ξεν | ον ∧ ‖
μελ ⋮ ον παλ | αι μελ | ημα | μοι λεγ | εις αν | αξ ∧

2. στεγ ⋮ ειν | η τι λεγ | ειν προς | ανδρ υπ | οπτ | αν ∧]]
φρουρ ⋮ ειν | ομμ επι | σῳ μαλ | ιστα | καιρ | ῳ ∧

II. 1. φραζε | μοι τεχν | α | γαρ ∧ ‖
νυν δε | μοι λεγ | αυλ | ας ∧

2. τεχν ⋮ ας ετερ | ας | προυχ | ει ∧ ‖
ποι ⋮ ας ενεδρ | ος | ναι | ει ∧

3. και γνωμ | α παρ οτ | ῳ το | θειον ‖
και χωρ | αν τιν εχ | ει το | γαρ μοι

4. δι ⋮ ος | σκηπτρον αν | ασσετ | αι ∧]]
μαθ ⋮ ειν | ουκ απο | καιρι | ον

III. 1. σε δ ⋮ ω τεκν | ον τοδ ελ | ηλυθ | εν ∧ ‖
μη ⋮ προσπεσ | ων με λαθ | η ποθ | εν ∧

2. παν κρατος | ωγυγι | ον το μοι | εννεπε ‖
τις τοπος | η τις εδρ | α τιν εχ | ει στιβον

3. τι ⋮ σοι χρε | ων υπ | ουργ | ειν ∧]]
εν ⋮ αυλον | η θυρ | αι | ον

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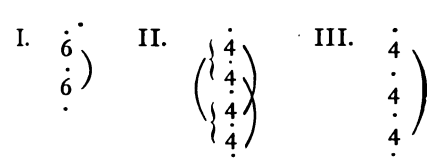

[These diagrams show the structure of each period. The numerals denote the number of feet in each rhythmical unit, or sentence. The dots mark the beginning and end of each verse. Curves on the right show how single sentences correspond with each other. Curves on the left show the correspondence between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

After the first Strophe follows the first system of Anapaests (144 *νῦν μὲν*...149 *θερα-πεύειν*): after the first Antistrophe, the second system (159 *οἶκον*...168 *ἐπινωμᾶν*).

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. οικτιρ | ω νιν εγ | ωγ οπ | ως Λ ||
ουτος | πρωτογον | ων ισ | ως

2. μη του | κηδομεν | ου βροτ | ων Λ ||
οικων | ουδενος | υστερ | ος

3. μηδε | ξυντροφον | ομμ εχ | ων Λ ||
παντων | αμμορος | εν βι | φ Λ

4. δυσταν | ος μονος | αι | ει Λ]]
κειται | μουνος απ | αλλ | ων Λ

II. 1. νοσ ⋮ ει | μεν νοσον | αγρι | αν Λ ||
στικτ ⋮ ων | η λασι | ων μετ | α Λ

2. αλ ⋮ υ | ει δ επι | παντι | τῳ Λ
θηρ ⋮ ων | εν τ οδυν | αις ομ | ου Λ

3. χρειας | ισταμεν | ῳ || πως ποτε | πως | δυσμορος | αντεχ | ει Λ ||
λιμῳ τ | οικτρος αν | ηκ || εστα μερ | ιμν | ηματ εχ | ων ορ | ει- Λ

4. ω παλαμ | αι θε | ων Λ ||
α δ αθυρ | οστομ | ος Λ

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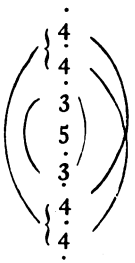
5. ω δυστ | ανα γεν | η βροτ | ων Λ ‖
αχω | τηλεφαν | ης πικρ | αις Λ

6. οις μη | μετριος | αι | ων Λ]]
οιμωγ | αις υπακ | ου | ει Λ

I.

II. 

After the second Antistrophe follows the third system of Anapaests (191 οὐδὲν... 200 δαμῆναι).

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

I. 1. ευ ⋮ στομ εχε | παι | τι τοδε | προυφαν | η κτυπ | ος Λ ‖
αλλ ⋮ εχε τεκν | ον | λεγ οτι | φροντιδ | ας νε | ας Λ

2. φωτος | συντροφος | ως | τειρομεν | ου | του Λ]]
ως ουκ | εξεδρος | αλλ | εντοπος | αν | ηρ Λ

II. 1. η που | τηδ η | τηδε τοπ | ων Λ ‖
ου μολπ | αν συρ | ιγγος εχ | ων Λ

2. βαλλ ⋮ ει βαλλ | ει μ ετυμ | α φθογγ | α | του στιβ | ον κατ αν | αγκ | αν Λ ‖
ως ⋮ ποιμαν | αγροβοτ | ας αλλ | η | που πται | ων υπ αν | αγκ | ας

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3. ερπ ⋮ οντος | ουδε με | λαθ | ει ∧ ‖
βο ⋮ ᾳ τηλ | ωπον ι | ω | αν ∧

4. βαρ ⋮ εια | τηλοθεν | αυδα | τρυσαν ‖ ωρ δια σημα | γαρ θρο | ει ∧]]
η ⋮ ναος | αξενον | αυγαζ | ων ορμ ‖ ον προβοᾳ τι | γαρ δειν | ον ∧

I. ⋮ 6 6 ⋮

II. ⋮ 4 4 4 4 4 4 ⋮

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

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

I. 1. ορ ⋮ εστερ | α παμ | βωτι | γα ‖ ματερ | αυτ | ου δι | ος ∧ ‖
οικτ ⋮ ιρ αν | αξ πολλ | ων ε | λεξ ‖ εν δυσ | οιστ | ων πον | ων ∧

2. α ⋮ τον μεγ | αν πακτ | ωλον | ευχρυσ | ον νεμ | εις ∧]]
αθλ ⋮ οια | μηδεις | των εμ | ων τυχ | οι φιλ | ων ∧

I. 1. σε ⋮ κακει μα | τερ, ποτν ‖ ι επηυδωμ | αν ∧ ‖
ει ⋮ δε πικρους αν | αξ, εχθ ‖ εις ατρειδ | ας ∧

2. οτ ⋮ ες τονδ ατρ | ειδαν υβρ ‖ ις πασ ε | χωρει ∧ ‖
εγ ⋮ ω μεν το | κεινων κακ ‖ ον τωδε | κερδος ∧

3. οτ ⋮ ε τα πατρια | τευχε ‖ α παρεδιδοσ | αν ∧]]
μετ ⋮ ατιθεμενος | ενθα ‖ περ επιμεμον | εν ∧

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III. 1. ι : ω μακ | αιρα ‖ ταυροκτον | ων Λ ‖
επ : ευστολ | ου ταχ ‖ ειας νε | ως Λ

2. λε : οντων εφ | εδρε ‖ τῳ λαρτι | ου Λ ‖
πορ : ευσαιμ αν | ες δομ ‖ ους ταν θε | ων Λ

3. σεβ : ας υπερτατ | ον Λ ‖
νεμ : εσιν εκφυγ | ων Λ

I. 4 4 6 = ἐπῳδός.

II. (dochm. dochm. 2 bacch. 2 bacch. dochm. dochm.)

III. (dochm. dochm. dochm. dochm.) dochm. = ἐπῳδός.

III. Stasimon, vv. 676—729.

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

I. 1. λογ : ῳ μεν | εξηκ | ουσ οπ | ωπα δ | ου μαλ | α Λ ‖
ιν : αυτος | ην προσ | ουρος | ουκ εχ | ων βασ | ιν Λ

2. τον πελατ | αν λεκτρ | ων ποτε | των δι | ος Λ ‖
ουδε τιν | εγχωρ | ων κακο | γειτον | α Λ

3. κατ : αδρομαδ | αμπυγα | δεσμιον | ως εβαλ | εν ‖ παγκρατ | ησκρον | ου | παις Λ ‖
παρ : ῳ στονον | αντιτυπ | ον βαρυ | βρωτ απο | κλαυσ ‖ ειεν | αιματ | ηρ | ον Λ

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4. αλλον δ | ουτιν εγ | ωγ | οιδα κλυ | ων ‖ ουδ εσιδ | ων | μοιρ | α ∧ ‖
   ος ταν | θερμοτατ | αν | αιμαδα | κηκ ‖ ιομεν | αν | ελκ | εων ∧

5. τουδ εχθ | θιονι | συντυχ | οντ | α ∧ ‖
   ενθηρ | ου ποδος | ηπι | οισ | ι ∧

6. θνατ ⋮ ων ος | ουτ ερξ | ας τιν | ου τι | νοσφισ | ας ∧]]
   φυλλ ⋮ οις κατ | ευναστ | ειεν | ει τις | εμπεσ | οι ∧

II. 1. αλλ ισος | ων ισ | οις αν | ηρ ∧ ‖
   φορβαδος | εκ γαι | ας ελ | ων ∧

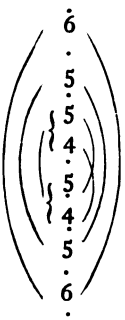
2. ωλλυθ | ωδ αν | αξι | ως ∧]]
   ειρπε δ | αλλοτ | αλλαχ | α ∧

III. 1. τοδε ⋮ τοι | θαυμα μ εχ | ει ∧ ‖
   τοτ αν ⋮ ειλ | υομεν | ος ∧

2. πως ποτε | πως ποτ | αμφι | πλακτ ‖ ων ροθι | ων μον | ος κλυ | ων ‖
   παις ατερ | ως φιλ | ας τιθ | ην ‖ ας οθεν | ευμαρ | ει υπ | αρχ ‖

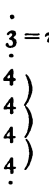
   πως αρα | πανδακρ | υτον | ουτ ‖ ω βιοτ | αν κατ | εσχ | εν ∧]]
   οι πορου | ανικ | εξαν | ει ‖ η δακε | θυμος | ατ | α ∧

I.



II.

III.



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

I. 1. ου φορβ | αν ιερ | ας || γας σπορον | ουκ αλλ | ων Λ ||
νυν δ ανδρ | ων αγαθ | ων || παιδος υπ | αντησ | ας Λ

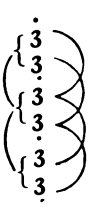
2. αιρων | των νεμομ | εσθ || ανερες | αλφηστ | αι Λ ||
ευδαιμ | ων ανυσ | ει ||και μεγας | εκ κειν | ων

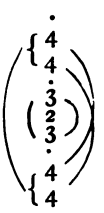
3. πλην εξ | ωκυβολ | ων || ει ποτε | τοξ | ων Λ]]
ος νιν | ποντοπορ | φ || δουρατι | πληθ | ει Λ

II. 1. πταν ⋮ οις ι | οις ανυσ | ειε | γαστρι || φορβαν | ω μελε | α ψυχ | α Λ ||
πολλ ⋮ ων μην | ων πατρι | αν αγ | ει προς || αυλαν | μαλιαδ | ων νυμφ | αν Λ

2. ος μηδ | οινοχυτ | ου || πωματος | ησθ || η δεκετ | ει χρον | φ Λ ||
σπερχει | ου τε παρ | οχθ || ας ιν ο | χαλκ || ασπις αν | ηρ θε | οις Λ

3. λευσσ ⋮ ων δ οπ | ου γνοι | η στατον | εις υδ || ωρ α | ει προσε | νωμ | α Λ]]
πλαθ ⋮ ει πατρ | ος θει | φ πυρι | παμφα || ης οιτ | ας υπερ | οχθ | ων Λ





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

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

I. 1. υπν οδυν | ας αδα | ης υπνε δ | αλγεων ||
αλλα τεκν | ον ταδε | μεν θεος | οψεται

2. ευαες | ημιν | ελθοις ||
ων δ αν αμ | ειβη μ | αυθις

3. ευ ⋮ αιων | ευαι | ων ων | αξ Λ ||
βαι ⋮ αν μοι | βαιαν | ω τεκν | ον Λ

4. ομμασι δ | αντισχ | οις Λ ||
πεμπε λογ | ων φαμ | αν Λ

5. τανδ ⋮ αιγλαν | α τεταται | αι τα | νυν Λ ||
ως ⋮ παντων | εν νοσῳ | ευδρακ | ης Λ

6. ιθι ιθι | μοι παι | ων Λ
υπνος αυπν | ος λευσσ | ειν Λ

II. 1. ω ⋮ τεκνον ορ | α που | στασ | ει Λ ||
αλλ ⋮ ο τι δυν | ᾳ μακ | ιστ | ον Λ

2. ποι δε | μοι ταν | θενδε | βασει ||
κεινο | δη μοι | κεινο | λαθρᾳ

3. φροντ ⋮ ιδος ορ | ᾳς | ηδ | η Λ ||
εξ ⋮ ιδου οπ | ᾳ | πραξ | εις Λ

4. προς τι μεν | ουμεν | πρασσ | ειν Λ ‖
οισθα γαρ | αν αυδ | ωμ | αι Λ

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III. 1. καιρ ⋮ ος τοι | παντων | γνωμαν | ισχων ||
ει ⋮ ταυταν | τουτῳ | γνωμαν | ισχεις

2. πολ ⋮ υ τι πολυ παρ | α ποδ α || κρατος αρνυ | ται ∧]]
μαλ ⋮ α τοι απορα | πυκινοις || ενιδειν παθ | η ∧

I. 4 3 4 3 4 3

II. 4 4 4 4

III. 4 = πρ. dochm. dochm.

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

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

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

2. αν ⋮ ηρ δ αν | ομματος | ουδ εχ | ων ∧ ||

3. αρ ⋮ ωγαν | εκτετατ | αι νυχι | ος ∧ ||

4. αλε ⋮ ης υπνος | εσθλ | ος ∧]]

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

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

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III. 1. ορ ⋮ α βλεπ | ει | καιρι | α ∧ ||

2. φθεγγ ⋮ ει το δ αλ | ωσιμ | ον ∧ ||

3. εμ ⋮ ᾳ | φροντιδι | παι ∧ ||

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

I. 4 : 4 : 4 : 3 = ἐπῳδός.

II. 4 : 4

III. 4 : 3 : 3 : 4

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

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

I. 1. ω κοιλ | ας πετρ | ας γυαλ | ον ∧ ||
ω τλαμ | ων τλαμ | ων αρ εγ | ω ∧

2. θερμον | και παγετ | ωδες | ως || σ ουκ ε | μελλον αρ | ω ταλ | ας ∧ ||
και μοχθ | ᾳ λωβ | ατος ος | ηδ || η μετ | ουδενος | υστερ | ον ∧

3. λειψειν | ουδεποτ | αλλα | μοι || και θνῃσκ | οντι συν | εισ | ει ∧]]
ανδρων | εισοπισ | ω ταλ | ας || ναιων | ενθαδ ολ | ουμ | αι ∧

ωμοι μοι μοι ||
αιαι αιαι

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II. 1. ω πληρ | εστατον | αυλι | ον ∧ ‖
ου φορβ | αν ετι | προσφερ | ων ∧

2. λυπας | τας απ εμ | ου ταλ | αν ∧ ‖
ου πταν | ων απ εμ | ων οπλ | ων ∧

3. τιπτ ⋮ αυ | μοι το κατ | αμ | αρ ∧ ‖
κρατ ⋮ αι | αις μετα | χερσ | ιν ∧

4. εσταιι | που ποτε | τευξομ | αι ∧ ‖
ισχων | αλλα μοι | ασκοπ | α ∧

5. σιτονομ | ου μελε | ος ποθεν | ελπιδος ‖
κρυπτα τ επ | η δολερ | ας υπεδ | υ φρενος

III. 1. πελ ⋮ ειαι δ αν | ω ∧ ‖
ιδ ⋮ οιμαν δε | νιν

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

3. ελ ⋮ ωσιν | ουκετ | ισχ | ω ∧ ‖
εμ ⋮ ας λαχ | ονθ αν | ι | ας ∧

IV. 1. συ ⋮ τοι συ | τοι κατ | ηξι | ωσας ‖
ποτμ ⋮ ος ποτμ | ος σε | δαιμον | ων ταδ

2. ω βαρ | υποτμε | κουκ ∧ ‖
ουδε | σε γε δολ | ος ∧

3. αλλ ⋮ οθεν εχ | ει τυχ | ᾳ ∧ ‖
εσχ ⋮ εν υπο | χειρος | αμ-

4. τᾳδ απο | μειζον | ος ∧ ‖
-ας στυγερ | αν εχ | ε ∧

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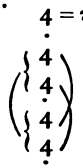
5. ευ ⋮ τε γε παρ | ον φρον | ησ | αι ∧ ‖
δυσ ⋮ ποτμον αρ | αν επ | αλλ | οις ∧

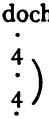
V. του †λῳον | ος* | δαιμονος | ειλ ‖ ου το κακ | ιον | αιν | ειν ∧ ‖
και γαρ εμ | οι | τουτο μελ | ει ‖ μη φιλοτ | ητ απ | ωσ | η ∧

I. 4 = προῳδός.

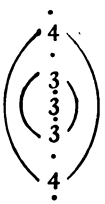


II.

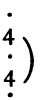
III. dochm. = πρ.



IV.



V.



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

I. 1. οιμοι | μοι και | που πολι | ας ∧ ‖
ω πταν | αι θηρ | αι χαροπ | ων τ ∧

2. ποντου | θινος εφ | ημεν | ος ∧ ‖
εθνη | θηρων | ους οδ εχ | ει ∧

3. εγγελ | ᾳ χερι | παλλ | ων ∧ ‖
χωρος | ουρεσι | βωτ | ας ∧

* πλέονος?

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

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II. 1. ταν εμ | αν μελε | ου τροφ | αν Λ ||
μηκετ απ | αυλι | ων φυγ | ᾳ Λ

2. ταν ουδ | εις ποτ ε | βαστασ | εν Λ ||
πηδατ | ου γαρ εχ | ω χερ | οιν Λ

3. ω τοξ | ον φιλον | ω φιλ | ων Λ ||
ταν προσθ | εν βελε | ων αλκ | αν Λ

4. χειρων | εκ βεβι | ασμεν | ον Λ ||
ω δυστ | ανος εγ | ω τα | νυν Λ

III. 1. η που ελ | εινον ορ | ᾳς φρενας | ει τινας ||
αλλ' ανεδ | ην ο δε | χωρος αρ | ουκετι

2. εχ ⋮ εις τον | ηρακλ | ει | ον Λ ||
φοβ ⋮ ητος | ουκεθ | υμ | ιν Λ

3. αρθμιον | ωδε σοι ||
ερπετε | νυν καλον

4. ουκετι | χρησομεν | ον το μεθ | υστερον ||
αντιφον | ον κορεσ | αι στομα | προς χαριν

5. αλλ ⋮ ου δ | εν μετ | αλλαγ | ᾳ Λ ||
εμ ⋮ ας | σαρκος | αιολ | ας Λ

6. πολυ ⋮ μηχανου | ανδρος ερ | εσσ | ει Λ]]
απο ⋮ γαρ βιον | αυτικα | λειψ | ω Λ

IV. ορ ⋮ ων μεν | αισχρ | ας απατ | ας στυγν || ον τε | φωτ | εχθοδοπ | ον Λ]]
ποθ ⋮ εν γαρ | εστ | αι βιοτ | α τις || ωδ εν | αυρ | αις τρεφετ | αι Λ

V. μυρι απ | αισχρ | ων ανα | τελλ || ονθ ος εφ | ημ- || ιν κακ ε | μησατ | ω | ζευ Λ]]
μηκετι | μηδεν | ος κρατ | υν || ων οσα | πεμπ || ει βιο | δωρος | αι | α Λ

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I. 1. ανδρος | τοι τα μεν | ενδικ | αιεν | ειπ | ειν ∧ ‖
προς θεων | ει τι σεβ | ει ξεν | ον πελ | ασσ | ον ∧

2. ειποντ | ος δε | μη φθονερ | αν ∧ ‖
ευνοι | ᾳ πασ | ᾳ πελατ | αν ∧

3. εξωσ | αι γλωσσ | ας οδυν | αν ∧ ‖
αλλα | γνωθ ευ | γνωθ επι | σοι ∧

4. κεινος δ | εις απο | πολλ | ων ∧ ‖
κηρα | τανδ απο | φευγ | ειν ∧

5. ταχθεις | τωνδ εφ | ημοσυν | ᾳ ∧ ‖
οικτρα | γαρ βοσκ | εων αδα | ης δ ∧

6. κοιν ⋮ αν | ηνυσεν | εις φιλ | ους αρ | ωγ | αν ∧ ‖
εχ ⋮ ειν | μυριον | αχθος | ο ξυν | οικ | ει ∧

I. II. III. IV.

V. VI.

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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 ⋮ ιν παλ | ιν παλ | αιον | αλγ || ημ υπ | εμν | ασας | ω ∧ ||

– ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –
2. λωστε | των πριν | εν τοπ | ων, τι || μ ωλεσ | ας τι | μ ειργασ | αι ∧ ||

⏑ – ⏑ –⏑ – ⏑ – ⏑ –
3. τι ⋮ τουτ ε | λεξας | ει συ | ταν ε | μοι ∧]]

⏑⏑ – –⏑⏑ – – ⏑⏑ – –
II. 1. στυγερ ⋮ αν τρῳαδα | γαν μ ηλπισας | αξειν ∧̄ ||

⏑⏑ – ⏑– ⏑ – – ⏑⏑ – ⏑ –⏑ – –
2. τοδε ⋮ γαρ νοω κρατ | ιστον απο || νυν με λειπετ | ηδη ∧̄ ||

– ⏑⏑ –⏑ ⏑ └ –⏑ ⏑–⏑ ⏑
III. 1. φιλα ⋮ μοι φιλα | ταυτα παρ | ηγγ || ειλας εκοντι τε | πράσσειν ||

⏑ –⏑⏑ └ –
2. ι ⋮ ωμεν ι | ω | μεν ∧ ||

–⏑ ⏑ └ – ⏑ – ⏑
3. ναος ιν | ημ | ιν τε | τακται]]

– ⏑ ⏑ – – ⏑⏑– – ⏑⏑ – – ⏑ ⏑–
IV. 1. μη προς αραι | ου διος ελθ || ῃς ικετευ | ω μετριαζ ||

– ⏑ └ –⏑⏑ – – ⏑ ⏑–
2. ω ξεν | οι || μεινατε προς | θεων τι θροεις]]

I. Choreic.	II. Ionic.	III. Dactylic.	IV. Choriambic.
⋮	⋮	⋮	⋮
{ 4	3 = πρ.	3	2 = πρ.
{ 4	⋮	3	2
⋮	2	⋮	choreic ⋮
{ 4	2	3	2
{ 4	⋮	⋮	⋮
⋮		4 logaoed. = ἐπ.	
5 = ἐπ.		⋮	
⋮			

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Second Section.—Logaoedic.

1. αιαι αιαι ‖

δαιμ ⋮ ων δαιμ | ων απολ | ωλ ο ταλ | ας ∧ ‖

2. ω πους | πους τι σ ετ | εν βι | ῳ ∧ ‖

3. τευξω | τῳ μετοπ | ιν ταλ | ας ∧ ‖

4. ω ξενοι | ελθετ επ | ηλυδες | αυθις ‖

1. τι ⋮ ρεξ | οντες | αλλοκοτ | ῳ ∧ ‖

2. γνωμᾳ | των παρος | ων πρου | φαινες ‖

3. ου ⋮ τοι νεμεσ | ητον ‖

4. αλ ⋮ υ | οντα | χειμερι | ῳ ∧ ‖

5. λυπᾳ | και παρα | νουν θρο | ειν ∧ ‖

I. 4 : 4 : 4 : 4

II. 4 : 4 : 2 : 4 : 4

Third Section.—Dactylic.

1. βαθι νυν | ω ταλαν | ως σε κελ | ευομεν ‖

2. ουδεποτ | ουδεποτ | ισθι τοδ | εμπεδον ‖

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– – – ⏑⏑ – ⏑⏑ ––
3. ουδ ει | πυρφορος | αστεροπ | ητης ||

– – – – – ⏑ ⏑ ––
4. βροντας | αυγαις | μ εισι φλογ | ιζων ||

– ⏑⏑ –⏑⏑ – ⏑ ⏑ ––
5. ερρετω | ιλιον | οι θ υπ ε | κεινῳ]]

II. – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑ ⏑ – –
παντες οσ | οι τοδ ε | τλασαν ε || μου ποδος | αρθρον απ | ωσαι]]

III. 1. – – ⏑⏑ – ⏑ ⏑ – ⏑⏑ –⏑⏑
αλλ ⋮ ω ξενοι | εν γε μοι | ευχος ορ | εξατε ||

2. –⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑
ποιον ερ | εις τοδ επ | ος ξιφος | ει ποθεν ||

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

4. – ⏑⏑ – – – ⏑⏑ – ⏑⏑
ως τινα | δη ρεξ | ης παλαμ | αν ποτε ||

5. – ⏑⏑ – ⏑ ⏑ – ⏑⏑ – ⏑⏑
χρωτ απο | παντα και | αρθρα τεμ | ω χερι ||

6. ⏑ – ⏑ –⏑⏑ ⌊ –
φον ⋮ ᾳ φον | ᾳ νοος | ηδ | η Λ]]

I. ⋮ 4) 4) 4) 4) 4

II. ⋮ 3) 3

III. ⋮ 4) 4) 4) 4 4 logaoed. = ἐπ.

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

I. 1. ⏑ ⏑⏑ ⏑ ⏑⏑ ⏑ ⌊ –
τι ⋮ ποτε πατ | ερα ματ | ευ | ων Λ ||

2. ⌊ – ⏑ ⌊ –
ποι | γας ες | αιδ | ου Λ]]

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II. 1. ου γαρ | εν φα | ει γ ετ | ι Λ ||

2. ω πολις | ω πολ | ις πατρι | α Λ ||

3. πως αν | εισιδ | οιμι σ | αθλι | ος γ αν | ηρ Λ ||

4. ος γε | σαν λιπ | ων ιερ | αν Λ ||

5. λιβαδ ⋮ εχθρ | οις ε | βαν δανα | οις Λ ||

6. αρ ⋮ ωγος ετ | ουδεν | ειμ | ι Λ]]

I. 4 4

II. 4 4 6 4 4 4 = ἐπ.

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ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

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ΣΟΦΟΚΛΕΟΥΣ

ΦΙΛΟΚΤΗΤΗΣ

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

Χρύσης Ἀθηνᾶς βωμὸν ἐπικεχωσμένον,
ἐφ' οὗπερ Ἀχαιοῖς χρησθὲν ἦν θῦσαι, μόνος
Ποίαντος ᾗδει παῖς ποθ' Ἡρακλεῖ ξυνών.
ζητῶν δὲ τοῦτον ναυβάτῃ δεῖξαι στόλῳ,
πληγεὶς ὑπ' ἔχεως, ἐλίπετ' ἐν Λήμνῳ νοσῶν. 5
Ἕλενος δ' Ἀχαιὸς εἶφ' ἁλώσεσθ' Ἴλιον
τοῖς Ἡρακλέους τόξοισι παιδί τ' Ἀχιλλέως.
τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτῃ μόνῳ·
πεμφθεὶς δ' Ὀδυσσεὺς ἀμφοτέρους συνήγαγεν.

1 Χρύσης Ἀθηνᾶς] ἐν χρυσῇ ἀθηνᾶι L: ἐν χρυσῇ ἀθηνᾶς T. 2 ἐφ' οὗπερ] εφαὐπερ L. 3 ᾗδει L: ᾖδη T.—ποθ' T: τόθ' L. 4 The first three verses, and the first half of the fourth, are written in L as prose. Having perceived that the Argument was metrical, the scribe then stopped abruptly after the syllable ναυ of ναυβάτῃ, and began afresh with verse 3. Hence verse 3 and the first half of v. 4 are written twice in L.—ναυβάτῃ...στόλῳ] ναυβάτηι...στόλον L: νανάτην...στόλον T. 5 ἐν Λήμνῳ νοσῶν] ἐν λήμνω· νο L, the three last letters of νοσῶν having been lost. ζ, with a mark denoting τ (*i.e.* ζήτει), stands in the margin. 6 εἶφ'] εἶπ' L. 7 τόξοισι] τόξοισ L, which a later hand has sought to alter into τόξοισι. 8 τόξ' ὑπῆρχε] τότ' ὑπεῖρχε L.

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

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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 ἁλώσεσθ' Ἴλιον combines an impossible elision with an impossible spondee. In v. 5 ἑλίπετ' has the sense of ἑλείφθη, a Homeric use of the aor. midd. which is unknown to later classical Greek.

1 **Χρύσης Ἀθηνᾶς.** The second scholium on v. 194, and the schol. on 1326, identify Χρύση with Athena; but nothing in the play itself favours that view. Sophocles seems rather to think of Chrysè as a nymph.—βωμόν: cp. Dion Chrysostom, or. 59 § 9 (where he paraphrases a dialogue, from the Euripidean *Philoctetes*, between that hero and Odysseus), ὥσπερ ἀμέλει κἀμὲ ἐξέθηκας, ὑπὲρ τῆς κοινῆς σωτηρίας τε καὶ νίκης περιπεσόντα τῇδε τῇ ξυμφορᾷ, δεικνύντα τὸν Χρύσης βωμόν, οὗ θύσαντες κρατήσειν ἔμελλον τῶν πολεμίων· εἰ δὲ μή, μάτην ἐγίγνετο ἡ στρατεία.—ἐπικεχωσμένον, in classical Greek, would mean, 'heaped up,' and would be pointless here. Probably, however, the post-classical writer of these verses intended to express the idea, 'encumbered with earth or débris,' and so, 'decayed,' 'neglected.' Cp. the scholium of Tzetzes on Lycophron v. 911 ὅτε ἐκάθαιρεν ἐν Χρύσῃ τὸν κεχωσμένον βωμὸν τῆς Ἀθηνᾶς (where κεχρωσμένον, 'defiled,' would, indeed, be a possible v. l.); Tzetzes seems to mean, 'the decayed altar,' using χόω in a sense suggested by its application to the 'choking up' of harbours. 3 **ποθ' Ἡρακλεῖ ξυνών**=ἐπειδή ποτε Ἡρ. ξυνῆν. Not in the expedition of Heracles against Troy,—which was referred by legend to the generation before the Trojan War,—but in some later wanderings. The altar was said to have been founded by Jason on his way to Colchis. Cp. Philostratus *Imag.* 17 τὸν τῆς Χρύσης βωμόν, ὃν Ἰάσων ποτὲ ἱδρύσατο, ὅτε εἰς Κολχοὺς ἔπλει. Φιλοκτήτης δὲ ἐκ τῆς ξὺν Ἡρακλεῖ μνήμης τὸν βωμὸν τοῖς ζητοῦσι δεικνύς, ἐγχρίσαντος αὐτῷ τοῦ ὕδρου τὸν ἰὸν ἐς θάτερον τοῖν ποδοῖν,...ἐν Λήμνῳ ταύτῃ κεῖται, κ.τ.λ.

ΑΛΛΩΣ.

Ἀπαγωγὴ Φιλοκτήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσέως καθ' Ἑλένου μαντείαν, ὃς κατὰ μαντείαν Κάλχαντος, ὡς εἰδὼς χρησμοὺς συντελοῦντας πρὸς τὴν Τροίας ἅλωσιν, ὑπὸ Ὀδυσσέως νύκτωρ ἐνεδρευθείς, δέσμιος ἤχθη τοῖς Ἕλλησιν. ἡ δὲ σκηνὴ ἐν Λήμνῳ· ὁ δὲ χορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων. κεῖται καὶ παρ' Αἰσχύλῳ ἡ μυθοποιία. ἐδιδάχθη ἐπὶ Γλαυκίππου· πρῶτος ἦν Σοφοκλῆς.

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

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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 Ἰλιὰς Μικρά (*circ.* 700 B.C.), and the author of this Argument may have found it noticed in the

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

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.	ΧΟΡΟΣ.
ΝΕΟΠΤΟΛΕΜΟΣ.	ΕΜΠΟΡΟΣ.
ΦΙΛΟΚΤΗΤΗΣ.	ΗΡΑΚΛΗΣ.

The **ἔμπορος** is an attendant of Neoptolemus who appears in the disguise of a **ναύκληρος**, or captain of a ship (v. 542). At v. 128 he is identified with the **σκοπός**. But the latter was a 'mute person,' while the **ἔμπορος** was really played by the tritagonist. Wecklein suggests that the word **ἔμπορος** may have been suggested to the grammarians by **ξυνέμπορον** in v. 542: but that word ('companion') is there applied, not to the supposed **ναύκληρος**, but by the latter to a sailor who accompanies him. And the designation **ἔμπορος** 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 ἔμπορος**, but in the text of the play, **ἔμπορος** only. Some editors give **σκοπὸς ὡς ἔμπορος**.

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

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ΟΔΥΣΣΕΥΣ.

ΑΚΤΗ μὲν ἥδε τῆς περιρρύτου χθονὸς
Λήμνου, βροτοῖς ἄστιπτος οὐδ' οἰκουμένη·
ἔνθ', ὦ κρατίστου πατρὸς Ἑλλήνων τραφείς,
Ἀχιλλέως παῖ Νεοπτόλεμε, τὸν Μηλιᾶ
Ποίαντος υἱὸν ἐξέθηκ' ἐγώ ποτε,
ταχθεὶς τόδ' ἕρδειν τῶν ἀνασσόντων ὕπο,
νόσῳ καταστάζοντα διαβόρῳ πόδα,
ὅτ' οὔτε λοιβῆς ἡμὶν 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 Hermaeum* (1455 ff.). *A rocky cliff rises steeply from the sea-shore* (cp. 1000 ff.); *in it is seen the cave of Philoctetes. Odysseus and Neoptolemus enter on the left of the spectators.*

1—134 Prologue. Odysseus tells Neoptolemus that this is the spot where, ten years before, he had put Philoctetes ashore. Neoptolemus presently finds the cave, with traces in it which show that it is still 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 ἀκτὴ μὲν ἥδε, implying the antithesis, *τῷ δὲ ἔργῳ ἤδη ἐπιχειρητέον*, which is virtually given by vv. 11 ff. For *μέν* thus deprived of its answering *δέ* by a change in the form of a long sentence, cp. *Ant.* 1199 ff.

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

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

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

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ODYSSEUS.

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

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

In Aesch. *Th.* 792 θαρσεῖτε, παῖδες μητέρων τεθραμμέναι, 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 ἔνθ' ὦ <'κ> κρατίστου was warranted by the commoner usage of τραφείς (with ἐκ, *Ai.* 557, Eur. *Ion* 693; with ἀπό, *Ion* 262, *Ai.* 1229); but it was needless here.

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

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

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

7 **καταστάζοντα** agrees with νιόν (5): **πόδα** is acc. of respect: *Ai.* 9 κάρα | στάζων ἱδρῶτι.—**διαβόρῳ**: *Tr.* 1084 ἡ τάλαινα διαβόρος νόσος (the venom of the hydra). So below, 313 βόσκων τὴν ἀδηφάγον νόσον: 745 βρύκομαι. Aesch. fr. 249 (Philoctetes speaking) φαγέδαιν' ἀεί μου σάρκας ἐσθίει ποδός: a v. which Euripides borrowed in his own *Philoctetes*, changing σάρκας ἐσθίει to σάρκα θοινᾶται (Arist. *Poet.* 22).

8 ff. **λοιβῆς...θυμάτων.** The sacrifice regularly preceded the libation (cp. *Il.* 1. 462); the order here is prompted by metrical convenience (as in *Il.* 9. 500 λοιβῇ τε κνίσῃ τε), while the natural order is given below, 1033 (αἴθειν ἱερά,...σπένδειν).—**προσθιγεῖν**, fig., 'engage in'; so the simple θιγγάνω (408, *Ant.* 546), and ἅπτομαι: cp. *Ant.* 1005 ἐμπύρων ἐγευσάμην.—**δυσφημίαις**, cries of anguish, such as he utters below (743, 785). Cp. Eur. *Andr.* 1144 κρανγὴ δ' ἐν εὐφήμοισι δύσφημος δόμοις | πέτραισιν ἀντέκλαγξ' (cries of strife echoing in the Delphian temple from the rocks hard by). At a sacrifice, all present were first sprinkled with consecrated water, then silence was proclaimed, and then the offering began: Ar. *Av.* 958 αὖθις σὺ περιχώρει λαβὼν τὴν χέρνιβα. | εὐφημί' ἔστω. ΧΡ. μὴ κατάρξῃ τοῦ τράγου.

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

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παρῆν ἑκήλοις προσθιγεῖν, ἀλλ' ἀγρίαις
κατεῖχ' ἀεὶ πᾶν στρατόπεδον δυσφημίαις,
βοῶν, στενάζων. ἀλλὰ ταῦτα μὲν τί δεῖ
λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμῖν λόγων,
μὴ καὶ μάθῃ μ' ἥκοντα, κἀκχέω τὸ πᾶν
σόφισμα τῷ νιν αὐτίχ' αἱρήσειν δοκῶ.
ἀλλ' ἔργον ἤδη σὸν τὰ λοίφ' ὑπηρετεῖν,
σκοπεῖν θ' ὅπου 'στ' ἐνταῦθα δίστομος πέτρα,
τοιάδ', ἵν' ἐν ψύχει μὲν ἡλίου διπλῆ
πάρεστιν ἐνθάκησις, ἐν θέρει δ' ὕπνον
δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή.
βαιὸν δ' ἔνερθεν ἐξ ἀριστερᾶς τάχ' ἂν
ἴδοις ποτὸν κρηναῖον, εἴπερ ἐστὶ σῶν.
ἄ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει

10 κατειχετ' L: κατεῖχ' r. **11** στενάζων] ἠϋζον (*sic*) Γ, a corruption of *ἰύζων*, itself manifestly a reminiscence of *Tr.* 787 *βοῶν, ἰύζων*. **18 f.** These two verses are rejected by E. A. Richter (*Beiträge z. Kritik u. Erkl. des Soph. Philoct.*, Altenburg, 1876), with Nauck's approval, who pronounces v. 14 'quite unworthy of an intelligent poet.' **14** αὐτίχ' made from αὐτικ' in L by S (the 1st corrector).

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offer at Chrysè's altar, in the islet Chrysè. Thence they sailed to Lemnos, which was close by, and put him ashore (270). The word *στρατόπεδον* could be said of a fleet (Thuc. 1. 117); but the reference in vv. 8 f. can hardly include attempts at sacrifice made between Chrysè and Lemnos.

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

13 f. μὴ καὶ: this *καὶ* = 'e'en' (not 'both'): cp. 46, 534.—**ἐκχέω** (aor. 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 *σόφισμα* itself: cp. Eur. fr. 787 *μόχθων τῶν πρὶν ἐκχέαι χάρων*. (Cp. Virg. *G.* 4. 491 *ibi omnis | Effusus labor.*)—**τῷ** for **ᾧ**: *O. C.* 747 n.—Aesch. and Eur. had both represented Odysseus as boldly confronting Philoctetes, who failed to recognise him; a marvel which Eur. excused by supposing that Athena had changed the aspect of Odysseus. These two verses remind us that dramatic probability required Odysseus to keep himself in the background. Cp. 70.

15 ἔργον...σὸν: a familiar Attic phrase, as appears from its frequency in Ar., either (*a*) with inf., as *Nub.* 1345, *σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν κ.τ.λ.*: or (*b*) as a parenthesis before an imperat., as *Av.* 862, *ἱερεῦ, σὸν ἔργον, θῦε*: *Th.* 1208, *σὸν ἔργον, φεῦγε*. It occurs more often without *ἐστί* than with it.

16 ὅπου 'στ'. Three modes of writing these words are possible: (1) as above, with prodelision of the *ἑ* in *ἔστι*. Cp. *O. T.* 732 *καὶ ποῦ 'σθ' ὁ χῶρος...*; Ar. *Ach.* 129 *ἀλλ' Ἀμφιθεός μοι ποῦ 'στιν*; So *O. C.* 974 *ὡς ἐγὼ 'φάνην*, *Ant.* 457 *ἐξ ὅτου 'φάνη*. (2) *ὁποῦστ'*, with crasis, the mode followed by the scribe of L: cp. 812 *ὡς οὐ θέμις γ' ἐμοῦστι*. (3) *ὅπου ἔστι*, with synizesis, the mode preferred by several recent edd. The fact that the 2nd syll. of *ὅπου* has ictus appears to render (1) or (2) slightly preferable to (3); and (1) seems recommended by the analogy of *'φάνην*, *'φάνη*, where, at the end of the verse, a synizesis would have had a very harsh effect.—**ὅπου...ἐνταῦθ'**, *i.e.*, where (precisely) in this region. Ar. *Ran.* 432 *ἔχοιτ' ἂν οὖν φράσαι νῷν | Πλούτων' ὅπου 'νθάδ' οἰκεῖ*;

17 ff. τοιάδ', ἵν', 'such that in it': *ἵν'* = *ἐν ᾗ* (for *τοιόσδε...ὅς*, see *O. C.* 1353). Cp. Eur. fr. 183 *νέμων τὸ πλεῖστον ἡμέρας*

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

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

Move thither silently, and signify to me whether he still

15 λοίπ' L, with φ written over π by S. **16** σκοπεῖν θ'] In L the θ' has been added by S.—ὀπούστ' L. Some recent edd. write ὅπου ἔστ' instead of ὅπου 'στ'. **22** σήμαιν' εἴτ'] Porson conj. σημαίνειν: Nauck, σημανεῖς.—ἔχει] Canter (in his ed. of 1579) conject. ἐκεῖ, and so the London ed. of 1722. In Vat. b (cod. Urb. 141,

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τούτῳ μέρος, | ἵν' αὐτὸς αὐτοῦ τυγχάνει βέλτιστος ὤν, where ἵν' = ἐν ᾧ.

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

ἀμφιτρῆτος, 'pierced at both ends,' 'tunnelled': perh. suggested by Eur. *Cycl.* 707 δι' ἀμφιτρῆτος τῆσδε προσβαίνων πέτρας (so Kirchhoff for ποδί). This pass. sense of ἀμφιτρής (ἀμφοτέρωθεν τετρημένον, schol.), in which ἀμφίτρητος would be normal, cannot be illustrated by σιδηροκμής ('slain with the sword,' *Ai.* 325), or δορικμής Aesch. *Ch.* 365), since those adjectives = 'succumbing to' the sword, etc. (from the poet. sense of οἱ καμόντες, etc.). But βοτοῖς σιδηροκμῆσιν in the former passage illustrates the use of ἀμφιτρής, properly masc. or fem., as a neuter adj.—**αὐλίου**, as 954, 1087: cp. 30 n.

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

22 f. ἄ μοι προσελθών...κυρεῖ: 'advance, I pray thee (μοι), towards them' [the cave and spring], 'and sign (to me) whether he still occupies this same spot, or is elsewhere.' The position of **μοι** indicates that it is the ethic dat. (*O. T.* 1512), rather than dat. with σήμαινε, with which it can easily be understood.—In the Appendix reasons are given for the following views. (1) The words **σήμαιν' εἴτ' ἔχει** break the metrical rule, since εἴτ' must be considered as metrically belonging to ἔχει rather than to σήμαινε, 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 σήμαιν', coinciding with the rhythmical ictus, has the effect of making the next syllable (αιν) seem relatively short to the ear. (2) In v. 23 the traditional χῶρον **πρὸς** αὐτὸν is untenable. πρός with acc. could here mean only, 'looking towards,' 'facing'; it could not mean merely, 'in the neighbourhood of.' And **ἔχει** | χῶρον πρὸς αὐτὸν τόνδε could not mean either, '(the cave and spring) *are situated* facing just this spot'; nor, 'he dwells facing this spot.' We should read with Blaydes, χῶρον **τὸν** αὐτόν. (3) **τόνδ' ἔτ', εἴτ'** is the best correction of L's τόνδ', ἦτ' in v. 23: and ἔτ' 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.

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χῶρον *τὸν αὐτὸν τόνδ' <ἔτ'>, εἶτ' ἄλλῃ κυρεῖ,
ὡς τἀπίλοιπα τῶν λόγων σὺ μὲν κλύῃς,
ἐγὼ δὲ φράζω, κοινὰ δ' ἐξ ἀμφοῖν *ἴῃ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ἄναξ Ὀδυσσεῦ, τοὔργον οὐ μακρὰν λέγεις·
δοκῶ γὰρ οἷον εἶπας ἄντρον εἰσορᾶν.
ΟΔ. ἄνωθεν, ἢ κάτωθεν; οὐ γὰρ ἐννοῶ.
ΝΕ. τόδ' ἐξύπερθε· καὶ στίβου γ' οὐδεὶς κτύπος.
ΟΔ. ὅρα καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.
ΝΕ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.
ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;

14th cent.) ἔνι for ἔχει looks like a weak conjecture. **28** *τὸν αὐτὸν Blaydes: πρὸς αὐτὸν MSS. Bergk conj. πάραυλον: Wecklein, πετραῖον.—τόνδ' ἔτ', εἶτ'] τόνδ', ἦτ' L: Elmsley added ἔτ' after τόνδ'. The later MSS. have either τόνδ' εἶτ', or (as A) τόνδε γ' εἶτ'. Nauck gives τοῦτον, εἶτ'. **24** κλύῃς r, κλύοις L. **25** ἴῃ

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24 f. τἀπίλοιπα τῶν λόγων, not *τοὺς ἐπιλοίπους*, because the λόγοι are thought of collectively, not singly: cp. 131; *Ant.* 499 *τῶν σῶν λόγων | ἀρεστὸν οὐδέν*: Plat. *Rep.* 352 B *τὰ λοιπὰ τῆς ἐστιάσεως*. The ref. is to the plan disclosed at 50 ff.—**κοινά**, subst., 'joint action' (not adv., 'jointly,' as though the subject to *ἴῃ* were 'our plan,' implied in *τἀπίλοιπα τῶν λόγων*): cp. Thuc. 1. 8 *πλωιμώτερα ἐγένετο παρ' ἀλλήλους*.—**ἐξ ἀμφοῖν ἴῃ**, lit., 'proceed from both': cp. Eur. *Hec.* 294 *λόγος γὰρ ἐκ τ' ἀδοξούντων ἰὼν | κἀκ τῶν δοκούντων αὐτὸς οὐ ταὐτὸν σθένει*.

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

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

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

30 καθ' ὕπνον: *Tr.* 970 *καθ' ὕπνον ὄντα*: but here *ὤν* need not be supplied; the phrase is adverbial, with *καταυλισθεὶς κυρῇ*.—**καταυλισθεὶς**, 'lodged' (cp. 19 *αὐλίου*, 153 *αὐλάς*), a word suitable to rough or temporary quarters, as to a bivouac; Xen. *An.* 7. 5. 15 *κατηυλίσθησαν δ' ἐν τῷ πεδίῳ*: so Eur. *El.*

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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): *εἴη* MSS. Wecklein conj. *φανῇ*. **29** *τόδ'*] Wakefield conject. *τῇδ'*.—*στίβου τ'* L, A, and most MSS.: *στίβου γ'* Triclinius: *στίβου δ'* Seyffert: *στίβου 'στ'* Mudge (*ap.* Heath).—*οὐδεὶς κτύπος* L: *οὐδεὶς τύπος* r. Mudge (*ap.* Heath) conj. *οὐχ εἷς τύπος*: Bergk, *οὐδεὶ τύπος*. Naber proposed *κάστι πού γ' δδ' ἔκτοπος*. **30** *καταυλισθεὶς* L, with V and others: *κατακλιθεὶς* A, B, T, which Nauck prefers and Blaydes reads.—*κυρῇ* MSS.: *κυρεῖ* Schaefer, Seyffert, Nauck, Wecklein. **32** *τροφή* MSS. Welcker and Burges conj. *τρυφή*: Bergk, *ἔστ' ἐπιστροφή*.

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

31 **ὁρῶ**. Neoptolemus, mounting the rocks, has now just reached the mouth of the cave. **κενὴν** is made more explicit by **ἀνθρώπων δίχα**: 'empty,—yes, there is no man there.' Such iteration is natural when the mind confirms itself in a first impression, or dwells on a striking thought; so Verg. *Aen.* 4. 588 *vacuos sensit sine remige portus* ('empty,—no rower there'); *Ai.* 464 *γυμνὸν φανέντα τῶν ἀριστείων ἄτερ* '(when I return) ungraced,—aye, without the meed of valour.' Cp. 487: *O. T.* 57 n., *Ant.* 445 n.

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

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ΝΕ. στιπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ.
ΟΔ. τὰ δ' ἄλλ' ἔρημα, κοὐδέν ἐσθ' ὑπόστεγον;
ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρουργοῦ τινος
τεχνήματ' ἀνδρός, καὶ πυρεῖ' ὁμοῦ τάδε.
ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.
ΝΕ. ἰοὺ ἰού· καὶ ταῦτά γ' ἄλλα θάλπεται
ῥάκη, βαρείας του νοσηλείας πλέα.
ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς,
κἄστ' οὐχ ἑκάς που· πῶς γὰρ ἂν νοσῶν ἀνὴρ
κῶλον παλαιᾷ κηρὶ προσβαίη μακράν;

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

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38 στιπτή γε κ.τ.λ., 'aye, a heap of leaves pressed down, as if for the use of one who sleeps in the place.' Here **γε** serves to correct the suggestion contained in the negative question: 'There is nothing there?' 'Yes, there is something'. In this use it may be compared with the Fr. *si*, since it is corrective without being emphatic. ('Vous n'avez pas été là?'—'Si.') Cp. 35. For the spelling στιπτή, see v. 2. A bed of leaves (or rushes, etc.) was called στιβάς (Eur. *Tro.* 507 στιβάδα πρὸς χαμαιπετῆ). [Eur.] *Rhes.* 9 λεῖπε χαμεύνας φυλλοστρώτους (of soldiers bivouacking). στιπτή means, pressed down by the body of the person who has slept on it. Some take ἐναυλίζοντί τῳ as dat. of agent with στιπτή (pressed down *by* some one lodging here); but the order of words renders it simpler to take the dat. as one of interest. Hartung, whom Nauck follows, changes **στιπτή** to **στρωτή**, finding a hint of the latter in one of the two scholia on this v. in L, χαμαιστρωσία ἐκ φύλλων. But that may refer to the one word φυλλάς: while the other scholium unequivocally refers to **στιπτή**, —ἠπλωμένη καὶ πατουμένη, ('spread out, and *pressed down*,') ὡς κοιμωμένου ἐπ' αὐτῇ τινος. If it be said that ἠπλωμένη might refer to **στρωτή**, we may reply that πατουμένη could refer only to στιπτή: and by ἠπλωμένη the schol. meant (I think) to express that the leaves formed, not a soft heap, but only a shallow layer. **στιπτή** is more graphic than **στρωτή**: it suggests the recent impress of the body, and the cheerless discomfort of the couch.—For **ὡς** with ἐναυλίζοντί τῳ, cp. 203.

34 τὰ 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, **κοὐδέν** 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 αὐτόκοκον ἱμάτιον, a cloak of rough wool: Alexis Κύπριος 2 τὸν δ' αὐτόπυρον ἄρτον, the loaf of unbolten wheat-flour: see *O. C.* 192 αὐτοπέτρου βήματος n.—**φλαυρουργοῦ**: seemingly the only extant instance of the form φλαῦρος in a compound adj.

36 τεχνήματ': the poet. plur. has a certain dignity, and there is possibly a shade of designed irony in its use here: Hes. *Scut.* 313 τρίπος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο: Eur. *Or.* 1053 μνῆμα, ...κέδρου τεχνάσματα (a coffin,...finely wrought of cedar): Virg. *Aen.* 5. 359 *clypeum...Didymaonis artes.*—**πυρεῖα**, *igniaria*, 'means of kindling a fire,' the stones mentioned in 296, and perhaps also bits of wood with which to catch the spark.

37 κείνου, predicate, cp. Plat. *Apol.* 20 E οὐ γὰρ ἐμὸν ἐρῶ τὸν λόγον (=ὁ λόγος, ὃν ἐρῶ, οὐκ ἐμὸς ἔσται).—**θησαύρισμα**, 'store' (not so strong as 'treasure'): the verb θησαυρίζω was used of 'laying in' supplies for household use (Xen. *Cyr.* 8. 2. 24); cp. Eur. *El.* 497 θησαύρισμα Διονύσου (store of wine). Yet here the

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

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

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

ΟΔ. His is the household store whereof thou tellest.

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

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

35 φλαυρουργοῦ corrected from φλαυρούργου L. φαίνεται. **40** ἀνὴρ L, ἀνὴρ Brunck. **38** θάλπεται] Nauck conj. **42** προσβαίη] Herwerden conj.

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word is ironical, since the 'store' is so wretched.

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

39 βαρείας, 'grievous,' the epithet of the malady itself, as 1330 νόσου βαρείας. Not 'fetid' (like *gravis...hircus*, Hor. *Ep.* 12. 5),—a sense in which βαρύς occurs only when it is the epithet of ὀσμή, ἀτμίς (Arist. *Hist. An.* 9. 5), etc.—**νοσηλείας**, (subst. from νοσηλός, 'morbid,') here=the matter discharged from the ulcer in the foot; cp. 824. Isocr. uses νοσηλεύω as='to tend the sick,' and Plut. has νοσηλεία as either (i) 'sickness,' or (ii) 'nursing of the sick.'—**πλέα**, tainted, stained with: cp. Xen. *Cyr.* 1. 3. 5 (ἡ χεὶρ) πλέα σοι ἀπ' αὐτῶν ἐγένετο, has been *defiled* by those things: so πλήρεις, *Ant.* 1017.

41 f. οὐχ ἑκάς που, as 163 πέλας που, *O. T.* 1410 ἔξω...που.—**κηρὶ**, 'plague,' as 1166 κῆρα τάνδ' ἀποφεύγειν,—but without ref. to the idea that the νόσος was ordained by fate (1326).—**προσβαίη**, in the sense of 'advance,' where we should have expected προβαίη, 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 προσβαίη 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 **προσκάζοι**, 'limp forth'. Minuscule β and κ often resemble each other (thus in *Ant.* 1094 λακεῖν is corrected from λαβεῖν). If προσκάζοι had become προσβάζοι, the latter would easily have generated προσβαίη. A verb describing *painful* movement would be fitting here, after νοσῶν...κῶλον παλαιᾷ κηρί: cp. ὀγμεύει (163), εἱλύμην (291). It is immaterial that this particular compound of σκάζω does not occur elsewhere; many verbal compounds occur once only, as, *e.g.*, προδείσας (*O. T.* 90), προκλίνας (*O. C.* 201). For other conjectures, see Appendix.

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ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελήλυθεν,
ἢ φίλλον εἴ τι νώδυνον κάτοιδέ που.
τὸν οὖν παρόντα πέμψον εἰς κατασκοπήν,
μὴ καὶ λάθῃ με προσπεσών· ὡς μᾶλλον ἂν
ἕλοιτό μ' ἢ τοὺς πάντας Ἀργείους λαβεῖν.
ΝΕ. ἀλλ' ἔρχεταί τε καὶ φυλάξεται στίβος·
σὺ δ' εἴ τι χρῄζεις, φράζε δευτέρῳ λόγῳ.
ΟΔ. Ἀχιλλέως παῖ, δεῖ σ' ἐφ' οἷς ἐλήλυθας
γενναῖον εἶναι, μὴ μόνον τῷ σώματι,
ἀλλ' ἦν τι καινόν, ὧν πρὶν οὐκ ἀκήκοας,
κλύῃς, ὑπουργεῖν, ὡς ὑπηρέτης πάρει.

προστείχοι: Blaydes, ποι βαίη. 48 ἢ 'πὶ φορβῆς νόστον MSS.: Burges, Herwerden and Blaydes conj. ἢ 'πὶ φορβὴν νόστον: Toup, ἢ 'πὶ φορβῆς μαστὸν ('search'): Wecklein, ἢ 'πὶ φορβὴν νῆστις. 47 ἕλοιτό μ' L, the ό in an erasure, having been made by S from ε (not έ). ἕλοιτε μ' (*i.e.* ἕλοιτέ μ') was prob. a mere error, not a trace of ἕλοιτ' ἔμ', the reading which Bergk and Cavallin adopt.—λαβεῖν] The

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48 φορβῆς νόστον. The defence of this much-impugned phrase depends on three points. (1) *νόστος* is poetically used in the general sense of *ὁδός*: Eur. *I. A.* 1261 (speaking of the Greeks), *οἷς νόστος οὐκ ἔστ' Ἰλίου πύργους ἔπι.* (2) In *φορβῆς-νόστος*, a food-journey, the gen. denotes the object of the *νόστος*: the principle is the same as in Eur. *I. T.* 1066 *γῆς πατρῴας νόστος*, 'a fatherland-return,' *i. e.* a return *to* it: *Orph. Argon.* 200 *ἐπὶ πλόον Ἀξείνοιο*, on a voyage to the Euxine. (3) The poet has not said, *ἐξελήλυθε φορβῆς νόστον* ('cognate' acc.), but *ἐξελήλυθεν ἐπὶ φορβῆς νόστον*, thus marking that *νόστον* denotes, not merely the act of going out, but the purpose of that act, viz., a *quest*. In other words, the presence of *ἐπὶ* before it already tinges *νόστον* with the sense of *ζήτησιν*: cp. Her. 4. 140 *ὑπέστρεφον ἐπὶ ζήτησιν τῶν Περσέων.*— The conjecture *ἀλλ' ἢ 'πὶ* **φορβὴν** *νόστον ἐξελήλυθεν* seems, then, needless; but it is also open to a strong positive objection, viz., that *νόστον* then becomes a mere pleonasm. A cognate acc. added to *ἐξελήλυθεν* ought here to qualify it in some manner (cp. *Ai.* 287 *ἐξόδους ἕρπειν κενάς*).

44 ἢ φίλλον *κ.τ.λ.* The constr. is, *ἤ, εἰ φίλλον νώδυνόν τι κάτοιδέ που, (ἐπ' αὐτό)*: rather than, *ἢ (ἐπὶ) φύλλον, εἴ τι νώδυνον (φύλλον) κάτοιδέ που.*—**νώδυνον**, in active sense: *Anthol.* app. 57 *φαρμάκοις ἀνωδύνοις.*

45 τὸν...παρόντα,—'thy attendant,'—the young chief's *πρόσπολος*, who is called *σκοπός* at v. 125. The phrase does not imply that he is actually at his master's side on the rocks.

46 f. μὴ καὶ, cp. 13.—**προσπεσών**, of sudden and unforeseen approach (*O. C.* 1157): the same phrase below, 156, and Eur. *Heracl.* 338.—**ἕλοιτό μ'**. The enclitic **με** is warranted here (though *ἕλοιτ'* **ἔμ'** might seem more natural), since the words, *μὴ καὶ λάθῃ με προσπεσών*, have already indicated Odysseus as the person chiefly menaced. It is as though he said: 'We must take care that he does not surprise me; it would delight him more than to capture all the Greeks'; where the unemphatic 'it' would resemble the enclitic *με* as merely referring back to a case already indicated. A similar instance (and one that is certified by metre) occurs below, 1049 ff.: *οὔ γαρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ· | χὤπου δικαίων κἀγαθῶν ἀνδρῶν κρίσις, | οὐκ ἂν λάβοις* **μου** *μᾶλλον οὐδέν' εὐσεβῆ*: where the *ἐγώ* in 1049 makes it needless to have *ἐμοῦ* 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: *Ant.* 546 *μή μοι θάνῃς σὺ κοινά*, '*share* not my death').—The first hand in L seems to have written *ἕλοιτε μ'* (*sic*): the corrector changed the second ε to ο, accenting the latter. If there had been reason to think that the first hand in L wrote

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

NE. Enough, the man is going, and the path shall be watched.—And now, if thou 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 thy part here.

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

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ἕλοιτ' ἔμ', then I should have taken that reading, not as better than ἕλοιτό μ', but as equally good and better attested.—**λαβεῖν**, 'catch,' 'find in his power.' **μολεῖν** in A was prob. a conjecture, or a mere error, rather than, as Boissonade supposed, a corruption of **μ' ἑλεῖν**. For the difference between ἑλεῖν and λαβεῖν (in regard to warfare), see *Il.* 5. 144 ἔνθ' ἕλεν Ἀστύνοον ('slew'), and *Il.* 159 ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο, | εἷν ἐνὶ δίφρῳ ἐόντας ('caught'). Cp. below, 101, 103; *O. T.* 266 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν ('find').—Blaydes says that λαβεῖν is 'clearly wrong,' and reads **βαλεῖν** ('hit').

48 f. ἀλλ', in assent, like 'oh, well,'—the implied adversative sense being, 'nay, I have no objection': cp. 232, 336, 645, 647.—**ἔρχεται**, *sc.* ὁ παρών (45), 'he goes,' *i.e.*, 'I send him' (said as he makes a sign to the πρόσπολος). Cp. 1181 μὴ...ἔλθῃς, '*depart* not': *Ant.* 99 ἄνους μὲν ἔρχει.—**τε καὶ** marks the full assent to v. 45: he shall go, and for that purpose.—**φυλάξεται**, the fut. pass. in good prose also (Xen. *Oec.* 4. 9): φυλαχθήσομαι was late. For other such futures, cp. 303: *Ant.* 93 n.—**δευτέρῳ λόγῳ**, 'in *further* speech,'—continuing the former discourse. Cp. Pind. *O.* 1. 43 δευτέρῳ χρόνῳ, =ὑστέρῳ.

50 ff. ἐφ' οἷς=ἐπὶ τούτοις ἐφ' οἷς, 'for' (*i.e.*, 'so as to aid') 'the objects for which,' etc.; cp. *O. T.* 1457 μὴ 'πὶ τῷ δεινῷ κακῷ.—The sentence begins as if the form were to be, δεῖ...γενναῖον εἶναι, μὴ μόνον τῷ σώματι, ἀλλὰ καὶ τῇ γνώμῃ: he must show his true-bred spirit, not merely *physically*, but *morally*,—*i.e.*, by bringing himself (τόλμα, 82) to aid plans which may be repugnant to him. Neopt. supposed that his task was to take Phil. by force (πρὸς βίαν, 90). Odysseus seeks to prepare the disclosure very gently. Hence the hypothetical clause which takes the place of a simple ἀλλὰ καὶ τῇ γνώμῃ, viz., **ἀλλ' ἤν τι καινόν**, κ.τ.λ. After that clause, a modal partic., ὑπουργοῦντα ('by serving'), ought to have balanced the instrumental dat. τῷ σώματι. But, instead of it, we have a second infin., **ὑπουργεῖν**, depending, like εἶναι, on δεῖ: 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 ἐξιστάμενον ἐκ τῆς αὐτοῦ φύσεως. Odysseus calls on Neopt. to prove himself a true son of his sire (cp. 3) by complete loyalty to his mission.—**τῷ σώματι**: cp. Eur. *Suppl.* 886 ἵπποις τε χαίρων τόξα τ' ἐντείνων χεροῖν, | πόλει παρασχεῖν σῶμα χρήσιμον θέλων.

καινόν, euphemistic, as oft.: cp. Antiph. *Tetr.* A. δ. § 2 καινότατα γὰρ δή, εἰ χρὴ καινότατα μᾶλλον ἢ κακουργότατα εἰπεῖν, διαβάλλουσί με.—**ὧν** (τούτων ἃ) **πρὶν οὐκ 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.* 356 οὐ γάρ τι δράσεις δεινόν, ὧν φόβος μ' ἔχει.

53 ὑπηρέτης, like ὑπηρετεῖν in 15, said

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ΝΕ. τί δῆτ' ἄνωγας; ΟΔ. τὴν Φιλοκτήτου σε δεῖ
ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λέγων.
ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
λέγειν, Ἀχιλλέως παῖς· τόδ' οὐχὶ κλεπτέον·
πλεῖς δ' ὡς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
στράτευμ' Ἀχαιῶν, ἔχθος ἐχθήρας μέγα,
οἵ σ' ἐν λιταῖς στείλαντες ἐξ οἴκων μολεῖν,
μόνην ἔχοντες τήνδ' ἅλωσιν Ἰλίου,
οὐκ ἠξίωσαν τῶν Ἀχιλλείων ὅπλων
ἐλθόντι δοῦναι κυρίως αἰτουμένῳ,

'are probably spurious; at any rate, in their present form, absurd.' **54 f.** δεῖ... λέγων] Matthiae conj. δεῖν...λέγω: Dindorf, δεῖ...ὁρᾶν: Erfurdt, δεῖ...σκοπεῖν: Cavallin, δεῖ...μολών (or ἰών).—λόγοισιν] Gedike conj. δόλοισιν.—ἐκκλέψῃσ L: ἐκκλέψεις r.

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of a friend and equal. Cp. Eur. *El.* 821 (Orestes) Πυλάδην μὲν εἶλετ' ἐν πόνοις ὑπηρέτην, | δμῶας δ' ἀπωθεῖ: and so even in good prose, as Xen. *An.* 1. 9. 18.

54 f. τί δῆτ' ἄνωγας; 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.

σε δεῖ κ.τ.λ. Two other examples of this constr. are extant: *Ai.* 556 δεῖ σ' ὅπως πατρὸς | δείξεις ἐν ἐχθροῖς οἷος ἐξ οἵου 'τράφης: Cratinus (the poet of the Old Comedy), Νέμεσις fr. 3 δεῖ σ' ὅπως εὐσχήμονος | ἀλεκτρυόνος μηδὲν διοίσεις τοὺς τρόπους. In both those passages, as in this, the constr. is used by an elder, or superior, in giving a precept of conduct. The admonitory tone thus associated with the formula confirms the text, as against Matthiae's conjecture, σε δεῖν | ψυχὴν ὅπως λόγοισιν ἐκκλέψεις **λέγω**. The partic. **λέγων** explains the instrum. dat. λόγοισιν more clearly; it is not instrumental ('*by* speaking'), but temporal; *i.e.*, literally, '*as you go on speaking*.' It indicates that Neopt. is to converse alone with Phil. (cp. 70, ὁμιλία), and is to deceive him in the course of their conversation. The next verse makes this still clearer:—'*When he asks*, say,' etc. A similar use of λέγων, to denote the process of talk, is frequent in Herod., when, after epitomising part of a speech, he gives the sequel in the speaker's own words; as 3. 156, 'νῦν τε,' ἔφη λέγων,...'And now,' he *went on* to say,...(lit., said, as he went on speaking).—Other ways of taking **λέγων**, which seem less good, are:—(1) As instrum. partic., with which αὐτούς is to be supplied from λόγοισιν: 'with words, ...*i.e.*, by speaking them.' For this view, Schneidewin cp. Plat. *Legg.* 885 B ὅσα λόγῳ καὶ ὅσα ἔργῳ περὶ θεοὺς ὑβρίζει τις λέγων ἢ πράττων. (2) As instrum. partic., used absolutely, to emphasise λόγοισιν,—'with words,—I repeat, by speaking.' (3) As instrum. partic., to be taken closely with λόγοισιν, in the sense, 'speaking vain words.' This is Seyffert's view, who explains λόγοις λέγειν as *meris verbis dicere:* a sense which the phrase could not bear.—**ἐκκλέψεις**: here related to κλέπτειν, *fallere* (*Tr.* 243 εἰ μὴ συμφοραὶ κλέπτουσί με), as ἐξαπατᾶν to ἀπατᾶν. Cp. 968. *Il.* 14. 217 ἦ τ' ἔκλεψε νόον πύκα περ φρονεόντων.

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

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NE. What is thy bidding?

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

57 κλεπτέον] Nauck conj. κρυπτέον. **58** πλεῖς] Blaydes conj. πλεῖν. **60** στείλαντες] Naber conj. πείσαντες.—ἐξ οἴκων L: ἐξ οἴκου r. **61** μόνην A: μόνην δ' L. The later MSS. are divided between these (μόνῳ δ' and μόνον δ' also occurring); the Aldine agrees as usual with A. Seyffert conj. μόνην γ'. **68** Nauck suspects the verse.

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

58 f. πλεῖς is more dramatic than **πλεῖν**, which would also be awkward after λέγειν.—**ὡς πρὸς οἶκον.** πρός states the direction of the voyage: ὡς merely adds an indication of the voyager's purpose: 'thou art homeward *bound*.' (Not, 'thou art sailing *as if* for home,' with ref. to the story being untrue.) Cp. *Ai.* 44 ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν; 'was this plot, in his intention (ὡς), against the Greeks?' (though the actual victims were the cattle). Thuc. 4. 93 παρεσκευάζετο ὡς ἐς μάχην, made his dispositions with a view (ὡς) to fighting. Xen. *H.* 1. 1. 12 ἀνάγεσθαι ἤδη αὐτοῦ μέλλοντος ὡς ἐπὶ ναυμαχίαν.—**ἔχθος ἐχθήρας μέγα**: cp. *El.* 1034 οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ. For the aor. part. cp. 227, 309: Pind. *N.* 7. 88 φιλήσαντ' (having formed a friendship); *O. T.* 11 n., 649 n.

60 οἵ, with causal force (Lat. *qui* with subjunct.): *O. C.* 263 n.—**ἐν λιταῖς**, by means of prayers: cp. 102 ἐν δόλῳ...ἄγειν, 1393 ἐν λόγοις | πείθειν: *Ant.* 764 n.—**στείλαντες...μολεῖν**: lit., having caused thee to set forth, so that thou shouldst come from home: cp. *Ant.* 164 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα | ἔστειλ' ἱκέσθαι. Odysseus and Phoenix were sent from Troy to bring the young Neoptolemus from Scyros: 343 ff.

61 μόνην. If L's μόνην **δ'** were sound, then στείλαντες (*μέν*) and ἔχοντες δέ would express two reasons why the conduct of the Atreidae was bad:—'when they had brought thee from home, and when that was their only way of taking Troy,'—the second clause implying that, as his presence was so momentous, his claim to good treatment was the stronger. But μόνην, without δ', is clearly right. Then ἔχοντες is causal, expressing the motive of στείλαντες,—'having brought thee,...since they had no other way,' etc. The insertion of δ', if not a mere error, may have been due to a corrector who, not perceiving the relation of the two participles, thought that they required a copula.—**ἅλωσιν**, *means of* capture: Thuc. 2. 75 χῶμα ἔχουν πρὸς τὴν πόλιν, νομίζοντες ταχίστην αἵρεσιν [τὴν αἵρεσιν Classen] ἔσεσθαι αὐτῶν (the quickest *way of taking* the place).

62 f. τῶν Ἀχιλλείων ὅπλων, gen. depending on the principal verb **ἠξίωσαν**, instead of an acc., τὰ Ἀχίλλεια ὅπλα, depending on the infin. **δοῦναι**. This construction arises from eagerness for compact expression of the main idea,—as here the main idea is completely expressed by v. 62. The 'epexegetic' infin., like **δοῦναι**, is usu. the only word added: but here it is naturally supplemented by the words which denote the aggravating circumstances (ἐλθόντι...κυρίως αἰτουμένῳ). Plat. *Legg.* 941 D δίκης οὖν οὐδέτερον οὐδετέρου ἐλάττονος...ὁ νόμος ἀξιοῖ ζημιοῦν (instead of ἀξιοῖ ζημιοῦν δίκῃ). Thuc. 3. 6 καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους. Cp. *O. C.* 1211 n.—**κυρίως**, with good right (*tuo iure*), as heir of Achilles; cp. Dem. or. 36 § 32 κυρίως δόντος τοῦ πατρὸς...κατὰ τοὺς νόμους αὐτὴν γεγαμῆσθαι.

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ἀλλ' αὖτ' Ὀδυσσεῖ παρέδοσαν· λέγων ὅσ' ἂν
θέλῃς καθ' ἡμῶν ἔσχατ' ἐσχάτων κακά.
*τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει
μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον.
ὡς δ' ἔστ' ἐμοὶ μὲν οὐχί, σοὶ δ' ὁμιλία
πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
σὺ μὲν πέπλευκας οὔτ' ἔνορκος οὐδενὶ
οὔτ' ἐξ ἀνάγκης οὔτε τοῦ πρώτου στόλου·

64 αὖτ'] αὐτ' L.—λέγων] Gedike conj. λέγ' οὖν.—ὅσ' made from ὅσ in L. **66** τούτων γὰρ οὐδέμ' ἀλγυνεῖσ L. The first corrector (S) has written ν, very small, between the έ and μ' of οὐδέμ', indicating οὐδέν μ'. And οὐδέν μ' is in some of the later MSS., including A and V, while Vat. has οὐδὲν. Ven. has ἀλγυνεῖ, the rest

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64 f. παρέδοσαν, handed over,—a word suggesting fraud or treachery, as oft.; cp. 399.—**λέγων** refers back to λέγειν in 57 (with which, as infin. for imperat., the nomin. is rightly used in the 2nd pers., *O. T.* 1529 n.). Odysseus leaves the available epithets to his young friend's imagination. Cp. *O. T.* 1287 *βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινα | τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον, | τὸν μητρός, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι.* Eur. *I. T.* 16 *καὶ λέγει Κάλχας τάδε· | ...'παῖδ' οὖν ἐν οἴκοις σὴ Κλυταιμνήστρα δάμαρ | τίκτει'—τὸ καλλιστεῖον εἰς ἔμ' ἀναφέρων— | 'ἣν χρή σε θῦσαι.'*—**καθ' ἡμῶν**, in this context, seems best taken as = *κατ' ἐμοῦ*: for the sing. **με** so closely following, see n. on *Ant.* 734 *πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ;*—**ἔσχατ' ἐσχάτων**: cp. *O. T.* 465 *ἄρρητ' ἀρρήτων* n.

66 ***τούτῳ γὰρ** κ.τ.λ. The reading **τούτων γὰρ οὐδέν μ' ἀλγυνεῖς** is probably that which stood in L's archetype; for the inserted ν, by which *οὐδέμ'* has been made into *οὐδένμ'*, is due to the first corrector of L, who revised the work of the scribe by comparing the copy with the original. The first question, then, is whether that reading can be kept. It is required to mean:—'for *in regard to no one of these things*' (viz., the *κακά*, taunts) 'wilt thou pain me.' But it would properly mean:—'for thou wilt not cause me any of these pains.' Cp. 1021 *ἐγὼ δ' ἀλγύνομαι | τοῦτ' αὖθ' ὅτι ζῶ* κ.τ.λ., 'I feel just this pain,—that I live,' etc.: Ar. *Ach.* 2 *ἤσθην δὲ βαιὰ... | ἃ δ' ὠδυνήθην*, κ.τ.λ.: *Ant.* 550 *τί ταῦτ' ἀνιᾷς μ'* (cause me this distress). Before *τούτων γὰρ οὐδέν μ' ἀλγυνεῖς* could be accepted, it would be needful to show that a cognate acc. (*οὐδέν*) could thus replace an instrum. dat. The next question concerns its origin. It might be suggested that the *οὐδέμ'* of the 1st hand in L came, not from *οὐδέν μ'*, but from *οὐδέν'*, and that the sense is, 'thou wilt pain no one of *them*' (masc.),—so that *καθ' ἡμῶν* in 65 should mean, Odysseus and the Atreidae. But this cannot be; for, here, there has been no direct mention of the Atreidae,—only of 'Αχαιῶν generally (59); and so, for contrast with *πᾶσιν Ἀργείοις* (67), the pain denoted by **ἀλγυνεῖς** must be pain to Odysseus. **τούτων γὰρ οὐδέν' ἀλγυνεῖς** being thus set aside, we have to weigh (1) **τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'**,—Dindorf's conjecture; and (2) **τούτῳ γὰρ οὐδέν μ' ἀλγυνεῖς**,—Buttmann's. Both being possible, the question is, which of them is most likely to have generated *τούτων γὰρ οὐδέν μ' ἀλγυνεῖς*. The fact that **ἀλγυνεῖς** precedes *ἐργάσει* diminishes the probability that **ἀλγυνεῖς** arose from *ἀλγυνεῖ μ'* by assimilation of persons. Further, had *οὐδέν μ' ἀλγυνεῖς* come from *οὐδὲν ἀλγυνεῖ μ'*, we might have expected to find a variant, *οὐδὲν ἀλγυνεῖς μ'*. If, on the other hand, the words *οὐδέν μ' ἀλγυνεῖς* are genuine, we have only to suppose a change of **τούτων** into **τούτῳ**. On these palaeographical grounds Buttmann's reading appears preferable to Dindorf's.

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

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

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

ἀλγυνεῖς. All have *τούτων*. Buttmann conj. *τούτῳ* (for *τούτων*) *γὰρ οὐδέν μ' ἀλγυνεῖς*: so Wund. and Blaydes. Dindorf, *τούτων γὰρ οὐδὲν ἀλγυνεῖ μ'*.—*ἐργάσει*] *ἐργάσηι* L.; as below, 78 *γενήσηι*, 108 *ἡγῆι*, and *passim*. **67** *ἀργείοισι* L, the final *ι*

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

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

οὐκ ἔστι πέρσαι σοι. The difference between **σοι** and **σοὶ** here resembles that between 'thou canst *never* take' and '*thou* canst never take.' L supports **σοὶ**, which is, of course, quite tenable. But **σοι** seems preferable, because (*a*) in giving a reason, as *γάρ* implies, why 'all the Greeks' will be pained, it seems less fitting to place the personal concern of Neoptolemus in the foreground; and (*b*) the necessary emphasis on *σοί* in v. 70 would have a slightly awkward effect if the same pron. had been emphasised in v. 69. Cp. n. on 47, *ἕλοιτό μ'*.

τὸ Δαρδάνου πέδον, the land of Dardanus,—meaning *Τροία* in its larger sense, the town with its territory (cp. 920 *τὰ Τροίας πεδία*, 1435 *ἑλεῖν τὸ Τροίας πεδίον*). So *O. C.* 380 *τὸ Καδμείων πέδον* = *Θήβης πέδον* (*ib.* 415). Dardanus, son of Zeus, was fifth ancestor of Priam (*Il.* 20. 215 ff.). Cp. Pind. *O.* 13. 56 *πρὸ Δαρδάνου τειχέων*: Eur. *Helen.* 1493 *Δαρδάνου* | *πόλιν*.

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

72 f. **ἔνορκος.** Odysseus was bound by the oath which all the suitors of Helen had sworn to her father Tyndareus,—that they would come to her husband's aid, if he was robbed of her: Eur. *I. A.* 61 *ὅτου γυνὴ γένοιτο Τυνδαρὶς κόρη, | τούτῳ ξυναμυνεῖν, εἴτις ἐκ δόμων λαβὼν | οἴχοιτο*. So Ajax came to Troy *οὕνεχ' ὅρκων οἵσιν ἦν ἐνώμοτος* (*Ai.* 1113). Paus. was shown the place, called *Ἵππου μνῆμα*, on the road from Lacedaemon into Arcadia, where Tyndareus, having sacrificed a horse, *τοὺς Ἕλένης ἐξώρκου μνηστῆρας* (3. 20. 9).—**ἐξ ἀνάγκης**: Odysseus feigned madness, in order to avoid going to Troy,

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ἐμοὶ δὲ τούτων οὐδέν ἐστ' ἀρνήσιμον.
ὥστ' εἴ με τόξων ἐγκρατὴς αἰσθήσεται,
ὄλωλα, καὶ σὲ προσδιαφθερῶ ξυνών.
ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
ὅπως γενήσει τῶν ἀνικήτων ὅπλων.
ἔξοιδα, *παῖ, φύσει σε μὴ πεφυκότα
τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά·
ἀλλ' ἡδὺ γάρ τι κτῆμα τῆς νίκης λαβεῖν,
τόλμα· δίκαιοι δ' αὖθις ἐκφανούμεθα.
νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὺ

erased. **76** *προσδιαφθερῶ*] Tournier conj. *προσδιαφθείρω*. **78** L *γενή σηι τῶν* (*sic*), made from *γενησι στὼν* (?). **79** *παῖ* Erfurdt conj.: *καὶ* MSS.: Froehlich proposes *μὲν*, Gernhardt *δή*, Blaydes (reading *παῖ*) *τοι*: Camph., with Linwood, defends *καί*, but, if a change were made, would prefer *τοι*. **81** *τι* L: *τοι* A. The later MSS. are divided; B, R, V^3 are among those that have *τοι*, while Γ and L^2 have *τι*.—*λαβεῖν*] Erfurdt conj. *λαχεῖν*. **82** δ' A, B: θ' (sic) L, L^2: τ' K (Par. 2886,

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

76 f. ἐγκρατής: for the omission of *ὤν*, even when, as here, the adj. marks a condition, cp. n. on *Ant.* 1327 *βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά i.e. βράχιστα* (*ὄντα*) *κράτιστά* (*ἐστι*).—**ὄλωλα**: cp. *O. T.* 1166 ὄλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν: Xen. *An.* 1. 8. 12 κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεπολῆται. Plaut. *Amphitruo* 1. 1. 164 *perii, si me adspexerit.*—**προσδιαφθερῶ** ought not to be changed (as Tournier proposed) to **προσδιαφθείρω**. The force of ὄλωλα, used in the sense of ὀλοῦμαι, would be weakened, not enhanced, by a repetition of the device; while, on the other hand, the natural future *προσδιαφθερῶ* makes the rhetorical ὄλωλα more impressive: cp. Eur. *I. T.* 1002 *τούτου δὲ χωρισθεῖσ'* (=*εἰ χωρισθήσομαι*) *ἐγὼ μὲν ὄλλυμαι,* | *σὺ δ' ἂν τὸ σαυτοῦ θέμενος εὖ νόστου τύχοις.*

77 f. αὐτὸ τοῦτο prepares the emphasis on **κλοπεύς**, while it also refers back to 54 f. *τὴν Φιλοκτήτου...ἐκκλέψεις*. The connection of thought is:—'No; open force is out of the question; the object which our ingenuity must compass is precisely that (which I have already indicated),—viz., how the bow can be taken by craft.'—**σοφισθῆναι**: cp. Ar. *Av.* 1401 *χαρίεντά γ', ὦ πρεσβῦτ', ἐσοφίσω καὶ σοφά.*—**κλοπεὺς**...**γενήσει**: cp. *O. T.* 721 *φονέα γενέσθαι πατρός*: *O. C.* 582 *ὅταν θάνω 'γὼ καὶ σύ μου ταφεὺς γένῃ.*

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

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

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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' αὖθις* really points to *δ' αὖθις*, though it might easily be supposed to be a mere blunder for *τ' αὖθις*, the reading which prevailed in the later MSS. **83** *ἀναιδὲς*] Nauck conj. *βραχείας* (without proposing to alter *βραχὺ*): Mekler, *μᾶς δός*, with a comma after *βραχύ*.—Vv. 83—85 are rejected by E. A. Richter.

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

82 **τόλμα**, bring thyself to do it: cp. 481, *O. C.* 184, *Ai.* 528.—**δίκαιοι... ἐκφανούμεθα** *sc. ὄντες* (cp. *O. T.* 1063 *ἐκφανεῖ κακή*): *Il.* 13. 278 *ἐνθ' ὅ τε δειλὸς ἀνήρ, ὅς τ' ἄλκιμος, ἐξεφάνθη*.—**αὖθις**, afterwards, — some other day: *Ant.* 1204 n.

83 **νῦν δ'** κ.τ.λ., has been suggested by the contrast with **αὖθις**, and so the thought already conveyed by *τόλμα* is re-stated more explicitly: then *ἡμέρας μέρος βραχύ* suggests, in its turn, *κᾶτα τὸν λοιπὸν χρόνον* κ.τ.λ., which repeats the sense of *δίκαιοι δ' αὖθις ἐκφανούμεθα*. Cp. n. on *Ant.* 465 ff.—**εἰς ἀναιδὲς ἡμέρας μέρος βραχύ**, 'for one little roguish day': *ἡμέρας μέρος βραχὺ* = 'a short space (consisting in) one day' (cp. Eur. *Med.* 1247 *ἀλλὰ τήνδε γε | λαθοῦ βραχεῖαν ἡμέραν παίδων σέθεν, | κἄπειτα θρήνει*). **μέρος** is a fraction of the life-time which is before him: and since *ἡμέρας-μέρος* ('day-space') forms one notion, **ἀναιδὲς** has the same force as if it were *ἀναιδοῦς*, agreeing with *ἡμέρας* (*Ant.* 794 *νεῖκος—ἀνδρῶν ξύναιμον*, n.). For several epithets joined (without copula) to one subst., cp. *Ant.* 586 *ποντίαις...δυσπνόοις... | Θρῄσσαισιν... πνοαῖς*. For **εἰς** marking a limit of time, cp. below, 1076 *χρόνον τοσοῦτον εἰς ὅσον τά τ' ἐκ νεὼς | στείλωσι ναῦται*, κ.τ.λ. —Others take **εἰς ἀναιδὲς** by itself, as = *εἰς ἀναίδειαν* (*ἡμ. μέρος βρ.* being acc. of duration of time), 'for shamelessness.' Such an abstract sense for the neut. adj., without the art., seems impossible. Campbell compares Plat. *Gorg.* 504 c *ἐμοὶ γὰρ δοκεῖ ταῖς μὲν τοῦ σώματος τάξεσιν ὄνομα εἶναι ὑγιεινόν* (as though *ὑγιεινόν* stood for *τὸ ὑγιεινόν*, or *ὑγίειαν*): but cp. Cope's ver-

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δός μοι σεαυτόν, κᾆτα τὸν λοιπὸν χρόνον
κέκλησο πάντων εὐσεβέστατος βροτῶν.
NE. ἐγὼ μὲν οὖς ἂν τῶν λόγων ἀλγῶ κλύων,
Λαερτίου παῖ, τούσδε καὶ πράσσειν στυγῶ·
ἔφυν γὰρ οὐδὲν ἐκ τέχνης πράσσειν κακῆς,
οὔτ' αὐτὸς οὔθ', ὥς φασιν, οὑκφύσας ἐμέ.
ἀλλ' εἶμ' ἑτοῖμος πρὸς βίαν τὸν ἄνδρ' ἄγειν
καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.
πεμφθείς γε μέντοι σοὶ ξυνεργάτης, ὀκνῶ
προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς
δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.
ΟΔ. ἐσθλοῦ πατρὸς παῖ, καὐτὸς ὢν νέος ποτὲ
γλῶσσαν μὲν ἀργόν, χεῖρα δ' εἶχον ἐργάτιν·
νῦν δ' εἰς ἔλεγχον ἐξιὼν, ὁρῶ βροτοῖς
τὴν γλῶσσαν, οὐχὶ τἄργα, πάνθ' ἡγουμένην.

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

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

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

86 f. μὲν merely emphasises *ἐγώ* (*Ant.* 11 n.); it is not opposed to *ἀλλ'* in 90.—**Λαερτίου**: the same form (always in the 1st or 5th place, the **α** being long,) 417, 628, 1357, *Ai.* 101: but *Λαέρτου* below, 366, 614, fr. 827: and *Λαρτίου*, 401, 1286, *Ai.* 1, 380. Eur., too, has these three forms: while in the *Od.*, where the name occurs 22 times, *Λαέρτης* alone is used.—**τούσδε**, referring back to **οὓς ἄν**: cp. *O. C.* 1332 *οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος*: so *El.* 441, *Tr.* 23. Prose would here use *τούτους*, because *οὗτος* regularly (though not always) points back, while *δδε* points forward. Buttmann's **τοὺς δὲ**, though admissible, would be too emphatic: see Appendix.

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

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

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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** *καὐτὸς*] In L the *σ* of *καὐτὸσ* has been added by S. **97** *ἀργὸν* L, *ἀργὴν* r.—*ἐργάτιν*] *ἐργάτην* Γ: Blomfield conj. *ἐργάνην*.

γὰρ αὐτὸς ἔφυν, οὔτε ὁ ἐκφύσας (ἔφυ): cp. *O. C.* 461 *ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι, | αὐτός τε παῖδές θ' αἵδ'*.—**οὔθ', ὥς φασιν, οὐκφύσας**: as in *Il.* 9. 312 Achilles says, *ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν, | ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ*: and in Eur. *I. A.* 926 *ἐγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς | Χείρωνος ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν*.

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

οὐ γὰρ κ.τ.λ.: the *γάρ* implies, 'this ought to satisfy thee, *for* force cannot fail'; it is thus already a trace of irresolution. **ἐξ ἑνὸς ποδὸς**, lit., 'starting from one foot,' *i. e.*, 'when he has the use of only one foot,'—*ἐκ* marking that *εἷς πούς* is the condition which makes his victory impossible. Cp. n. on *O. C.* 848 *οὔκουν ποτ' ἐκ τούτου γε μὴ σκήπτρουν ἔτι | ὁδοιπορήσῃς*. In *El.* 455 *Ὀρέστην ἐξ ὑπερτέρας χερὸς | ἐχθροῖσιν...ἐπεμβῆναι*, ('that, with victorious might, he may trample on his foes,') the *ὑπερτέρα χείρ* is similarly the antecedent condition.—**τοσούσδε** (*sc.* *ὄντας*, cp. n. on *ἐγκρατής*, 75): the 15 seamen who form the Chorus will be at hand to help them.

93 ff. πεμφθείς γε μέντοι: *γε* emphasises *πεμφθείς*, and *μέντοι*='however': cp. *O. T.* 442 n.—**προδότης**: he is thinking of what Od. said in v. 53.—**βούλομαι δ'**: *δέ*=*ἀλλά* (*Ant.* 85).—**ἐξαμαρτεῖν**, aor., 'to fail' (regarded as an event occurring at some one moment); **νικᾶν**, pres., 'to be victorious' (a continuing state: cp. *O. T.* 437 n.).

97 ἀργόν, fem.: in good Attic prose as well as verse this adj. is of two terminations, and the v. l. *ἀργήν* here represents only a later usage: Aristotle (if our MSS. may be trusted) wrote in *Meteor.* 1. 14 (Berl. ed. p. 352 *a* 13) *ἡ μὲν γὰρ (χώρα) ἀργὴ γέγονε*, yet in *Oecon.* 2 (Berl. ed. p. 1348 *a* 3) *τῆς χώρας ἀργοῦ γενομένης*.

98 f. εἰς ἔλεγχον ἐξιών, going forth to those contests of real life by which the adult tries the maxims learned in youth. *ἔλεγχος* here is the test which the man applies to the principle (*γλῶσσαν μὲν ἀργόν* κ.τ.λ.); not the test applied to the man himself. The latter is, however, the usual sense of this phrase: cp. fr. 102 *γένος γὰρ εἰς ἔλεγχον ἐξιὸν καλὸν | εὔκλειαν ἂν κτήσαιτο*: Eur. *Alc.* 640 *ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὅς εἶ*: Plat. *Phaedr.* 278 C *εἰς ἔλεγχον ἰὼν περὶ ὧν ἔγραψε*.—**βροτοῖς**, '*for* men,' *i.e.* in their estimation, an ethic dat. (Ar. *Av.* 445 *πᾶσι νικᾶν τοῖς κριταῖς*). **πάνθ' ἡγουμένην**, 'taking the lead, having the chief influence (absol., as 386) in all things': for the adv. *πάντα*, cp. *O. T.* 904 *πάντ' ἀνάσσων*.—We might

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ΝΕ. τί μ' οὖν ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν;
ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
ΝΕ. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
ΟΔ. οὐ μὴ πίθηται· πρὸς βίαν δ' οὐκ ἂν λάβοις.
ΝΕ. οὕτως ἔχει τι δεινὸν ἰσχύος θράσος;
ΟΔ. ἰοὺς ἀφύκτους καὶ προπέμποντας φόνον.
ΝΕ. οὐκ ἆρ' ἐκείνῳ γ' οὐδὲ προσμεῖξαι θρασύ;
ΟΔ. οὔ, μὴ δόλῳ λαβόντα γ', ὡς ἐγὼ λέγω.
ΝΕ. οὐκ αἰσχρὸν ἡγεῖ δῆτα τὰ ψευδῆ λέγειν;
ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.

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

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also take *βροτοῖς* 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 *ἡγουμένην* would take the genit. *βροτῶν*. There is an allusion to the Athenian demagogues (cp. 388 *διδασκάλων λόγοισι*): as Cleon says (Thuc. 3. 38) of the citizens in the ecclesia, *εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων* ('absorbed in the drama of debate, but content with rumours from the field of action').

100 *τί μ' οὖν*. With Nauck, I adopt Wakefield's transposition here, while recognising that much may be said for *τί οὖν μ'*. Two questions are involved, and should be kept distinct; viz. (1) whether Tragedy ever used the licence, denied to it by Porson (*Phoen.* 892), of hiatus after *τί*: and (2) whether Sophocles is likely to have written *τί οὖν μ'* rather than *τί μ' οὖν* here. As to (1), the strongest instance is Aesch. *Theb.* 704 *τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον*; where *τί δ' οὖν, τί νῦν, τί δῆτ'* are all improbable. It would seem, then, that Aesch., at least, sometimes admitted the hiatus; so that, if we transpose *μ'* here, it does not necessarily follow that the same transposition should be made in Aesch. *Eum.* 902 *τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί*; But the prevailing character of Sophoclean verse certainly favours *τί μ' οὖν* rather than *τί οὖν μ'*. As against conjecturing *τί νύν μ'*, it is well to note *Tr.* 1247 *πράσσειν ἄνωγας οὖν με πανδίκως τάδε*; *Ai.* 1364 *ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἐᾶν*; though no argument can be drawn from the fact that *οὖν* precedes *με* in those places. Cp. 733, 753, 917. See Appendix.—*τί...ἄλλο*, *sc.* *ποιεῖν*: cp. 310, and n. on *Ant.* 497 *θέλεις τί μεῖζον ἢ κατακτεῖναί μ' ἑλών*;

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 acc., as subject to the inf. Cp. *Ai.* 1047 *σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν | μὴ συγκομίζειν*: *O. C.* 932 *εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν, | τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά*. The agent can also stand in the dat., as object to the verb of saying; *O. C.* 840 *χαλᾶν λέγω σοι*.—This verse has no caesura: cp. 1369: *Ant.* 1021 *οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς*, with n. there. Distinguish these rare examples from those which have an elision after the 3rd foot ('quasi-caesura'), as 276: *Ant.* 44 *ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει*;

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

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

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

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

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

NE. And why by guile rather than by persuasion?

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

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

OD. Shafts inevitable, and winged with death.

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

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

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

OD. No, if the falsehood brings deliverance.

108 *δῆτα τὰ* r: *δὴ τά δε* (=*τάδε*) L (and so K, cod. Par. 2886): the *δὴ* was omitted at first, and then added (by the 1st hand itself) above the line. Vauvilliers conj. *δῆτα τὸ*: Wecklein, *δῆτα σὺ*: Cavallin, *δηλαδὴ*. The reading *δὴ τὰ ψευδῆ* in L^2 seems

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δεινὸν than as adv. with *οὕτως*: cp. Xen. *Cyr.* 5. 1. 24 *οὕτω δεινός τις ἔρως...ἐγγίγνεται*. For the enclitic *τις* preceding its noun, cp. 519, *O. C.* 280 n. In Herod., indeed, *οὕτω δή τι* ('so *very*...') often qualifies adjectives (1. 185, 3. 12, etc.): but in the Attic examples of *οὕτω τι* with an adj. the latter is usually a neut. sing., as Posidippus *Μύρμηξ* fr. 2 *οὕτω τι πολύπουν ἐστὶν ἡ λύπη κακόν*.—**ἰσχύος 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 *θράσος* agrees well with **οὐ μὴ πίθηται**. If Philoctetes is deaf to persuasion, and risks the alternative of having force used against him, he must have some resource which inspires him with such boldness.

105 ἰοὺς: we might expect **ἰούς 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 *τί*. 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 ἐκείνῳ γ': *γε* emphasises the pron., 'then we dare not even approach *him*,'—a man with such arrows as those.—**προσμείξαι**: the spelling *μείξω*, *ἔμειξα*, is attested for *saec.* VI.—IV. B.C. by numerous Attic inscriptions (Meisterhans, p. 87, n. 690).—**θρασύ**, a thing that may be dared; Pind. has this pass. sense, *N.* 7. 50 *θρασύ μοι τόδ' εἰπεῖν*. Cp. Plat. *Rep.* 450 E *τἀληθῆ εἰδότα λέγειν ἀσφαλὲς καὶ θαρραλέον*.

107 μὴ δόλῳ λαβόντα, acc. as subj. to *προσμείξαι*, (it is not safe that one should approach him,) unless one has ensnared him; for *λαβόντα*, cp. 47 n.

108 τὰ ψευδῆ. The art. with the neut. adj. gives a certain emphasis ('those things which are false'), and the objection to it here would have point only if, instead of the adj., we had the subst., *τὰ ψεύδη*. For the same reason, **τὰ** *ψευδῆ λέγειν* seems rather better than **τὸ** *ψευδῆ λέγειν*, though at first sight the latter is specious. In fr. 325 *καλὸν μὲν οὖν οὐκ ἔστι τὰ ψευδῆ λέγειν*, also, *τὰ* appears sound. Cp. Antiphon or. 1 § 10 *αὕτη γὰρ καὶ τοὺς τὰ ψευδῆ παρεσκευασμένους λέγειν τἀληθῆ κατηγορεῖν ποιήσει*. Cavallin changes **δῆτα τὰ** to **δηλαδή**, 'evidently' (*O. T.* 1501); but this would be better suited to ironical reproof than to ingenuous surprise.

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

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ΝΕ. πῶς οὖν βλέπων τις ταῦτα τολμήσει λακεῖν; 110
ΟΔ. ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει.
ΝΕ. κέρδος δ' ἐμοὶ τί τοῦτον εἰς Τροίαν μολεῖν;
ΟΔ. αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
ΝΕ. οὐκ ἆρ' ὁ πέρσων, ὡς ἐφάσκετ', εἶμ' ἐγώ;
ΟΔ. οὔτ' ἂν σὺ κείνων χωρὶς οὔτ' ἐκεῖνα σοῦ. 115
ΝΕ. θηρατέ' οὖν γίγνοιτ' ἄν, εἴπερ ὧδ' ἔχει.
ΟΔ. ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα.
ΝΕ. ποίω; μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
ΟΔ. σοφός τ' ἂν αὐτὸς κἀγαθὸς κεκλῇ ἅμα.
ΝΕ. ἴτω· ποήσω, πᾶσαν αἰσχύνην ἀφείς. 120

to have come from δῆτα (τὰ) ψευδῆ: see comment. **110** λακεῖν L 1st hand, altered by an early hand to λαλεῖν. Most of the later MSS. have λαλεῖν (Vat. λαβεῖν). **111** εἰσ L, ἐς r. **112** δ' ἐμοὶ L: δέ μοι r. **116** θηρατέα γίγνοιτ' ἄν L, and so almost all the later MSS.: in A the final α of θηρατέα is marked as long, and the gloss, δυνατὴ ληφθῆναι, shows that the adj. was taken with Τροία. A v. l. was θηρατέα γοῦν (V^2, Vat.). Triclinius gave θηρατέ' οὖν: Elmsley conj. θηρατέ' ἂν γίγνοιτ' ἄν: Tournier, θηρατέ' ἂν γίγνοιτ' ἄρ': Nauck, γίγνοιτ' ἄν, εἴπερ ὧδ' ἔχει, θηρατέα.—γένοιτ', a v. l. found in T and other late MSS., was perh. due to Triclinius: see

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

111 εἰς κέρδος, for it, with a view to it: cp. *Il.* 23. 304 πατὴρ δέ οἱ ἄγχι παραστὰς | μυθεῖτ' εἰς ἀγαθά: Eur. *Phoen.* 395 ἀλλ' ἐς τὸ κέρδος παρὰ φύσιν δουλευτέον: Xen. *Cyr.* 8. 1. 33 ἰδὼν ἂν αὐτοὺς ἡγήσω τῷ ὄντι εἰς κάλλος ζῆν.

113 αἱρεῖ, the oracular pres., denoting what *is to* happen: Aesch. *Ag.* 126 χρόνῳ μὲν ἀγρεῖ Πριάμου πόλιν ἅδε κέλευθος: id. *P. V.* 170 τὸ νέον βούλευμ' ὑφ' ὅτου | σκῆπτρον τιμάς τ' ἀποσυλᾶται: Her. 3. 155 ἤδη ὦν, ἢν μὴ τῶν σῶν δεήσῃ, αἱρέομεν Βαβυλῶνα.

114 ὡς ἐφάσκετ': when Odysseus and Phoenix visited Scyros, and persuaded him to come to Troy (345 ff.).

115 οὔτ' ἄν *sc.* πέρσειας: cp. *El.* 364 τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν, | οὔτ' ἂν σύ, σώφρων γ' οὖσα (*sc.* ἐρῴης): *Tr.* 462 (κοὔπω τις...ἠνέγκατ'...δνειδος)· ἥδε δ' οὐδ' ἂν (*sc.* ἐνέγκαιτο), κ.τ.λ.

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

117 ὡς...φέρει, (be sure) that thou winnest: cp. *Ai.* 39 ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε πάργα ταῦτά σοι: Eur. *Ph.* 1664 ΚΡ. ὡς οὔτις ἀμφὶ τῷδ' ὑγρὰν θήσει κόνιν: id. *Hec.* 400 ΕΚ. ὡς τῆσδ' ἐκοῦσα παιδὸς οὐ μεθήσομαι.—**φέρει**, *reportas*: cp. *O. T.* 500 n.

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

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NE. And how shall one have the face to speak those words?

OD. When thy deed promises gain, 'tis unmeet to shrink.

NE. And what gain is it for me, that he should come to Troy?

OD. With these shafts alone can Troy be taken.

NE. Then *I* am not to be the conqueror, as ye said?

OD. Neither thou apart from these, nor these from thee.

NE. 'Twould seem that we must try to win them, if it stands thus.

OD. Know that, if thou dost this thing, two prizes are thine.

NE. What are they? Tell me, and I will not refuse the deed.

OD. Thou wilt be called at once wise and valiant.

NE. Come what may, I'll do it, and cast off all shame.

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

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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'...κἀγαθός: schol. σοφὸς μὲν διὰ τὸ κλέψαι, ἀγαθὸς δὲ διὰ τὸ πορθῆσαι. Cp. *El.* 1088 δύο φέρειν ἐν ἑνὶ λόγῳ, | σοφά τ' ἄριστα τε παῖς κεκλῆσθαι.—**αὐτὸς**: *O. T.* 458 ἀδελφὸς αὐτὸς καὶ πατήρ, n.—**κεκλῇ'**: for the forms of the optat. perf. pass., see n. on *O. T.* 49.

120 ἴτω is a defiance of the possible consequences ('happen what may'): cp. 1254 ἴτω τὸ μέλλον. Eur. *Med.* 819 (Medea, having taken her resolve to kill the children) ἴτω· περισσοὶ πάντες οὐν μέσῳ λόγοι.

ποήσω. Numerous Attic inscriptions of the 5th and 4th centuries B. C. show that in this verb the letter ι was regularly omitted before a following E-sound (ε or η), though never before an O-sound (ο or ω): hence (*e.g.*) ποεῖ, ποήσας, but ποιοῦσι, ποιῶν. It should be noted that πο- and ποι-, according as the E- or O-sound follows, sometimes occur in the same inscription: thus in *C. I. A.* 167, 55 (of 334—326 B.C.) we find ποιῶν (thrice) in company with ποήσας. The omission of ι before the E-sound was not, indeed, rigorous; thus an Attic inscription of the 5th cent. B.C. gives Εὔφρων ἐξεποίησ' οὐκ ἀδαὴς Πάριος: but the facts prove that it was usual. See Meisterhans, *Gramm. d. Att. Inschriften*, p. 27. As to L, its practice is not constant. It almost always gives πο, not ποι, 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 ποι it has been corrected to πο. But there are also a few places where ποι remains. See Appendix. In writing **ποήσω**, 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.

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

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ΟΔ. ἦ μνημονεύεις οὖν ἃ σοι παρῄνεσα; 121
ΝΕ. σάφ' ἴσθ', ἐπείπερ εἰσάπαξ συνῄνεσα.
ΟΔ. σὺ μὲν μένων νυν κεῖνον ἐνθάδ' ἐκδέχου,
ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρών,
καὶ τὸν σκοπὸν πρὸς ναῦν ἀποστελῶ πάλιν, 125
καὶ δεῦρ', ἐάν μοι τοῦ χρόνου δοκῆτέ τι
κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις
μορφὴν δολώσας, ὡς ἂν ἀγνοίᾳ προσῇ·
οὗ δῆτα, τέκνον, ποικίλως αὐδωμένου 130
δέχου τὰ συμφέροντα τῶν ἀεὶ λόγων.

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

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

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

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

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

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

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

126 *χρόνου*] After this word, one letter (apparently *σ*) has been erased in L.—*δοκῆτέ τι*] *δοκῆτ' ἔτι* L, the *ῆ* made from *ει*, prob. by the first corrector (S). *δοκῆτέ τι* r. **127** *κατασχολάζειν*] Nauck conj. *πέρα σχολάζειν*.—*αὖθις* r: *αὖτις* L.—*ἐκπέμψω* r: *ἐκπέμπω* L, with *ψω* written above by the 1st hand.—Burges conj. *αὖθις αὖ πέμψω*. **128** *τρόποις*] *τρόπον* Triclinius. Herwerden would delete this verse. **129** *ἀγνοία* L, with most of the later MSS.: *ἀγνοίᾳ* Triclinius. **130** *αὐδωμένου*] In L, *ν* seems to have been erased after *ω*, which is itself in an erasure. It is possible, though not clear, that the 1st hand wrote *αὐδὴν μένον*.—Nauck conj. *σὺ δῆτα, τέκνον*, (or, *σὺ δ', ὦ τέκνον μοι,*) *ποικίλως αὐδωμένων*. **131** *τῶν ἀεὶ λόγων*] Blaydes conj.

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

128 ναυκλήρου: the man, when he comes, pretends to be the captain of a small merchant-ship, trading between Greece and the Troad (547 ff.). In Plaut. *Mil.* 4. 3. 41 ff. the 'skipper's dress' (*ornatus nauclericus*) consists of a dark-coloured hat with broad brim (*causia*), and a garment of the same colour, well girt-up, and looped on the left shoulder, leaving the right arm bare, like the Greek *ἐξωμίς*. The colour of both hat and tunic is described by *ferrugineus*, ('nam is colos thalassicust'). This was a dark violet, rather than, as Nonius (p. 549) makes it, iron-grey: see Conington on Verg. *G.* 1. 467, and Munro on Lucr. 4. 76.—**τρόποις**, as Aesch. *Cho.* 479 *τρόποισιν οὐ τυραννικοῖς, θανών*: often with *ἐν*, as *Ag.* 918 *γυναικὸς ἐν τρόποις*. Not **τρόπον**, which would mean, *ὥσπερ ναύκληρος δολοῖ τὴν μορφήν*: cp. Her. 2. 57 *ὄρνιθος τρόπον... φθέγγεσθαι = ὥσπερ ὄρνις φθέγγεται*.

129 ἀγνοία: ignorance, on the part of Philoctetes, as to the real quality of the *σκοπός*. Disyllables in *οια* (as *Τροία*) have final *ᾰ*, but longer words have *ᾰ̈*. Other exceptions are: *Tr.* 350 *ἀγνοία μ' ἔχει*: fr. 521 *ἀνοία τρέφει*: fr. 748 *παλιρροία βυθοῦ*: Aesch. *Theb.* 402 *ἀνοία τινί* (Blomf. *ἐννοίᾳ*): Eur. *Andr.* 520 *καὶ γὰρ ἀνοία | μεγάλη* (in anapaests): Ar. fr. 29 *ὦ παρανοία καὶ ἀναιδεία* (do.).—**προσῇ**, may be an attendant circumstance, *i.e.*, may aid our plan: cp. *Ant.* 1251 *ἦ τ' ἄγαν σιγῇ βαρὺ | δοκεῖ προσεῖναι*, n.—The reading **ἀγνοίᾳ** is certainly wrong: the sense would then be, 'that he (the *σκοπός*) may be added to your company without suspicion' (dat. of circumstance): it could not be, as Musgrave took it, 'that thou mayest approach the man without seeming to know him' (*προσῇ* being then 2nd pers. subj. aor. midd. of *προσίημι*).

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

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ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεὶς τάδε·
Ἑρμῆς δ' ὁ πέμπων δόλιος ἡγήσαιτο νῷν,
Νίκη τ' Ἀθάνα Πολιάς, ἣ σῴζει μ' ἀεί.

ΧΟΡΟΣ.

στρ. α'. τί χρή, τί χρή με, δέσποτ', ἐν ξένᾳ ξένον 135
2 στέγειν ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν;
3 φράζε μοι. τέχνα γὰρ
4 τέχνας ἑτέρας προὔχει

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

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

133 **Ἑρμῆς ὁ πέμπων δόλιος**=Ἑρμῆς δόλιος ὃς πέμπει, the god of stratagems, who escorts men on their way.—**ὁ πέμπων**: cp. *Tr.* 620 (the herald Lichas speaks) ἀλλ' εἴπερ Ἑρμοῦ τήνδε πομπεύω τέχνην: Aesch. *Eum.* 91 (Zeus to Hermes) πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν ἱκέτην. So he is ὅδιος, ἐνόδιος, ἡγεμόνιος, ἀγήτωρ, and, in relation to the dead, ψυχοπομπός (*O. C.* 1548 n.).—**δόλιος**. Near Pellene in Achaia Pausanias saw a statue of Ἑρμῆς,—ἐπίκλησιν μὲν Δόλιος, εὐχὰς δὲ ἀνθρώπων ἕτοιμος τελέσαι (7. 27. 1). Cp. Ar. *Th.* 1202 Ἑρμῆ δόλιε, ταυτὶ μὲν ἔτι καλῶς ποιεῖς. The Corcyrean month ψυδρεύς was probably sacred to Hermes as ψυδρός (=ψευδής). In Babrius *fab.* 57 Hermes is conducting 'a waggon-load of lies,' when he is way-laid and robbed of his whole stock by Arabs. Especially, he is the arch-thief (Hor. *Carm.* 1. 10. 7: cp. Ovid *Fast.* 5. 691).—His character of δόλιος is similarly combined with that of πομπός in *El.* 1396 Ἑρμῆς σφ' ἄγει δόλον σκότῳ | κρύψας, κ.τ.λ.: and in [Eur.] *Rhes.* 216 ἀλλ' εὖ σ' ὁ Μαίας παῖς ἐκεῖσε καὶ πάλιν | πέμψειεν Ἑρμῆς, ὅς γε φηλητῶν ἄναξ. —**νῷν**, dat.: cp. on 98.

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

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

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

CHORUS.

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

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

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

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

135—218 Parodos. For the metres see Metrical Analysis. The framework is as follows. (1) 1st strophe 135—143 = 1st antistrophe 150—158. (2) 2nd str. 169—179 = 2nd antistr. 180—190. (3) 3rd str. 201—209 = 3rd antistr. 210—218. An anapaestic system (*σύστημα*) of six verses (144—149) follows the 1st strophe; another, of ten verses (159—168) follows the 1st antistrophe; and a third, also of ten (191—200), follows the 2nd antistrophe. With respect to the manner in which the anapaests are interspersed with the lyrics, we may compare the Parodos of the *O. C.* (where see n. on 117),—the play which is probably nearest in date to the *Philoctetes*, both being among the poet's latest works. On the other hand, in the Parodos of the *Antigone* (an early play), there is a stricter symmetry between the anapaestic 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' (*ναυκράτωρ*, 1072). As he is so youthful (*παῖς*, *ib.*), they can address him as *τέκνον* (141), *παῖ* (201). It does not follow that they were actually *γέροντες*, as the author of the prose Argument (p. 4) calls them.

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

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

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

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καὶ γνώμα, παρ' ὅτῳ τὸ θεῖον
Διὸς σκῆπτρον ἀνάσσεται. 140
σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν
πᾶν κράτος ὠγύγιον· τό μοι ἔννεπε,
τί σοι χρεὼν ὑπουργεῖν.

σύστ. α'. NE. νῦν μέν, ἴσως γὰρ τόπον ἐσχατιαῖς
προσιδεῖν ἐθέλεις ὄντινα κεῖται, 145
δέρκου θαρσῶν· ὁπόταν δὲ μόλῃ
δεινὸς ὁδίτης τῶνδ' *οὐκ μελάθρων,

139 γνώμα A: γνώμας L. The later MSS. are divided, and some (among which are B, L^2, Γ) have γνώμα γνώμας. **140** ἀνάσσεται] L has ἀνά : : σσεται (*sic*). Dübner reports the 1st hand as having written ἀναναν . σσεται, with a letter, which was not α, erased between ν and σ. A reference to the autotype facsimile (p. 81 B, l. 5) will show that this interpretation of the lacuna is at least very doubtful.—Seyffert conj. ἀΐσσεται, Blaydes ἐρέσσεται. **141** σὲ δ' L, from σέ δ'

O. T. 380 f., τέχνη τέχνης | ὑπερφέρουσα. —**ἑτέρας**, not, another kind of skill, but rather, skill in another man: see on *O.C.* 230 ἀπάταις ἑτέραις.—**γνώμα**, *sc.* γνώμας προὔχει. As dist. from τέχνη—the art of ruling—γνώμη here is intellectual power generally. The latter would not be separately ascribed to the king, if we adopted **γνώμας**, which is thus the weaker reading.—**παρ' ὅτῳ**: in whose keeping. The anteced. is ἐκείνου understood: cp. 956: *O. C.* 1388 κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι: *Ai.* 1050 δοκοῦντ' ἐμοί, δοκοῦντα δ', ὃς κραίνει στρατοῦ.—**τὸ θεῖον Διὸς σκῆπτρον**, the godlike Zeus-sceptre, *i.e.*, sceptre derived from Zeus (gen. of source), διόσδοτον.—**ἀνάσσεται** implies ἀνάσσω σκῆπτρον (an almost adverbial cogn. acc.), as='to rule with sceptre': cp. *O. C.* 449 σκῆπτρα κραίνειν, to have sceptred sway.—The tone here is genuinely Homeric. Cp. *Il.* 9. 98 λαῶν ἐσσὶ ἄναξ καὶ τοι Ζεὺς ἐγγυάλιξεν | σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.

141 f. σὲ...ἐλήλυθεν, hath come to thee. There is perhaps no other example of the simple ἔρχομαι with acc. of person: but there is an exact parallel in the rare use of βαίνω with acc. of person, Eur. *Hipp.* 1371 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει. It is doubtless more than a mere coincidence that both these instances are lyric; and that a lyric boldness was felt in them may be inferred from the parody in Ar. *Nub.* 30, ἀτὰρ τί χρέος ἔβα με; If σὲ δ'...ἐλήλυθεν occurred in an iambic trimeter, the case for **σοὶ δ'** would be strong: but here, in lyrics, we should keep **σὲ δ'**.—We cannot properly compare ἱκνεῖσθαι, or ἱκάνειν, after which an acc. of pers. was common.

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

τό, 'therefore': *Il.* 3. 176 ἀλλὰ τάδ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα. So, in Attic, ταῦτα, Xen. *An.* 4. 1. 21 ταῦτ' ἔσπευδον καὶ διὰ τοῦτο οὐχ ὑπέμενον: esp. ταῦτ' ἄρα, Ar. *Nub.* 319, etc.—For the like use of τῷ, cp. *O. T.* 511 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 ἀμφίθυρον (159) implies that, having approached the seaward mouth of the cave, they can see right through it; and v. 161 (ποῦ γὰρ ὁ τλήμων...;) confirms this; their own eyes

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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.

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

(which suggests *σέ τ'*): *σοὶ δὲ* (omitting *ὦ*) Triclinius: *σοὶ δ'* Wunder.—*ἐλήλυθεν*] Hartung conj. *ἐπήλυθεν*. **142** *πᾶν κράτος*] Schenkel conj. *παγκρατὲς*.—*ἔννεπε*] In L a letter (*ν*?) has been erased after the final *ε*. **144** *νῦν μὲν ἴσως γὰρ* L: *νῦν μὲν γὰρ ἴσως* r.—*τόπον* made from *τόπων* in L.—*ἐσχατιαῖς* L, A: *ἐσχατιᾶς* r.—Blaydes conj. *τόπου ἐσχατιὰς*. **145** *ὄντινα κεῖται*] Blaydes conj. *ὄντινα ναίει*: Wecklein, *ὄντιν' ἐνοικεῖ*: Mekler, *τόνδ' ἵνα κεῖται*. **147** *ὁδίτης*] Bergk conj.

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

ἐσχατιαῖς, locative dat. (*O. C.* 411 n.), 'in the extreme parts' of the island,—those, namely, which are on the edge of the sea. This reading, which has the best authority, is also intrinsically better than the gen. sing.: *τόπον ἐσχατιᾶς* ('region, part, of the sea-marge') would be an unusual phrase. Homer, indeed, uses only the sing. of this word: and it is very likely that Soph. was thinking of *Od.* 9. 182 *ἔνθα δ' ἐν ἐσχατιῇ σπέος εἴδομεν ἄγχι θαλάσσης*, *id.* 5. 238 *νήσου ἐπ' ἐσχατιῇ*, 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 ἀγρῶν... εἰς τὰς ἐσχατιάς*).

ὄντινα κεῖται, in which he is situated, abides. The verb is esp. suitable to a crippled sufferer; cp. 183: *Il.* 2. 721 (of Philoctetes) *ἐν νήσῳ κεῖτο κρατερ' ἄλγεα πάσχων*. Verbs of position (as 'sitting' or 'standing') sometimes take an acc. (which may be regarded as a kind of 'cognate' acc.), denoting the place *in* or *on* which one sits, stands, etc. Aesch. *Ag.* 183 *σέλμα...ἡμένων* (on the same principle as *ἕδραν ἕζομαι*): Eur. *Suppl.* 987 *τί ποτ' αἰθερίαν ἕστηκε πέτραν*; (as if one said, *ἕστηκε πετρίνην στάσιν*): *id.* 657 *δεξιὸν τεταγμένους | κέρας* (*τάξιν*). Poetry could say, then, *τόπον...ὄντινα ἕστηκε* or *τέτακται*: and so also *κεῖται*. It is true that *κεῖται τόπον* is not precisely like *κεῖται θέσιν* (Thuc. 1. 37 *ἡ πόλις...αὐτάρκη θέσιν κειμένη*): for *κεῖμαι* served as perf. pass. of *τίθημι* (*τέθειμαι* being midd.), and in *κεῖται θέσιν* the acc. is therefore as strictly 'cognate' as it would be in *ἐτέθη θέσιν*. But the difference between *κεῖται θέσιν* and *κεῖται τόπον* is, in principle, only the same as that between *ἕζομαι ἕδραν* and *ἕζομαι ζυγόν*.

147 τῶνδ' *οὐκ μελάθρων. For *ἐκ* I read *οὐκ*. Wakefield and Hermann were right in feeling that the sense required *τῶνδ' ἐκ μελάθρων* to be connected with **ὁδίτης** ('metuendus vir *qui ex hoc antro abiit*'), and not with **μόλῃ**. Then, however, the article *ὁ* becomes indispensable. Let it be granted that we could say, *ὁρῶ ὁδίτην ἐκ τῶν μελάθρων*, 'I see one leaving the abode,'—*ὁδίτην* having the constr. of *ὁδεύω*: as, in *τὰς...κινήσεις τῷ σώματι* (Plat. *Legg.* 631 c), the dat. after *κινήσεις* is that which might follow *κινεῖσθαι*. But no Greek could have written *ὁπόταν μόλῃ ὁδίτης ἐκ τῶν μελάθρων* in the sense, 'when he who has *left* the abode shall *return* to it,'—the movement denoted by *ἐκ τῶν μελάθρων* being opposite to that denoted by *μόλῃ*. For the order of words, **τῶνδε ὁ ἐκ μελάθρων**, instead of *ὁ τῶνδε ἐκ μ.*, cp. *O. T.* 735 *καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς* = *ὁ τοῖσδε ἐξεληλυθώς*. For other examples of this crasis in Soph., cp. below, 639 *πνεῦμα τοὐκ πρῴρας*: *O. C.* 1540 *τοὐκ θεοῦ παρόν*: *El.* 731 *γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος*.—With the simple **ἐκ**, only two versions are possible. (1) Taking **ἐκ** with **μόλῃ**: 'when he shall come forth from this abode.' But N. knows that Ph. is not now in the cave, and he cannot assume that, on returning, Ph. will enter it from the landward side, to emerge at the other. Philoctetes is, in fact, outside of the cave from his first appearance at

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πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν
πειρῶ τὸ παρὸν θεραπεύειν.

ἀντ. α'. ΧΟ. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, 150
φρουρεῖν ὄμμ' ἐπὶ σῷ μάλιστα καιρῷ·
νῦν δέ μοι λέγ', αὐλὰς
ποίας ἔνεδρος ναίει
καὶ χῶρον τίν' ἔχει. τὸ γάρ μοι
μαθεῖν οὐκ ἀποκαίριον, 155
μὴ προσπεσών με λάθῃ ποθέν·
τίς τόπος, ἢ τίς ἕδρα; τίν' ἔχει στίβον,
ἔναυλον, ἢ θυραῖον;

σύστ. β'. ΝΕ. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον
πετρίνης κοίτης. 160
ΧΟ. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

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

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

148 πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν, coming forward towards my (beckoning) hand,—*i.e.*, at a sign given by me,—from time to time (*αἰεί*). This phrase is explained by the part which the Chorus actually plays in the dialogue between Philoctetes and Neoptolemus,—interposing, from time to time, with some utterance fitted to confirm the belief of Philoctetes in the story which Neoptolemus is telling (317, 391, 508, 676, etc.). **προχωρῶν**, because the sailors would remain at some distance from their master while he conversed with Ph., but would naturally move a step or two nearer at the moments when they offered their own remarks. Not in a fig. sense, 'directing your course of action.' **πρὸς ἐμὴν ...χεῖρα**, too, is literal (*i.e.*, it does not mean simply, 'following the lead' of my words).

149 τὸ παρὸν θεραπεύειν, to provide for the need of the moment. Cp. Dem. or. 18 § 307 *τοὺς ὑπὲρ τῶν ἐχθρῶν καιροὺς ἀντὶ τῶν τῆς πατρίδος θεραπεύειν*. Cp. the proverb *τὸ παρὸν εὖ ποιεῖν* (Plat. *Gorg.* 499 c), 'to do the best one can.'

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

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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? 1st antistrophe.

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

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

φρουρεῖν νεῦμ' ἐπὶ σῷ μάλιστα καιρῷ: (4) Blaydes, *φρουρεῖν ὄμματι σὴν μάλιστα χεῖρα.* **152** *αὐλᾶσ* from *αὐλᾶσ* L. **156** *προσπεσών με λάθῃ* Herm.: *με λάθῃ προσπεσὼν* MSS. For similar transpositions of words in L, cp. 1332, *O. C.* 1088, *Ant.* 106. **157 f.** *τίν' ἔχει στίβον, | ἔναυλον, ἢ θυραῖον*;] Wakefield conj. *τίς ἔχει στίβος | ἔναυλον ἢ θυραῖον*; Porson (on Eur. *Or.* 1263) cites approvingly from Thom. Magister (s.v. *ἔναυλος*), *ἔναυλος ἢ θυραῖος*; (retaining *τίν' ἔχει στίβον*). **159—161** *οἶκον... ἄπεστιν*;] These three vv. are deleted by Benedict (*Observ. in Soph.* p. 239), with whom Nauck agrees. See on 166. **161** *ἄπεστιν*;] *ἄπεστι* L.

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

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

152 ff. αὐλᾶς ποίας: cp. 30. The plur. *αὐλαί* could denote a single chamber (*Ant.* 945). The Chorus are not supposed to have been present when the cave was found, and do not yet know the nature of Ph.'s quarters.—**ἔνεδρος**, 'resident,' is not pleonastic, since **ναίει** can be said of a wanderer with ref. to the place that he is in at a given moment: 892: *O. C.* 117 n.—**χῶρον τίν' ἔχει**, *i.e.*, where he is *now*: cp. 22, *O. C.* 37.—**τὸ γὰρ οὐκ ἄποκ. μοί** (*ἐστι*) **μαθεῖν**: *τό* is pron. in nom. case (cp. *Tr.* 1172 *τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο*): *μαθεῖν*, epexeg. inf.—**προσπεσών**: 46 n.

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

159 ff. οἶκον...κοίτης, a home consisting in a rocky sleeping-place (defining gen.: cp. 81 n.).—**ἀμφίθυρον**: cp. 16.—The **μὲν** implies, 'but where *he* is, I know not.' The Chorus then say, **ποῦ γὰρ...**; *i.e.*, (you surprise me;) *for* (if he is not here) where can he be?

162 f. φορβῆς: cp. 43.—**ὀγμεύει, ὄγμος**, from rt. *ἀγ* of *ἄγω* (cp. *agmen*), is prop. any *line* drawn out by movement; then, esp., a *furrow* in ploughing (*Il.* 18. 546, Theocr. 10. 2); or the track ('swathe') made by reapers through corn.

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ΝΕ. δῆλον ἔμοιγ' ὡς φορβῆς χρείᾳ
στίβον ὀγμεύει *τῇδε πέλας που.
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἐστὶ φύσιν, θηροβολοῦντα
πτηνοῖς ἰοῖς στυγερὸν στυγερῶς,
οὐδέ τιν' αὐτῷ
παιῶνα κακῶν ἐπινωμᾶν.

στρ. β'. ΧΟ. οἰκτίρω νιν ἔγωγ', ὅπως,
μή του κηδομένου βροτῶν
μηδὲ ξύντροφον ὅμμ' ἔχων,
δύστανος, μόνος αἰεί,
νοσεῖ μὲν νόσον ἀγρίαν,
ἀλύει δ' ἐπὶ παντί τῳ
χρείας ἱσταμένῳ. πῶς ποτε, πῶς δύσμορος ἀντέχει;
ὦ παλάμαι *θεῶν·

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

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 εἱλυόμην, δύστηνον ἑξέλκων πόδα (where see n.). The word ὀγμεύει also serves to suggest the laborious character of the progress. Cp. Lucan 9. 721 (of a serpent) *contentus iter cauda sulcare.*—**τῇδε** seems a necessary correction of **τόνδε**, since στίβον...τόνδε would mean, 'his path *yonder*' (as though N. could point to it): not merely 'his path *in this neighbourhood*' (though invisible).

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

166 στυγερὸν στυγερῶς: cp. 1369 κακῶς...κακούς: *O. T.* 479 μέλεος μελέῳ ποδὶ χηρεύων. Tragedy applies στυγερός, in the sense of 'wretched,' not only to things (*Tr.* 1016 βίου...τοῦ στυγεροῦ), but also to persons, as *Ant.* 144 τοῖν στυγεροῖν (the sons of Oed.: where see n.). Almost all recent editors, however, have received Brunck's conjecture, **σμυγερὸν σμυγερῶς**, *i.e.*, 'with painful toil.' At first sight, this is favoured by the schol. here, ἐπιμόνως, which can scarcely be explained as meaning 'with grim resolve,' and ought doubtless to be ἐπιπόνως. Now, as Brunck points out, Hesych. has σμυγερὸν, ἐπίπονον, οἰκτρόν, μοχθηρόν· σμυγερῶς, ἐπιπόνως. So Eustath. p. 1463 ἔστι δὲ σμυγερῶς, τὸ ἐπιπόνως, ὀδυνηρῶς. Yet the following considerations make me hesitate to forsake the MSS. (1) Is it so clear that, in this context, the schol. could not have used ἐπιπόνως to explain στυγερῶς, seeing that the notions of πόνος and 'wretchedness' are often so near to each other, esp. in poetry? (2) Apollonius Rhodius seems to be the earliest extant writer who uses σμυγερός: 2. 374 σμυγερώτατοι ἀνδρῶν ('most laborious'): 4. 380 σμυγερῶς, 'painfully.' Homer has only ἐπισμυγερῶς: Hesiod has ἐπισμυγερός. On

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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! 2nd strophe.

τοὺσ κηδομένουσ L. **171** *μὴ σύντροφον* L: *μηδὲ σύντροφον* r. Brunck conj. *μηδὲ ξύντροφον*: Pauli, *μηδ' ἐσ σύντροφον*: Wecklein, *μηδὲν σύντροφον*: Cavallin, *μή του σύντροφον*. **172** *αἰεὶ* Triclinius: *ἀεὶ* L, with A and most of the other MSS. **174** *ἐπὶ παντί τῳ*] Aristeides (I. p. 61) loosely quotes these words as *ἐπὶ ἅπαντι τῷ* (*sic*). **177** **θεῶν* Lachmann: *θνητῶν* MSS.

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

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

169 **οἰκτίρω**, the spelling attested by Attic inscriptions (*O. T.* 13 n.).—**ὅπως**, '(thinking) how': cp. *Ai.* 510 *οἰκτιρε δ', ὦναξ, παῖδα τὸν σόν,...ὅσον κακὸν | κείνῳ τε κἀμοὶ τοῦθ', ὅταν θάνῃς, νεμεῖς*.

170 f. **μή του**. The force of *μή* (as dist. from *οὐ*) is here 'generic,' *i.e.*, it presents the situation as typical of a class; 'in a case *where* there is none to tend': and this implies the *cause* of pity,—'seeing that there is none to tend.' Cp. 256, 715: *O. T.* 397 n.—**μηδὲ** seems better than any of the proposed corrections (see cr. n.): and for *μή του* **κηδομένου**..., *μηδὲ* **ἔχων**, cp. *O. C.* 737 *οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀστῶν ὕπο | πάντων κελευσθείς*, n.: *Tr.* 291 *νῦν σοι τέρψις ἐμφανὴς κυρεῖ, | τῶν μὲν παρόντων, τὰ δὲ πεπυσμένῃ λόγῳ*.—The second syllable of the verse might be short (see Metr. Anal.), and therefore **σύντροφον** could stand. But, as there is no other instance of that syllable being shortened in this strophe or antistrophe, Brunck's **ξύντροφον** is better, and is received by Heinrich Schmidt (*Compositionslehre*, p. clxii.).—**ξυντρ. ὄμμ'**, the face of a man who lives with one; cp. *Ai.* 977 *ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί*.

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

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

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9 ὦ δύστανα γένη βροτῶν,
10 οἷς μὴ μέτριος αἰών.

ἀντ. β'. οὗτος, πρωτογόνων ἴσως 180
2 οἴκων οὐδενὸς ὕστερος,
3 πάντων ἄμμορος ἐν βίῳ
4 κεῖται μοῦνος ἀπ' ἄλλων,
5 στικτῶν ἢ λασίων μετὰ
6 θηρῶν, ἔν τ' ὀδύναις ὁμοῦ 185
7 λιμῷ τ' οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων· *ὀρεί-

179 *οἷς*] *οἵσι* Suidas s.v. *παλάμαι*.—*αἰών*] Burges conj. *ἀγών*. **180** *ἴσως*] Burges conj. *γεγὼς*: Mekler, *τέως*: Seyffert (who ultimately, however, retained the vulgate) *τις ὤν*. **181** *οἴκων*] Meineke conj. *οἴκῶν*: Toup, *οὐκ ὤν*. In Suidas s.v. *λασίοις* some MSS. have *οἴκων*, but others (not the best) give *ἤκων*, which Brunck adopted, with Porson's approval (*Adv.* 199, 315).—*ὕστερος*] Wecklein conj. *ὑστέρων*.

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tains *ἀθυρόστομος* in 188, on the ground that, in this logaoedic measure, the 'irrational syllable' is admissible in the choree (*αἳ θνῆτ*). A probably authentic example is *δεινόν* in 218 (=*θροεῖ* in 209). *παλάμαι* **θνητῶν**, if sound, would mean, 'the resources of men' (as shown by Philoctetes): so Theognis 623 *παντοῖαι κακότητες ἐν ἀνθρώποισιν ἔασιν, | παντοῖαι δ' ἀρεταὶ καὶ βιότου παλάμαι*. Cp. the praise of man as *παντοπόρος* in *Ant.* 360. Not, 'the (wicked) devices of men,' as seen in the hero's enemies.

178 γένη, 'races,' in the narrower sense of 'houses' or 'families,' such as the princely house to which Philoctetes belonged: cp. *Od.* 15. 533 *ὑμετέρου δ' οὐκ ἔστι γένος βασιλεύτερον ἄλλο*. Not 'generations,' *γενεαί* (*O. T.* 1186): nor, again, '*sons* of men,'—a sense which could not be justified by the bold phrase in *Ai.* 784, *Τέκμησσα, δύσμορον γένος*. In Her. 3. 159 read *ἵνα σφι γενεὴ* (not *γένεα*) *ὑπογίνηται*.

179 οἷς μὴ μέτριος αἰών. *αἰών* here = not 'life' merely (as *Ant.* 583), but 'fortune in life,' as *Tr.* 34 *τοιοῦτος αἰὼν εἰς δόμους τε κἀκ δόμων | αἰεὶ τὸν ἄνδρ' ἔπεμπε*. **μὴ** ('generic,' 170) **μέτριος**, 'such as to exceed the ordinary lot,'—in prosperity, and afterwards in misery. The more highly placed a man is, the greater may be his fall. Cp. 505 f.: *O. T.* 1186 ff., 1282 ff. (the reverses of Oed.): *Ant.* 1161 ff. (those of Creon). Aesch. *Eum.* 528 *παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν*. Eur. *Med.* 123 *ἐμοὶ γοῦν ἐπὶ μὴ μεγάλοις | ὀχυρῶς εἴη καταγηράσκειν*. | *τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν | τοὔνομα νικᾷ*: where it is added that 'excess of good fortune' (*τὰ ὑπερβάλλοντα*) 'brings greater calamities on houses, when the god is wroth,' *μείζους δ' ἄτας, ὅταν ὀργισθῇ | δαίμων, οἴκοις ἀπέδωκεν*. Her. 7. 10 *φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν*.—Others take **μὴ μέτριος** as, 'exceeding the ordinary measure of woe.' Cp. Eur. *Tro.* 717 *οὐ γὰρ μέτρια πάσχομεν κακά*. I prefer the former view, because (*a*) the sense of **γένη** suggests the greatness that precedes the abasement; and (*b*) vv. 180 ff., which comment on *οἷς μὴ μέτριος αἰών*, show that these words suggested a contrast between Ph.'s past and present fortunes.

180 f. πρωτογόνων: schol. *εὐγενῶν*. Elsewhere *πρωτόγονος* always = 'first-born.' But as *ἀρχαιόγονος* can mean 'of ancient race' (*Ant.* 981), so *πρωτόγονος* 'of foremost race.' Cp. Thuc. 3. 65 *ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει*. —**ἴσως** does not imply a doubt as to whether Philoctetes is of noble birth, but merely gives a certain vagueness to the surmise that no one else was nobler. Yet Nauck (following Burges) changes **ἴσως** to **γεγὼς** because the Chorus must have *known* the hero to be noble. Cp. *Tr.* 301 (Deianeira is pitying the captives sent to her by Heracles), *αἳ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως | ἀνδρῶν*: where *ἴσως* does not mean that she doubts their former freedom, but merely that she does not know their fathers' names. Cp. *που* in Thuc. 7. 77 (Nicias speaking of him-

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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; 2nd antistrophe.

182 ἐν βίῳ] Blaydes conj. ἐς βίον. **183** ἄλλων] Burges conj. ἀνδρῶν. **184** μετὰ] μέτα L. To avoid the short syll. at the end of the v., Herm. wrote θηρῶν ἢ λασίων μέτ' ἢ | στικτῶν (doubting whether μεταὶ was permissible). Burges conj. μετ' ὤν: Meineke, μέσῳ: Lehrs, πέλας. **186 ff.** L has: λιμῶι τ' οἰκτρὸσ ἀνήκεστα μερι|μνήματ' ἔχων· βαρεῖ|αδ' (*sic*) ἀθυρόστομοσ | ἀχὼ· τηλεφανὴσ πικρᾶσ | οἰμωγᾶσ ὑπόκειται. The point after ἔχων is faint, and not, apparently, from the first hand. The later MSS. agree with L, except that Vat. b (cod. Urb. 141, 14th cent.) has βαρεῖ· | ἀ δ'.—For the conjectures, see comment. and Appendix.

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self), οὔτ' εὐτυχίᾳ δοκῶν που ὕστερός του εἶναι. So we sometimes guard a statement by saying, 'perhaps' the greatest, etc.

οὐδενὸς *sc.* ἀνδρός. οὐδεὶς οἴκων πρωτογόνων could mean either (*a*) no *house* of those houses, or (*b*) no *man* belonging to them; cp. Plat. *Prot.* 316 B Ἀπολλοδώρου υἱός, οἰκίας μεγάλης: *O. T.* 336 n. Here it is possible, indeed, to supply οἴκου ('a man inferior to no house,' *i.e.*, 'to no *member of* a house'). But in compressed Greek comparison the type τὸ ἐκείνου γένος οὐχ ὕστερόν ἐστι τῶν βασιλέων (*sc.* τοῦ γένους), is commoner than ἐκεῖνος (for τὸ ἐκείνου γένος) οὐχ ὕστερός ἐστι τοῦ τῶν βασιλέων γένους,—which latter would be the type here. Further, the fact that οὐδενὸς (οἴκου) depends on οἴκων would increase the awkwardness. The reading ἦκων for οἴκων is specious; cp. *Ai.* 636 ὃς ἐκ πατρῴας ἦκων γενεᾶς <ἄριστος>: though ἄριστος is there doubtful. But οἴκων is confirmed (*a*) by Eur. *Ion* 1073 ἀ τῶν εὐπατριδᾶν γεγῶσ' οἴκων: and (*b*) by the bold use of πρωτογόνων, which οἴκων helps to interpret. —**οὐδενὸς ὕστερος**, as Plat. *Tim.* p. 20 A οὐσίᾳ καὶ γένει οὐδενὸς ὕστερος ὢν τῶν ἐκεῖ.

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

183 ff. **μοῦνος ἀπ' ἄλλων**, alone, apart from his fellows: an epic phrase; *Hymn. Hom.* 3. 193 ὁ δὲ ταῦρος ἐβόσκετο μοῦνος ἀπ' ἄλλων: cp. *Od.* 16. 239 μούνῳ ἄνευθ' ἄλλων.—**στικτῶν** (the epithet of an ἔλαφος in *El.* 568, and of νεβρίδες 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 **λασίων**, beasts of prey. The latter epithet, it might be objected, could equally well suggest goats and sheep. Another and stranger view is that **στικτῶν** means birds (*pictae volucres*), as dist. from beasts. Obviously the poet used the epithets simply in order to call up a general picture of creatures that haunt the wilds; he was not carefully classifying them. Cp. 937.—**μετά**. The last syllable of a verse is of variable value (ἀδιάφορος, *anceps*); *i.e.*, a short may stand for a long, as here, or *vice versa*. Cp. Heinrich Schmidt, *Rhythmic and Metric*, p. 58, who cites Aesch. *Ag.* 1531 εὐπάλαμον μέριμναν | ὅπα κ.τ.λ.: the -ᾰν there serves as -ᾱν. So 188 (ἀθυρόστομος), 1089 (ἄμαρ), 1104 (ὕστερον), 1110 (χερσὶν), etc. It is needless, then, to alter μετά.—**ἔν τ' ὀδύναις** = ἐν ὀδύναις τε (cp. *O. T.* 258 n.): for this ἐν of circumstance, *ib.* 1112 ἐν...μακρῷ | γήρᾳ, n.

187 f. ***ὀρεία δ'**, S. Mekler's correction of **βαρεῖα 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 βαρεῖ|αδ' ἀθυρόστομος. This favours the view that v. 188 began with α δ' rather than ἀ δ'. But, as metre proves, that α must

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8 α δ' ἀθυρόστομος
9 Ἀχὼ τηλεφανὴς πικραῖς
10 οἰμωγαῖς ὑπακούει. 190

σύστ. γ'. ΝΕ. οὐδὲν τούτων θαυμαστὸν ἐμοί·
θεῖα γάρ, εἴπερ κἀγώ τι φρονῶ,
καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν
τῆς ὠμόφρονος Χρύσης ἐπέβη,
καὶ νῦν ἃ πονεῖ δίχα κηδεμόνων, 195
οὐκ ἔσθ' ὡς οὐ θεῶν του μελέτῃ,
τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ
τεῖναι τὰ θεῶν ἀμάχητα βέλη,

193 παθήματα κείνα Brunck : παθήματ' ἐκεῖνα MSS. **196** ὡς Porson : ὅπως MSS.

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

ἀθυρόστομος is not extant elsewhere. Cp. Eur. *Or.* 903 ἀνήρ τις ἀθυρόγλωσσος, ἰσχύων θράσει. Ar. *Ran.* 838 ἔχοντ' ἀχάλινον ἀκρατὲς ἀθύρωτον στόμα. Theognis 421 πολλοῖς ἀνθρώπων γλώσσῃ θύραι οὐκ ἐπίκεινται | ἁρμόδιαι.—Wecklein reads **ἀθυροστομοῦσ'** (comparing θρασυστομεῖν, πολυστομεῖν), for the sake of the long final syll.: but see on μετὰ in 184.

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

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

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

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

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

192 f. **θεῖα**, predicate, 'from the gods': cp. 1039, 1326.—**κἀγώ**, I also (as well as others): the *καί* gives a modest tone; *Ant.* 719 n.—**καὶ τὰ παθήμ. κεῖνα.** The MSS. have *παθήματ' ἐκεῖνα*. Such an omission of the regular anapaestic caesura is not very rare (cp. 1445, 1470), but is improbable here, where *κεῖνα* was equally available. The *καί* here='e'en': its force is to mark that, from the very beginning, his troubles were heaven-ordained. This seems better than to take it as 'both,' answering to the *καὶ νῦν* in 195.—**τῆς ὠμόφρ. Χρύσης**, gen. of source, with **ἐπέβη**. Such a simple gen. usu. denotes the *place* whence (*O. T.* 152 **Πυθῶνος ἔβας**), but the idea of 'source' could easily be connected with a person also; cp. *O. C.* 1515 *στράψαντα χειρὸς τῆς ἀνικήτου βέλη*. It is also possible to join **παθήματα...Χρύσης** as 'sufferings inflicted by her': cp. 422 *τὰ κείνων κακά*, n.: but (*a*) the order of words renders this less natural: and (*b*) a gen. after *πάθημα* ought to denote the sufferer.—Philoctetes was bitten by a serpent that guarded the altar of the nymph Chrysè, in the islet of the same name, near Lemnos: cp. 1326.—**ὠμόφρονος**, as cruelly punishing his intrusion. The *Iliad* (2. 723) speaks of him as **ἕλκει μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου**. The relation of Chrysè to the gods is like that of Calypso in the *Odyssey*. The Nymph can work her will on the mortal; but only so far as the higher powers permit.

196 οὐκ ἔσθ' ὡς οὐ, *sc.* *πονεῖ*: for *ὡς* instead of the usual *ὅπως*, cp. *Ant.* 750 *ταύτην ποτ' οὐκ ἔσθ' ὡς ἔτι ζῶσαν γαμεῖς*. This shows that we ought not to read **οὐκ ἔστιν ὅπως οὐ θεῶν μελέτῃ** (omitting *του*).

197 f. **τοῦ μὴ...τεῖναι**, 'in order that he should not bend...' *τοῦ μή* is not to be taken with *μελέτῃ* ('care to prevent his bending'), but with the whole preceding sentence. This constr. occurs (*a*) after words of hindering, Xen. *An.* 3. 5. 11 *πᾶς...ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι*: (*b*) where the notion of hindering is not expressed, but only implied, as Thuc. 1. 23 *τὰς αἰτίας προέγραψα..., τοῦ μή τινα ζητῆσαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος...κατέστη*. Id. 2. 22 *ἐκκλησίαν οὐκ ἐποίει..., τοῦ μὴ ὀργῇ...ξυνελθόντας ἐξαμαρτεῖν*. So, in affirmative sentences, *τοῦ* without *μή*: id. 1. 4 *τό τε λῃστικὸν ...καθῆρει..., τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ*.—**τεῖναι...βέλη**, *point* them, like *sagittas tendere* (Hor. *C.* 1. 29. 9): we need not suppose that a word proper to the bow ('stretch') is transferred to the arrows. **τὰ θεῶν**, *i.e.*, given by the gods (cp. 140 **Διὸς σκῆπτρον**), because the bow of Philoctetes was originally the gift of Apollo to Heracles (Apollod. 1. 4. 11 § 9). Cp. 943.

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πρὶν ὅδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρῆναί σφ' ὑπὸ τῶνδε δαμῆναι. 200

στρ. γ'. ΧΟ. εὔστομ' ἔχε, παῖ. ΝΕ. τί τόδε; ΧΟ. προὐφάνη κτύπος,
2 φωτὸς σύντροφος ὡς τειρομένου του,
3 ἤ που τῇδ' ἢ τῇδε τόπων.
4 βάλλει βάλλει μ' ἐτύμα φθογγά του στίβον κατ' ἀνάγκαν 206
5 ἕρποντος, οὐδέ με λάθει
6 βαρεῖα τηλόθεν αὐδὰ τρυσάνωρ· διάσημα γὰρ θροεῖ.

ἀντ. γ'. ἀλλ' ἔχε, τέκνον, ΝΕ. λέγ' ὅ τι. ΧΟ. φροντίδας νέας· 210
2 ὡς οὐκ ἔξεδρος, ἀλλ' ἔντοπος ἀνήρ,

199 πρὶν ὅδ' ἐξήκοι L, A, and most of the later MSS.: ἐξήκει V^2, ἐξίκοι R. Schaefer conj. πρὶν ὅδ' ἐξήκῃ: Blaydes, πρὶν ἂν ἐξήκῃ. **200** χρῆναι r: χρῆν (from χρήν) L. **201** After παῖ Herm. (*Retract.* p. 4) proposed to add μοι, and, after τέκνον in 210, δή. **202** προὐφάνη] προυφάνηι L. **203** σύντροφος] Wakefield conj. σύνδρομος: Blaydes, σύμμετρος.—<του> was added by Porson. Bergk conj. τειρομένοιο. **204** ἤ που L: ἤπου r: ἥ που Herm.—Blaydes would write τᾷδ' ἢ τᾷδ'. **205**

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199 f. πρὶν...ἐξήκοι, not **πρὶν ἂν ἐξήκῃ**, although the tense of the principal verb (**πονεῖ**, understood in v. 196) is primary, since a secondary tense is implied in the phrase *θεῶν του μελέτῃ*: *i.e.*, 'he is suffering, because the gods *ordained* that he should suffer, until the time should be fulfilled,' etc. Cp. Dem. or. 22 § 11 *τοῦτον ἔχει τὸν τρόπον ὁ νόμος...ἵνα μηδὲ πεισθῆναι μηδ' ἐξαπατηθῆναι γένοιτ' ἐπὶ τῷ δήμῳ*: 'the law *stands* thus, that the people *might* not even have the power': where 'stands' (*ἔχει*) implies 'was made' (*ἐτέθη*). *γένηται* would be regular there, as *πρὶν ἂν ἐξήκῃ* would be here: yet in both places the optat. is natural. The speaker is tracing a present fact to a past motive.—**λέγεται**: the Trojan seer Helenus had said that Troy was to be taken by Philoctetes before the summer was over (1340).—**τῶνδε**, *τῶν βελῶν*: cp. on *τούσδε*, 87.

201 f. εὔστομ' ἔχε = *σῖγα ἔχε*: for the neut. pl. as adv., cp. *O. T.* 883 n. Her. 2. 171 *ταύτης...μοι πέρι (τῆς τελετῆς) εὔστομα κείσθω*, *i.e.*, 'it will be best to observe silence.' Aelian *De Nat. An.* 14. 28 *τά γε παρ' ἐμοῦ ἔστω πρὸς αὐτούς* (the gods) *εὔστομα*. Ar. *Nub.* 833 *εὐστόμει* = *εὐφήμει*.—**τί τόδε**; 'what now?' So *τί τοῦτο*; *O. C.* 513. Here, as in 210 f., the rapid tribrachs mark excitement.—**προὐφάνη**: cp. 189 *τηλεφανής*.

203 σύντροφος, sharing his life, *i.e.*, constantly attending on him, habitual to him: cp. *Ai.* 639 *οὐκέτι συντρόφοις | ὀργαῖς ἔμπεδος*, the dispositions that have grown with his growth,—the promptings of his own nature. Thuc. 2. 50 (the plague) *ἐδήλωσε...ἄλλο τι ὂν ἢ τῶν ξυντρόφων τι* (the *familiar* maladies). Polyb. 4. 20 (*τὴν μουσικὴν*) *σύντροφον ποιεῖν*. The genit. (**φωτός**), though less usual than the dat., hardly requires us to view *σύντροφος* as a subst. ('companion'): cp. Plat. *Phaed.* 96 D *τὰ αὐτῶν οἰκεῖα*, the things appropriate to them.

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

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

CH. Hush, peace, my son! NE. What now? CH. A sound rose on the air, such as might haunt the lips of a man in weary pain.—From this point it came, I think,—or this.—It smites, it smites indeed upon my ear—the voice of one who creeps painfully on his way; I cannot mistake that grievous cry of human anguish from afar,—its accents are too clear. 3rd strophe.

Then turn thee, O my son— NE. Say, whither?— CH. — to new counsels; for the man is not far off, but near; 3rd antistrophe.

ἑτύμα r: ἑτοίμα L. Seyffert, ἔτυμ' ἀ. Nauck, guided by L's reading, gives μέ τοι (instead of ἑτύμα) here, and in 214 ἀγρότας instead of ἀγροβότας. **206** στίβου L, with A and most of the later MSS.: but a few have στίβον, as Γ and V^2. **207** λάθει L: λήθει r. **209** γὰρ θροεῖ MSS., except those which (like T) have the reading of Triclinius, θροεῖ γάρ. Dindorf conj. γὰρ θρηνεῖ (= 218 γὰρ δεινόν). Cp. 218 n. **212** ἀνήρ] ἀνὴρ L.

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in *Ant.* 1187 καί με φθόγγος... | βάλλει δι' ὤτων. So βάλῃ, simply, of smell, *ib.* 412. —**ἑτύμα**, real,—not due to a hallucination of the senses. Cp. Theocr. 15. 82 (with ref. to painted figures), ὡς ἔτυμ' ἑστάκαντι καὶ ὡς ἔτυμ' ἐνδινεῦντι ('move in the dance'), | ἔμψυχ', οὐκ ἐνυφαντά. Elsewhere the Attic fem. is ἔτυμος (Eur. *Helen.* 351, Ar. *Pax* 114).

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

207 ff. οὐδέ με λάθει: this reiteration is natural, since the sound continues, and draws nearer. For the negative form after the positive, cp. *El.* 222 ἔξοιδ', οὐ λάθει μ' ὀργά, and *ib.* 131: *Il.* 24. 563 καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις.—**βαρεῖα**, grievous, *i.e.*, expressing pain; so Eur. *Hipp.* 791 ἠχὼ βαρεῖα. **τρυσάνωρ** should properly be active, 'man-wearing,' like φθισήνωρ, 'man-destroying' (epith. of πόλεμος, *Il.* 2. 833). And so some understand αὐδὰ τρυσάνωρ as = a lament for a disease that wears one: cp. on 695 f. στόνον...βαρυβρῶτ'. This, however, seems very strained. More probably the poet has boldly used αὐδὰ τρυσάνωρ as = αὐδὰ ἀνδρὸς τετρυμένου, like αἷμα ἀνδρόφθορον for αἷμα ἀνδρὸς ἐφθαρμένου (*Ant.* 1022), κτύπος διόβολος for κτύπος δίου βέλους (*O. C.* 1463). Cp. Ar. *Nub.* 421 φειδωλοῦ καὶ τρυσιβίου γαστρός, where τρυσ. seems to be pass., = τετρυμένον βίον ἔχοντος, rather than act. (as if it imposed the hardships).—**διάσημα γὰρ θροεῖ**. This, the reading of the MSS., seems sound. As to the metre, see n. on 218 (προβοᾷ τι γὰρ δεινόν).

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

211 ff. οὐκ ἔξεδρος: for they have now learned that he has a permanent dwelling here (cp. 153).—**μολπὰν...ἔχων**, *engaged in* it; cp. *Od.* 24. 515 ἀρετῆς πέρι δῆριν ἔχοντες.—**σύριγγος**: cp. *Il.* 18. 525 (on the shield) δύω θ' ἅμ' ἕποντο νομῆες, | τερπόμενοι σύριγξι. Plat. *Rep.*

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οὐ μολπὰν σύριγγος ἔχων,
ὡς ποιμὰν ἀγροβότας, ἀλλ' ἤ που πταίων ὑπ' ἀνάγκας
βοᾷ τηλωπὸν ἰωάν,
ἢ ναὸς ἄξενον αὐγάζων ὅρμον· προβοᾷ τι γὰρ δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

ἰὼ ξένοι·
τίνες ποτ' ἐς γῆν τήνδε κἀκ ποίας πάτρας

213 μολπὰν] μολπὰς Triclinius.—σύριγγος ἔχων] Blaydes conj. σύριγγι χέων. **214** ποιμὴν L.—ἀγροβάτας L: ἀγροβότας r. Cp. 205. Burges conj. αἰγοβότας. **216** ἰωάν] Blaydes conj. ἰυγάν. **217 f.** ναὸς] Blaydes conj. ναυσὶν.—ἄξενον αὐγά ζων ὅρμον] Hermann conj. ἄξενον ὁρμὰν | αὐγάζων: so Bergk, but with ὅρμον.—τι γὰρ δεινόν Wunder; γάρ τι δεινόν MSS. Reading θροεῖ γάρ in 209, Herm. here gives προβοᾷ δέ τι δεινόν. Blaydes, reading γὰρ θροεῖ in 209, here adopts Lachmann's conj., προβοᾷ γὰρ αἰλινον. **220** The readings of the MSS. here are of three classes. (1) κἀκ ποίας πάτρας, without indication of a

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399 D λύρα δή σοι...καὶ κιθάρα λείπεται, καὶ κατὰ πόλιν χρήσιμα· καὶ αὖ κατ' ἀγροὺς τοῖς νομεῦσι σύριγξ ἂν εἴη:—a good illustration of ἀγροβότας here. Theocr. 7. 27 φαντὶ τὺ πάντες | συρίκταν ἔμεναι μέγ' ὑπείροχον ἔν τε νομεῦσιν | ἔν τ' ἀμητήρεσσι. Cp. ἄλυρος, ἀφόρμικτος, ἀκίθαρις, ἄχορος, as epithets of wailing, etc. (*O. C.* 1223 n.).—**ποιμὰν**, not ποιμὴν, is surely required here, where μολπὰν precedes, and ἀγροβότας, ἀνάγκας, ἰωάν follow. Cp. *O. C.* 132, where L has τᾶς εὐφήμου. —**ἀγροβότας**, ἐν ἀγρῷ βόσκων: cp. *O. T.* 1103 πλάκες ἀγρόνομοι, n. Philoctetes is returning from wild places to his dwelling. This suggests the contrast with a shepherd who, playing his pipe, comes cheerily home from the 'otia dia pastorum.'

215 f. ἀλλ' ἤ που κ.τ.λ. After οὐ μολπὰν ἔχων we ought to have had ἀλλὰ ...βοᾶν: but a finite verb, **βοᾷ**, takes the place of a second participle, as oft.: see n. on *O. C.* 351.—Join **ὑπ' ἀνάγκας** with **πταίων** rather than with **βοᾷ**: the ἀνάγκη, or stress of pain (206),—from the ulcered foot which he drags after him (291),—causes him to stumble on the rough ground.—**τηλωπὸν ἰωάν**, a cry heard from a distance. τηλωπός = (1) 'of distant aspect,' (ὤψ,) *i.e.*, 'seen afar': then (2) simply, 'distant,' though the object is not visible: *Ai.* 564 τηλωπὸς οἰχνεῖ. It is in this general sense of 'distant' that τηλωπός is here applied to a sound heard from afar. We cannot properly compare τηλεφανής, said of the personified Echo (189). In Aesch. *Theb.* 103 κτύπον δέδορκα may imply the mental picture called up by the clash of arms, as Verrall observes.

217 ναὸς ἄξενον...ὅρμον, a haven that has no ship for its guest: cp. *O. C.* 1383 ἀπάτωρ ἐμοῦ, 'having no father in me': and *ib.* 677 n. ἄξενος is here the opposite of πολύξενος rather than of εὔξενος. Thus ναὸς ἄξενον is not less correct, while it is more forcible, than ναυσὶν ἄξενον would be. The waters off the rock-bound coast are a ὅρμος ἄνορμος (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 Philoctetes from another point. The sense seems, however, to be:—'his cry is caused, either by physical pain, or by a feeling of despair as he looks at the lonely sea.' The Chorus have been dwelling on his two great calamities—disease, and solitude (173 f., 185 f.). In this closing strain, it is natural that the two motives of their pity should be identified with the two sources of his anguish.

προβοᾷ τι γὰρ δεινόν. Wunder thus transposes γάρ τι. It was hardly needful to defend the place of γάρ by Eur. *I. T.* 1036 (ὑποπτεύω τι γάρ): cp. below,

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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) κἀκ πολιᾶς πάτρας, but with indication of a variant: V^3 (14th cent.), γρ. ναυτίλῳ πλάτῃ. In V (13th cent.) and L^2 (14th cent.) the gloss appears, in a corrupted form, as ναυτίλω κώπῃ τῇ πλάτῃ προσορμίσατε [corrected to προσωρμίσατε]. (3) ναυτίλῳ πλάτῃ, without indication of a variant: A (13th cent.), Vat. (14th cent.). Most of the modern edd. give ναυτίλῳ πλάτῃ. Nauck conj., κἀκ πολιᾶς τύχης: Wecklein (*Ars Soph. em.* 6) κἀκ πολιᾶς χθονὸς: Seyffert, κἀκ πολιᾶς φορᾶς: Cavallin, καὶ πολιᾷ πλάτῃ. See comment.

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

219—675 First ἐπεισόδιον. Philoctetes tells his story to Neoptolemus; who pretends that he has quarrelled with the Atreidae, and is sailing home. He promises to take Ph. with him. At this point the emissary of Odysseus (126) enters, disguised as the captain of a merchantship. 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 ἰὼ ξένοι, 'extra metrum,' as 736 ἰὼ θεοί, *O. T.* 1468 ἰὼ ἰώ, ὤναξ, etc. Here ἰώ is a cry of surprise. In *O. C.* 822 ἰὼ ξένοι (within the verse) is a despairing appeal ('Alas, friends...').

220 κἀκ πολιᾶς πάτρας. In judging between this reading and the variant ναυτίλῳ πλάτῃ (see crit. n.), the probabilities of corruption must be carefully weighed. Suppose, first, that the poet wrote κἀκ πολιᾶς πάτρας. A transcriber who found πολιᾶς πάτρας in v. 222 might well assume that there was a fault either there or in v. 220: and since in v. 222 the words fit the construction, he might think that the fault was in v. 220. The substitute, ναυτίλῳ πλάτῃ, might then be suggested by κατέσχεν itself: cp. Ar. *Ran.* 1207 ναυτίλῳ πλάτῃ | Ἄργος κατασχών (from the *Archelaus* of Eur.). Emendations not less arbitrary were sometimes made in early times: see, *e.g.*, on *O. T.* 134 and 1529. Next, suppose that ναυτίλῳ πλάτῃ was the true reading. It is clear and neat. To account for the variant κἀκ πολιᾶς πάτρας, we must then suppose either (*a*) that a scribe wrote those words by an oversight,—his eye having wandered to v. 222; which is the less likely, since v. 222 did not give him κἀκ: or (*b*) that, ναυτίλῳ πλάτῃ having been somehow lost, he filled the gap with a clumsy loan from v. 222. Neither hypothesis seems so probable as that a double πολιᾶς πάτρας should have led to guess-work in v. 220. Another point, though not a strong one, in favour of κἀκ πολιᾶς πάτρας is that the two questions ('who, and whence?') are habitually combined in such inquiries: *e.g.*, Eur. *El.* 779 χαίρετ', ὦ ξένοι· τίνες | πόθεν πορεύεσθ', ἐστέ τ' ἐκ πολιᾶς χθονός; Her. 1. 35 τίς τε ἐὼν καὶ κόθεν...ἥκων: id. 2. 115 τίς εἴη καὶ ὁκόθεν πλέοι: 4. 145 τίνες τε καὶ ὁκόθεν εἰσί. 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 κἀκ πολιᾶς πάτρας in v. 220 and πολιᾶς πάτρας in 222 cannot both be wholly sound. The first πάτρας might easily be corrected to χθονὸς (with Wecklein). It is slightly more probable, how-

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κατέσχετ' οὔτ' εὔορμον οὔτ' οἰκουμένην; 221
ποίας †πάτρας ἂν ἡ γένους ὑμᾶς ποτὲ
τύχοιμ' ἂν εἰπών; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει, προσφιλεστάτης ἐμοί·
φωνῆς δ' ἀκοῦσαι βούλομαι· καὶ μή μ' ὄκνῳ 225
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον,
ἔρημον ὧδε κἄφιλον *κακούμενον,
φωνήσατ', εἴπερ ὡς φίλοι προσήκετε.—
ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὔτ' ἐμὲ 230
ὑμῶν ἁμαρτεῖν τοῦτό γ' οὔθ' ὑμᾶς ἐμοῦ.
ΝΕ. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὕνεκα
Ἕλληνές ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.
ΦΙ. ὦ φίλτατον φώνημα· φεῦ τὸ καὶ λαβεῖν 2[illegible]

222 πάτρας ἂν ὑμᾶσ ἡ γένουσ L: πάτρας ὑμᾶς ἂν ἡ γένους A. Triclinius, ποίας πάτρας ἂν ἡ γένους ὑμᾶς ποτε. Bergk and Schneidewin wrote πάτρας ἂν ὕμας ἢ γένους: Dindorf gives ἂν ὑμᾶς πατρίδος ἢ γένους. So Heimreich, but with πόλεος. **224** Nauck deletes this verse. To make it tolerable, he thinks, γαίας for στολῆς would at least be necessary. **228** κἄφιλον] κἀφίλως Wecklein.—κακούμενον Brunck: καλούμενον MSS. Other conjectures are, καλούμενοι (Meineke): κώλούμενον (Bergk): ἀλώμενον (with γ' prefixed, Toup; with κ', Erfurdt; with μ', Wecklein):

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

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

222 On the grounds given in n. on 220, I conjecture πόλεως instead of πάτρας. But this does not affect the question of metre. It is more probable that, with Triclinius, we ought simply to place ὑμᾶς after γένους than (1) that Soph. wrote ποίας πάτρας (or πόλεως) ὑμᾶς ἄν, κ.τ.λ.,—a verse like 101: or (2) that we should read ποίας ἂν ὑμᾶς πατρίδος, with Dind., who remarks that πατρίδος holds that place in *O. T.* 641, 825, *O. C.* 428.

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

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

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

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

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

κἀτώμενον (Faehse): *παρειμένον* (Reiske): *πωλούμενον* (Bentley): *καὶ φίλων τητώμενον* (Seyffert): *χωλούμενον* (Wakefield). **230** *ἀνταμείψασθ'*] L has *βε* (meaning, *ἀνταμείβεσθε*) written over *ψ* by S. **231** *τοῦτό γ'*] *τοῦδέ γ'* Wunder. **234** *τὸ καὶ λαβεῖν*] Reiske conj. *τό μ' οὐ λαβεῖν*: Blaydes, *τὸ μὴ λαβεῖν*.

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

225 f. **ὄκνῳ** κ.τ.λ. It seems simplest and best to construe thus: *καὶ μὴ ὄκνῳ ἐκπλαγῆτε, δείσαντές με ἀπηγριωμένον* (cp. Eur. *I. A.* 1535 *ταρβοῦσα τλήμων κἀκπεπληγμένη φόβῳ*); though *ἐκπλαγῆτε* could directly govern *με* (*El.* 1045 *οὐδὲν ἐκπλαγεῖσά σε*). In *O. C.* 1625 *στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας*, the dat. is causal ('through fear'): in *Tr.* 176, *φόβῳ...ταρβοῦσαν*, it has an adverb. force ('sorely afraid'; cp. *O. T.* 65).

ἀπηγριωμένον, made like to an *ἄγριος*, or wild man: cp. the description of Philoctetes, as Diomedes and Odysseus found him at Lemnos, in Quintus Smyrnaeus 9. 364 ff.: *αὐαλέαι δέ οἱ ἀμφὶ κόμαι περὶ κρατὶ κέχυντο | θηρὸς ὅπως ὀλοοῖο... | καί οἱ πᾶν μεμάραντο δέμας, περὶ δ' ὀστέα μοῦνον | ῥωὸς ἔην, ὁλοὴ δὲ παρηῖδας ἀμφέχυτ' αὐχμὴ | λευγαλέον ῥυπόωντος.* Attius *Phil.* fr. 14 *quod te obsecro, aspernabilem ne haec taetritudo mea me inculta faxit.* Cp. Tennyson, *Enoch Arden:* 'Downward from his mountain gorge | Stept the long-hair'd long-bearded solitary, | Brown, looking hardly human, strangely clad'...

228 **κακούμενον**, suffering hardship. Cp. Eur. *Helen.* 268 *πρὸς θεῶν κακοῦται* (he suffers reverses). Plat. *Legg.* 932 D *τῶν κακούντων ἢ κακουμένων*, those who inflict or who suffer injury. This is a certain correction of the vulg. **καλούμενον**, which cannot be defended either as (1) pass., 'called,'—explained by Blomfield as being here little more than *ὄντα*: or (2) midd., 'invoking' you. Soph. once uses the midd., *O.C.* 1385 (*ἀρὰς*) *ἅς σοι καλοῦμαι*: but here the obscurity would be extreme.

230 f. **ἀλλ'**, appealing, 'nay' (*O.C.* 237 n.).—**ὑμῶν ἁμαρτεῖν τοῦτό γ'**, lit., to be disappointed, in regard to this, on your part. The gen. **ὑμῶν** is not construed directly with *ἁμαρτεῖν* (as though 'to fail of you' meant 'to be repulsed by you'), but is like the gen. in *O. T.* 580 *πάντ' ἐμοῦ κομίζεται* ('from me'), *ib.* 1163 *ἐδεξάμην δέ του*. The acc. **τοῦτο**, again, is not directly governed by *ἁμαρτεῖν*, but is analogous to the acc. of pronouns or adjectives which can stand, almost adverbially, after *τυγχάνω* and *κυρῶ*, as Aesch. *Ch.* 711 *τυγχάνειν τὰ πρόσφορα*: see *O. T.* 1298 n. In L the reviser has written *εἰς τοῦτο* over *τοῦτο*, showing that he understood it thus. Cp. Eupolis fr. 25 *λέγ' ὅτου 'πιθυμεῖς, κοὐδὲν ἀτυχήσεις ἐμοῦ* (so Meineke, with Priscian 18. 1175, who has *καὶ οὐδέν*: though Bekker *Anecd.* 462 gives *οὐ γάρ*). Thus Wunder's change of **τοῦτό γ'** to **τοῦδέ γ'** seems needless, though the double gen. could be illustrated by 1315 (cp. *O.C.* 1170 n.), and the phrase by Eur. *Med.* 867 *οὐ τἂν ἁμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι.*

232 **ἀλλ'**, in assent: 48 n.—**οὕνεκα** = *ὅτι*: *Ant.* 63 n.

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

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πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν
χρεία; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;
γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.

ΝΕ. ἐγὼ γένος μέν εἰμι τῆς περιρρύτου
Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240
Ἀχιλλέως, Νεοπτόλεμος. οἶσθα δὴ τὸ πᾶν.

ΦΙ. ὦ φιλτάτου παῖ πατρός, ὦ φίλης χθονός,
ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίνι
στόλῳ προσέσχες τήνδε γῆν, πόθεν πλέων;

ΝΕ. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245

ΦΙ. πῶς εἶπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
ἡμῖν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

236 τίς σ', ὦ τέκνον, προσέσχε] For τίς σ', Wakefield conj. τί σ'. For προσέσχε, Blaydes conj. προὔπεμψε, προὔτρεψε, σ' ἔπεμψε (omitting the σ' after τίς), or πρόσχημα. Nauck, τίς, ὦ τέκνον, σε τόλμα. Cavallin, τίς ὧν προσέσχες, τίς προσήγαγέν

κάλλους.—**τὸ καὶ λαβεῖν**, 'that I should e'en, really, have 'received....' Cp. Eur. *Med.* 1051 ἀλλὰ τῆς ἐμῆς κάκης, | τὸ καὶ προσέσθαι μαλθακοὺς λόγους φρενί ('nay, out upon my cowardice,—that I should e'en have admitted such soft pleadings to my soul!'). Xen. *Cyr.* 2. 2. 3 εἶπε πρὸς αὐτόν· τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν ('to think that...!').—**τοιοῦδ' ἀνδρὸς**, not merely a Greek, but one of such gentle breeding as is announced by the stranger's mien and speech. —**ἐν χρόνῳ μακρῷ**, *after* it: cp. Eur. *Phoen.* 305 χρόνῳ σὸν ὄμμα μυρίαις ἐν ἀμέραις | προσείδον: *O. C.* 88 n.

236 προσέσχε has been much suspected, because προσέχω, in its nautical use, means, 'touch at' a place, not, '*cause* one to touch at it.' But προσέχω, as = 'touch at,' meant properly, 'to guide one's ship towards' (Her. 9. 99 προσσχόντες τὰς νέας),—ναῦν being commonly understood. Where prose, then, would say, τίνος χρήζων προσέσχες (τὴν ναῦν); 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; προσήγαγε supplements it in a way suitable to the forlorn man's eager hope.

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

239 f. γένος, acc. of respect: *El.* 706 Αἰνιᾶν γένος: fr. 61. 3 κάργεία γένος. Verg. *Aen.* 8. 114 *Qui genus* (*sc.* estis)? —**Σκύρου**: for the gen., cp. *O. T.* 236 n. Scyros (still *Skyro*), the small island, about 25 miles long from N.W. to S.E., which lies about 35 miles E. of Euboea, nearly in the latitude of Trachis. In 469 B.C. Cimon expelled the predatory Dolopes from the island, and brought the reputed remains of Theseus to Athens. Scyros then became a possession of the Athenians, in whose estimation it was a dreary and insignificant little place ([Dem.] or. 52 § 9): Σκυρία ἀρχή suggested the same idea as *vacuis aedilis Ulubris*. The name means 'stony.' σκύρος (ὁ), which Curtius connects with ξύειν 'to scrape,' was used to denote 'chips from hewn stones' (λατύπη). At Cyrene the σκυρωτὴ ὁδός (Pind. *P.* 5. 93) was not a 'paved' road, but a road 'hewn' out of the solid rock.—Cp. Apollodorus 3. 13. 8: 'Thetis, in the foreknowledge that Achilles must perish if he went to the war, disguised him in woman's attire, and

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

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

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

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

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

σε, παῖ. **237** *τίς ἀνέμων*] *τίσ δ' ἀνέμων* L. **241** *οἶσθα δὴ* r, *οἶσθ' ἤδη* L. **242** *ὦ φίλης*] *ὦ 'κ φίλης* Blaydes. **245** *ἐξ Ἰλίου τοι*] Burges conj. *ἐξ Ἰλίου 'γὼ*.—*δὴ τανῦν* Buttmann: *δῆ τα νῦν* (*sic*) L. **246** *οὐ γὰρ δὴ*] In L the 1st hand wrote *οὐ δὴ γὰρ*. The *δὴ* has been erased, and, as there was not room to insert it between *γὰρ* and *σύ γ'*, it has been written immediately over *γὰρ* by S. Several of the later

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

241 Νεοπτόλεμος: – ⏑ ⏑ –: cp. 4 n.—**οἶσθα δὴ τὸ πᾶν**: cp. 389: 1240: *Ant.* 402 *πάντ' ἐπίστασαι*, n.

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

243 f. θρέμμα Λυκομήδους, because the infant Neoptolemus was left to the care of his maternal grandfather, Lycomedes (239 n.), after his father had gone to Troy. Cp. *Il.* 19. 326 (Achilles speaks) *ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός*. In *O. T.* 1143 *θρέμμα* = 'foster-son.'—**στόλῳ** (causal dat.), mission, errand: *O. C.* 358 *τίς σ' ἐξῆρεν οἰκοθεν στόλος*;—**προσέσχες...γῆν**. The usual dative would be awkward here, on account of *τίνι στόλῳ*: and the acc. is warranted by the analogy of *κατέχω γῆν* as = *κατέχω εἰς γῆν* (221 n.): cp. 355 f. In Polyb. 2. 9. 2 *μέρος δέ τι (τῶν λέμβων) προσέσχε τὸν Ἐπιδαμνίων λιμένα*, Bekker is probably right in adding *πρὸς* before *τόν*.—After *γῆν* a comma seems better than a note of interrogation: cp. *τίς πόθεν εἶς*, etc. (220 n.).

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

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

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ΝΕ. ἦ γὰρ μετέσχες καὶ σὺ τοῦδε τοῦ πόνου;
ΦΙ. ὦ τέκνον, οὐ γὰρ οἶσθά μ' ὄντιν' εἰσορᾷς;
ΝΕ. πῶς γὰρ κάτοιδ' ὃν γ' εἶδον οὐδεπώποτε;
ΦΙ. οὐδ' ὄνομ' ἄρ' οὐδὲ τῶν ἐμῶν κακῶν κλέος
ἤσθου ποτ' οὐδέν, οἷς ἐγὼ διωλλύμην;
ΝΕ. ὡς μηδὲν εἰδότ' ἴσθι μ' ὧν ἀνιστορεῖς.
ΦΙ. ὦ πόλλ' ἐγὼ μοχθηρός, ὦ πικρὸς θεοῖς,
οὗ μηδὲ κληδὼν ὧδ' ἔχοντος οἴκαδε
μηδ' Ἑλλάδος γῆς μηδαμοῦ διῆλθέ *πω·
ἀλλ' οἱ μὲν ἐκβαλόντες ἀνοσίως ἐμὲ
γελῶσι σίγ' ἔχοντες, ἡ δ' ἐμὴ νόσος
ἀεὶ τέθηλε κἀπὶ μεῖζον ἔρχεται.
ὦ τέκνον, ὦ παῖ πατρὸς ἐξ Ἀχιλλέως,

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

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248 **ἦ γὰρ** in eager question: 322, 654, *O. C.* 64.—**πόνου**, of warfare, the peculiarly Homeric use (as *Il.* 11. 601 *εἰσορόων πόνον αἰπὺν ἰῶκά τε δακρυόεσσαν*), also freq. in Herod. (9. 27 *ἐν τοῖσι Τρωϊκοῖσι πόνοισι*): cp. Eur. *Cycl.* 107 *ἐξ Ἰλίου τε κἀπὸ Τρωϊκῶν πόνων*.

249 f. **οὐ γὰρ**...; As in ἦ γάρ (248) and πῶς γάρ (250), the γάρ marks surprise ('your words are strange,—*for*...' etc.).—**οἶσθα**...**κάτοιδ'**, as *Ant.* 1063 f. *ἴσθι*...*κάτισθι*: *El.* 922 ΗΛ. *οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.* ΧΡ. *πῶς δ' οὐκ ἐγὼ κάτοιδ' ἃ γ' εἶδον ἐμφανῶς;*—**πῶς**...**κάτοιδ'**; 'how do I know?'='of course I do not know.' This form is more emphatic, because more direct, than πῶς ἂν ᾔδη (or εἰδείην), or πῶς ἔμελλον εἰδέναι; But it is rare except in affirmation (*i.e.*, with πῶς οὐ...), as in *El. l. c.*; Xen. *Oecon.* 18 § 3 *τοῦτο μὲν οἶσθα*...*τί δ' οὐκ, ἔφην ἐγώ, οἶδα*; See, however, Her. 1. 75 *κῶς γὰρ*...*διέβησαν αὐτόν*; (='how *can* they have crossed the river?').

251 f. **ὄνομ' ἄρ'** is better than ὄνομά γ' (cp. fr. 315 *ὑμεῖς μὲν οὐκ ἄρ' ἦστε τὸν Προμηθέα*;). The variant οὐδ' οὔνομ' might seem to favour **οὐ τοὔνομ'**, but the latter (without ἄρα) would be too abrupt: **οὐδ'** is clearly genuine. More probably οὔνομ' (a form unknown to Tragedy) was merely a late attempt to mend the metre.—Ph. here asks, in effect: 'Finding me, a lonely sufferer, here in Lemnos, cannot you guess who I am?'—and the youth answers, No. This is quite consistent with 261, where Ph. assumes that his name, when announced, will be recognised. Neoptolemus might have heard of him as possessing the bow of Heracles (262), and yet not have heard of him as suffering on Lemnos. We could not join ὄνομα, as='mention,' with *κακῶν*.—**διωλλύμην**, all these ten years, while my former comrades have been active at Troy.

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

254 **πόλλ'**, adv., 'very': *O. C.* 1514 n. —**πικρὸς**: schol. *ἐχθρός*. Cp. Eur. *Phoen.* 955 (a soothsayer) *ἦν μὲν ἐχθρὰ σημήνας τύχῃ, | πικρὸς καθέστηχ' οἷς ἂν οἰωνοσκοπῇ*, 'odious.' Hence the conject. **στυγνὸς** (Nauck) is wholly needless. The active sense, 'hostile,' is more freq., as *Ai.* 1359 *νῦν φίλοι καὶθὶς πικροί*.

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

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

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

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

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

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

O my son, O boy whose father was Achilles,

been generally approved. Bothe conj. *οὐδ' ὄνομά γ'*: Martin, *οὐ τοὔνομ'*: Blaydes, *οὐδ' ὄνομα τοὐμὸν οὐδ' ἐμῶν κακῶν κλέος.* **253** *ἀνιστορεῖς*] *ἂν ἱστορεῖσ* L. **255 f.** Nauck brackets *ὧδ' ἔχοντος...γῆς*, so as to leave one v., *οὔ μηδὲ κληδὼν μηδαμοῦ διῆλθέ που*.—For *μηδ' Ἑλλάδος*, Herm. reads *μήθ' Ἑλλάδος*, with the Aldine. —For *που*, Blaydes gives *πω* (conjecturing also *μηδαμοῖ...ποι*). For *διῆλθέ που*, Nauck

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255 f. *οὔ μηδὲ κ.τ.λ.*, a man of whom no report (the generic *μή*, 170 n.).—**οἴκαδε**, to Malis (4 n.),—where the tidings would have had a special interest: **μηδ' Ἑλλάδος γῆς μηδαμοῦ**, nor in any part of Hellas (for the gen., cp. 204 *τῇδε τόπων* n.). As Neoptolemus is coming from Troy, the words have more force if we suppose the poet to use *Ἑλλάς* in the larger sense which was so familiar in his own day,—as including all lands inhabited by Greeks. Thus the *Ἑλλάς* of Her. comprises Ionia (1. 92) and Sicily (7. 157); and Soph. himself (*Tr.* 1060) has *οὔθ' Ἑλλὰς οὔτ' ἀγλωσσος*. The thought will then be, 'he had not heard of me from the mainland of Greece before he left Scyros; nor has he heard of me, since he has been at Troy, from any part of the Greek world.' It is no objection, of course, that the Homeric poems do not recognise the Greek colonies in Asia Minor; the Attic drama was not careful in such matters. Even, however, if we restricted *Ἑλλάδος γῆς* to Greece Proper, it would still be natural that Ph. should say, 'neither to Malis, nor to any part of Greece.' Nauck, thus limiting *Ἑλλάς*, pronounces the distinction unmeaning; he further objects to **ὧδ' ἔχοντος** (because Ph. means that, not merely his plight, but his existence, is unknown); and therefore rejects *ὧδ' ἔχοντος οἴκαδε | μηδ' Ἑλλάδος γῆς*.—**μηδαμοῦ** need not be changed to *μηδαμοῖ*: cp. *O. C.* 1019 *ὁδοῦ ...τῆς ἐκεῖ* (=*ἐκεῖσε*): *El.* 1099 *ὁδοιποροῦμεν ἔνθα* (=*οἳ*) *χρῄζομεν*.—**πω** should prob. be read instead of **που**. The long lapse of time imagined renders *πω* forcible; while *που* could mean only, 'I ween'; it could not go with *μηδαμοῦ* as='to no place whatsoever.' In *O. C.* 1370, where **πω** is certain, L has **που** from the first hand. In fr. 465, again, *λόγῳ γὰρ ἕλκος οὐδὲν οἶδά που τυχεῖν*, the correction *πω* (Dindorf) is clearly right.

258 f. **σῖγ' ἔχοντες**, *i.e.*, saying nothing about Ph.'s fate, but allowing it to pass out of men's minds. Cp. *Ai.* 954 *ἦ ῥα κελαινώπαν θυμὸν ἐφυβρίζει πολύτλας ἀνήρ, | γελᾷ δὲ τοῖσδε μαινομένοις ἀχεσιν | πολὺν γέλωτα*.—**τέθηλε**: *El.* 260 (*πήματα*) *θάλλοντα μᾶλλον ἢ καταφθίνονθ' ὁρῶ*.—**κἀπὶ μεῖζον ἔρχεται**: cp. *O. T.* 638 (*οὐ*) *μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε*; Thuc. 1. 118 *ἐπὶ μέγα ἐχώρησαν δυνάμεως*: 4. 117 *ἐπὶ μεῖζον χωρήσαντος αὐτοῦ* (when he had made further progress).

260 ff. **ᾧ**: cp. 910: *Ant.* 193 *παίδων τῶν ἀπ' Οἰδίπου*, n.—**ὅδ' εἶμ' ἐγώ σοι** (ethic dat.) **κεῖνος**: cp. *El.* 665 *ἥδε σοι κείνη πάρα*: *O.C.* 138 *ὅδ' ἐκεῖνος ἐγώ*, n.—**κλύεις**, pres., knowest by hearsay: cp. 591: *O. T.* 305 *εἰ καὶ μὴ κλύεις τῶν ἀγγέλων*: *O. C.* 792 *δσῳπερ κἀκ σαφεστέρων κλύω*.—**τῶν Ἡρ....ὅπλων**: the bow given by Apollo to Heracles, and by him to Ph., as a reward for kindling the pyre on Oeta: cp. 198 n., 670 n.—**δεσπότην**: cp. Aesch. *Th.* 27 *τοιῶνδε δεσπότης μαντευμάτων*. So *dominus*.

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ὅδ' εἶμ' ἐγώ σοι κεῖνος, ὃν κλύεις ἴσως
τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης, ὃν οἱ
δισσοὶ στρατηγοὶ χὠ Κεφαλλήνων ἄναξ
ἔρριψαν αἰσχρῶς ὧδ' ἔρημον, ἀγρίᾳ
νόσῳ καταφθίνοντα, *τῆς ἀνδροφθόρου
πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι·
ξὺν ᾗ μ' ἐκεῖνοι, παῖ, προθέντες ἐνθάδε
ᾤχοντ' ἔρημον, ἡνίκ' ἐκ τῆς ποντίας
Χρύσης κατέσχον δεῦρο ναυβάτῃ στόλῳ.
τότ' ἄσμενοί μ' ὡς εἶδον ἐκ πολλοῦ σάλου
εὕδοντ' ἐπ' ἀκτῆς ἐν κατηρεφεῖ *πέτρᾳ,
λιπόντες ᾤχονθ', οἷα φωτὶ δυσμόρῳ
ῥάκη προθέντες βαιὰ καί τι καὶ βορᾶς
ἐπωφέλημα σμικρόν, οἵ' αὐτοῖς τύχοι.

proposes διήλυθεν, or διῆλθε γῆς. **264—269** R. Prinz, suspecting an interpolation, would reduce these six vv. to three, viz., δισσοὶ στρατηγοὶ...ἄναξ | πληγέντ'... χαράγματι | ἔρριψαν αἰσχρῶς, ἡνίκ' ἐκ τῆς ποντίας | . **265** ἀγρίᾳ] Wakefield conj. ἀθλίᾳ. **266** τῆς is due to J. Auratus (who proposed δενδροφθόρου): τῆσδ'

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

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

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

MSS. The conject. of Musgrave, *τῇδ'* (to agree with *νόσῳ*), is received by Seyffert. **267** *ἀγρίῳ* MSS.: *φοινίῳ* Schneidewin, from Eustath. *Opusc.* 324, 60 *τὸ τῆς ἐχίδνης φόνιον χάραγμα.* **268** *προθέντες*] Tournier conj. *προδόντες.* **271** *ἄσμενοι* MSS.: *ἄσμενον* Dindorf. **272** *πέτρᾳ* Blaydes: *πέτρῳ* MSS.

ριψαν): that of 268—270, the desertion (*ᾤχοντ'*).

266 f. τῆς...ἐχίδνης, that which guards Chrysè's shrine (1327). The definite art. is sufficiently natural, as Ph. is following the train of his own memories,—even if he supposes that N. has not heard of the *ἔχιδνα* before (cp. 255).—**χαράγματι**, the rent left by the serpent's bite: cp. *Anacreontea* 26 *πυρὸς χάραγμ'* (brand of fire,—on horses): [Eur.] *Rhes.* 73 *νῶτον χαραχθεὶς* (wounded).

268 ff. ξὺν ᾗ, referring to *νόσῳ*,—'in company with' it, = *ᾗ ξυνόντα*, cp. 1022: *O. T.* 17 *σὺν γήρᾳ βαρεῖς.*—**ᾤχοντ'** would properly follow **ἔρημον**, but gains emphasis by coming first; for the irregular order of words, cp. *O. T.* 1251 n. —**τῆς ποντίας Χρύσης**, the small island near Lemnos (see n. on 8 ff., and Introd.). **κατέσχον**: 221 n.

271 f. ἄσμενοι, because they could now slip away without being vexed by his entreaties and reproaches. The word adds an effective touch to the picture of their heartlessness. Dindorf's **ἄσμενον** (received by Nauck and Blaydes) is far weaker; nor is it suitable. In Lys. or. 1 § 13 *ἐκάθευδον ἄσμενος* means, 'I gladly *went to* sleep' (inchoative imperf.). Here, however, *ἄσμενον εὕδοντα* would mean, not 'gladly going to sleep,' but 'gladly sleeping,'—as though with conscious satisfaction.—**ἐκ πολλοῦ σάλου**, after the rough passage from the islet of Chrysè to Lemnos (see on 8 ff.). Cp. *Ant.* 150 *ἐκ ...πολέμων*: *ib.* 163 *πολλῷ σάλῳ σείσαντες.*

κατηρεφεῖ, roofed over, *i.e.*, here, over-arching,—forming a cave; cp. *Ant.* 885 n.—**πέτρᾳ**, 'a rock,' is a necessary correction of **πέτρῳ**, 'a stone.' *πέτρος* is never used in the larger sense, nor could the epithet here justify such a use. Cp. Xen. *An.* 4. 3. 11 *ἐν πέτρᾳ ἀντρώδει*: but *ib.* 7. 12 *οὐδεὶς πέτρος* (*i.e.*, none of the *λίθοι* mentioned in § 10) *ἄνωθεν ἠνέχθη.*

273 ff. οἷα, adv., = *ὡς*, cp. 293, *O. T.* 751: **φωτὶ δυσμόρῳ**, as for some poor wretch, some beggar, for whom their least gifts were good enough. Cp. Ar. *Ach.* 424 *ἀλλ' ἢ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις*; (*sc. ῥάκη*). Not, 'rags such as my wretched state required' (*i.e.* for dressing his wound, cp. 39).—**καί τι καί**: cp. 308: fr. 304 *καὶ δή τι καὶ παρεῖκα τῶν ἀρτυμάτων*: Thuc. 1. 107 *καί τι* (adv.) *καὶ τοῦ δήμου καταλύσεως ὑποψία*: id. 2. 17 *καί τι καὶ Πυθικοῦ μαντείου ἀκροτελεύτιον*: Pind. *O.* 1. 28 *καί πού τι* (adv.) *καὶ βροτῶν φάτις κ.τ.λ.*—**βορᾶς**: to avoid the pollution of directly causing his death by starvation: cp. on *Ant.* 775 *φορβῆς τοσοῦτον ὡς ἄγος μόνον προθεὶς.*—**οἳ' αὐτοῖς τύχοι**: cp. 315: Xen. *An.* 3. 2. 3 *οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.*

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σὺ δή, τέκνον, ποίαν μ' ἀνάστασιν δοκεῖς
αὐτῶν βεβώτων ἐξ ὕπνου στῆναι τότε;
ποῖ' ἐκδακρῦσαι, ποῖ' ἀποιμῶξαι κακά;
ὁρῶντα μὲν ναῦς, ἃς ἔχων ἐναυστόλουν,
πάσας βεβώσας, ἄνδρα δ' οὐδέν' ἔντοπον,
οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσου
κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν
ηὕρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρόν,
τούτου δὲ πολλὴν εὐμάρειαν, ὦ τέκνον.
ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι,
κἄδει τι βαιᾷ τῇδ' ὑπὸ στέγῃ μόνον
διακονεῖσθαι· γαστρὶ μὲν τὰ σύμφορα

276 σὺ δή] Kvičala conj. οὔ δὴ: Blaydes writes καὶ μὴν. **278** Burges conj. ποῖ' οὐ δακρῦσαι; ποῖα δ' οἰμῶξαι κακά; (ποῖά μ' οἰμῶξαι r.) For κακά Nauck conj. μάτην. **281** νόσου L, with most of the MSS.: νόσον or νόσῳ r. **282** συμβάλλοιτο L, with the first λ partly erased, and λλάβοιτο written above by S. **283** εὕρισκον L: cp. 288. **285** χρόνος δὴ A: χρόνος οὖν L. Wecklein conj. χρόνος νυν.—διὰ

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276 f. σὺ δή (which has been needlessly altered, see cr. n.) suits the earnest appeal: 'try to imagine for yourself what I felt.'—**ἀνάστασιν**, cogn. acc. with **στῆναι** as = *ἀναστῆναι* (cp. *O. T.* 50 *στάντες τ' ἐς ὀρθόν*).

278 ποῖ' ἐκδακρῦσαι (δάκρυα): cp. Eur. *Ph.* 1344 *ὥστ' ἐκδακρῦσαί γ'* (burst into tears).—**ποῖ' ἀποιμῶξαι κακά**, 'what *woes* I lamented.' This version is recommended (*a*) by the fact that the following verses develope a picture of the *κακά*: (*b*) by the ordinary use of *ἀποιμώζειν* with an acc. of the object deplored, as *Ant.* 1224: Eur. *Med.* 31: *Alc.* 635, 768: Aesch. fr. 134. But another version is also possible: 'shrieked out *reproaches*.' Here, however, he is speaking rather of his misery than of his resentment.

279 f. ὁρῶντα ναῦς μὲν βεβώσας, ἄνδρα δὲ κ.τ.λ.: cp. 1136 *ὁρῶν μὲν αἰσχρὰς ἁπάτας, στυγνὸν δὲ φῶτ' ἐχθοδοπόν*. In both passages the irregular place of *μέν* is due to the writer having begun as if he intended to repeat the partic. of *ὁράω*: as here, *ὁρῶντα μὲν ναῦς...ὁρῶντα δὲ ἄνδρα*. Cp. *O. T.* 25 *φθίνουσα μὲν...φθίνουσα δ'*, n.

281 f. οὐχ ὅστις ἀρκέσειεν. The direct question is, *τίς ἀρκέσῃ;* (deliberative, or 'interrogative,' subjunct.). The indirect question is, (*a*) after a primary tense, *οὐχ ὁρᾷ ὅστις ἀρκέσῃ*: (*b*) after a secondary, *οὐχ ἑώρα ὅστις ἀρκέσειε*. And here *ὁρῶντα* (279) = *ὅτε ἑώρων*. In Attic practice, however, this optative is rare, except when the principal verb is an optative with *ἄν*: as Ar. *Ran.* 96 *γόνιμον δὲ ποιητὴν ἂν οὐχ εὕροις ἔτι | ζητῶν ἄν, ὅστις ῥῆμα γενναῖον λάκοι*. The ordinary construction was with the fut. indic., which was usually retained (instead of becoming fut. optat.) even after a secondary tense; as if here we had *ἀρκέσει, συλλήψεται*. Cp., however, *O. T.* 72 (*ῥυσαίμην*), 1257 (*κίχοι*): *Ant.* 272 (*πράξαιμεν*).

νόσου κάμνοντι συλλάβοιτο, put a helping hand to the disease, *i.e.*, help to lighten its burden, for me in my suffering. As *λαμβάνομαί τινος* = to lay hold on a thing, so *συλλαμβάνομαί τινός τινι* = to lay hold on it *along with* another person; *i.e.*, to help him with it. Eur. *Med.* 946 *συλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου*. Thuc. 4. 47 *ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα*, they mainly contributed to such a result. Cp. id. 4. 10 *οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου*.—**πάντα δὲ σκοπῶν**: *δέ* here = *ἀλλά*: *Ant.* 85 n.

283 f. πλὴν ἀνιᾶσθαι: for the absence of the art., cp. *O. C.* 608 n.: Antiphanes fr. incert. 51 *καταλείπεθ' οὐδὲν ἕτερον ἢ τεθνηκέναι*. **παρόν**: cp. *El.* 959 *πάρεστι*

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Think now, my son, think what a waking was mine, when they had gone, and I rose from sleep that day! What bitter tears started from mine eyes,—what miseries were those that I bewailed when I saw that the ships with which I had sailed were all gone, and that there was no man in the place,—not one to help, not one to ease the burden of the sickness that vexed me,—when, looking all around, I could find no provision, save for anguish—but of that a plenteous store, my son!

So time went on for me, season by season; and, alone in this narrow house, I was fain to meet each want by mine own service. For hunger's needs

χρόνου] Nauck conj. διὰ πόνου. Blaydes writes, ὁ μὲν χρόνου ποὺς δὴ βραδὺς προὔβαινέ μοι. **286** κἄδει τι] Wecklein gives ἔδει τε (ed. 1881). In his *Ars Soph. emend.* (1869) he proposed κεἰ δή τι βαιᾷ τῇδ' ὑπὸ στέγῃ μ' ἔδει (omitting μόνον). —βαιᾷ r: βαιῇ L. **287** σύμφορα] I. G. Patakis conj. ξύμμετρα: Nauck, πρόσ-

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μὲν στένειν | ... | πάρεστι δ' ἀλγεῖν. Musgrave cp. Hor. *Sat.* 2. 5. 68 *invenietque Nil sibi legatum praeter plorare suisque.* —**εὐμάρειαν**, ease (704), hence, abundance. Cp. Aesch. fr. 237 κοὔπω τις 'Ακταίων' ἄθηρος ἡμέρα | κενόν, πόνου πλουτοῦντ', ἔπεμψεν οἴκαδε. The author of the 'Letters of Phalaris' had this passage in mind, *Ep.* 33 (Schaefer) ἐδήλωσεν ὅτι πάντων ἐνδεεῖς ἐστὲ πλὴν λιμοῦ καὶ φόβου· τούτων δὲ [cp. **τούτου δὲ** here] ὑμᾶς καὶ λίαν εὐμοιρεῖν [*v. l.* εὐπορεῖν].

285 ὁ μὲν χρόνος δὴ διὰ χρόνου κ.τ.λ. The text has been boldly altered by some editors (see cr. n.), in order to get rid of διὰ χρόνου: but the iteration is itself a proof of soundness. Such iteration is constantly employed in expressing a succession of seasons or periods; 'day by day', ἔτος εἰς ἔτος (*Ant.* 340), παρ' ἦμαρ ἡμέρα (*Ai.* 475), Mod. Gr. χρόνο σὲ χρόνο ('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 ἀσμένη με ἑωρακυῖα ἥκοντα διὰ χρόνου: Xen. *Cyr.* 1. 4. 28 ἥκω διὰ χρόνου. So, here, **ὁ χρόνος προὔβαινέ μοι**, time was ever moving on for me, **διὰ χρόνου**, as (each) space of time was left behind. (The 'each' is implied in the imperfect προὔβαινε, which denotes not a single advance, but a series of advances.) Suppose that the interval denoted by διὰ χρόνου is a month. 'One month having elapsed' (διὰ χρόνου—as each month came to an end), 'time kept moving on' (*i.e.* a new month began). Render, then, 'Time went on for me, *season by season*.' Cp. Tennyson, *Enoch Arden*: 'Thus over Enoch's early-silvering head | The sunny and rainy seasons came and went | Year after year.'—Ellendt, rightly starting from the sense of διὰ χρόνου as 'after an interval,' wrongly explains it here as simply *tarde*, 'pausenweise': *i.e.* 'time went on with many a pause': as if, to Philoctetes, time seemed, at moments, to stand still. The error here consists in excepting the intervals denoted by διὰ χρόνου from the whole progress described by προὔβαινε.—Not: 'time kept moving on *through time*': as if ὁ χρόνος were the moving point, while διὰ χρόνου denoted its course.—For **προὔβαινε**, cp. Her. 3. 53 τοῦ χρόνου προβαίνοντος: Lys. or. 1 § 11 προϊόντος δὲ τοῦ χρόνου.

286 f. κἄδει τι. The sense of τι here is nearly ἕκαστόν τι, just as τις sometimes =ἕκαστός τις (Thuc. 1. 40 τοὺς ξυμμάχους αὐτόν τινα κολάζειν); a sense which the impf. **ἔδει** brings out, by implying successive needs at successive moments.—**βαιᾷ**, of size, as Aesch. *Pers.* 447 νῆσος... βαιά.

διακονεῖσθαι, midd.: schol. ἐμαυτῷ ἐξυπηρετεῖσθαι. That the midd. would suggest, to an Attic ear, 'serving *oneself*,' may be inferred from Plat. *Legg.* 763 A διακονοῦντές τε καὶ διακονούμενοι ἑαυτοῖς, 'serving (the State), and serving themselves' (cp. Ar. *Ach.* 1017 αὐτῷ διακονεῖται). In later Greek, however, the midd. is sometimes no more than the act.; *e.g.*

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τόξον τόδ' ἐξηύρισκε, τὰς ὑποπτέρους
βάλλον πελείας· πρὸς δὲ τοῦθ', ὅ μοι βάλοι
νευροσπαδὴς ἄτρακτος, αὐτὸς ἂν τάλας
εἰλυόμην, δύστηνον ἐξέλκων πόδα
πρὸς τοῦτ' ἄν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν,
καί που πάγου χυθέντος, οἷα χείματι,
ξύλον τι θραῦσαι, ταῦτ' ἂν ἐξέρπων τάλας
ἐμηχανώμην· εἶτα πῦρ ἂν οὐ παρῆν,
ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων μόλις
ἔφην' ἄφαντον φῶς, ὃ καὶ σῴζει μ' ἀεί.
οἰκουμένη γὰρ οὖν στέγη πυρὸς μέτα
πάντ' ἐκπορίζει πλὴν τὸ μὴ νοσεῖν ἐμέ.
φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθῃς.

φορα. **288** ἐξεύρισκε r: εὕρισκε L. **290** The schol. on 702 substitutes *ποσὶν* for *τάλας* in quoting this verse; but he also omits *αὐτὸς*, thus showing how carelessly he quoted. **291** *δύστηνος* MSS. (so, too, the schol. on 702, and Suidas s. v. *ἄτρακτος*): *δύστηνον* Canter. **292** *πρὸς τοῦτ' ἄν· εἴ τ' ἔδει*] L has a point after *πόδα* in 291, but none after *πρὸς τοῦτ' ἄν*. And so Wakefield would write, *πόδα.| πρὸς τοῦτ' ἂν εἴ μ'* [for *εἴ τ'*] *ἔδει*. Blaydes gives, *πρὸς τοῦτ' ἄν. εἶτ' ἔδει κ.τ.λ.*, with

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Lucian *Philops.* 35 *δεξιῶς ὑπηρέτει καὶ διηκονεῖτο ἡμῖν.*

288 ὑποπτέρους is perh. meant here to suggest 'shy' (and therefore hard to shoot); for the word often implies 'taking wing': cp. Eur. *Helen.* 1236 *μεθῆμι νεῖκος τὸ σόν, ἵτω δ' ὑπόπτερον*: id. fr. 424 *ὑπόπτερος δ' ὁ πλοῦτος*. So *Ai.* 139 *πεφόβημαι, | πτηνῆς ὡς δμμα πελείας.*

289 f. ὅ μοι βάλοι: for the optat. referring to an indefinite number of acts in past time, cp. Lys. or. 23 § 3 *οὕς τε ἐξευρίσκοιμι Δεκελέων, ἐπυνθανόμην*: Xen. *Cyr.* 5. 3. 55 *οὓς μὲν ἴδοι,...ἠρώτα.*

νευροσπαδὴς, '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. *Ant.* 1216 *ἁρμὸν...λιθοσπαδῆ*, an opening made by dragging stones away; where the adj. implies *λίθων ἐσπασμένων*, as here the adj. implies *ἀπὸ νευρᾶς ἐσπασμένης.*

ἄτρακτος. If the *ἀ* be for *ἀμφ* (as Curtius suggests, comparing *ἄ-βολος*, cloak), the word meant, 'what turns (*τρεπ*) round'; hence (1) spindle; then (2) shaft, arrow: *Tr.* 714: Thuc. 4. 40, where a Laconian uses it, and Thuc. explains it by *τὸν ὀϊστόν*. Aesch. adds the qualifying epithet *τοξικῷ* (fr. 135).—**αὐτὸς**, having no dog to fetch it.

291 f. εἰλυόμην (cp. 702), 'crawl'; cp. Plat. *Tim.* 92 A *ἄποδα...καὶ ἑλυσπώμενα ἐπὶ γῆς.* The word suggests that each step with the sound foot is followed by a slight halt, while the other foot is dragged after it. Thus the notion is different from that of *εἰλίποδες* (*βοῦς*), 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, *Mito di Filottete* p. 78: see Introd.) It is clear from 215 (*πταίων*) and 894 (*ὀρθώσει*) that the poet imagines him as striving to walk erect, and not as creeping prone, with the knee of the sound leg against the ground.—**ἄν** with the iterative impf. in apodosis, after optat. in protasis, as oft.: cp. Isocr. or. 6 § 52 *τὸν παρελθόντα χρόνον, εἰ...εἷς μόνος Λακεδαιμονίων βοηθήσειεν, ὑπὸ πάντων ἂν ὡμολογεῖτο* ('it used to be allowed') *παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν αὐτοῖς.* Cp. 294 f.—**δύστηνον**, as

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this bow provided, bringing down the winged doves; and, whatever my string-sped shaft might strike, I, hapless one, would crawl to it myself, trailing my wretched foot just so far; or if, again, water had to be fetched,—or if (when the frost was out, perchance, as oft in winter) a bit of fire-wood had to be broken, —I would creep forth, poor wretch, and manage it. Then fire would be lacking; but by rubbing stone on stone I would at last draw forth the hidden spark; and this it is that keeps life in me from day to day. Indeed, a roof over my head, and fire therewith, gives all that I want—save release from my disease.

Come now, my son, thou must learn what manner of isle this is.

a point (and not merely a comma) after *θραῦσαι* in 294. **293** Nauck would delete this v., and read *ξύλον τε* for *ξύλον τι* in 294. **296** *ἐκτρίβων* A: *ἐκθλίβων* L, with *τρι* written over *θλι* by the first corrector (S). A few of the later MSS. (L^2, Vat. b, K) have *ἐκθλίβων*, but most of them agree with A. Blaydes conj. *ἐντρίβων*, or *ἂν τρίβων*. **299** *ἐμέ*] Nauck conj. *ἔτι*: Gernhard, *τινά*: Blaydes, *μόνον*: Burges, (for *νοσεῖν ἐμέ*) *νόσῳ πονεῖν*. **300** *τὸ τῆς νήσου*] Linwood conj. *τὰ τῆς νήσου*.—*μάθῃς* L, with A and most of the others. *μάθε* (R, V^2) may have been a mere conjecture; T and a few more have *μάθοις*. Burges, Nauck, Wecklein and Cavallin

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1377 *δυστήνῳ ποδί*.—**ἕξέλκων**: cp. Eur. *Phoen.* 303 *γήρᾳ τρομερὰν ἕλκω ποδὸς βάσιν*. —**πρὸς τοῦτ' ἄν**: for the repetition of *ἄν*, cp. 223 n.: that of *πρὸς τοῦτο* emphasises the limit of the painful effort.

293 f. πάγου χυθέντος: cp. *Tr.* 853 *κέχυται νόσος*, 'hath spread abroad' (through his frame). Attius, *Prometheus* fr. 1 *profusus gelus*. Psalm cxlvii. 16: 'He giveth snow like wool: he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels.'—**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.—**ξύλον τι**. Lemnos is now almost devoid of wood, save for a few plane-trees in the water-courses, and a little undergrowth.—For **ἄν** with iterative impf., cp. on 291 f.

296 f. ἐν πέτροισι πέτρον. For the change of quantity, cp. 827 (*ὕπνε*): *O. C.* 442 *οἱ τοῦ πατρὸς τῷ πατρί*: *ib.* 883 *ἆρ' οὐχ ὕβρις τάδ'*;—*ὕβρις*: *Ant.* 1310 f. *δειλαῖος...—δειλαίᾳ*: *El.* 148 *ἃ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται*.—**ἐκτρίβων**, rubbing hard (*ἐκ*='thoroughly,' *i.e.* till the spark comes). The *v. l. ἐκθλίβων* would mean, 'pressing' or 'squeezing,' and is unsuitable. Cp. Xen. *Cyr.* 2. 2. 15 *ἔκ γε σοῦ πῦρ...ῥᾷον ἄν τις ἐκτρίψειεν ἢ γέλωτα ἐξαγάγοιτο*. The use of two stones would suggest concussion rather than friction. The Eskimos kindle fire by striking a piece of iron pyrites with a piece of quartz (instead of flint); the Alaskans of North America, and the Aleutian islanders (in the North Pacific), use two pieces of quartz, smeared with native sulphur. (M. Elie Reclus, in *Encycl. Brit.*, art. 'Fire.') **ἐκτρίβων** might, however, cover the case of a slanting or scraping blow. In Lucian *Ver. Hist.* 1. 32 *τὰ πυρεῖα συντρίψαντες* refers to rubbing sticks together.—**ἔφην' ἄφαντον φῶς**, made the invisible light visible, *i.e.* drew the spark forth from its hiding place in the stone. Cp. *Ai.* 647 (Time) *φύει τ' ἄδηλα καὶ φανέντα κρύπτεται*. Blaydes compares Synesius *Ep.* 138 *σπινθῆρα κεκρυμμένον καὶ ἀγαπῶντα λανθάνειν*. Verg. *G.* 1. 135 *Ut silicis venis abstrusum excuderet ignem*.—**ἄφαντον** could hardly be, '*barely* seen,' as if the sense were that the feeble spark instantly vanished again.

298 f. οἰκουμένη γὰρ οὖν, 'for *indeed*...': cp. *Ant.* 489 n. Remark *οὖν* in the thesis of the 3rd foot; so *δή* (*O.C.* 23), and even *περ* (*ib.* 896).—**ἐμέ** has been suspected. But it serves to qualify the general sentiment by a reference to his special circumstances:—'shelter and fire give all that a man needs—except, in *my* case, health.'

300 φέρε...μάθῃς, L's reading, presents an unexampled construction. Elsewhere the subjunctive after *φέρε* occurs

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ταύτῃ πελάζει ναυβάτης οὐδεὶς ἑκών·
οὐ γάρ τις ὅρμος ἐστίν, οὐδ' ὅποι πλέων
ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
οὐκ ἐνθάδ' οἱ πλοῖ τοῖσι σώφροσιν βροτῶν.
τάχ' οὖν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε
ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
οὗτοί μ', ὅταν μόλωσιν, ὦ τέκνον, λόγοις
ἐλεοῦσι μέν, καί πού τι καὶ βορᾶς μέρος
προσέδοσαν οἰκτίραντες, ἤ τινα στολήν·
ἐκεῖνο δ' οὐδείς, ἡνίκ' ἂν μνησθῶ, θέλει,
σῶσαί μ' ἐς οἴκους, ἀλλ' ἀπόλλυμαι τάλας
ἔτος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.

are among those who adopt *μάθε*. Seyffert gives *κἂν...μάθοις*. **304** Bergk and Herwerden suspect this v.—*σώφροσιν*] *σώφροσι* L. **305** *τάχ' οὖν*] Hermann conj. *τάχ' ἄν*: Campbell, *κατ' οὖν*.—*τις*] *τίς* L. **306** *ἄν*, omitted by the 1st hand

only in the first person, sing., as 1452, Ar. *Nub.* 787 *φέρ' ἴδω*: or plur., as id. *Vesp.* 1516 *φέρε νυν...ξυγχωρήσωμεν*. On the other hand, *φέρ' εἰπέ* occurs eight times in Soph. (433: *O. T.* 390, 536, 1142: *Ant.* 534: *El.* 310, 376: *Tr.* 890). In Her. 4. 127 *φέρετε, τούτους ἀνευρόντες συγχέειν πειρᾶσθε αὐτούς*, the 2nd verb is imperat., not subj. If *φέρε...μάθῃς* be retained, it can be defended only as an irregular equivalent for *φέρε...φράσω* or the like (cp. Her. 2. 14 *φέρε δὲ νῦν καὶ αὐτοῖσι Αἰγυπτίοισι ὡς ἔχει φράσω*).

Several recent editors (see cr. n.) cut the knot by reading **μάθε**. It is, however, improbable that, if **μάθε** had been the genuine reading—giving so plain a construction—it would have been corrupted to the unparalleled **μάθῃς**. A more attractive conjecture is Seyffert's **κἂν... μάθοις**. If **κἂν** had once become **καὶ** (a most easy change), then **μάθοις** might have been altered to **μάθῃς** by a post-classical corrector. For the optat. with *ἄν* in courteous proposal or request, cp. 674: *El.* 637 *κλύοις ἂν ἤδη*.

τὸ τῆς νήσου, its case, condition: cp. Thuc. 8. 89 *οὐκ ἐδόκει μόνιμον τὸ τῆς ὀλιγαρχίας ἔσεσθαι*: Plat. *Legg.* 712 D *τὸ γὰρ τῶν ἐφόρων...τυραννικὸν...γέγονε*: id. *Gorg.* 450 C *τὸ τῆς τέχνης*: Eur. *Alc.* 785 *τὸ τῆς τύχης*. Hence **τὰ** is a needless conjecture.

302 f. οὐ γάρ τις ὅρμος ἐστίν. The absence of a safe *ὅρμος* is compatible with the existence of *λιμένες* (936 n.); and Philoctetes knows only the coast near his cave. If the *Iliad* calls Lemnos *εὐκτιμένη* (21. 40), it also calls it *ἀμιχθαλόεσσα* (24. 753), which was probably understood in antiquity as 'inhospitable' (*μίγνυμι*); though a modern view connects it with *μιχ-: ὁμίχλη*, (our *mist*,) as = 'smoky,' *i.e.*, volcanic. In the time of Sophocles, Lemnos possessed two towns,—Hephaestia, on the N. coast, of which the site has lately been identified by Conze (*Reise auf den Aeg. Inseln*); and Myrīna, 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 'Purnia'), and by another on the S. (now 'Mudros').

οὐδ' ὅποι πλέων: nor (is there a place), sailing to which, **ἐξεμπολήσει κέρδος**, a man shall sell off his wares at a profit. There is no *ἐμπόριον*. The acc. *κέρδος* seems to be 'cognate' (= *κερδαλέαν ἐξεμπόλησιν*), rather than objective (as if *ἐξεμπ.* meant, 'achieve by trading'): cp. Her. 1. 1 *ἐξεμπολημένων* (Ion.) *σφι σχεδὸν πάντων*: cp. *Ant.* 1036 *ἐξημπόλημαι* n. (We cannot compare *Tr.* 92 *τό γ' εὖ | πράσσειν...κέρδος ἐμπολᾷ*, 'brings in' gain.) The subject to *ἐξεμπολήσει* is *τις*, easily supplied from *ναυβάτης* (301).

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No mariner approaches it by choice; there is no anchorage; there is no sea-port where he can find a gainful market or a kindly welcome. This is not a place to which prudent men make voyages. Well, suppose that some one has put in against his will; such things may oft happen in the long course of a man's life. These visitors, when they come, have compassionate words for me; and perchance, moved by pity, they give me a little food, or some raiment: but there is one thing that no one will do, when I speak of it,—take me safe home; no, this is now the tenth year that I am wearing out my wretched days, in hunger and in misery, feeding the plague that is never sated with my flesh.

in L, has been added by S.—**ἀνθρώπων**] Schubert conj. *ἀνθρώποις*: Blaydes, *ἀνθρώπῳ*. **308** *καί που*] *κἄπου* L. **313** *κακοῖσι*] Wecklein conj. *κόποισι*:

ξενώσεται, pass.: cp. 48 n. In Lycophron 92 this form is fut. midd. There is no class. example of *ξενωθήσομαι*.—For the fut. indic. in a relative clause of purpose, cp. Dem. or. 1 § 2 *πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν*.

304 ἐνθάδ' = *δεῦρο*: cp. 256 *μηδαμοῦ* n.—**πλοῖ**: this nom. pl. occurs also in Xen. *An.* 5. 7. 7 *καλοὶ πλοῖ*: the dat. pl. in Antiphon or. 5 § 83 *πλοῖς*. In L's **σώφροσι** the omission of the *ν ἐφελκυστικόν* is doubtless a mere error; though Soph. sometimes lengthens *ῐ* before *βρ* or *βλ* in compounds (*Ant.* 336, *O.C.* 996 n.).—**βροτῶν**: cp. *O. C.* 279 *πρὸς τὸν εὐσεβῆ βροτῶν*.

305 f. τάχ' οὖν τις...ἔσχε: 'perhaps, indeed, some one has put in'. *οὖν* has a concessive force; cp. 1306 *ἀλλ' οὖν* n. When *τάχα* stands without *ἄν*, it usu. = 'quickly': but cp. Plat. *Legg.* 711 A *ὑμεῖς δὲ τάχα οὐδὲ τεθέασθε τυραννουμένην πόλιν* (where *τάχ' ἄν* is impossible). Here the force of *τάχα* is, 'I grant that visitors have come now and then; let us suppose such a moment.'—**ἔσχε** = *προσέσχε*, *appulit*: Thuc. 6. 62 *ἔσχον ἐς Ἰμέραν*. Cp. 221, 236.—**πολλὰ γάρ** κ.τ.λ.: 'for such things (viz., such necessities as *ἄκων* implies) are likely to occur often (*πολλά* predicative adj., here practically equiv. to the adv.) in the long course of human life.' Now and again in the course of his lifetime, a sailor might be driven to seek shelter even on such a coast as that of Lemnos. *ὁ μακρὸς ἀνθρώπων χρόνος* is the long term of man's normal life; cp. *Ant.* 461 *εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι*, 'before my natural term'. Cp. Her. 1. 32 *ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἔστι ἰδεῖν τὰ μή τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἑβδομήκοντα ἔτεα οὖρον τῆς ζόης ἀνθρώπῳ προτίθημι*. Id. 5. 9 *γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ*. A reminiscence of these phrases may have been in the poet's mind.

307 ff. οὗτοι referring to the indefinite *τις* (305): cp. *Ant.* 709 *οὗτοι* referring to *ὅστις* in 707 (n.).—**λόγοις ἐλεοῦσι...οἰκτίραντες**. As a general rule, *ἐλεεῖν* = 'to show pity or mercy in act'; *οἰκτίρειν*, 'to feel pity.' Thus Dem. or. 28 § 20 *σώσατε, ἐλεήσατε*. [Dem.] or. 57 § 45 *ἐλεοῖντ' ἂν...δικαιότερον ἢ προσαπολλύοιντο*. Lys. or. 31 § 19 *οἷς ἕτεροι διδόναι παρ' ἑαυτῶν τι* (*i.e.* *ἐλεεῖν*) *προῃροῦντο, διὰ τὴν ἀπορίαν οἰκτίραντες αὐτούς*. See Heinrich Schmidt, *Synonymik der griechischen Sprache*, vol. III. pp. 577 ff.—**καί πού τι**: see on 274.—**στολήν**: cp. 223 f. n.—**ἐκεῖνο...θέλει** *sc.* *ποιῆσαι*: cp. 100 n.

311 ff. σώσαί μ' ἐς οἴκους: cp. Aesch. *Pers.* 737 *πρὸς ἤπειρον σεσῶσθαι*: *Ant.* 189 n.—**ἐν λιμῷ τε καὶ κακοῖσι**. Some critics suspect *κακοῖσι* as not distinctive (see cr. n.); but it can surely denote those 'hardships' of his life which were superadded to the *λιμός* and the *νόσος*. For **καί** at the end of the v., cp. *O. T.* 267, 1234.—**βόσκων**: cp. 1167.—**ἀδηφάγον**: so 7 *διαβόρῳ*: 745 *βρύκομαι*. The *νόσος* is personified, as in 759 by *ἐξεπλήσθη*.

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τοιαῦτ' Ἀτρεῖδαί μ' ἤ τ' Ὀδυσσέως βία,
ὦ παῖ, δεδράκασ'· οἵ' Ὀλύμπιοι θεοὶ
δοῖέν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
ΧΟ. ἔοικα κἀγὼ τοῖς ἀφιγμένοις ἴσα
ξένοις ἐποικτίρειν σε, Ποίαντος τέκνον.
ΝΕ. ἐγὼ δὲ καὐτὸς τοῖσδε μάρτυς ἐν λόγοις
ὡς εἶσ' ἀληθεῖς οἶδα, συντυχὼν κακῶν
ἀνδρῶν Ἀτρειδῶν τῆς τ' Ὀδυσσέως βίας.
ΦΙ. ἦ γάρ τι καὶ σὺ τοῖς πανωλέθροις ἔχεις
ἔγκλημ' Ἀτρείδαις, ὥστε θυμοῦσθαι παθών;
ΝΕ. θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε,
ἵν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ' ὅτι
χἠ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφυ.
ΦΙ. εὖ γ', ὦ τέκνον· τίνος γὰρ ὧδε τὸν μέγαν
χόλον κατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;
ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολών.

Nauck, πόνοισι: Mekler, κηκῖσι. **315 f.** οἵ' Porson: οἷς MSS. Wecklein (*Ars* p. 17), keeping οἷς, would change αὐτοῖς in 316 to αὖθις: Tournier, to ἄλγους.—ἀντίποιν' r: ἀντάποιν' L. **318** ἐποικτείρειν MSS.: Nauck gives ἐποικτιρεῖν. **319** ἐν λόγοις MSS. In L the 1st hand has written ωι over οισ. Gernhard conj. ὧν λόγοις. **320 f.** ἀληθεῖς altered from ἀληθὴς by 1st hand in L.—συντυχὼν] Meineke conj. προστυχὼν. The v. l. γὰρ τυχὼν is cited by Camp. from Vat. (cod. Pal. 287, 14th cent.), and by Blaydes from Ven. (=Campb.'s V^4, cod. Marc. 616, prob. of 14th cent.): adopting which, Blaydes writes:—τοῖσδε μαρτυρῶ λόγοις | ὡς

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314 ff. βία: cp. 321: *Tr.* 38 Ἰφίτου βίαν.—οἵ', Porson's correction of οἷς, is certain. The sufferer prays that their sufferings may be like his own: cp. 275 n.: *Ant.* 927. With οἷς, both αὐτοῖς (as= 'themselves') and ἀντίποιν' become comparatively tame.—ἐμοῦ: cp. *El.* 592 ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις.

317 f. ἴσα could imply either (1) 'as fully as they pitied you in their hearts,'—the sense in which the speaker means Ph. to take it: or (2) 'only as much as they showed you pity in their deeds': cp. *Ant.* 516 n. on ἐξ ἴσου.—ἐποικτίρειν is much better than Nauck's ἐποικτιρεῖν, which, as expressing a *presentiment*, would call too much attention to the ambiguity of ἴσα.

319 f. ἐν λόγοις. If ἐν is sound, the phrase must mean 'a witness present *at* (the utterance of) these words.' Cp. Plat. *Phaedo* 115 E μηδὲ λέγῃ ἐν τῇ ταφῇ, '*at* the funeral,' *i.e.*, while it is taking place. The expression is unusual; but I hesitate to receive Gernhard's conject. ὧν.

συντυχὼν, 'having found them bad men in my intercourse with them (σύν-).' The force of the simple τυχών here prevails over that of the prep., and so a gen. replaces the regular dat. Since in *O. C.* 1483 σοῦ τύχοιμι must be read for συντύχοιμι, there is no other extant example of συντυγχάνω with gen. But there are analogies for the exception: in 1333 ἐντυχὼν Ἀσκληπιδῶν is the only instance of a gen. (instead of dat.) with ἐντυγχάνω, except Her. 4. 140 λελυμένης τῆς γεφύρης ἐντυχόντες. Again, 552 προστυχόντι τῶν ἴσων and *El.* 1463 ἐμοῦ κολαστοῦ προστυχών are isolated examples of a gen., instead of dat., with that compound. In 719 παιδὸς ὑπαντήσας (instead of παιδί) is also unique. It may be added that here, where συντυχών expresses, not merely a meeting with the men, but an experience of their character,

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Thus have the Atreidae and the proud Odysseus dealt with me, my son: may the Olympian gods some day give them the like sufferings, in requital for mine!

CH. Methinks I too pity thee, son of Poeas, in like measure with thy former visitors.

NE. And I am myself a witness to thy words,—I know that they are true; for I have felt the villainy of the Atreidae and the proud Odysseus.

PH. What, hast thou, too, a grief against the accursed sons of Atreus,—a cause to resent ill-usage?

NE. Oh that it might be mine one day to wreak my hatred with my hand, that so Mycenae might learn, and Sparta, that Scyros also is a mother of brave men!

PH. Well said, my son! Now wherefore hast thou come in this fierce wrath which thou denouncest against them?

NE. Son of Poeas, I will speak out—and yet 'tis hard to speak—concerning the outrage that I suffered from them at my coming.

εἶσ' ἀληθεῖς. οἶδα γὰρ τυχὼν κ.τ.λ.—κακῶν | *ἀνδρῶν Ἀτρειδῶν*] Toup (keeping *συντυχὼν*) conj. *κακοῖν* | *ἀνδροῖν Ἀτρειδαῖν τῇ τ' Ὀδ. βίᾳ*: so, too, Erfurdt, but with *ἐκείνοιν* for *Ἀτρειδαῖν*. For *ἀνδρῶν* Blaydes conj. *δισσῶν τ'* or *αὐτῶν τ'*. **324** *θυμὸν... χειρὶ* Brunck: *θυμῷ...χεῖρα* MSS. Nauck conj. *εἴ μοι γένοιτο θυμὸν ἐμπλῆσαί ποτε*. **327** *ὧδε τὸν*] Erfurdt conj. *ὧδ' ἔχων*. **328** *κατ' αὐτῶν*] In L the letters *κατ'* have been inserted by S, after an erasure. The 1st hand seems to have written *καὐτῶν*: then *κατ'* was written above the line, but again erased, when *κατ'* was substituted for *κ* in the text.—*ἐγκαλῶν*] Blaydes conj. (*inter alia*) *τόνδ' ἔχων*:

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the gen. has a special excuse.—We cannot make *συντυχών* mean, = 'having found them bad men, *as you have done*' (*i.e.*, *σύν σοι*).

322 f. *ἦ γάρ* 248 n.—**τοῖς πανωλέθροις**: cp. Eur. *El.* 86 *χὴ πανώλεθρος* | *μήτηρ*.—**παθών**, and not merely *κλύων*.

324 f. The corruption in the MSS., *θυμῷ...χεῖρα* is of the same nature as that in *O. T.* 376 (*με...σοῦ* for *σε ἐμοῦ*). Cp. Plat. *Rep.* 465 A *εἴ πού τίς τῳ θυμοῖτο, ἐν τῷ τοιούτῳ πληρῶν τὸν θυμὸν* (sating his wrath) *ἧττον ἐπὶ μείζους ἂν ἴοι στάσεις*.—**Μυκῆναι**, as the city of Agamemnon: **Σπάρτη**, as that of Menelaus. **γνοῖεν**, after the optative *γένοιτο*: cp. Aesch. *Eum.* 297 *ἔλθοι* ('may she come!')... | *ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος*: and *O. T.* 506 n.

327 f. **εὖ γ'**, *euge*: Ar. *Eccl.* 213 *εὖ γ', εὖ γε νὴ Δί', εὖ γε· λέγε, λέγ', ὠγαθέ*. There is no other example in Tragedy of this colloquial *εὖ γε* without a verb.—**τίνος γάρ**: lit., 'Now (*γάρ*, 249 n.), on account of what have you come thus charging them with (having provoked) the great anger (which you show)?' **τίνος**, causal gen., not with *τὸν...χόλον* alone, but with the whole sentence: cp. 751, 1308: *O. T.* 698 *δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ* | *μῆνιν τοσήνδε πράγματος στήσας ἔχεις*.—**ὧδε**, 'thus' (not 'hither,' as in *O. T.* 7).—**χόλον ἐγκαλεῖν κατά τινος** = to make one's anger a subject of accusation against a person, *i.e.* to charge him with having provoked it. The causal **τίνος** helps to explain the pregnant sense. Cp. *O. T.* 702 *λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς*, 'speak, if you can make a clear statement in imputing (the blame of) the feud.'

329 f. **ἔξερῶ, μόλις δ' ἐρῶ.** In such phrases *μόλις* usu. stands in the first clause, with *μέν*: *Ant.* 1105 *μόλις μέν, καρδίας δ' ἐξίσταμαι*, n. For *ἐξερῶ—ἐρῶ*, cp. 249 f. The feeling is like that of Odysseus when asked by Alcinous to tell his story: *Od.* 9. 12 *σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα* | *εἰρέσθ', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω*.—**μολών**: to Troy, 353.

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ἐπεὶ γὰρ ἔσχε μοῖρ' Ἀχιλλέα θανεῖν, 331
ΦΙ. οἴμοι· φράσῃς μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ'· ἦ τέθνηχ' ὁ Πηλέως γόνος;
ΝΕ. τέθνηκεν, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
τοξευτός, ὡς λέγουσιν, ἐκ Φοίβου δαμείς. 335
ΦΙ. ἀλλ' εὐγενὴς μὲν ὁ κτανών τε χὠ θανών.
ἀμηχανῶ δὲ πότερον, ὦ τέκνον, τὸ σὸν
πάθημ' ἐλέγχω πρῶτον, ἢ κεῖνον στένω.
ΝΕ. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας,
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340
ΦΙ. ὀρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν φράσον
αὖθις πάλιν μοι πρᾶγμ', ὅτῳ σ' ἐνύβρισαν.
ΝΕ. ἦλθόν με νηὶ ποικιλοστόλῳ μέτα
διός τ' Ὀδυσσεὺς χὠ τροφεὺς τοὐμοῦ πατρός, 344

Tournier, *ἐν καλῷ 'πελήλυθας*. **333** ἦ L, *εἰ* r. **334 f.** Burges would change *οὐδενός* to *οὐ δαμείς*, and omit v. 335. For *τοξευτός* Blaydes conj. *τόξοισιν*. **338** *πρῶτον*] Naber conj. *πρότερον*. **340** This verse is rejected by Th. Gomperz. **341** *τοι γαρ οὖν* L, an accent on *γαρ* having been erased. **342** Rejected by Burges, Gomperz and Otto Hense.—*ὅτῳ σ' ἐνύβρισαν*] *ὅπως ἐν ὕβρισαν* Γ; whence

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331 ἔσχε. The pres. *ἔχει* would mean 'constrains'; cp. Eur. *I. T.* 1065 *τρεῖς μία τύχη τοὺς φιλτάτους, | ἢ γῆς πατρῴας νόστος, ἢ θανεῖν, ἔχει*. The aor. ('ingressive') = 'came upon him with constraint': cp. 1117: fr. 529 *τοὺς δὲ δουλείας... | ζυγὸν ἔσχ' ἀνάγκας*: Eur. *Hec.* 4 *ἐπεὶ Φρυγῶν πόλιν | κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ*.

332 φράσῃς...μὴ πέρα: for the place of *μή*, cp. 67 n.

335 τοξευτὸς...δαμείς = *τόξοις δαμείς*. The adj. here defines the instrument, as oft. elsewhere thé place (*O. T.* 1411 *θαλάσσιον | ἐκρίψατ'*), or the manner (*O. C.* 1637 *κατῆνεσεν τάδ' ὅρκιος*).

ὡς λέγουσιν 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. **ἐκ**, however, does not here denote ulterior, as dist. from immediate, agency ('*by doom of* Phoebus'; *O. T.* 1453); it is here no more than **ὑπό**.—According to one account, Paris shot Achilles, but with the aid of Apollo (as Athena had helped Achilles against Hector): so *Il.* 19. 416 (the immortal steed Xanthus to Achilles) *ἀλλὰ σοί αὐτῷ | μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἶφι δαμῆναι*: and Hector's prophecy (*Il.* 22. 359) *ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων | ἐσθλὸν ἐόντ' ὀλέσωσιν ἐπὶ Σκαιῇσι πύλῃσιν*. Verg. *Aen.* 6. 57 *Phoebe, ...Dardana qui Paridis direxti tela manusque | Corpus in Aeacidae*. Another account speaks of Apollo without naming Paris: so *Il.* 21. 278 Achilles says that Thetis had predicted to him that he should die *Ἀπόλλωνος βελέεσσιν*. Cp. Aesch. fr. 340 (Thetis speaks of Apollo) *αὐτός ἐστιν ὁ κτανὼν | τὸν παῖδα τὸν ἐμόν*. So, too, Hor. *Carm.* 4. 6. 1 ff. Quintus Smyrn. 3. 61 (Apollo, hidden in a mist) *στυγερὸν προέηκε βέλεμνον | καί ἑ θοῶς οὔτησε κατὰ σφυρόν*. As to the vulnerable heel of Achilles, cp. Statius *Ach.* 1. 269, where Thetis says: *progenitum Stygis amne severo | Armavi (totumque utinam!)*. Hyginus (*Fab.* 107) fused the two versions by making Apollo take the guise of Paris.—The 'cyclic' epic which related the death of Achilles was the *Aethiopis*, ascribed to Arctînus of Miletus, *c.* 776 B.C. (*Introd. to Homer*, p. 153).

336 ἀλλ' εὐγενὴς μὲν: ἀλλά = 'well' (said as if with a sigh); *μέν* has a reflective tone, 'certainly,'—'it must be granted.' Cp. Plat. *Gorg.* 460 A *ἀλλ' ἐγὼ μὲν οἶμαι*,

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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 ὅπως ἔς σ' ὕβρισαν. **343** ποικιλοστόλῳ] In L the second λ has been made from μ. ποικίλῳ στόλῳ Vat.: ποικιλοστόμῳ A: πολυκλῄστῳ Harl. (Brit. Mus., cod. 5743, 15th cent.). Burges conj. ποικιλόστερνος. Nauck, μετήλυθόν με νηὶ ποικιλοστόλῳ. **344** δῖός τ'] Valckenaer conj. δόλιός τ'.—τροφεὺς L (and so A):

κ.τ.λ. (The δέ in 337 does not answer to this μέν.) Cp. 524 ἀλλὰ...μέντοι n.—**κτανών...θανών**: A frequent παρήχησις. *Ant.* 1263 ὦ κτανόντας τε καὶ | θανόντας βλέποντες ἐμφυλίους. Eur. *I. T.* 553 ἡ κτανοῦσα χὠ θανών. *Alc.* 488 κτανὼν ἄρ' ἦξεις ἢ θανὼν αὐτοῦ μενεῖς.

338 ἐλέγχω...στένω: delib. subjunct.: for the pres., cp. *O. T.* 651 n.

339 οἶμαι μὲν, as *O. T.* 1051: so δοκῶ μέν, *O. C.* 995 n.—**καὶ τὰ σ'**, '*even*...'. Cp. *Tr.* 1216 ἀλλ' ἀρκέσει καὶ ταῦτα. For the elision in σ', *O. T.* 64 n.

341 f. τοιγαροῦν ('so, then') occurs also in *O. T.* 1519, *Ai.* 490, *El.* 1257.—**αὖθις πάλιν** (*O. C.* 1418 n.) refers to 329—331. He had there intimated that, on reaching Troy, he had suffered some grievous wrong. Yet it has been proposed to reject v. 342 on the ground that Ph. could not ask for the repetition of a story which he had not yet heard.—**ὅτῳ**, 'wherein,' dat. of respect: cp. Thuc. 2. 65 σφαλέντες...ἄλλῃ τε παρασκευῇ καὶ τοῦ ναυτικοῦ τῷ πλείονι μορίῳ: id. 4. 73 τῷ βελτίστῳ τοῦ ὁπλιτικοῦ βλαφθῆναι. The dat. ὅτῳ has not been influenced by the ἐν in the compound. For the acc. with ἐνυβρίζω, cp. Kaibel *Epigr. Gr.* 195 1 μή μου ἐνυβρίξῃς ἀγνὸν τάφον. The ἐν has the same force as in ἐγγελᾶν: cp. Eur. *El.* 68 ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς.

343 ποικιλοστόλῳ, 'with gaily-decked prow': not simply 'gaily drest' (like λευκόστολος, etc.). Cp. Aesch. *Pers.* 408 εὐθὺς δὲ ναῦς ἐν νηῒ χαλκήρη στόλον | ἔπαισεν, where στόλος poetically = ἔμβολον, the beak or ram, which was attached to the ship below the prow. The term ἀκροστόλιον was sometimes applied to the 'figure-head' (such as the head and neck of a swan). Here, ποικιλοστόλῳ seems to denote some special adornment, intended to mark the solemnity of the mission. These envoys came, not only to announce the death of Achilles, but to salute his heir. Cp. Pind. *P.* 2. 62 εὐανθέα δ' ἀναβάσομαι στόλον: where (whether στόλον be taken as 'prow,' or, more tamely, as 'voyage') the epithet refers to the adorning of the ship with garlands on a festal occasion. So, too, when the Salaminia was about to leave Athens on the annual θεωρία to Delos, the priest of Apollo crowned the stern with garlands (Plat. *Phaed.* 58 c).—Others regard ποικιλοστόλῳ as merely a constant epithet, equiv. to the Homeric μιλτοπάρῃος (now explained by some as referring 'to a literal painting of a face upon the bows'; Leaf, *Il.* 2. 637). The *v. l.* **ποικιλοστόμῳ** is merely a prosaic corruption.

344 δῖός τ' Ὀδυσσεύς: this is the Homeric πολύτλας δῖος Ὀδυσσεύς. The epithet δῖος ('bright') may be rendered 'princely,' or 'noble,' when applied to a chief (the idea of personal comeliness

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λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην,
ὡς οὐ θέμις γίγνοιτ', ἐπεὶ κατέφθιτο
πατὴρ ἐμός, τὰ πέργαμ' ἄλλον ἢ 'μ' ἑλεῖν.
ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ,
μάλιστα μὲν δὴ τοῦ θανόντος ἱμέρῳ
ὅπως ἴδοιμ' ἄθαπτον· οὐ γὰρ εἰδόμην·
ἔπειτα μέντοι χὠ λόγος καλὸς προσῆν,
εἰ τἀπὶ Τροίᾳ πέργαμ' αἱρήσοιμ' ἰών.
ἦν δ' ἥμαρ ἤδη δεύτερον πλέοντί μοι,

τροφὸς r. **347** ἢ 'μ' ἑλεῖν L, corrected from ἢ [not ἤ] μ' ἑλεῖν either by the 1st hand or by S. A too has ἢ 'μ' ἑλεῖν. **349** ἐπέσχον] Schneider conj. ἔπασχον (A has ἐπάσχον): Blaydes, ἔπειθον or ἐπῆγον.—Hartung writes, ταῦτ', ὦ ξέν', ἐννέποντες οὐ πολὺν χρόνον | ἐπέσχομεν μὴ κεῖσε ναυστολεῖν ταχύ.—μή με] Seyffert

being included therein): or by the more general word, 'goodly,' in other cases. Cp. Note 2 to Butcher and Lang's *Odyssey:* 'Froissart and Brantome apply respectful terms of moral excellence to knights and ladies whom they describe as anything but moral.'

χὠ τροφεύς: Phoenix, who, having been driven from the house of his father Amyntor, was received by Peleus, and entrusted with the care of the infant Achilles: to whom he says in *Il.* 9. 485 καί σε τοσοῦτον ἔθηκα (reared thee up to manhood), θεοῖς ἐπιείκελ' Ἀχιλλεῦ, | ἐκ θυμοῦ φιλέων. Another legend represents Achilles as brought up by Cheiron (*Il.* 11. 832).

345 f. εἴτ' ἄρ' οὖν, 'or, after all (ἄρα), it may be (οὖν)': for οὖν with the second εἴτε, cp. *O. T.* 90, and n. *ib.* 1049. —**ἀληθὲς** does not occur as=ἀληθῶς, though τὸ (or τό γε) ἀληθές is so used, like *re vera*. Here it has, indeed, an adverbial force, but is properly the acc. governed by **λέγοντες**. So in Eur. *Ion* 275 we may point thus: τί δαὶ τόδ'; ἆρ' ἀληθές; ἢ μάτην λόγος; For μάτην, *falso*, cp. also Soph. *El.* 63, 1298.—**γίγνοιτ'**: they said, οὐ θέμις γίγνεται, it *becomes* unlawful (by the fact that Achilles is now dead): cp. 116 n.

347 ἄλλον ἢ 'μ'. If there had been any previous indication of Neoptolemus, the reading ἄλλον ἢ μ' would have been tenable (see on 47 ἕλοιτό μ'): as there is none, we surely require ἢ 'μ'. Cp. *Ant.* 83 μὴ 'μοῦ προτάρβει.

348 f. οὐ πολὺν κ.τ.λ.: 'they did not cause me to make any long delay, or to refrain from sailing at once': another way of saying, 'they filled me with burning eagerness to sail at once.' He speaks with a certain bitterness, meaning, 'they well knew how to act their part, when they put the matter in that light.' For ἐπέχω τινά as='to *cause one to pause*,' see Thuc. 4. 5 καί τι καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὢν ἐπέσχε, 'partly, too, the fact that their army was in Attica *caused them to delay*' (instead of marching out at once). Id. 1. 129 καί σε μήτε νὺξ μήτε ἡμέρα ἐπισχέτω (pres. imper.) ὥστε ἀνεῖναι πρᾶσσειν τι. This sense of the trans. ἐπέχω and ἐπίσχω is not precisely the same as that in *El.* 517 ὃς σ' ἐπεῖχ' ἀεί | μήτοι θυραῖαν οὖσαν αἰσχύνειν φίλους, '*restrained* thee' (by compulsory detention): *i.e.*, οὐ πολὺν χρόνον μ' ἐπέσχον is not, 'they did not *succeed in restraining me* long' (as if they had been trying to do so); but rather, 'they gave me no cause for delaying long';—not, 'non diu me cohibuerunt,' but 'effecerunt ne diu morarer.'

Instead of **μή με ναυστολεῖν**, we might well prefer, with Blaydes, **μὴ οὐχὶ ναυστολεῖν**, were it not that palaeographically it is so improbable. And for μή where μὴ οὐ might be expected, cp. *O. T.* 1387 οὐκ ἂν ἐσχόμην | τὸ μὴ 'ποκλῦσαι, n. The repetition of **με**, as subject to ναυστολεῖν, may seem slightly

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saying, (whether truly or falsely, I know not,) that since my father had perished, fate now forbad that the towers of Troy should be taken by any hand but mine.

Saying that these things stood thus, my friend, they made me pause not long ere I set forth in haste,—chiefly through my yearning towards the dead, that I might see him before burial,—for I had never seen him; then, besides, there was a charm in their promise, if, when I went, I should sack the towers of Troy.

It was now the second day of my voyage,

conj. *μὴ οὔ με*: Blaydes writes *μὴ οὐχί*. **351** *οὐ γὰρ εἰδόμην*] Seyffert writes *οὐδ' ἄρ' εἰδόμην*. Meineke suggests *ὅπως ἴδοιμι· ζῶν γὰρ οὔ νιν εἰδόμην·* but would rather

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

351 οὐ γὰρ εἰδόμην, 'for I had (never) seen him.' The comment *ζῶντα*, written after *εἰδόμην* in the margin of L, represents the simplest and best interpretation. Neoptolemus was born in Scyros, and remained there, under the care of his maternal grandfather, Lycomedes (243), until he went to Troy (see n. on 239 f.). Soon after the birth of Neoptolemus, his father Achilles had returned to Phthia; whence, some eight or ten years later, he went to Troy, without revisiting Scyros. Hence Neoptolemus can say that he had never seen his father. In this conception Sophocles is following the *Iliad*. From *Il.* 11. 765—782 it appears that Phthia, not Scyros, was the place from which Achilles went to Troy. And in *Il.* 19. 331 f. Achilles speaks of his son as having never seen Phthia; for, apostrophising the dead Patroclus, he says. 'my soul had hoped that thou should'st return to Phthia,'—*ὡς ἄν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ | Σκυρόθεν ἐξαγάγοις, καί οἱ δείξειας ἕκαστα, | κτῆσιν ἐμὴν δμῳάς τε καὶ ὑψερεφὲς μέγα δῶμα.*—Apollodorus (3. 13. 8) follows a different version, according to which Achilles had remained in Scyros till he was brought thence to Troy by Odysseus.—For the midd. **εἰδόμην** in dial., cp. *El.* 977 *ἴδεσθε*, *ib.* 892 *κατειδόμην*, *Tr.* 151 *εἰσίδοιτο*: in lyrics, below, 1113, *Ai.* 351; and in anapaests, *Tr.* 1004. Cp. *ὀρωμένη* (midd.) in dial., *Tr.* 306.—See Appendix.

352 f. ἔπειτα μέντοι, answering to *μάλιστα μέν* (350): cp. *O. T.* 647 f. *μάλιστα μέν...ἔπειτα* (without *δέ*): *ib.* 777 *θαυμάσαι μὲν ἀξία, | σπουδῆς γε μέντοι κ.τ.λ.* In Eur. *Med.* 1145 ff. *πρὶν μὲν... ἔπειτα μέντοι* is not strictly similar, since *ἔπειτα* is there temporal.—**χὠ λόγος καλὸς προσῆν**, 'there was a further charm' (*καλός* predicate) 'in the reason suggested,—if indeed I was to take,' etc.: **ὁ λόγος** is the reason for going, suggested by the envoys, (as distinguished from the natural *ἵμερος* in the son's mind,) and is explained by *εἰ...αἱρήσοιμ'*. Not, 'the *fame*, too, was attractive.' For **προσῆν** cp. Xen. *H.* 3. 1. 28 *μισθὸς μὲν ἡμῖν...εἰργασται..., ἢν δέ τι προσεργασώμεθα, καὶ ταῦτα προσέσται.* For a different use, cp. 129 n.—**εἰ...αἱρήσοιμ'**: he said to himself, *εἰ αἱρήσω*. For the fut. opt., cp. Xen. *Cyr.* 3. 1. 3 *εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο* (he said, *εἰ λήψομαι ...χρήσομαι*). For *εἰ* with optat., where *one's own former thought* is indicated in dependence on a past tense, cp. Lys. or. 3 § 3 *αἰσχυνόμενος, εἰ μέλλοιεν πολλοί μοι συνείσεσθαι, ἠνεσχόμην* (his thought had been, *αἰσχύνομαι, εἰ μέλλουσι*). —**τἀπὶ Τροίᾳ πέργαμ'** (cp. 611), the citadel which crowns the city of Troy, the Πέργαμος ἄκρη of Homer (*Il.* 5. 460, 6. 512),—who uses only the sing. Hence Ilios is called *αἰπεινή, ὀφρυόεσσα* (*Il.* 22. 411): cp. *Introd. to Homer*, p. 148. For the prep. **ἐπί**, cp. Pind. *O.* 8. 32 (Apollo and Poseidon) 'Ἰλίῳ *μέλλοντες ἐπὶ στέφανον τεῦξαι* (*sc.* *πύργων*).—**ἰών**, oft. added to a verb denoting enterprise: cp. *Ant.* 768 n.

354 ff. πλέοντί μοι: dat. of relation, as oft. with ref. to time: cp. Xen. *H.* 2. 1. 27 *ἐπεὶ ἦν ἡμέρα πέμπτη ἐπιπλέουσι τοῖς*

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κἀγὼ πικρὸν Σίγειον οὐρίῳ πλάτῃ
κατηγόμην· καί μ' εὐθὺς ἐν κύκλῳ στρατὸς
ἐκβάντα πᾶς ἠσπάζετ', ὀμνύντες βλέπειν
τὸν οὐκέτ' ὄντα ζῶντ' Ἀχιλλέα πάλιν.
κεῖνος μὲν οὖν ἔκειτ'· ἐγὼ δ' ὁ δύσμορος,
ἐπεὶ 'δάκρυσα κεῖνον, οὐ μακρῷ χρόνῳ
ἐλθὼν Ἀτρείδας πρὸς φίλους, ὡς εἰκὸς ἦν,
τά θ' ὅπλ' ἀπῄτουν τοῦ πατρὸς τά τ' ἄλλ' ὅσ' ἦν.
οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον·
ὦ σπέρμ' Ἀχιλλέως, τἄλλα μὲν πάρεστί σοι
πατρῷ' ἑλέσθαι, τῶν δ' ὅπλων κείνων ἀνὴρ
ἄλλος κρατύνει νῦν, ὁ Λαέρτου γόνος.
κἀγὼ δακρύσας εὐθὺς ἐξανίσταμαι
ὀργῇ βαρείᾳ, καὶ καταλγήσας λέγω·
ὦ σχέτλι', ἦ 'τολμήσατ' ἀντ' ἐμοῦ τινι

reject the verse. **355** *κἀγὼ πικρὸν*] Burges conj. *κἀγὼ 'π' ἄκρον*: Blaydes writes *κἀγὼ 's ἄκρον.*—*πλάτῃ*] Nauck conj. *πνοῇ* or *δρόμῳ*. **357** *ἠσπάζετ'*] *ἠσπάζετο* L. For such neglect of elision cp. comm. on *Ant.* 1146 f. **360** *δάκρυσα* MSS.: *'δάκρυσα* Heath. **361** *πρὸς φίλους*] Bothe conj. *προσφιλῶς*. Blaydes writes *πρὸς διπλοῦς*. **362** *τά τ' ἄλλ' ὅσ' ἦν*] Nauck conj. *καὶ τἄπιπλα*. **363** *οἴμοι* from

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Ἀθηναίοις. The distance from Scyros to Sigeum is about 125 miles.—**κἀγώ**: for *καί* in temporal parataxis (instead of *ὅτε*), cp. *O. T.* 718 n.—**πικρὸν Σίγειον.** Sigeum, the N. W. promontory of the Troad (now Yeni Shehr), is fitly named, as being the point for which he, coming from Scyros in the s.w., would make; and also because the tumulus, traditionally known as the 'tomb of Achilles,' is near Sigeum. It is 'bitter' or 'cruel' to him, not only on account of his father's death, but through the memory of his wrongs. The epithet is here a fine dramatic touch: while the conjecture *κἀγὼ 'π' ἄκρον*, which many recent edd. adopt, is tamely prosaic. Cp. *Od.* 17. 448 *μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἵκηαι.*—**οὐρίῳ πλάτῃ**, instrum. dat.; sped by oars, while a s.w. wind also filled his sails. Cp. 'velis remisque,' 'ventis remis,' etc.—**κατηγόμην**, was coming into harbour at, with acc., instead of the usual acc. with *εἰς*: cp. 244 *προσέσχες...γῆν* (n.). Poetry is bold in its use of the simple acc. after verbs of motion; cp. 1175: *O. C.* 643 *δόμους στείχειν.*

357 f. ὀμνύντες after **στρατός**: so *Il.* 17. 755 *τῶν δ' ὥστε ψαρῶν νέφος ἔρχεται ἠὲ κολοιῶν,* | *οὔλον κεκληγόντες*: cp. *Ant.* 1021 f. n.—**ζῶντ' Ἀχ. πάλιν**: legend naturally revived the image of the father in his son; Nauck cites trag. fr. adesp. 295 *οὐ παῖς Ἀχιλλέως, ἀλλ' ἐκεῖνος αὐτὸς εἶ.*

359 f. ἔκειτ', 'lay low in death,' a poet. equiv. for 'had died' (not = *προέκειτο*, 'lay on the bier,' ready for the *ἐκφορά*). Cp. *El.* 1134 *ὅπως θανὼν ἔκεισο τῇ τόθ' ἡμέρᾳ,* | *τύμβου πατρῴου κοινὸν εἰληχὼς μέρος. Ant.* 1174 *καὶ τίς φονεύει; τίς δ' ὁ κείμενος*; Simonides fr. 60 *κεῖσαι ζῶν ἔτι μᾶλλον τῶν ὑπὸ γᾶς ἐκείνων.* It is natural to suppose that the son's wish to arrive before the burial (351) was fulfilled; for the tidings of the death would have been sent at once, and he would have reached Troy not later, perhaps, than five days after it (cp. 354). In Hector's case the funeral took place only on the tenth day after his remains had been brought home (*Il.* 24. 785). The conciseness of the narrative here, which does not refer to the obsequies (unless in *'δάκ-*

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when, sped by breeze and oar, I drew nigh to cruel Sigeum. And when I landed, straightway all the host thronged around me with greetings, vowing that they saw their lost Achilles once more alive.

He, then, lay dead; and I, hapless one, when I had wept for him, presently went to the Atreidae,—to friends, as I well might deem,—and claimed my father's arms, with all else that had been his. O, 'twas a shameless answer that they made! 'Seed of Achilles, thou canst take all else that was thy sire's; but of those arms another man now is lord,—the son of Laertes.' The tears came into my eyes,—I sprang up in passionate anger, and said in my bitterness,—'Wretch! What, have ye dared to give my arms

οἶμοι L. **366** Λαέρτου L, with most of the later MSS.: Λαρτίου T (after Triclinius). **367** κἀγὼ δακρύσασ L (with A and most of the rest): κἀγὼ 'κδακρύσας B. Bothe conj. κἄγωγ' ἀκούσας: whence Blaydes gives κἀγὼ 'ξακούσας: Nauck, κἀγὼ 'πακούσας: Wecklein, ἐγὼ δ' ἀκούσας. **369** ὦ σχέτλι' ἦ τολμήσατ' L ('τολμήσατ' Vauvilliers). Heath conj. ὦ σχέτλιοι, ἦ 'τολμήσατ': Musgrave, ὦ σχέτλιοι, 'τολμήσατ': Tournier, ὦ σχετλίω, 'τολμήσατ': Blaydes, ὦ σχέτλι', ἦ 'τόλμησας (recognising, however, that it is

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ρυσα), is Sophoclean: cp. *Ant.* 415 n. The welcome by 'all the host' (356) cannot be considered as a direct allusion to the funeral rites; cp. the reception of Teucer by the army (*Ai.* 721 ff.).—**'δάκρυσα**: for the prodelision of the augment, cp. *O. C.* 1602 ταχεῖ 'πόρευσαν: *Ant.* 457 n.—**οὐ μακρῷ χρόνῳ**, *after* it: *O. C.* 1648 χρόνῳ βραχεῖ στραφέντες.

361 f. ὡς εἰκὸς ἦν goes closely with **φίλους**,—'friends, as it was reasonable to suppose them.' The only peculiarity is that ὡς εἰκὸς 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 B φίλοι παρὰ φίλους ἡμᾶς ἀφίξεσθε.—τά τ' ἄλλ' δσ' ἦν: Homer describes the κλισία of Achilles as handsomely furnished (cp., *e.g.*, *Il.* 24. 597), and it now contained the treasures which Priam had brought as the Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα (*ib.* 228—236: 579).

363 τλημονέστατον λόγον, here = ἀναιδέστατον, most audacious, shameless (in Eur. *Hec.* 562 the same phrase = 'most *courageous* speech'): *El.* 439 εἰ μὴ τλημονεστάτη γυνὴ | πασῶν ἔβλαστε: Aesch. *Cho.* 383 τλάμονι καὶ πανούργῳ | χειρί.

364 ff. πάρεστί σοι, 'it is open to thee,' 'thou hast free leave'; cp. *Ant.* 213 n.—**Λαέρτου**: cp. n. on 86 f.

367 f. δακρύσας, the tears of pain and anger started into his eyes. (For the aor. part., cp. Plat. *Phaed.* 116 D καὶ ἅμα δακρύσας, μεταστρεφόμενος ἀπῆει.) Many recent editors change this to ἀκούσας, or a compound of it (see cr. n.). But the traditional reading is incomparably more forcible; it is also thoroughly Homeric in spirit; *Il.* 23. 385 (Diomedes, when Apollo strikes the whip from his hand in the chariot-race) τοῖο δ' ἀπ' ὀφθαλμῶν χύτο δάκρυα χωομένοιο. Cp. Iuv. 1. 168 *Inde irae et lacrimae.*—**ἐξανίσταμαι**: he had been seated, as in converse with friends. —**ὀργῇ**: modal dat., *O. T.* 405 n.: **βαρείᾳ**, vehement: cp. μῆνιν βαρεῖαν (*O. C.* 1328, *Ai.* 656).—**καταλγήσας**: cp. *Ant.* 767 νοῦς δ' ἐστὶ τηλικοῦτος ἀλγήσας βαρύς. This compound (in which κατά is intensive) occurs elsewhere only in later Greek.

369 f. ὦ σχέτλι' is said to Agamemnon: **ἦ 'τολμήσατ'** (cp. 360 'δάκρυσα) refers to him and Menelaus: so *O. C.* 1104 προσέλθετ', ὦ παῖ (said to Antigone, entering with Ismene).—**πρὶν μαθεῖν ἐμοῦ**, before ye had *heard from me* (that ye might do so). The phrase is so far unusual that, when μανθάνω takes a gen. (of the person) *only*, it usually = 'to understand,' as Plat. *Gorg.* 463 D ἆρ' οὖν ἂν μάθοις ἀποκρινομένου; Id. *Phileb.* 51 C εἰ μου μανθάνεις. Similar is *O. T.* 545 μανθάνειν...σοῦ, to comprehend thy teachings. Cp., however, 541 ὧν μαθόντες, = 'having made inquiries of them.' So here μαθεῖν is little more than ἀκοῦσαι or πυθέσθαι.

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δοῦναι τὰ τεύχη τἀμά, πρὶν μαθεῖν ἐμοῦ;
ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὢν *κυρεῖ,
ναί, παῖ, δεδώκασ' ἐνδίκως οὗτοι τάδε·
ἐγὼ γὰρ αὖτ' ἔσωσα κἀκεῖνον παρών.
κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς
τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος,
εἰ τἀμὰ κεῖνος ὅπλ' ἀφαιρήσοιτό με.
ὁ δ' ἐνθάδ' ἥκων, καίπερ οὐ δύσοργος ὤν,
δηχθεὶς πρὸς ἀξήκουσεν, ὧδ' ἠμείψατο·
οὐκ ἦσθ' ἵν' ἡμεῖς, ἀλλ' ἀπῆσθ' ἵν' οὔ σ' ἔδει·
καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν,
οὐ μήποτ' ἐς τὴν Σκῦρον ἐκπλεύσῃς ἔχων.
τοιαῦτ' ἀκούσας κἀξονειδισθεὶς κακὰ,
πλέω πρὸς οἴκους, τῶν ἐμῶν τητώμενος
πρὸς τοῦ κακίστου κἀκ κακῶν Ὀδυσσέως.
κοὐκ αἰτιῶμαι κεῖνον ὡς τοὺς ἐν τέλει·
πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων
στρατός τε σύμπας· οἱ δ' ἀκοσμοῦντες βροτῶν
διδασκάλων λόγοισι γίγνονται κακοί.

not necessary). **370** πρὶν μαθεῖν ἐμοῦ;] Tournier conj. πρὶν μαθεῖν ἐμέ; Hartung writes πρὶν μολεῖν ἐμέ; Wunder conj. πρὶν θανεῖν ἐμέ; **371** ὁ δ' r: ὃδ' L.—ὢν (from ὧν in L) κύρει MSS.: ὧν κυρεῖ Porson: ἦν κυρῶν Brunck. **372** δεδώκασ'] Nauck conj. δεδράκασ'. **373** παρών] Burges conj. φορῶν. **376** ἀφαιρήσοιτο] In L

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371 f. ὁ δ' εἶπ' Ὀδυσσεύς. Here ὁ is a substantival pronoun, and the proper name is added as by an after-thought: a Homeric use, as *Il.* 2. 402 αὐτὰρ ὁ βοῦν ἱέρευσεν, ἄναξ ἀνδρῶν Ἀγαμέμνων (cp. Monro *Hom. Gram.* § 258). Similarly Plat. *Phaed.* 70 B ἦ δ' ὅς, ὁ Σωκράτης.—**ὢν κυρεῖ.** Hermann objected to the historic pres., as unsuitable to a parenthetic remark; but without cause. Cp. *Ant.* 253 f., with n.: Eur. *Hec.* 963 ff. σχέτ· τυγχάνω γὰρ ἐν μέσοις Θρῄκης ὄροις | ἀπών, ὅτ' ἦλθες δεῦρ'· ἐπεὶ δ' ἀφικόμην, ... | ἐς ταὐτὸν ἦδε συμπίτνει. Brunck's **ἦν κυρῶν** (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 **δεδράκασ'**), but only that they are the subject of conversation.

373 παρών, not merely, 'being here at Troy' (while Neoptolemus was absent, 379), but, 'being present at the critical moment': cp. 1405: Ar. *Lys.* 283 τασδὶ δὲ... | ἐγὼ οὐκ ἄρα σχήσω παρὼν τολμήματος τοσούτου; Eur. *Hipp.* 1242 τίς ἀνδρ' ἄριστον βούλεται σῶσαι παρών; (*i.e.*, *to go and* save).—Acc. to Arctînus 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, ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα | Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. In Ov. *Met.* 13. 284 he says: *his...humeris ego corpus Achillis* | *Et simul arma tuli.*

374 ff. ἤρασσον: cp. *Ai.* 725 ὀνείδεσιν | ἤρασσον ἔνθεν κἄνθεν: for the lit. sense, *O. T.* 1276.—**κακοῖς τοῖς πᾶσιν**: the art. properly means, 'with all the taunts that exist': cp. *Tr.* 716 φθείρει τὰ πάντα κνώδαλ'.—**οὐδὲν ἐνδεὲς ποιούμενος**, making (on my part) nothing deficient, *i.e.* leaving nothing unsaid that occurred to me. For this use of the midd. ποιοῦμαι, cp. *O. C.* 1144 οὐ γὰρ λόγοισι τὸν βίον

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to another man, without my leave?' Then said Odysseus,—for he chanced to be near,—'Yea, boy, this award of theirs is just; I saved the arms and their master at his need.' Then straightway, in my fury, I began to hurl all manner of taunts at him, and spared not one, if I was indeed to be robbed of my arms by *him*. At this point,—stung by the abuse, though not prone to wrath,—he answered,—'Thou wast not here with us, but absent from thy duty. And since thou must talk so saucily, thou shalt never carry those arms back to Scyros.'

Thus upbraided, thus insulted, I sail for home, despoiled of mine own by that worst offspring of an evil breed, Odysseus. And yet he, I think, is less to blame than the rulers. For an army, like a city, hangs wholly on its leaders; and when men do lawless deeds, 'tis the counsel of their teachers that corrupts them.

there is an erasure after *ἀφ'*, leaving a space equal to two letters before *αι*. **382** *κἀξονειδισθεὶς*] Wecklein (*Ars* p. 76) conj. *κἀξονειδίσας*. **385** *αἰτιῶμ' ἐκεῖνον* L. **388** *λόγοισι*] The rhetor Nicolaus (*circ.* 480 A.D.) in his *Progymnasmata* (Walz, *Rh. Gr.* I. p. 294) has, *τὸν Σοφοκλέα θαυμάζεσθαι δεῖ πόλιν ἅπασαν τῶν ἡγουμένων εἰπόντα, τοὺς δ' ἀκοσμοῦντας ἀνθρώπους διδασκάλων τρόποις πονηροὺς γίνεσθαι.*

σπουδάζομεν | *λαμπρὸν ποεῖσθαι.*—**εἰ**... **ἀφαιρήσοιτο**: he said, (*δεινόν ἐστιν*) *εἰ ἀφαιρήσεται*: cp. 353 n. For the double acc., cp. Eur. *Andr.* 613 *ἀφεῖλου πατέρας ...τέκνα*. Since the idea of the taker's interest is usually implied, the middle voice of this verb is more freq. than the active.

377 f. **ἐνθάδ' ἥκων**, brought to that point,—provoked so strongly: cp. *O. T.* 687 *ὁρᾷς ἵν' ἥκεις*: *id.* 1158 *ἀλλ' εἰς τόδ' ἥξεις*.—**οὐ δύσοργος**: as his mother speaks of his *ἀγανοφροσύνη* (*Od.* 11. 203).—**πρὸς ἀξήκουσεν** with **δηχθείς**, not with **ἠμείψατο**. *πρός* with acc., as='in view of,' can always represent the cause of a feeling; cp. *Tr.* 1211 *ἀλλ' εἰ φοβεῖ πρὸς τοῦτο*.—**ἃ ἐξήκουσεν**, the taunts which had been addressed to him (382): here *ἐξ* merely strengthens the notion of 'being reviled,' as in *ἐξονειδίζω*: cp. 676.

380 f. **ἐπειδὴ καὶ λέγεις**, 'since thou must speak thus,'—*καί* emphasising *λέγεις*: cp. *O. T.* 1129: but *id.* 412 *ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας* is different, *καί* going with *τυφλόν*.—**οὐ μήποτ'**: 103 n.—**τὴν Σκῦρον** (240): the art. is scornful: cp. 1060.—**ἐκπλεύσῃς** implies a further taunt: having come out so late, he will not even now stay and fight.

382 ff. The words **ἀκούσας κἀξονειδισθείς** form a rhetorical climax,—'having been addressed, yes, insulted, with such taunts': **κακά** is object to *ἀκούσας*, and also 'cognate' acc. with *ἐξονειδισθείς*. Wecklein's ingenious **κἀξονειδίσας** seems unlikely, since N. is dwelling on his wrongs rather than on his own heat in resenting them.—**πρὸς οἴκους**: the plur. implies, 'the home country,' as 60 *ἐξ οἴκων μολεῖν*. The sing. (suggesting rather the private home) occurs in 58, 240, 488, 548.—**τητώμενος**: *O. C.* 1200 n.—**κἀκ κακῶν**, as the reputed son of Sisyphus, 417 n. Cp. *O. T.* 1397 *κακός τ' ὢν κακ κακῶν*.

385 ff. **τοὺς ἐν τέλει**, the Atreidae: cp. *Ant.* 67 n.—**πᾶσα** and **σύμπας** have here an adverbial force,—'wholly': cp. *Ai.* 275 *κεἰνός τε λύπῃ πᾶς ἐλήλαται κακῇ*.—**ἐστι...τῶν ἡγουμένων**: is under their influence: cp. *O. T.* 917 *ἐστὶ τοῦ λέγοντος*, n. (But in *Ant.* 738 *οὐ γὰρ κρατοῦντος ἡ πόλις νομίζεται*; 'is deemed his property.')—**στρατός**, 'army' (with reference to the Greek army at Troy): not = *δῆμος*,—a sense which occurs in Aesch. and elsewhere (*Ant.* 8 n.), but which is nowhere requisite in Soph., and which would be weak here, just after *πόλις*.—**οἱ δ' ἀκοσμοῦντες βροτῶν** (the gen. as in 304), the unruly; those who violate the rights of others, as Odysseus has done: cp. *Ant.* 730 and 660.

διδασκάλων λόγοισι. This play was brought out in the spring of 409 B.C. The Revolution of the Four Hundred, in the

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λόγος λέλεκται πᾶς· ὁ δ' Ἀτρείδας στυγῶν
ἐμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. 390

στρ. ΧΟ. ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός,
ἃ τὸν μέγαν Πακτωλὸν εὔχρυσον νέμεις,
σὲ κἀκεῖ, μᾶτερ πότνι', ἐπηυδώμαν, 395
ὅτ' ἐς τόνδ' Ἀτρειδᾶν ὕβρις πᾶσ' ἐχώρει,
ὅτε τὰ πάτρια τεύχεα παρεδίδοσαν,
ἰὼ μάκαιρα ταυροκτόνων 400
λεόντων ἔφεδρε, τῷ Λαρτίου,
σέβας ὑπέρτατον.

Hence Schneidewin read *τρόποισι*. **391—402** L divides the vv. thus: *ὀρεστέρα*— | *μᾶτερ*— | *ἃ τὸν*— | *σὲ κἀκεῖ*— | *πότνι'*— | *ὅτ' ἐς τόνδ'*— | *ὕβρις*— | *ὅτε... τεύ-|χεα*— | *ἰὼ*—*ταυρο-|κτόνων*—*ἔφε-|δρε*— | *σέβας ὑπέρτατον*. **393** *ἃ τὸν μέγαν*] Wecklein writes *ἀγνὸν μέγ' ἃ*: Lindemann conj. *ἃ Τμώλιον*. **399** *παρεδί-*

summer of 411 B.C., was emphatically a case in which *οἱ ἡγούμενοι*—Peisander 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 VIII. pp. 9 and 63.) Thus, to the ears of an Athenian audience, the poet's verses might well suggest a lightly-hinted apology for those citizens who, against their will, had been compromised by the conspirators.—Cp. *O. C.* 1537 n.

389 f. λόγος λέλεκται πᾶς: cp. 241 n. —**Ἀτρείδας**. We notice the art with which, all through his story, Neoptolemus has contrived to throw the chief odium on the Atreidae. Thus, after calling their speech *τλημονέστατος* (363), he remarks incidentally that Odysseus was a good-tempered man (377); and though he calls him, indeed, *κάκιστος* (384), he hastens to add that the higher powers were more to blame (385). And now, at the close, he names the Atreidae alone. Thus he acts in the spirit of his mentor's advice (64 f.), but refines upon it.—**φίλος**: cp. 585 f.

391—402 Mindful of their young chief's precept—*πειρῶ τὸ παρὸν θεραπεύειν* (149)—the Chorus seize this moment in order to deepen the impression left on the mind of Philoctetes. It was in the land of the Trojans—often called 'Phrygians'—that Neoptolemus was wronged by the Atreidae. 'Then and there'—say the Chorus—'we invoked the most awful deity of the land, the great Earth Mother, the Phrygian Cybele—to punish our prince's wrong.' The interposition of the Chorus is admirably effective for the purpose of making their master's indignation appear genuine.

This strophe, to which vv. 507—518 form the antistrophe, is a *ὑπόρχημα*, or 'dance-song' (*O. T.* 1086 n.). The dochmiacs of which it is mainly composed (see Metrical Analysis) are accompanied by animated movement, expressive of the lively resentment which these memories suggest.

From a mythological point of view the verses are of singular interest. The attributes given to the goddess belong to three groups. (1) *παμβῶτι Γᾶ* recognises her in the primary character of an Elemental power. (2) *μᾶτερ...Διός* identifies her with Rhea. (3) *ὀρεστέρα, λεόντων ἔφεδρε*, and the mention of the Pactolus, present her as the specially Phrygian Cybele. But these three characters are completely fused in the unity of the *μάτηρ πότνια*.

391 f. ὀρεστέρα: cp. Eur. *Helen.* 1301, where the *ὀρεία...* | *μάτηρ θεῶν* is identified with Demeter. In order to appreciate the large significance of this epithet in relation to the 'Phrygian Mother,' we must remember that 'Phrygia' originally denoted the whole interior highlands of Asia Minor west of the Halys (Kiepert, *Anc. Geo.* § 64). **παμβῶτι**: cp. the epithets *βιόδωρος* (1162), *φερέσβιος, πουλοβότειρα, φυσίζοος, κουροτρόφος*, etc.

μᾶτερ αὐτοῦ Διός: the Μητρῷον at

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My tale is told; and may the foe of the Atreidae have the favour of Heaven, as he hath mine!

CH. Goddess of the hills, all-fostering Earth, mother of 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! Strophe.

δοσαν r: παραδίδοσαν L. **401** λαρτίου Γ: λαερτίου L.—Bergk conj. λεόντων ἔφεδρ', ἰὼ τάργ' ἰδοῦ. **402** σέβας] Nauck conj. γέρας or κλέος.

Athens was sacred to Rhea Cybele: see on *Ant.* 1070 ff. The name Rhea (probably connected with ἔρα, earth) was doubtless older than Cybele (see Welcker *Götterl.* 1. 221), and in Crete the ancient cult of Rhea seems never to have passed into that of Cybele, while in Asia Minor Rhea and Cybele came to be identified. Hence Demetrius of Scepsis (in the Troad) could say that Rhea was not worshipped in Crete, because, by Rhea, he understood Cybele (Strabo p. 472). The legends of the Cretan Ida were easily transferred to the Mysian: there was a Δίκτη in the Troad (Strabo *l.c.*) as well as in Crete. Cp. Apoll. Rh. 1. 1139 ῥόμβῳ καὶ τυπάνῳ Ῥείην Φρύγες ἰλάσκοντο. Propertius 3. 1. 27 *Idaeum Simoenta* (the river at Troy), *Iovis cunabula parvi.*

392 Πακτωλὸν: mentioned here as the river on which Sardis was situated, —that city being a famous seat of Cybele's worship. Her. 5. 102 Σάρδιες μὲν ἐνεπρήσθησαν (during the Ionian revolt in 502 B.C.), ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρίης θεοῦ Κυβήβης· τὸ σκηπτόμενοι οἱ Πέρσαι ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἕλλησιν ἱρά. Hence an Athenian poet might well think of Sardis in speaking of Cybele. Lydia was included in the older and larger meaning of Phrygia (cp. *Ant.* 825 n.).—**εὔχρυσον** holds the place of a predicate, but is clearly not intended as such ('rulest so as to make it rich in gold'): it is merely a second epithet, added as if by an after-thought, or as if Πακτωλὸν-εὔχρυσον 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 ff. κἀκεῖ, at Troy also (as now in Lemnos).—**ἐπηνδώμαν** = ἐπεκαλούμην: the only classical example of this compound.—**Ἀτρειδᾶν ὕβρις πᾶσ'**, 'all' their insolence,—referring to the full account of it which N. has just given (363 ff.). Others understand: (1) 'the complete' or 'consummate' ὕβρις: cp. 142 πᾶν κράτος (n.). Or (2), making πᾶσ' predicative, 'went with all its force' (cp. 385 n.).

398 τὰ πάτρια, which had belonged to his father, Achilles: a rare poetical use of πάτριος as = πατρῷος: cp. Pind. *O.* 6. 62 πατρία δόσα, the voice of his father (Apollo). In *O. T.* 1394 τὰ πάτρια... δώματ' = 'the house of my *fathers*,' πάτριος having its usual sense. But that sense is impossible here, since Achilles had been the first possessor of the arms wrought by Hephaestus.—**παρεδίδοσαν**: cp. 64 n.

400 f. ἰὼ calls on the goddess to note the wrong: **μάκαιρα**, *i.e.* θεά, as Sappho fr. 1. 13 τὸ δ', ὦ μάκαιρα, | μειδιάσαισ' ἀθανάτῳ προσώπῳ.—**ταυροκτόνων**, a general epithet, marking the fierceness of the creatures whom the goddess subdues: cp. *Il.* 18. 579 σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν | ταῦρον ἐρύγμηλον ἐχέτην.—**λεόντων ἔφεδρε** is best taken literally, of riding on lions. Cybele riding sideways on a lion was often represented in works of art (statues, reliefs, coins). Pliny 35. 109 says that Nicomachus painted *deum...matrem in leone sedentem.* This painter belonged to the Thebano-Attic school, and flourished *c.* 360 B.C.: we may well suppose, then, that the lion-*riding* Cybele was familiar in the time of Sophocles. Cp. Eur. *Ion* 202 πτεροῦντος ἔφεδρον ἵππου (Bellerophon).—But, as the Homeric ἵππων

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ΦΙ. ἔχοντες, ὡς ἔοικε, σύμβολον σαφὲς
λύπης πρὸς ἡμᾶς, ὦ ξένοι, πεπλεύκατε·
καί μοι προσᾴδεθ', ὥστε γιγνώσκειν ὅτι
ταῦτ' ἐξ Ἀτρειδῶν ἔργα κἀξ Ὀδυσσέως.
ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
γλώσσῃ θιγόντα καὶ πανουργίας, ἀφ' ἧς
μηδὲν δίκαιον ἐς τέλος μέλλοι ποεῖν.
ἀλλ' οὔ τι τοῦτο θαῦμ' ἔμοιγ', ἀλλ' εἰ παρὼν
Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠνείχετο.
ΝΕ. οὐκ ἦν ἔτι ζῶν, ὦ ξέν'· οὐ γὰρ ἄν ποτε
ζῶντός γ' ἐκείνου ταῦτ' ἐσυλήθην ἐγώ.

405 *καί μοι*] Linwood conj. *κάμοί*.—*προσᾴδεθ'*] Tournier conj. *προσᾴδον*.—*γιγνώσκειν*] *γινώσκειν* L. Blaydes conj. *γιγνώσκειν μ'*. **409** *μηδὲν* (*sic*) L; in which *δίκαιον* has been made from *δὲ βαιον* (*sic*) by S.—*μέλλοι* L: which Blaydes cites also from

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ἐπιβάς (*Il.* 5. 328) refers to chariot-driving, so here *λεόντων ἔφεδρε* might also mean, in a car drawn by lions. An altar-relief of the Roman age, reproduced by Baumeister (*Denkm.* p. 801), from Zoega's *Bassiril.* (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 *λεόντων ἔφεδρε* means, 'seated *above* lions'; *i.e.*, on a throne with lions crouching below at each side. Arrian (*Periplous* 9) mentions such a representation, which, like the other two, seems to have been frequent.

402 **σέβας** must be acc. in appos. with *τεύχεα*: it cannot be (as the first schol. suggests) a vocative addressed to the goddess. The armour of Achilles, made by the god Hephaestus, is a *σέβας*, an object on which men gaze with reverent wonder. So Thetis describes these arms as *καλὰ μάλ', οἷ' οὔπω τις ἀνὴρ ὤμοισι φόρησεν* (*Il.* 19. 11). Cp. *El.* 685 (Orestes) *εἰσῆλθε λαμπρός, πᾶσι τοῖς ἐκεῖ σέβας*. The dat. *τῷ Λαρτίου* must be taken with *παρεδίδοσαν*, 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 Λαρτίου* 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 *ἰὼ μάκαιρα... ἔφεδρε* prepares the indignant emphasis on *τῷ Λαρτίου*.

We should not, then, change **σέβας** to **γέρας**. As Nauck remarks, the two words are confused in the schol. on Eur. *Or.* 383 (vol. 2, p. 122, 18 Dind.). L affords an instance of *γ* corrupted to *σ* in 571 (*ἔσω* for *ἐγώ*). In uncials *σέβας* might have originated from B for P. But the sense given by *γέρας* would be tamer.

403 f. **σύμβολον...λύπης**, 'a grief-token'; *i.e.* a token consisting in your grief (defining gen.; cp. 159 *οἶκον...κοίτης*, n.). *σύμβολα* were tallies, sometimes consisting of dice (*λίσπαι*, Plat. *Symp.* 193 A) or knuckle-bones (*ἀστράγαλοι*) sawn in two. A message or request, purporting to come from a friend at a distance, could thus be tested. The bearer was asked to produce the other half of the divided token. See Her. 6. 86. 2 *ἀποδεικνύντες τὰ σύμβολα, ἀπαίτεον τὰ χρήματα*: Eur. *Med.* 613 *ξένοις...πέμπειν σύμβολ'*, = to give one credentials to friends abroad. When two persons established such signs between them, they were said *σύμβολα ποιεῖσθαι*: *C. I. G.* 87 *ποιησάσθω δὲ καὶ σύμβολα ἡ βουλὴ πρὸς τὸν βασιλέα τὸν Σιδωνίων, ὅπως ἂν ὁ δῆμος ὁ Ἀθηναίων εἰδῇ ἐάν τι πέμπῃ...δεόμενος τῆς πόλεως*. As each half was called *σύμβολον*, the word can mean 'counterpart': Plat. *Symp.* 191 D *ζητεῖ δὴ ἀεὶ τὸ αὑτοῦ ἕκαστος ξύμ-*

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PH. It seems that ye have come to me, friends, well commended by a common grief; and your story is of a like strain with mine, so that I can recognise the work of the Atreidae and of Odysseus. For well I know that he would lend his tongue to any base pretext, to any villainy, if thereby he could hope to compass some dishonest end. No, 'tis not at this that I wonder, but rather that the elder Ajax, if he was there, could endure to see it.

NE. Ah, friend, he was no more; I should never have been thus plundered while he lived.

K (cod. Par. 2886). μέλλει A, with most of the rest. **411** ἠνείχετο MSS.: ἠνέσχετο Porson.

βολον.—Musgrave (ed. 1809) first compared Aristeides 1. 416 (=625 Dind.) διὸ καὶ πᾶσιν ἀνθρώποις ἱκανόν ἐστι πρὸς αὐτήν (Athens), ὥσπερ ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας. Cp. Plaut. *Poen.* 5. 2. 87 *Ego sum ipsus quem tu quaeris.—Si ita est, tesseram conferre si vis hospitalem.*

405 f. προσάδεθ', ye are in accord with me, *i.e.* your complaint strikes a note which finds an echo in my own mind. Cp. *O. T.* 1113 ξυνάδει τῷδε τἀνδρὶ σύμμετρος (in respect of age). ξυνᾴδειν is properly said of two or more voices which harmonise; προσάδειν of a vocal accompaniment which harmonises with music. Cp. Eur. *Ion* 359 προσῳδὸς ἡ τύχη τῷμῷ πάθει.—**ταὔτ'...ἔργα** = ταὐτὰ τὰ ἔργα (*O. C.* 471 n.).

407 ff. ἂν...θιγόντα = ὅτι θίγοι ἄν: cp. Thuc. 7. 42 ὁρῶν...εἰ ἐπικρατήσειέ τις...ῥᾳδίως ἂν αὐτὸ ληφθέν (=ὅτι ῥᾳδίως ἂν ληφθείη). *O. C.* 761 κἀπὸ παντὸς ἂν φέρων | λόγου δικαίου μηχάνημα ποικίλον, n.—With **πανουργίας**, despite its derivation, πάσης must be supplied: so in *Ant.* 300 f. πανουργίας is followed by παντὸς ἔργου.

ἀφ' ἧς μηδὲν...ποεῖν: from (=as a result of) which he would be likely, in the end, to effect anything not just. His objects have always something unjust in them; and he is unscrupulous in the choice of means. When the optat. with ἄν (as here the implied θίγοι ἄν) stands in the antecedent clause, the optat. (without ἄν) often stands in the relative clause: cp. n. on *O. C.* 560 δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις | λέξας ὁποίας ἐξαφισταίμην ἐγώ. This usage confirms L's **μέλλοι** against μέλλει (though the latter would be tenable: cp. *Ant.* 375 n.).—**μηδὲν** here admits of two distinct explanations, though the sense is virtually the same with either. (1) It is 'generic' (170 n.): *i.e.* μηδὲν δίκαιον = a thing such as to be not just. Cp. 443 ὅπου | μηδεὶς ἐρᾷ: *Ant.* 493 ὁ θυμὸς... | τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων. I prefer this view. (2) It is 'final': *i.e.* μέλλοι ποεῖν = ποήσοι: 'from which he shall not effect anything just.' When the fut. indic. in a relative clause denotes purpose, the negative is μή: cp. *O. T.* 1412 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι (n.).—**ἐς τέλος**, ultimately (though his λόγος may be plausible at first sight): cp. Her. 9. 37 οὐ μέντοι ἔς γε τέλος οἱ συνήνεικε τὸ ἔχθος ('in the end,'—though for a time he prospered).—**ποεῖν**: for the spelling, cp. on 120: for the pres. inf. after μέλλοι, *O. T.* 967 n.

411 f. ὁ μείζων, the son of Telamon; Ajax the son of Oileus (the leader of the western Locrians) was μείων, οὔ τι τόσος γε ὅσος Τελαμώνιος Αἴας (*Il.* 2. 528).—**οὐκ ἦν ἔτι ζῶν**. Soon after the death of Achilles, and either just before or just after the coming of Neoptolemus, the Atreidae had awarded the arms to Odysseus. The suicide of Ajax followed closely on the award. He died, then, either just before, or just after, the arrival of Neoptolemus at Troy. Neoptolemus implies that he left Troy for home just after the award (382). Since his indignation is feigned, it might be supposed that the interval between the award and his sailing (for Lemnos) had really been longer. But, even if that interval had been as brief as he represents it, he might still have known, before leaving Troy, that Ajax was dead.

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ΦΙ. πῶς εἶπας; ἀλλ' ἦ χοὗτος οἴχεται θανών;
ΝΕ. ὡς μηκέτ' ὄντα κεῖνον ἐν φάει νόει. 415
ΦΙ. οἴμοι τάλας. ἀλλ' οὐχ ὁ Τυδέως γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίῳ,
οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἔδει.
ΝΕ. οὐ δῆτ'· ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ. 420
ΦΙ. τί δ'; *οὐ παλαιὸς κἀγαθὸς φίλος τ' ἐμός,
Νέστωρ ὁ Πύλιος, ἔστιν; οὗτος γὰρ τά γε
κείνων κάκ' ἐξήρυκε, βουλεύων σοφά.

414 ἀλλ' ἦ χοῦτος] ἀλλ' has dropped out of L, which has only ἦ χοῦτος. Hence Seyffert (in *Zeitschr. f. d. Gymn.*, 17, 588) conj. ἦ γὰρ χοῦτος (which Nauck adopts); also, in his ed. (1867), ἆρα χοῦτος. **415** νόει] Burges and Blaydes conj. φρόνει. **417** λαερτίου L (made, as some think, by erasure from λαερτίῳ, but this is at least extremely doubtful); A (with ῳ 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 λαέρτιος: 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' ὦ

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414 ἀλλ' ἦ...; In this formula ἦ asks the question: ἀλλά marks surprise, as it so often marks remonstrance ('*nay*, can it be so?' or, '*what*, can that be true?'). The fact that ἀλλ' is absent from L (see cr. n.) has led some editors to prefer the conjecture **ἦ γάρ**. But it may be observed:—(*a*) ἀλλ' ἦ was a comparatively unfamiliar phrase, and therefore the fact that the other MSS. have it is presumptive evidence of its genuineness. (*b*) The preceding **πῶς εἶπας** cannot be urged as an objection: cp. Eur. *Alc.* 58 πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὤν; It is true, however, that such a preface to ἀλλ' ἦ is unusual: cp. *El.* 879: Aesch. *Ch.* 220: Eur. *Alc.* 816, *Helen.* 490, *Heracl.* 425, *Hipp.* 932, [Eur.] *Rhes.* 36.—Remark that in *O. C.* 26, where ἀλλὰ and ἦ are separated, the peculiar force of ἀλλ' ἦ is not present.

415 ὡς μηκέτ' ὄντα: see on 253.

416 οἴμοι τάλας, 'woe is me' (not, 'alas, poor Ajax'): as *O. T.* 744 n.—**ἀλλ' οὐχ**: the negative is repeated, for greater emphasis, in 418: cp. *Ant.* 5 ὁποῖον οὐ | τῶν σῶν τε κἀμῶν οὐκ ὄθωπ' 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 *Il.* 6. 230 it is Diomedes who proposes to Glaucus that the latter should exchange 'golden armour for armour of bronze.' Lesches, in the *Little Iliad*, and Euripides, in his *Philoctetes*, made Diomedes come to Lemnos to fetch Philoctetes: see Introd. Cp. 592.

417 οὐμπολητὸς Σισύφου Λαερτίῳ, 'the son of Sisyphus, bought by Laertes,'—because Anticleia was said to have been pregnant when Laertes married her. The word ἐμπολητός probably means that Laertes gave a large 'bride-price' (ἕδνα) to Anticleia's father, Autolycus. So the scholiast, πολλὰ δοὺς χρήματα ἠγάγετο. This is simpler than to suppose that ἐμπολητός is merely 'acquired' (as a bad bargain), like λωβητὸν ἐμπόλημα in *Tr.* 538.

The legend is not Homeric, but is already known to Aesch. (fr. 169), and is congenial to the spirit in which the dramatists often conceive Odysseus; cp. *Ai.* 190, fr. 143 (ὡς ὁ Σίσυφος πολὺς | ἔνδηλος ἐν σοί): Eur. *I. A.* 524, *Cycl.* 104: Lycophron 344 (τῆς Σισυφείας δ' ἀγκύλης λαμπουρίδος, 'crafty fox'): Ov. *Met.* 13. 31 *sanguine cretus | Sisyphio, furtisque et fraude simillimus illi.*

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PH. How sayest thou? What, is he, too, dead and gone?

NE. Think of him as of one who sees the light no more.

PH. Woe is me! But the son of Tydeus, and the offspring of Sisyphus that was bought by Laertes—they will not die; for they ought not to live.

NE. Not they, be sure of it; no, they are now prospering full greatly in the Argive host.

PH. And what of my brave old friend, Nestor of Pylos,—is he not alive? *Their* mischiefs were often baffled by his wise counsels.

παλαιὸσ, and then changed ὼ to ὠ, also writing 'ὸ' above it. The only variants for ω are ὃς (ὁς in A), and ὃ (as in V). Among the conjectures are:—(1) Badham (on Eur. *I. T.* 517) τί γὰρ ὀ. (2) Hermann, τί δ' ὁ σταδαῖος (=πρᾶος, Hesych.). In his *Retractationes* (1841), p. 6, he prefers, however, τί δ' ὃς παλαιός, ἀγαθὸς φίλος τ' ἐμός. (3) Schneidewin τί δ' αὖ. (4) Burges and Meineke, τί δ'; οὐ...; (5) Hartung, τί δὴ ὁ. (6) Mekler, τί δ'; ἔθ' ὁ. **422** πύλιός ἐστιν L.—τά γε] τάχα Γ: whence Hartung gives τάχ' ἂν: Blaydes, τάδ' ἂν. **423** κάκ'] τάδ' Γ, which Herm. adopts, writing ἐξήρυξε instead of the MS. ἐξήρυκε, on the strength of the schol. in L, γρ. κάξε-

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With regard to the order of words, note:—(1) ὁ ἐμπολητὸς Σισύφου=ὁ ἐμπ. Σισυφίδης, the simple gen. of origin being placed as Σισύφου παῖς would have been; though usually such a simple gen. comes immediately after the art. (as *Ai.* 450 ἡ Διὸς γοργῶπις ἀδάματος θεά). (2) Λαερτίῳ merely supplements ἐμπολητός, and hence can be placed as though it were an afterthought; the principle is the same as in *O. C.* 1514 αἱ πολλὰ βρονταὶ διατελεῖς: cp. n. on *O. T.* 1245.—The genit. **Λαερτίου** (see cr. n.) cannot be defended by understanding, (1) 'the son of Laertes, bought from Sisyphus'; or (2) 'the bought son of Laertes-Sisyphus,' *i.e.*, of a father, nominally Laertes, but really Sisyphus.

419 f. καὶ μέγα θάλλοντες, full greatly prosperous: cp. Plat. *Rep.* 372 D τοῦτο... καὶ μάλ' εὔκριτον.

421 ff. τί δ'; οὐ κ.τ.λ. The fact that the first hand in L wrote ὦ (*sic*) is a good reason for believing that either οὐ or αὖ was the original reading. With αὖ, the proper punctuation would be,—τί δ' αὖ παλαιὸς κἀγαθὸς φίλος τ' ἐμός, | Νέστωρ ὁ Πύλιος, ἔστιν; 'And then, again, what of Nestor,—is he alive?' Cp. *Ai.* 101 εἶεν, τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | ποῦ σοι τύχης ἔστηκεν; and *ib.* 983. But the context strongly favours οὐ. Philoctetes is wondering how the Atreidae and Odysseus had been allowed to work their will without hindrance. 'How could Ajax allow it?' 'He was dead.' 'Well, but *is not* Nestor alive? *He* used to restrain them.' For τί δ', cp. *O. T.* 941 τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;—With respect to the reading τί δ' ὃς, we observe:—(1) ὃς might easily have been generated by the unmetrical conjecture ὁ which has been written in L above ὠ: (2) the ellipse of ἐστί after ὃς would be peculiarly awkward here, where the principal verb is ἔστι.—**παλαιός,** simply 'old': not, (as some take it,) 'one of the good old school.' For **καί...τε,** cp. 581, 656.

τά γε κείνων κακά, *their* misdeeds, at least: cp. *Tr.* 773 τοῦ σοῦ κακοῦ, thy crime. The **γε** means that, if Nestor could not ward off all troubles from the army, at any rate he was able to prevent acts of flagrant wrong on the part of such men as Odysseus and Diomedes. Placed thus between τά and κείνων κακά, γε must emphasise that phrase only; it cannot here be taken with the whole sentence ('*restrained*, at least,...'), as in *O. C.* 1278 (n.). Philoctetes alludes either to what he had seen on the voyage to Troy, or to what his occasional visitors had reported.—For the place of the art., cp. *Ant.* 67 τὸ γὰρ | περισσὰ πράσσειν, n. —**ἐξήρυκε:** the compound occurs only here. For ἐρύκειν as=*arcere*, cp. Theocr. 7. 127 τὰ μὴ καλὰ νόσφιν ἐρύκοι.

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ΝΕ. κεῖνός γε πράσσει νῦν κακῶς, ἐπεὶ θανὼν
Ἀντίλοχος αὐτῷ φροῦδος *ὃς παρῆν γόνος.
ΦΙ. οἴμοι, δύ' *αὖ τώδ' ἄνδρ' ἔλεξας, οἵν ἐγὼ
ἥκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.
φεῦ φεῦ· τί δῆτα δεῖ σκοπεῖν, ὅθ' οἵδε μὲν
τεθνᾶσ', Ὀδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ', ἵνα
χρῆν ἀντὶ τούτων αὐτὸν αὐδᾶσθαι νεκρόν;
ΝΕ. σοφὸς παλαιστὴς κεῖνος· ἀλλὰ χαί σοφαὶ
γνῶμαι, Φιλοκτῆτ', ἐμποδίζονται θαμά.

κήρυξεν. **425** ὅσπερ ἦν γόνος MSS. The schol. in L notes *μόνος* as a v. l. for *γόνος*. See comment. and Appendix. **426** δύ' αὖ τωσ (from αὖτωσ) δειν' : ἔλεξασ L, with an erasure of two letters after δειν', to which the apostrophe has been added by S. The other MSS. have either δύ' αὖτως δείν' ἔλεξας (as A), or the same with αὖτως. Schol. in margin of L: *γρ.* δύ' αὐτὼ δ' ἐξέδειξας, δυικῶς. Hence Porson, δύ' αὖ τώδ' ἐξέδειξας. In *Journ. Phil.* II. 72 (1869) I proposed δύ' αὖ τώδ' ἄνδρ' ἔλεξας, which Blaydes

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425 Ἀντίλοχος. Pindar is our earliest authority for the story of Antilochus saving his father Nestor's life: he brings it in *à propos* of a son who had driven his father's chariot in the Pythian games, and won the race (*Pyth.* 6. 38 ff.). Memnon was pressing Nestor hard, and one of the horses in Nestor's chariot had been wounded by Paris. Nestor called for help to Antilochus, who diverted Memnon's attack from his father to himself, and was killed; thus winning the fame, ὕπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν. The *Odyssey* notices that Antilochus was slain by Memnon, but does not say that he fell in saving his father (4. 188). At the end of the *Iliad* Antilochus is still living (23. 785 ff.); in *Il.* 8. 90 it is Diomedes who rescues Nestor (from Hector). Pindar's source was the *Aethiopis* of Arctînus, in which Achilles avenged Antilochus by slaying Memnon.

ὃς παρῆν γόνος, the son who was at his side:—not (I think) with direct reference to the saving of Nestor's life by Antilochus,—this is more than παρῆν could suggest, without further explanation (cp. 373),—but rather in the general sense that the son was the stay and comfort of his father's old age.—The MS. reading, **ὅσπερ ἦν γόνος**, would clearly imply that Antilochus was Nestor's only (or last surviving) son. The *Iliad* describes Nestor as having two sons at Troy, Thrasymedes and Antilochus (17. 378); and according to the *Odyssey* (3. 413 ff.) six sons were left to Nestor after the death of Antilochus, one of these being Thrasymedes. If it be suggested that the *Aethiopis* may have represented Antilochus as the last surviving son, we may reply that this is extremely improbable, when it is remembered that several Ionian colonies claimed to have been founded by the Neleidae, descendants of Nestor who emigrated from Pylus (*Introd. to Homer*, p. 167). The same consideration condemns Seyffert's **ὃς γ' ἦτ' ἦν**. Cavallin's **ὃς ποτ' ἦν** is free from this objection, but is somewhat weak.—See Appendix.

426 f. δύ' αὖ τώδ' ἄνδρ' ἔλεξας, a correction which I published in 1869 (see cr. n.), still appears to me the most probable. Porson's **δύ' αὖ τώδ' ἐξέδειξας** is founded on the schol. in L, *γρ.* δύ' αὐτὼ δ' ἐξέδειξας, and may be deemed certain so far as the words δύ' αὖ τώδ' are concerned. But no one has justified the use of ἐξέδειξας. We see the proper uses of the word in *O. C.* 1021 ἵν' αὐτὸς ἐκδείξῃς ἐμοί (point them out, discover them, to me): *El.* 348 τὸ τούτων μῖσος ἐκδείξειας ἄν ('manifest'). Eur. *Hipp.* 1298 παιδὸς ἐκδεῖξαι φρένα | τοῦ σοῦ δικαίαν. But here the word is strangely inappropriate, 'thou hast *pointed out*,' instead of, 'thou hast named.' And **ἔλεξας**, the most natural word, is in all the MSS. It seems very rash, then, to assume, on the strength of the schol., that ἔλεξας is spurious, and ἐξέδειξας genuine, especially when we remember the quality of some of the variants which rest on the same authority; *e.g.*, in v. 423, the schol. on κάκ' ἐξήρυκε gives *γρ.* κἀξεκήρυξεν.

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NE. Aye, he has trouble now; death has taken Antilochus, the son that was at his side.

PH. Ah me! These two, again, whom thou hast named, are men of whose death I had least wished to hear. Alas! What are we to look for, when these have died, and, here again, Odysseus lives,—when he, in their place, should have been numbered with the dead?

NE. A clever wrestler he; but even clever schemes, Philoctetes, are often tripped up.

(1870) reads from his own conjecture. Kaibel (*Hermes* XIX. 254) **δύ' αὖτὼ τώδ' ἔλεξας.** **428** **φεῦ φεῦ· τί δῆτα**] Heimsoeth (*Krit. Stud.* p. 284) conj. **φεῦ· θεοὺς τί δῆτα** [not **φεῦ φεῦ· θεοὺς τί δεῖ**, as it has been quoted]. **429** **ἔστιν** (**ἐστιν** L) **αὖ κἀνταῦθ' ἵνα** MSS. (**ἐστὶν ἐνταῦθ' ἵνα** R). Bothe conj. **ἔστιν οὐκ ἐνταῦθ' ἵνα**: Blaydes, **ἔστιν ἐνθάδ', ὄντινα.** **430** **χρῆν**] **χρὴν** L.—**αὐδᾶσθαι**] Cavallin gives **αὖ κεῖσθαι.**

L's reading, **δύ' αὖτως δεῖν' ἔλεξας**, with an erasure of two letters after **δεῖν'**, may well have arisen from **δύ' αὖ τώδ' ἄν** [**δρ**] **ἔλεξας.** The word ΔΕΙΝ would easily have been suggested by ΔΑΝ if the ΔΡ had from any cause been obscured: or, again, a misreading of ΔΑΝ as ΔΕΙΝ may have led to the omission of ΔΡ. In minuscule writing the process would have been hardly less easy.

As to the reading **δύ' αὖτως δεῖν' ἔλεξας**, two things seem clear. (1) **αὖτως**, or, as it is better written, **αὕτως**, yields no fitting sense here. It could not mean, 'in those few words.' It would rather mean, 'just as in the former cases.' Cp. *O. T.* 931 n. (2) **δύο...δεῖν' ἔλεξας, οἶν**, would be most awkward, whether rendered (*a*) 'thou hast told dreadful news *about* two persons' (**δύο** masc.), or (*b*) 'thou hast told two calamities concerning persons,' etc. (**δύο** neut., with **τούτοιν** understood from **οἶν**).

δύ'...**ἄνδρε**: Ajax (415) and Antilochus. Prof. Campbell says that v. 415 is 'too remote to allow of this': but vv. 416—420 form merely a parenthetic contrast suggested by the death of Ajax, and with v. 421 we come to the father of Antilochus. If **δύ' ἄνδρε** are to be Nestor and Antilochus (as Campbell holds), **ὀλωλότοιν** has to mean 'desolate' in the case of the living father, and 'dead' only in the case of the son. But surely **οἵδε** in 428 must include both the men mentioned in 426.

428 **σκοπεῖν** here = **προσδοκᾶν**, a rare use. More often **σκοπεῖν** = 'look for' in the sense of **ζητεῖν**: Xen. *An.* 5. 7. 32 **σκοπεῖτε παῦλάν τινα.**—**οἵδε**, Ajax and Antilochus; perh. he thinks of Achilles (331) too.

429 **'Οδυσσεὺς δ' ἔστιν αὖ κἀνταῦθ':** 'while Odysseus survives in this case also,'—outliving Ajax and Antilochus (**οἵδε**, 428), as he had already outlived Achilles (371). Once more, death has spared the worse man (436). According to other views, (1) **κἀνταῦθα** = '*and*' [not 'also'] 'in a case where'; *i.e.*, 'not only does he live, but he has survived men so much his betters.' (2) **κἀνταῦθα** = '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 **κἀνταῦθ'** by **ἐν τοῖς ζῶσιν**: but this ignores **καί**, and makes **ἐνταῦθα** weak.—Some think that the phrase used by Philoctetes was intended to have a second meaning ('here in Lemnos') for the spectator; but this is improbable.

430 **αὐτὸν**, *illum*, not *ipsum:* the latter would be fitting only if Odysseus had been responsible for the deaths of the others. **αὐδᾶσθαι**: cp. *El.* 1478 **ζῶντας θανοῦσιν οὕνεκ' ἀνταυδᾷς ἴσα**, speakest of the living as if they were dead.

431 f. **παλαιστὴς**: cp. Ar. *Ran.* 877 **ὅταν εἰς ἔριν ὀξυμερίμνοις | ἔλθωσι στρεβλοῖσι παλαίσμασιν ἀντιλογοῦντες** ('when they enter the strife, contending with subtle, tortuous *tricks*'). Aeschin. or. 3 § 205 **πάλαισμα τοῦτ' ἐστὶ δικαστηρίου**, a trick of the law-courts.—**ἐμποδίζονται**: the word seems to have been suggested by **παλαιστής**,—alluding to a wrestler tripping up his adversary: cp. Ar. *Eq.* 262 (with ref. to the tricks by which Cleon outwits his simple victims), **διαλαβών, ἀγκυρίσας, | εἶτ' ἀποστρέψας τὸν ὦμον αὐτὸν ἐνεκολήβασας** ('you put one of your legs between his,—hook it round

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ΦΙ. φέρ' εἰπὲ πρὸς θεῶν, ποῦ γὰρ ἦν ἐνταῦθά σοι
Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα;
ΝΕ. χοὗτος τεθνηκὼς ἦν· λόγῳ δέ σ' ἐν βραχεῖ 435
τοῦτ' ἐκδιδάξω· πόλεμος οὐδέν' ἄνδρ' ἑκὼν
αἱρεῖ πονηρόν, ἀλλὰ τοὺς χρηστοὺς ἀεί.
ΦΙ. ξυμμαρτυρῶ σοι· καὶ κατ' αὐτὸ τοῦτό γε
ἀναξίου μὲν φωτὸς ἐξερήσομαι,
γλώσσῃ δὲ δεινοῦ καὶ σοφοῦ, τί νῦν κυρεῖ. 440
ΝΕ. ποίου δὲ τούτου πλήν γ' Ὀδυσσέως ἐρεῖς;
ΦΙ. οὐ τοῦτον εἶπον, ἀλλὰ Θερσίτης τις ἦν,
ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
μηδεὶς ἐφῇ· τοῦτον οἶσθ' εἰ ζῶν κυρεῖ; 444

434 σοῦ Hemsterhuys (*Lucian* vol. I. p. 147): σοι MSS. **435** σ' ἐν βραχεῖ Erfurdt: σε βραχεῖ MSS. **436** τοῦτ'] Wecklein conj. ταῦτ' (*Ars* p. 55).—οὐδέν' has been made in L from οὐδ' ἕν (or ἔν): this might suggest οὐδ' ἕν'. **437** αἱρεῖ V² (αἱρεῖ Suid.): αἴρει L, with the rest. **440** δὲ] Campb. ascribes τε to L here, but doubtless through a misprint of 440 for 441. In this verse L, like the other MSS., has δὲ.—νῦν] Blaydes conj. δρῶν. **441** ποίου δὲ Florens Christianus,

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them,—force his shoulder back,—and fall heavily on him').

433 f. θεῶν, a monosyll.: *O. C.* 964 n. —**ποῦ γὰρ**: for γάρ, cp. 249 f.—**σοι**, ethic dat., implying, 'how was it that you did not find him ready to help you at that crisis?' Cp. *O. C.* 81 ἦ βέβηκεν ἡμὶν ὁ ξένος;—**τὰ φίλτατα**, of one person, as Eur. *Ion* 521 τὰ φίλταθ' εὑρών (*i.e.* τὸν υἱόν): but of several persons, *O. C.* 1110 etc.

435 f. λόγῳ...ἐν βραχεῖ: cp. *El.* 673 τέθνηκ' Ὀρέστης· ἐν βραχεῖ συνθεὶς λέγω. Aesch. *P. V.* 505 βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε.—**τοῦτ'**, instead of τόδ', referring to what follows: cp. n. on *O. C.* 787.

πόλεμος κ.τ.λ.: the γνώμη stands as an independent sentence, unconnected with the prefatory τοῦτ' ἐκδιδάξω: cp. *Ant.* 612 ἐπαρκέσει νόμος δδ'· οὐδὲν ἕρπει κ.τ.λ.—**ἑκὼν**, 'by choice': *i.e.*, war has a marked preference for killing good men, though, of course, it kills some bad men too. The word ἑκών does not involve a definite personification of πόλεμος (like that in Ar. *Pax*): we can say, ἡ φύσις βούλεται ποιεῖν τι (Arist. *An. Gen.* 4), without writing Φύσις. Cp. fr. 652 τοὺς εὐγενεῖς γὰρ κἀγαθούς, ὦ παῖ, φιλεῖ | Ἄρης ἐναίρειν· οἱ δὲ τῇ γλώσσῃ θρασεῖς | φεύγοντες ἅτας ἔκτὸς εἰσι τῶν κακῶν· | Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται. Anacreon fr. 101 Ἄρης δ' οὐκ ἀγαθῶν φείδεται, ἀλλὰ κακῶν. The same thought is implied in the phrase of Andoc., or. 3 § 30 πολλοὺς μὲν Ἀθηναίων ἀπολέσαντες ἀριστίνδην,—as if the ἄριστοι had been selected.

438 κατ' αὐτὸ τοῦτό γε, *in accordance with* this very thing, = 'on this very ground': cp. Isocr. or. 18 § 34 οὐκ ἄξιον οὔτε κατὰ χάριν οὔτε κατ' ἐπιείκειαν οὔτε κατ' ἄλλο οὐδὲν ἢ κατὰ τοὺς ὅρκους περὶ αὐτῶν ψηφίσασθαι.

439 f. φωτὸς, *about* him (gen. of connection): cp. 441: n. on *O. C.* 307.—**τί ...κυρεῖ**. κυρέω, in ref. to a person's fortunes, can be either (1) intrans., with adv., as *El.* 1424 ΗΛ. Ὀρέστα, πῶς κυρεῖτε; ΟΡ. τἀν δόμοισι μὲν | καλῶς: or (2) trans., with acc., as Aesch. *Ch.* 214 ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ; ('what do I obtain?'). Here **κυρεῖ** seems to be intrans., while **τί** is virtually adverbial: cp. *O. C.* 1704 ἔπραξεν οἷον ἤθελεν (=ὅπως ἤθελεν), 'he has fared as he would.'

441 ποίου δὲ τούτου: cp. 572: *O. C.* 67 ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται. ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ; (=τίς ἐστιν οὗτος ὃς κρατεῖ;) —where, as here, δέ continues a conversation by putting a question which the last speaker's words suggest.—**ἐρεῖς**, *i.e.*, of whom do you *mean* to speak. Cp. *O. C.* 595 ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς

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PH. Now tell me, I pray thee, where was Patroclus in this thy need,—he whom thy father loved so well?

NE. He, too, was dead. And to be brief, I would tell thee this,—war takes no evil man by choice, but good men always.

PH. I bear thee witness;—and for that same reason I will ask thee how fares a man of little worth, but shrewd of tongue and clever—

NE. Surely this will be no one but Odysseus?—

PH. I meant not him:—but there was one Thersites, who could never be content with brief speech, though all men chafed:—know'st thou if he is alive?

Γ, Vat. b: *ποίου τε* L, with A and most of the others; *ποίου γε* T, B, Vat.—*τούτου*] Brunck conj. *τοῦτο*.—*ἐρεῖς*] *λέγεις* V², which Nauck prefers. Wecklein gives *ποίου γε τούτου πλὴν* [instead of *πλήν γ'*] 'Οδ. *ἐρεῖς*, ascribing it to Nauck: who, however, in his 8th ed. (1882) has *δὲ...πλήν γ'*. Blaydes gives, on his own conject., *ποῖον σὺ τόνδ' αὖ πλήν γ'* 'Οδ. *ἐρεῖς*; **443** *εἵλετ' εἰσάπαξ*] Blaydes gives *ἠδεῖτ' εἰς ἅπαντ'*. In L *εἰσάπαξ* is written as one word. **444** *ἐώῃ* r (including A): *ἐὼν* L, with *γρ. ἐώῃ* (*sic*) in marg.

κακοῖς κακά. ΘΗ. *ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;*

Brunck's conjecture, **τοῦτο** for **τούτου**, has been preferred by some; because, where a verb of speaking or asking thus takes a simple gen., the object of the verb is usu. represented, either (*a*) by an acc., as in *El.* 317 *τοῦ κασιγνήτου τί φής*; or (*b*) by a relative clause, as above in 440 by *τί νῦν κυρεῖ*; But in *O. C.* 307 *κλύων σοῦ* ('hearing *about* thee') is an exception to the supposed rule. Further, *ἐρεῖς* is here merely a short expression for *ἐξερήσει τί νῦν κυρεῖ*.

442 Θερσίτης='the bold one,' *θέρσος* being the Aeolic form of *θάρσος* (Bekker *Anecd.* p. 1190. 2), as *κρέτος* of *κράτος*: cp. 'Αλιθέρσης, Θέρσανδρος. 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 Arctînus in the *Aethiopis* (Proclus, *Chrestom.* p. 478). It was the subject of a play (prob. a satyric drama) by Chaeremon, called 'Αχιλλεὺς Θερσιτοκτόνος (Suidas, *s.v. ὑπάρχων*, calls it simply Θερσίτης). See Nauck, *Frag. Trag.* p. 607.

443 f. ὃς οὐκ ἂν εἵλετ' *κ.τ.λ.* This sentence deserves study as an example of Attic expression. (1) *οὐκ ἂν εἵλετο*='never used to choose.' Xen. *Cyr.* 7. 1. 10 *ὁπότε προσβλέψειέ τινας...εἶπεν ἄν.* In this use the aor. differs from the impf. by marking a moment; as *εἵλετο* expresses the making of the choice, while *ἠρεῖτο* would express the sentiment of preference. (2) **ὅπου μηδεὶς ἐώῃ**, 'in a case where no one was for allowing him to speak': the optat. denotes indefinite frequency (as 289 *ὅ μοι βάλοι*). Cp. *προσβλέψειε* in the example just cited. *μηδείς* is 'generic,' *i.e.* marks the occasion as being one of a class: cp. 170 n. And since *οὐκ ἐῶ*='dissuade,' 'remonstrate,' *ὅπου μηδεὶς ἐώῃ* =*ὅπου πάντες μὴ-ἐῷεν*, 'where all were protesting.' Cp. *Ai.* 1184 *τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ*,=*κἂν πάντες μὴ-ἐῶσιν*, 'though all the world forbid.' (3) 'He would never choose to speak (only) once'='he would always choose to speak often';—a *μείωσις* of the same order as *οὐχ ἥκιστα* for *μάλιστα*. Thus the whole sense is—*ἀεὶ ἂν εἵλετο πολλάκις λέγειν, ὅπου πάντες σιγᾶν κελεύοιεν.* Remark that, in the negative form actually used, the aor. inf. (*εἰπεῖν*) suits *εἰσάπαξ* better than a pres. inf. (*λέγειν*) would have done.

Sophocles here reproduces the two salient traits of the Homeric Thersites: (1) he is irrepressible: *Il.* 2. 212 *Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα, | ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη*: (2) he disgusts those whom his bluster was intended to amuse or flatter;

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ΝΕ. οὐκ εἶδον αὐτόν, ἠσθόμην δ' ἔτ' ὄντα νιν.
ΦΙ. ἔμελλ'· ἐπεὶ οὐδέν πω κακόν γ' ἀπώλετο,
ἀλλ' εὖ περιστέλλουσιν αὐτὰ δαίμονες,
καί πως τὰ μὲν πανοῦργα καὶ παλιντριβῆ
χαίρουσ' ἀναστρέφοντες ἐξ Ἅιδου, τὰ δὲ
δίκαια καὶ τὰ χρήστ' ἀποστέλλουσ' ἀεί.
ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν
τὰ θεῖ' ἐπαινῶν τοὺς θεοὺς εὕρω κακούς;
ΝΕ. ἐγὼ μέν, ὦ γένεθλον Οἰταίου πατρός,
τὸ λοιπὸν ἤδη τηλόθεν τό τ' Ἴλιον
καὶ τοὺς Ἀτρείδας εἰσορῶν φυλάξομαι·
ὅπου θ' ὁ χείρων τἀγαθοῦ μεῖζον σθένει
κἀποφθίνει τὰ χρηστὰ χὠ *δειλὸς κρατεῖ,
τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ·
ἀλλ' ἡ πετραία Σκῦρος ἐξαρκοῦσά μοι
ἔσται τὸ λοιπόν, ὥστε τέρπεσθαι δόμῳ.

445 αὐτόν] αὐτός Burges and Nauck.—δ' ἔτ'] δέ τ' L. **446** οὐδέν πω R and Suid.: οὐδέπω L, A. **448** καί πως from καὶ πῶς L. **450** χρήστ'] χρηστ' (not χρῆστ') L.—ἀποστέλλουσ'] Suidas (s. v. παλιντριβῆ) reads ἀπαγγέλλουσ'. Nauck gives προυσελοῦσ'. **451** χρὴ] χρῆ L.—ποῦ δ' αἰνεῖν] Blaydes gives πῶς δ' αἰνεῖν. **452** ἐπαινῶν] Schneidewin conj. ἐρευνῶν, which Nauck and Blaydes adopt; while Schneidewin himself afterwards returned to ἐπαινῶν. Musgrave

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ib. 222 τῷ δ' ἄρ' Ἀχαιοὶ | ἐκπάγλως κοτέοντο.—**τοῦτον οἷσθ'**: for the construction, cp. 534, 544, 549, 573: *O. C.* 1197 f., *Ant.* 1242 f.

445 αὐτόν should not be changed to **αὐτός**, which would be too emphatic here. He speaks in a careless tone. The following **νιν**, though it was not necessary, affords no argument against *αὐτόν*.

446 f. ἔμελλ', *sc.* εἶναι: cp. *Ant.* 448 n. —**ἐπεὶ οὐδέν**: the synizesis as in 948, 1037; fr. 479. 3 ἐπεὶ οὐδ' ὁ κρείσσων.—Cp. frag. adesp. 276 (Nauck) οὐδὲν κακὸν <γὰρ> ῥᾳδίως ἀπόλλυται. — **περιστέλλουσιν**, cherish, protect (as Her. 9. 60 etc.), a sense derived from that of 'dressing' or 'wrapping up' (cp. *Ant.* 903).

448 ff. τὰ πανοῦργα: for the neut., instead of τοὺς κακούργους, see on *O. T.* 1196.—**παλιντριβῆ**, lit. 'rubbed again and again,' hence, thoroughly *versed in* knavery (cp. νόμοισιν ἐντριβής, *Ant.* 177). So Ar. *Νεφ.* 260 λέγειν γενήσει τρίμμα, κρόταλον, παιπάλη: *ib.* 447 εὐρησιεπής, περίτριμμα δικῶν.—**ἀναστρέφοντες**: alluding esp. to the story of Sisyphus cheating Pluto: cp. 621 n.—**τὰ δὲ**: cp. 422 n.—**ἀποστέλλουσ'**: cp. *O. C.* 1664 ἐξεπέμπετ' (of Oed.): Plat. *Symp.* 179 E (θεοὶ Ἀχιλλέα) εἰς μακάρων νήσους ἀπέπεμψαν. Eur. *Ion* 1274 ἄρδην ἂν ἐξέπεμψας εἰς Ἅιδου δόμους (με). The word is so natural after ἀναστρέφοντες that Nauck's alteration of it to **προυσελοῦσ'** is strange indeed.

451 f. ποῦ χρὴ τίθεσθαι: where am I to place these things (in a theory of divine government), *i.e.*, what am I to think of them? For this use of the midd. τίθεμαι, cp. 473, 876: Dem. or. 18 § 299 (ταῦτα) πόρρω μέντοι που τῶν ἐμοὶ πεπολιτευμένων τίθεμαι ('rank them far below...').—**ποῦ δ' αἰνεῖν**: and in what respect to praise them: cp. *O. T.* 390 ποῦ σὺ μάντις εἶ σαφής; and *ib.* 355 n.—**ὅταν** κ.τ.λ. The simplest form of question would have been:—'What is one to think of these things, seeing that they conflict with one's belief in beneficent gods?' This is amplified into—'What is one to think of these things, seeing that, while one praises

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ΝΕ. I saw him not, but heard that he still lives.

ΡΗ. 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?

ΝΕ. Son of Oetean sire, I, at least, shall be on my guard henceforth against Ilium and the Atreidae, nor look on them save from afar; and where the worse man is stronger than the good,—where honesty fails and the dastard bears sway,—among such men will I never make my friends. No, rocky Scyros shall suffice for me henceforth, nor shall I ask a better home.

conj. *τὰ θεῖ', ἐπαινῶν τοὺς θεούς, εὕρω κακά;* **455** *εἰσορῶν*] *εἰσορᾶν* Γ, and so Blaydes. **456** *ὅπου θ'* L, with *γ* written over *θ* (by S, I think, rather than by the 1st hand): *ὅπου θ'* A: *ὅπου γ'* B, T, and others: *ὅπου δ'* Herm. and Burges. **457** *δειλὸς* Brunck: *δεινὸς* MSS. **458** Nauck agrees with K. Walter (*Emendationum in Soph. fab. specimen*, p. 17) in rejecting this verse. In 456 he would then read *ὅπου τὸ χεῖρον*. **460** *δόμῳ*] *μόνῳ* Suidas (s. v. *στέρξω*).—Nauck thinks that this v. was added by a grammarian, in order to furnish the finite verb.

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the dealings of the gods, one finds (by these facts) that the gods are bad?' **ἐπαινῶν** is best taken in a simple temporal sense, (='at the same time that one praises,') rather than as tentative ('while one tries to praise'), or concessive ('though one praises').

453 **ἐγὼ μὲν**: *Ant.* 11 n.—**Οἰταίου**, since Poeas was king of the Malians; cp. 4 n.

454 f. **τηλόθεν...εἰσορῶν**, 'eyeing them from a distance,' *i.e.*, holding aloof from them. The phrase is figurative; it is not an oxymoron, like *ἐν σκότῳ ὁρᾶν* (*O. T.* 1273), as though it meant 'never seeing them.' This *τηλόθεν εἰσορᾶν* is a poetical counterpart of *πόρρωθεν ἀσπάζεσθαι*,—familiar in Attic as meaning 'to give a wide berth' to an objectionable person or thing: Plat. *Rep.* 499 A *οἴων ζητεῖν μὲν τὸ ἀληθὲς...τὰ δὲ κομψά τε καὶ ἐριστικὰ ...πόρρωθεν ἀσπαζομένων*. Eur. *Hipp.* 102 *πρόσωθεν αὐτὴν* (Aphrodite) *ἁγνὸς ὢν ἀσπάζομαι*. Antiphilus (*c.* 60 A.D.) in *Anthol.* 9. 29 (speaking of the golden age), *εὖτ' ἀπὸ χέρσου | τηλόθεν, ὡς Ἄιδης, πόντος ἀπεβλέπετο*. Cp. the phrases, tinged with a similar irony, in *O. T.* 795, 997.—**φυλάξομαι**, midd., *sc.* *αὐτούς*: cp. fr. 428 *δισσὰ γὰρ φυλάσσεται, | φίλων τε μέμψιν κεἰς θεοὺς ἁμαρτάνειν*.

456 ff. **ὅπου**=*παρ' ὅτοις*, followed by **τούτους**: cp. *Ai.* 1081 *ὅπου δ' ὑβρίζειν δρᾶν θ' ἃ βούλεται παρῇ, | ταύτην νόμιζε τὴν πόλιν κ.τ.λ.*

δειλὸς is rightly restored by Brunck for **δεινὸς** of the MSS. It alludes to Odysseus as a trickster (407) and a coward (1025). Cp. *Ant.* 326 *τὰ δειλὰ κέρδη*, where, again, L has the false reading *δεινά*. **δεινός**, by itself, would mean simply 'able.' As Arist. says, *δεινότης* is the faculty of finding means to an end; *ἂν οὖν ὁ σκοπὸς ᾖ καλός, ἐπαινετή ἐστιν· ἂν δὲ φαῦλος, πανουργία* (*Eth. N.* 6. 13). So, in v. 440, the bad sense of *δεινοῦ* is hinted by *γλώσσῃ*. Campbell quotes Isocr. or. 12 § 48 to show that *δεινός* could, by itself, mean 'a clever *rogue*': there, however, *δεινήν* (said of Sparta) means 'formidable' (=*φοβερὰν* just before), and the sense of *δεινὴν...νομίζειν* is presently repeated in *φοβεῖσθαι...καὶ δεδιέναι*.

459 f. **Σκῦρος**: see on 240.—**ἐξαρκοῦσά μοι...ὥστε** (*με*) **τέρπεσθαι δόμῳ**, sufficient to make me content with my abode (and resigned to seeing no more of the army).

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νῦν δ' εἶμι πρὸς ναῦν· καὶ σύ, Ποίαντος τέκνον,
χαῖρ' ὡς μέγιστα, χαῖρε· καί σε δαίμονες
νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
ἡμεῖς δ' ἴωμεν, ὡς ὁπηνίκ' ἂν θεὸς
πλοῦν ἡμὶν εἴκῃ, τηνικαῦθ' ὁρμώμεθα.
ΦΙ. ἤδη, τέκνον, στέλλεσθε; ΝΕ. καιρὸς γὰρ καλεῖ
πλοῦν μὴ 'ξ ἀπόπτου μᾶλλον ἢ 'γγύθεν σκοπεῖν.
ΦΙ. πρός νύν σε πατρὸς πρός τε μητρός, ὦ τέκνον,
πρός τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφιλές,
ἱκέτης ἱκνοῦμαι, μὴ λίπῃς μ' οὕτω μόνον,
ἔρημον ἐν κακοῖσι τοῖσδ' οἵοις ὁρᾷς
ὁσοισί τ' ἐξήκουσας ἐνναίοντά με·
ἀλλ' ἐν παρέργῳ θοῦ με. δυσχέρεια μέν,
ἔξοιδα, πολλὴ τοῦδε τοῦ φορήματος·
ὅμως δὲ τλῆθι· τοῖσι γενναίοισί τοι
τό τ' αἰσχρὸν ἐχθρὸν καὶ τὸ χρηστὸν εὐκλεές,

465 εἴκῃ] ἤκῃ (*sic*) L. A mark written over ἤ merely calls attention to a scholium in the left marg. (which has the same mark prefixed to it), διδῶ συγχωρήσῃ. Γ has ἥκει, and the Harleian ἥκοι. A has εἴκῃ, but the ει seems to have been made from η.—Cavallin conjectures ἰῇ, not observing that the ι of ἴημι is always short in the pres. subjunct.; see comment. on *O. C.* 1279. **466** στέλλεσθε] στέλεσθε L, with the second λ added above the line by the 1st hand. **468 f.** πρός

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462 f. χαῖρε is repeated, as Ar. *Pax* 582 χαῖρε χαῖρ', *ib.* 1363 χαίρετε χαίρετ', etc. **ὡς μέγιστα**: cp. μέγα χαῖρε (*Hom. hym.* 1. 466, etc.).—**μεταστήσειαν**: Eur. *Helen.* 1442 βλέψον πρὸς ἡμᾶς καὶ μετάστησον κακῶν.—**ὡς αὐτὸς θέλεις**: *Hom. hym.* 3. 417 ῥεῖα μάλ' ἐπρῆνεν ἐκηβόλον, ὡς ἔθελ' αὐτός.

465 πλοῦν ἡμὶν εἴκῃ: a very rare instance of εἴκω τινί τι as = *concedo aliquid alicui*. We cannot compare *O. C.* 172 εἴκοντας ἃ δεῖ, or *Ai.* 1243, εἶκειν ἃ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς, where the acc. merely denotes the things *in regard to which* one is to yield. Still, *Il.* 23. 337 εἴξαι τέ οἱ ἡνία ('to give the horse rein') seems to confirm εἴκῃ here. The analogy of παρείκω suggests to mè that the constr. here would be somewhat softened if, instead of **πλοῦν**, we might read **πλεῖν**: cp. Plat. *Legg.* 934 c ὅπως ἂν ἡμῖν παρείκωσι θεοὶ ... νομοθετεῖν. But the change, though tempting, is not necessary.

466 καιρὸς, the need of the moment; for the semi-personification, cp. 1450; *El.* 75 καιρὸς γάρ, ὅσπερ ἀνδράσιν | μέγιστος ἔργου παντός ἐστ' ἐπιστάτης: *ib.* 39 ὅταν σε καιρὸς εἰσάγῃ. **καλεῖ**, as Eur. *Hec.* 1042 βούλεσθ' ἐπεισπέσωμεν; ὡς ἀκμὴ καλεῖ | Ἑκάβῃ παρεῖναι. Lucian (*Demonactis vita* 65) quotes, as a familiar stage 'tag,' καιρὸς δὲ καλεῖ μηκέτι μέλλειν.

467 πλοῦν...σκοπεῖν, to watch for (428 n.) favourable weather: cp. Antiphon or. 5 § 24 (the speaker had been detained in port by adverse winds) πλοῦς ἡμῖν ἐγίγνετο, καὶ ἀνήγετο πλοῖα ἅπαντα. Thuc. 1. 137 μέχρι πλοῦς γένηται.—**μὴ 'ξ ἀπόπτου**, not at a distance (from the ship); strictly, so that the quarter in which their ship lies shall not be ἄποπτος, *i.e.*, 'seen (only) at a distance.' Cp. Galen 3. 222 ἐξ ἀπόπτου θεασάμενος, and append. on *O. T.* 762 (p. 230, 2nd ed.). At the cave they are close to the sea, and can judge of the weather as well as at another point on the coast. But he means that they must be close to their

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Now to my ship! And thou, son of Poeas, farewell,—heartily farewell; and the gods deliver thee from thy sickness, even as thou wouldst! But we must be going, so that we may set forth whenever the god permits our voyage.

PH. Do ye start now, my son? NE. Aye, prudence bids us watch the weather near our ship, rather than from afar.

PH. Now by thy father and by thy mother, my son—by all that is dear to thee in thy home—solemnly I implore thee, leave me not thus forlorn, helpless amid these miseries in which I live,—such as thou seest, and many as thou hast heard! Nay, spare a passing thought to me.—Great is the discomfort, I well know, of such a freight;—yet bear with it: to noble minds baseness is hateful, and a good deed is glorious.

τε... | πρός τ'] Blaydes would prefer πρός σε... | πρός σ'. **470** ἱκέτης] Meineke (*O. C.* p. 287) conj. ἵκτης or ἱκτὴρ.—λίπῃς] λείπῃς L, with ι written over ει by the 1st hand. **471** τοῖσδ' οἷοις] τοῖσδέ γ' οἷς Suid. (s. v. πρὸς νῦν). Dind. conj. τοῖσιδ' οἷς. Blaydes writes τοῖσδ' ἐν οἷς, and in 472 ἐν οἷσί τ' for ὅσοισί τ'.—Wecklein adds θ' after οἷοις. **472** ἐννέοντα L, with αι written over έ by S. **474** Nauck suspects this v. **476** τό τ' αἰσχρὸν ἐχθρὸν] Herm. *Retract.* p. 7 conj. τό τ' ἐχθρὸν αἰσχρόν.—εὐκλεές] Vauvilliers conj. εὐφιλές: Dobree, εὐχερές: Nauck, εὐμαρές:

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ship, in order to sail as soon as ever the wind changes. At present it is adverse (640) for a voyage to Scyros: *i.e.*, it is south or south-west (cp. 355).—Others take ἐξ ἀπόπτου σκοπεῖν as='to watch from a place where one cannot (properly) see,' a sort of oxymoron, like ἐν σκότῳ ὁρᾶν.

468 f. πρός νύν σε πατρὸς...πρός τ' εἴ τι κ.τ.λ.: cp. n. on *O. C.* 250 πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι.

470 f. ἱκέτης strengthens ἱκνοῦμαι much as in *O. T.* 760, ἐξικέτευσα τῆς ἐμῆς χειρὸς θιγών, the verb is strengthened by the added phrase, which serves to mark the attitude of formal supplication. Cp. below, 930. For ἱκνεῖσθαι=ἱκετεύειν, cp. 932, *O. C.* 275 and 1011: *Ai.* 588: *El.* 136.

471 f. οἷοις ὁρᾷς ... ἐννάοντα,—the disease, and the wretched dwelling: ὅσοισί τ' ἐξήκουσας,—the painful provision of food, water, fuel, and fire (285—299). Cp. 174 f.

473 ἐν παρέργῳ θοῦ μέ, 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 ἦλθον γὰρ αὐτοῦ πρὸς τάφον, πάρεργ' ὁδοῦ (as an incident of the journey). Thuc. 1. 142 (with ref. to naval skill) οὐκ ἐνδέχεται... ἐκ παρέργου μελετᾶσθαι.—ἐν παρέργῳ=ἐν παρέργου μέρει (Plat. *Rep.* 370 c).—δυσχέρεια: cp. 900.

474 ξυοῖδα, by the bitter experience to which he alludes in 1031 f.—φορήματος, freight, as φορέω is said of ships (*Od.* 2. 390).

476 τό τ' αἰσχρὸν κ.τ.λ. The objections which have been made to this verse seem idle. Philoctetes is appealing to the generous instincts of the young man. 'To noble natures, what is (morally) shameful is hateful, and what is worthy appears glorious.' εὐκλεές implies, 'even if there is no applause to be gained, the γενναῖος is rewarded by the sense that he has merited true εὔκλεια,—*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

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σοὶ δ', ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν,
δράσαντι δ', ὦ παῖ, πλεῖστον εὐκλείας γέρας,
ἐὰν μόλω 'γὼ ζῶν πρὸς Οἰταίαν χθόνα.
ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς.
τόλμησον, ἐμβαλοῦ μ' ὅπῃ θέλεις ἄγων,
εἰς ἀντλίαν, εἰς πρῷραν, εἰς πρύμνην, ὅπου
ἥκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
νεῦσον, πρὸς αὐτοῦ Ζηνὸς ἱκεσίου, τέκνον,
πείσθητι· προσπίτνω σε γόνασι, καίπερ ὢν
ἀκράτωρ ὁ τλήμων, χωλός. ἀλλὰ μή μ' ἀφῇς
ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·
ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἔκσωσόν μ' ἄγων,
ἢ πρὸς τὰ Χαλκώδοντος Εὐβοίας σταθμά·
κἀκεῖθεν οὔ μοι μακρὸς εἰς Οἴτην στόλος

Tournier, *εὐπετές*. **477 f.** *τοῦτ'*] Blaydes writes *τόνδ'*, and in 478 changes *δράσαντι* to *σώσαντι*. Nauck adopts the latter conjecture, though not the former; but he should have received both, or neither. **480** *ἴθ'*] *δ'* Triclinius.—*τοι*] Burges conj. *σοι*. **481** *ἐμβαλοῦ* r, *ἐκβαλοῦ* L. Meineke conj. *εἰσβαλοῦ*.—*ὅπῃ*] *ὅπηι* L:

(1) that the subjective sense of **εὐκλεές** is justified by the fact that **τοῖσι γενναίοισι** is an ethic dat.,—'*in the sight of* the generous,'—not a dat. of interest: and (2) that the considerations urged in 475—479 are of two distinct orders.

477 ἐκλιπόντι τοῦτ' = *ἐὰν ἐκλίπῃς τοῦτο*, if thou forsake, abandon, this deed (which is a duty laid on thee): cp. Eur. *I. T.* 750 *εἰ δ', ἐκλιπὼν τὸν ὅρκον, ἀδικοίης ἐμέ*.—**ὄνειδος** is strengthened by **οὐ καλόν**, as in 842 by *αἰσχρόν*, in *O. C.* 753 by *ἄθλιον*, in *O. T.* 1035 by *δεινόν*. Ellendt, indeed, is with those who trace here an original 'middle' sense of *ὄνειδος* as='a thing said of one' (good or evil). It would be equally reasonable to infer a neutral meaning for *κήρ* from *Tr.* 454 *κὴρ πρόσεστιν οὐ καλή*.

478 f. πλεῖστον=*μέγιστον*: cp. *Ant.* 1051: *Od.* 4. 697 *αἳ γὰρ δή, βασίλεια, τόδε πλεῖστον κακὸν εἴη· | ἀλλὰ πολὺ μεῖζον κ.τ.λ.*—**μόλω 'γώ**: cp. *El.* 472 *εἰ μὴ 'γώ*.

480 ἴθ', in entreaty; cp. 750, *O. T.* 1468 n.—**ἡμέρας...μιᾶς**. The distance from Lemnos to Scyros is about 75 miles; and, acc. to v. 354, the voyage from Scyros to Sigeum (about 125 miles) took less than two whole days.

481 τόλμησον: cp. 82 n.—**ὅπῃ**, L's reading, is here not less good than **ὅποι**: it goes with **ἐμβαλοῦ** only. **ἄγων** is added as in 488, *O.C.* 910, 1342: here it expresses how passive he is content to be in the hands of Neoptolemus.

482 f. ἀντλίαν, the hold of the ship, where he could be stowed away beneath the rowers. Cp. Athen. p. 37 D *καταβαλὼν ἐμαυτὸν ὑπὸ τοὺς θαλάμους* (the places of the *θαλαμῖται*, or lowest rank of rowers) *ὡς ἔνι μάλιστα κατωτάτω ἐκείμην*. Dionysius comicus (350 B.C.) *Θεσμοφόροις* fr. 1. 40 describes a seaman as *ἐξ ἀντλίας ἥκοντα, i.e.*, the man was one of the *θαλαμῖται*. Cp. Her. 8. 118: Xerxes is making a long voyage in stormy weather; but he and the numerous Persian nobles with him are all on the deck (*ἐπὶ τοῦ καταστρώματος*), while only the Phoenician sailors occupy the part below (*κοίλην νέα*). So, too, in [Dem.] or. 32 § 5, during a voyage of many days, all the passengers live on deck, the *κοίλη ναῦς* being used by the rowers only.

πρῷραν...πρύμνην. Lucian (*Navig.* 5), speaking of a large vessel, mentions *αἱ κατὰ πρύμναν οἰκήσεις*, but ordinarily only the *κυβερνήτης* would be located at the stern, as the *πρῳρεύς* at the prow. *πρύμνα* was the later Attic form; but *πρύμνη* is used by Attic poets for metre's sake,

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Forsake this task, and thy fair name is sullied; perform it, my son, and a rich meed of glory will be thine, if I return alive to Oeta's land. Come, the trouble lasts not one whole day:—make the effort—take and thrust me where thou wilt, in hold, in prow, in stern,—wherever I shall least annoy my shipmates.

O consent, by the great Zeus of suppliants, my son,—be persuaded! I supplicate thee on my knees, infirm as I am, poor wretch, and maimed! Nay, leave me not thus desolate, far from the steps of men! Nay, bring me safely to thine own home, or to Euboea, Chalcodon's seat; and thence it will be no long journey for me to Oeta,

ὅπῃ r: ὅποι Wakefield.—Nauck changes ἄγων to νεώς. **482** εἰς (thrice) MSS.: εἰς...ἐς...ἐς Dindorf.—πρῶιραν (ῶ made from ώ) L.—πρύμναν L: πρύμνην Elmsley.—ὅποι L, with A and others: ὅπου Γ. **483** τοὺς ξυνόντας] τοῦ παρόντος V^2, whence Blaydes conj. τοὺς πλέοντας. **485** προσπίτνῳ L. **489** Εὐβοίας] Musgrave conj. Εὐβοίᾳ: O. Riemann, Εὐβοιῶς.

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as Ar. *Vesp.* 399 ἦν πως πρύμνην ἀνακρούσηται. Cp. 1451.—**ὅπου** (or ὅπῃ) is necessary: **ὅποι** could not stand either for ὅποι βεβλημένος, or for ἐκεῖσε ὅπου. The corruption of υ to ι is one of the commonest.—**μέλλω...ἀλγυνεῖν**, instead of ἀλγυνῶ (the relative clause, with the fut. indic., expressing purpose): cp. 409. For the fut. inf. after μέλλω, cp. *O. T.* 967 n.

484 f. ἱκεσίου: cp. 1181: Aesch. *Suppl.* 616 Ζηνὸς ἱκεσίου κότον | μέγαν προφωνῶν: *Od.* 13. 213 Ζεὺς σφέλας τίσαιθ' ἱκετήσιος (see *Introd. to Homer*, p. 54).—**γόνασι**: cp. Eur. *Phoen.* 293 γονυπετεῖς ἔδρας προσπίτνω σ': and n. on *O. T.* 2.

486 ἀκράτωρ. As *O. C.* 1236 is the only extant Attic example of ἀκρατής as ='weak,' so is this the only example of ἀκράτωρ in that sense. Plato uses ἀκράτωρ in the regular Attic sense of ἀκρατής as =*impotens sui* (*Rep.* 579 c ἑαυτοῦ...ἀκράτωρ). The scholium here (if it be not rather a fusion of two distinct scholia) recognises both meanings: ἀσθενὴς, ἑαυτοῦ κρατεῖν μὴ δυνάμενος.

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

τὰ Χαλκώδοντος Εὐβοίας σταθμά, the Euboean abode of Chalcodon, *i.e.* Euboea, his realm. Cp. *Tr.* 1191 τὸν Οἴτης Ζηνὸς ὕψιστον πάγον. In *Il.* 2. 536 ff. Elephenor, son of Chalcodon, figures as the leader of all the Euboeans in the Greek army, who are called Ἄβαντες, 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 Chalcodon, who had been the companion of Heracles in an expedition against the Eleans (Paus. 8. 15. 6). But that was merely a local Arcadian myth; and Pausanias finds it inconsistent with the better-known Theban tradition, according to which Chalcodon was slain by Amphitryon in a war between the Euboeans and Thebans (9. 19. 3). At any rate the Attic poet might think of the Attic legend, according to which Theseus had sent his sons for protection to Chalcodon's son Elephenor, before retiring from Athens to Scyros (Plut. *Thes.* 35).

490 εἰς Οἴτην. The three names here—Oeta—Trachis—the Spercheius—mark the great features of the region. Typhrestus, at the southern end of Pindus, throws off two ranges towards the eastern sea. One runs nearly due east, and skirts the s. borders of Thessaly: this is Othrys, the lofty 'brow' which looks down from the north on the plain of Malis. The other—*Oeta*, the 'sheep-

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Τραχινίαν τε δειράδ' *ἠδ' ἐς εὔροον
Σπερχειὸν ἔσται, πατρί μ' ὡς δείξῃς φίλῳ,
ὃν δὴ *παλαιὸν ἐξότου δέδοικ' ἐγὼ
μή μοι βεβήκῃ. πολλὰ γὰρ τοῖς ἰγμένοις
ἔστελλον αὐτὸν ἱκεσίους πέμπων λιτάς,
αὐτόστολον πέμψαντά μ' ἐκσῶσαι *δόμους.
ἀλλ' ἢ τέθνηκεν, ἢ τὰ τῶν διακόνων,

491 Τραχινίαν τε δειράδα καὶ τὸν εὔρροον MSS. See comment. and Appendix. **493** παλαιὰν L, with two dots (:) above the second α, referring to a note in the right-hand marg. by an early hand, : πάλαι ἄν. The later MSS. have either παλαί' ἄν (as A, L^2, Harl.), or πάλαι ἄν, as B: παλαιὸν Triclinius. **494** βεβήκῃ] βεβήκοι

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land'—runs S. of Othrys, and parallel with it at first; then, turning S. and E., it throws out cliffs which enclose the plain of Malis on S. and W. *Trachis*—'the rugged'—stood below those cliffs; they themselves were called 'the Trachinian Rocks.' (Her. 7. 198 ὄρεα ὑψηλὰ καὶ ἄβατα περικλῄει πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνιαι πέτραι καλεόμεναι.) The *Spercheius*—'the vehement'—rises at the base of Typhrestus. As it runs eastward, its broad valley separates the ranges of Othrys and Oeta. It passes through the plain of Malis, and enters the Malian Gulf. Its old mouth was about five miles N. of Trachis: the present mouths are more to the south.

491 Τραχινίαν...δειράδα, the chain of heights which bounds the plain of Malis on S. and W.,—the Τρηχίνιαι πέτραι of Herod. (see last n.), the οὔρεα Μηλίδος αἴης of Callimachus (*Hymn. Del.* 287). Acc. to Thuc. 3. 92 the dwellers in Malis were classed as Τραχίνιοι (highlanders, like the Attic Τπερἀκριοι), Παράλιοι (by the Malian Gulf), and Ἱερῆς (a doubtful name).

All MSS. have **δειράδα καὶ τὸν,** making an anapaest in the 4th place. Toup proposed **δερᾶδα.** As δέρη was the Attic form of δειρή, an Attic poet might possibly have ventured on δερᾶς. But there is no trace of such a form, while δειράς is frequent. Further, Δειράδες was the name of an Attic deme of the Leontis tribe (Bekker *Anecd.* p. 240, 26), and δειράς 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 **δειράδα** is sound, and that the corruption lies in the words **καὶ τὸν.** I conjecture, Τραχινίαν τε **δειράδ' ἠδ' ἐς** εὔροον. Soph., like Aesch. and Eur., admitted ἠδέ 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 ΔΕΙΡΑΔΕΑ (or, after 403 B.C., ΔΕΙΡΑΔΗΑ), might accidentally omit ΕΑ (or ΗΑ). The verse would then stand, ΤΡΑΧΙΝΙΑΝΤΕΔΕΙΡΑΔΕΣΕΥΡΟΟΝ. A subsequent transcriber might easily suppose that ΔΕΙΡΑΔΕΣ (taken for δειράδες, not δειράδ' ἐς) was a mere blunder for δειράδα. And, ΔΕΙΡΑΔΑ having been replaced, the copula would next be supplied, and the verse patched up, by inserting ΚΑΙΤΟΝ.—For other conjectures, see Appendix.

εὔροον. Tragic iambics sometimes admit uncontracted forms in -οος: *e.g.* Aesch. fr. 37 διπλόοι: id. fr. 275 χειμάρροον: id. *Theb.* 493 πυρπνόον: on the other hand, id. fr. 293 ἑπτάρρους: *P. V.* 852 πλατύρροους: *id.* 917 πύρπνουν.

Like the Homeric ἐύρροος, ἐϋρρείτης, the epithet refers simply to the beauty of the river, not to that swiftness (σπέρχομαι) from which it takes its name (*Il.* 16. 176 Σπερχειῷ ἀκάμαντι: Lucan 6. 366 *Ferit amne citato | Maliacas Spercheus aquas*). Rising at the foot of Typhrestus, and fed by affluents from Othrys and Oeta, the Spercheius has a considerable volume of water even in the hot season (Tozer, *Geo. of Greece*, p. 81).

493 παλαιὸν = παλαιὸν (ἐστιν) ἐξ ὅτου, a parenthetic clause equiv. to a simple adverb (πάλαι) going with **δέδοικα.** Cp. Isocr. or. 5 § 47 οὗτοι γὰρ ἄρχοντες τῶν Ἑλλήνων οὐ πολὺς χρόνος (*sc.* ἐστὶν) ἐξ

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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 βεβήκῃ, as B, Vat. b, and cod. Flor. 32. 2 (the N of Blaydes, Dindorf's Lc). R and T have βεβήκει. Elmsley conj. βέβηκε.—ἱγμένοις] ἱκμένοις L. **496** πέμψαντα] Blaydes conj. πλεύσαντα.—δόμους Wunder: δόμοις MSS.

οὖ καὶ κατὰ γῆν καὶ κατὰ θάλατταν εἰς τοσαύτην μεταβολὴν ἥλθον. *Ai.* 600 ἐγὼ δ' ὁ τλάμων παλαιὸς ἀφ' οὗ χρόνος | ...εὐνῶμαι.—In L παλαιὰν is manifestly a mere blunder for παλαιὸν. Those who read **παλαί' ἄν** explain it in one of two ways. (1) εἴη is to be supplied with it, —βεβήκῃ, or βέβηκε, being read in 494. Such an ellipse of εἴη is impossible. (2) The ἄν is to go with βεβήκοι in 494. Cp. *Tr.* 630 δέδοικα γὰρ | μὴ πρῲ λέγοις ἄν: Thuc. 2. 93 προσδοκία οὐδεμία (ἦν) μὴ ἄν ποτε οἱ πολέμιοι...ἐπιπλεύσειαν. But in this constr. the ἄν which belongs to the optative verb could not precede the μή. In Eur. *Med.* 941 οὐκ οἶδ' ἄν εἰ πείσαιμι, the place of ἄν has a special excuse, viz., the analogy of sentences with the *inf.* (such as οὐκ ἂν οἶμαι πεῖσαι).

494 f. μή μοι βεβήκῃ. μοι is ethic dat. (*Ant.* 50 n.) The subjunct. is right here: cp. 30 κυρῇ, n. The indic. βέβηκε would also be correct (Dem. or. 19 § 96 δέδοικα μὴ λελήθαμεν), but would express conviction rather than anxious fear.—For βέβηκα as=οἴχομαι, of death, cp. Eur. *Andr.* 1026 βέβακε δ' Ἀτρείδας ἁλόχου παλάμαις.—**τοῖς ἱγμένοις**, instr. dat.: for **ἑστελλον**, cp. 60 n.—The partic. ἱγμένος occurs only here. In *Tr.* 229 we have ἵγμεθα.

496 αὐτόστολον πέμψαντα, having sent with his own στόλος, *i.e.*, having sent a ship of his own. Cp. *Anthol.* 7. 585 (on a fisherman who died by the burning of his boat at sea), αὐτόστολος ἦλθεν | εἰς Ἀΐδην, νεκύων πορθμίδος οὐ χατέων, 'he went to Hades *in his own ship*' [because it perished along with him],—not needing to use Charon's bark. Musaeus *Leandr.* 255 αὐτὸς ἐὼν ἐρέτης, αὐτόστολος, αὐτόματος νῆυς, where, similarly, αὐτόστολος = 'providing his own στόλος,' *i.e.* 'self-wafted,'—answering to the word *vector* in Ovid's parallel v., *Idem navigium, navita, vector ero* (*Ep.* 18. 147).—If **αὐτόστολον** were understood as='setting forth in person' (cp. μονόστολος, ὁμόστολος), then **πέμψαντα** would be best taken as 'having escorted me' (cp. 913, 1465), and would go closely with **ἐκσῶσαι**. Nauck, interpreting αὐτόστολον in this second way, substitutes **πλεύσαντα** (the conj. of Blaydes) for πέμψαντα. This would certainly make the v. easier; but it is not necessary.

δόμους is a clearly true correction of **δόμοις**. The latter could not mean, 'to my home,' but only, 'for the joy of the house' (dat. of interest). On the other hand cp. *Ant.* 810 ἀλλά μ' Ἄιδας...ἄγει | τὰν Ἀχέροντος ἀκτάν: *O. C.* 1769 Θήβας δ' ἡμᾶς | ...πέμψον.

497 ff. After **τὰ τῶν διακόνων** we might have expected ἠμελεῖτο or the like ('the messengers' part was neglected'), but **ποιούμενοι** follows, as if he had written οἱ διάκονοι. This is one of the irregularities which often arise from a change in the form of the writer's thought; it is not merely a case of constr. κατὰ σύνεσιν (like τὰ...μειράκια...διαλεγόμενοι, Plat. *Lach.* p. 180 E). Hence it is no objection to this view that τὰ τῶν διακόνων, *for* οἱ διάκονοι, would be unexampled. —Others take τὰ τῶν διακόνων as an adverbial parenthesis: 'or (as is the way with messengers) they forgot me,' etc. The objection to this is that, in such phrases, the sing. τό is used, never the plur. τά: *e.g.* Plat. *Phaed.* 77 D δοκεῖς σύ τε καὶ Σιμμίας...δεδιέναι, τὸ τῶν παίδων, μὴ...ὁ ἄνεμος αὐτὴν...διαφυσᾷ: id. *Soph.* 261 B σχολῇ που, τὸ κατὰ τὴν παροιμίαν λεγόμενον, ὅ γε τοιοῦτος ἂν ποτε ἕλοι πόλιν.

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ὡς εἰκός, οἶμαι, τοὐμὸν ἐν σμικρῷ μέρος
ποιούμενοι τὸν οἴκαδ' ἥπειγον στόλον.
νῦν δ', εἰς σὲ γὰρ πομπόν τε καὐτὸν ἄγγελον
ἥκω, σὺ σῶσον, σύ μ' ἐλέησον, εἰσορῶν
ὡς πάντα δεινὰ κἀπικινδύνως βροτοῖς
κεῖται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα.
χρὴ δ' ἐκτὸς ὄντα πημάτων τὰ δείν' ὁρᾶν,
χὥταν τις εὖ ζῇ, τηνικαῦτα τὸν βίον
σκοπεῖν μάλιστα μὴ διαφθαρεὶς λάθῃ.

ἀντ. ΧΟ. οἰκτιρ', ἄναξ· πολλῶν ἔλεξεν δυσοίστων πόνων
ἄθλ', *οἷα μηδεὶς τῶν ἐμῶν τύχοι φίλων.
εἰ δὲ πικρούς, ἄναξ, ἔχθεις Ἀτρείδας,
ἐγὼ μὲν τὸ κείνων κακὸν τῷδε κέρδος
μετατιθέμενος, ἔνθαπερ ἐπιμέμονεν,

498 οἶμαι] Valckenaer conj. *οἷμοι.*—*μέρος* MSS., and Suid. s. v. *στόλος.* *μέρει* the 1st hand in A, and Suid. s. v. *διάκονος*: and so Brunck, Hartung, Blaydes. **502** *πάντα δεινὰ* MSS. Wakefield conj. *πάντ' ἄδηλα*: Dobree, *πάντα κοινὰ.* **505** *τὸν βίον*] Blaydes conj. *τἀκ θεῶν.* **507—518** L divides the vv. thus:—*οἰκτειρ'* —*ἔλε|ξε—* | *ἄθλ'—* | *εἰ δὲ—* | *ἔχθεις—* | *ἐγὼ—* | *κακὸν—* | *μέγα τιθέμενος—ἔν|θαπερ*

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 **οἶμοι.** —**ἐν σμικρῷ**: cp. 875: Her. 3. 154 *ἐν ἐλαφρῷ ποιησάμενος* (Tac. *Ann.* 3. 54 *in levi habendum*).—**μέρος.** The reading **μέρει** would be tenable: cp. Dem. or. 2 § 18 *ἐν οὐδενὸς εἶναι μέρει.* And it is true that *τοὐμὸν μέρος* is usu. adverbial (*quantum in me est*, or *quantum ad me attinet:* cp. *Ant.* 1062 n.). But here *μέρος* gives a much finer verse.—**ἥπειγον**, trans. (cp. 1451). When the act. *ἐπείγω* seems intrans., it is so because the acc., like *στόλον* here (*e.g.*, *δρόμον*, *ὁδόν*) is understood: *El.* 1435 *ᾗ νοεῖς, ἔπειγε νῦν.*

500 f. πομπόν τε καὐτὸν ἄγγελον, at once escort and, in thine own person, messenger: *i.e.*, Neopt., when he brings Ph. home on board his ship, will at the same time bring the earliest tidings of Ph.'s fate. Ph. had asked his former visitors to act merely as *ἄγγελοι*: and they had failed to do so. Now he has found a man who will be his *πομπός*, and, thereby, also his first *ἄγγελος*. Cp. Her. 1. 79 (Cyrus) *ἐλάσας...τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος Κροίσῳ ἐληλύθεε,* 'had himself brought the first news,' *i.e.*, no *ἀγγελία* had preceded him. See n. on *O. C.* 1511 (*αὐτοὶ θεοὶ κήρυκες*).—**ἥκω**: after vainly appealing to others. The word is tinged with the fig. sense, 'I have been brought by my fortune to thee,' etc.: cp. 377 *ὁ δ' ἐνθάδ' ἥκων.* [Dem.] or. 45 § 85 *τούτῳ μὲν χαίρειν λέγω, οὗς δ' ὁ πατήρ μοι παρέδωκε βοηθούς, εἰς τούτους ἥκω.*

502 f. δεινὰ κἀπικινδύνως...κεῖται, are so ordained (by the gods) as to be full of fear and peril: (for the combination of adj. and adv., cp. 345.) The infin. **παθεῖν** follows this phrase as it might follow *κίνδυνός ἐστιν* or the like (Plat. *Crat.* 436 B *οὐ σμικρὸς κίνδυνός ἐστιν ἐξαπατηθῆναι*). 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 A *ἐν ᾧ πάντ' ἐστὶ τὰ σά, ᾗ εὖ ἢ κακῶς πράττειν.* 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 ὄνασις*

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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 sufferings manifold and grievous; may the like befall no friend of mine! And if, my prince, thou hatest the hateful Atreidae, then, turning their misdeed to this man's gain, I would waft him

Antistrophe.

| ἐπ' εὐπόρου— | νεὼς— | δόμους— | νέμεσιν ἐκφυγών. **507** ἔλεξεν] ἐλεξε L. **509** οἷα] ὅσσα L, with A and almost all others: R (14th cent.) and Harl. (15th) have ὅσα.—οἷα, Porson's conj. (*Adv.* p. 200), has been generally received: but he himself afterwards gave the preference to ἅσσα (*Adv.* p. 237). Dobree conj. ἄθλους, ἃ ('*qualia*. ὅς pro οἷος').—τύχοι] Seyffert gives λάχοι. Herwerden made the same conj., which is received by Blaydes, Cavallin, Nauck, Wecklein. **510** πικρούς] Nauck conj. πικρῶς: Blaydes, δικλοῦς. **511** ἐγὼ μὲν] B. Todt conj. ἐγώ νιν. **515** μετατιθέμενος] μέγα τιθέμενος L, A, and most others: μετατιθέμενος r and schol.—ἔνθαπερ] ἐνθάπερ L.—ἐπιμένονεν r: ἐπεὶ μένονεν L.

ἀνδρῶν, | πολλοῖς δ' ἀπάτα ('*though* to many a blessing, *yet* to many a false lure'): *O. C.* 1536 εὖ μέν, ὀψὲ δέ, '*though* surely, *yet* late.'—**θάτερα**: Dem. or. 22 § 12 ἀγαθὰ ἢ θάτερα, ἵνα μηδὲν εἴπω φλαυρόν.

504 ἐκτὸς ὄντα: 1260: *Ant.* 619 n.—**τὰ δεῖν' ὁρᾶν**, to keep one's eye on dangers looming in the distance, as a steersman watches rocks ahead: cp. *Il.* 23. 323 (the wary charioteer) αἰεὶ τέρμ' ὀρόων,—keeping his eye always on the καμπτήρ, as he drives round it. Thus the schol.'s εὐλαβεῖσθαι is true to the sense.

505 f. εὖ ζῇ, lives prosperously, as κακῶς ζῆν = to live unhappily (*El.* 354). So Pind. (*P.* 4. 131) calls festivity εὐζώας ἄωτον. But in *O. C.* 1535 εὖ...οἰκῇ = 'lives *aright*.'—**τὸν βίον**, the fortunes of one's life: the subject to **λάθῃ** is ὁ βίος. Cp. *El.* 207 (χεῖρες) αἳ τὸν ἐμὸν εἷλον βίον | πρόδοτον.

507—518: antistrophe to 391—402. The pity expressed by the Chorus may well be sincere; but, in this utterance of it, their first aim is to aid their master's design. Verse 510 shows this.

507 f. πόνων ἄθλα, ordeals consisting in πόνοι, sufferings. Cp. *Tr.* 505 ἄεθλ' ἀγώνων. The plur. ἄθλα can thus be used in the sense of ἆθλοι: but the sing. ἄθλον does not occur as = ἆθλος. In Aesch. *Suppl.* 1034 τόδ' ἄθλον = 'this prize'.—**οἷα**, Porson's correction of ὅσσα, is probably right. It is the more natural word in such a wish: cp. 275, 315. And ὅσσα may have been suggested by πολλῶν. An iambic trimeter set in lyrics might, indeed, tolerate ὅσσος,—as the corresponding trimeter (392) has the Doric ἃ for ἥ. But ὅσσα in Aesch. *Pers.* 864, τόσσων in *Ag.* 140, and τόσσον in Soph. *Ai.* 185, seem to be the only instances of these forms in Tragedy. **οἷα** is clearly better than **ἅσσα** (= ἅτινα): for which cp. *O. T.* 425 n.—For the acc. οἷα with **τύχοι**, cp. *O. T.* 1298 n. The conject. **λάχοι** is unnecessary.

510 πικρούς, odious; cp. 254 n. This sense seems more suitable here than 'bitter against thee,' when πικρούς... ἔχθεις would be like μισοῦντ' ἐμίσει (*Ai.* 1134).

512 ff. ἐγὼ μὲν (cp. 453)...**πορεύσαιμ' ἄν** is a respectful suggestion,—'I, for my part, would convey him,'—*i.e.*, 'If I were you, I would do so.'—**τὸ κείνων κακὸν**, the evil done by them: cp. 422.—**μετα-**

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ἐπ' εὐστόλου ταχείας νεὼς
πορεύσαιμ' ἂν ἐς δόμους, τὰν θεῶν
νέμεσιν ἐκφυγών.

NE. ὅρα σὺ μὴ νῦν μέν τις εὐχερὴς παρῇ,
ὅταν δὲ πλησθῇς τῆς νόσου ξυνουσίᾳ,
τότ' οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.
XO. ἥκιστα· τοῦτ' οὐκ ἔσθ' ὅπως ποτ' εἰς ἐμὲ
τοὔνειδος ἔξεις ἐνδίκως ὀνειδίσαι.
NE. ἀλλ' αἰσχρὰ μέντοι σοῦ γέ μ' ἐνδεέστερον
ξένῳ φανῆναι πρὸς τὸ καίριον πονεῖν.
ἀλλ' εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς·
χἠ ναῦς γὰρ ἄξει κοὐκ ἀπαρνηθήσεται.
μόνον θεοὶ σῴζοιεν ἔκ *τε τῆσδε γῆς
ἡμᾶς ὅποι τ' ἐνθένδε βουλοίμεσθα πλεῖν.

517 τὰν θεῶν Herm.: τὰν ἐκ θεῶν MSS. **521** τόθ' οὐκέθ' αὐτὸς (*sic*) L. **522** ἥκιστα τοῦτ' L. **523** ἔξεις] L has ι written over ει by S.

τιθέμενος. This compound regularly takes one acc. only, meaning to 'transpose,' 'shift,' a thing; and hence, either to 'adopt' or to 'discard.' Here the compound is used like the simple verb, and the force of the prep. is adverbial. τιθέμενος τὸ κείνων κακὸν τῷδε κέρδος = '*counting* their misdeed *as* his gain': cp. *Od.* 21. 333 τί δ' ἐλέγχεα ταῦτα τίθεσθε; If, after the word 'counting,' we inserted, 'by transference,' this would give the force of μετά. The κακόν is to be shifted from the reckoning against the Atreidae to the reckoning in favour of Philoctetes. Their demerit is another reason for benefiting him.—**ἐπιμέμονεν**: the only instance of μέμονα in Soph. (Cp. Aesch. *Theb.* 686 μέμονας: Eur. *I. A.* 1495 and *I. T.* 655 μέμονε.)

516 εὐστόλου, here prob., 'well-equipped'; though at v. 780 εὐσταλής (the commoner form) = 'expeditious.' Cp. Apoll. Rh. 1. 603 ὅσσον ἐς ἤδιόν κεν ἔῦστολος ὁλκὰς ἀνύσσαι.—For the double epithet, without copula, cp. *Od.* 7. 34 νήυσὶ θοῇσι πεποιθότες ὠκείῃσι: *Ai.* 710 θοᾶν ὠκυάλων νεῶν.

517 f. τὰν θεῶν νέμεσιν. Hermann's deletion of ἐκ after τὰν is necessary, since τὰν θεῶν = Λαρτίου in 401. Possibly the ἐκ arose from a reminiscence of Her. 1. 34 ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον.—Cp. 601 f., 1035 ff.

519 νῦν μὲν...ὅταν δὲ: *i.e.*, 'beware lest, *though* now thou art facile, *yet*,' etc.: cp. n. on 503.—**εὐχερής**, easy-going (cp. 875): **τις** gives a slightly contemptuous tone; cp. Aesch. *P. V.* 696 πρὸς γε στενάζεις καὶ φόβου πλέα τις εἶ. For its position, cp. *Ai.* 29 καί μοί τις ὀπτήρ.—**παρῇς**, as a spectator who is not yet required to make any personal sacrifice. Not from παρίημι, as = 'comply.'

520 f. τῆς νόσου with **πλησθῇς**: **ξυνουσίᾳ**, causal dat.: sated with (wearied of) the disease, through consorting with it. It is also possible to join the verb with ξυνουσίᾳ, and to make the gen. depend on the latter: when the omission of τῇ would be an instance like τῶν ἐχθρῶν κακά (*Ant.* 10 n.). The objection is that, though πλησθῆναι can take a dat. when it means simply 'to be filled' (Thuc. 7. 75 δάκρυσι πᾶν τὸ στράτευμα πλησθέν), it usu. takes a gen. when it means 'to be sated.'

αὐτὸς τοῖς λόγοις τούτοις, the same with (= consistent, in your action, with) these words. Plat. *Euthyd.* 298 A ἦ σὺ εἶ ὁ αὐτὸς τῷ λίθῳ; If τούτοις were absent, then τοῖς λόγοις could be a dat. of respect, 'the same in regard to your words,' like αὐτός εἰμι τῷ βουλεύματι (*O. T.* 557 n.). But τούτοις shows that the other constr. is meant.

522 οὐκ ἴσθ' ὅπως: cp. 196.

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in thy good swift ship to the home for which he yearns, that so thou flee the just wrath of Heaven.

NE. Beware lest, though now, as a spectator, thou art pliant, yet, when wearied of his malady by consorting with it, thou be found no longer constant to these words.

CH. No, verily: never shalt thou have cause to utter that reproach against me!

NE. Nay, then, it were shame that the stranger should find me less prompt than thou art to serve him at his need.—Come, if it please you, let us sail: let the man set forth at once; our ship, for her part, will carry him, and will not refuse.—Only may the gods convey us safely out of this land, and hence to our haven, wheresoever it be!

524 σοῦ γέ μ'] σοῦ γ' ἔμ' Brunck. **525** πρὸς τὸ καίριον] Blaydes conj. τῷδε πρὸς καιρόν. **526** ἀλλ' εἰ] Nauck conj. εἰ δὴ: Hense, εἰ δ' οὖν. **528** ἔκ τε] The 1st hand in L wrote ἔκδε (*sic*): S then wrote γ over δ. ἔκ γε r: ἔκ τε Gernhard. **529** βουλοίμεσθα MSS., except B, which has βουλόμεσθα, the reading preferred by Brunck and Hartung.

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524 f. ἀλλὰ...μέντοι: cp. *Ant.* 567. The fact that ἀλλά recurs so soon, in v. 526, has caused a corruption to be suspected in the latter place (see crit. n.): but there it has a different tone ('come, now'). This elasticity of meaning in ἀλλά is one reason why classical poetry so readily allows it to be repeated at short intervals (cp. *e.g.*, 645, 647, 651: *O. C.* 238 ff. ἀλλ' ἐπεὶ...ἀλλ' ἐμὲ...ἀλλ' ἵστε). As to the tolerance of such repetition generally, cp. 762: *O. C.* 554 n.—**αἰσχρὰ**: for the plur., cp. 1395, *O. C.* 485 n.—**σοῦ γέ μ'** is better than **σοῦ γ' ἔμ'**: the latter would imply an ungraceful emphasis on the speaker's personal dignity.—**πρὸς τὸ καίριον**: cp. *Ai.* 38 ἦ...πρὸς καιρὸν πονῶ;—**πονεῖν**, epexegetic of ἐνδεέστερον, 'in respect of toiling': cp. *O. C.* 335 οἱ δ' αὐθόμαιμοι ποῦ νεανίαι πονεῖν;

526 f. ὁρμάσθω, let Philoctetes set out with us for the ship at once. **ταχύς**=ταχέως: cp. 808, 1080.—**χἡ ναῦς**, the ship, on her part. If the sick man's shipmates make no difficulty, the ship will make none: *i.e.*, it will be easy to find room for him on board (cp. 481). Neoptolemus is on his guard against betraying elation. He speaks as if the granting of Ph.'s prayer was now a simple matter,—and one which did not greatly interest him.

ἀπαρνηθήσεται is usu. taken as passive: either (1) 'the boon shall not be refused': or (2) 'he shall not be refused his wish.' This second version is inadmissible. Classical Greek allows ἀπαρνοῦμαι δοῦναί τι, but not ἀπαρνοῦμαι τὸν αἰτοῦντα. And with either version the change of subject would be harsh. Rather the verb is deponent, with ἡ ναῦς for subject. Prof. Ridgeway, supporting this view (*Trans. Camb. Philol. Soc.* 1. p. 244), illustrates the personification of the ship from *Od.* 10. 131 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας, and Arist. *Pol.* 3. 13 § 16, where the ship Argo—endued by legend with a voice—is described as refusing to carry Heracles (οὐ γὰρ ἐθέλειν αὐτὸν ἄγειν τὴν Ἀργώ).—It is true that the classical fut. of ἀρνέομαι, where it occurs, is ἀρνήσομαι (*O. T.* 571, etc.). But there is no classical instance of ἀρνηθήσομαι as fut. pass. And since the aor. ἠρνήθην is always deponent, analogy suggests that a deponent use of ἀρνηθήσομαι would have been possible. Cp. διαλέγομαι, aor. διελέχθην (deponent), fut. διαλεχθήσομαι (deponent), as well as διαλέξομαι. In later Greek ἀρνηθήσομαι occurs, indeed, as pass. (St Luke xii. 9, ἀπαρνηθήσεται, 'he will be disowned'), but also as deponent (LXX., Is. xxxi. 7 ἀπαρνηθήσονται, with v. l. ἀπαρνήσονται).

528 f. μόνον=*modo*, as oft. in wishes or commands (*Tr.* 1109 προσμόλοι μόνον, etc.).—**βουλοίμεσθα**: the optat. in the relative clause, because σῴζοιεν stands in

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ΦΙ. ὦ φίλτατον μὲν ἦμαρ, ἥδιστος δ' ἀνήρ, 530
φίλοι δὲ ναῦται, πῶς ἂν ὑμὶν ἐμφανὴς
ἔργῳ γενοίμην ὥς μ' ἔθεσθε προσφιλῆ.
ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
ἄοικον εἰσοίκησιν, ὥς με καὶ μάθῃς
ἀφ' ὧν διέζων ὥς τ' ἔφυν εὐκάρδιος. 535
οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνην θέαν
ἄλλον λαβόντα πλὴν ἐμοῦ τλῆναι τάδε·
ἐγὼ δ' ἀνάγκῃ προὔμαθον στέργειν * κακά.
ΧΟ. ἐπίσχετον, μάθωμεν· ἄνδρε γὰρ δύο,
ὁ μὲν νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους, 540
χωρεῖτον, ὧν μαθόντες αὖθις εἴσιτον.

533 f. προσκύσαντεῖ L (the dots meaning that σ should be deleted): and so A. But the later MSS. generally give προσκύσαντες. Γ (13th cent.) προσκύσοντες.—εἰσοίκησιν] The scribe of L intended (I think) εἰσ οἴκησιν, not εἰσοίκησιν. He has written, indeed, εἰ σοίκησιν (*sic*), as in *O. C.* 739 εἰ σπλεῖστον, with a disregard for the division of words which he often shows (see *O. C.*, *Introd.* p. xlvi). Further, the smooth breathing is indistinct in form, being an almost round dot; but, in his writing, it often approximates to such a character: thus the breathing on οὐδ' in 536 is hardly different:

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the principal clause: as 961 ὄλοιο μήπω πρὶν μάθοιμ'. Cp. 325 n.: *O. C.* 778 n.

530 ff. **ὦ φίλτατον μὲν** κ.τ.λ.: for the epanaphora, with change from φίλτατος to a synonym, cp. *Ant.* 898 φίλη μέν... προσφιλὴς δὲ...φίλη δέ, n. For the nom. ἥδιστος ἀνήρ after the voc., cp. 867, 986. —**πῶς ἂν...γενοίμην**, a wish; cp. 794: *O. C.* 1457: so *ib.* 1100 τίς ἂν...δοίη...;

533 f. **ἴωμεν** clearly means, 'let us be going' (from Lemnos). Cp. 645 χωρῶμεν. It expresses his joyful impatience to avail himself of N.'s offer here, and naturally follows the preceding verses. If, on the other hand, we take **ἴωμεν** 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 **ἴωμεν** means, 'let us be going from Lemnos,' then we must accept **εἰσοίκησιν**, unless we can substitute for **προσκύσαντε** some partic. which could go with **εἰς οἴκησιν**. For προσκύσαντε εἰς οἴκησιν could not mean, 'having gone into the dwelling to salute it.' I once suggested τήνδε προσκύψαντ' ἔσω | ἄοικον εἰς οἴκησιν, *i.e.*, 'after one look' into it; but I now doubt whether the classical usage of προσκύπτω would bear this. We may rather believe that Soph. hazarded the otherwise unknown word εἰσοίκησις, much as in *O. C.* 27 he ventured on ἐξοικήσιμος. It implies a verb εἰσοικέω (nowhere found, except as a v. l. for ἐνοικέω in *Anthol.* 7. 320), capable of being used thus,—ἄντρον εἰσῴκησε, 'he entered the cave and made his dwelling there'=ἄντρον εἰσελθὼν ᾤκησε. Then εἰσοίκησις would be properly, the act of so making a dwelling, or the dwelling made. (εἰσοικίζω, to bring in as a settler, is irrelevant.) See Appendix.—**προσκύσαντε**, a farewell salutation (as by kissing the soil), because the cave had so long given him shelter: see below on 1408.—**ὡς...καὶ**: cp. 13.

535 **ἀφ' ὧν**: Her. 1. 216 ἀπὸ κτηνέων ζώουσι καὶ ἰχθύων.—**διέζων**, sustained life (under difficulties), as Her. 3. 25 ποιηφαγέοντες διέζωον: so διατρέφομαι, διαγίγνομαι.

536 f. **οἶμαι γὰρ** κ.τ.λ.: for I think that even the bare sight would have deterred anyone but myself from enduring these things: οὐδεὶς ἄλλος ἂν ἔτλη τάδε, εἰ θέαν μόνην ἔλαβε. The first glance at such a dwelling would have made any

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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 οἴκησις, as written by him in *Ant.* 892, seems to confirm this view.—For conjectures, see comment. and Appendix. **538** κακά] τάδε MSS.: but S has written in the marg. of L γρ. κακά, whence Valckenaer adopted it (on *Phoen.* 430). **539** μάθωμεν] Wakefield conj. μένωμεν: Blaydes, μείνωμεν: Hense, σταθῶμεν.—δύο] δύω L. **540** Hense, with Nauck's approval, rejects this v.—ἀλλόθρους] Wecklein (*Ars* p. 58) conj. ἄλλοθεν. **541** αὖθις r: αὖτις L.—Blaydes conj. αὐτίκ'.

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other man renounce the attempt to live in it. Instead of **καὶ δμμασιν μόνην θέαν λαβόντα, οὐκ ἂν τλῆναι**, we have **οὐδ' ὄμμασιν...τλῆναι,—οὐδ'** thus serving to weld the sentence into a more compact whole. —**μόνην** need not be changed to **μόνον**, though the latter would be more usual: cp. *O. T.* 388 ἐν τοῖς κέρδεσιν | μόνον δέδορκε: *Ant.* 361 Ἅιδα μόνον φεῦξιν οὐκ ἐπάξεται.—Some govern **τάδε** by **θέαν λαβόντα** as = θεασάμενον (cp. *O. C.* 223 n.), and take **τλῆναι** with the partic.: 'endure to have looked upon.' This is forced. For τλῆναι with simple acc., cp. *Tr.* 71, *O. C.* 1077, etc.

538 προὔμαθον, by painful steps (πρό): cp. on 1015 προὐδίδαξεν.

539 ff. ἐπίσχετον is said to N. and Ph., who are moving towards the cave. **μάθωμεν**, absol., let us learn,—viz., what tidings the new comers are bringing. The conjecture μένωμεν (or μείνωμεν) would merely repeat the sense of ἐπίσχετον.—This hortative subjunct. occurs even in the 1st pers. sing., as Eur. *Hipp.* 567 ἐπίσχες', αὐδὴν τῶν ἔσωθεν ἐκμάθω: id. *H. F.* 1058 σῖγα, πνοὰς μάθω.—**ἀλλόθρους**, prop., speaking a foreign tongue: here, simply = ἀλλότριος, just as in *Tr.* 844 ἀλλόθρου | γνώμας = merely ἀλλοτρίας γνώμης.—**ὧν μαθόντες**, *i.e.*, having learned (their news) from them: cp. 370 n.—**αὖθις** = 'at a later moment,' as *Ai.* 1283.—**ἔστιτον** (imperat., not indic.): for the dual, after μαθόντες, cp. Plat. *Laches* p. 187 A αὐτοὶ εὑρεταὶ γεγονότε: and n. on *O. C.* 343.

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

As N. has already ensnared Ph., and is on the point of starting with him, there is no actual need for the intervention of the ἔμπορος. But Odysseus, at the ship, could not know this; and we are to suppose that he had become impatient. The scene which follows heightens the dramatic interest by bringing out the horror with which Ph. regards the idea of returning to Troy.

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ΕΜΠΟΡΟΣ.

Ἀχιλλέως παῖ, τόνδε τὸν ξυνέμπορον,
ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοιν φύλαξ,
ἐκέλευσ' ἐμοί σε ποῦ κυρῶν εἴης φράσαι,
ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὔ,
τύχῃ δέ πως πρὸς ταὐτὸν ὁρμισθεὶς πέδον.
πλέων γὰρ ὡς ναύκληρος οὐ πολλῷ στόλῳ
ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὔβοτρυν
Πεπάρηθον, ὡς ἤκουσα τοὺς ναύτας ὅτι
σοὶ πάντες εἶεν *συννεναυστοληκότες,
ἔδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,
τὸν πλοῦν ποεῖσθαι, προστυχόντι τῶν ἴσων.
οὐδὲν σύ που κάτοισθα τῶν σαυτοῦ πέρι,
ἃ τοῖσιν Ἀργείοισιν ἀμφὶ σοῦ νέα
βουλεύματ' ἐστί, κοὐ μόνον βουλεύματα,
ἀλλ' ἔργα δρώμεν', οὐκέτ' ἐξαργούμενα.

542 545 550 555

546 δέ πως] Blaydes conj. δέ τῳ.—ταὐτὸν] The 1st hand in L wrote αὐτὸν, to which τ has been prefixed by S. **547** πλέων] Reiske conj. πλέω, and in 549 ὡς δ' ἤκουσα. **548** ἀπ' L: ἐξ r. **550** συννεναυστοληκότες Dobree: οἱ νεναυστοληκότες MSS. **552** προστυχόντι] Cavallin conj. προστυχόντα: Brunck, προστυχών τι: Hartung, προστυχεῖν τε: Heath, προστυχόν τι, changing ἴσων to ἴσως, and taking τῶν as relat. with οὐδέν ('a thing that happens to have come to

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ξυνέμπορον, fellow-traveller, as *Tr.* 318, etc.

544 φράσαι σε, που κ.τ.λ.: for the constr., cp. n. on 443 f., *ad fin.*—**κυρῶν εἴης**: cp. *O. T.* 1285 οὐδέν ἐστ' ἀπόν.

545 f. δοξάζων μὲν οὔ: cp. Ant. 255 τυμβήρης μὲν οὔ, n.—**ὁρμισθεὶς**: the same constr. with the pass. in Xen. *H.* 1. 4. § 18, πρὸς τὴν γῆν ὁρμισθείς, = ὁρμίσας τὴν ναῦν, or ὁρμισάμενος, having brought one's ship to anchor. **ταὐτὸν...πέδον**, the same land (Lemnos); not, strictly, the same 'spot.'

547 οὐ πολλῷ στόλῳ, with no large company (*i.e.*, with one ship, and only a small crew to handle it): as *Tr.* 496 σὺν πολλῷ στόλῳ = 'with a numerous train.' If στόλῳ were taken as 'fleet,' the phrase could hardly be a mere equivalent for μιᾷ νηΐ, but would suggest at least a plurality of vessels.

549 f. Πεπάρηθον (now called Σκόπελος), a small island near the Thessalian coast, about 12 miles E. of the south end of Magnesia. The island of Sciathus lies between it and the mainland; Euboea is only 20 miles distant to the S.W., and Scyros about 40 to the S.E. The name is well-chosen, then, to make Philoctetes feel that he is listening to a neighbour of his old home. Peparethus, though not more than some 12 miles in length, with a greatest width of 5 or 6, contained three towns. Its famous wine is ranked by Aristophanes with those of Pramnus, Chios and Thasos (fr. 301). The author of [Dem.] or. 35 § 35 names Peparethus, along with Cos, Thasos and Mendè, as a seat of the wine-trade with the Euxine. An Alexandrian physician, Apollodorus, 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 **εὔβοτρυν** here is peculiarly fitting, since Pliny speaks of the island as *quondam Evoenum dictam* (*ib.* 4. 23). And so Heracleides Ponticus fr. 13 says of it, αὕτη ἡ νῆσος εὐοινός ἐστι καὶ εὔδενδρος.

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MERCHANT.

Son of Achilles, I asked my companion here,—who, with two others, was guarding thy ship,—to tell me where thou mightest be,—since I have fallen in with thee, when I did not expect it, by the chance of coming to anchor off the same coast. Sailing, in trader's wise, with no great company, homeward bound from Ilium to Peparethus with its cluster-laden vines,—when I heard that the sailors were all of thy crew, I resolved not to go on my voyage in silence, without first giving thee my news, and reaping guerdon due. Thou knowest nothing, I suspect, of thine own affairs—the new designs that the Greeks have regarding thee,—nay, not designs merely, but deeds in progress, and no longer tarrying.

my knowledge,—one of the facts which thou, perchance, knowest not'). Musgrave approved this, only keeping προστυχόντι as='since I have chanced upon thee.'—τῶν ἴσων] In L made from τὸν ἴσον by S. **554** σοῦ νέα Auratus: ἀμφὶ σ' οὔνεκα L, and so (or ἀμφὶ σοῦ 'νεκα) most other MSS.: ἀμφὶς εἵνεκα Γ, with γρ. ἀμφὶς ὄν [*i.e.* ἀμφὶ σοῦ] ἀντὶ τοῦ περὶ σοῦ. The fact that ἀμφὶ σοῦ ἕνεκα (or οὕνεκα) could thus pass muster as a pleonasm deserves notice. **555** ἐστί] ἔστι L, and so Blaydes.

It also produced good olives (Ov. *Met.* 7. 470).—In the *Iliad* the Greeks at Troy import wine from Lemnos (7. 467) and from Thrace (9. 72).

ἥκουσα τοὺς ναύτας ὅτι: cp. *Ai.* 1141 *σὺ δ' ὠτακούσει τοῦτον ὡς τεθάψεται*: Xen. *M.* 4. 2. 23 *τὸν Δαίδαλον οὐκ ἀκήκοας, ὅτι ἠναγκάζετο δουλεύειν*;—**πάντες**: and therefore he could not have been anticipated in bringing the news.—Dobree's conjecture, **συννεναυστολικότες**, has been generally accepted by recent edd. If the MS. **οἱ νεναυστολικότες** is retained, then **σοι** is possess. pron.: 'that all those who had made the voyage were thy men.' The objection to this is the want of point in the participle.

551 f. ἔδοξέ μοι κ.τ.λ. The constr. of **προστυχόντι** is made somewhat awkward by the negative before **ποεῖσθαι**. 'I decided to sail, not in silence, or before I had told thee, (but only when, having told thee,) I had received a due reward.' It would have been clearer to have written either: (1) *ἔδοξέ μοι φράσαντι τὸν πλοῦν ποεῖσθαι, προστυχόντι τῶν ἴσων*: or (2) *ἔδοξέ μοι μὴ σῖγα τὸν πλοῦν ποεῖσθαι, πρὶν φράσαιμι καὶ προστύχοιμι τῶν ἴσων*. The justification of the actual form is that **μὴ σῖγα, πρὶν φράσαιμι**, is felt as a more emphatic equivalent for a simple *φράσαντι*. For the dat. **προστυχόντι** (instead of an acc.) with the inf., cp. Xen. *An.* 2. 1. § 2 *ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις...προϊέναι*. The acc. is, however, more usual, as *ib.* 3. 2. 1 *ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας*, since it excludes a possible ambiguity: cp. *Ant.* 838 n.—The use of **προστυχόντι** ('having obtained, met with') is like that in *El.* 1463 *ἐμοῦ κολαστοῦ προστυχών*.—**τῶν ἴσων**: by **τὰ ἴσα** is meant a reasonable recompense for his trouble. This sense of ἴσος (*aequus*) is virtually the same as in such phrases as *ἐπὶ τοῖς ἴσοις καὶ ὁμοίοις* (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 rewarded.—Others join **προστυχόντι** 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 *ξὺν σοὶ μετεῖχον τῶν ἴσων*.)

554 ἃ τοῖσιν κ.τ.λ. The antecedent to ἃ is not τῶν σαυτοῦ in 553: rather the relative clause is epexegetic. 'Thou knowest nothing of thine own affairs,—*i.e.*, of those new counsels (*sc.* περὶ τούτων) which,' etc.—**νέα**, in addition to the former wrong (60).

556 οὐκέτ' ἐξαργούμενα, 'deeds which are no longer allowed to remain ἀργά, *i.e.*, in which the doers are not slack.'

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NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθίας, ξένε, 557
εἰ μὴ κακὸς πέφυκα, προσφιλὴς μενεῖ·
φράσον δ' ἅπερ γ' ἔλεξας, ὡς μάθω τί μοι
νεώτερον βούλευμ' ἀπ' Ἀργείων ἔχεις. 560
EM. φροῦδοι διώκοντές σε ναυτικῷ στόλῳ
Φοίνιξ ὁ πρέσβυς οἵ τε Θησέως κόροι.
NE. ὡς ἐκ βίας μ' ἄξοντες ἢ λόγοις πάλιν;
EM. οὐκ οἶδ'· ἀκούσας δ' ἄγγελος πάρειμί σοι.
NE. ἦ ταῦτα δὴ Φοίνιξ τε χοἱ ξυνναυβάται 565
οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρειδῶν χάριν;
EM. ὡς ταῦτ' ἐπίστω δρώμεν', οὐ μέλλοντ' ἔτι.
NE. πῶς οὖν Ὀδυσσεὺς πρὸς τάδ' οὐκ αὐτάγγελος 568

557 τῆς] Seyffert conj. σῆς. **558** πέφυκα, προσφιλὴς] Desiring ἀσφαλὴς, Burges conj. πέφυκ' ἄκρ' ('consummately'): Blaydes, πέφυκά γ': Mekler, πέφυχ' ὅδ'. **559** ἅπερ γ' ἔλεξας A: ἅπερ ἔλεξας L, with most of the other MSS.—Hartung conj. ἅπερ προὔλεξας: Herwerden, ἅπερ λέλακας: Wecklein, ἅπερ ὑπέδειξας: Seyffert, ἅγ' ἅπερ ἔλεξας: Weil, ὁποῖ' ἔλεξας: Nauck, ὅπως ἔλεξας. **560** ἔχεις]

After the βουλεύματα had become ἔργα, by the taking of the first steps, the action might still have been sluggish. But these **ἔργα** are **δρώμενα**,—advancing towards completion. So Plut. *Mor.* 2 E γῆ... ἐξαργηθεῖσα, land which has been allowed to lie fallow. Arist. uses the pf. act. ἐξηργηκέναι as='to have become torpid' (*Eth. N.* 1. 8: *Pol.* 5. 10). Cp. *O. T.* 287 ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.

557 f. ἀλλ', 'well': cp. 232, 336.—**ἡ χάρις...τῆς προμηθίας**, the favour of (conferred by) thy forethought; cp. *O. T.* 764 φέρειν...χάριν, *Tr.* 1217 πρόσνειμαι δέ μοι | χάριν βραχεῖαν. **προμηθίας**, the poet. form (cp. *Ant.* 943 n.); for the sense, ('kind thought for one,') cp. *O. C.* 332 σῇ, πάτερ, προμηθίᾳ.—**εἰ μὴ κακὸς πέφυκα**: Xen. *Cyr.* 5. 1. 21 χάριν τούτων ἐγὼ ὑμῖν ἔχω μέν, εἰ μὴ ἀδικῶ.—**προσφιλὴς**, *grata*, well-pleasing,—gratefully remembered. Aesch. *Theb.* 580 ἢ τοῖσιν ἔργον καὶ θεοῖσι προσφιλές. The difficulty felt as to προσφιλὴς (see crit. n.) has arisen from the assumption that **χάρις** here='gratitude.'

559 ἅπερ γ'. It is not surprising that γε should have been suspected here, since L has ἅπερ ἔλεξας. But the emendations which have been suggested (see cr. n.) are improbable. If any were to be made, I should rather suggest **ἅπερ κἄλεξας**. L seems, however, to have lost γε in some other places (cp. 105 n.): and here the particle appears defensible, if regard is had to the tone of the passage. Neoptolemus, mindful of his part, receives the (supposed) stranger's announcement with politeness, but without manifesting much concern. 'I am really very much obliged to you for the trouble which you have taken. But perhaps you would kindly say what, precisely, it is to which you allude.' So ἅπερ γ'='just those things which,'—the **γε** merely adding a slight emphasis to **ἅπερ**.

560 νεώτερον, not simply νέον (554), but 'startling,'—ominous of some new wrong: cp. Thuc. 4. 51 μηδὲν περὶ σφᾶς νεώτερον βουλεύσειν.—**ἀπ' Ἀργείων** with **βούλευμα**, not with **ἔχεις**,—a plot on their part: for this ἀπό, cp. *O. C.* 293.—**ἔχεις** with **μοι**, 'hast for me,' *i.e.*, announcest to me. Cp. *Ant.* 9 n.

562 Φοῖνιξ: cp. 344.—**οἵ τε Θησέως κόροι**: Demophon,—the ruler of Athens who figures in Eur. *Heracleidae*,—and his brother Acamas, who in the same play is a mute person at his side (v. 119). These Θησείδα, ὄζω Ἀθηνῶν (Eur. *Hec.* 125), are plausibly represented as foes of Neoptolemus, since their father Theseus was treacherously slain in Scyros by Lycomedes (Paus. 1. 17. 6). Arctinus of Miletus (*c.* 776 B.C.), the author of the

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NE. Truly, Sir, the grace shown me by thy forethought, if I be not unworthy, shall live in my grateful thoughts. But tell me just what it is whereof thou hast spoken,—that I may learn what strange design on the part of the Greeks thou announcest to me.

ME. Pursuers have started in quest of thee with ships,—the aged Phoenix and the sons of Theseus.

NE. To bring me back by force, or by fair words?

ME. I know not; but I have come to tell thee what I have heard.

NE. Can Phoenix and his comrades be showing such zeal on such an errand, to please the Atreidae?

ME. The errand is being done, I can assure thee,—and without delay.

NE. Why, then, was not Odysseus ready to sail for this

φέρεις Γ. **562** *φοῖνιξ* from *φοίνιξ* L. **563** λόγοις] Nauck conj. δόλοις. **566** *καθ' ὁρμὴν*] Nauck conj. *καθ' ἡμῶν*. **567** *ὡς ταῦτ' ἐπίστω δρώμεν'*] Nauck conj. *σὺ* for *ὡς*: Blaydes, *ὡς δρώμεν' ἴσθι ταῦτ'*, or *ταῦτ' ἐξεπίστω δρώμεν'*.

Ἰλίου Πέρσις, made Neoptolemus the hero of his epic, and introduced the two sons of Theseus in the episode of the wooden horse. On the Acropolis of Athens Pausanias saw the *δούρειος ἵππος* commemorated in bronze. 'Menestheus and Teucer,' he adds, 'are peeping out of it,—and the sons of Theseus' (1. 23. 8).—These Theseidae do not appear in *Il.* or *Od.*; nor does their father, except where Nestor speaks of having known him (*Il.* 1. 265), and in a doubtful verse of the *νέκυια* (*Od.* 11. 631).

563 **ἐκ βίας**: cp. 945.—**λόγοις** is changed by Nauck to **δόλοις**, because the antithesis between force and persuasion is not suitable here; 'since Neoptolemus must assume a hostile intention in the *διώκοντες*.' But why should he not suppose that the Atreidae, finding him indispensable, wish to entice him back by smooth λόγοι? (Cp. 629 λόγοισι *μαλθακοῖς*.) In v. 102 *τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν*; 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 f., *ἢ λόγῳ | πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος*. And that is the antithesis meant here.

566 **καθ' ὁρμὴν**, impetuously, like *κατὰ σπουδήν* (Thuc. 1. 93): cp. *ἀπὸ μιᾶς ὁρμῆς* (id. 7. 71).

567 **ὡς ταῦτ' ἐπίστω δρώμεν'**. Where *ὡς* occurs in such phrases with an imperative, it regularly belongs to the partic.: cp. 253 *ὡς μηδὲν εἰδότ' ἴσθι μ'* (n.). But here *ὡς ταῦτα...δρώμενα* could not strictly stand for *ὡς δρώμενα...ταῦτα*. The suspicions which the text has excited are, so far, natural. Yet I think that it is sound. The irregularity seems to have arisen from the fact that *ὡς*, prefixed to an assurance, could either (*a*) belong to a partic. (as in 253, 415, etc.), or (*b*) introduce the whole sentence, as 117 *ὡς τοῦτό γ' ἔρξας δύο φέρει δωρήματα*. Thus the Attic ear had become accustomed to *ὡς* as *the first word* of such an assurance in either type. And so *ὡς* could be given that place in a sentence of type (*a*), even though the partic. did not immediately follow. That is, I do not suppose that *ὡς ταῦτ' ἐπίστω δρώμενα* is *for ὡς δρώμεν' ἐπίστω ταῦτα*: but rather that, instead of saying simply *ταῦτ' ἐπίστω δρώμενα*, he can prefix *ὡς*, because the associations of type (*b*) had blunted the feeling for what was essential in type (*a*),—viz., that the partic. (or partic. with *μή*) should immediately follow *ὡς*.

568 **πρὸς τάδ'**. After *οὖν*, it is

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πλεῖν ἦν ἑτοῖμος; ἦ φόβος τις εἶργέ νιν;
ΕΜ. κεἰνός γ' ἐπ' ἄλλον ἄνδρ' ὁ Τυδέως τε παῖς
ἔστελλον, ἡνίκ' ἐξανηγόμην ἐγώ.
ΝΕ. πρὸς ποῖον *αὖ τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;
ΕΜ. ἦν δή τις—ἀλλὰ τόνδε μοι πρῶτον φράσον
τίς ἐστίν· ἂν λέγῃς δὲ μὴ φώνει μέγα.
ΝΕ. ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε.
ΕΜ. μή νύν μ' ἔρῃ τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει σεαυτὸν ξυλλαβὼν ἐκ τῆσδε γῆς.
ΦΙ. τί φησίν, ὦ παῖ; τί με κατὰ σκότον ποτὲ
διεμπολᾷ λόγοισι πρός σ' ὁ ναυβάτης;
ΝΕ. οὐκ οἶδά πω τί φησί· δεῖ δ' αὐτὸν λέγειν
εἰς φῶς ὃ λέξει, πρὸς σὲ κἀμὲ τούσδε τε.
ΕΜ. ὦ σπέρμ' Ἀχιλλέως, μή με διαβάλῃς στρατῷ
λέγονθ' ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὕπο
δρῶν ἀντιπάσχω χρηστά *θ', οἳ' ἀνὴρ πένης.

569 εἶργε] εἶργε L (made from εἶργε?). **570** κεἰνός γ'] Benedict conj. κεἰνός τ'. **571** ἐγώ B: ἔσω L, A, etc. **572** πρὸς ποῖον ἂν τόνδ' MSS. Dobree's conjecture of αὖ for ἂν is adopted by Dindorf, Blaydes, Nauck, Wecklein, Cavallin.—Dissen and (independently) Wecklein also conj. οὖν.—οὐδυσσεὺς] In L the 1st hand wrote ὀδυσσεὺσ : υ (very small) was then inserted after ὁ either by that hand itself, or by S.

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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).—**αὐτάγγελος**, carrying his own message: *O. C.* 333.

570 f. κεἰνός γ': the γε throws a slight stress on the pron., 'oh, he': cp. 424.—**ὁ Τυδέως παῖς**, Diomedes, who, in the *Philoctetes* of Eur., accompanied Odysseus to Lemnos (see Introd.).—**ἔστελλον** = ἐστέλλοντο: cp. 640: Her. 4. 147 ἔστελλε ἐς ἀποικίην.

572 πρὸς ποῖον αὖ τόνδ'...ἔπλει; 'who was this other person in quest of whom Odysseus himself was sailing?' **αὖ** is oft. thus used after interrogatives: cp. *Ant.* 7 τί τοῦτ' αὖ φασὶ πανδήμῳ πόλει | κήρυγμα θεῖναι...; (For πρὸς ποῖον...τόνδε as = ποῖος ἦν δδε, πρὸς ὅν, cp. 441.) Not 'was sailing again' (with ref. to his former voyage to Scyros, 343). If **αὖ** is a true correction here (as it has been deemed by almost all recent edd.), the corruption **ἂν** in the MSS. is the reverse of that which has probably occurred in *O. C.* 1418 (n.).

If **ἂν** is kept, it must be explained in one of two ways. (1) Taking **ἂν** with **ἔπλει**: 'who is this, for whom *he would have been sailing?*' (='presumably sailed'). Cp. *Od.* 4. 546 ἦ κεν Ὀρέστης | κτεῖνεν, 'or Orestes would have slain him,'='or, it may be, O. slew him.' (2) Taking **ἂν** with **ποῖον τόνδε**, as if ὄντα were understood: 'Who might this man be, for whom he sailed?' On this view, **ἂν** does not affect **ἔπλει**, and **πρὸς ποῖον ἂν τόνδε** = ποῖος ὅδε ἂν εἴη, πρὸς ὃν ἔπλει. This is possible: though here **πρὸς ποῖον ἂν τόνδε** would more naturally suggest ποῖος ὅδε ἂν ἦν. See Appendix.

575 σοι, ethic dat.: cp. 261.

576 f. τὰ πλείον', the further details which N. might naturally wish to learn: cp. *O. C.* 36 πρὶν νυν τὰ πλείον' ἱστορεῖν (n.).—**σεαυτὸν ξυλλαβών**, a phrase of colloquial tone (cp. Shaksp., 'be packing'): Ar. *Av.* 1469 ἀπίωμεν ἡμεῖς συλλαβόντες τὰ πτερά, and n. on *O. T.* 971: *Ant.* 444 σὺ μὲν κομίζοις ἂν σεαυτὸν ᾗ θέλεις.

578 f. τί με...διεμπολᾷ...πρός σε, what bargain is he making with thee concerning me? From the words ἀλλὰ

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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 ἂν Brunck (writing ἃ ἂν): ἂν MSS. (in L ἀν). The same error occurs in *O. T.* 281. **576** μή νυν] μὴ νῦν L. **577** ἔκπλει σεαυτὸν] Paley conj. ἔκπλευσον αὐτὸν. **578** τί με] Seyffert reads τί δὲ, and so Cavallin. Nauck conj. τίσι (with λόγοις με in 579). **579** πρός σ'] In L the 1st hand wrote πρὸ σ': S inserted another σ after ὸ. **580 f.** Nauck places in the text his conjectures οἶδ' ἐγώ for οἶδά πω, and σαφῶς for εἰς φῶς. He further suggests χρῄζει for λέξει. **582** διαβάλῃς r: διαβάλλησ (*sic*) L. **584** χρηστά θ' Dobree, and so most recent edd.:

τόνδε in 573 onwards, the pretended ἔμπορος has spoken to N. in lower tones; while N. has taken care to pronounce v. 575 loud enough for Ph. to hear. The object of this by-play is to quicken Ph.'s interest in the coming story (603 ff.), and his anxiety to leave Lemnos. Seyffert's change of **τί με** into **τί δὲ** is no improvement. It is natural that Ph., the ἀνὴρ ὑπόπτης (136), should suspect some design against himself. The ἔμπορος had suddenly assumed an air of mystery; and, on learning Ph.'s name, had urged N. to save *himself* (σεαυτὸν συλλαβών). The διά in **διεμπολᾷ** expresses traffic: cp. fr. 521. 7 (a woman bewailing the lot of her sex), ὠθούμεθ' ἔξω καὶ διεμπολώμεθα (as by a bargain between suitor and parents).—Cp. 978: *Ant.* 1036.

581 εἰς φῶς, opp. to κατὰ σκότον (578): cp. 1353: *El.* 639 οὐδὲ πᾶν ἀναπτύξαι πρέπει | πρὸς φῶς: *O. T.* 1229 εἰς τὸ φῶς φανεῖ: fr. 832 πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει. Yet Nauck has ejected εἰς φῶς from the text, and conjecturally substituted σαφῶς. He wishes also to replace λέξει by χρῄζει. But for the fut. cp. *O. C.* 114 ἕως ἂν ἐκμάθω | τίνας λόγους ἐροῦσιν. So here λέξει = μέλλει λέξειν.—For **καί...τε** cp. 421.

582 ff. σπέρμ': cp. 364.—**στρατῷ**: the dat. as Eur. *Hec.* 863 Ἀχαιοῖς εἰ διαβληθήσομαι, etc. In prose usu. πρός τινα or εἴς τινα: also παρά τινι, or ἔν τισι.—**ἃ μὴ δεῖ**, *quae non oporteat* (generic μή).—**δρῶν ἀντιπάσχω**: the emphasis is here rather on the verb than on the partic.: 'I receive many benefits from them, in return for my services.' The schol. has: ὑπ' ἐκείνων εὐεργετούμενος ἀντευεργετῶ αὐτούς, ὡς δύναται πένης εὐεργετεῖν, δηλονότι ὑπηρετεῖν. This makes δρῶν more prominent than ἀντιπάσχω,—evidently because the schol. thought that **οἷ' ἀνὴρ πένης** referred only to δρῶν,—'so far as a poor man can confer benefits.' But that clause refers to ἀντιπάσχω also: the benefits which he received were important for such as he was. Cp. *O. T.* 763 ἄξιος...οἷ' ἀνὴρ |

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NE. ἐγώ εἰμ' Ἀτρείδαις δυσμενής· οὗτος δέ μοι
φίλος μέγιστος, οὕνεκ' Ἀτρείδας στυγεῖ.
δεῖ δή σ', ἔμοιγ' ἐλθόντα προσφιλῆ, *λόγων
κρύψαι πρὸς ἡμᾶς μηδέν' ὧν ἀκήκοας.
EM. ὅρα τί ποιεῖς, παῖ. NE. σκοπῶ κἀγὼ πάλαι.
EM. σὲ θήσομαι τῶνδ' αἴτιον. NE. ποιοῦ λέγων.
EM. λέγω. 'πὶ τοῦτον ἄνδρε τώδ' ὥπερ κλύεις,
ὁ Τυδέως παῖς ἦ τ' Ὀδυσσέως βία,
διώμοτοι πλέουσιν ἢ μὴν ἢ λόγῳ
πείσαντες ἄξειν, ἢ πρὸς ἰσχύος κράτος.
καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς
Ὀδυσσέως λέγοντος· οὗτος γὰρ πλέον
τὸ θάρσος εἶχε θατέρου δράσειν τάδε.
NE. τίνος δ' Ἀτρεῖδαι τοῦδ' ἄγαν οὕτω χρόνῳ
τοσῷδ' ἐπεστρέφοντο πράγματος χάριν,

χρηστά γ' MSS. **585** ἐγώ εἰμ' L 1st hand, altered by S to ἐγὼ 'μ'. Most of the other MSS. have ἐγώ εἰμ' (as A), or ἐγὼ 'μ' (as B): ἐγὼ μὲν Γ. Nauck conj. ἔγωγ'. **587** προσφιλῆ, λόγων] προσφιλῆ λόγων L, etc.: προσφιλεῖ λόγῳ in Harl. (15th cent.), which Burges adopts in his text, is an isolated v. l. For λόγων Burges conj. λόγων, received by Nauck, Wecklein, Mekler. **588** After ἡμᾶς two letters (δὲ ?) have been erased in L.—μηδέν' MSS.: Linwood conj. μηδέν, and so Blaydes. **590** ποιοῦ]

δοῦλος ('for a slave'), and *ib.* 1118 πιστὸς ὡς νομεὺς ἀνήρ.—χρηστά θ'; πολλὰ (or πολλά τε) καὶ χρηστὰ is commoner than πολλὰ χρηστά τε (though cp. Aesch. *Theb.* 338 πολλὰ γάρ, εὖτε πτόλις δαμασθῇ, | ἐή, δυστυχῆ τε πράσσει): and on the other hand we find πολλὰ...καλά (fr. 79), πολλὰ...σοφά (fr. 99), etc. Still, χρηστά θ' seems more probable here than χρηστά γ'.

585 f. ἐγώ εἰμ'. This synizesis is extremely rare, though that of ω and ου is less so (*O. T.* 332 ἐγὼ οὔτ', n.). Indeed there is no other certain instance in Tragedy; for in Eur. *El.* 1332 οὐδ' ἐγὼ εἰς σὸν βλέφαρον πελάσω ought not to be compared. There οὐδ' ἐγὼ is a dactyl, by epic hiatus, as in *Il.* 1. 29 τὴν δ' ἐγὼ οὐ λύσω. In Comedy we have Ar. *Vesp.* 1224 ἐγὼ εἶσομαι, where Burges reads ταχ' εἶσομαι.—**φίλος μέγιστος**: cp. *Ai.* 1331 φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

587 f. λόγων appears slightly preferable to the MS. **λόγον** here: and either would have been written ΛΟΓΟΝ in the poet's time. **ὧν** is most simply taken as =τούτων οὕς: though, if λόγον were retained, it might also represent (περὶ) τούτων ἅ.

589 ὅρα κ.τ.λ. Some take this verse as an exchange of veiled hints between the accomplices. But why should the ἔμπορος fear that N. was likely to trip in his part? Rather it is merely a piece of acting, like the feigned 'aside' in 573, and with the same object—viz., to impress Philoctetes.—**πάλαι**, referring back merely to the moment at which he began to press his question,—*i.e.*, to 580: cp. *O. T.* 1161 n.—For the ἀντιλαβή, marking excitement, cp. 54, 466.

590 ποιοῦ, instead of τίθου. Cp. *O. T.* 54 ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς, n.—**λέγων**: cp. *O. C.* 1038 (n.) χωρῶν ἀπείλει νῦν, threaten (if you will)—but set out. So here, 'hold me responsible if thou wilt—but answer.'

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ΝΕ. 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.

ΜΕ. See what thou doest, my son. ΝΕ. I am well aware.

ΜΕ. I will hold thee accountable. ΝΕ. Do so, but speak.

ΜΕ. 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.

ΝΕ. And wherefore, after so long a time, did the Atreidae turn their thoughts towards this man,

Wecklein (*Ars* p. 62) conj. θοῖ τοι: Reiske, πείθου or πιθοῦ. **591** ὥπερ L: ὥσπερ r. **592** Herwerden would delete this v., because the names have been given already (570). **593** ἦ] ἡ L. For ἦ μὴν ἦ Elmsley conj. ἦ μήν νιν. **594** πείσαντες] πείσαντέ γ' B, and so Brunck. Burges conj. πείσαντ' ἀπάξειν. **598 f.** οὔτωι L 1st hand, but the ι has been erased.—Nauck would reject the words from 'Ατρεῖδαι to τοσῷδ' inclusive.

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591 λέγω. So in *Ant.* 245 (where the reluctant speaker is at last brought to the point) καὶ δὴ λέγω σοι.—**'πὶ τοῦτον.** Such aphaeresis after a stop is rare: but cp. Eur. *I. A.* 719 μέλλω· 'πὶ ταύτῃ καὶ καθέσταμεν τύχῃ: [Eur.] *Rhes.* 157 ἥξω· 'πὶ τούτοις τόνδ' ὑφίσταμαι πόνον: Ar. *Nub.* 1354 ἐγὼ φράσω. 'πειδὴ γὰρ κ.τ.λ. —**τοῦτον**, this man here, (=τόνδε,) Philoctetes.

592 Although Odysseus and Diomedes had been named in 570, it is obviously natural that their names should be repeated in this more explicit statement.

593 διώμοτοι. The adj., not found elsewhere, answers to διόμνυμι (*Tr.* 255) or διόμνυμαι (*ib.* 378, *Ai.* 1233) as='to swear solemnly.'—**ἦ μὴν**, prefacing an oath, as *Tr.* 256 (διώμοσεν) ἦ μὴν... δουλώσειν: *ib.* 1185 ὄμνυ... | ἦ μὴν τί δράσειν; The formula occurs first in *Il.* 1. 76 ὄμοσσον | ἦ μέν (Ion. for μήν) μοι...ἀρήξειν. It is used also in threats, *O. C.* 816 ἦ μὴν...λυπηθεὶς ἕσει (n.).

594 πείσαντες κ.τ.λ.: cp. 102.—**πρὸς ἰσχύος κράτος.** ἰσχύς is the physical strength at the disposal of the captors; κράτος, the mastery which this strength will give them. Thus the gen. defines the source of the κράτος. Cp. Aesch. *P. V.* 212 ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν | χρείῃ, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν: where κατ' ἰσχύν expresses the available strength, and πρὸς τὸ καρτερόν the triumphant exertion of it. (As to πρὸς ἰσχύος χάριν in Eur. *Med.* 538, see on *Ant.* 30.) For **πρὸς** cp. 90 n.

596 f. πλέον, predicate: cp. 352, 601. —**θατέρου**=ἢ ὁ ἕτερος: cp. *O. C.* 568 πλέον...σοῦ=πλέον ἢ σοί (n.).

598 f. τίνος...πράγματος χάριν; cp. *O. T.* 698 ὅτου ποτὲ | ...πράγματος.—**χρόνῳ τοσῷδε**=διὰ χρόνου τοσούτου, *after* so long a time: cp. 722: *El.* 1273 ἰὼ χρόνῳ μακρῷ φιλτάταν | ὁδὸν ἐπαξιώσας... φανῆναι.—**ἐπεστρέφοντο**, bethought them (impf.) of caring for: Dem. or. 10 § 9 οὐδὲν ἐφροντίσατε οὐδ' ἐπεστράφητε οὐδὲν τούτων. Cp. *O. T.* 134 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν.—**ἄγαν οὗτω**: *El.* 884 ὧδε 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 **τοῦδ'**, 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 (**τοῦδ'**).

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ὃν *γ' εἶχον ἤδη χρόνιον ἐκβεβληκότες;
τίς ὁ πόθος αὐτοὺς ἵκετ', ἢ θεῶν βία
καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
EM. ἐγώ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας,
πᾶν ἐκδιδάξω. μάντις ἦν τις εὐγενής,
Πριάμου μὲν υἱός, ὄνομα δ' ὠνομάζετο
Ἕλενος, ὃν οὗτος νυκτὸς ἐξελθὼν μόνος,
ὁ πάντ' ἀκούων αἰσχρὰ καὶ λωβήτ' ἔπη
δόλιος Ὀδυσσεὺς εἶλε· δέσμιόν τ' ἄγων
ἔδειξ' Ἀχαιοῖς ἐς μέσον, θήραν καλήν·
ὃς δὴ τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν,
καὶ ταπὶ Τροίᾳ πέργαμ' ὡς οὐ μή ποτε
πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ
ἄγοιντο νήσου τῆσδ' ἐφ' ἧς ναίει τὰ νῦν.

600 ὃν γ' Heath and Erfurdt: ὃν τ' MSS. **601** βία] Above this word L has the gl. φθόνος. Nauck conj. δίκη: Pallis, the same, or βλάβη: Mekler, ἀρά. **602** οἵπερ] ἥπερ (for ἥπερ?) Harl.—Pallis conj. αἵπερ. **607** λωβήτ'] λωβῆτ' 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 accented (ή). **608** δέσμιόν τ' L, and most MSS.: δέσμιον δ' A, Harl. **609** ἐς μέσον] Blaydes conj. ἐν

A somewhat similar instance is *Ant.* 944 ἕτλα καὶ Δανάας οὐράνιον φῶς | ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς.

600 εἶχον...ἐκβεβληκότες: cp. *El.* 590 ἐκβαλοῦσ' ἔχεις. The perf. part. (*O. T.* 701) is much rarer than the aor. part. in mere periphrasis. When joined to the perf. partic., ἔχω has usu. a separate force; as Xen. *An.* 1. 3. 14 πολλὰ χρήματα ἔχομεν ἀνηρπακότες ('have carried off, and hold'). So *ib.* 4. 7. 1 ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα ἀνακεκομισμένοι (had carried up, and kept).—**χρόνιον** (masc.): *O. C.* 441 n.

601 f. τίς ὁ πόθος: cp. *O. C.* 205 τίς ὁ πολύπονος ἄγει; (n.)—**ἵκετ'**: *Il.* 1. 240 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν.—**θεῶν βία**, constraint imposed by the gods; an unusual phrase, but suitable here, where spontaneous yearning (πόθος) is opposed to the external pressure of destiny. Cp. fr. adesp. 424 οὐ γὰρ πρὸ μοίρας ἡ τύχη βιάζεται (*i.e.*, one does not die before one's appointed time). *Ant.* 1140 βιαίας...νόσου.—**νέμεσις**: cp. 518.—**ἀμύνουσιν**, requite, punish: *O. C.* 1128.

605 ὄνομα δ' ὠνομάζετο: Eur. *Ion* 800 ὄνομα δὲ ποῖον αὐτὸν ὀνομάζει πατήρ; Symmetry with Πριάμου μὲν υἱός required ὀνομαζόμενος: cp. 215 n. (βοᾷ for βοῶν).

606 Ἕλενος,—distinguished as Πριαμίδης from Helenus son of Oenops, a Greek hero slain by Hector (*Il.* 5. 707),—figures in the *Iliad* as at once a seer and a warrior. He gives counsel at critical moments to his brother Hector (*Il.* 6. 76, 7. 44); with his brother Deïphobus, he leads a third of the Trojan host in the attack on the Greek camp (*Il.* 12. 94). The story of his capture by Odysseus does not belong to the *Iliad*, but was probably included in the Ἰλιὰς Μικρά of Lesches (*c.* 700 B.C.),—the epic which contained the return of Philoctetes to Troy (see Introd.). Ovid associates this exploit with two other similar feats of Odysseus,—the capture of the horses of Rhesus, when their master, and the Trojan spy Dolon, were slain, (*Il.* 10)—and the theft of the Palladium: *Met.* 13. 99 *Conferat his Ithacus Rhesum imbellemque Dolona,* | *Priamidemque Helenum rapta cum Pallade captum.* In Verg. *Aen.* 3. 346 ff., Helenus, then settled in Epeirus, prophesies to Aeneas.

The statement of the ἔμπορος is only part of the truth. Helenus had indeed

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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?

ΜΕ. 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.

μέσοις (cp. 630). **610** *ἐθέσπισεν* Triclinius: *ἐθέσπισε* L, A, etc. **611 f.** *ὡς οὐ μή*] *ὡς οὐ δή* Harl.—*πέρσοιεν* L and most MSS.: *πέρσειεν* r.—Elmsley conj. *ὡς οὐ μήποτε* | *πέρσειαν*: Blaydes, *ὡς οὐκ ἄν ποτε* | *πέρσοιεν*. Nauck would prefer to read (taking *δή* from the Harleian MS.) *ὡς οὐ δή ποτε* | *πέρσοιεν*.—Mekler conj. *ὡς οὐ μή ποτε* | *ἕλοιεν*. **613** *ἄγοιντο* MSS. Blaydes reads *ἀγάγοιντο*: he also conj. *ἄξοιντο*.

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been captured, and had said that Troy could not be taken without Philoctetes. But he had also said that Troy was destined to be taken that summer,—as if he knew that fate had decreed the return of Philoctetes,—who was then to be healed by the Asclepiadae, and to share with Neoptolemus the glory of the victory (1329—1342). Odysseus, however, believed that Philoctetes would not listen to persuasion, but must be brought back by a stratagem (103). And so the object of the *ἔμπορος* in referring to Helenus is merely to convince Philoctetes that Odysseus is coming, in order that the sufferer may become still more anxious to depart with Neoptolemus for Greece, as he supposes.

607 *ἀκούων*, with ref. to general repute, as 1313.—*λωβητὰ ἔπη*, insulting, contumelious words: for the act. sense, cp. *Tr.* 538 *λωβητὸν ἐμπόλημα*, a bargain that ruins one.

609 *ἐς μέσον* with *ἕδειξ'*, rather than with *δέσμιον...ἄγων*: cp. Pind. fr. 42 *καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ | δεικνύναι.*

610 *τά τ' ἄλλα...πάντα*, including the command to bring Neopt. from Scyros (cp. 346). This phrase serves to emphasise the statement introduced by **καὶ**: cp. *Ant.* 506 *ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ, | κἄξεστιν αὐτῇ κ.τ.λ.*

611 f. *τἀκὶ Τροίᾳ πέργαμ'*: cp. 353 n.—**οὐ μή ποτε πέρσοιεν.** Helenus said, *οὐ μὴ πέρσετε.* It is certain that **οὐ μή** was used with the 1st or 3rd pers. of the fut. indic. in strong denial,—having then the same force as *οὐ μή* with the subjunctive, which was the commoner construction. There is no need, then, for changing *οὐ μὴ* **πέρσοιεν** into *οὐ μὴ* **πέρσειαν** (as though he had said *οὐ μὴ πέρσητε*). In oratio obliqua after a secondary tense this fut. indic. with *οὐ μή* could be retained (as if here we had *πέρσουσιν*): or it could be represented by a fut. inf. (as if we had *ἔφη αὐτοὺς οὐ μήποτε πέρσειν*). See the examples in n. on *O. C.* 177.—**οὐ δήποτε πέρσοιεν** would be a weaker reading.

613 *ἄγοιντο*: he said, *ἐὰν μὴ ἄγησθε*, if ye shall not bring. Blaydes places his conjecture *ἀγάγοιντο* in the text, and also suggests *ἄξοιντο*. Either would serve; but *ἄγοιντο* is right also. In a conditional sentence, the pres. subj. can have either of two meanings: (1) *ἐὰν ἄγησθε, καλῶς ἕξει*,—'if ye shall bring, it will be well'—a particular supposition referring to the future: or (2) *ἐὰν ἄγησθε, καλῶς ἔχει*,—'if ye (ever) bring, it is (always) well,'—a general supposition referring to the present. Here, of course, *ἄγοιντο* represents (1). Cp. Xen. *Cyr.* 3. 2. 13 *ἢν μὲν πόλεμον αἱρῆσθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων...ἢν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἥκετε: ib.*

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καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος
τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων·
οἴοιτο μὲν μάλισθ' ἑκούσιον λαβών,
εἰ μὴ θέλοι δ', ἄκοντα· καὶ τούτων κάρα
τέμνειν ἐφεῖτο τῷ θέλοντι μὴ τυχών.
ἤκουσας, ὦ παῖ, πάντα· τὸ σπεύδειν δέ σοι
καὐτῷ παραινῶ κεἴ τινος κήδει πέρι.
ΦΙ. οἴμοι τάλας· ἦ κεῖνος, ἡ πᾶσα βλάβη,
ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;
πεισθήσομαι γὰρ ὧδε κἀξ Ἅιδου θανὼν
πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ.
ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἶμ' ἐπὶ
ναῦν, σφῷν δ' ὅπως ἄριστα συμφέροι θεός.
ΦΙ. οὔκουν τάδ', ὦ παῖ, δεινά, τὸν Λαερτίου
ἔμ' ἐλπίσαι ποτ' ἂν λόγοισι μαλθακοῖς
δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις;
οὔ· θᾶσσον ἂν τῆς πλεῖστον ἐχθίστης ἐμοὶ

614 ἤκουσ' r: ἤκουσεν L.—τόκος L, A, and most MSS.: γόνος B, R, Lc.
615 εἰπόντ' from εἰπόνθ' in L. **618 f.** Nauck conj. καὶ κἀρατομεῖν | ἐφεῖτο τῷ θέλοντι τῶνδε μὴ τυχών. **621** κήδηι L.—F. W. Schmidt conj. κήδοι' ἔτι.

5. 3. 27 ἐὰν οὖν ἴῃς νῦν, πότε ἔσει οἴκοι; For similar instances of this pres. subj. (referring to the future) represented by the optative in oratio obliqua, cp. Dem. or. 18 § 148 εἰ μὲν τοίνυν τοῦτο...τῶν ἐκείνου συμμάχων εἰσηγγεῖτό τις (representing ἐὰν εἰσηγῆταί τις), ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε (πάντας). Xen. *Anab.* 6. 1. 25 ἐδόκει δῆλον εἶναι ὅτι αἱρήσονται αὐτόν, εἴ τις ἐπιψηφίζοι (=ἐάν τις ἐπιψηφίζῃ).—**νῆσον**, gen. after a verb of motion: 630, *El.* 324 δόμων...ἐντάφια...φέρουσαν: *O. T.* 142 n.

617 The words **οἴοιτο μὲν μάλιστα** are parenthetical, just as if we had εἰκότως μὲν ἑκούσιον λαβών: and the optat. is used as if εἶπεν ὅτι δηλώσοι had preceded. Cp. Lys. or. 13 § 19 λέγει ὅτι, ἐὰν αὐτὸν ἕλησθε περὶ τῆς εἰρήνης πρεσβευτὴν αὐτοκράτορα, ποιήσειν [irreg. for ποιήσει or -σοι] ὥστε μήτε τῶν τειχῶν διελεῖν μήτε ἄλλο τὴν πόλιν ἐλαττῶσαι μηδέν· οἴοιτο δὲ καὶ ἄλλο τι ἀγαθὸν...εὑρήσεσθαι. Similarly a clause with γάρ can take the optat. in oratio obliqua: Xen. *H.* 7. 1. 23 λέγων ὡς μόνοις μὲν αὐτοῖς πατρὶς Πελοπόννησος εἴη, μόνοι γὰρ αὐτόχθονες ἐν αὐτῇ οἰκοῖεν.—**μάλιστα** with **οἴοιτο**, indicating what he thought most likely: cp. *El.* 932 οἶμαι μάλιστ' ἔγωγε, and *O. C.* 1298 n.

618 f. τούτων with **μὴ τυχών** (=εἰ μὴ τύχοι): the place of the pron. is emphatic; cp. 598 n.—**κάρα τέμνειν**= κεφαλὴν ἀποτέμνειν (or poet. καρατομεῖν). The Homeric Odysseus twice uses this expression; *Il.* 2. 259 μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη—if he does not chastise Thersites; and *Od.* 16. 102 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς—if he should not punish the suitors.—**ἐφεῖτο**, usu. 'commanded' or 'enjoined'; here rather, 'gave leave.' [In Xen. *An.* 6. 6. 31 ἡ στρατιά σοι ὑφεῖτο ὅ τι ἐβούλου ποιῆσαι, ἐφεῖτο is only a doubtful v. l.]

620 f. τὸ σπεύδειν: for the superfluous art., cp. *O. C.* 47 (τοὐξανιστάναι) n.—**σοι καὐτῷ**: the καί='both,' yet can follow σοι because the thought is, 'I recommend haste to you, both in your own interest and in that of your friends.'—**πέρι**: a very rare addition to the gen.

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And the son of Laertes, when he heard the seer speak thus, straightway promised that he would bring this man and show him to the Achaeans,—most likely, he thought, as a willing captive,—but, if reluctant, then by force; adding that, should he fail in this, whoso wished might have his head.—Thou hast heard all, my son; and I commend speed to thee, and to any man for whom thou carest.

PH. Hapless that I am! Hath he, that utter pest, sworn to bring me by persuasion to the Achaeans? As soon shall I be persuaded, when I am dead, to come up from Hades to the light, as his father came!

ME. I know nothing about that:—but I must go to ship, and may Heaven be with you both for all good.

[*Exit* MERCHANT.

PH. Now is not this wondrous, my son, that the offspring of Laertes should have hoped, by means of soft words, to lead me forth from his ship and show me amidst the Greeks? No! sooner would I hearken to that deadliest of my foes,

622 ἡ] ἥ L. **625** πρὸς φῶς ἀνελθεῖν] Nauck writes εἰς φῶς ἂν ἐλθεῖν. **630** ἄγοντ' from ἄγονθ' L. **631** οὔ·] οὐ· 1st hand in L: S added the accent, but in front of the breathing. Seyffert, from the margin of Turnebus, gives οὐ

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with κήδομαι: as a general rule, however, verbs of 'caring' can take either the simple gen. or gen. with prep. (as φροντίζω, μέλει, etc.).

622 ἡ πᾶσα βλάβη, that utter pest. In this phrase πᾶσα is justified by the figurative application; *i.e.*, when a man is called a βλάβη, instead of saying ὁ πᾶς βλάβη ὤν, he who is altogether a bane, we can say ἡ πᾶσα βλάβη, the bane which is altogether such. The tendency is the same which appears, *e.g.*, in λέγει...εἶναι ταύτην (instead of τοῦτο) ὀρθότητα ὀνόματος (Plat. *Crat.* 433 E: *O. C.* 88 n.).—So Aegisthus is ὁ πάντ' ἄναλκις οὗτος, ἡ πᾶσα βλάβη, *El.* 301. Cp. 927 πᾶν δεῖμα.

624 f. πεισθήσομαι. No entreaties can recall the dead to the upper world; and no entreaties will recall him to Troy. We need not object to πεισθήσομαι 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.—**γάρ** implies the suppressed thought, οὕτοι στελεῖ.—**ὧδε**='at this rate' (='if I go to Troy'): so oft. **οὕτω.**—**πρὸς φῶς ἀνελθεῖν.** Nauck writes **ἂν ἐλθεῖν**, taking the sense to be: 'I shall be made to believe that I could return,'=ὅτι ἔλθοιμι ἄν. But (*a*) ἀνελθεῖν is confirmed by the context: cp. Ar. *Pax* 445 εἰς φῶς ἀνελθεῖν, etc.: and (*b*) it gives a more direct and forcible sense.—**οὐκείνου πατήρ**, Sisyphus. The scholiast gives the story as it was told (probably) by the logographer Pherecydes (*flor.* 470 B.C.?), who is quoted on ref. to Sisyphus by the schol. on *Il.* 6. 153. Sisyphus had directed his wife to leave him unburied. On reaching the shades, he denounced her impiety to Pluto, and obtained leave to go back and punish her. Having thus returned to earth, he stayed there,—ἕως (adds the scholiast) μετ' ἀνάγκης κατῆλθεν. Theognis (v. 702) is the earliest witness:—Σισύφου Αἰολίδεω, | ὅς τε καὶ ἐξ Ἀΐδεω πολυΐδριησιν ἀνῆλθεν, | πείσας Περσεφόνην αἰμυλίοισι λόγοις.

627 συμφέροι, be your helper: a sense derived from the idea of sharing a burden: *El.* 946 ξυνοίσω πᾶν ὅσονπερ ἂν σθένω. Not, 'be in accord with you' (*vobiscum conspiret*, Herm.: Ar. *Lys.* 166 ἀνήρ, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ).

628 τάδε: for the plur. cp. 524 n.

630 νεὼς ἄγοντ', leading him ashore from his ship: cp. 613 n.

631 οὔ· is clearly right: cp. 993, 997, *Tr.* 415. Welcker's **οὗ** (='whereas') is

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κλύοιμ' ἐχίδνης, ἥ μ' ἔθηκεν ὧδ' ἄπουν.
ἀλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ
τολμητά· καὶ νῦν οἶδ' ὁθούνεχ' ἵξεται.
ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ
πέλαγος ὁρίζῃ τῆς Ὀδυσσέως νεώς.
ἴωμεν· ἦ τοι καίριος σπουδὴ πόνου
λήξαντος ὕπνον κἀνάπαυλαν ἤγαγεν.
ΝΕ. οὐκοῦν ἐπειδὰν πνεῦμα τοὐκ πρῴρας ἀνῇ,
τότε στελοῦμεν· νῦν γὰρ ἀντιοστατεῖ.
ΦΙ. ἀεὶ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
ΝΕ. οὔκ, ἀλλὰ κἀκείνοισι ταὐτ' ἐναντία.
ΦΙ. οὐκ ἔστι λῃσταῖς πνεῦμ' ἐναντιούμενον,
ὅταν παρῇ κλέψαι τε χἁρπάσαι βίᾳ.
ΝΕ. ἀλλ' εἰ δοκεῖ, χωρῶμεν, ἔνδοθεν λαβὼν
ὅτου σε χρεία καὶ πόθος μάλιστ' ἔχει.
ΦΙ. ἀλλ' ἔστιν ὧν δεῖ, καίπερ οὐ πολλῶν ἄπο.
ΝΕ. τί τοῦθ' ὃ μὴ νεώς γε τῆς ἐμῆς *ἔπι;
ΦΙ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' ἀεὶ
κοιμῶ τόδ' ἕλκος, ὥστε πραῦνειν πάνυ.

θᾶσσον...; Welcker conj. οὐ θᾶσσον, and so Dind., Wunder, Hartung, Blaydes, Wecklein.—Schneidewin conj. ἢ θᾶσσον. **633** πάντα δὲ] Wakefield conj. πάντα τε. **636** ὁρίζῃ Reiske, Brunck: ὁρίζει MSS. (χωρίζει Harl.): marg. gl. in L, διίστησιν.—Buttmann retained ὡς (as='since') ὁρίζει: Hermann gave ἕως... ὁρίζει. **637 f.** Hermann would assign these two vv. to the Chorus. Blaydes follows Bergk in rejecting them. **639** τοὐκ r: τοῦ L.—ἀνῇ Pierson: ἄῃι L, with gl. παρῇι: ἀγῇ A (with gl. πέσῃ, θρανσθῇ, showing that the annotator took it from ἐάγην,—'be broken,' *i.e.* 'fall'!). **642** οὔκ'· ἀλλὰ (*sic*) L.—Seyffert reads, οὐκ αὐτὰ...; Meineke, οὐκ ἄρα...; (and so Cavallin): Wecklein (*Ars* p. 40)

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much weaker: so, too, is ἦ θᾶσσον, or οὐ θᾶσσον...ἄπουν;—**πλεῖστον ἐχθίστης**: cp. *O. C.* 743 πλεῖστον... | κάκιστος, n.

632 ἄπουν, 'deprived of the use of one's feet,' χωλόν: cp. Arist. *Metaphys.* 4. 22 λέγεται...ἄπουν καὶ τῷ μὴ ἔχειν ὅλως πόδας καὶ τῷ φαύλους.

633 πάντα λεκτά, κ.τ.λ. For the omission of μέν in the epanaphora cp. 779: *Ant.* 806 n.

635 f. ὡς...ὁρίζῃ. The MS. **ὁρίζει** cannot be defended here, either with ὡς as='since,' or with the conjecture ἕως as='while yet.' The words clearly express the eagerness of Ph. to put a space of sea between himself and his pursuer. And he has no reason to believe that his pursuer is still distant.

639 f. τοὐκ πρῴρας: cp. 1451 κατὰ πρύμναν.—**ἀνῇ**, as in 764: and so 705 ἐξανείη. Cp. Her. 2. 113 οὐ γὰρ ἀνίει (pres.) τὰ πνεύματα.—**στελοῦμεν**: 571 n.

642 οὔκ, ἀλλά, κ.τ.λ. The tone of this idiomatic phrase would be nearly rendered (here, at least) by 'nay, but.' The **οὐκ** refers to ἀεὶ καλὸς πλοῦς κ.τ.λ.: 'This is *not* a case of flight from imminent peril; but (on the contrary) our pursuers also are being delayed.' Cp. Plat. *Euthyd.* 277 A ἆρα σὺ οὐ μανθάνεις;...οὔκ, ἀλλ', ἦ δ' ὅς, μανθάνω.—I do not think, then, that any alteration is necessary. Of the conjectures (see cr. n.) Doederlein's **οἶδ'**· is perhaps the best. O. Heine's **ἀλλ' οὐχὶ**...; is also possible.

645 χωρῶμεν...λαβών. The subject

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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' ἅμα...; O. Heine, ἀλλ' οὐχὶ...; Schneidewin (formerly), ἀλλ' ἐστὶ...: Doederlein, οἶδ'· ἀλλὰ (and so Nauck): Mekler, εὖ γ'· ἀλλὰ.—Paley would justify οὐκ by a transposition, arranging the vv. thus: 643, 644, 642, 641. **644** κλέψαι τε] Bergk conj. κλέψαι τι. **645** λαβὼν] Dobree conj. λαβόνθ', and so Hartung. **647** ἄπο] Reiske conj. ἄγαν: Burges, οὐ πολλῶν γε, παῖ. **648** τί τοῦθ'] Blaydes conj. τί δ' ἔσθ'.—ἔνι MSS.: ἔπι is conject. by London ed. (1747), Heath, Wakefield, etc.: ἄπο by Hartung. **649** μάλιστ' ἀεὶ] Hense conj. μάλιστα, παῖ: Tournier, τάχιστ' ἀεί. **650** πάνυ] πόνου R (16th cent.), which Hartung adopts. Reiske conj. πόνον: Wecklein, πόδα: Nauck, πάλιν: Hense, πολύ: Meineke, ταχύ.

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to the plur. verb being ἐγὼ καὶ σύ, the sing. partic. agrees with σύ,—a constr. harsher in form than in reality. Cp. Ar. *Av.* 202 δευρὶ γὰρ ἐσβὰς... | ἔπειτ' ἀνεγείρας τὴν ἐμὴν ἀηδόνα, | καλοῦμεν αὐτούς. Aesch. *Eum.* 141 ἀνίστω, κἀπολακτίσασ' ὕπνον | ἰδώμεθ'. Eur. *Med.* 564 καὶ ξυναρτήσας γένος | εὐδαιμονοῖμεν (so Elms., for -οίην). Dem. or. 14 § 15 ἀπεβλέψατε πρὸς ἀλλήλους, ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων.—Dobree's conjecture, **λαβόνθ'**, was suggested by *O. C.* 1164, where the MSS. give μολόντ' at the end of the v.: but that should prob. be μόνον.

647 καίπερ οὐ πολλῶν ἄπο: and so it will not take long to choose them out. For the use of the prep., cp. Thuc. 1. 110 ὀλίγοι ἀπὸ πολλῶν.

648 νεώς γε τῆς ἐμῆς ἔπι. The correction of the MS. ἔνι to ἔπι is necessary and certain. Of ἔνι (= ἔνεστι) only three explanations are possible. (1) Some hold that the gen. **νεώς** depends on the idea of ἔσω or ἔνδον implied in **ἔνι**: 'is contained in my ship.' Cp. *Ai.* 1274 ἐρκέων... ἐγκεκλημένους: Eur. *Ph.* 451 τόνδ' εἰσεδέξω τειχέων. But there the notion 'within' is implied far more clearly than by ἔνι here. (2) Or νεώς is an absolute local gen., 'in the ship'; cp. *El.* 900 ἐσχάτης δ' ὀρῶ πυρᾶς...βόστρυχον. (3) Others take **ἔνι** with λαβεῖν supplied from λαβών in 645: 'what is there which it is not possible to obtain *from* my ship.' No one of these views is tenable.

650 πάνυ is fitting enough, where he is dwelling on the value of the herb to him; and it certainly is not weaker than the substitutes which have been proposed for it (see cr. n.). Meineke (*Analecta Soph.* p. 317) makes the arbitrary assumption that πάνυ was not used by Soph. in dialogue; though it is certainly used by him in anapaests (*O. C.* 144).

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ΝΕ. ἀλλ' ἔκφερ' αὐτό. τί γὰρ ἔτ' ἄλλ' ἐρᾷς λαβεῖν;
ΦΙ. εἴ μοί τι τόξων τῶνδ' ἀπημελημένον
παρερρύηκεν, ὡς λίπω μή τῳ λαβεῖν.
ΝΕ. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ' ἃ νῦν ἔχεις;
ΦΙ. ταῦτ', οὐ γὰρ ἄλλ' ἔστ', ἀλλ' ἃ βαστάζω χεροῖν.
ΝΕ. ἆρ' ἔστιν ὥστε κἀγγύθεν θέαν λαβεῖν,
καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν;
ΦΙ. σοί γ', ὦ τέκνον, καὶ τοῦτο κἄλλο τῶν ἐμῶν
ὁποῖον ἄν σοι ξυμφέρῃ γενήσεται.
ΝΕ. καὶ μὴν ἐρῶ γε· τὸν δ' ἔρωθ' οὕτως ἔχω·
εἴ μοι θέμις, θέλοιμ' ἄν· εἰ δὲ μή, πάρες.
ΦΙ. ὅσιά τε φωνεῖς ἔστι τ', ὦ τέκνον, θέμις,
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
μόνος δέδωκας, ὃς χθόν' Οἰταίαν ἰδεῖν,
ὃς πατέρα πρέσβυν, ὃς φίλους, ὃς τῶν ἐμῶν
ἐχθρῶν μ' ἔνερθεν ὄντ' ἀνέστησας πέρα.

654 τόξ' ἃ] τόξα Ald., with A. **655** ταῦτ' οὐ γαρ ἀλλ' (*sic*, not ἀλλ') ἔσθ' ἃ βαστάζω χεροῖν L. Two modes of completing the v. appear in other MSS.: (1) A, οὐ γὰρ ἄλλα γ' ἔσθ': (2) Γ, ἄλλ' ἔσθ' ἀλλ'.—Hartung conj. ταῦτ', οὐ γὰρ ἔστιν ἄλλ': Hense, ταῦτ', οὐ γὰρ ἄλλ' ἔτ' ἔσθ': Mekler, ταῦτ', οὐ γὰρ ἄλλ', ἔξισθ'.

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651 τί γὰρ ἔτ': 'Now what else...?' —γάρ introduces the question, as oft., when a speaker turns to a new point: cp. 1405: *Ai.* 101 εἶεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου, | ποῦ σοι τύχης ἔστηκεν;

652 f. εἴ μοί τι τόξων ('I fain would fetch) any of these arrows that may have been overlooked and may have slipped away from me.' The vaguer interpretation, 'any appurtenance of this bow,' is not the best here. Philoctetes, who has been afield in quest of game, carries his bow and his quiver (cp. 291 n.); but he is afraid that one or more of the arrows may have been accidentally left behind in the cave. τόξα, in poetry, can mean either (1) bow, (2) bow and arrows, or (3) arrows. For sense (2), cp. *Il.* 21. 502: Leto picks up the arrows which had dropped from the quiver of Artemis (492 ταχέες δ' ἔκπιπτον ὀϊστοί):—συναίνυτο καμπύλα τόξα, | πεπτῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης (where καμπύλα is the epithet of the bow only). For (3), Eur. *Ion* 524 εἶσω τόξα πνευμόνων λαβεῖν. —ἀπημελημένον, a rare compound, of which this perf. partic. occurs in Her. 3. 129.—παρερρύηκεν, 'has slipped aside' (as by dropping from the quiver); not, 'has slipped from my memory.' Cp. Xen. *An.* 4. 4 ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυείη (slip off). Plato has the word in a fig. sense, *Legg.* 781 A πολλὰ ὑμῖν παρέρρει, πολὺ ἄμεινον ἂν ἔχοντα εἰ νόμων ἔτυχεν ἢ τὰ νῦν (escaped your care).—ὡς λίπω μή = ὡς μὴ λ.: cp. 67 n.: λαβεῖν : cp. 81.

655 οὐ γὰρ ἄλλ' ἔστ', ἀλλ' ἃ κ.τ.λ. L's reading, οὐ γαρ ἀλλ' (*sic*) ἔσθ' ἃ clearly points to the reading in the text, since ἀλλ' might easily have been omitted by a scribe who mistook it for a repetition of ἄλλ'. And Γ confirms this. For ἄλλος closely followed by ἀλλά, Seyffert cp. *Od.* 8. 311 ἀτὰρ οὔ τί μοι αἴτιος ἄλλος, | ἀλλὰ τοκῆε δύω (cp. *ib.* 11. 558). Remark that this reading is further corroborated by the form of the statement. It is peculiarly Sophoclean to have three clauses, in which the second is opposed to the first, and the third repeats the sense of the first,—as here ἃ βαστάζω = ταῦτ': see on *Ant.* 465.—A's reading ἄλλα γ' ἔσθ' ἃ is weaker, and also less likely to have generated L's.

656 f. ὥστε after ἔστιν, as sometimes

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ΝΕ. Fetch it, then. Now, what else would'st thou take?

ΡΗ. 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.

ΝΕ. Is that indeed the famous bow which thou art holding?

ΡΗ. This, and no other, that I carry in my hand.

ΝΕ. Is it lawful for me to have a nearer view of it,—to handle it and to salute it as a god?

ΡΗ. To thee, my son, this shall be granted, and anything else in my power that is for thy good.

ΝΕ. 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.

ΡΗ. Thy words are reverent, and thy wish, my son, is lawful; for thou alone hast given to mine eyes the light of life, —the hope to see the Oetean land,—to see mine aged father and my friends,—thou who, when I lay beneath the feet of my foes, hast lifted me beyond their reach.

656 ἄρ'] ἄρ' L. **657** με] Blaydes gives σφε. **659** ξυμφέρῃ] συμφέρον Γ. **661** εἴ μοι] Reiske conj. εἰ μὲν.—πάρες] Nauck and Blaydes conj. οὐ θέλω. **663** τόδ' Γ: τότ' L. **666** πέραι L. Burges conj. μ' ὕπερ: Blaydes, the same, or πάλιν, or χερί: Cavallin, κάρα.

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after δυνατόν, ἐθέλω, δέομαι, πείθω, etc.: cp. *O. C.* 969 n.—**θεόν**. So the Arcadian Parthenopaeus swears by his spear-head (αἰχμή), ἣν ἔχει μᾶλλον θεοῦ | σέβειν πεποιθώς (Aesch. *Theb.* 529). Idas, one of the Argonauts, says, οὐδ' ἐμ' ὀφέλλει | Ζεὺς τόσον, ὀσσάτιόν περ ἐμὸν δόρυ (Apoll. Rhod. 1. 468). Mezentius: *Dextra mihi deus et telum, quod missile libro,* | *Nunc adsint* (Verg. *Aen.* 10. 773). Capaneus: *Ades O mihi dextera tantum:* | *Tu praesens bellis et inevitable numen;* | *Te voco, te solam, superum contemptor, adoro* (Statius 9. 548). Here, however, Neoptolemus regards the bow as a 'god,' not so much because it is invincible, as because it had belonged to Heracles.—For the fig. use of **θεός**, cp. *O. T.* 27 n.

659 ξυμφέρῃ 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 **ἐρῶ** in 660.

660 f. καὶ μὴν...γε: *Ant.* 221 n.—**πάρες**, 'let it go,' 'think no more about it.' There is no real ground for thinking this word corrupt. παριέναι can mean *omittere* no less than *concedere*. Cp. *Ant.* 1193 κούδὲν παρήσω.. ἔπος. Plat. *Legg.* 754 A μὴ τοίνυν γιγνώσκοντές γε παρῶμεν αὐτὸ ἄρρητον. Pind. *P.* 1. 86 μὴ παρίει καλά.

663 f. ὃς γ', as 1215, *O. T.* 35, etc. The relative, with this causal force, refers to an antecedent (*σοί*) which is understood: *O. C.* 263 n.—**φάος**, life, in place of imminent death.—**δέδωκας**, followed by an aor. (666): cp. 928 f.—**χθόν' Οἰταίαν**: 490 n.—The repetition of the pron. ὅς has much the same rhetorical effect as the repetition of the verb (δέδωκας) would have with us.

666 ἀνέστησας πέρα. If **πέρα** is genuine, the sense is:—'When I was under the feet of my foes, thou hast lifted me up, (placing me) *beyond their reach*.' **πέρα** could be either prep. with ἐχθρῶν, or adv.: the former is best for contrast with **ἔνερθεν**. While suffering in Lemnos, Ph. was ἔνερθεν τῶν ἐχθρῶν. If he is restored to his home in Greece (and he assumes that this is certain), then they can touch him no more. Thus **πέρα** blends the thought of conveyance across the sea with the image of 'uplifting' which is expressed by **ἀνέστησας**. The

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θάρσει, παρέσται ταῦτά σοι καὶ θιγγάνειν 667
καὶ δόντι δοῦναι κἀξεπεύξασθαι βροτῶν
ἀρετῆς ἔκατι τῶνδ' ἐπιψαῦσαι μόνον·
εὐεργετῶν γὰρ καὐτὸς αὖτ' ἐκτησάμην. 670
ΝΕ. οὐκ ἄχθομαί σ' ἰδών τε καὶ λαβὼν φίλον·
ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.
χωροῖς ἂν εἴσω. ΦΙ. καὶ σέ γ' εἰσάξω· τὸ γὰρ
νοσοῦν ποθεῖ σε ξυμπαραστάτην λαβεῖν. 675

στρ. α'. ΧΟ. λόγῳ μὲν ἐξήκουσ', ὄπωπα δ' οὐ μάλα,

667 f. Hense would omit from *ταῦτά σοι* to *δοῦναι* inclusive. **668** *καὶ δόντι δοῦναι*] Musgrave conj. *καὶ στόματι δοῦναι* (as Blaydes reads): Herwerden, *κἄχοντι δοῦναι*. **669** *μόνον*] Nauck conj. *μόνῳ*. **670** *αὖτ'*] *αὐτ'* (*sic*) L: cp. on 607. **671—673** *οὐκ ἄχθομαι...φίλος*. The MSS. give these three vv. to Philoctetes. Doederlein first restored them to Neoptolemus. They are rejected as spurious by Dindorf and Wunder, whom Nauck and Campbell follow. **674 f.** L rightly gives *χωροῖς ἂν εἴσω* to Neoptolemus (the words forming a line by themselves), and

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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 *ἐχθρῶν ἔνερθεν ὄντ' ἀνέστησάς μ' ὕπερ*, we should have to suppose that the loss of the letters **μ' ὕ** had led to the expansion of **περ** into *πέρα* (*πέραι* in L). But such a loss is not very likely. In *Ant.* 1301, where *πέρις* prob. arose from *περὶ ξ[ίφει]*, the lost letters were the last of the verse. I had thought of **ἀναστήσας πάρει**: but prefer to retain **πέρα**.—Cp. *El.* 1090 *ζῴης μοι καθύπερθεν | χειρὶ καὶ πλούτῳ τοσόνδ' ἐχθρῶν, ὅσον | νῦν ὑπόχειρ ναίεις*.

667 ταῦτα (nom.) **παρέσται σοι**, (*ὥστε*) **καὶ θιγγάνειν** (*αὐτῶν*). *θιγγάνω* never takes an accus. in class. Greek: *Ant.* 546 n.

668 καὶ δόντι δοῦναι. These words are not only genuine, but mark a delicate turn of phrase. Instead of saying, 'You shall be allowed to handle the bow, on condition of returning it,' he says, 'You shall be allowed to handle the bow and to return it.' The clause *καὶ δόντι δοῦναι* coheres closely with *θιγγάνειν*. The condition which *qualifies* the boon is thus lightly and courteously hinted,—being inserted between the words (*θιγγάνειν, κἀξεπεύξασθαι*) which express the privileges conceded. Cp. 774 *οὐ δοθήσεται | πλὴν σοί τε κἀμοί*.—The aorist **δοῦναι** expresses the moment of giving, and **ἐπεύξασθαι** the moment of vaunting; while the pres. **θιγγάνειν** denotes the continuing act of touching. Cp. Dem. or. 2 § 26 *πολὺ γὰρ ῥᾷον ἔχοντας φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν*.

669 The acc. **μόνον** is correct; it represents the nom. of the direct form, *εὔχει ἐπιψαῦσαι μόνος*. Here, however, after **δόντι**, it is slightly awkward. Nauck wishes to read **μόνῳ**. I should prefer to keep **μόνον** and insert **σ'** after **ἀρετῆς**. The direct form implied would then be, *εὔχει σὲ ἐπιψαῦσαι μόνον*. Cp. Plat. *Gorg.* 474 B *ἐγὼ γὰρ δὴ οἶμαι καὶ ἐμὲ καὶ σὲ... ἡγεῖσθαι*.

670 εὐεργετῶν, by kindling the pyre for Heracles: cp. 801 ff.

671—673 These three verses, called 'manifesto spurii' by Dindorf, are clearly genuine. If they are rejected, then Neoptolemus deigns no reply beyond *χωροῖς ἂν εἴσω* to the gracious and cordial speech of Philoctetes. In proof that the verses are pointless, Dindorf says:—'Neque enim quidquam beneficii a Philocteta accepit Neoptolemus, ut *εὖ παθών* dici

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Be of good cheer; the bow shall be thine, to handle, and to return to the hand that gave it; thou shalt be able to vaunt that, in reward of thy kindness, thou, alone of mortals, hast touched it; for 'twas by a good deed that I myself won it.

NE. I rejoice to have found thee, and to have gained thy friendship; for whosoever knows how to render benefit for benefit must prove a friend above price.—Go in, I pray thee.

PH. Yes, and I will lead thee in; for my sick estate craves the comfort of thy presence. [*They enter the cave.*

CH. I have heard in story, but seen not with mine eyes, 1st strophe.

καὶ σέ γ' εἰσάξω to Philoctetes. Bergk reverses this attribution. Cavallin gives the whole two vv. to Philoctetes. Hermann, following L as to the persons, places vv. 674 f. before vv. 671—673.—καὶ σέ γ' εἰσάξω] Tournier conj. καί σ' ἐπεισάξω.
676—690 L divides the vv. thus:—λόγῳ μὲν—|τὸν—|ποτὲ—|δρομάδα—|ἕλαβ'—|ἄλλον—|γ' οἶδα—|τοῦδ'—|δσ οὐσ'—|ἀλλ'—|ὥλλυθ'—|τόδε—|πῶσ ποτε—|ῥοθίων—|ἄρα—|βιοτὰν κατέσχεν. **676** ἐξήκουσ'] ἐξήικουσ' L.

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possit.' Blaydes, though he does not bracket the verses, assents to this argument:—'Certainly εὖ παθὼν cannot well apply to Neoptolemus.' But εὖ παθών refers, of course, to Philoctetes. Neoptolemus means:—'I am not sorry that chance drove me to Lemnos, and thus enabled me to gain your friendship. One who is ready to requite a benefit (viz., conveyance to Greece) by such a kindness as this (the promised loan of the bow), must indeed prove to be a priceless friend.'

672 f. **εὖ δρᾶν εὖ παθὼν**: *O. C.* 1202 (οὐ καλὸν) αὐτὸν μὲν εὖ | πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. Thuc. 2. 40 οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες κτώμεθα τοὺς φίλους.—So, of injury, *O. C.* 271 παθὼν μὲν ἀντέδρων.—**κτήματος**: cp. *Ant.* 701 ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ, | οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.

674 f. **χωροῖς ἂν εἴσω**: *Tr.* 624 στείχοις ἂν ἥδη. Cavallin gives these words, as well as the following, to Philoctetes, because the invitation to enter the cave ought to come from him, whose home it is. But then the words **καὶ σέ γ' εἰσάξω** lose their proper force; for we have to understand Ph. as saying,—'Pray enter:—*or rather*—I will lead you in.' But **γε** can only emphasize **σέ**: and therefore **χωροῖς ἂν εἴσω** must be said to Philoctetes. In these words Neoptolemus reverts to the wish which he had already expressed (645, 651) that Ph. should fetch from the cave anything that he needed for the voyage.—**τὸ γὰρ | νοσοῦν**: for the art. as penult. word of the v., cp. *O. T.* 231; *O. C.* 265, 351: *Ant.* 67, 78. **τὸ...νοσοῦν**, my sick estate: cp. Thuc. 1. 36 τὸ μὲν δεδιὸς αὐτοῦ...τὸ δὲ θαρσοῦν (his mood of fear or courage).

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

We have already had two short choral songs,—strophe and antistrophe,—in which the Chorus sought to aid Neoptolemus by confirming the story of his quarrel with the Atreidae (391—402), and by affecting to believe that Greece is indeed the goal of his voyage (507—518). We need not suppose that the pity which they expressed in vv. 507 ff. was wholly feigned; still, that particular expression of it belonged to the part which they were acting.

It is otherwise now. The Chorus are alone. Down to the end of the 2nd strophe (717) they are simply uttering what they feel. Then at v. 718 Philoctetes and Neoptolemus reappear from the cave; and in the 2nd antistrophe the Chorus once more seek to help their master's design.

676 ἐξήκουσ', as if by rumour from a far-off place: cp. Aesch. *Eum.* 397 πρόσωθεν ἐξήκουσα κληδόνος βοήν. Above, in 378 and 472, this compound was merely a strengthened ἀκούω.—**ὅπωπα**

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τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν παγκρατὴς
Κρόνου παῖς· 680
ἄλλον δ' οὔτιν' ἔγωγ' οἶδα κλύων οὐδ' ἐσιδὼν μοίρᾳ
τοῦδ' ἐχθίονι συντυχόντα
θνατῶν, ὃς οὔτ' ἔρξας τιν', *οὔ τι νοσφίσας,
ἀλλ' ἴσος *ὢν ἴσοις ἀνήρ, 685

678 ποτὲ τῶν Διὸς] ποτὲ διὸς MSS.: Triclinius inserted τοῦ (and so Buttmann): Porson (on Eur. *Phoen.* 145), τῶν. **679 f.** ἰξίονα κατ' ἄμπυκα δὴ | δρομάδα δέσμιον ὡσ | ἔλαβ' ὁ παγκρατὴσ κρόνου παῖσ· L. So the other MSS., except that, for κατ' ἄμπυκα, Harl. has κάμπυκα: for ἔλαβ', Vat. has ἔβαλεν: and T (with Triclinius) omits δή. For the conjectures see comment. and Appendix. **682** ἐσιδὼν] The 1st hand in L wrote ἐσίδων: the corrector has made ἐσίδον by erasing the second limb of ω.—μοίραι made from μοῖραι in L, with gl. τύχῃ above. **684** ὃς οὔτ' ἔρξας τιν'

δ' οὐ μάλα. Cp. Xen. *Hieron* 1. 12 οἱ δὲ τύραννοι οὐ μάλα (*nequaquam*) ἀμφὶ θεωρίας ἔχουσιν. The emphasis contrasts the sufferings known only by hearsay with those which have just been so vividly placed before their eyes.

677 f. τὸν πελάταν. Ixion treacherously murdered his father-in-law, Δηϊονεύς, and, when no mortal would minister the rites of purification to him, was cleansed of his crime by Zeus. He requited this grace by attempting the bed of Hera; and Zeus then commanded Hermes to bind him on a wheel of fire in the lower world.

The comparison with Ixion is the more forcible here, since reference has just been made to the gratitude shown by Philoctetes (672). Ixion was the great example of ingratitude. Cp. Pind. *P.* 2. 21 θεῶν δ' ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς | λέγειν ἐν πτερόεντι τροχῷ | παντᾷ κυλινδόμενον· | τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἐποιχομένους τίνεσθαι.

λέκτρων...τῶν Διὸς: cp. 1406 βέλεσι τοῖς Ἡρακλέους. Buttmann preferred the Triclinian **τοῦ Διός**,—which is admissible (cp. *Ant.* 10 n.),—as emphasising the proper name; but **τῶν** is clearly right.

679 f. κατὰ δρομάδ' ἄμπυκα...Κρόνου παῖς. As given in the MSS. (see cr. n.), these verses are longer than the corresponding vv. of the antistrophe, 693 f., παρ' ᾧ στόνον...αἱματηρόν. If both **Ἰξίονα** and **δέσμιον** are to be kept here, the antistrophic verses must be expanded. But those verses appear to be sound as they stand. The question is, then, whether **Ἰξίονα** or **δέσμιον** should be omitted here. I prefer to omit **Ἰξίονα**, 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 **νέσου** (L) or **νέσσου** of the MSS. was a gloss on **μελαγχαίτα** (gen. sing.) just before,—alluding to Nessus. The poet's tendency to omit the proper name in mythical allusion, when the context made his meaning clear, might be further illustrated from *Ant.* 133, where Capaneus is described, yet not named; and from 966—987 of the same play, where Cleopatra—whose fate is being compared with Antigone's—is only indicated as the mother of the Phineidae (980) and the daughter of Boreas (985).

(2) **δέσμιον** is not, indeed, necessary to the sense. As in prose we have **ἀναβιβάζειν ἐπὶ τὸν τροχόν** (Andoc. or. 1 § 43), so, here, the sense would be adequately given by **κατ' ἄμπυκα...ἔβαλεν.** And it might fairly be suggested that **δέσμιον** had crept into the text from the schol., κατ' ἄμπυκα δή] **κατὰ τὸν τροχόν** (which should be **τροχόν**, see *Ant.* 1065 n.) **δεδεμένον.** Then, omitting **δέσμιον**, we might keep the order of the MS. words, merely changing **κατ'** to **ἀν'**:—**Ἰξίον' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλεν** (where **δή** = 'as men say'). But, on the other hand, poetical considerations seem in favour of **δέσμιον.** It adds force to the picture of a terrible doom imposed by an irresistible power.—Other views are discussed in the Appendix.

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how he who once came near the bed of Zeus was bound upon a swift wheel by the almighty son of Cronus; but of no other mortal know I, by hearsay or by sight, that hath encountered a doom so dreadful as this man's; who, though he had wronged none by force or fraud, but lived at peace with his fellow-men,

MSS. (ἔρξας Harl.): Musgrave conj. ὃς οὕτιν' ἔρξας: Erfurdt, ὃς οὐ φθίσας τιν': Cavallin (after Blaydes), ὃς οὔτε κλέψας: Bergk, ὃς οὔ τι ῥέξας.—οὔ τι νοσφίσας] Schneidewin conj. Bergk would insert οὕτιν' before οὔτε νοσφίσας, and in 699 read ἢ εἴ τις ὄρνις instead of εἴ τις. **685** ἴσος ὢν ἴσοις] ἴσωσ (*sic*) ἐν ἴσοισ L: ἴσος ἐν ἴσοις r. Bothe conj. ἴσος εἰν ἴσοις: F. Schultz and Lachmann, ἴσος ὢν ἴσοις: Hermann, ἴσος ἔν γ' ἴσοις: Burges, ἴσος, εἴ τις, ὢν ἀνήρ (and so Blaydes in text).

ἄμπυκα, here, the rim of the wheel; elsewhere always 'head-band.' But its etymology (ἀμπί = ἀμφί) might easily suggest this poet. use, esp. as **δρομάδα** (perh. suggested by τροχός) helps it out. The schol. seems to have read ἄμπυκα.

Cp. Hesych., ἄμπυκες, τροχοί· οὕτω Σοφοκλῆς ἐν Φιλοκτήτῃ. Musgrave's **ἄντυγα** is certainly tempting, and may be right; but it does not seem necessary.

682 **τοῦδ'** = ἢ τόνδ': cp. 597 θατέρου, n.

684 **οὔτ' ἔρξας τιν', οὔ τι νοσφίσας.** A partial reminiscence of *Od.* 4. 690 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπών, as Eustathius saw (p. 763, 2): 'Ὁμηρικὸν δέ τι καὶ παρὰ Σοφοκλεῖ ἐν Φιλοκτήτῃ τὸ οὔτε τι ῥέξας, κακὸν δηλαδή· οὕτω γὰρ νοεῖται, εἰ καὶ παντελῶς ἐκεῖ σιωπᾶται τὸ ῥεχθέν. Here the last three words prove two things,—viz., that Eustath. read **οὔτε** νοσφίσας, and that οὔτε τι ῥέξας in his citation of Sophocles was a mere slip for οὔτ' ἔρξας τιν': since, if his text of our verse had really contained τι, he could not have said, σιωπᾶται τὸ ῥεχθέν. (He has other such slips: see Appendix on *Ant.* 292.) Schneidewin's emendation, **οὔ τι** for **οὔτε**, appears certain. ἔρδειν τινά τι can mean, 'to do a wrong to a man': ἔρδειν τινά, without τι, could not possibly mean it. Ought we, then, to write **οὐκ** (for οὔτ') ἔρξας? Probably not. Cp. *Ant.* 249 **οὔτε** του γενῆδος ἦν | πλῆγμ', **οὐ** δικέλλης ἐκβολή, and *O. C.* 972 n.—**νοσφίσας**, robbed, defrauded. We find not only νοσφίζειν τινά τινος, but also νοσφίζειν τινά τι (as Pind. *N.* 6. 64 σέ τ' ἐνόσφισε... | κλᾶρος...ἄνθε' Ὀλυμπιάδος); and this is the constr. here. The antithesis is between βίᾳ (**ἔρξας**) and δόλος (**νοσφίσας**): Ixion had murdered his father-in-law, and had sought to steal the love of Hera.

685 **ἴσος ὢν ἴσοις**, lit. 'equitable towards the equitable' (ἴσοις dat. of relation), —respecting the rights of others, as they respected his. In describing a man of peaceful and estimable character, the Greek tendency is to say, 'he *neither* did *nor* suffered wrong'; *i.e.*, he was not aggressive, nor was he forced into unpleasant relations with his fellow-men by their action,—since he provoked no enmities. See, *e.g.*, Lysias or. 12 § 4 οὐδενὶ πώποτε οὔτε ἡμεῖς οὔτε ἐκεῖνος δίκην οὔτε ἐδικασάμεθα οὔτε ἐφύγομεν, ἀλλ' οὕτως ᾠκοῦμεν δημοκρατούμενοι ὥστε μήτε εἰς τοὺς ἄλλους ἁμαρτάνειν μήτε ὑπὸ τῶν ἄλλων ἀδικεῖσθαι. This is the Athenian ideal of the χρηστός, ἐπιεικής, ἀπράγμων. And this is what **ἴσος ὢν ἴσοις** expresses here. It does not imply that he dealt with ἴσοι 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-men,' is truer to the sense than (*e.g.*), 'just among the just.' Cp. *Ai.* 267 κοινὸς ἐν κοινοῖσι λυπεῖσθαι, to share the grief of friends who grieve. For **ἴσος** as = *aequus*, said of persons, cp. *O. T.* 677 n.

L has **ἴσωσ** (*sic*) **ἐν ἴσοισ**. The objection to reading **ἔν γ'** is twofold. (1) The idea suggested would then be the same as in Eur. fr. 693 (quoted by Schneidewin), τοῖς μὲν δικαίοις ἔνδικος, τοῖς δ' αὖ κακοῖς | ...πολέμιος. 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 ὤν, though not indispensable, is very desirable. It is possi-

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8 ὤλλυθ' ὧδ' ἀναξίως.
9 τόδε <τοι> θαῦμά μ' ἔχει,
10 πῶς ποτε πῶς ποτ' ἀμφιπλάκτων ῥοθίων μόνος κλύων,
πῶς ἄρα πανδάκρυτον οὕτω βιοτὰν κατέσχεν· 690

ἀντ. α'. ἵν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν,
2 οὐδέ τιν' ἐγχώρων κακογείτονα,
3 παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν
αἱματηρόν· 695

686 ὤλλυθ' ὧδ' ἀναξίωσ' | τόδε θαῦμ' ἔχει με L. For the conjectures here and in the antistr. (701), see comment. and Appendix. **688** ἀμφιπλήκτων MSS.: ἀμφιπλάκτων Erfurdt.—κλύων r: κλύζων L (with A and others). **690** κατέσχεν] Nauck conj. ἀνέτλα. **691—705** L divides the vv. thus: ἵν' αὐτὸσ—| οὐδέ τιν'—| κακογείτονα—| βαρυβρῶτ'—ἀποκλαύσειεν—| τὰν θερμοτάταν—| αἱμάδα—| ἐνθήρου—| κατευνάσειεν—| φορβάδοσ—| ἕρπει—| τότ' ἂν—| παῖς—| δθεν—| πόρου—| δακέθυμοσ ἅτα.

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ble that the blunder ἴσωσ in L may be connected with the original presence of ὦν in the text.

686 f. ὤλλυθ': for the impf., cp. 252 διωλλύμην.

The MS. text here is **ὤλλυθ' ὧδ' ἀναξίωσ· τόδε θαῦμ' ἔχει με.** A comparison with the antistrophe (701 f.) strongly confirms Erfurdt's transposition, θαῦμά μ' ἔχει, and Dindorf's insertion of τοι after τόδε, since **τόδε τοι θαῦμά μ' ἔχει** then corresponds with the certainly genuine words in 702, **τότ' ἂν εἱλυόμενοσ.** The next question is how **ὤλλυθ' ὧδ' ἀναξίωσ** should be reconciled with the MS. words ἕρπει γὰρ ἄλλοτ' ἄλλᾳ in v. 701. Hermann's change of **εἵρπε γὰρ** to εἵρπε δ' has been generally received; it is gentler than that of **ὤλλυθ'** to **ὠλέκθ'** (Dindorf), or to **ὤλλυτο τῇδ'** (Campbell). It is less easy to decide whether **ἀναξίωσ** or **ἄλλᾳ** should be altered. Keeping ἄλλᾳ, Dindorf changes ἀναξίωσ to ἀτίμωσ, and Wecklein to ἀεικῶσ: Linwood proposed ἀνοίκτωσ. We must then suppose that ἀναξίωσ was a gloss, since such a corruption of the letters would be difficult. But it seems better to keep ἀναξίωσ, and to suppose, with Campbell, that ἄλλᾳ has come from **ἀλλ(αχ)ᾷ.**—See Appendix.

688 ἀμφιπλάκτων: the Doric form is clearly required in a strophe which contains πελάταν, μοίρᾳ, θνατῶν, βιοτάν. Cp. *Ai.* 597 ἀλίπλακτοσ, *El.* 484 χαλκόπλακτοσ. For the active sense, cp. *O. T.* 969 n. The ἀμφίπλακτα ῥόθια are those which beat around the rocky promontory near his cave (1455). Hesych. defines ῥόθιον as κῦμα μετὰ ψόφου γινόμενον: cp. *Ant.* 259 n.—The corrupt **κλύζων** in L (for κλύων), which violates both sense and metre, was taken by the schol. as =κλυζόμενοσ. (Buttmann strangely accepted this, comparing, for the gen., the Homeric λούεσθαι...ποταμοῖο.)

690 βιοτὰν κατέσχεν, *obtinuit*, 'kept his hold upon' the life which might well have slipped from him. This is a common sense of κατέχω, though a bold application of it. Not, *sustinuit*, 'endured,' as Dindorf renders.

691 ἵν' αὐτὸσ ἦν πρόσουροσ, 'where he was his own sole neighbour.' So when a man sends no ἀγγελία before him, he is said to arrive as his own ἄγγελοσ: when no herald precedes him, he is αὐτὸσ κῆρυξ (n. on 500). Cp. Aesch. *Cho.* 866 μόνοσ ὢν ἔφεδροσ | δισσοῖσ, 'his own sole supporter against two foes,' *i.e.*, there is no ἔφεδροσ at his back, to fight the man who vanquishes him. Lucian *Timon* 43 θεοῖσ θυέτω καὶ εὐωχείσθω, μόνοσ ἑαυτῷ γείτων καὶ ὅμοροσ (where ὅμοροσ strongly suggests that Lucian was thinking of our passage). Martial 5. 24. 8 *Hermes* (the gladiator) *supposititius sibi ipse*, 'his own substitute,' *i.e.*, never requiring one, because never defeated. Seneca *Herc. Fur.* act 1 sc. 1 *Quaeris Alcidae parem?* | *Nemo est nisi ipse.* Massinger, *Duke of Milan* act 4 sc. 3, 'And, but herself, admits no parallel.'—Remark that ἑαυτῷ (which Meineke sought to represent by changing **ἦν** to **οἱ**) is not needed, since **πρόσουροσ**='near the borders,' *i.e.*, 'neighbour

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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 antistrophe.

691 *ὦν' αὐτὸς ἦν πρόσουρος* MSS. Meineke conj. *ὦν' αὐτος οἱ πρόσουρος*: Bothe, *ὦν' αὐτὸς ἦν, πρόσουρον*: Seyffert, *ὦν' αὐτὸς ἦν, πρόδουλον*: Blaydes, *ὦν' αὐτὸς ἦν οἰκουρός*: Cavallin, *ὦν' οὔτις ἦν πρόσουρος.—βάσιν*] Oberdick conj. *κάσιν*. **692** *ἐγχώρων* made from *ἐγχωρίων* in L. Vauvilliers conj. *ἔγχωρον*, and so Blaydes. Cavallin, after Bugge and Hartung, gives *οὔτω' ἐς ἔγχωρον*, taking it with *βάσιν*.—*κακογείτονα*] Seyffert reads *ἄπο γείτονα*. **693 f.** *παρ' ᾧ...αἱματηρόν*. For conjectural insertions here, see Appendix on 678 f.

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to the place' (in which Ph. was), and thus represents, not *γείτων* simply, but *γείτων τῇ χώρᾳ*. For the Ionic form cp. *δμουρος, ξύνουρος, τηλουρός* (*O. T.* 194 n.).—**οὐκ ἔχων βάσιν**, without the power to walk; cp. 632 *ἄπουν*.—Bothe's **πρόσουρον οὐκ ἔχων βασιν** ('hearing no footstep of neighbour') is plausible at first sight. Then *αὐτὸς ἦν*='he was alone' (*O. C.* 1650 n.). But the vulgate is far more forcible. By his **πρόδουλον...βάσιν** Seyffert meant, 'having no foot to serve him.'—The conjecture, *οὐχ ἔχων βάσιν | οὕτιν' ἐς ἔγχωρον* ('having access to no neighbour') is very weak. Those who adopt it (cp. cr. n.) join *κακογείτονα* with *στόνον*: see next n.

692 κακογείτονα=*κακῶν* (or *κακοῖς*) *γείτονα*, 'a neighbour to his sufferings': *i.e.*, one to be near him while he suffers. The word does not imply (as some have objected), 'a neighbour *in* (*i.e.*, sharing in) his sufferings.' Nor is there any ground for saying that *κακογείτων* could mean only *κακὸς γείτων*.

Compounds to which *κακός* gives the first part are of two classes, according as the *κακο-* element is (1) adj. or (2) subst. In class (1) there are again two types. (*a*) The commonest is that of *κακόβιος*,= *κακὸν βίον ἔχων*: *i.e.*, the compound denotes 'possessing' the subst. as qualified by *κακός*. (*b*) A rarer, chiefly poet., type is that of Κακοΐλιος as simply=*κακὴ Ἴλιος*. In class (2) (*a*) the *κακο-* is most often equiv. to the subst. *κακόν* or *κακά* in the acc., governed by a verb: as *κακοποιός*=*κακὰ ποιῶν*. (*b*) But sometimes this *κακο-* represents a gen. or dat., depending on another noun: thus *κακόμαντις*, 'prophet of evil' (Aesch. *Pers.* 10 etc.)=*κακῶν μάντις*. Cratinus used *κακόδουλος* as=*κακὸς δούλοις* ('cruel to slaves'), *Θρᾷτται* fr. 7. And so *κακογείτων* could belong either to (1) *b*, =*κακὸς γείτων*: or, as it actually does here, to (2) *b*, *κακῶν γείτων*. Cp. *ἀλιγείτων, ἀστρογείτων, ἀστυγείτων*.

The schol. joined **κακογείτονα** as epithet with **στόνον**: *παρ' ᾧ δὴ τὸν κακὸν γείτονα, τὸν αἱματηρὸν στόνον, ἀποκλαύσειε*. And so Cavallin. Bugge, again, takes **κακογείτονα** as a subst., 'his evil neighbour' (*i.e.* 'his disease'),—governed by *στόνον...ἀποκλαύσειε*: comparing *Él.* 123 *τάκεις... οἰμωγὰν | ...Ἀγαμέμνονα*.

693 ff. παρ' ᾧ: in the negative statement *παρ' ὅτῳ* would be more usu.: cp. *Ant.* 220 n.—**ἀντίτυπον**: Lucian *De domo* 3 *τῆς φωνῆς ἐπανιούσης κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀναστρεφούσης*. 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. 1459).

βαρυβρῶτα...αἱματηρόν: 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 *ἀποκλαύσειε*, yet the

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ὃς τὰν θερμοτάταν αἱμάδα κηκιομέναν ἑλκέων
ἐνθήρου ποδὸς ἠπίοισι
φύλλοις κατευνάσειεν, εἴ τις ἐμπέσοι,
φορβάδος ἐκ *γαίας *ἑλών·
εἶρπε *δ' ἄλλοτ' *ἀλλαχᾷ
τότ' ἂν εἰλυόμενος,
παῖς ἄτερ ὡς φίλας τιθήνας, ὅθεν εὐμάρει' ὑπάρχοι
πόρου, ἀνίκ' ἐξανείη δακέθυμος ἄτα·

στρ. β'.

οὐ φορβὰν ἱερᾶς γᾶς σπόρον, οὐκ ἄλλων
αἴρων τῶν νεμόμεσθ' ἀνέρες ἁλφησταί,

695 οὐδ' ὃς τὰν MSS.: Hermann omits οὐδ': Erfurdt, τὰν. **696** αἱμάδα] Reiske conj. ἰκμάδα. **698** ἐνθήρου] Vauvilliers conj. ἐμπήρου.—φύλλοις r, φύλλοισι L. **699** εἴ τις ἐμπέσοι MSS.: Brunck conj. εἴ τιν' ἐμπέσοι: Dindorf εἴ τι ἐμπέσοι (assuming hiatus after τι to be permissible; cp. his n. on v. 100): Seyffert, εἴ τι συμπέσοι: Gleditsch, εἴ τε συμπέσοι: Hartung, εἴ τ' ἐμπέσοι, as in 684 he reads οὐ (for οὔτε) νοσφίσας. **700** ἔκ τε γᾶς MSS.: Turnebus conj., ἔκ γε γᾶς, and so Seyffert: Hartung, ἔκ τι γᾶς: Dindorf, ἐκ γαίας: Brunck, ὥστε γᾶς.—For ἑλεῖν, Schneidewin, after Reiske, gave ἑλών (reading εἴ τις ἐμπέσοι, *sc.* αἱμάς): and so Nauck. Paley, ἕλοι. Wecklein writes φορβάδος ἐκτέμοι τι γᾶς. **701** ἕρπει γὰρ ἄλλοτ' ἄλλᾳ | τότ' ἂν εἰλυόμενος MSS. (ἕρποι V: ἄλλουτ' ἄλλᾳι L.) Bothe restored εἶρπε. For conjectures see comment., with Appendix on 686. **702** ὡς] ὥσ L. **703** ὑπάρχοι

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case itself might help to suggest that βαρυβρῶτα and αἱματηρόν described the object of the κλαυθμός. With βαρυβρώς cp. διαβόρος (v. 7, n.). Cp. 208 αὐδὰ | τρυσάνωρ. Schneidewin cites also Aesch. *Theb.* 348 βλαχαὶ δ' αἱματόεσσαι | τῶν ἐπιμαστιδίων | ἀρτιτρεφεῖς βρέμονται. It seems possible that this may have been in Soph.'s mind: but it is less bold, since βλαχαὶ αἱματόεσσαι τῶν ἐπιμ. merely = βλαχαὶ τῶν αἱματοέντων ἐπιμ. (like νεῖκος ἀνδρῶν ξύναιμον, etc.). A truer parallel is [Eur.] *Rhes.* 260 κακόγαμβρον | ...γόον, = γόον περὶ κακοῦ γαμβροῦ. We might add Eur. *El.* 752 φόνιον ὀλωγὴν κλύω. The conjectural insertions which have been made in these vv. are noticed in the Appendix on vv. 678 f.

695 ff. ὃς τὰν. The MS. text has **οὐδ' ὃς τὰν**,—a syllable too much. **οὐδ'** may have been conjecturally added, to link this clause to the last; while **τὰν** is not so likely to have been inserted. And **ὃς . τὰν** is intrinsically better here than **οὐδ' ὃς**.—**αἱμάδα**: schol. τὴν τοῦ αἵματος ῥύσιν. The word is found only here. —**κηκῑομέναν** is usu. called passive. But it is surely rather a poet. middle form. A transitive κηκίω occurs first in post-class. Greek (Ap. Rh. 4. 600 βαρὺν ἀνακηκίει ἀτμόν), while Plat. *Phaedr.* 251 B suffices to show that the intrans. κηκίω was familiar in Attic. There is no other example of κηκίομαι. Cp. 784 κηκῖον. The ι is short in Homer (*Il.* 7. 262 ἀνακηκῖον, *Od.* 5. 455 κήκῐε).—**ἑλκέων**, a disyll. by synizesis.—**ἐνθήρου** refers to the angry appearance of the ulcer, which has not been assuaged (ἠμερώθη) by proper treatment; cp. Aesch. *Ag.* 562 ἔνθηρον τρίχα: Dioscorides 3. 11. 1 τεθηριωμένον ἕλκος. Plin. *H. N.* 26. 14 *efferantia se ulcera.*

εἴ τις ἐμπέσοι, *sc.* αἱμάς. This, the MS. reading, is plainly right. The verb ἐμπίπτω was regularly used with regard to an attack of disease: cp. *Tr.* 1253 πρὶν ἐμπεσεῖν σπαραγμόν: Thuc. 2. 48 (ὁ λοιμὸς) ἐς τὴν Ἀθηναίων πόλιν ἐξαπιναίως ἐνέπεσε: *ib.* 49 λύγξ τοῖς πλείοσιν ἐνέπιπτε κενή. Cp. below, 808 (the disease) ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται. In the next v. Schneidewin rightly gave **ἑλών** for the MS. **ἑλεῖν**. For the constr. κατεὐνάσειεν φύλλοις, ἑλὼν (αὐτά), cp. *O. C.* 475 (ἕρεσσον) νεοπόκῳ μαλλῷ λαβών (n.).

Some read **εἴ τιν' ἐμπέσοι**, or **εἴ τι**

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—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 else that we mortals gain by toil; and strophe.

L: *ὑπάρχει* r. **704** *πόρον* L: *πόρων* A, with most of the later MSS.: *πόρου* Wakefield. Gleditsch conj. *πόνου*: Seyffert, *κόπου*.—*ἐξανείη* Hermann: *ἐξανί ησι* L (*sic*), with space for two or three letters in the erasure. Dübner thinks that the 1st hand had written *ἐξανεί. ησι*, with perh. λ after *ει*. But I rather suspect that it was *ἐξανί[στ]ησι*, for the *l* does not seem to have been touched. There is a marg. gl., *ἐνδίδωσιν*. A and most of the later MSS. have *ἐξανίησι*: the only variants seem to be *ἐξανίει* (V), *ἐξανίῃ* (T, *i.e.* *ἐξανιῇ*), *ἐξανίης* (R). **705** *δακέθυμος*] Seyffert writes *δακόθυμος* (*ferae mordacis animos habens*). **706—717** L divides the vv. thus:—*οὐ φορβὰν—|γᾶσ—|αἴρων—νεμόμε|σθ'—|πλήν—|πτανῶν—|ὦ μελέα—|δσ—ῆ|σθη—|λεύσσων δ'—|ἀεὶ προσενώμα.* **707** *σπόρον* r: *πόρον* from *σπόρον* L, with gl. *σῖτον* above.

συμπέσοι, keeping **ἑλεῖν**: 'if any leaf should fall in his way, to pluck,' or, 'if it should be his fortune to pluck any leaf.' But *ἐμπίπτειν* ought to be said of the wanderer, not of a stationary object which he finds. And *συμπέσοι* is too suggestive of a 'coincidence' to be a fitting word here.—Campbell, reading *φορβάδος ἕκ τε γᾶς ἑλεῖν*, takes the const. to be (*οὐκ ἦν*) *ὅστις κατευνάσειεν ἑλεῖν τε* (instead of *ἕλοι τε*). This is as if one said, *οὐχ εἶχεν ὅστις ἔλθοι καὶ βοηθεῖν*.—**φορβάδος**: cp. 391 *παμβῶτι*: fr. 279 *ἐξ Ὠλένου γῆς φορβάδος κομίζομαι*.

701 f. **εἵρπε** κ.τ.λ. Join **ἄν** with **εἵρπε**: cp. 290 n.: for **εἱλυόμενος**, *ib.* As to the reading in these verses, see on 686 f. The phrase *ἄλλοτε ἀλλαχῇ* occurs in Xen. *Mem.* 1. 4. 12.

703 παῖς...ὡς: 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 *ἀντίπαις*.

704 f. **ὅθεν**=*ἐκεῖσε ὅθεν*: cp. Xen. *An.* 1. 3 § 17 *μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν*. **ὅθεν ὑπάρχοι**, after **εἵρπε ἄν**, answers to *ὅθεν ἂν ὑπάρχῃ* after a primary tense: cp. 289 n.—**εὐμάρεια...πόρου**, 'facility of resource,'—*i.e.*, the means of supplying his needs. For *εὐμάρεια* cp. 284; for *πόρου*, Eur. *Alc.* 213 *τίς ἂν πόρος κακῶν | γένοιτο...*; He had to find food, water, fuel, and the medicinal herb (285 ff., 649).—Not, 'ease on his path' (ease in movement), as if the search for the herb alone were meant. Some read **πόρων** as='resources': but, in this sense, the associations of the plur. would have been too prosaic for an Attic poet. For the theory that **πόρον** should be read, and taken with **εἵρπε**, see Appendix on 695 f.—**ἐξανείη**, remit its violence: 639 n. —**δακέθυμος**, like *δηξίθυμος*, *θυμοδακής*, *θυμοβόρος*, etc.

706 ff. **ἱερᾶς**: cp. 391.—**αἴρων** denotes the simple act of lifting, and is thus more picturesque than *αἰρόμενος*. Cp. Ar. *Ran.* 1339 *κάλπισί τ' ἐκ ποταμῶν δρόσον ἄραντε*.—**ἄλλων**, such as fruits, milk, etc.: from *αἴρων* we supply a word of more general sense. The gen. is partitive (Xen. *Cyr.* 1. 4. 20 *λαβὼν τῶν...ἵππων τε καὶ ἀνδρῶν*). This is better than to repeat **φορβὰν** with it ('food consisting in other things'). Such a constr. would be awkward when *φορβὰν* is in apposition with *σπόρον*. **τῶν**, relat. (14)=*τούτων ἅ*.

ἁλφήσταί. The popular deriv., from *ἅλφι* and *ἐδ* ('meal-eating'), may possibly have been in the poet's mind here; though this inference would be stronger if he had placed the word in closer connection with *σπόρον*. Curtius, on the other hand, can fairly cite Aesch. *Th.* 771 *ἀνδρῶν ἁλφηστᾶν ὅλβος ἄγαν παχυνθείς*, in support of the sense 'workers,'

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3 πλὴν ἐξ ὠκυβόλων εἴ ποτε τόξων 710
4 πτανοῖς *ἰοῖς ἀνύσειε γαστρὶ φορβάν. ἃ μελέα ψυχά,
5 ὃς μηδ' οἰνοχύτου πώματος ἤσθη δεκέτει χρόνῳ, 715
6 λεύσσων δ' ὅπου γνοίη στατὸν εἰς ὕδωρ αἰεὶ προσενώμα.

ἀντ. β'. νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας
2 εὐδαίμων ἀνύσει καὶ μέγας ἐκ κείνων· 720
3 ὅς νιν ποντοπόρῳ δούρατι, πλήθει
4 πολλῶν μηνῶν, *πατρίαν ἄγει πρὸς αὐλὰν Μαλιάδων
νυμφᾶν, 725

711 πτανῶν ἀνύσειε πτανοῖσ γαστρὶ φορβάν. L. The other MSS. have either this, or (as A) πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν. (ἀνύσει Γ.) Brunck restored πτανοῖς ἰοῖς. Wecklein (*Ars* p. 80) suggests πτανῶν ἰοῖς ἀνύσειε...φορβάν ('food from *birds*,' as opposed to φορβὰν...γᾶς σπόρον in 706). L has ὀρνέοις as a gl. on πτανοῖς.—For ἀνύσειε Blaydes conj. πορίσειε. **715** πώματοσ L, with ω above ó from 1st hand.—δεκέτεῖ L. The acute accent is from the 1st hand; the circumflex, from S. There was a special cause for this confusion of accents, which I may notice. Adjectives in -ετης were paroxytone in Attic (as δεκέτης), but oxytone in the common dialect (as δεκετής): see Chandler § 703 (2nd ed.).

'earners,' men who eat their bread in the sweat of their brow (rt ἀλφ, Lat. *lab-os*.)—**ἀνέρες**, with epic ᾱ, as *Tr.* 1010, *O. T.* 869 ἀνέρων. There is a reminiscence of *Od.* 13. 261 ἀνέρας ἀλφηστάς, as well as of *ib.* 9. 89 οἵτινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες.

711 πτανοῖς is a purely poetical image for speed, while the Homeric πτερόεντες ὀϊστοί more readily suggests the actual feathers on the arrow (*Tr.* 567 κομήτην ἰόν: Aesch. fr. 135 μηχανὴν πτερώματος: Eur. *Or.* 274 τόξων πτερωτὰς γλυφίδας). —**ἰοῖς** (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' (*Ai.* 168 πτηνῶν ἀγέλαι).

713 ff. ψυχά, ὃς: cp. *Il.* 18. 117 οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε Κῆρα, | ὅσπερ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι. Cp. *Ant.* 341 n.—**ὃς μηδ'**, 'one who did not'...: the generic μή with causal force: cp. 170 n.—**ἤσθη**, with a gen., such as follows verbs of enjoying, ἀπολαύω, εὐωχοῦμαι, etc.: *Il.* 11. 780 αὐτὰρ ἐπεὶ τάρπημεν ἐδητύος ἠδὲ ποτῆτος.—**οἰνοχύτου**: οἰνόχ. πῶμα = οἶνου κεχυμένου π.: cp. 208 n., Eur. *Cycl.* 66 κρήναις παρ' ὑδροχύτοις.

δεκέτει χρόνῳ. 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 ἐν χρόνῳ μακρῷ (235), and χρόνῳ μακρῷ simply (598 n.), can alike mean '*after* a time,' so the use of the simple dat. is extended to that sense for which ἐν is more specially needed,—'*within* a time.' The acc., **δεκέτη χρόνον**, which Blaydes reads, is less suitable here. The point is that, for ten years, Ph. has not once tasted wine. A prose-writer would usu. express this by δέκα ἐτῶν: cp. Plat. *Gorg.* 448 A οὐδείς μέ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν. In our v., the acc. would rather suggest that Ph. had not had ten years' continuous enjoyment of wine. Cp. Lys. or. 19 § 60 ὀλίγον μὲν χρόνον δύναιτ' ἄν τις πλάσασθαι τὸν τρόπον τὸν αὐτοῦ (the dissimulation being continuous): ἐν ἑβδομήκοντα δὲ ἔτεσιν οὐδ' ἂν εἷς λάθοι πονηρὸς ὤν (*i.e.*, at some moment or other *within* the 70 years he will be found out).

716 f. λεύσσων, absol., looking about him, **ὅπου γνοίη** (to see) where he could perceive (stagnant water), **προσενώμα**, he used to bend his way towards it. **εἰς στατὸν ὕδωρ** is joined with προσενώμα, instead of standing (without εἰς) as object to **γνοίη**. The latter is oblique for ὅπου γνῷ (delib. subjunct.). Cp. *Ai.* 890 ἄνδρα μὴ λεύσσειν ὅπου: *O. C.* 135 ὃν ἐγὼ

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save when haply he found wherewith to stay his hunger by winged shafts from his swift-smiting bow. Ah, joyless was his life, who for ten years never knew the gladness of the wine-cup, but still bent his way towards any stagnant pool that he could descry as he gazed around him.

But now, after those troubles, he shall be happy and mighty at the last; for he hath met with the son of a noble race, who in the fulness of many months bears him on sea-cleaving ship to his home, haunt of Malian nymphs, 2nd antistrophe.

The scribe found δεκέτει, and copied it: the corrector (S) wished for the later δεκετεῖ, and omitted (as elsewhere) to delete the other accent. χρόνωι L. δεκέτη χρόνον A, which Nauck prefers: and so Blaydes. **716** λεύσσων δ' r: λεύσσειν δ' L.—ὅπου] εἴ που Musgrave, Brunck. **717** αἰεὶ Triclinius: ἀεὶ L.—προσενώμα] Wakefield conj. πόδ' ἐνώμα. **718—729** L divides the vv. thus:—νῦν δ'—|παιδὸς—|εὐδαίμων—|καὶ μέγας—|ὃς νιν—|πολλῶν—|μηλιάδων—|σπερχειοῦ τε—|χάλ|κασπις—|πλάθει—|οἵτας . . ὄχθων. **719** παιδὸς ὑπαντήσας MSS.: παιδὶ συναντήσας Froehlich and Meineke. **720** ἀνύσει] Cavallin conj. ἀνέχει. **724** πατρίαν Porson: πατρῴαν MSS. **725** Μαλιάδων Erfurdt: Μηλιάδων MSS.

λεύσσων περὶ πᾶν οὔπω | δύναμαι τέμενος γνῶναι ποῦ μοί | ποτε ναίει (n.). **προσενώμα** intrans.: cp. 168 n.—The usage of λεύσσειν in Soph. makes this constr. preferable to the other, which is possible: λεύσσων εἰς στατὸν ὕδωρ (fixing his gaze on it), ὅπου γνοίη, *wherever* he might perceive it (oblique of ὅπου ἂν γνῷ).—**στατὸν...ὕδωρ**, water collected in stagnant pools: cp. Arist. fr. 207 (Berl. ed. p. 1515 *b* 25) πρόσφατόν ἐστι καὶ νέον ὕδωρ τὸ ὑόμενον, ἕωλον δὲ καὶ παλαιὸν τὸ λιμναῖον. Her. 2. 108 πλατυτέροισι ἐχρέωντο τοῖσι πόμασι, ἐκ φρεάτων χρεώμενοι ('somewhat brackish'). Odysseus remembered a spring near the cave (21), and Ph. speaks of κρῆναι (1461): but the imagination of the Chorus ἐπὶ τὸ μεῖζον πάντα δεινοῖ.

718 f. ἀνδρῶν ἀγ., Peleus and Achilles; cp. 384.—**ὑπαντήσας** in prose would mean, 'having come to meet,' and would take a dat. A poet might feel that the gen. was sufficiently warranted by the Homeric ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος (*Il.* 16. 423), etc.: indeed, the gen. differs from the dat. only by its more vivid suggestion of the idea, 'face to face' (ἀντίον τινός). Cp. 320 n. Here the phrase, 'having come face to face' with him, suggests not merely the good fortune of the meeting, but the intercourse,—frank on the side of Philoctetes,—which had followed it.—As Ph. and Neoptolemus are now seen to be leaving the cave, the Chorus once more speaks language designed to support N.'s plan.

720 f. ἀνύσει εὐδαίμων (*sc.* ὤν, cp. *Ant.* 177), will finish his course in happiness: =τελευτῶν εὐδαιμονήσει. (Not, I think, 'will *succeed in* becoming happy,' *sc.* γενέσθαι.)—**ἐκ κείνων** (neut.) after those troubles: cp. 271.

722 ποντοπόρῳ: epith. of ναΐ in *Ai.* 250.—**δούρατι**: the only example of this epic form in Soph. (for δορί and δόρει cp. *O. C.* 1304). Aesch. has δουρίκλυτος, δουρίπληκτος, and Eur. δούρατα. Cp. Pind. *P.* 4. 27 εἰνάλιον δόρυ (τηλοῦ), Aesch. *Pers.* 411 ἐπ' ἄλλην (*sc.* ναῦν) ἄλλος ἠΰθυνεν δόρυ.—**πλήθει...μηνῶν**, *after* the ten years at Lemnos: 598 n.

724 ff. πατρίαν is prob. a true correction of **πατρῴαν**. There is no other instance in Soph. of πατρῷος 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 πάτριος should be restored, as by Porson in *Hec.* 78 (=82 Dind.). As to the sense, either word would serve here: properly, πατρίαν=ancestral; πατρῴαν, belonging to one's father: but Tragedy does not always observe the distinction (cp. 398 n.: conversely, *O. C.* 756 θεῶν πατρῴων=πατρίων).

Μαλιάδων: the Ionic form (cp. 4 n.), which the MSS. give, can hardly be kept here: cp. 688 ἀμφιπλάκτων. Μαλ. νυμφᾶν is more naturally joined with αὐλᾶν than

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5 Σπερχειοῦ τε παρ' ὄχθας, ἵν' ὁ χάλκασπις ἀνὴρ θεοῖς 7
6 πλάθει *πατρὸς θείῳ πυρὶ παμφαής, Οἴτας ὑπὲρ ὄχθων.

ΝΕ. ἔρπ', εἰ θέλεις. τί δή ποθ' ὧδ' ἐξ οὐδενὸς 730
λόγου σιωπᾷς κἀπόπληκτος ὧδ' ἔχει;

ΦΙ. ἆ ἆ ἆ ἆ.

726 ὄχθας Γ, as Hermann and Dindorf proposed: ὄχθαισ L. Blaydes, keeping the dat., changes Σπερχειοῦ τε to Σπερχειοῖο. **727 f.** θεοῖσ | πλάθει πᾶσι· L. (It has not been corrected to πᾶσιν.) πᾶσιν Triclinius and schol. Herm. conj. θεοῖς | πλάθει πάλαι: afterwards (*Retract.* p. 11) θεοῖς | πλάθει θεός: Schneidewin, θεὸς | πλάθει θεοῖς: Seyffert,

(as Cavallin prefers) with **ὄχθας**: '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, 1454) are associated with the rural scenery of those places. For αὐλή in the general sense, 'abode,' cp. *Ant.* 786 ἀγρονόμοις αὐλαῖς: Eur. *Alc.* 259 νεκύων ἐς αὐλάν.—**παρ' ὄχθας**. Unless, with Blaydes, we change **Σπερχειοῦ τε** to **Σπερχειοῖο**, the acc. is necessary here. The MSS. give **ὄχθαις**. 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 χάλκασπις ἀνήρ, Heracles. The epithet has an archaeological interest. In the Homeric poems, when reference is made to the exploits of Heracles, his weapon is the bow (*Il.* 5. 395: *Od.* 8. 224, 11. 607). Some ancient writers, however, expressly say that the equipment of Heracles with bow, club, and lion's skin was a comparatively late invention of the poets, and that in the oldest works of art he was represented with the armour of the ordinary Homeric warrior. According to Strabo (15. 688), the innovation could be traced back to the epic Ἡράκλεια, ascribed to Peisander (*circ.* 650 B.C.): καὶ ἡ τοῦ Ἡρακλέους δὲ στολὴ τοιαύτη πολὺ νεωτέρα τῆς Τρωικῆς μνήμης ἐστί, πλάσμα τῶν τὴν Ἡράκλειαν ποιησάντων, εἴτε Πείσανδρος ἦν, εἴτ' ἄλλος τις· τὰ δ' ἀρχαῖα ξόανα οὐχ οὕτω διεσκεύασται (implying that he had seen old images or statues in which Heracles had armour). Athenaeus (12. 512 F) quotes Megacleides (who wrote περὶ Ὁμήρου, prob. in the 5th cent. B.C.), as referring the invention to Stesichorus (*c.* 620 B.C.), and adding that Xanthus, an earlier lyric poet, had clad Heracles in the Homeric armour:—ταῦτα πλάσαι πρῶτον Στησίχορον τὸν Ἰμεραῖον. καὶ Ξάνθος δ' ὁ μελοποιός, πρεσβύτερος ὢν Στησιχόρου,...οὐ ταύτην αὐτῷ περιτίθησι τὴν στολήν, ἀλλὰ τὴν Ὁμηρικήν. Strabo and Megacleides, then, agree thus far;—that the invention was *not older than* the 7th cent. B.C.

In this play Heracles figures especially as the former possessor of the invincible bow. Why, then, has Soph. here chosen an epithet, **χάλκασπις**, which suggests the hoplite type of Heracles? The answer seems to turn on two points. (1) A compromise between the hoplite and the archer type of Heracles can sometimes be traced in ancient art. Thus a statue belonging to the east pediment of the Aeginetan temple gives Heracles a helmet (or bonnet) of lion's skin, a bow, and a θώραξ (Baumeister, *Denkm.* p. 335: cp. *ib.* p. 652 *a*). Sophocles himself makes a similar compromise when in *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 Hephaestus had wrought the ἀσπίς described in the Hesiodic poem.

728 πλάθει. The aor. ἐπλάθην is used by Aesch. and Eur.; and **πλάθῃ** (Bergk) is tempting here: but the historic pres. seems confirmed by such examples as *O. T.* 113 (συμπίπτει), *ib.* 560 (ἔρρει). Heracles was burned alive, by his own command, on the top of Mount Oeta. As the flames rose, a storm broke forth; and, amid thunder and lightning, the hero was taken up to heaven. Apollod. 2. 7. 14 καιομένης δὲ τῆς πυρᾶς λέγεται

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and to the banks of the Spercheius; where, above Oeta's heights, the lord of the brazen shield drew near to the gods, amid the splendour of the lightnings of his sire.

NE. I pray thee, come on. Why art thou so silent? Why dost thou halt, as if dismayed, without a cause?

PH. Alas, alas!

θεοῖς | πλάθει βάσω, and so Cavallin: Bergk, *θεοῖς | πλάθη* [= *ἐπλάθη*], bracketing *πᾶσιν*, as he brackets *γνοίη* in the corresponding v. of the strophe (716). Wecklein (*Ars* p. 78) suggests *πλάθη, δέμας κ.τ.λ.*; *δέ* might have dropped out after *θη*, and *μας* have become *πᾶσιν*. **729** *δχθων*] *δχθας* Γ: cp. 726. **730** *εἰ θέλεις*] Lond. ed. of 1747 conj. *εἰ σθένεις*. **731** *ἔχει*] *ἔχῃ* L.

νέφος ὑποστὰν μετὰ βροντῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι. Diod. 4. 38. 4 *κεραυνῶν ἐκ τοῦ περιέχοντος πεσόντων ἡ πυρὰ πᾶσα κατεφλέχθη*. By **θείῳ πυρὶ παμφαής** the poet probably meant to suggest both the flaming pyre and the splendour of the lightnings.

***πατρὸς** is my emendation of the corrupt **πᾶσι**. In the antistr., 716, **ὅπου** is clearly sound; and a long syllable is metrically impossible here. Nor can we save **πᾶσι** by transposition: both **πλάθει** and **θείῳ** are plainly genuine. Hermann's conjecture, *θεοῖς | πλάθει* **θεὸς**, presupposes that **πᾶσι** was either a gloss, or an arbitrary substitute for a lost word; but it was more probably a corruption of the true word. Now we might certainly expect here some reference to Zeus. Oeta was sacred to him; his were the lightnings (cp. *Tr.* 436 *τοῦ κατ' ἄκρον Οἰταῖον πάγον | Ζηνὸς καταστράπτοντος*); and it was as his son that Heracles entered Olympus. At this moment, above all others, there is a poetical fitness in some allusion to the hero's divine parentage, which is elsewhere made so prominent in the play (802, 943, 1415). **πατρὸς** supplies this touch.

The burning of Heracles, and his apotheosis, are combined in some vase paintings. (1) A bowl (*κρατήρ*) of the 4th cent. B.C., now in the Collegio Rainone at S. Agata dei Goti: Milani, *Mito di Filottete* p. 65: Baumeister, *Denkm.*, p. 307, fig. 322. In the lower part of the picture is the still burning pyre, which a Nymph on the left is trying to quench by pouring water from a jug. The trunk of the hero's mortal body lies on the pyre. On the right, a bearded figure in a peaked cap is hastily receding. This is either Poeas or Philoctetes: at his side is the quiver given him by the hero for kindling the pyre. Above, a Doric portal represents the entrance to Olympus. Apollo, laurel-crowned, sits on the left of it; a four-horse chariot approaches him, preceded by Hermes. It is driven by a winged goddess (a *Νίκη*): on her left sits Heracles, crowned with laurel, his club in his left hand; a light garment (a sort of chlamys) floats round his shoulders. (2) A Lucanian vase, now at Munich: Baumeister, p. 669, fig. 734. Below is the pyre, with the trunk of Heracles on it: the fire is being quenched by two Nymphs on the right ΑΡΕΘΟΣΑ and ΠΡΕΜΝΟΣΙΑ (an Attic fountain). On the left are two Satyr figures. Above, Athena Nikè, with helmet, lance, and chequered aegis worn as a corslet, is driving Heracles to Olympus; his left hand holds the club, and round his left arm is wound his chlamys.—We notice how the participation of Nymphs in these scenes illustrates the poet's *Μαλιάδων νυμφᾶν* (v. 725).

729 *ὄχθων* (*ὄχθος*), not *ὀχθῶν* (*ὄχθη*): cp. *Ant.* 1132 n.

730—826 Second *ἐπεισόδιον*. Philoctetes is attacked by sharp pain, and hands his bow to Neoptolemus, asking him to keep it till the spasms pass off. Presently the sufferer falls asleep,—though not before he has received the youth's promise to remain by him.

730 *εἰ θέλεις*, 'if you please,' like *εἰ δοκεῖ* (526). But *εἰ βούλει* usu. = 'if you prefer it' (Xen. *An.* 3. 4. 41).

731 *ἀπόπληκτος ἔχει*, *attonitus haeres:* for *ἀπόπλ.*, cp. *Ant.* 1189: for the pass. *ἔχομαι*, *ib.* 1140.

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ΝΕ. τί <δ'> ἔστιν; ΦΙ. οὐδὲν δεινόν. ἀλλ' ἴθ', ὦ τέκνον.
ΝΕ. μῶν ἄλγος ἴσχεις τῆς παρεστώσης νόσου;
ΦΙ. οὐ δῆτ' ἔγωγ', ἀλλ' ἄρτι κουφίζειν δοκῶ. 735
ἰὼ θεοί.
ΝΕ. τί τοὺς θεοὺς οὕτως ἀναστένων καλεῖς;
ΦΙ. σωτῆρας αὐτοὺς ἠπίους θ' ἡμῖν μολεῖν.
ἆ ἆ ἆ ἆ.
ΝΕ. τί ποτε πέπονθας; οὐκ ἐρεῖς, ἀλλ' ὧδ' ἔσει 740
σιγηλός; ἐν κακῷ δέ τῳ φαίνει κυρῶν.
ΦΙ. ἀπόλωλα, τέκνον, κοὐ δυνήσομαι κακὸν
κρύψαι παρ' ὑμῖν, ἀτταταῖ· διέρχεται,
διέρχεται. δύστηνος, ὦ τάλας ἐγώ.
ἀπόλωλα, τέκνον· βρύκομαι, τέκνον· παπαῖ, 745
ἀπαππαπαῖ, παπαππαπαππαπαππαπαῖ.
πρὸς θεῶν, πρόχειρον εἴ τί σοι, τέκνον, πάρα
ξίφος χεροῖν, πάταξον εἰς ἄκρον πόδα·
ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου.
ἴθ' ὦ παῖ. 750
ΝΕ. τί δ' ἔστιν οὕτω νεοχμὸν ἐξαίφνης, ὅτου
τοσήνδ' ἰυγὴν καὶ στόνον σαυτοῦ *ποεῖ;

733 τί δ' ἔστιν; Erfurdt, as in 753: τί ἔστιν MSS. **734** ἴσχεις] ἴσχει Γ, perh. a trace of a *v. l.* μῶν σ' ἄλγος ἴσχει. **736** ἰὼ θεοί | τί τοὺς θεοὺς ἀναστένων καλεῖς: L. A has οὕτως after θεούς, thus completing the trimeter. The other later MSS. are divided between these two types. Modern edd. have usu. given one of four readings. (1) A's, without change: as Herm., Schneidewin. (Bergk, however, who follows A, alters ἰὼ to ὦ.) (2) L's, with ὦ θεοί instead of ἰὼ θεοί, thus making only one v.: so Dind., Campb. (3) ὦ θεοί. N. τί τοὺς θεοὺς <ὦδ'> ἀναστένων καλεῖς;—the conject. of a writer in Lond. *Class. Journ.*, vol. I. p. 337, and of Seidler on *I. T.* 762 (=780 Dind.). So Blaydes,

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733 τί δ' ἔστιν; cp. 753, 917, *O. T.* 319. It does not seem likely that Soph. would have preferred to write τί ἔστιν (with hiatus), though several recent editors give this: cp. 100 n.

734 τῆς παρεστώσης, not, 'which is upon thee at this moment' (765 τὸ πῆμα...τὸ νῦν παρόν), but rather, 'which is habitual to thee': hence the word is not superfluous. Often, however, παρεστώς is nearly synonymous with παρών: cp. 1340, *O. T.* 633.

735 The intrans. κουφίζειν is rare in Attic: in Eur. *Helen.* 1555 κουφίζοντα, 'treading lightly,' seems (as Paley says) to imply an ellipse of πόδας. But in this application (to illness) the phrase may have been familiar, as Hippocr. *Epid.* 2. 10 (quoted by Musgrave) has ἐκούφισεν ὀλίγῳ, 'he became a little better.'

736 f. I follow A here (see cr. n.), for a reason which was felt by Hermann, but which has not been sufficiently considered by some other editors,—viz., that ἰὼ θεοί (scanned as a bacchius, ⏑ – –) does not receive sufficient emphasis or prominence unless it stands *extra metrum*. Cp. 750 ἴθ' ὦ παῖ, and 219. Eur. *I. T.* 780 has been compared: ΟΡ. ὦ θεοί. ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς; But there, as Herm. says, the ὦ θεοί is quite unlike the ἰὼ θεοί here: it is the rapid utterance of one who fears to betray himself, not a cry of anguish extorted by physical torment. For the absence of caesura, cp. 101. Cavallin

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NE. What is the matter? PH. Nothing serious:—go on, my son.

NE. Art thou in pain from the disease that vexes thee?

PH. No indeed,—no, I think I am better just now.—Ye gods!

NE. Why groanest thou thus, and callest on the gods?

PH. That they may come to us with power to save and soothe.—Ah me!—ah me!

NE. What ails thee? Speak,—persist not in this silence:—'tis plain that something is amiss with thee.

PH. I am lost, my son—I can never hide my trouble from you:—ah, it pierces me, it pierces! O misery,—O wretched that I am! I am undone, my son,—it devours me.—Oh, for the gods' love, if thou hast a sword ready to thy hand, strike at my heel,—shear it off straightway—heed not my life! Quick, quick, my son!

NE. And what new thing hath come on thee so suddenly, that thou bewailest thyself with such loud laments?

Seyffert, Wecklein: and Nauck approves, though he prints A's reading, with *οὕτως* in brackets. (4) Cavallin: *ὼ θεοί*. N. *τί θεοὺς ἀναστένων καλεῖς*; (omitting *τοὺς*).
739 *ἆἆ ἆἆ* L, from *ἀὰ ἀά*. **740** *ἔσηι* L. **741** *δέ τῳ*] *δὲ τῶι* L. **742** *ἀπόλωλα* from *ἀπώλωλα* L; *ὄλωλα* Turnebus. **743 f.** Nauck conj. *διοίχομαι* | *διοίχομαι*. **745** *βρύκομαι* r: *βρύχομαι* L. **746** The above is Herm.'s mode of writing the exclamations. L has *ἀπα· παπᾶ· παπᾶ· παπᾶ· παπᾶπαπαῖ*.
751—754 Schenkel would place these four vv. immediately after 739.
751 *τί δ' ἔστιν οὕτω*] *τί δ' ἔστι τοῦτο* Γ.

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reads **ὼ θεοί.—τί θεοὺς ἀναστένων καλεῖς**; Cp. *Ai.* 1129 *μή νυν ἀτίμα θεούς, θεοῖς σεσωσμένος*. But the art. before **θεούς**, in which L and A agree, seems genuine here.

741 κυρῶν: cp. 544 n.

743 ff. διέρχεται. In 758 the disease is personified as *αὕτη*, in 807 as *ἥδε*: here the subject might be simply *κακόν* from 742.—**βρύκομαι**: cp. 7: *Tr.* 987 *ἡ δ' αὖ μαρὰ βρύκει* (the *νόσος*).

746 Written as above, the exclamations represent three successive cries of pain, each longer than the last, as the agony becomes sharper; they seem to suggest the convulsive movement of the lips from which the sounds are wrung.

747 f. εἴ τί σοι ξίφος πρόχειρον (= *πάρεστι*) **χεροῖν**, if you have any sword ready in your hands. *πρόχειρος* can be combined with *χεροῖν* (as in Eur. *El.* 696 *πρόχειρον ἔγχος χειρὶ βαστάζουσ' ἐμῇ*) without seeming pleonastic, since the derived sense of the compound adj. (*promptus*) is prominent. Cp. 407 n.: Plat. *Theaet.* 200 C *ἐὰν μὴ προχείρους ἔχῃ* (*ἐπιστήμας*) *ἐν τῇ ψυχῇ*.

πάταξον εἰς ἄκρον πόδα. The ulcered foot is to be severed from the leg. *ἄκρος πούς* seems to mean simply, 'the end of the foot,' *i.e.* the heel (*πτέρνα*), the seat of the ulcer. Cp. 824. The phrase could also mean, 'the foot at the end of the leg,' as in *Il.* 16. 640 *ἐκ κεφαλῆς εἵλυτο διαμπερὲς ἐς πόδας ἄκρους* (=simply 'from head *to foot*'): but this is less fitting here.

750 ἴθ' ὦ παῖ, an earnest entreaty: cp. *O. T.* 1468 *ἴθ' ὥναξ*, | *ἴθ' ὦ γονῇ γενναῖε*.

751 f. νεοχμὸν ἐξαίφνης: cp. *Tr.* 1130 *ἀρτίως νεοσφαγής*, and *Ant.* 1283.—**ὅτου**, causal, with the whole sentence: 327 n.: **σαυτοῦ** with **ἰυγήν**, etc.; object. gen.—I give **ποεῖ**, instead of the vulg. **ποεῖς**. *ποιεῖσθαι* (midd.) *στόνον* = *στένειν*: whereas *ποιεῖν στόνον* could mean only, 'to cause, or excite, it.' We cannot defend *ποεῖς* here by *Il.* 15. 363 *ποιήσῃ* (act.) *ἀθύρματα*, which is not a mere peri-

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ΦΙ. οἶσθ', ὦ τέκνον. ΝΕ. τί <δ'> ἔστιν; ΦΙ. οἶσθ', ὦ παῖ.
ΝΕ. τί σοί;
οὐκ οἶδα. ΦΙ. πῶς οὐκ οἶσθα; παππαπαππαπαῖ.
ΝΕ. δεινόν γε τοὐπίσαγμα τοῦ νοσήματος. 755
ΦΙ. δεινὸν γὰρ οὐδὲ ῥητόν· ἀλλ' οἰκτιρέ με.
ΝΕ. τί δῆτα δράσω; ΦΙ. μή με ταρβήσας προδῷς·
ἥκει γὰρ αὕτη διὰ χρόνου, πλάνοις ἴσως
ὡς ἐξεπλήσθη. ΝΕ. ἰὼ ἰὼ δύστηνε σύ,
δύστηνε δῆτα διὰ πόνων πάντων φανείς. 760

753 L *τί δ' ἔστιν*; Γ: *τί ἔστιν*; L.—L distributes the persons thus: ΝΕ. *τί σοι.* ΦΙ. *οὐκ οἶδα* | Ν. *πῶς οὐκ οἶσθα* | Φ. *πάππα κ.τ.λ.* The distribution in the text is Bothe's.—*πάππα πάππαπαῖ* L. (The accent on the 3rd *α* is crossed out. The *ππ* in both places is cramped, as if made from *π*.) **755** *τοὐπείσαγμα* L. Dindorf (on the authority of Dübner's collation) says, '*τοὐπείσαγμα, sed ex τοὐπίσαγμα factum, quod librarius scribere coeperat.*' I cannot perceive any ground for this belief. The letters *ει* after *π* are here written in the compendious form ϙ. The curve at the bottom should be noted as distinguishing this part of the character from the simple *ι*, which, when it follows *π*, is usually in L a straight stroke. There is no trace of erasure or re-touching. *ἐπείσαγμα*

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phrasis for *ἀθύρειν*, but='making play-things' in the sand,—houses, dykes, etc. Nor can *δεινὰ ποιῶ* be cited, which is not an equiv. for *δεινὸν ποιοῦμαι*, 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 *ἀρεῖ* (midd.) is now read by most edd., L has *ἄρησ*.

753 τί σοί; These words clearly belong to Neopt., and mean, 'What is the matter with thee?' The phrase is not an usual one; but it is clear enough here, esp. as **ἔστιν** can easily be carried on. Hermann, giving *τί σοί* to Philoctetes, took it as meaning 'What is that to thee?' (*quid tua refert?*)—a protest against closer questioning.

755 τοὐπίσαγμα. *ἐπισάττειν* is classical as='to put a load on' a baggage-animal, or 'to saddle' a horse (Her., Xen., etc.): and *ἐπίσαγμα* was a common word, at least in later Greek, as may be inferred from the schol. on Ar. *Nub.* 450 (*ἐπίσαγμα τῶν ὄνων*), and from its use by the LXX. (Lev. xv. 9). In the marg. of L the gl. is, *ἡ ἐπείσοδος· ἡ προσθήκη.* The second word suits *τοὐπίσαγμα*: the first refers to the *v. l.* **τοὐπείσαγμα**, in the sense of 'access.' But such a word is neither extant nor conceivable. Bergk's **τοὐπίσιγμα** (*ἐπισιζω*), 'hounding on,' would mean here, 'exasperation,'—as if some Fury were stimulating the *νόσημα*. The word was used by Soph. in his *Athamas*, acc. to an amended gloss in Hesychius (Soph. fr. 8).

756 L **γὰρ**='indeed,' in assent; cp. *O. T.* 1117 n.—**δράσω**: aor. subj.

758 L **ἥκει...ἐξεπλήσθη.** 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 (**αὕτη**, the personified *νόσος*) comes only now and then (**διὰ χρόνου**),—when she has been sated, haply, with her roamings.' And so—since the voyage to Greece will take less than one whole day (480)—he is not likely to have an attack while at sea. Three points deserve notice. (1) **ἥκει**='is wont to come,'—a sense which is as fitting for it as for a regular perfect tense used in the 'gnomic' manner (*ὅπωπε*, *Ant.* 1126). So in Plat. *Symp.* 188 A *ἥκει* is joined to the gnomic aor. *ἠδίκησεν*: and in Xen. *Oec.* 21. 3 *ἐκβαίνουσιν...ἥκουσι* denotes a repeated occurrence. (2) **διὰ χρόνου**, 'after an interval of time,' implies here, as it usually does, that the interval is a considerable one: cp. 285 n., where Lys. or. 1 § 12 is cited. (3) **πλάνοις** is con-

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PH. Thou knowest, my son. NE. What is it? PH. Thou knowest, boy. NE. What is the matter with thee? I know not. PH. How canst thou help knowing? Oh, oh!

NE. Dread, indeed, is the burden of the malady.

PH. Aye, dread beyond telling. Oh, pity me!

NE. What shall I do? PH. Forsake me not in fear. This visitant comes but now and then,—when she hath been sated, haply, with her roamings.

NE. Ah, hapless one! Hapless, indeed, art thou found in all manner of woe!

is also in A, B, Γ: while Harl. has *ἐπίσαγμα*. Bergk conj. *τοὐπίσιγμα*. **738 f.** *ἥκει γὰρ αὕτη διὰ χρόνου πλάνοισ ἴσωσ | ὡσ ἐξεπλήσθη* L (the *σ* of *ὡσ* added by S). Instead of *πλάνοις*, Γ and Harl. give *πλάνης*. For *ἥκει*, Heimsoeth conj. *εἵκει*. F. W. Schmidt, *λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοις νόσος ὡς ἐξεπλήσθη*. Following the MSS. in the rest, Bothe conj. *ἴσοις* for *ἴσως*: Arndt adds *φλέψ* after *ἐξεπλήσθη*, deleting the first *ἰώ*. Nauck would write, *πλανωμένη, | ταχέως δ' ἐπλήσθη*, or *νῦν δ' ἐξεπλήσθη*. **739** *ὡς ἐξεπλήσθη*. NE. *ἰὼ ἰώ, δύστηνε σύ*] Triclinius wrote *ὡς ἐξεπλήσθη*. *φεῦ*. NE. *ἰὼ δύστηνε σύ*. Hermann, *ὡς ἐξεπλήσθη*. NE. *φεῦ*. *ἰὼ δύστηνε σύ*. **760** *πόνων*] Blaydes reads *βροτῶν*.—*πάντων φανείς*] Wakefield conj. *πολλῶν φθαρείς*.

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trasted with **ἥκει**. The word was suggested by the fact that intermittent fevers (etc.) were called *πλάνητες* (Hippocr. *Epid.* 1. 944). The term implied that the intervals were irregular: cp. Erotian *Gloss.* p. 306 (quoted by Arndt) *πλάνητες πυρετοὶ λέγονται οἱ μὴ κατὰ τάξιν φοιτῶντες*. This may be illustrated by the use of *πλανᾶσθαι* in Her. 6. 52, *ἢν δὲ πλανᾶται...ἐναλλὰξ ποιεῦσα* ('if she is *capricious*, varying the order'—opp. to *κατὰ ταὐτὰ αἰεὶ ποιεῦσα*). So id. 7. 16. 2 *ἐνύπνια...τὰ ἐς ἀνθρώπους πεπλανημένα* ('the dreams which are wont at times to visit men'). It was easy, then, for the poet to imagine the fitful *νόσος* as a personified wanderer, who, when sated with wandering, comes back to her abode:—much as Aesch. (*P. V.* 275) speaks of calamity 'roaming' among men: *πλανωμένη | πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει*. Cp. below, 808 *ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται*. So the schol., who explains *πλάνοις* by *ὁδοιπορίαις*:—*ἥκει ἡ νόσος, ἴσως ὅτε ἐκορέσθη πλανωμένη· ὡς ἐπὶ θηρὸς δὲ ποιεῖται τὸν λόγον*. This is clearly better than to understand,—'When it has once been sated, it returns only after a long interval,—in wandering fashion, seemingly' (**πλάνοις** being then a modal dat.).—For conjectures, see Appendix.

ἐξεπλήσθη.—ἰώ. There is no other example of such an hiatus in a tragic trimeter. (As to lyrics, cp. 832, 851.) Probably, however, the text is sound. The verse is divided between two speakers, there is a full stop after *ἐξεπλήσθη*, and the second speaker begins with an interjection. Thus the hiatus has an exceptional excuse. On the other hand no emendation is probable. **φεῦ** (instead of the first **ἰώ**) is certainly not so, whether it be given to Ph. or to Neoptolemus. Gaisford says, '**ἐξέπλησ'**, ut videtur, conj. Elmsleius.' This would require us to read **πλάνους**, or (keeping *πλάνοις*) to understand *αὐτούς*. But the context strongly confirms *ἐξεπλήσθη*.

760 δῆτα. Cp. *El.* 1163 *ὥς μ' ἀπώλεσας, | ἀπώλεσας δῆτ'.*—**δύστηνε...φανείς**: the predicative adj. is assimilated to the vocative partic. Cp. 828 n.: Aesch. *Pers.* 674 *ὦ πολύκλαυτε φίλοισι θανών*. Eur. *Tro.* 1221 *σύ τ' ὦ ποτ' οὖσα καλλίνικε μυρίων | μῆτερ τροπαίων*. Propert. 2. 15. 2 *Lectule deliciis facte* beate *meis*.

διὰ πόνων πάντων, '*in* all manner of troubles,'—*i. e.*, 'in the course' of them: *O. T.* 773 *διὰ τύχης τοιᾶσδ' ἰών*. Eur. *I. T.* 988 *διὰ πόνων τ' ἄγει* (*sc.* *ὁ δαίμων*).

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βούλει λάβωμαι δῆτα καὶ θίγω τί σου;
ΦΙ. μὴ δῆτα τοῦτό γ'· ἀλλά μοι τὰ τόξ' ἑλὼν
τάδ', ὥσπερ ἦτου μ' ἀρτίως, ἕως ἀνῇ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρόν,
σῴζ' αὐτὰ καὶ φύλασσε. λαμβάνει γὰρ οὖν
ὕπνος μ', ὅταν περ τὸ κακὸν ἐξίῃ τόδε·
κοὐκ ἔστι λῆξαι πρότερον, ἀλλ' ἐὰν χρεὼν
ἕκηλον εὕδειν. ἢν δὲ τῷδε τῷ χρόνῳ
μόλωσ' ἐκεῖνοι, πρὸς θεῶν, ἐφίεμαι
ἑκόντα μήτ' ἄκοντα μήτε τῳ τέχνῃ
κείνοις μεθεῖναι ταῦτα, μὴ σαυτόν θ' ἅμα
κἄμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένῃ.
ΝΕ. θάρσει προνοίας οὕνεκ'· οὐ δοθήσεται
πλὴν σοί τε κἀμοί· ξὺν τύχῃ δὲ πρόσφερε.
ΦΙ. ἰδού, δέχου, παῖ· τὸν φθόνον δὲ πρόσκυσον,

761 λάβωμαι δῆτα] In L δῆτα was omitted by the 1st hand, but has been inserted by S. It is in A and the other later MSS. Mollweide conj. λάβω τὰ τόξα. **767** ἐξίῃ L: ἐξήῃ A: ἐξίκῃ Γ: ἐξήκῃ B, and so Brunck. Schneidewin formerly conj. ἐξανῇ.

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761 βούλει λάβωμαι...; *El.* 80 *θέλεις | μείνωμεν...*; In this idiom the subjunct. is properly deliberative, and *βούλει* parenthetic, as its position sometimes indicates: *e.g.* Dem. or. 14 § 27 *θῶ βούλεσθε δωδεκάτην ἡμᾶς εἰσοίσειν...*; **δῆτα** has been suspected here, because it occurs in 757, 760, 763. Nauck would remove it by re-writing the passage thus:—*βούλει λάβωμαι καὶ θίγω*; ΦΙΛ. *μὴ τοῦτό γε, | ἀλλ' ὥσπερ ἦτου μ' ἀρτίως, τὰ τόξ' ἑλών, | ἕως ἀνῇ τὸ πῆμα τοῦτο τῆς νόσου, | σῴζ' αὐτὰ καὶ φύλασσε.* But here, as in 757, it is interrogative, while in 760 and 763 it is otherwise used; and this difference of usage palliates the iteration. Cp. the threefold ἀλλά in 645, 647, 651: also *O. T.* 517 *φέρον*, 519 *φέροντι*, 520 *φέρει*, where the excuse is the same as here, viz. that, in the 1st and 3rd places the word means 'tend,' but in the 2nd, 'bear.' No weight attaches to the fact that the 1st hand in L accidentally omitted *δῆτα*, which the reviser added. In 772 L lacks *ταῦτα* altogether; and yet that word is certainly sound.

763 μοι: ethic dat.: *O. C.* 1475 n.

764 ἕως without **ἄν**: cp. 917.—**ἀνῇ**: 639 n.

765 τὸ πῆμα...τῆς νόσου: *Ai.* 363 *τὸ πῆμα τῆς ἄτης*: Aesch. *Ag.* 850 *πῆμ' ἀποστρέψαι νόσου*.

766 f. γὰρ οὖν: 'for indeed' (prefacing an explanation); *Ant.* 489.—**ἐξίῃ**, draw to an end: Her. 2. 139 *ὡς οὖν ὁ χρόνος οὗτος ἐξήιε*.

768 λῆξαι. The subject to the inf. is *τὸ κακόν*. When the pain is subsiding (*ἐξίῃ*), the patient falls asleep; and it is only by sleep that the pain can be wholly allayed (λῆξαι). The schol. explains λῆξαι by *τῆς ὀδύνης παύσασθαι*, as if the subject were *με*: but where *λήγω* is so used the gen. is commonly added, as in *Ai.* 274 *ἔληξε...τῆς νόσου*.

769 f. ἕκηλον εὕδειν. *με* is easily supplied from 767; the omission is thus less bold than that in 801 (*ἔμπρησον*).—**τῷδε τῷ χρόνῳ**, within it: cp. 715 *δεκέτει χρόνῳ*, n.—**ἐκεῖνοι**: Odysseus and Diomedes (570).

771 ἑκόντα μήτ' ἄκοντα. A *μήτε* is understood before *ἑκόντα*: cp. Aesch. *Ag.* 532 *Πάρις γὰρ οὔτε συντελὴς πόλις*: and *O. T.* 236 ff. (n.): *Ant.* 267. Dindorf changes **μήτ'** to **μηδ'**. This is, of course, admissible. When a single *οὐδέ* (or *μηδέ*) connects two words, the negative force is more often, indeed, confined to the second, as in 756 *δεινὸν γὰρ οὐδὲ ῥητόν*. But there are also many examples in which *οὐδέ* negatives the pre-

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Shall I take hold of thee, or lend thee a helping hand?

PH. No, no:—but take this bow of mine, I pray thee,—as thou didst ask of me just now,—and keep it safe till this present access of my disease is past. For indeed sleep falls on me when this plague is passing away, nor can the pain cease sooner; but ye must allow me to slumber in peace. And if meanwhile those men come, I charge thee by Heaven that in no wise, willingly or unwillingly, thou give up this bow to them,—lest thou bring destruction at once on thyself and on me, who am thy suppliant.

NE. Have no fears as to my caution. The bow shall pass into no hands but thine and mine.—Give it to me, and may good luck come with it!

PH. There it is, my son:—and pray the jealous gods that

769 ἔκηλον] ἐκηλόν μ' B. **771** μήτ' ἄκοντα L: μηδ' ἄκοντα Dindorf.—μήτε τῳ] μή (from μὴ) τέτωι L. μηδέ τῳ Dind. **772** μεθεῖναι ταῦτα] μεθεῖνε L, omitting ταῦτα, which is absent also from R and K, but present in A and the rest. **774** B adds γ' to προνοίας, and so Blaydes.—οὔνεκ'] εἵνεκ' Nauck.

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ceding word also: as Thuc. 8. 99 *αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης...ἦκον.* Ar. *Av.* 694 *γῆ δ' οὐδ' ἀὴρ οὐδ' οὐρανὸς ἦν.* Where, however, *οὐδέ* is thus retrospective, another negative (such as *οὐδέν*) is usu. joined to the verb: Her. 1. 215 *σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν*: Thuc. 6. 55 *Θεσσαλοῦ μὲν οὐδ' Ἱππάρχου οὐδεὶς παῖς γέγραπται* (add id. 5. 47 cited below): Dem. or. 22 § 4 *ἁπλοῦν μὲν οὐδὲ δίκαιον οὐδὲν ἂν εἰπεῖν ἔχοι.*—**μήτε τῳ τέχνῃ.** Here again Dindorf writes **μηδέ.** Note that, whether *μήτε* or *μηδέ* be read, it does not here balance the preceding *μήτε* (or *μηδέ*), since *ἐκ. μήτ' ἄκ.* = (*μήθ'*) *ἐκ. μήτ' ἄκ.*: hence we might read **μήτ'** *ἄκοντα*, and yet **μηδέ** *τῳ τέχνῃ*. Cp. Plat. *Rep.* 426 B *οὔτε φάρμακα οὔτε καύσεις οὔτε τομαὶ οὐδ' αὖ ἐπῳδαί.* But it is needless to alter **μήτε.**—For **τέχνῃ,** cp. *Ai.* 752 *παντοίᾳ τέχνῃ*: Thuc. 5. 47 *ὅπλα μὴ ἐξέστω ἐπιφέρειν...τέχνῃ μηδὲ μηχανῇ μηδεμιᾷ*: Xen. *Anab.* 4. 5. 16 *ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι.*

773 πρόστροπον: in this sense only here and in *O. T.* 41. Cp. 470 *ἱκέτης ἱκνοῦμαι*: 930 *τὸν προστρόπαιον, τὸν ἱκέτην.*—**κτείνας γένῃ**: cp. 1067: *Ai.* 588 *μὴ προδοὺς ἡμᾶς γένῃ.* Plat. *Soph.* 217 C *μὴ...ἀπαρνηθεὶς γένῃ.*

774 f. προνοίας οὔνεκ'. One MS. (B) adds **γ'** to *προνοίας.* Where **οὔνεκα** or *ἕνεκα* has this sense ('so far as' a thing 'is concerned'), **γε** is certainly frequent: cp. *O. T.* 857 f. *μαντείας γ'...οὔνεκ'*: *El.* 387 and 605 *τοῦδέ γ' οὔνεκ'.* In *O. C.* 22 *χρόνου μὲν οὔνεκ'*, the *μέν* is equiv. to *γε.* On the other hand in *El.* 787 *τῶν τῆσδ' ἀπειλῶν οὔνεχ'*, no MS. has *ἀπειλῶν γ'.* And here the emphasis of *γε* is not required.—**πλὴν σοί τε κἀμοί**: *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 δόντι δοῦναι*, n.—**ξὺν τύχῃ,** a poet. equiv. for the familiar *τύχῃ ἀγαθῇ* (*quod bene vertat*): Plat. *Symp.* 177 E *τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος.* Cp. Aesch. *Ch.* 138 *ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ | κατεύχομαί σοι*: Ar. *Av.* 1723 *περιπέτεσθε μάκαρα | μάκαρι σὺν τύχῃ.*

776 τὸν φθόνον δὲ πρόσκυσον, 'do reverence (cp. 657) to the divine jealousy,' *i.e.*, propitiate it by some gesture or word showing that you fear it. To hold the bow—though only as a temporary loan—was an honour so high that it might well excite that *φθόνος θεῶν* which resents too great *εὐτυχία* in men. Pind. *I.* 6. 39 *ὁ δ' ἀθανάτων μὴ θρασσέτω φθόνος | ὅ τι τερπνὸν ἐφάμερον.* Aesch. *Ag.* 904 *φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ | ἠνείχόμεσθα*: id. *P. V.* 936 *οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί* (*i.e.* Νέμεσιν). Plat. *Rep.* 451 A *προσκυνῶ δὲ Ἀδράστειαν...χάριν οὐ μέλλω λέγειν.* I do not write *Φθόνον*, since it seems unnecessary to assume a definite personification: cp. 436 *πόλεμος*, n.

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μή σοι γενέσθαι πολύπον' αὐτά, μηδ' ὅπως
ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κεκτημένῳ.
NE. ὦ θεοί, γένοιτο ταῦτα νῷν· γένοιτο δὲ
πλοῦς οὐριός τε κεὐσταλής, ὅποι ποτὲ
θεὸς δικαιοῖ χὠ στόλος πορσύνεται.
ΦΙ. ἀλλ' *ὄκνος, ὦ παῖ, μὴ *ἀτέλεστ' εὐχῇ <μ' ἔχει>·
στάζει γὰρ αὖ μοι φοίνιον τόδ' ἐκ βυθοῦ
κηκῖον αἷμα, καί τι προσδοκῶ νέον.
παπαῖ, φεῦ.
παπαῖ μάλ', ὦ πούς, οἷά μ' ἐργάσει κακά.
προσέρπει,
προσέρχεται τόδ' ἐγγύς. οἴμοι μοι τάλας.
ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῇ.
ἀτταταῖ.
ὦ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερὲς
στέρνων ἔχοιτ' ἄλγησις ἥδε. φεῦ, παπαῖ,
παπαῖ μάλ' αὖθις. ὦ διπλοῖ στρατηλάται,
Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

777 μηδ' ὅπως] Herwerden conj. μήποθ' ὡς: Heimsoeth, μηδάμ' ὡς: Tournier, μηδ' ὁπωσ': Blaydes, αὖθ' οὕτως ὅπως. **780** κεὐσταλής] καὶ εὐσταλὴς L. **782** ἄλλα (*sic*) δέδοικ' ὦ παῖ μή μ' ἀτελὴσ εὐχή· L. The only variants are ἀλλ' οὐ in B, and the reading of Triclinius (prob. his own conjecture) ἀλλ' οὖν δέδοικα μή μ' ἀτελὴς εὐχή, τέκνον (with the *v. l.* μή σ' ἀτελὴς written above). For emendations see comment. and Appendix. **783** φοίνιον A, φόνιον L. **784** προσδοκεῖ L, with 'ω' written above

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777 f. μή...γενέσθαι depends on πρόσκυσον as on a verb of praying. (This is simpler than to make the inf. epexegetic, 'so that,' etc.)—**πολύπονα.** 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.—**μηδ' ὅπως,** *sc.* ἐγένετο, in the sense of συνήνεγκε, turn out as they did for me. For ὅπως instead of οἷα, cp. *O. C.* 1124 καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω (n.).

779 ff. θεοί: for the synizesis cp. 196.—**γένοιτο... γένοιτο δὲ**: cp. 633 n.—**ταῦτα νῷν**: 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).—**κεὐσταλής,** well-sped, expeditious: cp. 516 n.—**ὅποι ποτὲ κ.τ.λ.**: with the same ambiguity as in 529.

782 ἀλλ' *ὄκνος κ.τ.λ. The MSS. have ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή. Camerarius conjectured, ἀλλ' οὖν δέδοικα μὴ μάτην εὐχῇ, τέκνον, which Cavallin prints. Wecklein gives δέδοικα δ', ὦ παῖ, μὴ μάτην εὐχῇ τάδε,...in which τάδε is his own, and δέδοικα δ' (instead of ἀλλὰ δέδοικ') is Neue's. The conjecture in the text is my own. I differ from Camerarius in holding that the traditional ὦ παῖ is genuine, and from Neue in holding that the ἀλλά is genuine also. The spurious word is **δέδοικ'**, a gloss upon some rarer expression in the same sense, as Hermann saw; who wrote, ἀλλ' οὔ τί σοι, παῖ, μὴ 'τελὴς εὐχὴ πέλῃ. First, as to metre. The words ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή can be read as a dochmiac dimeter, though of an unusual type (cp. J. H. Heinrich Schmidt, *Rhythmic and Metric*, p. 77). But they cannot be construed: μ' can be only με: and, though we read εὖ χῇ, μή μ' ἀτελὴς (or ἀτελῶς) εὐχῇ could not mean, 'lest thou pray vainly *on my behalf*.' An iambic tri-

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it may not bring thee troubles, such as it brought to me and to him who was its lord before me.

NE. Ye gods, grant this to us twain! Grant us a voyage prosperous and swift, whithersoever the god approves and our purpose tends!

PH. Nay, my son, I fear that thy prayers are vain; for lo, once more the dark blood oozes drop by drop from the depths, and I look for worse to come. Ah me, oh, oh! Thou hapless foot, what torment wilt thou work for me! It creeps on me,—it is drawing near! Woe, woe is me! Ye know it now:—flee not, I pray you!

O Cephallenian friend, would that this anguish might cleave to thee, and transfix thy breast! Ah me! Ah me! O ye chieftains twain, Agamemnon, Menelaus, would that ye, instead of me,

by 1st hand. **786** *ὦ πούς*] *αὖθις* B.—*ἐργάσηι* L. Wecklein gives *ἐργάζει*: Hense conj. *εἴργασαι*. **788** *οἵ μοι μοι τάλας* L (with A and others): *οἴμοι τάλας* B: *ὤμοι τάλας* Γ. **789** *φύγητε* A: *φύγοιτε* L. **790** *ἀτταταῖ* L: *ἀτταταταῖ* A. Holding that a bacchius rather than a cretic is required, Nauck conj. *ὀτοτοῖ*: Dind., *παπαῖ*, *φεῦ*. **791** *ξένε*] *ξεῖνε* Eustath. p. 1396. 7.—*εἰ θέ σου* L: *εἴθε σοῦ* Hermann. **792** *ἔχοιτ'*] Wakefield conj. *ἵκοιτ'*, and so Blaydes. **794** *Ἀγάμεμνον, ὦ Μενέλαε*] Blaydes conj. *Μενέλαέ τ' Ἀγάμεμνόν τε*, and so Nauck.

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meter is required here. On this point recent edd. and critics are practically unanimous. In the whole passage from 730 to 826 the series of trimeters is otherwise unbroken, save by those brief cries of Ph. which occur 'extra metrum' (785, 787, 790, 796, 804). A solitary dochmiac dimeter is here inconceivable. The corruption of the trimeter began with the loss of the last word, as in *Ant.* 1301 the MS. *πέριξ* came from *περὶ ξίφει*. Among the words suggested are *πέλῃ, τύχῃ, κυρῇ, μένῃ, τάδ' ᾖ, τάδε, τέκνον*. Of these, *τύχῃ* alone has any resemblance to *εὐχή*: but **ἔχει** might easily have dropped out after *εὔχηι*. For the phrase cp. *O. C.* 652 *τοῦ μάλιστ' ὄκνος σ' ἔχει*; Next, as to **ἀτέλεστ'**. An ellipse of *ἦ* with *μὴ ἀτελὴς εὐχή* would be too harsh: we must read *εὔχῃ*. Again, *μὴ ἀτελὴς εὔχῃ* could not mean, 'lest thou pray in vain.' In Pind. *Pyth.* 5. 83 *ἀτελὴς ...μαντεύμασιν* is said of the *god*. On the other hand cp. *Od.* 8. 570 *τὰ δέ κεν θεὸς ἢ τελέσειεν | ἢ κ' ἀτέλεστ' εἴη*. And when ETXHI had become *εὐχή*, ATEΛEΣT would easily become *ἀτελὴς*, the *τ'* being taken for an intruded *τε*.—See Appendix.

For **μὴ** followed by **α**, cp. 933: *O. T.* 1388 *τὸ μὴ ἀποκλῆσαι*: *El.* 1169 *μὴ ἀπολείπεσθαι*: Aesch. *Eum.* 85 *τὸ μὴ ἀδικεῖν*: Eur. *Tro.* 981 *μὴ ἀμαθεῖς πόλει θεάς*. Most edd. now write *μὴ ἀδικεῖν*, etc., assuming synizesis, rather than *μἀδικεῖν* (crasis), or *μὴ 'δικεῖν*.

784 **κηκῖον**: cp. 696 *κηκιομέναν*, n.—**νέον** with a sinister sense: cp. 554 *νέα*, 560 *νεώτερον*, 751 *νεοχμόν*.

786 f. **ἐργάσει**=*μέλλεις ἐργάσεσθαι*: cp. 441 *ἐρεῖς*, 581 *λέξει*. The fut. is better suited than *ἐργάζει* to the presentiment of agony (**προσέρπει**). For the latter cp. *Tr.* 1010 *ἦπταί μου...ἦδ' αὖθ' ἕρπει*.

788 f. **τάλας**, nom.; cp. *O. C.* 753 *ὦ τάλας ἐγώ* (n.).—**ἔχετε**, 'know,' as *Ant.* 9 *ἔχεις τι κείσήκουσας*;—**μηδαμῇ** is supported by L here, and is not less fitting than *μηδαμῶς*, which Blaydes desires. Cp. *O. C.* 1104 n.

791 **Κεφαλλήν**: cp. 263 f., n.—**σοῦ** with **ἔχοιτο**, cleave to thee, **διαμπερὲς στέρνων**, 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 *διαμπερὲς στέρνων*.

793 ff. **μάλ' αὖθις**: cp. *O. T.* 1316 *οἴμοι, | οἴμοι μάλ' αὖθις*.—**ὦ διπλοῖ στρ.**: cp. 264.—**Ἀγάμεμνον, ὦ Μενέλαε**. A proper name excuses an anapaest in any foot except the 6th (cp. *O. C.* 1).

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τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795
ὤμοι μοι.
ὦ Θάνατε Θάνατε, πῶς ἀεὶ καλούμενος
οὕτω κατ' ἦμαρ οὐ δύνᾳ μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν
τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800
ἔμπρησον, ὦ γενναῖε· κἀγώ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,
ἃ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φής, παῖ;
τί φής; τί σιγᾷς; ποῦ ποτ' ὤν, τέκνον, κυρεῖς; 805
ΝΕ. ἀλγῶ πάλαι δὴ τἀπὶ σοὶ στένων κακά.
ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὡς ἥδε μοι

796 ὤμοι μοι MSS. (Γ places the words after 798): *lὼ μοι* Nauck. **798** δύνῃ MSS.: δύνᾳ Porson. **800** ἀνακαλουμένῳ MSS. Meineke conj. ἀγκαλούμενον or ἀγκαλούμενος: Toup, ἀνακυκλουμένῳ: Blaydes, ἀνακλωμένῳ. Tournier would reject the v. **805** ποῦ ποτ' ὤν, τέκνον L, A, etc.: ποῦ ποτ', ὦ τέκνον Γ, K. **806** ἀλγῶ]

The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same v., if, as here, a second proper name requires it. We need not assume, then, with Hermann, that the second anapaest marks a laxity peculiar to the later period of tragedy. Blaydes conjectures, and Nauck adopts, **Μενέλαί τ' Ἀγάμεμνόν τε**—to the detriment, surely, of the verse.—**πῶς ἄν...τρέφοιτε**: cp. 531 n.

τὸν ἴσον χρόνον. Here, again, the anapaest has been impugned, on the ground that it ought to be contained in a single word. But, as a prep. and its case are excepted from this rule (Eur. *Or.* 898 *ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ*), so also are an art. and its noun.

797 f. ὦ Θάνατε. So Aeschylus, too, made Philoctetes invoke Death: fr. 250 *ὦ Θάνατε παιάν, μή μ' ἀτιμάσῃς μολεῖν· | μόνος γὰρ εἶ σὺ τῶν ἀνηκέστων κακῶν | ἰατρός.* Cp. *O. C.* 1220 (Death as the last *ἐπίκουρος*), and *Ai.* 854.—**ἀεὶ... κατ' ἦμαρ**: cp. *O. C.* 681 *θάλλει...κατ' ἦμαρ ἀεὶ | νάρκισσος.*—**δύνᾳ**, admitted in Attic verse as an equiv. for *δύνασαι* (Porson *Hec.* 253): in prose it is post-classical. Cp. 849.

799 ὦ τέκνον, ὦ γενναῖον. Cp. *Il.* 6. 55 *ὦ πέπον ὦ Μενέλαε*: Ar. *Av.* 1271 *ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε.* Eur. *Cycl.* 266 *ὦ κάλλιστον ὦ Κυκλώπιον.*—**ἀλλά**, hortative: cp. 230, 950.

800 τῷ Λ. τῷδ' ἀνακ. πυρὶ: yon fire, *famed as* Lemnian; *πῦρ ὃ Λήμνιον ἀνακαλοῦσι*:—the volcano Mosychlus, which was always associated with Lemnos, and which had given rise to the proverb *Λήμνιον πῦρ.* One meaning of **ἀνακαλεῖν** is 'to call to' a person by his name: Thuc. 7. 70 § 8 *ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον.* Hence the verb is sometimes joined with appellatives, as Thuc. 1. 3 *Δαναοὺς...ἐν τοῖς ἔπεσι...ἀνακαλεῖ* (Homer *designates* the Greeks *as* Danai): Soph. *El.* 693 *Ἀργεῖος μὲν ἀνακαλούμενος.*—Not: 'Yon Lemnian fire, which is so famous' (as if *ἀνακαλουμένῳ*, by itself, could mean 'celebrated'): nor, 'yon Lemnian fire which is invoked by me.' There is thus no difficulty in *ἀνακαλουμένῳ* when rightly understood, while the proposed substitutes (cr. n.) are all unsatisfactory.

The volcanic mountain called **Μόσυχλος** appears to have been on the east coast of Lemnos, south of the rocky promontory (*Ἑρμαῖον ὄρος*, v. 1459) to which the cave of Philoctetes was adjacent. No volcanic crater can now be traced in Lemnos; and it is probable that the ancient Mosychlus has been submerged. See Appendix. *Λήμνιον πῦρ* was proverbial for 'a *fierce*

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might have this malady upon you, and for as long! Ah me, ah me! O Death, Death, when I am thus ever calling thee, day by day, why canst thou never come? O my son, generous youth, come, seize me, burn me up, true-hearted friend, in yonder fire, famed as Lemnian:—I, too, once deemed it lawful to do the same unto the son of Zeus, for the meed of these same arms, which are now in thy keeping. What sayest thou, boy,—what sayest thou? Why art thou silent? Where are thy thoughts, my son?

NE. I have long been grieving in my heart for thy load of pain.

PH. Nay, my son, have good hope withal; this visitor comes

Mollweide conj. *σιγῶ*.—*τάπὶ σοὶ*] Blaydes conj. *τἀμφὶ σοί*. **807** *ἀλλ' ὦ τέκνον, καὶ* MSS.: Nauck writes *ἀλλ' ὦ τέκνον μοι*: and so Cavallin. The 1st hand in L had omitted this v., and has inserted it in smaller writing between the lines.

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fire' (Ar. *Lys.* 299). Lycophron (227) has *τεφρώσας γυῖα Λημναίῳ πυρί* in this sense, and calls Ajax *ὁ Λήμνιος | πρηστὴρ Ἐνυοῦς* (462), 'Lemnian thunderbolt of war.' Cp. Hesych. *Λήμνιον βλέπειν· ἐπειδὴ τὸ πῦρ Λήμνιον*. The legendary association of Lemnos with fierce crime (*Λήμνια κακά*) may have helped to suggest such phrases.

801 ἔμπρησον: the omission of *με* is somewhat bold here: cp. 769, 1368. If we read **πυρί μ'**, the *ἐπισυναλοιφή* might be defended by the elision of *δ'*, *τ'*, and once *ταῦτ'* (*O. T.* 332) at the end of a verse (*O. T.* 29 n.). But the fact seems to be that **συλλαβὼν** in 799, which at once suggests *με*, excuses the absence of the pron. here.

802 f. τὸν τοῦ Διὸς παῖδ', Heracles: cp. 727 f. n.—**σώζεις**, as their temporary guardian: cp. 766.—**τοῦτ'**; *i.e.* *ἐμπρῆσαι*, cp. 670. Heracles was conveyed to the summit of Oeta by his son Hyllus, who helped to make the pyre, but refused to kindle it (*Tr.* 1214). It was kindled, acc. to one account, by Philoctetes; acc. to another, by his father Poeas. The former version was naturally preferred where the aim of the legend was to honour Philoctetes, since thus he inherited the bow directly from Heracles: and, since Philoctetes was a more important figure than Poeas, this was the prevailing account. The other version, which made Poeas the kindler, had a recommendation of a different kind in the eyes of mythologists who aimed at a strict chronology,—viz., that the episode was thus confined to the generation before the Trojan war. Tzetzes, in his scholia on Lycophron, gives the first version in one place (on vv. 914 ff.), and the second in another (on v. 50).—Cp. Ov. *Met.* 9. 229 *At tu, Iovis inclyta proles,* | *Arboribus caesis quas ardua gesserat Oete* | *Inque pyram structis, arcus pharetramque capacem* | *Regnaque visuras iterum Troiana sagittas* | *Ferre iubes* Poeante satum; *quo flamma ministro* | *Subdita.*

ἐπηξίωσα, brought myself to do it, here almost=*ἐτόλμησα*. Cp. *El.* 1273 *φιλτάταν* | *ὀδὸν ἐπαξιώσας...φανῆναι*.—**δρᾶν** with double acc., as 315, 918, 924, 940.

804 f. τί φής, παῖ; Neopt. has no answer for the prayer, *ἔμπρησον*. A genuine pity for the sufferer is beginning to move him; and he knows that, if the plot succeeds, this wretched man will be carried to the place which he most dreads. He remains silent.—**ποῦ ποτ' ὤν**, mentally: cp. *Ant.* 42 *ποῦ γνώμης ποτ' εἶ*; (n.)

806 πάλαι δή: cp. 589.—**τάπὶ σοὶ... κακά**, the ills which lie on thee: cp. *Tr.* 981 *ἀλλ' ἐπί μοι μελέῳ* | *βάρος ἄπλετον· ἐμμέμονεν φρήν*. Not, 'the ills which have *come upon* thee,' as though *ἥκοντα* could be understood (*O. C.* 1472 *ἥκει τῷδ' ἐπ' ἀνδρὶ...τελευτή*). Nor, 'the ills in thy case.'

807 f. καὶ θάρσος ἴσχε, have good hope *also* (as well as *ἄλγος*): for, as the access of the malady is sharp, so it will also be transient.—Nauck enfeebles the sense by changing **καὶ** to **μοι**.—**φοιτᾷ**, of periodical visitations: Hes. *Op.* 103 *νοῦσοι...* | *αὐτόματοι φοιτῶσι*: Arist. *An. Hist.* 7. 3 (p. 583 *a* 26 Berl. ed.) *αἱ...*

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ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.
ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.
ΝΕ. θάρσει, μενοῦμεν. ΦΙ. ἦ μενεῖς; ΝΕ. σαφῶς φρόνει.
ΦΙ. οὐ μήν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.
ΝΕ. ὡς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.
ΦΙ. ἔμβαλλε χειρὸς πίστιν. ΝΕ. ἐμβάλλω μενεῖν.
ΦΙ. ἐκεῖσε νῦν μ', ἐκεῖσε ΝΕ. ποῖ λέγεις; ΦΙ. ἄνω
ΝΕ. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;
ΦΙ. μέθες μέθες με. ΝΕ. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.
ΝΕ. οὐ φήμ' ἐάσειν. ΦΙ. ἀπό μ' ὀλεῖς, ἢν προσθίγῃς.
ΝΕ. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω·
τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἐᾷ.
ΝΕ. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου

809 καταλίπῃς] καταλείπησι L, with ι above ει from 1st hand. **812** θέμις γ'] Wunder writes θεμίστ'.—ἐμοῦστι Herm.: ἐμοί 'στι L. **813** μενεῖν A: μένειν L. **814** ἐκεῖσε νῦν μ'] μ' is in L (added in an erasure by S) and A: it is absent from some of the later MSS., as Γ, B, K. **815** τί παραφρονεῖς] Meineke conj. ἦ for τί. —λεύσσεισ made from λεύσησισ in L. Cp. 1068. **817** ἢν προσθίγῃς] Burges conj. μὴ for ἢν. **818** καὶ δὴ μεθίημ [from μεθείημ]· τί δὴ πλέον φρονεῖσ: L. καὶ δὴ

καθάρσεις φοιτῶσι.—**ὀξεῖα, ταχεῖα** adverbially: cp. 526, 1080.

811 οὐ μήν. In this formula, as in καὶ μήν, ἀλλὰ μήν, μήν is properly adversative ('however'): cp. *O. T.* 810 οὐ μὴν ἴσην γ' ἔτεισεν. Here μήν is like 'nay,' or 'well': *i.e.*, the thought implied is, 'I should prefer a promise on oath; however, I do not like to ask for it.'—**ἔνορκον...θέσθαι,** = ὅρκῳ πιστῶσαι: cp. *O. T.* 276 ὥσπερ μ' ἀραῖον ἕλαβες. So Oed. to Theseus, in a like case: *O.C.* 650 οὗτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι, where see n.

812 ὡς, (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 thinking of the oracle (841).—**ἐμοῦστι**: so *Ai.* 1225 μοῦστι (μοί 'στι L).

813 ἔμβαλλε 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 δεξιά, and then the ὅρκος:—ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι:—ὄμνυ Διὸς νῦν τοῦ με φύσαντος 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. 28 ὤμοσαν καὶ δεξιὰς ἔδοσαν.

814—818 ἐκεῖσε νῦν μ'. On leaving the cave with Neopt., Ph. had moved a few steps on the path leading down the cliffs to the shore. When the first attack of the disease came on (732), he stopped. The second attack (782) found him stationary in the same spot. A third is now beginning; and he begs Neopt. to take him **ἐκεῖσε**, *i.e.*, up to the cave, where he will at least have the couch of leaves (33) to rest upon. Neopt. does not understand that **ἐκεῖσε** means, to the cave: so Ph. adds, **ἄνω.** Neopt. has meanwhile taken hold of Ph., fearing that he may fall, or throw himself, from

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sharply, but goes quickly. Only, I beseech thee, leave me not alone.

NE. Fear not, we will remain. PH. Thou wilt remain? NE. Be sure of it.

PH. Well, I do not ask to put thee on thine oath, my son.

NE. Rest satisfied: 'tis not lawful for me to go without thee.

PH. Thy hand for pledge! NE. I give it—to stay.

PH. Now take me yonder, yonder—NE. Whither meanest thou? PH. Up yonder—

NE. What is this new frenzy? Why gazest thou on the vault above us?

PH. Let me go, let me go! NE. Whither? PH. Let me go, I say!

NE. I will not. PH. Thou wilt kill me, if thou touch me.

NE. There, then—I release thee, since thou art calmer.

PH. O Earth, receive me as I die, here and now! This pain no longer suffers me to stand upright.

NE. Methinks sleep will come to him ere long:

μεθίημι· τί δὲ δὴ πλέον φρονεῖς; A (and so Brunck). Triclinius wrote *καὶ δὴ μεθίημί σε· τί δὴ πλέον φρονεῖς*; Erfurdt, *μεθίημ'· ἢ τί δὴ* etc.: Hermann, *εἴ τι δὴ*, which has been generally received. Blaydes, however, writes *καὶ δὴ μεθίεμαι. τί δὴ πλέον φρονεῖς*;—F. W. Schmidt conj. *εἴ τι δὴ πλέον πονεῖς*: Cavallin, *εἴ τι δὴ ἐς πλέον ποιεῖς*: Nauck, *εἴ τι δὴ τόδ' ἔστ' ἄκος.* **820** *τόδ'*] *τοῦτ'* Γ.

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the cliffs (1001): his speech and manner show a fresh frenzy of agony (**παραφρονεῖς αὖ**), and his rolling eyes are upturned to the sky (**τὸν ἄνω λεύσσεις κύκλον**). The mere touch of the youth's hands is torture to the sufferer (817): and Neopt. releases him the moment that he seems to be recovering self-mastery (**εἴ τι δὴ πλέον φρονεῖς**).

815 αὖ, as at 732 ff., 782 ff.—**τὸν ἄνω κύκλον**, the vault of the sky (*τὸν κύκλον πάντα τοῦ οὐρανοῦ*, Her. 1. 131): cp. Ar. *Av.* 1715 *ὁσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου | χωρεῖ*.—Not, 'the orb of the sun' (*ἡλίου κύκλος*, *Ant.* 416, fr. 668).

816 f. ποτέ, *tandem aliquando*: 1041, *O. T.* 335.—**ἀπό μ' ὀλεῖς**: cp. 1177. Such tmesis, though frequent in tragic lyrics, is rarer in dialogue: *Ant.* 432 *σὺν δέ νιν | θηρώμεθ'*: Eur. *Or.* 1047 *ἔκ τοί με τήξεις*: perh. parodied by Ar. *Vesp.* 784 *ἀνά τοί με πείθεις*: id. *Ach.* 295 *κατά σε χώσομεν*: *Plut.* 65 *ἀπό σ' ὀλῶ κακὸν κακῶς*.

818 καὶ δὴ μεθίημ', I *do* release thee: *O. C.* 31 n.—**εἴ τι δή**: here *δή* nearly= *ἤδη*: cp. *O. T.* 968 n.—**πλέον φρονεῖς**, art more *sane*. Cp. *Ai.* 81 *μεμηνότ' ἀνδρα...ὁκνεῖς ἰδεῖν*;—*φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην*: and *ib.* 344 *ἀνὴρ φρονεῖν ἔοικεν* (when Ajax is 'in his right mind' again). The 1st hand in L wrote here, *καὶ δὴ μεθείημι* (*sic*)· *τί δὴ πλέον φρονεῖσ*. No MS. has **εἰ**, which Hermann restored. But it has not been noticed that the mis-spelling *μεθείημι* in L may have been due to the fact that its archetype had *μεθίημ' εἰ*.

819 f. θανάσιμον, proleptic, as in *Ai.* 516 *καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε | καθεῖλεν Ἅιδου θανασίμους οἰκήτορας*. Cp. Pind. *P.* 1. 51 *σὺν δ' ἀνάγκᾳ μιν φίλον | καί τις ἐὼν μεγαλάνωρ ἔσανεν* (so as to make him a friend).—**ὅπως ἔχω**, forthwith: *Ant.* 1108 *ὦδ' ὡς ἔχω στείχοιμ' ἄν*.—**ὀρθοῦσθαι**, here, to *be* (not to become) *ὀρθός*, *i.e.*, 'to stand upright': cp. Xen. *Cyr.* 8. 8. 10 *ἐκφέρονται, ἐπειδὰν μηκέτι δύνωνται ὀρθούμενοι ἐξιέναι* ('on their own feet').

821 οὐ μακροῦ χρόνου: cp. *O. C.* 397 *ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου* (n.).

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ἔξειν· κάρα γὰρ ὑπτιάζεται τόδε·
ἱδρώς γέ τοί νιν πᾶν καταστάζει δέμας,
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
αἱμορραγὴς φλέψ. ἀλλ' ἐάσωμεν, φίλοι, 825
ἕκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

στρ. ΧΟ. Ὕπν' ὀδύνας ἀδαής, Ὕπνε δ' ἀλγέων,
2 εὐαὲς ἡμῖν ἔλθοις,
3 εὐαίων εὐαίων, ὤναξ·
4 ὄμμασι δ' *ἀντίσχοις 830
5 τάνδ' αἴγλαν ἃ τέταται τανῦν.

823 ἱδρώς γέ τοί νιν MSS. (ἱδρὼς γέ τοι νιν, *sic*, L); except that K has δέ for γέ. Buttmann conj. ἱδρώς τε: Dind. ἱδρὼς δέ, or ἱδρῷ ῥέον τε. **826** ὡς] Wecklein conj. ἕως. **827—838** L divides the vv. thus:—ὕπν'—|ἡμῖν ἔλθοισ· εὐαίων ὤναξ|ὄμμασιν—|τᾶνδ' (*sic*)—|ἴθι ἴθι—|ὦ τέκνον—|ποῖ δὲ—|τἀντεῦθεν—|ἤδη—|πράσσειν—|γνώμαν—|πολὺ—ἄρνυται. **827** ἀλγέων] Hermann conj. ἄλγεος. **828** εὐαὲς] εὐαὴσ L, with gl. εὔπνους: the only *v. l.* is εὐμενὴς (Γ). Cp. Hesych.

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823 γέ τοι, as *O. C.* 1324, *Tr.* 1212: γέ τοι δή, *O. T.* 1171. Here γέ τοι is like γοῦν, *i.e.*, it gives a reason for their belief. (Cp. 767.) 'He seems likely to fall asleep soon, since (γάρ) his head is sinking back; at any rate, a sweat is certainly breaking out,' etc.

824 f. ἄκρου...ποδὸς: cp. 748.—**φλέψ**, not a vein of the body, but the thin stream in which the blood issues: cp. Polyb. 34. 9 (the removal of an obstruction) ἐλευθεροῖ τὰς φλέβας τῆς πηγῆς, ὥστ' ἀναβλύειν εὐπόρως. So Martial 10. 30. 10 *Lucrina vena*.

827—864 The place of a second stasimon is taken by this κομμός. The strophe (827—838) is divided from the antistr. (843—854) by a μεσῳδός, consisting of four hexameters for Neoptolemus. The antistr. is followed by an ἐπῳδός (855—864). For the metres, see Metrical Analysis.

A κομμός was properly a lyric lamentation (θρῆνος) in which one of the actors took part with the Chorus. But the name can be used in a larger sense to describe any lyric dialogue between actor and Chorus, even when the character of a lamentation is not present.

The strophe here was sung by one half of the Chorus, and the antistrophe by the other. Sophocles had raised the number of the tragic Chorus from 12 to 15 by adding a coryphaeus (whose part had hitherto been taken by one of the ordinary choreutae), and two leaders of ἡμιχόρια,—called παραστάται, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The *Ajax* affords another certain instance of ἡμιχόρια (866 ff.).

The Chorus urge Neoptolemus to seize the moment while Philoctetes sleeps, and to sail away with the bow. He replies that it would be as useless as it would be base to take the bow without its master, whom the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 ff. The first **Ὕπνε** has ῡ, but the second, ὕ: cp. 296 n.—**ὀδύνας** alludes to the sharp physical anguish of Ph.: **ἀλγέων** is the more general word,—pain, whether of body or of mind.—**Ὕπνε δ'**: the δέ stands here as it would stand after the repeated adj., Ὕπνε, ἀδαὴς (μὲν) ὀδ., ἀδαὴς δὲ ἀλγέων: cp. 633.

εὐαὲς instead of εὐαὴς, the predicative adj. being assimilated to the subject (Ὕπνε) in the voc.: cp. 760: Theocr. 17. 66 ὄλβιε κῶρε γένοιο: Callimachus fr. 213 ἀντὶ γὰρ ἐκλήθης Ἴμβρασε Παρθενίου (the river Imbrasus in Samos): Tibullus 1. 7. 53 *venias hodierne*.—**εὐαὲς** must certainly be a dactyl (see Metr. Anal.), and in 844 the words ὧν δ' ἂν ἀμείβῃ appear sound.

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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 prayer, with gentle breath, come with benison, O king, and keep before his eyes such light as is spread before them now; Strophe.

εὐαδές, εὔπνουν. εὐαδής, εὐήνεμος· οἱ δὲ εὐαής. Hence Schneider inferred a variant εὐαδὲς here, and Buttmann thought that this could come from ἄω, comparing νευροσπαδής from σπάω. Dindorf would prefer εὐαδές, but would derive it from ἀνδάνω. Hermann altered εὐαὴς to εὐαὲς (a dactyl, = 844 ὧν δ' ἂν ἀμ-). Seyffert, accepting εὐαὲς, makes the α long, and in 844 reads ὧν ἂν δ' ἀμείβῃ. **829** The second εὐαίων was added by Triclinius, and first printed by Turnebus. **830** ἀντίσχοις Musgrave and Brunck: ἀντέχοις MSS. Burges conj. ἀμπίσχοις. **831** τάνδ'] τᾶνδ' L.—αἴγλαν] Reiske conj. ἀχλὺν.—τανῦν] τὰ νῦν L.

But the short ᾰ in εὐαὲς has caused perplexity. Certainly elsewhere we find ᾱ (Hes. *Op.* 597 χώρῳ ἐν εὐαεῖ, *Od.* 12. 289 Ζεφύροιο δυσαέος). But on the other hand ᾰ occurs in other Homeric forms from the same root,—ἄη, ἄητον, ἄητο, ἀῆναι, ἀήμεναι, ἀήμενος, ἀῆται. Thus, even though ᾰ was usual in εὐαής, general epic associations would have made it easy for Sophocles to use εὐᾰής where metrical convenience required it.

εὐαίων, happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of Ὕπνος, with the surname of ἐπιδώτης, — *i.e.* the giver of ever fresh gifts to men,—the renewer of life. The epithet is explained by Paus. 8. 9. 1 where a Mantinean hieron of Ζεὺς Ἐπιδώτης is mentioned,—ἐπιδιδόναι γὰρ δὴ ἀγαθὰ αὐτὸν ἀνθρώποις. The word παιών in 832 recalls the fact that this Sicyonian Ὕπνος stood near the Ἀσκληπιεῖον.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of Ὕπνος 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 (μηκώνιον) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the ῥάβδος with which Hermes seals the eyes of men. Cp. Callim. *Hym. Del.* 134 οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πτερὸν Ὕπνος ἐρείσει. Statius *Silv.* 5. 4. 16 (invoking Somnus):—*Nec te totas infundere pennas | Luminibus compello meis: hoc turba precetur | Lactior; extremo me tange cacumine virgae.* Silius 10. 354 (Somnus) *Per tenebras portat medicata papavera cornu...quatit inde soporas | Devexo capiti pennas, oculisque quietem | Irrorat, tangens Lethaea tempora virga.*

830 f. ὄμμασι δ' ἀντίσχοις, 'and keep before his eyes,' τάνδ' αἴγλαν ἃ τέτραται τανῦν, 'this light which is spread before them now.' By 'this light' I do not understand 'a light which is no light,' *i.e.*, 'darkness,'—as if this were an oxymoron like βλέπειν σκότον (*O. T.* 419), ἐν σκότῳ ὁρᾶν (*ib.* 1273), for τυφλὸς εἶναι. Rather τάνδ' αἴγλαν is 'dream-light,'—such as illuminates the visions that come in sleep. Cp. Eur. *Alc.* 354 ἐν δ' ὀνείρασι | φοιτῶσά μ' εὐφραίνοις ἂν· ἡδὺ γὰρ φίλος | κἀν νυκτὶ λεύσσειν, ὁντιν' ἂν παρῇ χρόνον. The pron. τάνδε marks that αἴγλαν has this poetical sense, —the ὄναρ, not the ὕπαρ, of light. Cp. Aesch. *Ag.* 942 ἦ καὶ σὺ νίκην τήνδε δήριος τίεις; *i.e.*, a νίκη which consists in yielding.—For τέτραται, referring to light, cp. *Ant.* 600 ὃ τέταρο φάος (n.).

The words could not mean, 'keep off this sunlight from his eyes.' ὄμμασι might, indeed, be a dat. of interest; but ἀντίσχοις could not mean, *defendas*. In *O. C.* 1651 χεῖρ' ἀντέχοντα 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.—

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6 ἴθι ἴθι μοι παιών.
7 ὦ τέκνον, ὅρα ποῦ στάσει,
8 ποῖ δέ μοι *τἀνθένδε βάσει
9 φροντίδος. ὁρᾷς ἤδη. 835
10 πρὸς τί μενοῦμεν πράσσειν;
11 καιρός τοι πάντων γνώμαν ἴσχων
12 <πολύ τι> πολὺ παρὰ πόδα κράτος ἄρνυται.

μεσ. ΝΕ. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὁρῶ οὕνεκα θήραν
τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840
τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

832 ἴθι ἴθι μοι παιών MSS. For ἴθι ἴθι Hermann conj. ἔλθ', ἴθ', ἴθι: also ἴθι μόλε, and ἴθι δ' ἴθι. Dindorf gives ἴθ' ἴθι μοι παιήων (so that in 848 the 2nd syll. of ἄϋπνος should be long). Blaydes, ἴθ' ὦ ἴθι. **834** L ποῖ δὲ βάσηι· πῶσ δέ μοι | τἀντεῦθεν φροντίδοσ ὁρᾶισ | ἤδη. L. For ποῖ, Γ has ποῦ. For ὁρᾷς Madvig conj. ἑλᾷς. Seyffert gives ποῖ δὲ βάσει μοι τά γ' ἔνθεν | φροντίδος. ὁρᾷς ἤδη. Wecklein, ποῖ δὲ τἀνθένδε βάσει | φροντίδος. ὁρᾷς, εὔδει. (εὕδει was proposed by Herwerden.) B. Todt, ποῖ δὲ

Hesych. has αἴγλη· χλίδων. Σοφοκλῆς Τηρεῖ. χιτών· καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις. The word χλίδων (χλιδή) meant an 'ornament,' esp. an armlet (ψέλιον). If αἴγλη was used for χλίδων, it was so because αἴγλη could mean 'a gleaming object' (cp. τροφή = θρέμμα). The same explanation applies to χιτών and πέδη,—'a glistering tunic,' 'a bright chain.' Cp. the Homeric γληνεα, prop. 'bright objects,' then 'trinkets' or the like (*Il.* 24. 192). The meanings of αἴγλη given in Bekker *Anecd.* p. 354 add nothing, for our purpose, to Hesychius. We cannot, then, accept Welcker's version of **αἴγλαν** here:—'keep upon his eyes this bandage (*fasciam*) that is bound upon them now' (*Rhein. Mus.* p. 125, 1828). —No alteration, either of **ἀντίσχοις** or of **τάνδ' αἴγλαν**, seems probable.

832 **ἴθι ἴθι.** The hiatus is defensible because the words are virtually interjections; *i.e.*, there is a slight pause after the first ἴθι. Cp. *Ant.* 1276 φεῦ φεῦ, ὦ πόνοι: *ib.* 1328 ἴτω ἴτω.

833 **ποῦ στάσει,** in a fig. sense, combined with ποῖ...βάσει ('what your attitude is to be,'—'what steps you are to take'), as oft. in expressions of perplexity; cp. Eur. *Hec.* 1079 πᾷ βῶ, πᾷ στῶ, πᾷ κάμψω; *Alc.* 864 ποῖ βῶ; πᾷ στῶ; τί λέγω; τί δὲ μή;

834 The MSS. give here **ποῖ δὲ βάσει πῶς δέ μοι τάντεῦθεν,** and in the corresponding v. of the antistrophe (850), **κεῖνό μοι, κεῖνο λάθρᾳ.** The want of a verb for πῶς δέ μοι τάντεῦθεν suggests some corruption: we cannot well take βάσει with both clauses by changing πῶς δέ (as Hermann proposed) to πῶς τε. Nor, again, is it satisfactory to expand v. 850 by adding τούτου or τἀνδρὸς after λάθρᾳ, or by repeating λάθρᾳ itself. Wecklein, leaving κεῖνό μοι κεῖνο λάθρᾳ untouched, writes here ποῖ δὲ τἀνθένδε βάσει (omitting πῶς δέ μοι τάντεῦθεν). But then,—granting that a dittographia was the cause of error,—it is hard to see how μοι could have crept in between πῶς δέ and τάντεῦθεν. I prefer to read **ποῖ δέ μοι τἀνθένδε βάσει** here, and to insert δή (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 τἀνθένδε, wrote ποῖ 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 ποῖ δὲ βάσει should be deleted. (A similar case occurs in L's text of the metrical 'Τπόθεσις to this play: see p. 3.) A successor, finding ποῖ δὲ βάσει ποῖ δέ μοι τἀνθένδε βάσει, deemed it obvious that the *second* βάσει should be omitted. The verse thus became, ποῖ δὲ βάσει ποῖ δέ μοι τἀνθένδε. But the metrical context showed that a

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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 we made this bow our prize, if we sail without him. His must be the crown; 'tis he that the god bade us bring. Mesode.

βάσει φροντίδος. | *τἀντεῦθεν ὁρᾷς ἤδη.* Cavallin, *ποῖ δὲ βάσει πῶς δέ μοι τἀντεῦθεν* | *φροντίδος, ὅρα, σπεύδῃς.* **836** *μενοῦμεν* MSS.: *μένομεν* Erfurdt (with *ὃν* for *ὧν* in 852). **837** *καιρός τοι*] B. Todt conj. *καιροῦ τις.*—*γνώμαν*] Bergk conj. *γνῶμ'*: Hartung, *ῥώμαν*. For other conjectures see Appendix. **838** In order to make this v. equal with 854, Herm. formerly added *πολύ τι* before *πολὺ* (and so Dindorf reads): but afterwards preferred to insert *ἀνδράσιν* before *ἄρνυται*. **839** *δδε*] *ὁ* Γ, whence Blaydes conj. *ἀλλ' ὁ μὲν οὐ κλύει.*

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long final syllable was needed; and nothing seemed easier than to correct *τάνθένδε* into *τἀντεῦθεν*. Lastly, as a verb such as *πράξεις* seemed to be understood with *τἀντεῦθεν φροντίδος*, the second *ποῖ* was altered to *πῶς*.—Join **ποῖ** with **φροντίδος** (partit. gen.): cp. *O. C.* 170 *ποῖ τις φροντίδος ἔλθῃ;*—**τάνθένδε**, adverbial: cp. 895.

835 ὁρᾷς ἤδη, 'thou seest now' (how matters stand),—said with a glance or gesture towards the sleeping Philoctetes. There is a certain awkwardness in these words, since, coming so soon after *ὅρα ποῦ στάσει*, they might naturally mean, 'thou art already taking heed.' Herwerden and Wecklein conjecture **ὁρᾷς, εὖδει.** This may be right. But the cautious vagueness of *ὁρᾷς ἤδη* is perhaps a little in its favour.

836 πρὸς τί μενοῦμεν (*ὥστε*) **πράσσειν** (*αὐτό*): for the epexegetic inf., cp. 62 n.

837 ἓ καιρός, occasion, **πάντων γνώμαν ἴσχων**=*πάντα γιγνώσκων*, taking cognisance of all things,—discerning, in every case, whether the circumstances warrant prompt action. For *γνώμην ἔχειν* as=*γιγνώσκειν*, cp. *El.* 214 *οὐ γνώμαν ἴσχεις, ἐξ οἵων*, κ.τ.λ. The general sense is the same as in *El.* 75 f., *νὼ δ' ἔξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν* | *μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.* Though we need not write Καιρός, still *καιρός* is virtually personified both by *γνώμαν ἴσχων* and by *ἄρνυται*. Pausanias (5. 14. 7) saw two altars at the entrance to the Olympian stadium; one was to Hermes Ἐναγώνιος,—the other to Καιρός, who enabled athletes to seize the critical moment in a struggle. Cp. *Anthol.* 10. 52 *εὖ γε λέγων τὸν Καιρὸν ἔφης θεόν, εὖ γε Μέναν*δρε.—Blaydes takes *καιρὸς γνώμαν ἴσχων* as='opportunity combined with judgment,' and joins *πάντων* with *κράτος* ('superiority in all cases'). The order of the words seems against this.—<**πολύ τι**> **πολὺ**'. No curtailment of v. 854 (*μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη*) is probable. The addition of *πολύ τι* makes v. 838 equal to v. 854: and 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 A *μή ποτε διὰ ταῦτά σοι μανικὸς εἶναι δόξω, παρὰ πόδα μεταβαλὼν ἐμαυτὸν ἄνω καὶ κάτω.*

839 ἓ ἀλλ' ὅδε μὲν κ.τ.λ.: *i.e.*, 'It is true that *he* would be unconscious of our flight; but *I* know that it would be useless to sail without him.' The stately hexameters—in contrast with the lighter rhythms of the Chorus—suit the authoritative tone in which Neoptolemus declares the purport of the oracle. As vv. 844 ff. show, he speaks in a louder voice than the Chorus deem safe.—**θήραν ...ἔχομεν**: cp. *Ai.* 564 *δυσμενῶν θήραν ἔχων*: *O. T.* 566 *ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;*

841 τοῦδε...τοῦτον: cp. 1331, 1434 f., 1437.—**ὁ στέφανος**, fig.: cp. Eur. *Hec.* 660 *οὐδεὶς στέφανον ἀνθαιρήσεται*, no one will take the palm (for misery) in her stead. Helenus had declared that the

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κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχρὸν ὄνειδος.

ἀντ. ΧΟ. ἀλλά, τέκνον, τάδε μὲν θεὸς ὄψεται·
ὧν δ' ἂν ἀμείβῃ μ' αὖθις,
βαιάν μοι, βαιάν, ὦ τέκνον, 845
πέμπε λόγων φάμαν·
ὡς πάντων ἐν νόσῳ εὐδρακὴς
ὕπνος ἄϋπνος λεύσσειν.
ἀλλ' ὅτι δύνᾳ μάκιστον
κεῖνο <δή> μοι, κεῖνο λάθρᾳ 850
ἐξιδοῦ ὅπᾳ πράξεις.
οἶσθα γὰρ *ἂν αὐδῶμαι,
εἰ ταύταν τούτῳ γνώμαν ἴσχεις,
μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη. 854

842 ἔστ'] Blaydes writes ἔργ': Wecklein conj. εἶτ'.—σὺν from σὺμ L. **843**—**854** L divides the vv. thus:—ἀλλὰ—|μ' αὖθις βαιὰν|βαιὰν—|πέμπε—|ὡς πάντων—|ὕπνος—|ἀλλ' ὅτι—|κεῖνό μοι—|ἐξίδου—|οἶσθα—|εἰ ταύτὰν—|ἔχεις—|ἄπορα—πάθη. **846** φήμαν L: φάμαν Triclinius. Nauck conj. φάτιν (so that the MS. ἀντέχοις could be kept in 830). **849** δύναι L: δύναιο r. **850** κεῖνό μοι κεῖνο λάθρᾳ MSS. (λάθρ' Triclin.). To equalise the v. with ποῖ δὲ βάσει, πῶς δέ μοι τἀντεῦθεν (834), Herm. conj. κεῖνο δή μοι, κεῖνο λάθρᾳ, λάθρᾳ. Blaydes, κεῖνο δή μοι, κεῖνο λάθρα τἀνδρὸς [τούτου γ' J. H. H. Schmidt]. Seyffert, κεῖνο μοι σύ, κεῖνο λάθρᾳ: B. Todt, κεῖνό μοι κείνων λάθρᾳ (to suit their readings of 834, where see n.). **851** ἐξιδοῦ] ἐξίδου L.—ὅ τι L, with gl. ὅπη (not ὅπως) written above. All the other MSS. have ὅτι. Schneidewin gave ὅπᾳ: Herm., formerly ὅπως, afterwards ὅπερ.—B. Todt

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victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

842 κομπεῖν δ' κ.τ.λ. It will be a disgrace to them, when they go back to Troy, to boast of their task as accomplished, when it will be, in fact, only half done, if they bring the bow without its master. And the discredit of such a result will be aggravated by the deception used towards Philoctetes. The words **ἀτελῆ σὺν ψεύδεσιν** are closely connected; 'an incomplete result, combined with falsehood,' *i.e.* not only incomplete, but obtained by falsehood. This seems better than to take *σὺν ψεύδεσιν* as merely = *ψευδῶς*, 'to boast falsely.'—Cp. *El.* 641 *σὺν φθόνῳ*, *Ai.* 933 *σὺν πάθει*, *O. T.* 585 *ξὺν φόβοισι*.

843 ἀλλά, τέκνον. The Chorus reply,—'If an oracle has said that Ph. must be brought to Troy, the god himself will provide for the fulfilment of that decree. Meanwhile, *thy* part is to secure the bow.' Cp. *O. T.* 724 *ὧν γὰρ ἂν θεὸς | χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ.* —**ὄψεται**, look to it, provide for it: *Ai.* 1165 *κἀπετόν τιν' ἰδεῖν*: Theocr. 15. 2 *ὄρη δίφρον, Εὐνόα, αὐτᾷ.*

844 ff. ὧν for *οὕς*, by attraction to **λόγων**: for the double acc. with **ἀμείβῃ**, cp. *O. C.* 991.

847 πάντων masc.: in sickness all men's sleep,—if, indeed, it can be called sleep at all,—is quick of vision (**λεύσσειν**, epexeg. of **εὐδρακὴς**). 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 *εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται.*

849 ff. ἀλλ' ὅτι δύνᾳ κ.τ.λ. The connection of thought is:—'A sick man is very easily awakened. But the bow must be carried off without awakening

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'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 thou answerest me again, softly, softly whisper thy words, my son: for sick men's restless sleep is ever quick of vision. Antistrophe.

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 ὅπως πράξεις (=his τἀντεῦθεν ὁρᾷς ἤδη in 835). **852** ὧν αὐδῶμαι L, with .ον. written over ὧν by S: ὧν K, R, Harl., Vat. b, V: ὃν A, B, Γ, Vat., V^2: ὅντιν' Triclinius: ὃν γ' Brunck: ἂν Hermann. Cavallin gives οἶσθ' ὑπὲρ ὧν αὐδῶμαι. **853** ταὐτὰν L. The later MSS. have the same, or ταυτὰν (A), τὴν αὐτὰν (V), εἶτ' αὐτὰν (B), while Γ seems to be alone in reading ταῦταν.—Wunder conj. ταὐτὸν... γνώμαν: Dobree, ταὐτὸν...γνώμας: Bergk, ταῦτὸν...γνῶμ'. B. Todt, εἰ δ' ἄλλως τούτων γνῶμ'. For τούτῳ Dind. gives τούτων.—ἰσχεις r: ἔχεισ L, with ἴσχεισ written in marg. by S. **854** μάλα τοι | ἄπορα πυκινοῖσιν ἐνίδειν πάθη L. After τοι three or four letters have been erased; an accent (') and four dots remain. πυκινοῖσιν may have been made from πυκνοῖσιν. Later MSS. have πυκινοῖσιν, πυκνοῖς, or πυκινοῖς. For the conjectures see comment. and Appendix.

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him (**λάθρα**).'—**δύνᾳ** = δύνασαι, cp. 798. (Not Doric for δύνῃ, as some have thought: ῃ was not changed in the Doric subjunct.)—**κεῖνο**...**κεῖνο**, 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 δή, see on 834.—**μοι**, ethic (763).—**ὅτι δ. μάκιστον** (Doric for μήκιστον) **ἐξιδοῦ**, 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. *Il.* 20. 342 μέγ' ἔξιδεν ὀφθαλμοῖσιν, he strained his sight (in eager search): *ib.* 23. 477 οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε.—**ὅπᾳ** is preferable to **ὅπως** where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

852 ff. **οἶσθα γὰρ ἂν...πάθη.** I read **ἂν** (=ἦν), with Hermann, for the **ὧν** 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 (**ἄπορα πάθη**, *sc.* ἔστι) 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, **οἶσθα γὰρ ἂν αὐδῶμαι**, is used, because they are afraid of breathing a word which might betray the secret to the sick man, if he should awake while they were speaking. **ταύταν** emphatically opposes this plan to **κεῖνο**—the course which they themselves recommend. **τούτῳ** is a dat. of relation, nearly = περὶ τούτου: cp. Plat. *Rep.* 598 D ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐηθής τις ἄνθρωπος ('in the case of such a person'). **πυκινοῖς**: cp. Critias Σίσ. fr. 1. 12 πυκνός τις καὶ σοφὸς γνώμην ἀνήρ. **ἐνιδεῖν**, oft. used of seeing a difficulty or danger in a proposed course of action: Her. 1. 89 εἴρετο Κροῖσον ὅ τι οἱ ἐνορῴη ἐν τοῖσι ποιευμένοισι (what harm he foresaw for him in what was being done). Id. 1. 120 εἰ φοβερόν τι ἐνωρῶμεν, πᾶν ἂν σοὶ προεφράζομεν. The **ἄπορα πάθη** are the horrors of the disease,—the fury which would burst forth in Philoctetes when he learned that they were taking him to Troy,—and the curses which he would invoke from Ζεὺς Ἱκέσιος on his betrayers.—For other views of this passage, see Appendix.

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τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον; 795
ὤμοι μοι.
ὦ Θάνατε Θάνατε, πῶς ἀεὶ καλούμενος
οὕτω κατ' ἦμαρ οὐ δύνᾳ μολεῖν ποτε;
ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὼν
τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ 800
ἔμπρησον, ὦ γενναῖε· κἀγώ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,
ἃ νῦν σὺ σῴζεις, τοῦτ' ἐπηξίωσα δρᾶν.
τί φής, παῖ;
τί φής; τί σιγᾷς; ποῦ ποτ' ὤν, τέκνον, κυρεῖς; 805
ΝΕ. ἀλγῶ πάλαι δὴ τἀπὶ σοὶ στένων κακά.
ΦΙ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ'· ὡς ἥδε μοι

796 ὤμοι μοι MSS. (Γ places the words after 798): *ἰώ μοι* Nauck. **798** δύνῃ MSS.: δύνᾳ Porson. **800** ἀνακαλουμένῳ MSS. Meineke conj. *ἀγκαλούμενον* or *ἀγκαλούμενος*: Toup, *ἀνακυκλουμένῳ*: Blaydes, *ἀνακλωνουμένῳ*. Tournier would reject the v. **805** *ποῦ ποτ' ὤν, τέκνον* L, A, etc.: *ποῦ ποτ', ὦ τέκνον* Γ, K. **806** ἀλγῶ]

The fact that this licence has been used in the 1st foot is no reason why it should not recur in the same v., if, as here, a second proper name requires it. We need not assume, then, with Hermann, that the second anapaest marks a laxity peculiar to the later period of tragedy. Blaydes conjectures, and Nauck adopts, **Μενέλαέ τ' Ἀγάμεμνόν τε**—to the detriment, surely, of the verse.—**πῶς ἄν...τρέφοιτε**: cp. 531 n.

τὸν ἴσον χρόνον. Here, again, the anapaest has been impugned, on the ground that it ought to be contained in a single word. But, as a prep. and its case are excepted from this rule (Eur. *Or.* 898 *ἐπὶ τῷδε δ' ἠγόρευε Διομήδης ἄναξ*), so also are an art. and its noun.

797 f. ὦ Θάνατε. So Aeschylus, too, made Philoctetes invoke Death: fr. 250 *ὦ Θάνατε παιάν, μή μ' ἀτιμάσῃς μολεῖν· | μόνος γὰρ εἶ σὺ τῶν ἀνηκέστων κακῶν | ἰατρός.* Cp. *O. C.* 1220 (Death as the last *ἐπίκουρος*), and *Ai.* 854.—**ἀεὶ... κατ' ἦμαρ**: cp. *O. C.* 681 *θάλλει...κατ' ἦμαρ ἀεὶ | νάρκισσος.*—**δύνᾳ**, admitted in Attic verse as an equiv. for *δύνασαι* (Porson *Hec.* 253): in prose it is post-classical. Cp. 849.

799 ὦ τέκνον, ὦ γενναῖον. Cp. *Il.* 6. 55 *ὦ πέπον ὦ Μενέλαε*: Ar. *Av.* 1271 *ὦ Πεισθέταιρ', ὦ μακάρι', ὦ σοφώτατε.* Eur. *Cycl.* 266 *ὦ κάλλιστον ὦ Κυκλώπιον.*—**ἀλλά**, hortative: cp. 230, 950.

800 τῷ Λ. τῷδ' ἀνακ. πυρὶ: yon fire, *famed as* Lemnian; *πῦρ ὃ Λήμνιον ἀνακαλοῦσι*:—the volcano Mosychlus, which was always associated with Lemnos, and which had given rise to the proverb *Λήμνιον πῦρ.* One meaning of *ἀνακαλεῖν* is 'to call to' a person by his name: Thuc. 7. 70 § 8 *ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον.* Hence the verb is sometimes joined with appellatives, as Thuc. 1. 3 *Δαναοὺς...ἐν τοῖς ἔπεσι...ἀνακαλεῖ* (Homer *designates* the Greeks *as* Danai): Soph. *El.* 693 *Ἀργεῖος μὲν ἀνακαλούμενος.*—Not: 'Yon Lemnian fire, which is so famous' (as if *ἀνακαλουμένῳ*, by itself, could mean 'celebrated'): nor, 'yon Lemnian fire which is invoked by me.' There is thus no difficulty in *ἀνακαλουμένῳ* when rightly understood, while the proposed substitutes (cr. n.) are all unsatisfactory.

The volcanic mountain called **Μόσυχλος** appears to have been on the east coast of Lemnos, south of the rocky promontory (**Ἑρμαῖον ὄρος**, v. 1459) to which the cave of Philoctetes was adjacent. No volcanic crater can now be traced in Lemnos; and it is probable that the ancient Mosychlus has been submerged. See Appendix. *Λήμνιον πῦρ* was proverbial for 'a *fierce*

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might have this malady upon you, and for as long! Ah me, ah me! O Death, Death, when I am thus ever calling thee, day by day, why canst thou never come? O my son, generous youth, come, seize me, burn me up, true-hearted friend, in yonder fire, famed as Lemnian:—I, too, once deemed it lawful to do the same unto the son of Zeus, for the meed of these same arms, which are now in thy keeping. What sayest thou, boy,—what sayest thou? Why art thou silent? Where are thy thoughts, my son?

NE. I have long been grieving in my heart for thy load of pain.

PH. Nay, my son, have good hope withal; this visitor comes

Mollweide conj. *σιγῶ*.—*τάπὶ σοὶ*] Blaydes conj. *τἀμφὶ σοὶ*. **807** *ἀλλ' ὦ τέκνον, καὶ* MSS.: Nauck writes *ἀλλ' ὦ τέκνον μοι*: and so Cavallin. The 1st hand in L had omitted this v., and has inserted it in smaller writing between the lines.

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fire' (Ar. *Lys.* 299). Lycophron (227) has *τεφρώσας γνῖα Δημναίῳ πυρί* in this sense, and calls Ajax *ὁ Λήμνιος | πρηστὴρ Ἐνυοῦς* (462), 'Lemnian thunderbolt of war.' Cp. Hesych. *Λήμνιον βλέπειν· ἐπειδὴ τὸ πῦρ Λήμνιον*. The legendary association of Lemnos with fierce crime (*Λήμνια κακά*) may have helped to suggest such phrases.

801 **ἔμπρησον**: the omission of *με* is somewhat bold here: cp. 769, 1368. If we read **πυρί μ'**, the *ἐπισυναλοιφή* might be defended by the elision of *δ'*, *τ'*, and once *ταῦτ'* (*O. T.* 332) at the end of a verse (*O. T.* 29 n.). But the fact seems to be that **συλλαβὼν** in 799, which at once suggests *με*, excuses the absence of the pron. here.

802 f. **τὸν τοῦ Διὸς παῖδ'**, Heracles: cp. 727 f. n.—**σώζεις**, as their temporary guardian: cp. 766.—**τοῦτ'**; *i.e.* *ἐμπρῆσαι*, cp. 670. Heracles was conveyed to the summit of Oeta by his son Hyllus, who helped to make the pyre, but refused to kindle it (*Tr.* 1214). It was kindled, acc. to one account, by Philoctetes; acc. to another, by his father Poeas. The former version was naturally preferred where the aim of the legend was to honour Philoctetes, since thus he inherited the bow directly from Heracles: and, since Philoctetes was a more important figure than Poeas, this was the prevailing account. The other version, which made Poeas the kindler, had a recommendation of a different kind in the eyes of mythologists who aimed at a strict chronology,—viz., that the episode was thus confined to the generation before the Trojan war. Tzetzes, in his scholia on Lycophron, gives the first version in one place (on vv. 914 ff.), and the second in another (on v. 50).—Cp. Ov. *Met.* 9. 229 *At tu, Iovis inclyta proles,* | *Arboribus caesis quas ardua gesserat Oete* | *Inque pyram structis, arcus pharetramque capacem* | *Regnaque visuras iterum Troiana sagittas* | *Ferre iubes* Poeante satum; *quo flamma ministro* | *Subdita.*

ἐπηξίωσα, brought myself to do it, here almost = *ἐτόλμησα*. Cp. *El.* 1273 *φιλτάταν* | *ὁδὸν ἐπαξιώσας...φανῆναι*.—**δρᾶν** with double acc., as 315, 918, 924, 940.

804 f. **τί φῄς, παῖ**; Neopt. has no answer for the prayer, *ἔμπρησον*. A genuine pity for the sufferer is beginning to move him; and he knows that, if the plot succeeds, this wretched man will be carried to the place which he most dreads. He remains silent.—**ποῦ ποτ' ὤν**, mentally: cp. *Ant.* 42 *ποῦ γνώμης ποτ' εἶ*; (n.)

806 **πάλαι δή**: cp. 589.—**τάπὶ σοὶ... κακά**, the ills which lie on thee: cp. *Tr.* 981 *ἀλλ' ἐπί μοι μελέῳ* | *βάρος ἄπλετον· ἐμμέμονεν φρήν*. Not, 'the ills which have *come upon* thee,' as though *ἥκοντα* could be understood (*O. C.* 1472 *ἥκει τῷδ' ἐπ' ἀνδρὶ...τελευτή*). Nor, 'the ills in thy case.'

807 f. **καὶ θάρσος ἴσχε**, have good hope *also* (as well as *ἄλγος*): for, as the access of the malady is sharp, so it will also be transient.—Nauck enfeebles the sense by changing **καὶ** to **μοι**.—**φοιτᾷ**, of periodical visitations: Hes. *Op.* 103 *νοῦσοι...* | *αὐτόματοι φοιτῶσι*: Arist. *An. Hist.* 7. 3 (p. 583 *a* 26 Berl. ed.) *αἱ...*

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ὀξεῖα φοιτᾷ καὶ ταχεῖ' ἀπέρχεται.
ἀλλ' ἀντιάζω, μή με καταλίπῃς μόνον.
ΝΕ. θάρσει, μενοῦμεν. ΦΙ. ἦ μενεῖς; ΝΕ. σαφῶς φρόνει.
ΦΙ. οὐ μήν σ' ἔνορκόν γ' ἀξιῶ θέσθαι, τέκνον.
ΝΕ. ὡς οὐ θέμις γ' ἐμοῦστι σοῦ μολεῖν ἄτερ.
ΦΙ. ἔμβαλλε χειρὸς πίστιν. ΝΕ. ἐμβάλλω μενεῖν.
ΦΙ. ἐκεῖσε νῦν μ', ἐκεῖσε ΝΕ. ποῖ λέγεις; ΦΙ. ἄνω
ΝΕ. τί παραφρονεῖς αὖ; τί τὸν ἄνω λεύσσεις κύκλον;
ΦΙ. μέθες μέθες με. ΝΕ. ποῖ μεθῶ; ΦΙ. μέθες ποτέ.
ΝΕ. οὐ φήμ' ἐάσειν. ΦΙ. ἀπό μ' ὀλεῖς, ἢν προσθίγῃς.
ΝΕ. καὶ δὴ μεθίημ', εἴ τι δὴ πλέον φρονεῖς.
ΦΙ. ὦ γαῖα, δέξαι θανάσιμόν μ' ὅπως ἔχω·
τὸ γὰρ κακὸν τόδ' οὐκέτ' ὀρθοῦσθαί μ' ἐᾷ.
ΝΕ. τὸν ἄνδρ' ἔοικεν ὕπνος οὐ μακροῦ χρόνου

809 καταλίπῃς] καταλείπησι L, with ϊ above ει from 1st hand. **812** θέμις γ'] Wunder writes θεμίστ'.—ἐμοῦστι Herm.: ἐμοί 'στι L. **813** μενεῖν A: μένειν L. **814** ἐκεῖσε νῦν μ'] μ' is in L (added in an erasure by S) and A: it is absent from some of the later MSS., as Γ, B, K. **815** τί παραφρονεῖς] Meineke conj. ἦ for τί. —λεύσσεισ made from λεύσησισ in L. Cp. 1068. **817** ἢν προσθίγῃς] Burges conj. μὴ for ἢν. **818** καὶ δὴ μεθίημ [from μεθείημ]· τί δὴ πλέον φρονεῖσ: L. καὶ δὴ

καθάρσεις φοιτῶσι.—**ὀξεῖα, ταχεῖα** adverbially: cp. 526, 1080.

811 οὐ μήν. In this formula, as in καὶ μήν, ἀλλὰ μήν, μήν is properly adversative ('however'): cp. *O. T.* 810 οὐ μὴν ἴσην γ' ἔτεισεν. Here μήν is like 'nay,' or 'well': *i.e.*, the thought implied is, 'I should prefer a promise on oath; however, I do not like to ask for it.'—**ἔνορκον...θέσθαι,** = ὅρκῳ πιστῶσαι: cp. *O. T.* 276 ὥσπερ μ' ἀραῖον ἕλαβες. So Oed. to Theseus, in a like case: *O.C.* 650 οὗτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι, where see n.

812 ὡς, (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 thinking of the oracle (841).—**ἐμοῦστι**: so *Ai.* 1225 μοῦστι (μοί 'στι L).

813 ἔμβαλλε 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 δεξιά, and then the ὅρκος:—ἔμβαλλε χεῖρα δεξιὰν πρώτιστά μοι:—ὄμνυ Διὸς νῦν τοῦ με φύσαντος 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. 28 ὤμοσαν καὶ δεξιὰς ἔδοσαν.

814—818 ἐκεῖσε νῦν μ'. On leaving the cave with Neopt., Ph. had moved a few steps on the path leading down the cliffs to the shore. When the first attack of the disease came on (732), he stopped. The second attack (782) found him stationary in the same spot. A third is now beginning; and he begs Neopt. to take him **ἐκεῖσε**, *i.e.*, up to the cave, where he will at least have the couch of leaves (33) to rest upon. Neopt. does not understand that **ἐκεῖσε** means, to the cave: so Ph. adds, **ἄνω.** Neopt. has meanwhile taken hold of Ph., fearing that he may fall, or throw himself, from

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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:

μεθλημι· τί δὲ δὴ πλέον φρονεῖς; A (and so Brunck). Triclinius wrote *καὶ δὴ μεθλημί σε· τί δὴ πλέον φρονεῖς*; Erfurdt, *μεθλημ'· ἢ τί δὴ* etc.: Hermann, *εἴ τι δὴ*, which has been generally received. Blaydes, however, writes *καὶ δὴ μεθίεμαι. τί δὴ πλέον φρονεῖς*;—F. W. Schmidt conj. *εἴ τι δὴ πλέον πονεῖς*: Cavallin, *εἴ τι δὴ ἐς πλέον ποιεῖς*: Nauck, *εἴ τι δὴ τόδ' ἔστ' ἄκος.* **820** *τόδ'*] *τοῦτ'* Γ.

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the cliffs (1001): his speech and manner show a fresh frenzy of agony (**παραφρονεῖς αὖ**), and his rolling eyes are upturned to the sky (**τὸν ἄνω λεύσσεις κύκλον**). The mere touch of the youth's hands is torture to the sufferer (817): and Neopt. releases him the moment that he seems to be recovering self-mastery (**εἴ τι δὴ πλέον φρονεῖς**).

815 αὖ, as at 732 ff., 782 ff.—**τὸν ἄνω κύκλον**, the vault of the sky (*τὸν κύκλον πάντα τοῦ οὐρανοῦ*, Her. 1. 131): cp. Ar. *Av.* 1715 *ὁσμὴ δ' ἀνωνόμαστος ἐς βάθος κύκλου | χωρεῖ*.—Not, 'the orb of the sun' (*ἡλίου κύκλος*, *Ant.* 416, fr. 668).

816 f. ποτέ, *tandem aliquando*: 1041, *O. T.* 335.—**ἀπό μ' ὀλεῖς**: cp. 1177. Such tmesis, though frequent in tragic lyrics, is rarer in dialogue: *Ant.* 432 *σὺν δέ νιν | θηρώμεθ'*: Eur. *Or.* 1047 *ἔκ τοί με τήξεις*: perh. parodied by Ar. *Vesp.* 784 *ἀνά τοί με πείθεις*: id. *Ach.* 295 *κατά σε χώσομεν*: *Plut.* 65 *ἀπό σ' ὀλῶ κακὸν κακῶς*.

818 καὶ δὴ μεθίημ', I *do* release thee: *O. C.* 31 n.—**εἴ τι δή**: here *δή* nearly = *ἤδη*: cp. *O. T.* 968 n.—**πλέον φρονεῖς**, art more *sane*. Cp. *Ai.* 81 *μεμηνότ' ἄνδρα...ὁκνεῖς ἰδεῖν*;—*φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην*: and *ib.* 344 *ἀνὴρ φρονεῖν ἔοικεν* (when Ajax is 'in his right mind' again). The 1st hand in L wrote here, *καὶ δὴ μεθείημι* (*sic*)· *τί δὴ πλέον φρονεῖσ*. No MS. has **εἰ**, which Hermann restored. But it has not been noticed that the mis-spelling *μεθείημι* in L may have been due to the fact that its archetype had *μεθλημ' εἰ*.

819 f. θανάσιμον, proleptic, as in *Ai.* 516 *καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε | καθεῖλεν Ἅιδου θανασίμους οἰκήτορας*. Cp. Pind. *P.* 1. 51 *σὺν δ' ἀνάγκᾳ μιν φίλον | καί τις ἐὼν μεγαλάνωρ ἔσανεν* (so as to make him a friend).—**ὅπως ἔχω**, forthwith: *Ant.* 1108 *ὧδ' ὡς ἔχω στείχοιμ' ἄν*.—**ὀρθοῦσθαι**, here, to *be* (not to become) *ὀρθός*, *i.e.*, 'to stand upright': cp. Xen. *Cyr.* 8. 8. 10 *ἐκφέρονται, ἐπειδὰν μηκέτι δύνωνται ὀρθούμενοι ἐξιέναι* ('on their own feet').

821 οὐ μακροῦ χρόνου: cp. *O. C.* 397 *ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου* (n.).

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ἔξειν· κάρα γὰρ ὑπτιάζεται τόδε·
ἰδρώς γέ τοί νιν πᾶν καταστάζει δέμας,
μέλαινά τ' ἄκρου τις παρέρρωγεν ποδὸς
αἱμορραγὴς φλέψ. ἀλλ' ἐάσωμεν, φίλοι,
ἕκηλον αὐτόν, ὡς ἂν εἰς ὕπνον πέσῃ.

στρ. ΧΟ. Ὕπν' ὀδύνας ἀδαής, Ὕπνε δ' ἀλγέων,
εὐαὲς ἡμῖν ἔλθοις,
εὐαίων εὐαίων, ὤναξ·
ὄμμασι δ' *ἀντίσχοις
τάνδ' αἴγλαν ἃ τέταται τανῦν.

823 ἰδρώς γέ τοί νιν MSS. (ἰδρὼς γέ τοι νιν, *sic*, L); except that K has δέ for γέ. Buttmann conj. ἰδρώς τε: Dind. ἰδρὼς δέ, or ἰδρῷ ῥέον τε. **826** ὡς] Wecklein conj. ἕως. **827—838** L divides the vv. thus:—ὕπν'— | ἡμῖν ἔλθοισ | εὐαίων ὤναξ | δμμασιν— | τᾶνδ' (*sic*)— | ἴδι ἴδι— | ὦ τέκνον— | ποῖ δὲ— | τἀντεῦθεν— | ἤδη— | πράσσειν— | γνώμαν— | πολὺ—ἄρνυται. **827** ἀλγέων] Hermann conj. ἄλγεος. **828** εὐαὲς] εὐαῆσ L, with gl. εὔπνους: the only *v. l.* is εὐμενῆς (Γ). Cp. Hesych.

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823 γέ τοι, as *O. C.* 1324, *Tr.* 1212: γέ τοι δή, *O. T.* 1171. Here γέ τοι is like γοῦν, *i.e.*, it gives a reason for their belief. (Cp. 767.) 'He seems likely to fall asleep soon, since (γάρ) his head is sinking back; at any rate, a sweat is certainly breaking out,' etc.

824 f. ἄκρου...ποδός: 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) ἐλευθεροῖ τὰς φλέβας τῆς πηγῆς, ὥστ' ἀναβλύειν εὐπόρως. So Martial 10. 30. 10 *Lucrina vena*.

827—864 The place of a second stasimon is taken by this κομμός. The strophe (827—838) is divided from the antistr. (843—854) by a μεσῳδός, consisting of four hexameters for Neoptolemus. The antistr. is followed by an ἐπῳδός (855—864). For the metres, see Metrical Analysis.

A κομμός was properly a lyric lamentation (θρῆνος) in which one of the actors took part with the Chorus. But the name can be used in a larger sense to describe any lyric dialogue between actor and Chorus, even when the character of a lamentation is not present.

The strophe here was sung by one half of the Chorus, and the antistrophe by the other. Sophocles had raised the number of the tragic Chorus from 12 to 15 by adding a coryphaeus (whose part had hitherto been taken by one of the ordinary choreutae), and two leaders of ἡμιχόρια,—called παραστάται, because, when the Chorus was drawn up facing the actors, they stood on either side of the coryphaeus. The *Ajax* affords another certain instance of ἡμιχόρια (866 ff.).

The Chorus urge Neoptolemus to seize the moment while Philoctetes sleeps, and to sail away with the bow. He replies that it would be as useless as it would be base to take the bow without its master, whom the oracle has declared to be indispensable. They are still pressing their counsel when the youth perceives that Philoctetes is about to awake.

827 ff. The first Ὕπνε has ῡ, but the second, ῠ: cp. 296 n.—**ὀδύνας** alludes to the sharp physical anguish of Ph.: **ἀλγέων** is the more general word,—pain, whether of body or of mind.—**Ὕπνε δ'**: the δέ stands here as it would stand after the repeated adj., Ὕπνε, ἀδαὴς (μέν) ὀδ., ἀδαὴς δὲ ἀλγέων: cp. 633.

εὐαὲς instead of εὐαῆς, the predicative adj. being assimilated to the subject (Ὕπνε) in the voc.: cp. 760: Theocr. 17. 66 ὄλβιε κῶρε γένοιο: Callimachus fr. 213 ἀντὶ γὰρ ἐκλήθης Ἴμβρασε Παρθενίου (the river Imbrasus in Samos): Tibullus 1. 7. 53 *venias hodierne*.—**εὐαὲς** must certainly be a dactyl (see Metr. Anal.), and in 844 the words ὧν δ' ἂν ἀμείβῃ appear sound.

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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 foot.

Come, friends, let us leave him in quietness, that he may fall on slumber.

CH. Sleep, stranger to anguish, painless Sleep, come, at our prayer, with gentle breath, come with benison, O king, and keep before his eyes such light as is spread before them now; Strophe.

εὐαδές, εὕπνουν. εὐαδής, εὐήνεμος· οἱ δὲ εὐαής. Hence Schneider inferred a variant εὐαδὲς here, and Buttmann thought that this could come from ἄω, comparing νευροσπαδής from σπάω. Dindorf would prefer εὐαδὲς, but would derive it from ἀνδάνω. Hermann altered εὐαὴς to εὐαὲς (a dactyl, =844 ὧν δ' ἂν ἀμ-). Seyffert, accepting εὐαὲς, makes the α long, and in 844 reads ὧν ἂν δ' ἀμείβῃ. **829** The second εὐαίων was added by Triclinius, and first printed by Turnebus. **830** ἀντίσχοις Musgrave and Brunck: ἀντέχοις MSS. Burges conj. ἀμπίσχοις. **831** τάνδ'] τᾶνδ' L.—αἴγλαν] Reiske conj. ἀχλὺν.—ταυῦν] τὰ νῦν L.

But the short ᾰ in εὐαὲς has caused perplexity. Certainly elsewhere we find ᾱ (Hes. *Op.* 597 χώρῳ ἐν εὐαεῖ, *Od.* 12. 289 Ζεφύροιο δυσαέος). But on the other hand ᾰ occurs in other Homeric forms from the same root,—ἄη, ἄητον, ἄητο, ἀῆναι, ἀήμεναι, ἀήμενος, ἀῆται. Thus, even though ᾱ was usual in εὐαής, general epic associations would have made it easy for Sophocles to use εὐᾰής where metrical convenience required it.

εὐαίων, happy, and giving happiness. At Sicyon Pausanias (2. 10. 2) saw a statue of Ὕπνος, with the surname of ἐπιδώτης,—*i.e.* the giver of ever fresh gifts to men,—the renewer of life. The epithet is explained by Paus. 8. 9. 1 where a Mantinean hieron of Ζεὺς Ἐπιδώτης is mentioned,—ἐπιδιδόναι γὰρ δὴ ἀγαθὰ αὐτὸν ἀνθρώποις. The word παιών in 832 recalls the fact that this Sicyonian Ὕπνος stood near the Ἀσκληπιεῖον.

These beautiful verses, which seem to breathe the very spirit of rest, are illustrated by a bronze statue of Ὕπνος 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 (μηκώνιον) is to be shed on weary mortals. The right hand (as replicas show) once held a poppy-stalk,—answering to the ῥάβδος with which Hermes seals the eyes of men. Cp. Callim. *Hym. Del.* 134 οὐδ' ὅτε οἱ ληθαῖον ἐπὶ πτερὸν Ὕπνος ἐρείσει. Statius *Silv.* 5. 4. 16 (invoking Somnus):—*Nec te totas infundere pennas | Luminibus compello meis: hoc turba precetur | Laetior; extremo me tange cacumine virgae.* Silius 10. 354 (Somnus) *Per tenebras portat medicata papavera cornu...quatit inde soporas | Devexo capiti pennas, oculisque quietem | Irrorat, tangens Lethaea tempora virga.*

830 f. ὄμμασι δ' ἀντίσχοις, 'and keep before his eyes,' **τάνδ' αἴγλαν ἃ τέτραται ταυῖν**, 'this light which is spread before them now.' By 'this light' I do not understand 'a light which is no light,' *i.e.*, 'darkness,'—as if this were an oxymoron like βλέπειν σκότον (*O. T.* 419), ἐν σκότῳ ὁρᾶν (*ib.* 1273), for τυφλὸς εἶναι. Rather τάνδ' αἴγλαν is 'dream-light,'—such as illuminates the visions that come in sleep. Cp. Eur. *Alc.* 354 ἐν δ' ὀνείρασι | φοιτῶσά μ' εὐφραίνοις ἄν· ἡδὺ γὰρ φίλος | κἂν νυκτὶ λεύσσειν, ὅτιν' ἂν παρῇ χρόνον. The pron. τάνδε marks that αἴγλαν has this poetical sense,—the ὄναρ, not the ὕπαρ, of light. Cp. Aesch. *Ag.* 942 ἦ καὶ σὺ νίκην τήνδε δήριος τίεις; *i.e.*, a νίκη which consists in yielding.—For τέτραται, referring to light, cp. *Ant.* 600 ὃ τέτατο φάος (n.).

The words could not mean, 'keep off this sunlight from his eyes.' ὄμμασι might, indeed, be a dat. of interest; but ἀντίσχοις could not mean, *defendas*. In *O. C.* 1651 χεῖρ' ἀντέχοντα κρατὸς 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.—

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6 ἴθι ἴθι μοι παιών.
7 ὦ τέκνον, ὅρα ποῦ στάσει,
8 ποῖ δέ μοι *τἀνθένδε βάσει
9 φροντίδος. ὁρᾷς ἤδη. 835
10 πρὸς τί μενοῦμεν πράσσειν;
11 καιρός τοι πάντων γνώμαν ἴσχων
12 <πολύ τι> πολὺ παρὰ πόδα κράτος ἄρνυται.

μεσ. ΝΕ. ἀλλ' ὅδε μὲν κλύει οὐδέν, ἐγὼ δ' ὁρῶ οὕνεκα θήραν
τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλέοντες. 840
τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζειν.

832 ἴθι ἴθι μοι παιών MSS. For ἴθι ἴθι Hermann conj. ἔλθ', ἴθ', ἴθι: also ἴθι μόλε, and ἴθι δ' ἴθι. Dindorf gives ἴθ' ἴθι μοι παιήων (so that in 848 the 2nd syll. of ἄϋπνος should be long). Blaydes, ἴθ' ὦ ἴθι. **834** f. ποῖ δὲ βάσηι· πῶσ δέ μοι | τἀντεῦθεν φροντίδοσ ὁρᾶισ | ἤδη. L. For ποῖ, Γ has ποῦ. For ὁρᾷς Madvig conj. ἑλᾷς. Seyffert gives ποῖ δὲ βάσει μοι τά γ' ἔνθεν | φροντίδος. ὁρᾷς ἤδη. Wecklein, ποῖ δὲ τἀνθένδε βάσει | φροντίδος. ὁρᾷς, εὔδει. (εὕδει was proposed by Herwerden.) B. Todt, ποῖ δὲ

Hesych. has αἴγλη· χλίδων. Σοφοκλῆς Τηρεῖ. χιτών· καὶ πέδη παρὰ Ἐπιχάρμῳ ἐν Βάκχαις. The word χλίδων (χλιδή) meant an 'ornament,' esp. an armlet (ψέλιον). If αἴγλη was used for χλίδων, it was so because αἴγλη could mean 'a gleaming object' (cp. τροφή= θρέμμα). The same explanation applies to χιτών and πέδη,—'a glistering tunic,' 'a bright chain.' Cp. the Homeric γλήνεα, prop. 'bright objects,' then 'trinkets' or the like (*Il.* 24. 192). The meanings of αἴγλη given in Bekker *Anecd.* p. 354 add nothing, for our purpose, to Hesychius. We cannot, then, accept Welcker's version of **αἴγλαν** here:—'keep upon his eyes this bandage (*fasciam*) that is bound upon them now' (*Rhein. Mus.* p. 125, 1828). —No alteration, either of **ἀντίσχοις** or of **τάνδ' αἴγλαν**, seems probable.

832 **ἴθι ἴθι.** The hiatus is defensible because the words are virtually interjections; *i.e.*, there is a slight pause after the first ἴθι. Cp. *Ant.* 1276 φεῦ φεῦ, ὦ πόνοι: *ib.* 1328 ἴτω ἴτω.

833 **ποῦ στάσει**, in a fig. sense, combined with ποῖ...βάσει ('what your attitude is to be,'—'what steps you are to take'), as oft. in expressions of perplexity; cp. Eur. *Hec.* 1079 πᾷ βῶ, πᾷ στῶ, πᾷ κάμψω; *Alc.* 864 ποῖ βῶ; πᾷ στῶ; τί λέγω; τί δὲ μή;

834 The MSS. give here **ποῖ δὲ βάσει πῶς δέ μοι τἀντεῦθεν**, and in the corresponding v. of the antistrophe (850), **κεῖνό μοι, κεῖνο λάθρᾳ.** The want of a verb for πῶς δέ μοι τἀντεῦθεν suggests some corruption: we cannot well take βάσει with both clauses by changing πῶς δέ (as Hermann proposed) to πῶς τε. Nor, again, is it satisfactory to expand v. 850 by adding τούτου or τἀνδρὸς after λάθρᾳ, or by repeating λάθρᾳ itself. Wecklein, leaving κεῖνό μοι κεῖνο λάθρᾳ untouched, writes here ποῖ δὲ τἀνθένδε βάσει (omitting πῶς δέ μοι τἀντεῦθεν). But then,—granting that a dittographia was the cause of error,—it is hard to see how μοι could have crept in between πῶς δέ and τἀντεῦθεν. I prefer to read **ποῖ δέ μοι τἀνθένδε βάσει** here, and to insert δή (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 τἀνθένδε, wrote ποῖ 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 ποῖ δὲ βάσει should be deleted. (A similar case occurs in L's text of the metrical Ὑπόθεσις to this play: see p. 3.) A successor, finding ποῖ δὲ βάσει ποῖ δέ μοι τἀνθένδε βάσει, deemed it obvious that the *second* βάσει should be omitted. The verse thus became, ποῖ δὲ βάσει ποῖ δέ μοι τἀνθένδε. But the metrical context showed that a

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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 we made this bow our prize, if we sail without him. His must be the crown; 'tis he that the god bade us bring. Mesode.

βάσει φροντίδος. | *τἀντεῦθεν ὁρᾷς ἤδη.* Cavallin, *ποῖ δὲ βάσει πῶς δέ μοι τἀντεῦθεν* | *φροντίδος, ὅρα, σπεύδῃς.* **836** *μενοῦμεν* MSS.: *μένομεν* Erfurdt (with *ὃν* for *ὧν* in 852). **837** *καιρός τοι*] B. Todt conj. *καιροῦ τις.*—*γνώμαν*] Bergk conj. *γνῶμ'*: Hartung, *ῥώμαν*. For other conjectures see Appendix. **838** In order to make this v. equal with 854, Herm. formerly added *πολύ τι* before *πολὺ* (and so Dindorf reads): but afterwards preferred to insert *ἀνδράσιν* before *ἄρνυται*. **839** *ὅδε*] *ὁ* Γ, whence Blaydes conj. *ἀλλ' ὁ μὲν οὐ κλύει.*

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long final syllable was needed; and nothing seemed easier than to correct *τἀνθένδε* into *τἀντεῦθεν*. Lastly, as a verb such as *πράξεις* seemed to be understood with *τἀντεῦθεν φροντίδος*, the second *ποῖ* was altered to *πῶς*.—Join **ποῖ** with **φροντίδος** (partit. gen.): cp. *O. C.* 170 *ποῖ τις φροντίδος ἔλθῃ*;—**τἀνθένδε**, adverbial: cp. 895.

835 ὁρᾷς ἤδη, 'thou seest now' (how matters stand),—said with a glance or gesture towards the sleeping Philoctetes. There is a certain awkwardness in these words, since, coming so soon after *ὅρα ποῦ στάσει*, they might naturally mean, 'thou art already taking heed.' Herwerden and Wecklein conjecture **ὁρᾷς, εὖδει.** This may be right. But the cautious vagueness of *ὁρᾷς ἤδη* is perhaps a little in its favour.

836 πρὸς τί μενοῦμεν (*ὥστε*) **πράσσειν** (*αὐτό*): for the epexegetic inf., cp. 62 n.

837 f. καιρός, occasion, **πάντων γνώμαν ἴσχων** = *πάντα γιγνώσκων*, taking cognisance of all things,—discerning, in every case, whether the circumstances warrant prompt action. For *γνώμην ἔχειν* as = *γιγνώσκειν*, cp. *El.* 214 *οὐ γνώμαν ἴσχεις, ἐξ οἵων, κ.τ.λ.* The general sense is the same as in *El.* 75 f., *νὼ δ' ἕξιμεν· καιρὸς γάρ, ὅσπερ ἀνδράσιν* | *μέγιστος ἔργου παντός ἐστ' ἐπιστάτης.* Though we need not write Καιρός, still *καιρός* is virtually personified both by *γνώμαν ἴσχων* and by *ἄρνυται*. Pausanias (5. 14. 7) saw two altars at the entrance to the Olympian stadium; one was to Hermes 'Εναγώνιος,—the other to Καιρός, who enabled athletes to seize the critical moment in a struggle. Cp. *Anthol.* 10. 52 *εὖ γε λέγων τὸν Καιρὸν ἔφης θεόν, εὖ γε Μένανδρε.*—Blaydes takes *καιρὸς γνώμαν ἴσχων* as = 'opportunity combined with judgment,' and joins *πάντων* with *κράτος* ('superiority in all cases'). The order of the words seems against this.—**<πολύ τι> πολλ'**. No curtailment of v. 854 (*μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη*) is probable. The addition of *πολύ τι* makes v. 838 equal to v. 854: and 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 A *μή ποτε διὰ ταῦτά σοι μανικὸς εἶναι δόξω, παρὰ πόδα μεταβαλὼν ἐμαυτὸν ἄνω καὶ κάτω.*

839 f. ἀλλ' ὅδε μὲν *κ.τ.λ.*: *i.e.*, 'It is true that *he* would be unconscious of our flight; but *I* know that it would be useless to sail without him.' The stately hexameters—in contrast with the lighter rhythms of the Chorus—suit the authoritative tone in which Neoptolemus declares the purport of the oracle. As vv. 844 ff. show, he speaks in a louder voice than the Chorus deem safe.—**θήραν ...ἔχομεν**: cp. *Ai.* 564 *δυσμενῶν θήραν ἔχων*: *O. T.* 566 *ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε*;

841 τοῦδε...τοῦτον: cp. 1331, 1434 f., 1437.—**ὁ στέφανος**, fig.: cp. Eur. *Hec.* 660 *οὐδεὶς στέφανον ἀνθαιρήσεται*, no one will take the palm (for misery) in her stead. Helenus had declared that the

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κομπεῖν δ' ἔστ' ἀτελῆ σὺν ψεύδεσιν αἰσχρὸν ὄνειδος.

ἀντ. ΧΟ. ἀλλά, τέκνον, τάδε μὲν θεὸς ὄψεται·
ἢν δ' ἂν ἀμείβῃ μ' αὖθις,
βαιάν μοι, βαιάν, ὦ τέκνον, 845
πέμπε λόγων φάμαν·
ὡς πάντων ἐν νόσῳ εὐδρακὴς
ὕπνος ἄϋπνος λεύσσειν.
ἀλλ' ὅτι δύνᾳ μάκιστον
κεῖνο <δή> μοι, κεῖνο λάθρᾳ 850
ἐξιδοῦ ὅπᾳ πράξεις.
οἶσθα γὰρ *ἂν αὐδῶμαι,
εἰ ταύταν τούτῳ γνώμαν ἴσχεις,
μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη. 854

842 ἔστ'] Blaydes writes ἔργ': Wecklein conj. εἶτ'.—σὺν from σύμ L. **843—854** L divides the vv. thus:—ἀλλὰ—|μ' αὖθις βαιὰν|βαιὰν—|πέμπε—|ὡς πάντων—|ὕπνος—|ἀλλ' ὅτι—|κεῖνό μοι—|ἐξίδου—|οἶσθα—|εἰ ταύτὰν—|ἔχεις—|ἄπορα—πάθη. **846** φήμαν L: φάμαν Triclinius. Nauck conj. φάτιν (so that the MS. ἀντέχοις could be kept in 830). **849** δύναι L: δύναιο r. **850** κεῖνό μοι κεῖνο λάθρᾳ MSS. (λάθρ' Triclin.). To equalise the v. with ποῖ δὲ βάσει, πῶς δέ μοι τἀντεῦθεν (834), Herm. conj. κεῖνο δή μοι, κεῖνο λάθρᾳ, λάθρᾳ. Blaydes, κεῖνο δή μοι, κεῖνο λάθρα τἀνδρὸς [τούτου γ' J. H. H. Schmidt]. Seyffert, κεῖνο μοι σύ, κεῖνο λάθρᾳ: B. Todt, κεῖνό μοι κείνων λάθρᾳ (to suit their readings of 834, where see n.). **851** ἐξιδοῦ] ἐξίδου L.—ὅ τι L, with gl. ὅπη (not ὅπως) written above. All the other MSS. have ὅτι. Schneidewin gave ὅπᾳ: Herm., formerly ὅπως, afterwards ὅπερ.—B. Todt

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victory would belong jointly to Philoctetes and Neoptolemus, as the latter says at 1335.

842 κομπεῖν δ' κ.τ.λ. It will be a disgrace to them, when they go back to Troy, to boast of their task as accomplished, when it will be, in fact, only half done, if they bring the bow without its master. And the discredit of such a result will be aggravated by the deception used towards Philoctetes. The words **ἀτελῆ σὺν ψεύδεσιν** are closely connected; 'an incomplete result, combined with falsehood,' *i.e.* not only incomplete, but obtained by falsehood. This seems better than to take σὺν ψεύδεσιν as merely = ψευδῶς, 'to boast falsely.'—Cp. *El.* 641 σὺν φθόνῳ, *Ai.* 933 οὐλίῳ σὺν πάθει, *O. T.* 585 ξὺν φόβοισι.

843 ἀλλά, τέκνον. The Chorus reply,—'If an oracle has said that Ph. must be brought to Troy, the god himself will provide for the fulfilment of that decree. Meanwhile, *thy* part is to secure the bow.' Cp. *O. T.* 724 ὧν γὰρ ἂν θεὸς | χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ. —**ὄψεται**, look to it, provide for it: *Ai.* 1165 κἀπετόν τιν' ἰδεῖν: Theocr. 15. 2 ὄρη δίφρον, Εὐνόα, αὐτᾷ.

844 ff. ἢν for οὓς, by attraction to **λόγων**: for the double acc. with **ἀμείβῃ**, cp. *O. C.* 991.

847 πάντων masc.: in sickness all men's sleep,—if, indeed, it can be called sleep at all,—is quick of vision (**λεύσσειν**, epexeg. of **εὐδρακὴς**). 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 εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται.

849 ff. ἀλλ' ὅτι δύνᾳ κ.τ.λ. The connection of thought is:—'A sick man is very easily awakened. But the bow must be carried off without awakening

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'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 thou answerest me again, softly, softly whisper thy words, my son: for sick men's restless sleep is ever quick of vision. Antistrophe.

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 ὅπως πράξεις (=his τἀντεῦθεν ὁρᾷς ἤδη in 835). **852** ὧν αὐδῶμαι L, with .ον. written over ὧν by S: ὧν K, R, Harl., Vat. b, V: ὃν A, B, Γ, Vat., V^{2}: ὅντιν' Triclinius: ὅν γ' Brunck: ἃν Hermann. Cavallin gives οἷσθ' ὑπὲρ ὧν αὐδῶμαι. **853** ταὐτὰν L. The later MSS. have the same, or ταυτὰν (A), τὴν αὐτὰν (V), εἶτ' αὐτὰν (B), while Γ seems to be alone in reading ταύταν.—Wunder conj. ταὐτὸν... γνώμαν: Dobree, ταὐτὸν...γνώμας: Bergk, ταὐτὸν...γνῶμ'. B. Todt, εἰ δ' ἄλλως τούτων γνῶμ'. For τούτῳ Dind. gives τούτων.—ἴσχεις r: ἔχεισ L, with ἴσχεισ written in marg. by S. **854** μάλα τοι | ἄπορα πυκινοῖσιν ἐνϊδεῖν πάθη L. After τοι three or four letters have been erased; an accent (') and four dots remain. πυκινοῖσιν may have been made from πυκνοῖσιν. Later MSS. have πυκινοῖσιν, πυκνοῖς, or πυκινοῖς. For the conjectures see comment. and Appendix.

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him (**λάθρα**).'—**δύνᾳ** = δύνασαι, cp. 798. (Not Doric for δύνῃ, as some have thought: ῃ was not changed in the Doric subjunct.)—**κεῖνο...κεῖνο**, 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 δή, see on 834.—**μοι**, ethic (763).—**ὅτι δ. μάκιστον** (Doric for μήκιστον) **ἐφιδοῦ**, 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. *Il.* 20. 342 μέγ' ἔξιδεν ὀφθαλμοῖσιν, he strained his sight (in eager search): *ib.* 23. 477 οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε.—**ὅπᾳ** is preferable to **ὅπως** where the particular mode of effecting the object is in question; and it is supported by the corrector of L (cr. n.).

852 ff. **οἷσθα γὰρ ἃν...πάθη.** I read **ἃν** (=ἦν), with Hermann, for the **ὧν** 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 (**ἄπορα πάθη**, *sc.* ἔστι) 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, **οἷσθα γὰρ ἃν αὐδῶμαι**, is used, because they are afraid of breathing a word which might betray the secret to the sick man, if he should awake while they were speaking. **ταύταν** emphatically opposes this plan to **κεῖνο**—the course which they themselves recommend. **τούτῳ** is a dat. of relation, nearly = περὶ τούτου: cp. Plat. *Rep.* 598 D ὑπολαμβάνειν δεῖ τῷ τοιούτῳ ὅτι εὐηθής τις ἄνθρωπος ('in the case of such a person'). **πυκινοῖς**: cp. Critias Σίσ. fr. 1. 12 πυκνός τις καὶ σοφὸς γνώμην ἀνήρ. **ἐνιδεῖν**, oft. used of seeing a difficulty or danger in a proposed course of action: Her. 1. 89 εἴρετο Κροῖσον ὅ τι οἱ ἐνορῴη ἐν τοῖσι ποιευμένοισι (what harm he foresaw for him in what was being done). Id. 1. 120 εἰ φοβερόν τι ἐνωρῶμεν, πᾶν ἄν σοὶ προεφράζομεν. The **ἄπορα πάθη** are the horrors of the disease,—the fury which would burst forth in Philoctetes when he learned that they were taking him to Troy,—and the curses which he would invoke from Ζεὺς Ἱκέσιος on his betrayers.—For other views of this passage, see Appendix.

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ἐπ. οὖρός τοι, τέκνον, οὖρος· 855
ἀνὴρ δ' ἀνόμματος οὐδ' ἔχων ἀρωγὰν
ἐκτέταται νύχιος,
(ἀλεὴς ὕπνος ἐσθλός,)
οὐ χερός, οὐ ποδός, οὔ τινος ἄρχων, 860
ἀλλά *τις ὡς Ἀΐδᾳ πάρα κείμενος.
*ὅρα, βλέπ' εἰ καίρια
φθέγγει. τὸ δ' ἀλώσιμον
ἐμᾷ φροντίδι, παῖ,
πόνος ὁ μὴ φοβῶν κράτιστος.

ΝΕ. σιγᾶν κελεύω, μηδ' ἀφεστάναι φρενῶν. 865
κινεῖ γὰρ ἀνὴρ ὄμμα κἀνάγει κάρα.

855—864 L divides the vv. thus:—οὖρος—|δ' ἀνόμματος—|ἐκτέταται—|ἀλεὴς—|οὐ χερὸς—|ἀλλ' ὅστις—|ὁρᾷ—|τὸ δ' ἀλώσιμον—|πόνος—κράτιστος. **856** ἀνὴρ Wunder (ὡ 'νὴρ Brunck): ἀνὴρ MSS. **858** νύχιος] νύχι' Wecklein. **859** ἀλεὴς ἐσθλὸς ὕπνος, with β' and α' written by S over the last two words, to show the right order. Dobree thought that these words were corrupted from ἀδεὴς πόνος ἐσθλός, and that the latter should be substituted for πόνος ὁ μὴ φοβῶν κράτιστος in 864. So Wecklein reads. **860** οὔ τινος MSS.: Todt and Oberdick conj. οὐ φρενὸς. **861** τις

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855 οὖρος, a fair wind, meaning here an opportune moment: schol. καιρὸς ἐπιτήδειος. The metaphor is a fitting one for sailors. When οὖρος is fig., it more oft.= 'a prosperous course' (*Tr.* 815).—This is better than to take the word literally, as if the wind, which had been adverse (640), had just changed.

856 f. οὐδ' ἔχων ἀρωγάν, because his bow is in N.'s hands (cp. 931). **νύχιος**=σκότιος, in the darkness of sleep.

859 ἀλεὴς ὕπνος ἐσθλός. If these words are right, they can mean only, 'sleep in the heat is sound,'—a parenthetic comment on the preceding ἐκτέταται νύχιος. In the excitement of the Chorus, it is perhaps not strange that they should use a phrase scarcely consistent with their own ὕπνος ἄϋπνος (848). Cp. Theocr. 7. 21 μεσαμέριον .. | ἀνίκα δὴ καὶ σαῦρος ἐφ' αἱμασίαισι καθεύδει. 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.' **ἀλεὴς** occurs only here, though Hesych. has ἀλεός= ἀλεεινός. It is, however, a correct formation from ἀλέα: and **ἀλέας** (gen.) is not a probable correction. The easy emendation **ἀδεὴς** (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 **ἀλεὴς** might seem desirable in such a parenthesis: cp. Dem. or. 18 § 308 ἢ ἄλλο τι δύσκολον γέγονε, (πολλὰ δὲ τὰ ἀνθρώπινα,) εἶτ' ἐπὶ τούτῳ τῷ καιρῷ κ.τ.λ.

Some reject **ἀλεὴς ὕπνος ἐσθλός** as a mere gloss. But a marginal commentator might have been expected to use more prosaic language,—*e.g.*, ὁ μεσημβρινὸς ὕπνος βαθύς. Dobree, reading **ἀδεὴς**, supposed the following process. (1) In v. 864 Soph. wrote **ἀδεὴς πόνος ἐσθλός**. This was supplanted by a gloss, **πόνος ὁ μὴ φοβῶν κράτιστος**, which now stands there. (2) Then the displaced **ἀδεὴς πόνος ἐσθλός** was corrupted into ἀλεὴς ὕπνος ἐσθλός, and inserted in the text after νύχιος. This hypothesis is very ingenious, but it seems much too complex to be probable.

860 οὔ τινος. The conjecture, οὐ φρενὸς, has found much favour; but, in a picture of utter helplessness, is not the

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Now, my son, now the wind is fair for thee:—sightless and 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. Epode.

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.

ΝΕ. Hush, I say, and let not your wits forsake you:—yon man opens his eyes, and lifts his head.

ὡς Wunder: ὅστις L, with ω over ο from the 1st hand. ὥς τις A. ὥς τίς τ' Dind. **862** ὁρᾷ· βλέπει· καίρια φθέγγει L. φθέγγῃ A (from the corrector): φθέγγου L^2, V.—Seyffert gives ὅρα, βλέπ' εἰ καίρια φθέγγει (βλέπ' εἰ with Herm.): Hermann (2nd ed.) ὅρα, βλέπε, καίρια δή (deleting φθέγγει). Wecklein, after Wunder (4th ed.), καίρια φθέγγου (deleting ὁρᾷ βλέπει). Blaydes, ὁρᾷς; βλέπει· καίρια φθέγγου. Todt, ὁρᾶν. βλέπ' εἰ καίρια φθέγγομαι. Wunder once proposed φεύγει for φθέγγει. **863** τὸ δ' from τόδ' in L.—ἐμᾷ] ἁμᾷ Dindorf. **866** ἀνὴρ] ἀνὴρ I..

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vulg. more forcible? Cp. 1161 μηκέτι μηδενὸς κρατύνων.

861 Ἅιδᾳ πάρα κείμενος. Cp. *O. T.* 972 κεῖται παρ' Ἅιδῃ Πόλυβος. This mode of writing is preferable to **παρακείμενος** because παρακεῖσθαί τινι = 'to lie beside one,' or 'before one,' with ref. to things which are ready to one's hand, or at one's disposal. But when the sense is, 'to be lodged or deposited with one,' κεῖσθαι παρά τινι is used.

862 ὅρα, βλέπ'. For the double imperat. in excited utterance, cp. 981, *O. C.* 121 προσδέρκου, λεῦσσε δή. Seyffert's **ὅρα** is much better here than the MS. **ὁρᾷ**, 'he sees as the dead see,' *i.e.*, not at all. After ἀνόμματος and νύχιος, this would be weak.—**εἰ καίρια φθέγγει.** 'See whether thy words are seasonable' means here, 'We fear that thy counsel (839 ff.) is unseasonable.' We miss our καιρός, if we stay here with Philoctetes, instead of escaping with the bow.

863 ff. τὸ δ' εἰλώσιμον ἐμᾷ φρ., as far as my thought can grasp the question, = καθ' ὅσον ἐγὼ κατανοῶ τὸ πρᾶγμα. Cp. Plat. *Tim.* 29 A τὸ λόγῳ καὶ φρονήσει περιληπτόν. The acc. is one of 'respect' (like τούμὸν μέρος, etc.).—**πόνος ὁ μὴ φοβῶν κράτιστος**, 'the enterprise not fraught with fear is best' (Whitelaw): a sententious utterance, like βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά (*Ant.* 1327). They mean that it is best to depart noiselessly with the bow, and so avoid the risks involved in taking Philoctetes. **ὁ μὴ φοβῶν** is left vague by the proverb-like brevity of the phrase: it means, 'which does not disturb the sleeping Philoctetes.' The word **πόνος** is also in keeping with the gnomic form,—implying that there will be *least* πόνος in such a course; as if it were, πόνος ἐλάχιστος κράτιστος. Cp. σιγῆς ἀκίνδυνον γέρας (meaning that σιγή, though it wins *no* positive γέρας, risks nothing): 'Discretion is the better part of valour,' etc.

865—1080 Third ἐπεισόδιον. Neoptolemus, overcome by remorse, confesses that Troy is their destination. Philoctetes demands the restoration of the bow; and Neoptolemus is on the point of restoring it, when Odysseus enters. As Ph. refuses to accompany them, Odysseus decides to leave him behind, and departs for the ship, ordering N. to follow him. Meanwhile, by N.'s command, the Chorus remain with Ph., in the hope that he may alter his resolve.

865 μηδ' ἀφεστάναι φρενῶν: Eur. *Or.* 1021 ἐξέστην φρενῶν. For ἀφεστάναι, cp. Ar. *Vesp.* 1457 τὸ γὰρ ἀποστῆναι χαλεπὸν | φύσεος. The words convey a hurried reproof and warning,—'do not lose your wits' (through fear). All their presence of mind is needed, since Philoctetes is awaking.

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ΦΙ. ὦ φέγγος ὕπνου διάδοχον, τό τ' ἐλπίδων
ἄπιστον οἰκούρημα τῶνδε τῶν ξένων.
οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχησ' ἐγώ,
τλῆναί σ' ἐλεινῶς ὧδε τἀμὰ πήματα
μεῖναι παρόντα καὶ ξυνωφελοῦντά μοι.
οὔκουν Ἀτρεῖδαι τοῦτ' ἔτλησαν εὐφόρως
οὕτως ἐνεγκεῖν, ἀγαθοὶ στρατηλάται.
ἀλλ' εὐγενὴς γὰρ ἡ φύσις κἀξ εὐγενῶν,
ὦ τέκνον, ἡ σή, πάντα ταῦτ' ἐν εὐχερεῖ
ἔθου, βοῆς τε καὶ δυσοσμίας γέμων.
καὶ νῦν ἐπειδὴ τοῦδε τοῦ κακοῦ δοκεῖ
λήθη τις εἶναι κἀνάπαυλα δή, τέκνον,
σύ μ' αὐτὸς ἆρον, σύ με κατάστησον, τέκνον,
ἵν', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ,
ὁρμώμεθ' ἐς ναῦν μηδ' ἐπίσχωμεν τὸ πλεῖν.

867 τό τ' ἐλπίδων | ἄπιστον οἰκούρημα. Nauck conj. γέγηθ' ἰδὼν ἄελπτον ἐπικούρημα (ἄελπτον with F. W. Schmidt, ἐπικούρημα with Blaydes). **871** μεῖναι] Cavallin conj. ἰδεῖν. **872** οὔκουν] Blaydes writes οὐ τἂν [*i.e.*, οὔ τἂν].—εὐπόρως MSS. (εὐπόνως L^2, 14th cent.): εὐφόρως Brunck, who (like Meineke and F. W. Schmidt) also proposed εὐπετῶς. Blaydes gives εὐχερῶς. Eldik conj. εὐλόφως: Wakefield, εὐκόλως. **873** ἀγαθοὶ] αγαθοι L. **876** γέμων] Nauck conj. γέμειν. **878** Tournier

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867 f. ὦ φέγγος...τό τ' κ.τ.λ. For a voc. thus combined with a nom. (and art.), cp. 986: *Ai.* 861 (ὦ) κλεινὰ τ' Ἀθῆναι καὶ τὸ σύντροφον γένος.—**ἐλπίδων ἄπιστον**; not credited by my hopes,—such that my hopes could not have believed it possible. Cp. 1067: *Ant.* 847 φίλων ἄκλαυτος (=οὐ κλαιομένη ὑπὸ φίλων), and n.: *El.* 1214 ἄτιμος...τοῦ τεθνηκότος (=οὐ τιμωμένη ὑπὸ τοῦ τ.). So ἐλπίδων ἄπιστον=οὐ πιστευόμενον ὑπὸ τῶν ἐλπίδων. This is better than to take it as=ἐλπίδων πίστιν οὐκ ἔχον, in the sense, 'not having the *pledge*, assurance, given by hopes,' 'not warranted' by them (like ἀνήνεμος χειμώνων, *O. C.* 677 n.).—**οἰκούρημα**, as having guarded the place while he slept. So a watch-dog is called οἰκουρός in Ar. *Vesp.* 970: cp. below, 1328. For the periphrasis cp. Eur. *Alc.* 606 ἀνδρῶν Φεραίων εὐμενὴς παρουσία.

869 ff. **τοῦτ'** is governed by **ἐξηύχησ'**, not by **τλῆναι**, which interprets it. **ἂν** might go with **τλῆναι** (=ὅτι τλαίης ἄν), but is better taken, as its position suggests, with **ἐξηύχησ'**. The sense of **ἂν** ἐξηύχησ' warrants the use of **τλῆναι**, without **ἄν**, instead of τλήσεσθαι. See Appendix.—**μεῖναι** (depending on **τλῆναι**) governs **τἀμὰ πήματα**, to 'wait for' them, *i.e.*, to wait till they were better: cp. Aesch. fr. 35 ἀγὼν γὰρ ἀνδρας οὐ μένει λελειμμένους.—**ξυνωφελοῦντά μοι**, helping to do me good, with dat. instead of the usual acc.; cp. *Ant.* 560 τοῖς θανοῦσιν ὠφελεῖν (n.). It is possible, but less simple, to supply αὐτά (*sc.* τὰ πήματα) with ξυνωφ., 'helping me to assuage them.'

872 **οὔκουν**: 'the Atreidae, at any rate (οὖν), did not thus.' Here οὖν (like γοῦν) justifies his wonder at the youth's constancy. Cp. 907: 1389: *Ant.* 321 (n.).—**εὐφόρως** is the best correction of the MS. **εὐπόρως** (see cr. n.). Cp. Hippocr. *Aph.* 1242 εὐφορώτατα φέρειν: *ib.* 1244 δυσφόρως φέρειν (as Soph. *O. T.* 783 δυσφόρως | τοὔνειδος ἤγον).

874 ff. **κἀξ εὐγενῶν**: cp. 384: 719.—**ἐν εὐχερεῖ ἔθου**: cp. 498 ἐν σμικρῷ ποιούμενοι (n.); and for this use of τίθεσθαι, 451, 473.—**γέμων**: cp. Dem. or. 18 § 308 φυλάττει πηνίκ' ἔσεσθε μεστοὶ τοῦ συνεχῶς λέγοντος.

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PH. Ah, sunlight following on sleep,—ah, ye friendly watchers, undreamed of by my hopes! Never, my son, could I have dared to look for this,—that thou shouldest have patience to wait so tenderly upon my sufferings, staying beside me, and helping to relieve me. The Atreidae, certainly, those valiant chieftains, had no heart to bear this burden so lightly. But thy nature, my son, is noble, and of noble breed; and so thou hast made little of all this, though loud cries and noisome odours vexed thy senses.

And now, since the plague seems to allow me a space of forgetfulness and peace at last, raise me thyself, my son, set me on my feet, so that, when the faintness shall at length release me, we may set forth to the ship, and delay not to sail.

conj. λώφησις (this with F. W. Schmidt) *κἀνάπαυλά τις, τέκνον.* **879 f.** A. Zippmann (*Atheteseon Sophoclearum Specimen*, pp. 36 ff., 1864) places 879 immediately before 890, and deletes the v. which stands in the MSS. as 889 (*αἰνῶ τάδ'*). He also deletes v. 880 (*ὡς ἡνίκ' ἄν*). Nauck and Cavallin so print the text. Wecklein thinks that 879 and 880 are both interpolations.—*σύ με κατάστησον*] Blaydes conj. *σὺ δέ μ' ἀνάστησον.* **880** *ποτέ*] Meineke conj. *τότε* (to go with *ὁρμώμεθ'*). Vauvilliers, *πόδε*: Blaydes, *πόδα.*

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878 λήθη: cp. Eur. *Or.* 211 *ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου...* | *ὡς πότνια λήθη τῶν κακῶν.*—**δή** = *ἤδη.*

879 f. σύ μ' αὐτὸς...ποτέ. Philoctetes has awakened to find that the acute pains have ceased (768); but, after the violent attack of the disease, a sense of faintness (**κόπος**) remains. He has been lying on his back (822). He now asks Neoptolemus to assist him in rising to his feet: **σύ μ' αὐτὸς ἆρον, σύ με κατάστησον**: where *αὐτός* means that he does not wish the Chorus to approach him at present. He is afraid that disgust might render them unwilling to take him on board (890). In his crippled state,—now aggravated by exhaustion,—the mere act of rising was a serious exertion. At v. 886 Neoptolemus gives the aid of his hands to the recumbent sufferer, at the same time asking him to make an effort,—**νῦν δ' αἶρε σαυτόν**: which is not, of course, contrasted with *σύ μ' αὐτὸς ἆρον*, as if N. meant that Ph. must rise *without* help: that would be, *σὺ δ' αὐτὸς αἶρε σαυτόν.* At the same time, N. says that, if Ph. prefers it, the sailors will lift him up and carry him. Ph. replies, 'No, thank you—help me to rise, as you propose' (889). N. assents (893), saying, 'Stand up, and take hold of me yourself' (as I am holding you). And v. 894 marks the moment at which Ph. slowly rises, leaning on N. Then there is naturally a pause, in order that Ph. may rest after this effort, and may feel whether he is yet strong enough to attempt walking. It is this pause which is foreshadowed by the words, **ὡς', ἡνίκ' ἂν κόπος μ' ἀπαλλάξῃ ποτέ** (880). And it is in this pause that the remorse of Neoptolemus gains the mastery.

A. Zippmann, whom Nauck and Cavallin follow in their texts, deletes both v. 880 and v. 889 as spurious, and transposes 879 to a place between 888 and 890. His two main objections to the traditional text are:—Why should Ph., formerly so eager to start, now wish to wait till his *κόπος* has passed off? (880). And why should he desire to rise before that moment, instead of resting on the ground? The view of the whole situation which I have given above will show why I believe the traditional text to be sound.

881 ἐπίσχωμεν, intrans. (the use of this verb in 349 is a different one); **τὸ πλεῖν** defines the act in regard to which delay is forbidden. Cp. Xen. *M.* 3. 6. 10 *περὶ πολέμου συμβουλεύειν τήν γε πρώτην ἐπισχήσομεν.* For the art. prefixed to the inf., cp. 118: 1241 *ὅς σε κωλύσει τὸ δρᾶν.*

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ΝΕ. ἀλλ' ἥδομαι μέν σ' εἰσιδὼν παρ' ἐλπίδα
ἀνώδυνον βλέποντα κἀμπνέοντ' ἔτι·
ὡς οὐκέτ' ὄντος γὰρ τὰ συμβόλαιά σου
πρὸς τὰς παρούσας ξυμφορὰς ἐφαίνετο.
νῦν δ' αἶρε σαυτόν· εἰ δέ σοι μᾶλλον φίλον,
οἴσουσί σ' οἵδε· τοῦ πόνου γὰρ οὐκ ὄκνος,
ἐπείπερ οὕτω σοί τ' ἔδοξ' ἐμοί τε δρᾶν.
ΦΙ. αἰνῶ τάδ', ὦ παῖ, καί μ' ἔπαιρ', ὥσπερ νοεῖς·
τούτους δ' ἔασον, μὴ βαρυνθῶσιν κακῇ
ὀσμῇ πρὸ τοῦ δέοντος· οὐπὶ νηὶ γὰρ
ἄλις πόνος τούτοισι συνναίειν ἐμοί.
ΝΕ. ἔσται τάδ'· ἀλλ' ἴστω τε καὐτὸς ἀντέχου.
ΦΙ. θάρσει· τό τοι σύνηθες ὀρθώσει μ' ἔθος.
ΝΕ. παπαῖ· τί δῆτ' <ἂν> δρῷμ' ἐγὼ τοὐνθένδε γε;

884 σου r, Ald.: σοι L, which Blaydes reads. **887** οἴσουσι] Blaydes conj. ἀροῦσι: C. Schirlitz, στήσουσι. **888** οὕτω L: οὕτως r. **892** ἐμοί] Blaydes conj. ὁμοῦ. **894** μ' ἔθος] Herwerden conj. με παῖ. **895** τί δῆτα δρῶμ' (*sic*) L.

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882 f. **ἀλλ' ἥδομαι μέν**: here **μέν** 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. 1278: *O. T.* 82 *ἀλλ' εἰκάσαι μέν, ἡδύς*: *ib.* 769 *ἀλλ' ἴξεται μέν*.—**ἀνώδυνον** masc., to be taken adverbially with both participles ('living and breathing, free from pain'): not neut., with *βλέποντα* only, as if the sense were, 'showing the absence of pain by thy looks.'—**βλέποντα** = *ζῶντα* (though here with special reference to his recent slumber, cp. 856 *ἀνόμματος*): *Ai.* 962 *κεἰ βλέποντα μὴ 'πόθουν, | θανόντ' ἂν οἰμώξειαν*.—**κἀμπνέοντ'**: Aesch. *Ag.* 671 *ἐκείνων εἴ τις ἐστὶν ἐμπνέων*.

884 f. **ὡς οὐκέτ' ὄντος**. Here **συμβόλαια** are the signs observable by one who watched Ph. sleeping after the attack of the disease, when he seemed like one *Ἀΐδᾳ πάρα κείμενος* (861). The chief of such signs would be, a deathly pallor, and the absence (as a spectator might think) of respiration.—By **τὰς παρούσας ξυμφορὰς** are meant the agonies of disease to which he is subject, and which he had endured just before his sleep. *τὰς παρούσας* might be the part. of the imperf., *αἳ παρῆσαν* (cp. *Ant.* 1192 n.), but is more forcible if taken as pres., = *αἱ πάρεισιν*: cp. 734 *τῆς παρεστώσης νόσου*. Thus the meaning is:—'Thy symptoms (in sleep), *judged in the light of* (**πρὸς**) the sufferings which afflict thee, seemed like those of a dead man.' Such a sleep, following on such paroxysms, might well have been mistaken for death. For **πρός** as = 'in view of,' cp. Thuc. 7. 47 *ἐβουλεύοντο πρός τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παροῦσαν ἐν τῷ στρατοπέδῳ κατὰ πάντα ἀρρωστίαν*.—Not: 'In view of *thy plight just now* (*i.e.*, while sleeping), thy symptoms seemed like those of a dead man.' **τὰς παρ. ξυμφορὰς** would then mean merely the *condition* of the sleeper, as distinguished from the *συμβόλαια* or outward *signs* thereof. But, since the inference was drawn wholly from the outward signs, the words **πρὸς τὰς παρ. ξυμφορὰς** would lose their natural force, and mean no more than *τὰ παρόντα συμβόλαια σκοποῦντι*.—**συμβόλαια** = *σύμβολα*: the only Attic example of this sense; which occurs, however, in Her. 5. 92 § 7, *πιστὸν γάρ οἱ ἦν τὸ συμβόλαιον* (the token, or proof, *μαρτύριον*). In Eur. *Ion* 411 *ἃ τε νῷν συμβόλαια πρόσθεν ἦν*, the meaning is 'dealings,' 'intercourse' (the regular Attic sense of *συμβόλαια* being that of 'covenants').

886 ff. **νῦν δ' αἶρε σαυτόν.** The reflexive pron. is not necessarily emphatic when thus used with an active verb: cp.

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NE. Right glad am I to see thee, beyond my hope, living and breathing, free from pain; for, judged by the sufferings that afflict thee, thy symptoms seemed to speak of death.—But now lift thyself; or, if thou prefer it, these men will carry thee; the trouble will not be grudged, since thou and I are of one mind.

PH. Thanks, my son,—and help me to rise, as thou sayest: —but do not trouble these men, that they may not suffer from the noisome smell before the time. It will be trial enough for them to live on board with me.

NE. So be it.—Now stand up, and take hold of me thyself.

PH. Fear not, the old habit will help me to my feet.

NE. Alack! What am I to do next?

No MS. has ἂν. Schaefer restored τί δῆτ' ἂν δρῷμ'. Brunck conj. τί δῆτα δρῷμ' ἂν ἐκ τούτων ἐγώ;—τοὐνθένδε γε A: τοὐνθένδε λέγε L, r: τοὐνθάδε λέγε B. Erfurdt conj. τοὐνθένδ' ἔτι; and so Blaydes.

Aesch. *P. V.* 747 τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας...; At v. 879 Ph. asked N. to assist him; and now—after a kindly greeting—N. proceeds to do so. His hands are now stretched forth to Ph., ready to raise him, and the words νῦν δ' αἶρε σαυτόν prepare Ph. for the effort. —εἰ δέ σοι μᾶλλον φίλον: *i.e.*, he need not make even this effort, but can be lifted from the ground.—τοῦ πόνου γάρ: since Neoptolemus and Philoctetes are agreed upon the voyage, the sailors will not grudge the trouble of carrying their master's friend.

889 αἰνῶ τάδ', ὦ παῖ. 'Thanks, my son' (lit., 'I commend what you say'). The phrase implies a courteous recognition of the proposal that the sailors should carry him: but, as is shown by καί μ' ἔπαιρ' ὥσπερ νοεῖς, it is not a direct way of refusing the offer, like '*No*, thank you.' The formula αἰνῶ τάδε regularly means, as here, 'I commend your words' (Eur. *Or.* 786, *Med.* 908). It is known, indeed, that Soph. used αἰνῶ like ἐπαινῶ, as a civil form of refusal, in his *Alcmaeon* (Hesych. s. v. αἰνῶ): cp. Hes. *Op.* 641 νῆ' ὀλίγην αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσθαι. But here αἰνῶ τάδε is better taken in its simple and usual sense.

890 ff. ἴασον: cp. 1257.—ὁσμῆ: cp. 876, 1032.—συνναίειν (epexeg. inf.) can be said of companionship in a brief voyage, as ναίειν is oft. no more than 'to be in' a place: *O.C.* 117 n.

893 ἴσται τάδ': cp. *O. C.* 1773 δράσω καὶ τάδε.—ἴστω = ἀνίστω: *O. T.* 143, 147. —καὐτὸς ἀντέχου, *sc.* ἐμοῦ: *i.e.*, as I am supporting thee, so, on thy part, cling to me. Cp. Her. 2. 121 ἐκείνου τῆς χειρὸς ἀντέχεσθαι. For the omission of the gen., cp. Ar. *Ach.* 1120 φέρε, τοῦ δόρατος ἀφελκύσωμαι τοὔλυτρον. | ἔχ', ἀντέχου, παῖ.

894 σύνηθες...ἔθος: cp. *Ant.* 502 κλέος...εὐκλεέστερον (n.).

895 τί δῆτ' ἂν δρῷμ'. Schaefer's insertion of ἄν is not grammatically indispensable. The simple optat. could stand, as in *Ant.* 605 τίς...κατάσχοι; But ἄν is clearly right, because the question here is a practical one; it does not refer merely to abstract possibility. Cp. *O.C.*, Appendix on v. 170. So 1393 τί δῆτ' ἂν ἡμεῖς δρῷμεν;

δρῷμ'. Contracted verbs had two ways of forming the act. optat. pres.: (1) with ι, as δρά-ο-ι-μι, contr. δρῷμι, the mode proper to verbs with a thematic vowel: (2) with ιη, as δρα-ο-ίη-ν, contr. δρώην, where, though the thematic vowel ο is kept, the endings follow the analogy of the verbs which have no such vowel ('verbs in μι'). The only Homeric examples of (2) are *Od.* 4. 692 φιλοίη, and *id.* 9. 320 φοροίη. But in the 5th cent. B.C. this second formation was already predominant in Attic. For the sing. number the first formation had become rare, though Attic poets could still use it whenever it was metrically convenient: *e.g.* 1044 (and *O. T.* 1470) δοκοῖμ': *Tr.* 1235 νοσοῖ: Aesch. *P. V.* 978 νοσοῖμ' ἄν. Some instances of the 3rd sing. occur also in Attic prose: as Thuc. 2. 79 (and 100)

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ΦΙ. τί δ' ἔστιν, ὦ παῖ; ποῖ ποτ' ἐξέβης λόγῳ;
ΝΕ. οὐκ οἶδ' ὅποι χρὴ τἄπορον τρέπειν ἔπος.
ΦΙ. ἀπορεῖς δὲ τοῦ σύ; μὴ λέγ', ὦ τέκνον, τάδε.
ΝΕ. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
ΦΙ. οὐ δή σε δυσχέρεια τοῦ νοσήματος
ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι;
ΝΕ. ἅπαντα δυσχέρεια, τὴν αὑτοῦ φύσιν
ὅταν λιπών τις δρᾷ τὰ μὴ προσεικότα.
ΦΙ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
δρᾷς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
ΝΕ. αἰσχρὸς φανοῦμαι· τοῦτ' ἀνιῶμαι πάλαι.
ΦΙ. οὔκουν ἐν οἷς γε δρᾷς· ἐν οἷς δ' αὐδᾷς, ὀκνῶ.

896 λόγῳ] 'Mallem legere λόγων' (Brunck). Harl. has λόγων, which Cavallin adopts. **897** ὅποι] ὅπῃ Γ.—τρέπειν] Nauck conj. στρέφειν. **898** τοῦ] Cavallin gives του. **900** οὐ δή σε] Erfurdt conj. οὔ σ' ἤδε (or οὐχ ἥδε).—τοῦ] Blaydes conj. που. **901** ἔπεισεν r: ἔπαισεν L. **902** αὑτοῦ r: αὑτοῦ L. **908** προσεικότα] προσήκοτα K, Harl.: προσήκοντα Γ. **904** τοῦ φυτεύσαντος] Tournier conj. τοῦ 'μφυτευθέντος, and so Mekler: R. Mollweide, τοῦ προσεικότος,

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δοκοῖ: Plat. *Legg.* 664 E πηδῷ, 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.* δρῶεν, not δρῴησαν).

τοὐνθένδε γε, adverbial: cp. 834: *O. C.* 476 τὸ δ' ἔνθεν (n.). **γε** at the end of the v., as 438, *O. C.* 265, etc. The emphasis is fitting here. He has reached the furthest point to which the deception can be carried, since it must be revealed by the presence of Odysseus at the ship.

896 ἐξέβης, 'digressed' from the matter in hand: cp. Dem. or. 18 § 211 ἐπανελθεῖν οὖν, ὁπόθεν ἐνταῦθ' ἐξέβην, βούλομαι. Eur. *I. T.* 781 (Orestes to Iphigeneia, whom he has interrupted by an unguarded exclamation) οὐδέν· πέραινε δ'· ἐξέβην γὰρ ἄλλοσε ('my thoughts had wandered').—**λόγῳ** is better here than **λόγων**. The latter is more suitable in such a phrase as ποῖ λόγων ἀμηχανῶν | ἔλθω; *El.* 1174.

897 οὐκ οἶδ' ὅποι χρὴ κ.τ.λ.: he does not know in what words he can break the truth to Ph.,—that they are going to Troy. After an obscure hint in vv. 912 f., he at last speaks bluntly (915). Cp. Plat. *Hipp. ma.* 297 D οὐκ ἔτι ἔχω, ὦ Ἱππία, ὅποι τράπωμαι, ἀλλ' ἀπορῶ· σὺ δὲ ἔχεις τι λέγειν;—Nauck wishes for **στρέφειν**, which would imply an artful 'twisting' of speech; cp. Ar. *Th.* 1128 αἰαῖ· τί δράσω; πρὸς τίνας στρεφθῶ λόγους; But **τρέπειν** better suits the ingenuous perplexity of one who simply doubts what course he ought to take.

898 ἀπορεῖς δὲ τοῦ σύ; Remembering the behaviour of his former visitors when it came to the all-important point (310), Ph. is alarmed at the first trace of embarrassment in Neoptolemus.

899 ἐνθάδε...τοῦδε τοῦ πάθους (partit. gen.) = ἐνθάδε τῆς ἀπορίας: at such an advanced point in it that I do not know what to say next (897).—Not, as Wunder took it, 'at such a point that I *must* speak' (referring to μὴ λέγε).

900 f. οὐ δή...; so (with που added) *O. T.* 1472, *Ant.* 381.—For **ὥστε** after **ἔπεισεν** cp. 656 n.—**ναύτην** = ναυβάτην (246), *vectorem*: so Aesch. *Pers.* 719 πεζὸς ἢ ναύτης, Hor. *C.* 3. 4. 30 *navita*.

902 f. ἅπαντα δυσχέρεια: for the neut. plur. as subject, with sing. subst. as predicate, cp. *O. C.* 883 ἆρ' οὐχ ὕβρις τάδ'; *Od.* 24. 433 λώβη γὰρ τάδε γ' ἐστί: Stobaeus *Flor.* 5. 3 φόβος τὰ θεῖα τοῖσι σώφροσιν βροτῶν: Lys. or. 4 § 7 πῶς ταῦτ' ἐστὶ πρόνοια; Dem. or. 19 § 72 ἔστι δὲ ταῦτα γέλως.—**τὴν αὑτοῦ φύσιν λιπών**, whereas τὸ γενναῖον is τὸ μὴ ἐξι-

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PH. What is the matter, my son? Whither strays thy speech?

NE. I know not how I should turn my faltering words.

PH. Faltering? Wherefore? Say not so, my son.

NE. Indeed, perplexity has now brought me to that pass.

PH. It cannot be that the offence of my disease hath changed thy purpose of receiving me in thy ship?

NE. All is offence when a man hath forsaken his true nature, and is doing what doth not befit him.

PH. Nay, thou, at least, art not departing from thy sire's example in word or deed, by helping one who deserves it.

NE. I shall be found base; this is the thought that torments me.

PH. Not in thy present deeds; but the presage of thy words disquiets me.

which Nauck approves, remarking that *τοῦ φυτ.* might have arisen from *τοῦ πατρὸς εἰκότος* (as *προσ* was a frequent abbreviation of *πατρός*). **905** *ἐσθλόν*] Burges conj. *ἄθλιόν γ' ἐπωφελῶν*: Blaydes, *ἄθλιόν γ' ἀνδρ' ὠφελῶν*. **906** *πάλαι* r: *πάλιν* L, with *αι* written above by 1st hand. The same error occurs in 913, 966. **907** *ἐν οἵστε δραῖσ· ἐν οἵστ' αὐδᾶσ* (*sic*) L (the second *οἵστ'* made from *οἵ δ'* by S.—*ἐν οἷς γε . . ἐν οἷς δ'* A.—For *οὔκουν...ἐν οἷς δ'* Nauck conj. *οὐ δῆτ'...ἐφ' οἷς δ'*.

στάμενον ἐκ τῆς αὐτοῦ φύσεως (cp. 51 n.). Fraud was foreign to his nature (88).—**τὰ μὴ προσεικότα**, such things as do not befit him: for the generic *μή*, cp. 170, 409, 444, 909.

904 ἔ. οὐδὲν ἔξω τοῦ φυτεύσαντος, nothing that deviates from his example. The father (Achilles) is the **παράδειγμα** which regulates the son's conduct,—as in Arist. *Eth. N.* 3. 6 the *σπουδαῖος* is *ὥσπερ κανὼν καὶ μέτρον* (*τῶν καλῶν*). Thus the use of *ἔξω* is justified: it expresses a departure from the lines of the pattern. Cp. Plat. *Legg.* 876 E *δοῦναι τὰ παραδείγματα τοῖς δικασταῖς τοῦ μήποτε βαίνειν ἔξω τῆς δίκης*. Musgrave quotes Libanius 1. 574 *τοῦ τῆς πόλεως ἤθους καὶ τῆς ἐμῆς πολιτείας ἔξω τὸ πρᾶγμα εἶναι δοκεῖ*. The boldness of the expression *ἔξω τοῦ φυτεύσαντος* finds some analogy in the phrase *κατά τινα* as=*κατὰ τρόπον τινός*: Plat. *Parm.* 126 C *κατὰ τὸν πάππον ...πρὸς τῇ ἱππικῇ διατρίβει* (following his example). So Alciphron can say *ὁ παῖς ἐξεμάξατο τὸν διδάσκαλον* (took the stamp of his teacher), instead of *τὸν τοῦ διδασκάλου χαρακτῆρα* (3. 64). I cannot, then, think with Nauck that **φυτεύσαντος** is spurious. **προσεικότος** would be but a tame substitute. A reference to the youth's inherited generosity seems fitting here: cp. 874, 1310. **τοὐμφυτευθέντος** (Tournier) is ingenious, but less forcible than *τοῦ φυτεύσαντος*.

ἐσθλόν: Blaydes would take this as= 'of noble birth,' in order that Ph. may not praise himself. A similar feeling has prompted conjectures (cr. n.). But by *ἐσθλόν* Ph. means that the kindness of N. is not disgraced by its recipient. The situation is one in which he can say this with perfect dignity and propriety. So he refers to himself elsewhere as the comrade (1131) and benefactor (670) of Heracles; as a zealous ally of the Greek chiefs (1027); as one who has shown rare courage under his trials (535), and who will not fail in gratitude to his deliverer (1370). In like manner Oedipus reminds his Attic hosts that he is no unworthy guest (*O. C.* 287, 625 f.).

906 πάλαι: cp. 589.

907 οὔκουν (872 n.) **ἐν οἷς γε δρᾷς** (*αἰσχρὸς φανεῖ*): in respect of thy deeds (*thus far*) thou certainly wilt not be found *αἰσχρός*: **ἐν οἷς δὲ αὐδᾷς**, but in respect of what thou *sayest*—*i.e.*, in respect of the *future* conduct which thy words foreshadow,—**ὀκνῶ** (*μὴ αἰσχρὸς φανῇς*).—For the emphasis given to **δρᾷς**

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ΝΕ. ὦ Ζεῦ, τί δράσω; δεύτερον ληφθῶ κακός,
κρύπτων θ' ἃ μὴ δεῖ καὶ λέγων αἴσχιστ' ἐπῶν;
ΦΙ. ἀνὴρ ὅδ', εἰ μὴ 'γὼ κακὸς γνώμην ἔφυν, 910
προδούς μ' ἔοικε κἀκλιπὼν τὸν πλοῦν στελεῖν.
ΝΕ. λιπὼν μὲν οὐκ ἔγωγε· λυπηρῶς δὲ μὴ
πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.
ΦΙ. τί ποτε λέγεις, ὦ τέκνον; ὡς οὐ μανθάνω.
ΝΕ. οὐδέν σε κρύψω· δεῖ γὰρ ἐς Τροίαν σε πλεῖν 915
πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρειδῶν στόλον.
ΦΙ. οἴμοι, τί <δ'> εἶπας; ΝΕ. μὴ στέναζε, πρὶν μάθῃς.
ΦΙ. ποῖον μάθημα; τί με νοεῖς δρᾶσαί ποτε;
ΝΕ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', ἔπειτα δὲ
ξὺν σοὶ τὰ Τροίας πεδία πορθῆσαι μολών. 920
ΦΙ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς; ΝΕ. πολλὴ κρατεῖ
τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
ΦΙ. ἀπόλωλα τλήμων, προδέδομαι. τί μ', ὦ ξένε,
δέδρακας; ἀπόδος ὡς τάχος τὰ τόξα μοι.
ΝΕ. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν 925
τό τ' ἔνδικόν με καὶ τὸ συμφέρον ποεῖ.

910 ἀνὴρ] ἀνὴρ L.—εἰ μὴ 'γὼ Triclinius: εἰ μὴ κἀγώ L: εἰ μ' ἐγὼ A: εἰ μὴ (without 'γὼ) Γ.—γνώμην] Naber conj. γνώμων, and so Nauck. **911** ἔοικε] ἔοικεν L. **912 f.** Cavallin conj. λυπηρῶς δ' ὅτι | πέμπειν σε μέλλω.—πέμπω]

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by place and pause, cp. 989 (Ζεύς), 1009 (σοῦ): *Ant.* 555 σὺ μὲν γὰρ εἶλου ζῆν, ἐγὼ δὲ κατθανεῖν.

908 f. δράσω, delib. aor. subjunc.: cp. 757.—**ἃ μὴ δεῖ**: cp. 903. He has been base, first, as **λέγων αἴσχιστ' ἐπῶν**—telling the falsehood that he was sailing to Greece: next, as **κρύπτων ἃ μὴ δεῖ**—hiding the truth, that Ph. must go to Troy.

910 f. ἀνὴρ ὅδ': the transition to the 3rd pers., marking bitter indignation, is like that in *Tr.* 1238, where Heracles fears disobedience in Hyllus.—**εἰ μὴ 'γώ**: cp. *O. T.* 1086 εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις: *El.* 472 εἰ μὴ 'γὼ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς.—For **γνώμην** (which Naber alters to **γνώμων**) cp. *El.* 546 ἀβούλου καὶ κακοῦ γνώμην: *O. T.* 687 ἀγαθὸς ὢν γνώμην. The dat. in *Ai.* 1374 γνώμῃ σοφὸν | φῦναι.—**τὸν πλοῦν στελεῖν**: *Ai.* 1045 ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. But στέλλω without πλοῦν in 571, 640.

912 f. λιπὼν (*sc.* τὸν πλοῦν στελῶ) after ἐκλιπών, as 1383 αἰσχύνοιτ' after καταισχύνει. Cp. *O. C.* 841 προβᾶθ' ὧδε, βᾶτε.—**πέμπω**, convey: cp. 1368, 1399, 1465. The *v. l.* **πέμπων** (prob. a mere error caused by λιπὼν) would require us to supply τὸν πλοῦν στέλλω (subjunct.).—**τοῦτ'**, emphatic, as *Tr.* 458 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν: cp. *O. C.* 504, *O. T.* 407. Remark the repetition of **τοῦτ' ἀνιῶμαι πάλαι** so soon after 906. So *Ant.* 613 and 618 οὐδὲν ἕρπει: *ib.* 614 and 625 ἐκτὸς ἄτας.

915 οὐδέν σε κρύψω: for the double acc., cp. *El.* 957 οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι: Aesch. *P. V.* 625 μήτοι με κρύψῃς τοῦθ'. So ἀποκρύπτομαί τινά τι.—**γὰρ** merely prefaces the statement: *O. T.* 277.

917 f. τί <δ'> εἶπας; I insert **δ'**, which might easily have dropped out. Such a hiatus as **τί εἶπας** is not Sophoclean. Cp. 100 n. After a voc., we elsewhere find δέ thus used in a question:

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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.

πέμπων Γ, V^2.—πάλαι r: πάλιν L, with αι written above by S. **916** καὶ τὸν r: καὶ τῶν L.—στόλον made from στόλων in L.—Wunder, with Nauck's assent, rejects this v. **917** τί εἶπας; L, and most MSS. (τί γ' εἶπας; B.) Valckenaer conj. τί μ' εἶπας; and so Hermann.—πρὶν] πρὶν ἂν Γ. **918** ἀπόλωλα] Nauck conj. ὄλωλα. **924** τὰ τόξα r: τόξα (without τὰ) L. **926** ποεῖ r: ποεῖν L.

O. C. 332 τέκνον, τί δ' ἦλθες; *ib.* 1459 πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς; The objection to **τί μ' εἶπας** ('what hast thou said *of me?*') is that it does not suit the sense here ('what purpose hast thou declared in regard to me?'). And **τί γ' εἶπας** would be weak.—**πρὶν μάθῃς**, without ἄν: cp. ἕως without ἄν, 764. Soph. affords some 14 instances of πρὶν ἄν with subjunct. (as 332, 1332), and 7 instances (besides this) of simple πρὶν with subjunct., —*Ant.* 619; *Tr.* 608, 946; *Ai.* 742, 965; fr. 583. 2, fr. 596.—**ποῖον μάθημα;** Cp. *Ant.* 42 ποῖόν τι κινδύνευμα; For the verb with its cognate noun, cp. 150 μέλον...μέλημα.—**δρᾶσαι** with double acc.: 803 n.

919 σῶσαι κακοῦ: cp. *Ant.* 1162 σώσας μὲν ἐχθρῶν...χθόνα (n.).—**ξὺν σοί**: cp. 1335.

921 f. καὶ ταῦτ'...; For καί in preface to an indignant question, cp. *O. C.* 263 n.—**ἀληθῆ**, predicative adj., with adverbial force, and so here = ἀληθῶς (a word not extant in Soph.). In Plat. *Lach.* 186 A, τοῦτο μὲν ἀληθῆ λέγεις (as also in *Menon* 98 B etc.) Krüger and others take ἀληθῆ as an adv., = ἀληθῶς: but the sense there is, 'you are right as to that,'—τοῦτο being acc. of respect, and ἀληθῆ acc. governed by λέγεις.—**κρατεῖ τούτων**, *controls* these things (like κρατεῖν τῶν πραγμάτων, Dem. or. 1. § 26), *i.e.*, ordains that they must be so.

923 ὦ ξένε, a form which he has not used since 219. He has hitherto addressed N. as ὦ τέκνον, or ὦ παῖ. Cp. 932.

925 ἀλλ' οὐχ οἷόν τε: so *O. C.* 1418. Other places where ἐστί is omitted after οἷός τε are *O. C.* 1136, *Tr.* 742, *O. T.* 24.—**τῶν ἐν τέλει**: 385 n.

927 ff. While Philoctetes makes this appeal, Neoptolemus stands with averted face (935), still holding the bow. Despairing anguish could not be more pathetically expressed than by the transitions from imprecation to entreaty, and from entreaty to the half-soliloquy in which he imagines the future (952).

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ΦΙ. ὦ πῦρ σὺ καὶ πᾶν δεῖμα καὶ πανουργίας
δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,
οἵ' ἠπάτηκας· οὐδ' ἐπαισχύνει μ' ὁρῶν
τὸν προστρόπαιον, τὸν ἱκέτην, ὦ σχέτλιε; 930
ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών.
ἀπόδος, ἱκνοῦμαί σ', ἀπόδος, ἱκετεύω, τέκνον.
πρὸς θεῶν πατρῴων, τὸν βίον με μὴ ἀφελῃ.
ὤμοι τάλας. ἀλλ' οὐδὲ προσφωνεῖ μ' ἔτι,
ἀλλ' ὡς μεθήσων μήποθ', ὧδ' ὁρᾷ πάλιν. 935
ὦ λιμένες, ὦ προβλῆτες, ὦ ξυνουσίαι
θηρῶν ὀρείων, ὦ καταρρῶγες πέτραι,
ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω,
ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
οἵ' ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως· 940

927 δεῖμα] δῆμα L, with ει over η from 1st hand. Nauck conj. λῦμα: Seyffert gives λῆμα (on Bergk's conj.). Valckenaer conj. ὦ πῦρ σύ, παιπάλημα. **928** εἰργάσω] In L the 1st hand, after writing εἰργάσω, began to repeat it, but stopped at εφ, and deleted the letters. Elmsley conj. ἔργασαι. **929** ὁρῶν] Wecklein conj. με ὁρῶν. **933** μή μ' ἀφέλησι L (and so most of the later MSS.): μή μου 'φέλῃς A. με μὴ ἀφέλῃς Lond. ed. 1747. Elmsley conj. με μὴ ἀφέλῃ (on *O. T.* 1522: formerly, on Eur. *Med.*

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927 **πῦρ**, the symbol of a ruthless destroyer. Neoptolemus is leaving utter desolation behind him. The image is one which Lemnos itself might well suggest (cp. 800 n.). The combination of **πῦρ** with **δεῖμα** ('monster') curiously recalls a passage in the *Lysistrata* (which appeared two years before this play), 1014 f. οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον, | οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία πόρδαλις. Elsewhere πῦρ is a figure for warlike rage, as *Il.* 20. 371 τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικε: or, generally, for an irresistible bane, as Eur. fr. 432 ἀντὶ πυρὸς γὰρ ἄλλο πῦρ | μεῖζον ἐβλάστομεν γυναῖκες πολὺ δυσμαχώτερον. Cp. Hor. *C.* 4. 4. 42 *Dirus per urbes Afer ut Italas,* | *Ceu flamma per taedas* etc. Tennyson: 'The children born of thee are fire and sword.'

πᾶν δεῖμα, utter monster? As ἡ πᾶσα βλάβη (622), said of a man, is equiv. to ὁ πᾶς βλάβη (ὤν), so here **πᾶν δεῖμα** is equiv. to πᾶς δεῖμα. The latter would describe the man as effaced; the former describes the δεῖμα as perfect; and thus the sense is not affected by the assimilation of the adj. πᾶς to the subst. But we cannot compare Ar. *Th.* 787 ὡς πᾶν ἐσμὲν κακὸν ἀνθρώποις, κἀξ ἡμῶν ἐστιν ἅπαντα, | ἔριδες, νεῖκη, στάσις, ἀργαλέα κ.τ.λ., since there the sense is, '*every sort of* ill,' not, 'utter ill.' For **δεῖμα** cp. Eur. *H. F.* 700 πέρσας δείματα θηρῶν.

πανουργίας...τέχνημα, 'a work of art *in* πανουργία (defining gen.);'—*i.e.*, a man in whom πανουργία assumes its subtlest form; not, 'a work of art produced *by* (personified) Πανουργία' (like Shakespeare's, 'Confusion now hath made his masterpiece,' *Macb.* 2. 3. 71). **τέχνημα** could not stand for τεχνίτης, 'contriver' of πανουργία, as Nauck implies by comparing Hor. *Epod.* 17. 35 (of Canidia) *cales venenis* officina *Colchicis.* For the neut. noun, cp. ἄλημα, κρότημα, λάλημα, μίσημα, παιπάλημα, etc. (*Ant.* 320 n.).

928 **εἰργάσω**, followed by a perf.: cp. 664, 666.

930 **τὸν προστρόπαιον**: cp. 773.

931 **τὸν βίον**. This verse deserves notice as one of those which indicate the sensitiveness of the Athenian ear to accent. For if βίον could have been mistaken for βιόν, the effect would have been as unhappy as when the actor pronounced γαλῆν' too much like γαλῆν (Ar. *Ran.* 304).—Cp. 1282.

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PH. Thou fire, thou utter monster, thou hateful masterpiece of subtle villainy,—how hast thou dealt with me,—how hast thou deceived me! And thou art not ashamed to look upon me, thou wretch,—the suppliant who turned to thee for pity? In taking my bow, thou hast despoiled me of my life. Restore it, I beseech thee,—restore it, I implore thee, my son! By the gods of thy fathers, do not rob me of my life! Ah me! No—he speaks to me no more; he looks away,—he will not give it up!

O ye creeks and headlands, O ye wild creatures of the hills with whom I dwell, O ye steep cliffs! to you—for to whom else can I speak?—to you, my wonted listeners, I bewail my treatment by the son of Achilles:

56, *με μὴ ἀφέλῃς*). **934** ἀλλ' *οὐδὲ*] Nauck conj. *ὡς οὐδὲ*: Hense, *δδ' οὐδὲ*.—*προσφωνεῖ* r: *προφωνεῖ* L. *προσφωνεῖ* was first edited by Canter (1579). *προσφωνεῖν* Ald.: *προσφωνεῖς* Junt. edd. **935** *μήποθ' ὧδ'*] Wakefield conj. *μήποτ' οὐδ'*: Blaydes *μήποτ' αὖθ'*. **938** λέγω] Reiske conj. λέγων. **939** *ἀνακλαίομαι* MSS.: *ἀνακλάομαι* Dindorf. Wecklein conj. *ἀνακλαύσομαι*: Blaydes *ἀποκλαίομαι*.—Nauck thinks this v. spurious.

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932 A dactyl is here followed by a tribrach, as in 1029 we have two tribrachs. In both verses the rhythm marks agitation.

938 **θεῶν πατρῴων**, the gods of Achilles and Peleus. Cp. *O. C.* 756 n.—**με μὴ ἀφέλῃ**: for *μή* followed by *α*, cp. on 782 n. Either the act. or the midd. is admissible. But a strong reason for preferring the midd. is that Soph. uses it in three other places; and if in 376 there was a metrical motive for *ἀφαιρήσοιτο*, there was none in 1303 for *ἀφελίου*, or in *Ai.* 100 for *ἀφαιρείσθων*. On the other hand, he nowhere uses the active *ἀφαιρεῖν*. In *O. T.* 1522, where L has the true *ἕλῃ*, some later MSS. have *ἕλῃς*: and probably *ἀφέλῃς* in L here is merely a like error.

934 f. **προσφωνεῖ**: for the 3rd pers., cp. 910.—**ὡς μὴ μεθήσων**, as if he did not intend to give up the bow. (If we had *οὐ* instead of *μή*, the sense would be, 'showing that he does not intend....') For the omission of the object to *μεθήσων*, cp. 801 (*ἔμπρησον*).—**ὁρᾷ πάλιν**: cp. *Il.* 21. 415 *πάλιν τρέπεν ὅσσε φαεινώ*. Eur. *Hec.* 343 *πρόσωπον ἔμπαλιν | στρέφοντα*.

936 f. **λιμένες**, bays or creeks, near the cave,—not necessarily implying anchorage: cp. 302 *οὐ γάρ τις ὅρμος ἐστίν* (n.). So in *Il.* 1. 432 the *λιμὴν πολυβενθής* is merely the bay, while the *ὅρμος* is the anchorage within it (*ib.* 435).—**προβλῆτες** here = *ἄκραι*, promontories: in Homer always an adj. (with *ἀκταί*, etc.). It is curious to note that, just in that part of his epic for which he would naturally have consulted this play, Quintus Smyrnæus reproduces this use of *προβλής* (10. 175 *οὐδέ νυ τόν γε | εἴργουσιν προβλῆτες*).—**ξυνουσίαι θηρῶν**: for the periphrasis cp. 868.—**καταρρῶγες**, only here: a poet. substitute for *ἀπορρῶγες* (Xen. *An.* 4. 6. 3 *πέτρα ἀπορρώξ*).

938 f. **λέγω**, subj.: cp. *Ant.* 1341 *οὐδ' ἔχω | πρὸς πότερον ἴδω*.

ἀνακλαίομαι, lament aloud. Antiphon *Tetr.* A. *δ.* § 1 *τὰς...ἀτυχίας ἀνακλαύσασθαι πρὸς ὑμᾶς*.—**παροῦσι**, present with me as ye are, **τοῖς εἰωθόσιν** (*παρεῖναι*), ye, who are wont to be so. In freely rendering these words, 'my wonted companions,' we must remember that **παροῦσι** is not a subst. (like *θεαταῖς* or *μάρτυσι*): *i.e.*, we could not say, *οἱ εἰωθότες παρόντες*, meaning, 'my wonted companions.' That would be possible only if *παρών* had acquired a definitely substantival use (like *ἄρχων*). Thus in Thuc. 7. 75 *οἱ ζῶντες καταλειπόμενοι* is not 'the living remnant,' but 'those who were left behind alive' (*ζῶντες κατελείποντο*).

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ὁμόσας ἀπάξειν οἴκαδ', ἐς Τροίαν μ' ἄγει·
προσθείς τε χεῖρα δεξιάν, τὰ τόξα μου
ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει,
καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει.
ὡς ἄνδρ' ἑλὼν ἰσχυρὸν, ἐκ βίας μ' ἄγει,
κοὐκ οἶδ' ἐναίρων νεκρὸν ἢ καπνοῦ σκιάν,
εἴδωλον ἄλλως. οὐ γὰρ ἂν σθένοντά γε
εἷλέν μ', ἐπεὶ οὐδ' ἂν ὧδ' ἔχοντ', εἰ μὴ δόλῳ·
νῦν δ' ἠπάτημαι δύσμορος. τί χρή με δρᾶν;
ἀλλ' ἀπόδος, ἀλλὰ νῦν ἔτ' ἐν σαυτῷ γενοῦ.

942 προσθεῖσ L. Dübner thinks that this has been made from προθεῖσ, and Campbell indicates the same view, though doubtfully ('προθεῖς L?'). But προσθεῖσ is wholly in the writing of the 1st hand. The supposition that he inserted σ after writing προ θεῖσ seems excluded by the length of the space between ο and θ,—even allowing for his occasional eccentricities in this respect (cp. *O. C.*, Introd. p. xlvi). If, then, he first intended to write προθεῖσ, the present first σ of προσθεῖσ must have been his inchoate θ: but there is no trace of erasure. It appears improbable, therefore, that he ever meant anything else than προσθεῖσ.—προθεῖς r, Ald., 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 φήνασθαι . . ὡς . . ἄγει): Blaydes, taking the same view, prints θέλει without any stop. **945** ἑλὼν...ἐκ βίας μ'] ἑλὼν μ' (*sic*) . .

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941 f. ὁμόσας, by giving his promise (527), though no formal oath had been exacted (811).—**προσθείς**, having *added* the pledge of the hand (813) to his word. So fr. 428 ὅρκου δὲ προστεθέντος (added to the ψιλὸς λόγος, cp. *O. C.* 651 n.) ἐπιμελεστέρα | ψυχὴ κατέστη. The *v. l.* **προθεῖς** is weaker, and strange as a substitute for προτείνας (cp. 1292): it is not adequately defended by Eur. *Hec.* 66 βραδύπουν | ἥλυσιν ἄρθρων προτιθεῖσα. Cp. Xen. *An.* 3. 2. 4 (the Persian king) αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς.

943 ἱερὰ *sc.* ὄντα, sacred as the bow is: because it had been given by Apollo to Heracles, himself now a god (728). Cp. 198 τὰ θεῶν ἀμάχητα βέλη: 657.—**τοῦ Ζηνὸς Ἡρακλέους**, gen. of ὁ Ζηνὸς Ἡρακλῆς, the bow, once, of Heracles son of Zeus. I do not take ἱερὰ with this gen., because, though the bow may fitly be called 'sacred,' it cannot be called 'sacred to Heracles' without straining the natural sense of ἱερός τινος. Rather **τοῦ Ζ. Ἡρ.** is an indignant development of ἱερά:—'he has stolen my bow,—a sacred one,—the bow of Heracles.'—For **τοῦ Ζ. Ἡρακλ.**, cp. *O. C.* 623 χὠ Διὸς Φοῖβος, *Ai.* 172 ταυροπόλα Διὸς Ἄρτεμις (without art.).

944 f. φήνασθαι: the aor. midd. of the simple φαίνω occurs nowhere else; nor is there any other place where any part of the simple midd. φαίνομαι is trans., 'to show.' (ἀπεφηνάμην is frequent.) The poet prob. meant **φήνασθαι** here to be a little more than φῆναι,—*i. e.*, 'to show for his own glory,' 'to display.' The object to **φήνασθαι** is τὰ τόξα only. It would be awkward to understand (with Nauck) ἐμὲ καὶ τὰ τόξα: and the display of the captive is implied in the next vv.

Seyffert, placing only a comma after **θέλει**, and reading **κοὐχ ὡς** for **κοὐκ οἶδ'** in 946, understands:—'He wishes to boast (φήνασθαι, *gloriose de se praedicare*) among the Argives that (**ὡς** 945) he is bringing me by force, a strong man whom he has taken, and not as it were a dead man whom he is slaying' (κοὐχ ὡς ἐναίρων νεκρόν). But the awkwardness of this conjectural **κοὐχ ὡς** is intolerable, when **ὡς** in 945 is to mean 'that.' Further, it is clearly essential to the force of the passage that there

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he swore to convey me home,—to Troy he carries me: he clinched his word with the pledge of his right hand,—yet hath he taken my bow,—the sacred bow, once borne by Heracles son of Zeus,—and keeps it, and would fain show it to the Argives as his own.

He drags me away, as if he had captured a strong man,—and sees not that he is slaying a corpse, the shadow of a vapour, a mere phantom. In my strength he would not have taken me,—no, nor as I am, save by guile. But now I have been tricked, unhappy that I am. What shall I do? Nay, give it back,—return, even now, to thy true self!

ἐκ βίας μ' L. Here, as elsewhere, a true accent in L points to the remedy for a false reading; *i.e.*, the first μ' should be deleted. L has not ἑλῶν μ', as has been reported: but the accent on ὼ is little more than a dot,—as it is also on *ἰσχυρὸν* in this v., and repeatedly elsewhere. A comparison with οἶδ' in v. 946 will show the difference. Cp. 1079. (Autotype facsimile, p. 90 A, two lowest ll.)—ἑλὼν . . ἐκ βίας μ' B, K (as corrected), Suid. (s.v. *κακοπινέστατον*): ἑλών μ' . . ἐκ βίας ἄγει A, with the rest. **946** *κοὐκ οἶδ'*] *οὐκ οἶδ'* Suidas s.v. *κακοπινέστατον*: but *καὶ οὐκ οἶδ'* s.vv. *καπνοῦ σκιά*.—Seyffert gives *κοὐχ ὡς* (see comment.). **948** *ἐπεὶ οὐδ'*] Triclin. wrote *ἐπεί γ' οὐδ'* (without omitting *ἄν*). **949** *με δρᾶν* L, with most MSS.: *ποιεῖν* A, Harl. **950** ἀλλ' *ἀπόδος*] *ἀπόδοσ* L, and so the rest, except V^2, which has *ἀπόδος σύ γ'*. ἀλλ' was restored by Turnebus. Other conjectures are *ἀπόδος*, δός (A. Seyffert): *ἀπόδος νιν* (Blaydes).—*ἐν σαυτῷ* L: *ἐν σαυτοῦ* A (which Nauck prefers), and so Brunck.

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should be a full stop (or colon) at **θέλει**. Verse 945 is an indignant amplification of 941, *ἐς Τροίαν μ' ἄγει*. 'He is taking me by force, I say, as if he had captured (**ὡς ἑλὼν**) a strong man,' etc.

946 f. κοὐκ οἶδ'. Neoptolemus knows, of course, that Ph. is feeble. But these words mean that, in taking Ph. to Troy, N. does not realise what he is doing; he will not gain a triumph, but merely extinguish a flickering life. As this speech wavers between curses and prayers, so it vacillates between denunciation of the youth's cruel guile (926 f.), and something like pity for his thoughtless folly. Cp. 1010.—**ἐναίρων νεκρόν**: cp. *Ant.* 1030 *τὸν θανόντ' ἐπικτανεῖν* (n.).—**καπνοῦ σκιάν**: *Ant.* 1170 *τἄλλ' ἐγὼ καπνοῦ σκιᾶς | οὐκ ἂν πριαίμην* (n.).

εἴδωλον ἄλλως: *O. C.* 109 *οἰκτίραι' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον | εἴδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας* (n.). The adv. **ἄλλως** means (1) 'otherwise,' *O. C.* 492: (2) 'besides,' 'moreover,' *O. T.* 1114: (3) 'otherwise than well,' and so, 'vainly,' *O. T.* 333,—as *ἕτερος* oft.= *κακός*: (4) with a subst. implying disparagement, '*merely*'; Ar. *Nub.* 1203 *ἀριθμός, πρόβατ'* ἄλλως, 'ciphers—very sheep': Dem. or. 19 § 24 *οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαλνετο*, 'the opposition was pronounced to be mere obstructiveness and spite' (where see Shilleto). This sense comes through that of 'vainly,' 'uselessly.'

948 ἐπεὶ οὐδ': for the synizesis cp. 446 n.

950 ἀλλ', though only conjectural (cr. n.), is confirmed by the fact that elsewhere also the hortative is combined with the limiting ἀλλά: see 1040 f.: *O. C.* 238 ff. ἀλλ' *ἐπεί*...ἀλλ' *ἐμὲ* (me, at least). The loss of ἀλλ' before *ἀπόδος* here may have been due to a reminiscence of 932.—**ἀλλὰ νῦν**: cp. *El.* 411 *συγγένεσθέ γ' ἀλλὰ νῦν*.—**ἐν σαυτῷ γενοῦ**: Xen. *An.* 1. 5. 17 *ἐν ἑαυτῷ ἐγένετο*, he recovered himself (after an outbreak of passion). So Her. 1. 119 *οὔτε ἐξεπλάγη ἐντός τε ἑωυτοῦ 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 ἔτι here): *δεῖ δὴ...ὑμῶν αὐτῶν ἔτι καὶ νῦν γενομένους κ.τ.λ.*—The *v. l.* **ἐν σαυτοῦ** here has been supported by Ar. *Vesp.* 642 *σκορδινᾶται κἄστιν οὐκ ἐν αὑτοῦ*. But there I

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τί φής; σιωπᾷς· οὐδέν εἰμ' ὁ δύσμορος. 951
ὦ σχῆμα πέτρας δίπυλον, αὖθις αὖ πάλιν
εἴσειμι πρός σε ψιλός, οὐκ ἔχων τροφήν·
ἀλλ' αὐανοῦμαι τῷδ' ἐν αὐλίῳ μόνος,
οὐ πτηνὸν ὄρνιν οὐδὲ θῆρ' ὀρειβάτην 955
τόξοις ἐναίρων τοισίδ', ἀλλ' αὐτὸς τάλας
θανὼν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην,
καί μ' οὓς ἐθήρων πρόσθε θηράσουσι νῦν·
φόνον φόνου δὲ ῥύσιον τείσω τάλας,
πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν. 960
ὄλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν
γνώμην μετοίσεις· εἰ δὲ μή, θάνοις κακῶς.

952 σχῆμα made from χρῆμα in L. **953** εἴσειμι] ἔσειμι Suid., s.v. αὖθις.—πρὸς σὲ L. **954** αὖ θανοῦμαι MSS.: schol. in L, γρ. αὐανοῦμαι, ἀντὶ τοῦ ξηρανθήσομαι. **956** τοῖσιδ' L (*sic*, not τοισίδ'), corrected from τοῖσιν by the 1st hand. The rest have τοῖσιδ' (as Harl.), τοισίδ' (A), or τοῖσδέ γ' (B). Burges and Wecklein conj. τοῖσδ' ἔτ',

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should read either ἔθ' αὐτοῦ or ἐν αὐτῷ. In Plat. *Charm.* 155 D οὐκέτ' ἐν ἐμαυτοῦ ἦν, other readings are ἐπ' ἐμαυτοῦ and ἐν ἐμαυτῷ; the last is prob. right.

951 σιωπᾷς: cp. *O. C.* 1271 τί σιγᾷς; **οὐδέν εἰμ'**, am as dead: *O. C.* 393 ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἰμ' ἀνήρ;

952 ὦ σχῆμα πέτρας δίπυλον, not διπύλου, since σχῆμα-πέτρας forms one notion: cp. *Ant.* 794 νεῖκος ἀνδρῶν ξύναιμον.—The word **σχῆμα**, in such a periphrasis, usu. denotes stateliness (as in Eur. *Alc.* 911 ὦ σχῆμα δόμων, and so *Hec.* 619 ὦ σχήματ' οἴκων): here it marks the distinctness of the form present to his thoughts (like σῶμα...θηρὸς in *O. C.* 1568). Alike in bodily and in mental suffering, the outlines of surrounding objects become vividly stamped upon the mind. Cp. Byron, *Prisoner of Chillon* (stanza x): 'But then by dull degrees came back | My senses to their wonted track; | I saw the dungeon walls and floor | Close slowly round me as before.'

953 The MSS. and edd. give **πρὸς σὲ** here: but **πρός σε** is surely required by the sense. There is no emphasis on the pron. (as if the cave were contrasted with some other abode). The stress is on **ψιλός**: his former life in the cave, when he had the bow, is contrasted with the life now before him.—**ψιλός**: cp. *O. C.* 1029 οὐ ψιλὸν οὐδ' ἄσκευον (n.).

954 αὐανοῦμαι: *El.* 819 ἄφιλος αὐανῶ βίον. This is one of the rare instances in which a true reading, lost to the text of L, has been preserved by the schol.: cp. *Ant.* 40, 235.

955 f. πτηνὸν (cp. 288)...**ὀρειβάτην** (cp. 937): the epithets are not merely ornamental; they suggest the distance of the prey, and so the helplessness of the unarmed man.—**τοισίδ'**, if right, is the only example of this Ionic form in Soph.; nor is there any in Aesch. In Eur. *Med.* 1295, where the MSS. have τοῖσιν or τοῖσδέ γ', Canter gave τοῖσιδ', which Elms. wrote τοισίδ' (comparing τοιόνδ'): Wecklein there, as here, conjectures τοῖσδ' ἔτ' (*Ars Soph. em.* p. 33); though here, in his ed., he keeps τοισίδ'. The question here is,—Does L's τοῖσιδ', corrected by the 1st hand from τοῖσιν, point rather to **τοισίδ'** or to **τοῖσδ' ἔτ'**? To the former, I think. If τοῖσδ' ἔτ' had been the original reading, the unusual form τοῖσιδ' would hardly have supplanted it. The accent proves nothing, for the epic τοίσδεσσι used to be written τοῖσδεσσι.

957 παρέξω δαῖτα (τούτοις) **ὑφ' ὧν ἐφερβ.**: cp. *O. T.* 1362 ὁμογενὴς δ' ἀφ' ὧν ἔφυν. Xen. *M.* 1. 2. 6 διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν (*i. e.* τούτοις παρ' ὧν).

Wunder proposes **ἀφ' ὧν**, objecting that **ὑφ' ὧν** implies active ministration, 'as by a nurse.' It is true that τρέφομαι

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What sayest thou? Silent? Woe is me, I am lost!

Ah, thou cave with twofold entrance, familiar to mine eyes, once more must I return to thee,—but disarmed, and without the means to live. Yes, in yon chamber my lonely life shall fade away; no winged bird, no beast that roams the hills shall I slay with yonder bow; rather I myself, wretched one, shall make a feast for those who fed me, and become a prey to those on whom I preyed; alas, I shall render my life-blood for the blood which I have shed,—the victim of a man who seemed innocent of evil! Perish!—no, not yet, till I see if thou wilt still change thy purpose;—if thou wilt not, mayest thou die accurs'd!

and so Blaydes. **957** *ὑφ' ὧν*] Wunder conj. *ἀφ' ὧν*. **958** *καί μ'*] *κἄμ'* Brunck. —*πρόσθε* made from *πρόσθεν* in L.—Purgold rejects this v. **961** *μάθοιμ' εἰ καί*] Blaydes conj. *μάθοιμεν* (or *μάθοιμί σ'*, or *μάθοιμ' ἔτ'*) *εἰ*: C. Walter, *μάθοιμ' εἰ μὴ*.

ὑπό τινος properly refers to the nurse, while the source of nourishment is denoted by *τινί*, *ἀπό τινος*, or *ἔκ τινος* (cp. 535). But here Ph. is poetically saying that he had forced the beasts to become his *τροφεῖς*,—as he will now be theirs; and so **ὑπό** is right. **ἀπό** would also be right, but tamer.

958 καί μ', not **κἄμ'**, because the contrast between **ἐθήρων** and **θηράσουσι** suffices. Cp. 47 n.

959 f. ῥύσιον is what one 'draws to oneself,' as spoil, or by way of security (*O. C.* 858 n.), or in reprisal. **φόνον φόνου...ῥύσιον τείσω** = I shall pay (to the beasts) my life-blood, *taken by them in reprisal* for life-blood (**φόνου**, gen. of the price or equivalent). Cp. Polyb. 4. 53 *ῥύσια κατήγγειλαν τοῖς* 'Ροδίοις, 'formally threatened them with reprisals' (for bloodshed).—**τείσω**, *ἔτεισα*, was the Attic spelling in the poet's time, as inscrr. prove: *O. T.* 810 (2nd ed.).—**τοῦ δοκοῦντος**, partic. of the imperf. (*ὃς ἐδόκει*): cp. *O. T.* 835 *πρὸς τοῦ παρόντος* n.: *O. C.* 1565 n.: *Ant.* 1192.—**οὐδὲν εἰδέναι κακόν**, not, 'to have no evil sentiment' (like the epic *ἤπια εἰδώς*, etc.), but simply, 'to know no evil': cp. *Ant.* 301 *δυσσέβειαν εἰδέναι* (n.).

961 f. ὄλοιο—μήπω. The mere fact that *ὄλοιο* comes first means that the curse does pass his lips,—though it is instantly qualified by **μήπω**. Hence the effect of the Greek is not like this—'I say not yet, Mayest thou perish': but rather;—'Perish!—no, not yet,' etc. Just so in Eur. *Med.* 83 *ὄλοιτο μὲν μή· δεσπότης γάρ ἐστ' ἐμός*, 'curse him—I may not,' etc. (In Soph. *Tr.* 383 *ὄλοιντο μή τι πάντες κ.τ.λ.*, the context is different.)—**πρὶν μάθοιμ'**: the optat. is due to *ὄλοιο*: cp. 325 n.: *Tr.* 655 *μὴ σταίη*!... *πρὶν ἀνύσειε*.

εἰ καὶ πάλιν. Nauck, referring to Porson's note on Eur. *Phoen.* 1464 (= 1450 Dind.)—as to which, see Appendix—says that **καὶ** cannot be right; and on that assumption various emendations have been proposed. The defence of the metre turns on the distinction between two classes of monosyllables: (1) those which count as belonging to the words after them, viz., the article; prepositions; *εἰ*, *ἤ*, *καί*, *μή*, *οὐ*, *ὡς*; and the interrogatives, *τίς*, *πῶς*, *ποῦ*, *ποῖ*, *πῇ*: (2) those which count as belonging to the words before them, viz., all enclitics, and such other words as cannot begin a sentence. Since **εἰ** and **καὶ** are both of the first class, **εἰ καὶ πάλιν** is metrically equivalent to a quadrisyllable like *αἱρούμενον*, and therefore the rule against a final cretic does not apply. On the other hand such an ending as *πρὶν μάθοιμ' οὖν καὶ πάλιν* would be wrong, because *οὖν* is a monosyllable of the second class.—**καὶ** closely with **πάλιν**: cp. Plat. *Menex.* 249 E *ἵνα καὶ αὖθίς σοι...ἀπαγγέλλω*. This seems better than to take it with **μετοίσεις** ('if thou wilt *indeed* change'). **πάλιν μετοίσεις** is pleonastic, since Ph. does not now suppose that N.'s purpose was ever honest: cp. 1270: Thuc. 2. 13 *μὴ ἐλάσσω ἀντικαταστῆσαι πάλιν*.

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ΧΟ. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
ἤδη ᾽στὶ καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
ΝΕ. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
τοῦδ᾽ ἀνδρὸς οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι.
ΦΙ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῇς
σαυτοῦ βροτοῖς ὄνειδος, ἐκκλέψας ἐμέ.
ΝΕ. οἴμοι, τί δράσω; μήποτ᾽ ὤφελον λιπεῖν
τὴν Σκῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι.
ΦΙ. οὐκ εἶ κακὸς σύ, πρὸς κακῶν δ᾽ ἀνδρῶν μαθὼν
ἔοικας ἥκειν αἰσχρά· νῦν δ᾽ ἄλλοισι δοὺς
οἷς εἰκός, ἔκπλει, τἀμά μοι μεθεὶς ὅπλα.
ΝΕ. τί δρῶμεν, ἄνδρες; ΟΔ. ὦ κάκιστ᾽ ἀνδρῶν, τί δρᾷς;
οὐκ εἶ, μεθεὶς τὰ τόξα ταῦτ᾽ ἐμοί, πάλιν;
ΦΙ. οἴμοι, τίς ἀνήρ; ἆρ᾽ Ὀδυσσέως κλύω;
ΟΔ. Ὀδυσσέως, σάφ᾽ ἴσθ᾽, ἐμοῦ γ᾽, ὃν εἰσορᾷς.
ΦΙ. οἴμοι· πέπραμαι κἀπόλωλ᾽· ὅδ᾽ ἦν ἄρα
ὁ ξυλλαβών με κἀπονοσφίσας ὅπλων.
ΟΔ. ἐγώ, σάφ᾽ ἴσθ᾽, οὐκ ἄλλος· ὁμολογῶ τάδε.
ΦΙ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα. ΟΔ. τοῦτο μέν,
οὐδ᾽ ἢν θέλῃ, δράσει ποτ᾽· ἀλλὰ καὶ σὲ δεῖ

964 τοῖς] Blaydes conj. τὸ. **966** πάλαι L: πάλιν r. Cp. 906, 913. **967 f.** ἐλέησον] Erfurdt conj. οἶκτειρον (which should be οἴκτιρον).—παρῇς A, etc.: παρῆι L. As Mekler remarks, this may have arisen from a *v. l.* παρῇς | αὐτοῦ (through the supposition that the σ belonged to the pron.).—σαυτοῦ] σαυτὸν Γ,

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963 f. δρῶμεν; subjunct.—ἐν σοὶ κ.τ.λ.: cp. *O. T.* 314 n.: Eur. *I. T.* 1057 καὶ τᾆμ᾽ ἐν ὑμῖν ἐστιν ἢ καλῶς ἔχειν | ἢ μηδὲν εἶναι καὶ στερηθῆναι πάτρας.—προσχωρεῖν: cp. ἐπιχωρεῖν in *Ant.* 219: Eur. *Med.* 222 χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει ('comply').

965 f. ἐμοὶ μὲν: for μέν emphasising the pron. (without an answering δέ), cp. *Ant.* 11 n.—ἐμπέπτωκε: cp. Philippides Ἀργυρίου Ἀφανισμός 1 ἀλλ᾽ ἔλεος ἐμπέπτωκέ τις μοι τῶν ὅλων. Soph. has used the acc. with this verb in *O. C.* 942 (n.).—οὐ νῦν πρῶτον: *El.* 1049 πάλαι δέδοκται ταῦτα κοὐ νεωστί μοι.

967 f. ἐλέησον: cp. on 307 ff.—παρῇς σαυτοῦ βρ. ὄνειδος, allow men to have ground for reproaching thee: a poet. modification of the more usual constr., παρῇς σεαυτὸν βροτοῖς ὀνειδίζειν (as Plat. *Phaedo* 101 C παρεὶς ἀποκρίνασθαι τοῖς... σοφωτέροις). So oft. ὄνειδος καταλείπειν.—ἐκκλέψας = ἐξαπατήσας, as in 55 (n.): not, 'having stolen me out of Lemnos.'

969 f. μήποτ᾽, though it belongs to λιπεῖν, can be prefixed to ὤφελον because the whole phrase is felt as a wish: so *Od.* 11. 548 ὡς δὴ μὴ ὄφελον νικᾶν. In *Tr.* 997 the inf. has its due precedence: ἦν μή ποτ᾽ ἐγὼ προσιδεῖν ὁ τάλας | ὤφελον δοσοις.—Σκῦρον: 240 n.

972 νῦν δ᾽ ἄλλοισι δοὺς, *sc.* τὰ αἰσχρά, having left the base deeds to others, whom they befit (οἷς εἰκός, *sc.* δοῦναι αὐτά)? Cp. 405—409. As the chief emphasis here is on the character of N. (οὐκ εἶ κακὸς σύ), ἄλλοισι is naturally contrasted with σύ, rather than with κακῶν ἀνδρῶν.

Other interpretations are: (1) δοὺς = δοὺς σεαυτόν, 'yielding to others' (than the κακοὶ ἄνδρες),—*i.e.*, to Philoctetes

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CH. What shall we do? It now rests with thee, O prince, whether we sail, or hearken to yon man's prayer.

NE. A strange pity for him hath smitten my heart,—and not now for the first time, but long ago.

PH. Show mercy, my son, for the love of the gods, and do not give men cause to reproach thee for having ensnared me.

NE. Ah me, what shall I do? Would I had never left Scyros!—so grievous is my plight.

PH. Thou art no villain; but thou seemest to have come hither as one schooled by villains to a base part. Now leave that part to others, whom it befits, and sail hence,—when thou hast given me back mine arms.

NE. What shall we do, friends? ODYSSEUS (*appearing suddenly from behind the cave*). Wretch, what art thou doing? Back with thee—and give up this bow to me!

PH. Ah, who is this? Do I hear Odysseus?

OD. Odysseus, be sure of it—me, whom thou beholdest.

PH. Ah me, I am betrayed,—lost! He it was, then, that entrapped me and robbed me of mine arms.

OD. I, surely, and no other: I avow it.

PH. Give back my bow,—give it up, my son. OD. That shall he never do, even if he would. And moreover thou must

which Hermann prefers (*Retract.* p. 14). **970** οὕτω] οὔτωι L. **972 f.** ἥκειν] Bergk conj. ἀσκεῖν.—ἄλλοισι δοὺς | οἷς εἰκὸς MSS. For ἄλλοισι Wakefield, Gernhard and Erfurdt conj. ἄλλοις σε. Dindorf changes οἷς to οἳ'. **976** ἀνὴρ] ἀνὴρ L. **978** δδ' made from ὧδ' in L. **980** ὁμολογῶ] After ὁ the letter υ has been erased in L. **982** δεῖ made from δὴ in L.

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himself. The objection here is the use of δούς. Eur. *Phoen.* 21, ὁ δ' ἡδονῇ δούς, is the only extant example of this usage in the classical period, and there it denotes self-abandonment to impulse; a tone which was apparently associated with it by Alciphron also, when he wrote δρόμῳ δοὺς φέρεσθαι (3. 47), *me in pedes coniciens.* (2) Reading ἄλλοις σε δοὺς: '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 οἷα (which he does not explain) the obvious sense would be, 'having given others their due,'—an anticipation of τἀμά μοι μεθεὶς ὅπλα. The objection to this is that ἄλλοισι then becomes strange, since Ph. is no longer contrasted with bad advisers, but is merely the recipient of the bow.

974 We are to suppose that Odysseus,—disquieted when he found that the ἔμπορος (627) was not quickly followed by N.,—had set out to inquire into the cause of the delay. From a place of concealment close to the scene he has overheard the last part of the conversation, and now, at the critical moment, he springs forward. The abruptness of his entrance is marked by the divided verse (ἀντιλαβή).

975 Join εἶ...πάλιν; Neoptolemus was in the act of approaching Philoctetes: Odysseus places himself between them. Cp. *O. C.* 1398 νῦν τ' ἴθ' ὡς τάχος πάλιν: *ib.* 1724 πάλιν, φίλα, συθῶμεν.

978 πέπραμαι: cp. 579 διεμπολᾷ (n.).

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στείχειν ἄμ' αὐτοῖς, ἢ βίᾳ στελοῦσί σε.
ΦΙ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οἵδ' ἐκ βίας ἄξουσιν; ΟΔ. ἢν μὴ ἕρπῃς ἑκών. 985
ΦΙ. ὦ Λημνία χθὼν καὶ τὸ παγκρατὲς σέλας
Ἡφαιστότευκτον, ταῦτα δῆτ' ἀνασχετά,
εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βίᾳ;
ΟΔ. Ζεύς ἐσθ', ἵν' εἰδῇς, Ζεύς, ὁ τῆσδε γῆς κρατῶν,
Ζεύς, ᾧ δέδοκται ταῦθ'· ὑπηρετῶ δ' ἐγώ. 990
ΦΙ. ὦ μῖσος, οἷα κἀξανευρίσκεις λέγειν·

988 Hermann proposed either *στείχειν ἄμ' αὐτοῖς, ἢ στελοῦσιν οἵδε σε*, or *στείχειν ἄμ', ἢ βίᾳ στελοῦσιν οἵδε σε*. For *αὐτοῖς* Blaydes conj. *αὐτόν*: Nauck, *στείχωθ' ὁμαρτεῖν*.—*ἢ* made from *ἢ* in L. **984** *τολμήστατε* L, with *τολμηέστατε* written in marg. by S. The other MSS. agree with L, except B and T, which have

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988 *ἄμ' αὐτοῖς*, *sc. τοῖς τόξοις*. So in 1059 *τούτων* refers to *τὰ ὅπλα* in 1056.—*στελοῦσί σε*, *sc.* the two attendants of Odysseus, who have entered along with him (cp. 985 *οἵδε*, 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 *οἵδε* or to remove *αὐτοῖς*. Greek idiom readily tolerated either change or ellipse of subject: cp. n. on *O. C.* 1065 *ἁλώσεται*.—We cannot well refer **αὐτοῖς** either to the attendants of Od., or to Neoptolemus and the Chorus. Odysseus would rather say, *ἡμῶν*. If it is objected that the bow cannot be said *στείχειν*, the answer is that *στείχειν ἄμ' αὐτοῖς* is merely a way of saying *στείχειν ἅμα τοῖς τὰ τόξα φέρουσι*.

984 **τολμήστατε**=*τολμηέστατε*, superl. of *τολμήεις*. Odysseus says in *Od.* 17. 284 *τολμήεις μοι θυμός, ἐπεὶ κακὰ πολλὰ πέπονθα*. The contracted form has been much suspected here; Nauck pronounces it corrupt, because (1) tragic dialogue nowhere admits adjectives in *άεις*, *ήεις*, *όεις*, and (2) the contr. *ήστατος* from *ηέστατος* is unexampled. As to (1), we may observe that in *O. T.* 1279 it is almost certain that Soph. used *αἱματόεις*: Porson there conjectured *αἱματοῦσσ'* (for *αἵματος*): Heath, with greater probability, *αἱματοῦς*. 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 *τεχνῆσσαι*, restored by Bekker from *τεχνήσσαι* (schol. *τεχνήεσσαι, τεχνιτίδες*): *Il.* 18. 475 *καὶ χρυσὸν τιμήντα καὶ ἄργυρον* (where no emend. is probable). I do not add *Il.* 9. 605 *οὐκέθ' ὁμῶς τιμῆς ἔσεαι*: for, though we cannot read *ὁμῶς τιμῆς*, I would suggest that the change of one letter will restore the true reading, viz. *ὁμῆς τιμῆς*: and C. A. Lobeck, while conceding that Florian Lobeck (*Quaest. Ion.* p. 8) used 'too great severity' in condemning *τολμήστατος*, agrees with him in pointing out that such a contraction as *τεχνῆς* for *τεχνήεις* cannot be safely inferred from *τεχνῆσσα* for *τεχνήεσσα* (*Pathol.* 1. 343). This consideration is a fresh argument against Hermann's conj. *χαλαξῆς* in *O. T.* 1279: and it also reminds us that *τολμήστατος* does not imply *τολμῆς*. The example of Oppian (*Cyneg.* 2. 140 *ἀργῆντα χαλινά*) shows that late poets did not shrink from this contraction. In Pindar we find *αἰγλάεντα* (*P.* 2. 10), *ἀλκάεντας* (*O.* 9. 77), *ἀργάεντα* (*O.* 13. 69), *φωνάεντα* (*O.* 2. 93), with synizesis of *ae*; though recent edd. no longer write *αἰγλᾶντα*, etc. On the whole, I believe that Soph. would have felt that he had sufficient poetical warrant for *τολμήστατε*. No emendation seems possible which is at once tolerable in itself, and such as to account for the tradition. *τολμίστατε* was a worthless conjecture. Such forms as *κλεπτίστατος*, *φαρμακίστατος* always imply a positive in *-ης* or *-ος*, and occur only in Comedy or in late prose.

985 *οἵδ'*: cp. 1003.—*μὴ ἕρπῃς*: the

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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!

τολμίστατε, prob. from Triclinius. **985** Recent edd. write μὴ ἕρπῃς. The MSS. exhibit three modes of writing: (1) with crasis, μὴ ἕρπῃς, as L: (2) with prodelision of ἕ, μὴ ῾ρπῃς, as A (1st hand): (3) with elision of ἡ, μ' ἕρπῃς, as Vat.—Brunck wrote μὴ ῾ρπῃς: Hermann, μὴ ῾ρπῃς.—Wecklein adds γ' to ἕρπῃς (as Blaydes also proposed). **988** O. Hense rejects this v. **989** Ζεύς ἐσθ' Nauck and Blaydes, rightly: Ζεὺς ἔσθ' L and most edd. **990** Ζεὺς δ' ὧι L (the δ' having been added by S), K.

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coalescence of final η with an *aspirated* ε or α is extremely rare: Ar. *Ach.* 828 εἰ μὴ ἐτέρωσε (cp. *Ran.* 64, *Lys.* 736): Philemon Παρεισίων 3 ἢ ἁμάρτημά τί;—The addition of γ' to ἕρπῃς is plausible: but the placid answer is perhaps more effective without it: cp. 105.

986 f. For the voc. combined with nom., cp. 867 n.—**σέλας Ἡφαιστότευκτον**, the flame wrought by Hephaestus, *i.e.*, the flame which he causes to break forth from the summit of the volcano Mosychlus (800 n.): cp. Antimachus fr. 6 Ἡφαίστου φλογὶ εἴκελον, ἥν ῥα τιτύσκει | δαίμων ἀκροτάταις ὄρεος κορυφῆσι Μοσύχλου. We need not suppose, with the schol., that the epithet refers directly to Hephaestus working at his forge within the mountain. When hurled by Zeus from Olympus, Hephaestus fell on Lemnos, and was there tended by the Σίντιες (*Il.* 1. 593). The isle was sacred to him,—Ἡφαίστῳ...γαιάων πολὺ φιλτάτη (*Od.* 8. 284): κραναὸν πέδον Ἡφαίστοιο (Dionys. Perieget. 522): *Vulcania Lemnos* (Valerius Flaccus 4. 440: cp. Ov. *Fast.* 3. 82). The chief seat of his worship was the town of Hephaestia, situated on the northern inlet (now the bay of Purnia).

The Lemnians had an early repute as workers in iron: Tzetzes on Lycophr. 460 Λήμνιοι, ὡς φησὶν Ἑλλάνικος, εὗρον ὁπλοποιΐαν. The local cult and the local industry of Lemnos were both expressed by its name Αἰθάλεια ('sooty'), acc. to Polybius *ap.* Steph. Byz. s. v. Αἰθάλη. The same name was given to Ilva (Elba), on account of its iron-stone.

988 εἰ...ἁπάξεται: εἰ with fut. ind. is oft. thus used, where indignation is implied: cp. n. on 376: Lys. or. 12 § 15 οὐκ ἐλεοῦντες...τὰ τείχη, εἰ πεσεῖται, οὐδὲ κηδόμενοι τῶν νεῶν, εἰ...παραδοθήσονται. —**τῶν σῶν**: τὰ σά, the precincts of Lemnos and her ἐγχώριοι θεοί.

989 f. Ζεύς. Philoctetes has appealed to the local deities of Lemnos. Odysseus retorts that Zeus is above them all, and that Zeus (by his oracle) has given the behest which is now being executed.—**ἵν' εἰδῇς**, here like 'let me tell thee,'—with a dictatorial tone. Schneidewin cp. *Od.* 2. 111 σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονθ', ἵνα εἰδῇς | αὐτὸς σῷ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.

991 μῶσος: cf. *Ant.* 760 ἄγετε τὸ μῶσος.—**καὶ ἐξανευρίσκεις**, 'dost *indeed* invent' (not, 'dost invent *besides*,' *i.e.*, πρὸς τοῖς ἔργοις): cp. 234 φεῦ τὸ καὶ λαβεῖν: and so in a question expressing surprise, *O. T.* 1129 ποῖον ἄνδρα καὶ λέγεις;—The compound ἐξανευρίσκω (like ἐξαφοράω in *O. C.* 1648) is otherwise strange to classical Greek, but appears to have been common later: Wyttenbach, in his Index to Plutarch (p. 595), quotes eight instances of it from the *Moralia*. The inf. **λέγειν** is epexeg. ('for thyself to say'): we cannot compare *O. T.* 120 ἐν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν (n.). Perhaps it should be **λέγων**.

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θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης.
ΟΔ. οὔκ, ἀλλ' ἀληθεῖς, ἡ δ' ὁδὸς πορευτέα.
ΦΙ. οὐ φήμ'. ΟΔ. ἐγὼ δὲ φημί. πειστέον τάδε.
ΦΙ. οἴμοι τάλας. ἡμᾶς μὲν ὡς δούλους σαφῶς 995
πατὴρ ἄρ' ἐξέφυσεν οὐδ' ἐλευθέρους.
ΟΔ. οὔκ, ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
Τροίαν σ' ἐλεῖν δεῖ καὶ κατασκάψαι βίᾳ.
ΦΙ. οὐδέποτέ γ'· οὐδ' ἢν χρῇ με πᾶν παθεῖν κακόν,
ἕως γ' ἂν ᾖ μοι γῆς τόδ' αἰπεινὸν βάθρον. 1000
ΟΔ. τί δ' ἐργασείεις; ΦΙ. κρᾶτ' ἐμὸν τόδ' αὐτίκα
πέτρᾳ πέτρας ἄνωθεν αἱμάξω πεσών.
ΟΔ. *ξυλλάβετον αὐτόν· μὴ 'πὶ τῷδ' ἔστω τάδε.
ΦΙ. ὦ χεῖρες, οἷα πάσχετ' ἐν χρείᾳ φίλης
νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηρώμεναι. 1005
ὦ μηδὲν ὑγιὲς μηδ' ἐλεύθερον φρονῶν,

992 *τίθης* Auratus and Porson: *τιθεὶς* MSS. (*τιθεῖς* B.) **993** *ἡ δ'*] *ἦδ'* (*sic*) L: though in the similar passage, *El.* 1501, it gives *ἡ δ'*. Blaydes reads *ἦδ'* here. **994** ΦΙ. *οὔ φημ' ἔγωγε*. ΟΔ. *φημί·* (corrected from *φημι*) L. And so the later MSS. The reading in the text is Gernhard's. Wakefield had already given *ἔγωγε* to ΟΔ.—*πειστέον* r: *πιστέον* L. **995** *δούλουσ* made from *δοῦλοσ* by 1st hand in L. **997** Nauck conj. *ἀριστεῦσιν*. **999** *οὐδέποτέ γ'*] *οὐδέποτε δ'* Γ.—*χρῇ*] *χρή* L, made from *χρῆ* by S.—*με*] *γε* Γ.—*παθεῖν*] L has *μ* written above *π*.

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992 προτείνων, as in *σκῆψιν προτείνειν*, putting the gods forward as authority for thy deeds: **ψευδεῖς τίθης**, thou makest them false,—*i.e.*, 'responsible for thy fraud.' (Not, 'makest them false prophets,' because Ph. will never go to Troy.) For the art. with the repeated word, cp. *O. C.* 277 *καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς | μοίραις ποεῖσθε μηδαμῶς*.

993 ἀληθεῖς, because their oracle will be fulfilled: Ph. will be brought to Troy. Thus Od. parries the thrust given by *ψευδεῖς τίθης*.—**ἡ δ' ὁδὸς**: cp. *El.* 1501 *πόλλ' ἀντιφωνεῖς, ἡ δ' ὁδὸς βραδύνεται*.

994 οὐ φήμ'.—ἐγὼ δὲ φημί. So Gernhard. The MSS. have *οὔ φημ' ἔγωγε.—φημί*. Now, *φημί* could stand thus alone, if it were the answer to a question, *φής ἢ οὐ φής*; but not here, where two persons are opposed to each other. Cp. *O. C.* 840 ΧΟ. *χαλᾶν λέγω σοι.* ΚΡ. *σοὶ δ' ἔγωγ' ὁδοιπορεῖν.*—**πειστέον τάδε** = *δεῖ πείθεσθαι τάδε*. Cp. 1252.

995 f. ἡμᾶς μὲν: cp. 965. These words show the speaker's bitter sense that, while he is not inferior to his enemy in point of birth, he has been superior to him in such deeds as become an *ἐλεύθερος*. It was Odysseus, not Philoctetes, who had gone to Troy only 'when brought under the yoke' (1025).

997 f. τοῖς ἀρίστοισιν is far better here than *τοῖς ἀριστεῦσιν*, in which the idea of rank partly obscures that of personal prowess.—**κατασκάψαι**: cp. *O. C.* 1421 *πάτραν κατασκάψαντι*: *ib.* 1318 *κατασκαφῇ...δηώσειν*.

999 f. οὐδέποτέ γ': Ar. *Pax* 109 *μὰ τὸν Διόνυσον οὐδέποτε ζῶντός γ' ἐμοῦ.*—**πᾶν...κακόν**: cp. *El.* 615 *χωρεῖν ἂν εἰς πᾶν ἔργον.*—**γῆς τόδ' αἰπεινὸν βάθρον** = *τόδε γῆς αἰπεινῆς βάθρον* (952), this pedestal of (=consisting in) a steep land, *i.e.*, the island, with its sheer cliffs, on which he is standing. Cp. *Ai.* 859 *ὦ γῆς ἱρὸν οἰκείας πέδον | Σαλαμῖνος, ὦ πατρῷον ἑστίας βάθρον* (cp. *ib.* 135), where, as here, the whole island is the *βάθρον*.

1001 ἐργασείεις; Cp. *Tr.* 1232 *ἐργασείων*: *Ai.* 326 *δρασείων*: fr. 897 *ἀκουσείων*. The only other examples in

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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 straightway from the rock and shatter this head upon the rock below!

OD. Seize him, both of you! Put it out of his power!

PH. Ah, hands, how ill ye fare, for lack of the bow that ye loved to draw,—yon man's close prisoners! O thou who canst not think one honest or one generous thought,

1000 ἕως L, after which γ' has been erased. ἕως γ' Triclinius, Blaydes, Cavallin. **1002** Hermann conj. πέτρας ἄνωθεν τῆσδ' ἐναιμάξω πεσών. **1003** * ξυλλάβετον αὐτὸν Bernhardy: ξυλλάβετ' αὐτὸν L: ξυλλάβετέ γ' αὐτὸν A: ξυλλάβετε τοῦτον Triclinius: ξυλλάβετ' ἄρ' αὐτὸν Wecklein (*Ars* p. 33) and Hartung: ξυλλάβετ', ἄγ', αὐτὸν Burges: ξυλλάβετε, ναῦται Hense: ξυλλάβετ', ἄγ', οὗτοι Cavallin: ξύλλαβέ τις αὐτὸν Bergk: ξυμμάρψατ' αὐτὸν M. Schmidt.

Tragedy are Eur. *Phoen.* 1208 δρασείετον: *H. F.* 628 φευξείω.

1002 **πέτρᾳ**, locative (rather than instrum.) dat. with **αἱμάξω**: cp. *O. T.* 1266 ἐπεὶ δὲ γῆ | ἔκειτο.—**πέτρας**, from the rock, with **πεσών**: cp. 613, 630. Such a use of the simple gen. with πίπτειν would be somewhat harsh, were there nothing in the context to explain it; but here the adv. **ἄνωθεν**, 'from above,' placed between πέτρας and πεσών, prevents any obscurity. (ἄνωθεν cannot be a prep. governing πέτρας, since it could mean only, 'above the rock.') Cp. *Tr.* 782 (where Lichas is hurled from the cliff) κρατὸς διασπαρέντος αἵματός θ' ὁμοῦ.

1003 **ξυλλάβετον αὐτόν** is far the best correction of L's **ξυλλάβετ' αὐτόν**. The addition of γε to **ξυλλάβετε** was a feeble makeshift, and cannot be excused by assuming that the attendants had taken the initiative, so that their master merely says, '*Yes*, seize him.' The use of the dual—'Seize him, you two men'—is the more natural here, since each grasps one of his arms. Cp. *O. C.* 1437 μέθεσθε δ' ἤδη, χαίρετόν τ' (as here, in 1054, we have the plur.): so in Ar. *Plut.* 76 the imperat. dual ἀκούετον follows μέθεσθε in 75. Other Attic examples of the imperat. dual are Ar. *Av.* 107 εἴπατον: Plat. *Euthyd.* 294 C ἐπιδείξατον. In Homer it is frequent (*Il.* 1. 322; 7. 279; 8. 186, 191; 20. 115; 23. 443; *Od.* 4. 60).

1004 f. **ὦ χεῖρες**: his arms have been seized by the two attendants, one of whom stands on each side of him: but we are not to infer from 1016 (συνδήσας) that he was actually bound. Cp. 1054. Heracles in *Tr.* 1089 uses a similar apostrophe; ὦ χέρες, χέρες κ.τ.λ.—**ἐν χρείᾳ**: for ἐν, denoting circumstance, cp. 185 n. —**συνθηρώμεναι**: cp. *Ant.* 432 σὺν δέ νιν | θηρώμεθ' εὐθύς.

1006 **ὦ μηδὲν ὑγιὲς...φρονῶν**. The phrase οὐδὲν ὑγιές was a common one in Attic, and is often used by Eur., though never by Aesch., and only here by Soph. It is thrice combined with φρονεῖν by Eur.,—twice to denote malevolence; fr. 496 οὐδὲν δοκοῦσιν ὑγιὲς ἀνδράσιν φρονεῖν: fr. 821 ὡς ὑγιὲς οὐδὲν φασὶ μητρυιὰς φρονεῖν | νόθοισι παισίν: and in *Androm.* 448 to describe the dishonesty of Spartans,—ἑλικτὰ κοὐδὲν ὑγιὲς ἀλλὰ πᾶν πέριξ | φρονοῦντες.—**μηδὲν** ὑγιές, nothing of a sound kind,—the generic μή: cp. 409 μηδὲν δίκαιον, n. This use

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οἵ' *αὖ μ' ὑπῆλθες, ὥς μ' ἐθηράσω, λαβὼν
πρόβλημα σαυτοῦ παῖδα τόνδ᾽, ἀγνῶτ' ἐμοί,
ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
ὃς οὐδὲν ᾔδει πλὴν τὸ προσταχθὲν ποεῖν,
δῆλος δὲ καὶ νῦν ἐστιν ἀλγεινῶς φέρων
οἷς τ' αὐτὸς ἐξήμαρτεν οἷς τ' ἐγὼ 'παθον.
ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' ἀεὶ
ψυχή νιν, ἀφυᾶ τ' ὄντα κοὐ θέλονθ᾽, ὅμως
εὖ προὐδίδαξεν ἐν κακοῖς εἶναι σοφόν.
καὶ νῦν ἔμ', ὦ δύστηνε, συνδήσας νοεῖς
ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ᾗ με προὐβάλου
ἄφιλον ἔρημον ἄπολιν ἐν ζῶσιν νεκρόν.
φεῦ.
ὀλοιο· καί σοι πολλάκις τόδ' ηὐξάμην.
ἀλλ' οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι,
σὺ μὲν γέγηθας ζῶν, ἐγὼ δ' ἀλγύνομαι
τοῦτ' αὖθ' ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
γελώμενος πρὸς σοῦ τε καὶ τῶν Ἀτρέως
διπλῶν στρατηγῶν, οἷς σὺ ταῦθ' ὑπηρετεῖς.

1007 οἵ' αὖ μ' Hermann: οἷά μ' L (with most MSS.): οἷως r (and Porson *Adv.* p. 201): οἷός μ' Triclin.: οἷόν μ' Blaydes.—ὥς μ' MSS. (Γ has γρ. ὁ written above): Wakefield conj. ὅς μ', and so Dindorf. **1010** ᾔδει L: ᾔδειν Dind. **1012** οἷς τ' αὐτὸς] οἷς αὐτὸς Γ.—'παθον] πάθον MSS. **1014** ἀφυᾶ Lud. Dindorf: ἀφυῆ

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of μηδέν (instead of οὐδέν) here would probably sound the more natural, since the same combination oft. occurred in phrases with the *inf.*: as Eur. *Ph.* 200 ἡδονὴ δέ τις | γυναιξὶ μηδὲν ὑγιὲς ἀλλήλαις λέγειν: fr. 660 ἄλλῳ δ' ἀρέσκει μηδὲν ὑγιὲς ἐκ φρενῶν | λέγοντι πείθειν τοὺς πέλας τόλμῃ κακῇ: Ar. *Plut.* 50 τὸ μηδὲν ἀσκεῖν ὑγιές.

ἐλεύθερον = ἐλευθέριον: *Tr.* 63 δούλη μέν, εἴρηκεν δ' ἐλεύθερον λόγον: fr. 855 εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος.

1007 οἵ' αὖ μ' ὑπῆλθες: Odysseus had 'stolen upon' Ph. before, when he contrived that he should be left on Lemnos: cp. 264, 407 ff. Thus οἵ' αὖ μ' is the best and simplest correction of L's οἷά μ'. But Nauck is too hasty in saying that οἷως μ' is impossible, because the adv. was always οἷον or οἷα. In Ar. *Vesp.* 1362 f., certainly, ἵν' αὐτὸν τωθάσω νεανικῶς | οἷως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων, the *v. l.* οἷοις is tenable: but in *Ai.* 923 οἷος ὢν οἷως ἔχεις is beyond fair suspicion. And in Apoll. Rhod. 4. 786 οἷως is much more probable than οἵη.—ὑπῆλθες: cp. *O. T.* 386 λάθρᾳ μ' ὑπελθών: cp. ὑποτρέχειν. Ovid *Ars amat.* 1. 742 *Si tibi laudanti credidit, ipse* subit ('supplants thee').

1008 πρόβλημα, a screen: Plat. *Soph.* 261 A (a sophist is δυσθήρευτος), φαίνεται γὰρ οὖν προβλημάτων γέμειν (to have a large supply of outworks), ὧν ἐπειδάν τι προβάλῃ, τοῦτο πρότερον ἀναγκαῖον διαμάχεσθαι πρὶν ἐπ' αὐτὸν ἐκεῖνον ἀφικέσθαι.

1009 f. ἀνάξιον μὲν σοῦ, too good for thee: cp. οὐκ ἴσος as='greater,' οὐχ ὅμοιος as='more important': *O. T.* 810 n. Wakefield cp. Ter. *Phorm.* 2. 2. 28 *te indignas seque dignas contumelias* | *Numquam cessavit dicere hodie.* For the emphatic place of σοῦ, cp. 907 δρᾷς (n.). —οὐδὲν ᾔδει πλὴν κ.τ.λ., *i.e.*, 'had no ideas' beyond obedience to orders: a freq. phrase in Comedy (Ar. *Av.* 19, *Ran.* 740, etc.).

1011 f. καὶ νῦν, already, though the

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how hast thou once more stolen upon me, how hast thou snared me,—taking this boy for thy screen, a stranger to me,—too good for thy company, but meet for mine,—who had no thought but to perform thy bidding, and who already shows remorse for his own errors and for my wrongs. But thy base soul, ever peering from some ambush, had well trained him,—all unapt and unwilling as he was,—to be cunning in evil.

And now, wretch, thou purposest to bind me hand and foot, and take me from this shore where thou didst fling me forth, friendless, helpless, homeless,—dead among the living!

Alas!

Perdition seize thee! So have I often prayed for thee. But, since the gods grant nothing sweet to me, thou livest and art glad, while life itself is pain to me, steeped in misery as I am,—mocked by thee and by the sons of Atreus, the two chieftains, for whom thou doest this errand.

MSS. θέλονθ'] θέλων θ' L, made from θέλονθ' (for nothing indicates that the 1st hand meant θέλον θ'). **1017** προύβάλου] προύβαλον Γ. **1018** ἄπολιν] Wakefield conj. ἄπορον. **1019** καί σοι] Wakefield conj. καίτοι.—ἠϋξάμην L, with ευ written over ηϋ by 1st hand. **1023** σοῦ τε r: σοῦ γε L.

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time for remorse has been short.—**οἷς** = τούτοις (causal dat.) ἄ.—**'παθον**: cp. 'φάνη *Ant.* 457 n.

1013 ff. διὰ μυχῶν βλέπουσ', peering forth through (the obscurity of) the secret places from which it watches. Cp. *Tr.* 914 λαθραῖον ὄμμ' ἐπεσκιασμένη | φρούρουν: *El.* 490 δεινοῖς κρυπτομένα λόχοις ('Ερινύς). Plat. *Rep.* 519 A ἦ οὔπω ἐννενόηκας, τῶν λεγομένων πονηρῶν μέν, σοφῶν δέ, ὡς δριμὺ μὲν βλέπει τὸ ψυχάριον καὶ ὀξέως διορᾷ ἐφ' ἃ τέτραπται...; The words are illustrated by the keenness with which Odysseus had seized, and used, the weak side of the youth's character,—his desire for glory (113—120).

ἀφυᾶ. When -εα is preceded by ε, the contr. is -εᾶ, as ἐνδεᾶ: when by ι or υ, it is alternatively -ιᾶ or -ιῆ; -νᾶ or -νῆ. Of the alternative forms, those with ᾶ were the standard Attic down to about 350 B.C.: thus Εὐφυᾶ is attested by an Attic inscription of 356 B.C. Afterwards the forms with ῆ prevailed. Cp. Meisterhans, p. 66, who cites Moeris p. 316: ὑγιᾶ 'Αττικῶς, ὑγιῆ 'Ελληνικῶς.—**προύδίδαξεν**: cp. 538 προὔμαθον (n.).

1016 ff. συνδήσας with **ἄγειν**. He anticipates such an indignity from the fact that the two attendants are still holding his arms (1005).—**προύβάλου** is an exceptional use of the midd. in this sense: but cp. Her. 6. 101 ἵππους...ἐξεβάλλοντο (put them ashore). The word is much stronger than ἐξέθηκ' (5), or προθέντες (268): like ἔρριψαν (265), it implies ruthless scorn: cp. *Ai.* 830 μιφθῶ κυσὶν πρόβλητος.—**ἄπολιν**: cp. *O. C.* 1357 κἄθηκας ἄπολιν. To have no πόλις was to be an outcast from human society. It is the Homeric ἀφρήτωρ, ἀθέμιστος, ἀνέστιος (*Il.* 9. 63).

1020 θεοί: for the synizesis, cp. 1036, *O. C.* 964 n.

1022 ff. Seyffert puts a comma after **ζῶ**, and takes **σὺν κακοῖς πολλοῖς** with **γελώμενος** ('mocked, in addition to my woes'). This punctuation, he argues, is necessary to the sense; for Ph. means that life itself (a joy to others) is a pain to him; whereas, if **σὺν κακοῖς πολλοῖς** be joined with **ζῶ**, Ph. will merely say that his pain consists in the *misery* of his life. Cavallin adopts this view. The answer to Seyffert's dilemma is, I think, that **σὺν κακοῖς πολλοῖς** is not merely an adverbial qualification of **ζῶ** ('live miserably'), but is here equivalent to κακοῖς πολλοῖς συνών ('live,—in company with many woes'). There is no objection to a comma after ζῶ, provided that there be one after τάλας also; but it seems unnecessary. For σύν, cp. 268 n.—**τῶν 'Ατρέως...στρατηγῶν**: cp. 943 n.

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καίτοι σὺ μὲν κλοπῇ τε κἀνάγκῃ ζυγεὶς
ἔπλεις ἅμ' αὐτοῖς, ἐμὲ δὲ τὸν πανάθλιον,
ἑκόντα πλεύσανθ' ἑπτὰ ναυσὶ ναυβάτην,
ἄτιμον ἔβαλον, ὡς σὺ φῄς, κεῖνοι δὲ σέ.
καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;
ὃς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι.
πῶς, ὦ θεοῖς ἔχθιστε, νῦν οὐκ εἰμί σοι
χωλός, δυσώδης; πῶς θεοῖς *ἔξεσθ', *ὁμοῦ
πλεύσαντος, αἴθειν ἱερά; πῶς σπένδειν ἔτι;
αὕτη γὰρ ἦν σοι πρόφασις ἐκβαλεῖν ἐμέ. 1034

1028 ἔβαλον] Dindorf (after Dübner) says that L has ἔκβαλον here,—a statement which is repeated by Blaydes, Cavallin, and Mekler. This is incorrect: L has ἔβαλον (see Autotype Facsimile, p. 91 A, l. 5 from bottom). The error perh. arose from the resemblance of L's β to κ: see cr. n. on *Ant.* 1098.—ὡς] Hartung conj. οὓς.—δὲ σέ L. The 1st hand wrote δέ σε, which S corrected. **1029** τί μ' ἄγετε;] Nauck conj. τί δρᾶτε; Schubert, τί μέτιτε; **1032** ἔξεστ' Pierson: εὔξεσθ' MSS. (ἔξεσθ' the corrector of V).—Brunck gives ἔξεσθ' ('id est, δυνήσεσθε'—as if it could stand for ἔξετε): Herm., ἔστ' ἔστ'. Wakefield conj. ἔξεις:

1025 κλοπῇ τε κἀνάγκῃ ζυγεὶς, brought under the yoke (of military service) by stratagem and compulsion. For **ζυγεὶς**, cp. Aesch. *Ag.* 841 μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἑκὼν ἔπλει, | ζευχθεὶς ἕτοιμος ἦν ἐμοὶ σειραφόρος. Odysseus was in Ithaca when he was called to the war, and feigned madness. Palamedes, the envoy of the Greeks, found him ploughing with an ox and an ass yoked together, and placed the infant Telemachus in front of the plough; when Odysseus betrayed his sanity by stopping. As in the case of Solomon's judgment, the typically shrewd man relied on his conviction that art could be surprised by nature. Cp. Lycophron 815 ff., where Cassandra says to Odysseus, ὦ σχέτλι', ὥς σοι κρεῖσσον ἦν μίμνειν πάτρᾳ (in Ithaca) | βοηλατοῦντι,... | πλαστοῖσι λύσσης μηχαναῖς οἰστρημένῳ. Tzetzes *ad loc.*, and Hyginus *Fab.* 95, tell the story. In Ovid *Met.* 13. 34 Ajax contrasts himself with Odysseus:—*An quod in arma prior nulloque sub indice veni | Arma neganda mihi? Potiorque videbitur ille | Ultima qui cepit, detrectavitque furore | Militiam ficto: donec sollertior isto, | Sed sibi inutilior, timidi commenta retexit | Naupliades animi, vitataque traxit in arma?* Sophocles wrote an Ὀδυσσεὺς Μαινόμενος on this theme. According to *Od.* 24. 115 ff. Agamemnon and Menelaus brought Odysseus from Ithaca to Troy by persuasion.

1027 ἑπτὰ ναυσὶ, the 'sociative' use of the dat., to denote attendant circumstance: cp. *El.* 704 ἐκτὸς ἐξ Αἰτωλίας | ξανθαῖσι πώλοις. Xen. *An.* 3. 2. 11 ἐλθόντων...Περσῶν...παμπληθεῖ στόλῳ. The poet follows *Il.* 2. 718 τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐὺ εἰδώς, | ἑπτὰ νεῶν.

1028 ἔβαλον = προὔβαλον: cp. *Ai.* 1333 ἄθαπτον...βαλεῖν (and *ib.* 1309).—**ὡς σὺ φῄς κ.τ.λ.**: Blaydes (who compares Ar. *Th.* 801 ἡμεῖς μὲν γάρ φαμεν ὑμᾶς, | ὑμεῖς 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. 257).

1029 f. ἄγετε, 'take me away'?—referring to the use of physical force; **ἀπάγεσθε**, 'carry me with you'?—referring to their ulterior purpose. For the midd.,

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Yet thou sailedst with them only when brought under their yoke by stratagem and constraint; but I—thrice-wretched that I am—joined the fleet of mine own accord, with seven ships, and then was spurned and cast out—by *them*, as thou sayest, or, as they say, by thee.

And now, why would ye take me? why carry me with you? for what purpose? I am nought; for you, I have long been dead. Wretch abhorred of heaven, how is it that thou no longer findest me lame and noisome? How, if I sail with you, can ye burn sacrifices to the gods, or make drink-offerings any more? That was thy pretext for casting me forth.

Canter, **ἄρξεσθ'**: Wecklein, **εἴσεσθ'**: Nauck, **τλήσεσθ'** (and so Cavallin). Blaydes gives **πῶς ἐμοῦ 'ξέσται θεοῖς**.—**ἐμοῦ** MSS. (*γρ.* **ὁμοῦ** Γ). **ὁμοῦ** Gernhard, Seyffert, Wecklein. **1088 πλεύσαντος**] Nauck conj. **παρόντος** (and formerly, **φεύζοντος**): Burges, **πελάσαντος**: Pierson, **κλαύσαντος**: Hartung, **στένοντος**. Mekler gives **ἔξεστ' ἐμὲ | λεύσσοντά σ' αἴθειν.—ἱερὰ**] **ἱρὰ** Dindorf. **1084 αὕτη**] **αὐτὴ** L. Mollweide rejects this verse.

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cp. 613, 988.—**οὐδέν εἰμι**: cp. 951.—**τέθνηχ' ὑμῖν**, dat. of relation, meaning here, 'so far as it rested with you to kill me.' Cp. *O. C.* 429 **ἀνάσατος | αὐτοῖν ἐπέμφθην** (n.): *Ai.* 1128 **θεὸς γὰρ ἐκσῴζει με, τῷδε δ' οἴχομαι.**

1081 σε. σοι, 'in thy sight,' ethic dat.: cp. *O. T.* 40 **κράτιστον πᾶσιν**: *Ant.* 904 n.—**δυσώδης**. This word might suggest that it was the presence of Ph. *in the same ship* which the Greeks found insupportable. But the poet cannot have meant that. Chrysè was imagined by him as close to Lemnos (fr. 352); and Ph. would have been put on board one of his own ships (1027). **δυσώδης** must refer, then, to his presence at the sacrifices in Chrysè, which his cries interrupted (cp. 8, n.). Sophocles probably took this touch from the *Cypria*—the epic prelude to the *Iliad*—in which it was said that Ph. was bitten at Tenedos, where the Greek warriors were feasting, and then **διὰ τὴν δυσοσμίαν ἐν Λήμνῳ κατελείφθη** (Proclus *Chrest.* p. 475).

πῶς...ἔξεσθ', **ὁμοῦ** κ.τ.λ. The MSS. have **πῶς...εὔξεσθ'**, **ἐμοῦ**. For **εὔξεσθ'** only two senses are possible: (1) '*vow*' to sacrifice. The pres. inf. could stand: cp. Aesch. *Ag.* 933 **ηὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε**. 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 be able' to do so. But such a phrase would be peculiarly awkward when the other sense of **εὔξεσθε** would necessarily be suggested by **θεοῖς, αἴθειν, σπένδειν**. Thus the context condemns **εὔξεσθ'**. With regard to the conjecture **ἔξεσθ'** it should be noted that its probability is confirmed by that of the further conjecture, **ὁμοῦ** instead of **ἐμοῦ**. The traditional **εὔξεσθ' ἐμοῦ** might, indeed, have arisen from **ἔξεστ' ἐμοῦ**, but would have been a still easier corruption of **ἔξεσθ' ὁμοῦ**. Given **θ'**, the proximity of **θεοῖς** would suggest to a scribe that **ἔξεσθ'** must be a blunder for **εὔξεσθ'**. The corruption of **ἔξεσθ'** into **εὔξεσθ'** occurred earlier, we may infer, than that of **ὁμοῦ** into **ἐμοῦ**. And this inference is supported by the fact that a tradition of **ὁμοῦ** as a current *v. l.* is preserved in Γ, while the only trace of **ἔξεσθ'** appears to be a correction (prob. conjectural) in V.

Against **ἔξεσθ'** it has been objected that the fut. is required. But Ph. is ironically repeating what the Greek chiefs said long ago, and is supposing that he is once more their comrade. 'When I have once sailed with you, how can ye sacrifice?' With **ὁμοῦ πλεύσαντος, ἐμοῦ** is easily understood: cp. Plat. *Parm.* 137 C **ἐμὲ γὰρ λέγεις τὸν νεώτατον λέγων. ἀλλ' ἐρώτα ὡς ἀποκρινουμένου** (*sc.* **ἐμοῦ**).

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κακῶς ὀλοισθ'· ὀλεῖσθε δ' ἡδικηκότες
τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει.
ἔξοιδα δ' ὡς μέλει γ'· ἐπεὶ οὔποτ' ἂν στόλον
ἐπλεύσατ' ἂν τόνδ' οὕνεκ' ἀνδρὸς ἀθλίου,
εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
ἀλλ', ὦ πατρῴα γῆ θεοί τ' ἐπόψιοι,
τείσασθε τείσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ
ξύμπαντας αὐτούς, εἴ τι κἄμ' οἰκτίρετε·
ὡς ζῶ μὲν οἰκτρῶς, εἰ δ' ἴδοιμ' ὀλωλότας
τούτους, δοκοῖμ' ἂν τῆς νόσου πεφευγέναι.
ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν
τήνδ' εἶπ', Ὀδυσσεῦ, κοὐχ ὑπείκουσαν κακοῖς.
ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη,
εἴ μοι παρείκοι· νῦν δ' ἑνὸς κρατῶ λόγου.
οὗ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ·
χὤπου δικαίων κἀγαθῶν ἀνδρῶν κρίσις,
οὐκ ἂν λάβοις μου μᾶλλον οὐδέν' εὐσεβῆ.
νικᾶν γε μέντοι πανταχοῦ χρῄζων ἔφυν,—
πλὴν εἰς σέ· νῦν δὲ σοί γ' ἑκὼν ἑκστήσομαι.

1035 ὀλεῖσθε δ' Brunck: ὄλοισθε δ' MSS. (ὀλοισθ' Γ, which illustrates the origin of the error). **1037** ἔξοιδα δ' L: ἔξοιδά γ' A, Γ, etc.: ἔξοιδά τ' Harl.—ἐπεὶ οὔποτ' A: ἐπ' οὔποτ' L: ἐπεί γε κοὔποτ' K: ἐπεί γ' εἶτ' οὔποτ' B. Triclinius wrote ἐπεὶ οὖτ' ἂν στόλον (assuming hiatus). **1039** Brunck prints a comma after ὑμᾶς, taking ἐμοῦ with ἀνδρὸς ἀθλίου in 1038.—Nauck rejects this v. **1043** ὡς] Reiske conj. ὅς. **1046** ὑπείκουσαν made from ὑπήκουσαν in L. **1048** ἑνὸς κρατῶ λόγου] For ἑνὸς

1035 f. ὄλοισθ'· ὀλεῖσθε δ': Blaydes cp. Ar. *Th.* 887 κακῶς ἆρ' ἐξόλοιο· κἀξολεῖ γ' ἔτι [γέ τοι vulg.].—θεοῖσιν, – ⏑: cp. 1020.

1037 f. μέλει γ': γε emphasises the verb, cp. 660.—ἐπεὶ οὔποτ': for this synizesis, cp. 446 n.—Philoctetes has not found the gods kindly: cp. 254, 452, 1020. But the very fact that Odysseus and his comrade have taken the trouble to visit Lemnos shows that at least the gods have some care for justice. Maimed as Ph. is (ἀνδρὸς ἀθλίου), 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...ἐμοῦ, the sting of need *for* me. The objective gen. is like that after ἐπιθυμία, since κέντρον, like οἶστρος, was constantly associated with that idea. Plat. *Rep.* 573 E ὥσπερ ὑπὸ κέντρων ἐλαυνομένους τῶν ... ἐπιθυμιῶν ... οἰστρᾷ ('rage'). Eur. *Hipp.* 39 κέντροις ἔρωτος: *ib.* 1303 δηχθεῖσα κέντροις (Ἀφροδίτης). So an objective gen. can follow οἶστρος when it means οἰστρώδης ἐπιθυμία: *Anthol.* 11. 389. 4 μὴ σέ γ' ἀπειρεσίων οἴστρος ἕλῃ κτεάνων.

1040 θεοί τ' ἐπόψιοι, 'gods who look upon the deeds of men,' noting the good and the evil. The name ἐπόψιος was specially given to Zeus,—primarily in reference to the fact that, as ὕψιστος, he was so often worshipped on mountain summits,—as on Parnassus, Cithaeron, Parnes, Hymettus, Ida, etc. Hence his epithets ἐπάκριος, ἀκραῖος, and in Boeotia καραῖος.

Thus the invocation of πατρῴα γῆ, in connection with ἐπόψιοι, is peculiarly ap-

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Miserably may ye perish!—and perish ye shall, for the wrong that ye have wrought against me, if the gods regard justice. But I know that they regard it; for ye would never have come on this voyage in quest of one so wretched, unless some heaven-sent yearning for me had goaded you on.

O, my fatherland, and ye watchful gods, bring your vengeance, bring your vengeance on them all,—at last though late,—if in my lot ye see aught to pity! Yes, a piteous life is mine; but, if I saw those men overthrown, I could dream that I was delivered from my plague.

CH. Bitter with his soul's bitterness are the stranger's words, Odysseus; he bends not before his woes.

OD. I could answer him at length, if leisure served; but now I can say one thing only. Such as the time needs, such am I. Where the question is of just men and good, thou wilt find no man more scrupulous. Victory, however, is my aim in every field,—save with regard to thee: to thee, in this case, I will gladly give way.

Schneidewin conj. ἐκών: F. W. Schmidt, ἀνεὶς. Wecklein, νῦν δ' ἐνὸς καιρὸς λόγου. **1049** οὔ L: οὐ L.—τοιούτων] Nauck conj. πανούργων. **1051** λάβοις μου L: λάβοις (without μου) L. **1052** χρήζων] γρ. κρείσσων L in marg. **1053** νῦν δὲ σοί γ' ἐκών] Bergk conj. σοὶ δὲ νῦν γ' ἐκών: Blaydes, σοὶ δὲ νῦν ἐκών.

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propriate for Ph., in whose country Zeus was worshipped on Oeta (cp. 728 n.). The secondary sense of ἐπόψιος—'watching over' human life—is associated with the first by Callimachus in his Hymn to Zeus, 82 ff.: δῶκας δὲ πτολίεθρα φυλασσέμεν· ἷζεο δ' αὐτὸς | ἄκρῃς ἐν πτολίεσσιν, ἐπόψιος οἵ τε δίκῃσι | λαὸν ὑπὸ σκολιῇς, οἵ τ' ἔμπαλιν ἰθύνουσιν. Apoll. Rhod. 2. 1125 ἀντόμεθα πρὸς Ζηνὸς ἐποψίου: and *ib.* 1182 Ζεὺς αὐτὸς τὰ ἕκαστ' ἐπιδέρκεται (as Soph. *El.* 175 Ζεὺς ὃς ἐφορᾷ πάντα καὶ κρατύνει). As the vindicator of right, Zeus was also called δικαιόσυνος, ἀλάστωρ, τιμωρός. Acc. to Hesych. s. v. ἐπόψιος, the epithet was also given to Apollo. But, next to Zeus, the deity whom ἐπόψιος most directly suggests is Helios παν-όπτης,—θεῶν σκοπὸς ἠδὲ καὶ ἀνδρῶν (*Hom. hym.* 5. 62).

1041 τείσασθε: cp. 959.—ἀλλὰ τῷ χρόνῳ: so in *El.* 1013: in *Tr.* 201 ἀλλὰ σὺν χρόνῳ. Cp. above, 950 n.

1042 κἄμ': *i.e.*, 'me, on the other part': for this καί, cp. *O. C.* 53 ὅσ' οἶδα κἀγὼ (n.).

1044 τῆς νόσου: *Od.* 1. 18 οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων. Cp. *Ant.* 488 n.

1045 f. βαρύς: 368 n.—κοὐχ ὑπείκ.: cp. *Ant.* 472 εἶκειν δ' οὐκ ἐπίσταται κακοῖς (n.).

1048 παρείκοι, impers., here = σχολὴ εἴη: Thuc. 3. 1 προσβολαὶ...ἐγίγνοντο... ὅπῃ παρείκοι.—ἐνὸς κρατῶ λόγου, 'I have the power (*i.e.*, leisure) to say only one thing.' Cp. *O. T.* 409 ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.—Not, 'lay hold upon' one saying, *i.e.*, 'take my stand upon' it.

1049 ff. γὰρ, prefacing the statement: 915.—τοιούτων, 'such or such' a man,—'any given kind' of person:—euphemistic for δολίων, or the like. Such a colloquial use of τοιοῦτος seems quite intelligible, since it could be interpreted by an expressive tone of the voice, or by a slight gesture. (Not, 'such as thou hast described.') It would be grievous to change τοιούτων into πανούργων, as Nauck proposes.—κρίσις, lit., trial, competition (*Tr.* 266 πρὸς τόξου κρίσιν): the usual word would be ἀγών, but euphony would not permit it here.—μου: see n. on 47.

1052 f. νικᾶν: cp. 109, 134.—γε μέντοι: 93 n.—εἰς σέ, with regard to thee: *Ant.* 731 εὐσεβεῖν εἰς τοὺς κακούς. Odysseus is resigned to Ph. carrying his point by staying in Lemnos.—ἐκστή-

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ἄφετε γὰρ αὐτόν, μηδὲ προσψαύσητ' ἔτι·
ἐᾶτε μίμνειν. οὐδὲ σοῦ προσχρῄζομεν,
τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν
Τεῦκρος παρ' ἡμῖν, τήνδ' ἐπιστήμην ἔχων,
ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν μηδ' ἐπιθύνειν χερί.
τί δῆτα σοῦ δεῖ; χαῖρε τὴν Λῆμνον πατῶν.
ἡμεῖς δ' ἴωμεν· καὶ τάχ' ἂν τὸ σὸν γέρας
τιμὴν ἐμοὶ νείμειεν, ἣν σὲ χρῆν ἔχειν.

ΦΙ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

ΟΔ. μή μ' ἀντιφώνει μηδέν, ὡς στείχοντα δή.

1055 οὐδὲ σοῦ] οὐδεσοῦ (*sic*) L. Of the later MSS. some have οὐδὲ σοῦ, others οὐδέ σου. Wakefield conj. οὔτι σου. **1056** ἐπεὶ πάρεστι μὲν] For μέν, Blaydes conj. δὴ. Wunder, ἐπείπερ ἔστι μέν. **1057** Τεῦκρος παρ' ἡμῖν] Erfurdt conj. καὶ Τεῦκρος ἡμῖν. **1058** ἐγώ θ' MSS.: ἐγὼ δ' Benedict. **1059** μηδ'] Nauck conj. ἠδ'.—ἐπιθύνειν MSS.: ἐπευθύνειν Nauck. **1060** τὴν] C. Walter conj. σὴν, and so Nauck.

σομαι, 'make way for' (and so, here, 'defer to'): Ar. *Ran.* 353 εὐφημεῖν χρὴ κἀξίστασθαι τοῖς ἡμετέροισι χοροῖσιν.

1054 f. ἄφετε γὰρ αὐτόν κ.τ.λ. The γάρ confirms ἐκστήσομαι. 'I will yield; for (I now say) "loose him."' Hence we may render, '*Yes*, loose him.' Cp. 1004. —**οὐδὲ σοῦ.** If we wrote **οὐδέ σου**, then the stress would fall on **προσχρῄζομεν**. '(We shall leave thee here.) Nor do we *need* thee.' This is possible. But it seems to extort a little too much from the verb: and **σοῦ** is also recommended by the contrast with **τά γ' ὅπλ'** in 1056.

1057 f. Τεῦκρος: *Il.* 13. 313 Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν | τοξοσύνῃ, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ. The words **τήνδ' ἐπιστήμην** express that skill with the bow was not a regular attribute of the Homeric warrior—whose ordinary weapon was the spear—but the special accomplishment of a few, such as Teucer, Meriones, Philoctetes. Cp. *Ai.* 1120, where Menelaus tauntingly calls Teucer ὁ τοξότης.—**παρ' ἡμῖν.** The addition of παρά, after **πάρεστι**, is unusual: but cp. Plat. *Phaedr.* 243 E οὗτος παρά σοι μάλα πλησίον ἀεὶ πάρεστιν: where Thompson rightly rejects Cobet's proposal (*Var. Lect.* p. 119) to delete πάρεστιν and write πάρα σοι. It should be noticed that, both there and here, a slightly different shade of meaning is given by the presence of the prep.: *i. e.*, πάρεστι Τεῦκρος ἡμῖν = simply, 'Teucer is with us': but πάρεστι Τεῦκρος παρ' ἡμῖν = 'Teucer is available, being with us,'—'Teucer is at hand to serve us.'—So in Plato *l. c.*, 'he is at your command,—quite near you.' παρεῖναι παρά τινι, though rare, is parallel with ἐνεῖναι ἔν τινι (*O. C.* 115 f.), and similar to πάρος τινὸς προτίθεσθαι (*ib.* 418).

1058 f. ἐγώ θ'. After πάρεστι μὲν Τεῦκρος, the regular constr. would have been πάρειμι δὲ ἐγώ. But, having omitted to repeat the verb, the poet has written ἐγώ θ', since ἐγὼ δ' would now have been awkward. Cp. *Ant.* 1162 σώσας μέν... | λαβών τε (n.).

μηδ' ἐπιθύνειν. The Ionic and Epic form ἰθύνω, though unknown to Comedy or classical prose, occurs in our MSS. of Aesch. and Eur.,—and not in lyrics only. Some edd. now always give εὐθύνω in Trag.; unnecessarily, I think.

After a verb of thinking or saying, οὐ is the ordinary negative with the inf.: but μή sometimes occurs (*O. T.* 1455 n., 2nd ed.). Here the question is, why the second inf. should have **μηδ'**, when **οὐδέν** precedes the other. Two answers are possible. I place first that which seems to me right. (1) **οὐδέν** belongs to **κάκιον** only, and not to **κρατύνειν**. Thus there is no incongruity between οὐδέν and μηδέ, since only μηδέ belongs to an inf. This may be seen by supposing an equi-

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Yes, release him, lay no finger upon him more,—let him stay here.—Indeed, we have no further need of thee, now that these arms are ours; for Teucer is there to serve us, well-skilled in this craft, and I, who deem that I can wield this bow no whit worse than thou, and point it with as true a hand. What need, then, of thee? Pace thy Lemnos, and joy be with thee! We must be going. And perchance thy treasure will bring to me the honour which ought to have been thine own.

PH. Ah, unhappy that I am, what shall I do? Shalt *thou* be seen among the Argives graced with the arms that are mine?

OD. Bandy no more speech with me—I am going.

1061 *γέρας*] Herwerden conj. *κέρας*. **1062** *ἦν σ' ἐχρῆν* MSS. (*ἦν ἐχρῆν σ'* Γ): *ἦν σὲ χρῆν* Ellendt. **1064** *φανεῖ*;] *φανῆι*; L.—Mekler conj. *ὅπλοις ἐν Ἀργείοισι κοσμηθεὶς φανεῖ*; **1065** *ὡσ*] In L the *σ* has been added by S.

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valent phrase substituted for *σοῦ κάκιον οὐδέν*: *e.g.*, *οἶμαι ὅμοια σοὶ τούτων ἂν κρατύνειν, μηδὲ χεῖρον ἐπιθύνειν*. Schneidewin cp. Plat. *Prot.* 319 B *ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι, μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν*: where, if *οὐ* belonged to *εἶναι*, the immediately following *μηδέ* would be extremely harsh; while there is no such harshness if *οὐ* belongs to *διδακτὸν* only, *οὐ-διδακτὸν* being equivalent to *ἀδύνατον διδάσκεσθαι*.

(2) The less probable view is that **οὐδὲν** belongs to **κρατύνειν**, and, in using **μηδ'** instead of *οὐδ'* before **ἐπιθύνειν**, the writer has merely used the other alternative which **οἶμαι** left to him. Now, idiom is partly governed by association, and can even be influenced by false analogy. The sequence of **οὐ** and **μηδέ** was most familiar to the Attic ear in a constr. which opposed their clauses to each other (*οὐ θᾶσσον οἴσεις μηδ' ἀπιστήσεις ἐμοί*;). It seems unlikely, then, that an Attic writer would wantonly have used **οὐ**...**μηδέ** instead of **οὐ**...**οὐδέ** in a short sentence where the two negatives were simply coordinate.—Eur. *Andr.* 586 (quoted by Schneidewin) is not apposite: *δρᾶν εὖ, κακῶς δ' οὔ, μηδ' ἀποκτείνειν βίᾳ*: where *ἔστι* is understood with *δρᾶν*, and again with *οὔ*: 'they are thine to benefit, (but *not* to injure,)—and not to slay': *i. e.*, *μηδέ* contrasts *ἀποκτ.* with *δρᾶν εὖ*, and the words *κακῶς δ' οὔ* form a parenthesis.

Nauck's conjecture, *ἠδ' ἐπευθύνειν*, is specious, but not necessary.

1060 **τὴν Δῆμνον**: the art. here is like our possessive pron. used with a scornful tone: cp. 381: *Ant.* 324 *κόμψευέ νυν τὴν δόξαν*.

1061 f. **γέρας**, the bow, which can be fitly so called because Ph. received it as a reward for good service (670).—**ἦν σὲ χρῆν**. It is possible to write **ἦν σ' ἐχρῆν**, as though *σὲ* (not *σε*) were elided: cp. 339. But *ἦν σὲ χρῆν* is here much better, and is favoured by the fact that Soph. has *χρῆν* in nine other places (430, 1363: *O. T.* 1184, 1185: *El.* 529, 579, 1505: *Tr.* 1133: fr. 104. 5), but *ἐχρῆν* only once, viz. in fr. 104. 6, where metre prompted it. The form *ἐχρῆν*, though a product of false analogy (since *χρῆν* = *χρὴ ἦν*), was, of course, equally correct in Attic: it is attested by metre in Ar. *Eq.* 11: *Pax* 135: *Av.* 364, 1177, 1201: *Ran.* 152, 935: *Th.* 598: *Eccl.* 19: fr. 110 and 304.

1064 Since **ἐν** must be considered as belonging to **Ἀργείοις**, this v. has no caesura either in the 3rd or in the 4th foot: cp. 101, 1369. It may seem strange that the poet did not write *ὅπλοις ἐν Ἀργείοισι κοσμηθεὶς φανεῖ*, as Mekler proposes. But the halting rhythm of **ὅπλοισι κοσμηθείς**, etc., seems to express the anguish with which Ph. dwells on this bitter thought,—that his bow is to win glory for his enemy. A similar effect of rhythm occurs in *Ant.* 44, *ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει*;

1065 **μή μ' ἀντιφώνει**: the acc., as with *προσφωνῶ* or *ἀμείβομαι* (*O. C.* 991

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ΦΙ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς ἔτι
γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;
ΟΔ. χώρει σύ· μὴ πρόσλευσσε, γενναῖός περ ὤν,
ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.
ΦΙ. ἦ καὶ πρὸς ὑμῶν ὧδ' ἔρημος, ὦ ξένοι,
λειφθήσομαι δὴ κοὐκ ἐποικτερεῖτέ με;
ΧΟ. ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅσ' ἂν
οὗτος λέγῃ σοι, ταὐτά σοι χἡμεῖς φαμέν.
ΝΕ. ἀκούσομαι μὲν ὡς ἔφυν οἴκτου πλέως
πρὸς τοῦδ'· ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,
χρόνον τοσοῦτον εἰς ὅσον τά τ' ἐκ νεὼς
στείλωσι ναῦται καὶ θεοῖς εὐξώμεθα.
χοὗτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
λῴω τιν' ἡμῖν. νὼ μὲν οὖν ὁρμώμεθον,
ὑμεῖς δ', ὅταν καλῶμεν, ὁρμᾶσθαι ταχεῖς.

1068 πρόσλευσσε] προσλευσε L. The 1st hand made the same error in 815, though not in 716. Cp. *O. C.* 121. **1069** διαφθερεῖσ L, with A and most of the rest; διαφθαρῆς Γ. **1071** λειφθήσομ' ἤδη MSS.: λειφθήσομαι δὴ Wakefield. Blaydes

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ἐν γάρ μ' ἄμειψαι μοῦνον): so *Ai.* 764 ὁ μὲν γὰρ αὐτὸν ἐννέπει.—**δή** = ἤδη. Cp. *Ant.* 939 ἄγομαι δὴ κούκέτι μέλλω.

1067 προσφθεγκτός: see n. on 867 f. ἐλπίδων | ἄπιστον.—**οὕτως**, without more ado: *Ant.* 315 εἰπεῖν τι δώσεις, ἢ στραφεὶς οὕτως ἴω;

1068 f. γενναῖός περ ὤν, noble, generous, though thou art,—and therefore naturally disposed to pity him. (Not, 'loyal to thy duty,'—and so capable of pitying him without yielding to him.)—**τὴν τύχην διαφθερεῖς**, *i.e.*, spoil the good fortune which has enabled us to secure the bow. He fears that N. may give the bow back.—**ὅπως μή** with fut. ind., as an object clause, would be regular if a verb of 'taking care' (like φυλάσσομαι) had preceded. But here a final clause with the subjunct. (ὅπως μὴ διαφθείρῃς) would be usual. Cp. Andoc. or. 1 § 43 ἔφη χρῆναι λύειν...τὸ ψήφισμα..., ὅπως μὴ πρότερον νὺξ ἔσται πρὶν πυθέσθαι. Xen. *Cyr.* 2. 1. 21 οὐδὲ δι' ἓν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται.

1072 ναυκράτωρ = ναύαρχος: elsewhere = ναυσὶ κρατῶν, 'having naval superiority' (Her. and Thuc., always in plur.).

1074 ἀκούσομαι, have it said of me: cp. 378, 382.

1076 f. εἰς ὅσον: cp. 83 n.—**τά...ἐκ νεὼς στείλωσι**, make ready the things in the ship,—*i.e.*, set the tackle, etc., in order. The only difference between τὰ ἐκ νεώς here and τὰ ἐν νηί is that the former suggests the notion of the quarter —at some distance from the speaker— where the preparations are to be made. Cp. Plat. *Lach.* 184 A ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὁλκάδος:—'the people off there in the merchant-ship.' Thuc. 6. 32 συνεπηύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς (where ἐκ carries the mental eye from the scene on board the ships to the scene ashore). **στείλωσι**, as *Od.* 2. 287 νῆα θοὴν στελέω (fit out).—On reaching Lemnos, the sailors—if they followed Homeric practice—would have unshipped the mast (ἱστός), and laid it down so that its top should rest on the mast-holder (ἱστοδόκη) at the stern. Cp. *Hom. hym.* 2. 278 οὐδ' ἐπὶ γαῖαν | ἐκβῆτ', οὐδὲ καθ' ὅπλα μελαίνης νηὸς ἔθεσθε; They have now to raise the mast,—make it fast by the fore-stays (πρότονοι),—and hoist the sails. (Cp. *Od.* 2. 416 ff.)

θεοῖς εὐξώμεθα. When all was ready

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PH. Son of Achilles, wilt thou, too, speak no more to me, but depart without a word?

OD. (*to* NE.) Come on! Do not look at him, generous though thou art, lest thou mar our fortune.

PH. (*to* CHORUS). Will ye also, friends, indeed leave me thus desolate, and show no pity?

CH. This youth is our commander; whatsoever he saith to thee, that answer is ours also.

NE. (*to* CHORUS). I shall be told by my chief that I am too soft-hearted; yet tarry ye here, if yon man will have it so, until the sailors have made all ready on board, and we have offered our prayers to the gods. Meanwhile, perhaps, he may come to a better mind concerning us.—So we two will be going: and ye, when we call you, are to set forth with speed.

[*Exeunt* ODYSSEUS *and* NEOPTOLEMUS.

writes λειφθήσομαι δῆτ', οὐδ'. **1073** χἠμεῖσ made from γ' ἠμεῖσ in L. **1076** τά τ' ἐκ νεὼς] Tournier conj. τὰ τῆς νεώς. **1079** ἠμῖν] Blaydes conj. ἢ νῦν.—L has not νῶ, but νὼ: cp. on 945 (ἐλὼν).—ὁρμώμεθον MSS. (ὁρμώμεθα Γ). ὁρμώμεθα Elmsley, Nauck. **1081—1085** L divides the vv. thus:—ὦ κοίλασ —|θερμόν—|σ' οὐκ—|λείψειν—|καὶ θνήσκοντι συνοίσῃ.

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for sailing, a prayer was recited, and libations poured. Cp. Thuc. 6. 32 εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς... ἐποιοῦντο. *Od.* 2. 430 δησάμενοι δ' ἄρα δῆλα θοὴν ἀνὰ νῆα μέλαιναν | στήσαντο κρητῆρας.

1079 ὁρμώμεθον: pres. subjunct. Only two other instances of a 1st pers. dual occur in texts of the classical period: (1) *Il.* 23. 485 ἦ τρίποδος περιδώμεθον ἠὲ λέβητος. Here, while the greater MS. authority supports the dual, one MS. gives περιδώμεθα: and the hiatus can be defended by the 'bucolic diaeresis,' just as in *Il.* 5. 484 οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἦ κεν ἄγοιεν. (2) *El.* 950 λελείμμεθον: where again one of the minor MSS. has λελείμμεθα. Elmsley denied the existence of such a 1st pers. dual, because it is so rare, and is nowhere required by metre. Bieler (*De duali numero*, p. 18) pushes this unsafe argument further by pointing out how often Homer and the dramatists abstained from this form where they might have used it. Leaf (on *Il.* 23. 485) thinks that it can be explained only as due to the analogy of the 2nd dual (*i.e.*, -μεθον : -μεθα :: -σθον : -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 ὁρμώμεθον here and λελείμμεθον in *El.* 950; though in *Il.* 23. 485, considering all the facts, I should prefer περιδώμεθα.

1080 ὁρμᾶσθαι, infin. for imperat. (57): **ταχεῖς** with adverbial force (526).

1081—1217 Second κομμός (cp. 827), taking the place of a third stasimon. 1st strophe, 1081—1101 = 1st antistr. 1102—1122: 2nd str. 1123—1145 = 2nd antistr. 1146—1168. From 1169 to 1217 the verses are without strophic correspondence (ἀνομοιόστροφα). For the metres see Metrical Analysis.

Philoctetes apostrophises the cave which has so long known his miserable life, and must soon witness his death,—since, now that he has lost his bow, he has no means of procuring food. The Chorus remind him that the fault is his own, as he has chosen to stay in Lemnos; and urge him to come with them to the ship. He passionately refuses, and begs for some weapon with which to kill himself.—Then Neoptolemus enters, followed by Odysseus.

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στρ. α'. ΦΙ. ὦ κοίλας πέτρας γύαλον [1081]
2 θερμὸν καὶ παγετῶδες, ὡς σ' οὐκ ἔμελλον ἆρ', ὦ τάλας,
3 λείψειν οὐδέποτ', ἀλλά μοι καὶ θνήσκοντι *συνείσει. 1085
4 ὤμοι μοί μοι.
5 ὦ πληρέστατον αὔλιον
6 λύπας τᾶς ἀπ' ἐμοῦ τάλαν,
7 *τίπτ' αὖ μοι τὸ κατ' ἄμαρ
8 ἔσται; τοῦ ποτε τεύξομαι 1090
9 σιτονόμου μέλεος πόθεν ἐλπίδος;
10 *πέλειαι δ' ἄνω
11 πτωκάδες ὀξυτόνου διὰ πνεύματος
12 *ἐλῶσιν· *οὐκέτ' *ἴσχω.
ΧΟ. 13 σύ τοι σύ τοι κατηξίωσας, 1095

1082 θερμὸν καὶ] θερμόν τε καὶ MSS. The correction is a *v. l.* noted in the ed. of Turnebus. **1083** ὦ τάλας] ὦ ταλασ (*sic*) L. **1084** οὐδέποτ'] οὐδέποτε L. **1085** συνείσει Reiske: συνοίσει MSS. (συνοίσῃ L). **1086** ὦι μοι μοι μοί L. **1087** αὔλιον] αὐλίον L. **1089** τίπτ' Bothe: τί ποτ' MSS.—ἄμαρ Dindorf: ἦμαρ MSS. **1092 ff.** L has εἰθ' αἰθέροσ ἄνω | πτωκάδεσ ὀξυτόνου διὰ πνεύματοσ [contr.

1081 f. γύαλον, 'hollow' (*O. C.* 1491 ff., n.), is here properly the chamber itself, while **κοίλας πέτρας** (possessive gen.) is the cavernous rock which contains it. Cp. Eur. *Helen.* 189 *πέτρινα μύχατα | γύαλα*, 'inmost recesses of the rocks.'—**θερμὸν καὶ παγετῶδες.** Contrast this with the description by Odysseus, 17 ff. Cp. Hes. *Op.* 640 *Ἀσκρῃ, χεῖμα κακῇ, θέρει ἀργαλέῃ, οὐδέ ποτ' ἐσθλῇ.*

1085 θνήσκοντι συνείσει, thou wilt be conscious of my death,—*i.e.*, wilt be the only witness of it. Cp. *El.* 92 *τὰ δὲ πανυχίδων ἤδη στυγεραὶ | ξυνίσασ' εὐναὶ μογερῶν οἴκων*: and so oft. The MSS. have **συνοίσει.** This has been rendered: (1) 'thou wilt be *a fit place for me*' to die in,—*i.e.*, good enough. Now, the midd. *συμφέρομαι* does, indeed, mean 'to agree with' one,—in opinions, or tastes: *O. C.* 641 n.: Her. 4. 114 *οὐκ ἂν ὧν δυναίμεθα ἐκείνῃσι συμφέρεσθαι* ('live in harmony with them'). But **συνοίσει** here could not mean simply, *conveniet mihi morienti.* (2) 'Thou wilt be profitable to me,'—by giving me a grave. So the first schol.: **ἀπολλυμένῳ μοι σύμφορον ἔσει καὶ ὠφέλιμον, καὶ δέξει με ἀποθανόντα.** This version confounds **συνοίσει** with **συννοίσεις.** (3) 'Thou wilt be with me,'—simply. This last is impossible. *συμφέρομαι* never means, or could mean, merely *σύνειμι* or *συνδιάγω.* Dindorf, who quotes a schol. for this, has not perceived that this schol.,—the second, prefaced by *ἢ οὕτω,*—is explaining, not **συνοίσει,** but, manifestly, **συνείσει**:—*σὺν ἐμοὶ ἔσει καὶ δψει με ἀποθανόντα.*

1087 f. αὔλιον: cp. 19 n.—**λύπας τᾶς ἀπ' ἐμοῦ.** Ph. addresses the cave as if it were a living companion, long condemned to endure his presence. (With **πληρέστατον** cp. what he says of Neopt. in v. 876, *βοῆς τε καὶ δυσοσμίας γέμων.*) Hence λύπας **τᾶς ἀπ' ἐμοῦ** (instead of *τᾶς ἐμᾶς*) is fitting,—'the anguish on my part,'—so painful for thee to witness. Cp. *O. C.* 292 *τἀνθυμήματα...τἀπὸ σοῦ* (n.).

1089 f. 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 κατ' ἄμαρ**, daily provision. Cp. Isocr. or. 11 § 39 *ἀλῆται καὶ τῶν καθ' ἡμέραν ἐνδεεῖς.* Eur. uses this phrase as an adv. ('every day,' *Ion* 123, *El.* 182), like *τὸ καθ' ἡμέραν* (Ar. *Eq.* 1126 etc.).

1091 σιτονόμου...ἐλπίδος. As *σιτονόμος* (found only here) = *σῖτον νέμων*, affording food, *σιτονόμος ἐλπίς* = 'a hope concerning the provision of food.' Hence

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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. 1st strophe.

CH. 'Tis thou, 'tis thou thyself, ill-fated man, that hast so

into $\overline{\pi\nu\sigma}$] | ἕλωσί μ' οὐ γὰρ ἔτ' ἰσχύω. The only variant in the MSS. is B's ἑλῶσί μ' for ἕλωσί μ'. For the conjectures, see comment. and Appendix. **1095 ff.** L has σύ τοι σύ τοι κατηξίω|σᾶσ' ὦ βαρύποτμε | οὐκ ἄλλοθεν ἔχει [ηι superscr.] τύχαι | ταῖδ' [made from ταῖδ'] ἀπο (*sic*) μείζονοσ. On ἔχει there is a marg. gl., συνέχηι.

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the phrase is not really parallel with ἀστυνόμοι ὀργαί (*Ant.* 355), 'dispositions which regulate cities.' It is more like αὐδὰ τρυσάνωρ in 208 (n.).—**τοῦ...πόθεν**: for the double question, cp. 243, and n. on 220.

1092 ff. A discussion of this passage, and a notice of conjectures, will be found in the Appendix. Here I briefly give the results.

πέλειαι δ' ἄνω is my emendation of the corrupt †εἰθ **αἰθέρος**† ἄνω. The word **εἴθ'** would be possible only if, in 1094, we read **μ' ἕλοιεν** for the MS. **ἕλωσί μ'**. But the general sense of the passage forbids this. **ἑλῶσιν** (conjectured by Erfurdt and others, and found in one MS.) is a certain correction of **ἕλωσί μ'**: as **ἴσχω** (Heath) is of **ἰσχύω**. He is not here praying to be caught up by winds, or slain by birds, but saying—in continuation of τοῦ ποτε τεύξομαι | σιτονόμου πόθεν ἐλπίδος—that now the birds will fly unharmed over his head. That **αἰθέρος**, no less than **εἴθ'**, is spurious, is made almost certain by two distinct considerations. (1) The antistrophic v., 1113, ἴ: δοῖ μᾶν δέ | νιν, is a dochmiac. αἰθέρος resolves the second long syll. of the bacchius (=the final syll. of ἰδοίμαν); not an unexampled licence, but still a most rare one. (2) **πτωκάδες** is sound, but could not be used, without art. or subst., to denote 'timid *birds*.' **αἰθέρος** has probably supplanted that subst.

But if so, the corruption has been a deep one; *i.e.*, **εἴθ' αἰθέρος** was an attempt to supply, from the context, words which had been wholly or partly lost. Now suppose that the words ΠΕΛΕΙΑΙ Δ ΑΝΩ had been partly obliterated, so as to leave only ΕΙΑΙ ΑΝΩ. The words ἄνω and ὀξυτόνου πνεύματος would readily suggest that AI was a vestige of αἰθέρος. And the very fact that the schol. accepts εἴθε ἕλωσί με as possible shows how, in post-classical times, ἕλωσι might have elicited εἴθ' from the letters EI. The birds which will now fly harmless over his head are such as those which his bow used to slay,—τὰς ὑποπτέρους | βάλλον πελείας (288).

ὀξυτόνου...πνεύματος, shrill-sounding breeze: cp. *Il.* 14. 17 λιγέων ἀνέμων αἰψηρὰ κέλευθα. The epithet is perh. intended to suggest also the πτερῶν ῥοῖβδος (*Ant.* 1004).

οὐκέτ' ἴσχω, I do not restrain them, *i.e.*, do not arrest their career (ἑλῶσιν) by my arrows. Cp. 1153 ff. For this sense of ἴσχω cp. *El.* 242 ἐκτίμους ἴσχουσα πτέρυγας | ὀξυτόνων γόων,—where L has ἰσχύουσα, by the same error as here. The MS. **οὐ γὰρ ἔτ' ἰσχύω** raises the question whether we should read **ἑλῶσ' · ἔτ' οὐ γὰρ ἴσχω**. For ἔτ' οὐ, cp. 1217: *Tr.* 161 ὡς ἔτ' οὐκ ὤν. But the MS. ἕλωσί μ' would have arisen from ἑλῶσιν more easily than from ἑλῶσ' ἔτ'. It is more probable that **γὰρ** was an interpolation here, as it is in L's text of *O. C.* 1766 and *Ai.* 706.

1095 ff. σύ τοι...ἀπὸ μείζονος. In this passage I adhere to the MS. text, merely writing, with Wecklein, **κοὐκ** for **οὐκ**. The words **ἄλλοθεν ἔχει τύχᾳ ταῖδ'** cannot be metrically reconciled with the corresponding words in the antistrophe (1118 f.), **ἴσχ' ὑπὸ χειρὸς ἐμᾶς**. Dindorf assumes that the latter words are

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14 ὦ βαρύποτμε, *κούκ 1076
15 ἄλλοθεν ἔχει τύχᾳ
16 τᾷδ' ἀπὸ μείζονος·
17 εὖτέ γε παρὸν φρονῆσαι
18 τοῦ †λώονος δαίμονος εἶλου τὸ κάκιον αἱνεῖν. 1100

ἀντ. α'. ΦΙ. ὦ τλάμων τλάμων ἆρ' ἐγὼ
2 καὶ μόχθῳ λωβατός, ὃς ἤδη μετ' οὐδενὸς ὕστερον
3 ἀνδρῶν εἰσοπίσω τάλας ναίων ἐνθάδ' ὀλοῦμαι, 1105
4 αἰαῖ αἰαῖ,
5 οὐ φορβὰν ἔτι προσφέρων,
6 οὐ πτανῶν ἀπ' ἐμῶν ὅπλων
7 κραταιαῖς μετὰ χερσὶν 1110
8 ἴσχων· ἀλλά μοι ἄσκοπα

The later MSS. vary between *βαρύποτμε* and *βαρύποτμ'*. For *τύχᾳ τᾷδ'*, Γ has *τάχα* [with *γρ. τύχα*] *τάδε*. The Aldine has *τῷδ'* for *τᾷδ'*. For the conjectures, see below. **1099 f.** L has *εὖτέ γε παρὸν φρονῆσαι | τοῦ λώιονος δαίμονος εἶ|λου τὸ κάκιον ἑλεῖν*. Opposite the words *τοῦ* λ. *δαίμονος* is the marg. gl. *λείπει ἡ ἀντί*: and over *τοῦ λώιονος*, the gl. *τοῦ συμφέροντος*. Instead of *εὖτέ γε*, A and Harl. have *εὖτε γὰρ*.

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sound, and that the fault is in the strophe. He therefore writes **ἄλλοθεν ἃ τύχα ἄδ' ἀπὸ μείζονος**, and thus obtains a dactylic tetrameter, answering to *ἔσχ' ὑπὸ χειρὸς ἐμᾶς· στυγερὰν ἔχε*. 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 *κοῦ σ'* | **ἄλλου** *ἔχει τύχα ἄδ' ἀπὸ μείζονος*. The traditional *τύχᾳ τᾷδ'* would thus be explained; it would have arisen from the ambiguous *ἔχει*, after *κοῦ σ'* had become *κούκ*. But, on the whole, it appears safer to suppose that the fault is in the antistrophe. A very slight change will bring the words *ἔσχ' ὑπὸ χειρὸς ἐμᾶς* into agreement with *ἄλλοθεν ἔχει τύχᾳ τᾷδ'*. We have only to write, with Bergk, *ἔσχεν ὑπὸ χειρὸς ἀμ|ᾶς*. (Wecklein obtains the same metrical result by conjecturing *ἔσχε παλάμαις ἐμαῖ|σιν*.)—See Appendix.

κατηξίωσας, hast thought it right (to have it so). Cp. *O. T.* 944 *ἀξιῶ θανεῖν*: Plat. *Rep.* 337 D *τί ἀξιοῖς παθεῖν;*—**ἔχει τύχᾳ τᾷδ'**: cp. *Ai.* 272 *οἷσιν εἴχετ' ἐν κακοῖς*.—**ἀπὸ μείζονος**, explaining **ἄλλοθεν**: for this *ἀπό*, cp. *O. C.* 1533 ff. n.

1099 f. παρὸν: cp. fr. 323 *ἦν παρὸν θέσθαι καλῶς | αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων*.—**φρονῆσαι**, to come to a sound mind (ingressive aor.). Cp. 1259 *ἐσωφρόνησας*. So the aor. partic. in *O. T.* 649 *πιθοῦ θελήσας φρονήσας τ'* (n.).

τοῦ λώονος δαίμονος, the MS. reading, is metrically impossible. The words *τοῦ λώονος* must represent – ⏑ ⏑ – (= 1121 *καὶ γὰρ ἐμοί*). But the first syllable of *λώονος* is necessarily long. A shortening of **ωι** before **ο** cannot be justified by the similar shortening of **αι** or **οι**, as in *δείλαιος* (*Ant.* 1310 n.) or *οἰωνούς* (*El.* 1058). Musgrave compares *ζωῆς* and *δηώσας* from Eur.; but in *Hec.* 1108 we must read *ζόης*, and in *Heracl.* 995 *διώσας*. In the few places where *πατρῷος* appears to have the 2nd syll. short, *πάτριος* is a certain correction (cp. 724 n.).

Are we, then, to admit the *v. l.* **τοῦ πλέονος**? It occurs in the first schol. on this v.:—*πλείονος δὲ δαίμονος λέγει τοῦ λυσιτελεστέρου καὶ συμφόρου*. Hermann, Dindorf and Wecklein are among those who accept it. In its favour two points may be noticed. (*a*) *δαίμων*, when it means *μοῖρα*, is sometimes quite impersonal; *e.g.*, fr. 587 *μὴ σπεῖρε πολλοῖς τὸν παρόντα δαίμονα* ('spread not thy present trouble abroad'—by speech). (*b*) **τοῦ πλέονος** *δαίμονος* would be suggested by such phrases as *πλέον ἔχειν*: *i.e.*, it might be possible to say *τὸν πλείω δαίμον' ἔχω*, or the like, though not *ὁ πλείων δαίμων με σῴζει*. And so

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decreed; this fortune to which thou art captive comes not from without, or from a stronger hand: for, when it was in thy power to show wisdom, thy choice was to reject the better fate, and to accept the worse.

PH. Ah, hapless, hapless then that I am, and broken by 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. 1st antistrophe.

But the unsuspected

For the conjectures, see below. **1104 f.** In order that v. 1104 may end with a long syllable, Herm. proposes *ὑστερῶν*: Meineke, *φωτῶν* instead of *ἀνδρῶν*. **1109 f.** Doederlein and Schneidewin would point thus:—*προσφέρων, | οὗ, πτανῶν ἀπ' ἐμῶν ὅπλων, | κραταιαῖς κ.τ.λ.* For *οὐ πτανῶν* Bergk conj. *εὐπτάνων*. For *ἴσχων* Schenkel conj. *ἄρχων*.—*κραταιαῖς* MSS.: *κραταιαῖσιν* Campbell (=*τί ποτ' αὖ μοι* in 1089). **1111** *ἄσκοπα*] *γρ. δὲ καὶ ἄψοφα ἀπὸ τοῦ μὴ ψοφεῖν*: schol. in L.

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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 **λωΐονος** (cp. Simonides Amorg. 7. 30 *λωΐων γυνή*), and Wunder **λωϊτέρου**. But, for Soph., neither seems probable.

The gen. **τοῦ...δαίμονος** depends not on **εἶλου** alone (as if it were *προέκρινας*), but on the idea of comparison suggested by the whole phrase **εἶλου τὸ κάκιον αἱνεῖν**. Cp. *Ai.* 1357 *νικᾷ γὰρ ἀρετή με τῆς ἔχθρας πολύ*, where *πολὺ νικᾷ με* = *πολὺ κρείσσων παρ' ἐμοί ἐστι*. For **αἱνεῖν** as = *στέργειν*, cp. Eur. *Alc.* 2 *θῆσσαν τράπεζαν αἱνέσαι*.

The passage would be simplified if we could read *εὖτέ γε παρὸν* **κυρῆσαι** | *λώνος* **αὖ** *δαίμονος εἶλου τὸ κάκιον αἱνεῖν*.

1103 ff. **ἤδη...ὕστερον...εἰσοπίσω**: the redundant diction marks strong feeling, as in *Ai.* 858 *πανύστατον δὴ κοὔποτ' αὖθις ὕστερον*. **ὕστερον**: for the short syll. at the end of the verse, cp. 184 n.

1108 προσφέρων, bringing home. The act. denotes the simple act of 'carrying towards' the cave; the midd. *προσφερόμενος* would have further expressed that the food was for his own use. Cp. 708 *αἴρων*: *O. C.* 6 *φέροντα* (=*φερόμενον*).

1109 f. **οὐ πτανῶν...ἴσχων.** 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 φορβὰν ἔτι προσφέρων,* **οὐ** (*προσφέρων*) **πτανῶν ἀπ' ἐμῶν ὅπλων.** The general word, *προσφέρων*, is understood again with the adverbial phrase which specialises it. Thus the rhetorical effect is much as if he had said, *οὐκ ἀγρεύων ὄρνιθας, οὐ τοξεύων*. The object to **ἴσχων** is *αὐτά* (*i.e. τὰ ὅπλα*) understood. Cp. 1058 *κάκιον οὐδὲν ἂν | τούτων κρατύνειν μηδ' ἐπιθύνειν χερί*. Hartung objects that it is the *bow* which is held, whereas **πτανῶν** suits only the *arrows*: hence he writes, *οὐ πτανῶν ὄπλ' ἐμῶν* **τόξων** (for the final spondee cp. 1151 *ἀλκάν*). The simple answer is that, at the moment of shooting, the archer holds both bow and arrow: and the epithet **κραταιαῖς** suits precisely that moment, since it suggests the effort of drawing the bow. Brunck was clearly wrong in supplying *φορβάν* with *ἴσχων*.

1111 f. **ἄσκοπα** = *ἀπροσδόκητα*: cp. *El.* 1315 *εἰργάσαι δέμ' ἄσκοπα*.—The dative with **ὑπέδυ** would not be unusual if the sense were, 'came into my thoughts': *Od.* 10. 398 *πᾶσιν δ' ἱμερόεις ὑπέδυ γόος*: *Tr.* 298 *ἐμοὶ γὰρ οἶκτος εἰσέβη*: cp. *O. C.* 372 n. But here the sense is, 'beguiled,' for which we should have expected the acc., as after *ὑπέρχομαι, ὑποπίπτω*. The explanation may be that the sense, 'beguiled,' is here derived from the sense, 'insinuated themselves into my mind.'

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κρυπτά τ' ἔπη δολερᾶς ὑπέδυ φρενός·
ἰδοίμαν δέ νιν,
τὸν τάδε μησάμενον, τὸν ἴσον χρόνον
ἐμὰς λαχόντ' ἀνίας.
ΧΟ. πότμος, <πότμος> σε δαιμόνων τάδ',
οὐδὲ σέ γε δόλος
ἔσχεν ὑπὸ χειρὸς *ἀμ-
ᾶς· στυγερὰν ἔχε
δύσποτμον ἀρὰν ἐπ' ἄλλοις.
καὶ γὰρ ἐμοὶ τοῦτο μέλει, μὴ φιλότητ' ἀπώσῃ.

στρ. β'. ΦΙ. οἴμοι μοι, καί που πολιᾶς
πόντου θινὸς ἐφήμενος,
*ἐγγελᾷ, χερὶ πάλλων
τὰν ἐμὰν μελέου τροφάν,
τὰν οὐδείς ποτ' ἐβάστασεν.
ὦ τόξον φίλον, ὦ φίλων
χειρῶν ἐκβεβιασμένον,
τ' που ἐλεινὸν ὁρᾷς, φρένας εἴ τινας
ἔχεις, τὸν Ἡράκλειον
*ἄρθμιον ὧδέ σοι

1112 ὑπέδυ] Hartung reads ἀπέδυ (*sc.* τὰ ὅπλα), 'have stripped me of my arms': a sense which would require ἀπέδυσε. **1114 f.** Nauck conj. τοὺς τάδε μησαμένους... | ἐμὰς λαχόντας ἄτας. **1116—1121** L divides the vv. thus:—πότμοσ—οὐ|δὲ—| χειρὸσ—|ἔχε—|ἀρὰν ἀρὰν—|καὶ γὰρ—|μὴ—ἀπώσῃ. **1116** The second πότμος was added by Erfurdt. Gleditsch follows the MSS. in reading πότμος once only, and deletes the second σύ τοι in 1095. **1118** ἔσχεν ὑπὸ χειρὸς ἁμᾶς Bergk: ἔσχ' ὑπὸ χειρὸς ἐμᾶς MSS. Campbell gives ἔσχεν ὑπὸ χερὸς ἐμᾶς (changing τύχᾳ τᾷδ' to τόχαις in 1097): Wecklein, ἔσχε παλάμαις ἐμαῖσιν. Blaydes reads ἔσχ' ὑπὸ χερὸς ἁμᾶς: but he does not bring strophe and antistrophe into metrical agreement. For ἔσχ' he

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1113 ἰδοίμαν: for the midd., cp. 351.

1116 ff. πότμος...δαιμόνων: *Ant.* 157 θεῶν...συντυχίαις, n. Two constructions are possible: I prefer the first. (1) τάδε (nom.) σε πότμος...ἔσχεν, 'these things have come upon thee as a doom from heaven.' (2) πότμος σε τάδε (cogn. acc.) ἔσχεν, 'fate hath put this constraint on thee.' We can say βιάζομαι (or ἀναγκάζω) τινά τι: but ἔχω τινά τι would be harsher. There is a like ambiguity in Aesch. *Pers.* 750 πῶς τάδ' οὐ νόσος φρενῶν | εἶχε παῖδ' ἐμόν; and there, too, τάδ' seems best taken as nom. For the sense of ἔσχεν, cp. 331 n.—οὐδὲ σέ γε: for γε with the repeated σε, cp. *Ant.* 790.—ἁμᾶς, Bergk's correction of ἐμᾶς: cp. 1095 ff., n.

1119 f. στυγερὰν, pass., abhorred, dreadful: cp. *Ai.* 1214 στυγερῷ δαίμονι. —ἔχε, 'direct,' like a missile: cp. *Il.* 3. 263 πεδίονδ' ἔχον ὠκέας ἵππους.—ἐπ' ἄλλοις: cp. *Il.* 1. 295 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἐμοί γε. There is no reference to Odysseus, whom they presently defend (1143), or to any definite person.

1121 f. καὶ γὰρ ἐμοὶ κ.τ.λ. The sense is:—'Do not blame *us*: so far from being thy foes, we are sincerely anxious to win thy friendship.' τοῦτο, *i.e.*, μὴ φιλότητ' ἀπώσῃ. The constr. of μέλει with μὴ ἀπώσῃ is like that of

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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 shouldest 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 2nd strophe.

conj. ἕρξ', which Nauck approves. **1120** ἀρὰν r: ἀρὰν ἀρὰν L. **1121** φιλότητ' made from φιλότητι in L. **1123** οἵ μοι μοί L.—που, omitted by the first hand in L, has been added by S. For καί που, Blaydes conj. ἤ που. **1124** ἐφήμενος] ἔφ' ἥμενος Cavallin. **1125** γελᾷ μου MSS.: γελᾷ μοι Cavallin. χερὶ Turnebus: χειρὶ L. **1126 f.** Hermann (*Retract.* p. 16) would transpose these two vv. **1130** ἦ] L has ᾗ (εἰ), but the first hand has added strokes to the stem which indicate η.—ἕλειν᾽ὸν Brunck: ἑλεεινὸν MSS. **1131** ἔχεις] A letter (σ?) has been erased before this word in L. **1132** ἄρθμιον Erfurdt: ἄθλιον MSS. (γρ. ἄθλον L in marg.). Dindorf gives σύννομον: Blaydes, ἥλικα τόνδε σοι: Campbell, ἄθλον ἔμ' ὧδέ σοι.

ὁρῶ and σκοπῶ (meaning, 'to take care') with μή instead of ὅπως μή. Others make μὴ...**ἀπώσῃ** imperative: '*do not* reject,' etc. Then **τοῦτο** becomes awkward, since it can hardly refer to the coming deprecation, nor can it well mean 'thy welfare.'

1123 f. πολιᾶς, not πολιοῦ, since the words πόντου θινὸς form a single notion: *Ant.* 794 n. The gen. goes with **ἐφημένος**: cp. Pind. *N.* 4. 67 τᾶς ...ἐφεζόμενοι: Ap. Rhod. 3. 1000 f. νηὸς ...ἐφεζομένη. Some take the gen. as partitive, after **που**: but the latter clearly means here, 'I ween': cp. *Ai.* 382 ἦ που πολὺν γέλωθ' ὑφ' ἡδονῆς ἄγεις.

1125 *ἐγγελᾷ is my emendation of **γελᾷ μου**. The antistrophic verse (1148 χῶρος οὑρεσιβώτας) shows the true metre; and a substitution of ⏑ – – for – ⏑ – is impossible here. If, on the other hand, the ἐγ of **ἐγγελᾷ** had been accidentally lost, the insertion of **μου** is just such an expedient as might have occurred to a post-classical corrector. There is no classical example of a gen. after the simple γελᾶν, though Lucian has that construction (*Dem. Enc.* 16 γελᾶν ἔπεισί μοι τοῦ τὰς ὀφρῦς συνάγοντος).

1126 τὰν ἐμὰν μελέου: cp. *O. C.* 344 τάμὰ δυστήνου κακά.—**τροφάν**: cp. 931.

1130 ff. ἦ που: cp. 1123 καί που n.—**ἑλεινὸν ὁρᾷς**, lookest piteously, *i.e.*, with a look expressing sorrow for thyself, and pity for him. Cp. Hes. *Scut.* 426 δεινὸν ὁρῶν ὅσσοισι.—**τὸν Ἡράκλειον ἄρθμιον**, the ally, friend, of Heracles. **ἄρθμιον** seems a certain correction of the MS. **ἄθλιον**. The word ἄρθμιος (expressing the bond of alliance or friendship) was a poet. synonym for φίλος: *Od.* 16. 427 οἱ δ' ἡμῖν ἄρθμιοι ἦσαν: Theognis 1312 οἷσπερ νῦν ἄρθμιος ἠδὲ φίλος. Cp. *Hom. hym.* 3. 524 ἐπ' ἀρθμῷ καὶ φιλότητι: and the Homeric ἐρίηρες ἑταῖροι. The adj. **Ἡράκλειον** represents the gen. Ἡρακλέους, since ἄρθμιος with the art. can be treated as a subst. (like οἰκεῖος, ἐπιτήδειος, etc.): cp. *O. T.* 267 τῷ Λαβδακείῳ παιδί (n.). Prof. Campbell reads ἄθλον <ἔμ'> ὧδέ σοι, adopting ἄθλον from the margin of L, and conjecturally adding ἔμ'. He renders: 'me thus destined no more to use thee in the Heraclean exercise,'—taking the Ἡράκλειος ἄθλος to be archery.

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οὐκέτι χρησόμενον τὸ μεθύστερον,
*ἄλλου δ' ἐν μεταλλαγᾷ
πολυμηχάνου ἀνδρὸς ἐρέσσει, 1135
ὁρῶν μὲν αἰσχρὰς ἀπάτας, στυγνόν τε φῶτ' ἐχθοδοπόν,
μυρί' ἀπ' αἰσχρῶν ἀνατέλλονθ' *ὅς ἐφ' ἡμῖν κάκ'
ἐμήσατ', *ὦ Ζεῦ.
ΧΟ. ἀνδρός τοι *τὰ μὲν *ἔνδικ' αἰὲν εἰπεῖν, 1140
εἰπόντος δὲ μὴ φθονεραὶν
ἐξῶσαι γλώσσας ὀδύναν.
κεῖνος δ' εἷς ἀπὸ πολλῶν
ταχθεὶς *τῶνδ' ἐφημοσύνᾳ
κοινὰν ἤνυσεν ἐς φίλους ἀρωγάν. 1145

1133 *μεθύστερον*] *μεθ' ὕστερον* L. **1134** ἀλλ' *ἐν μεταλλαγᾷ* MSS. (*μεταλλαγῇ* A). A syllable is wanting: cp. 1157 *ἐμᾶς σαρκὸς αἱόλας*. Dindorf conj. *ἔτ'*, ἀλλ' *ἐν μεταλλαγᾷ*: Hermann, *ἄλλου δ' ἐν μεταλλαγᾷ*: Bergk, ἀλλ' *αἰὲν μεταλλαγᾷ*: Hartung, *χεροῖν δ' ἐν μεταλλαγᾷ*: Cavallin, ἀλλ' *αἰὲν μετ' ἀγκάλαις*: Wecklein, ἀλλ' *ἄλλᾳ μετ' ἀγκάλᾳ*: Mekler, ἀλλ' *ἔνθεν μετ' ἀγκάλᾳ*. **1135** *ἐρέσσει*] Wecklein conj. *ἑλίσσει*: Bergk, *ἐρύσσει*: Seyffert, *ἐπέσσει* ('wilt be on his shoulders'). Blaydes reads *ἄρ' ἔσσει*. **1136—39** L divides the vv. thus:—*ὁρῶν*— | *στυγνόν*— | *μυρί'*—*ἡμῖν*—*ὀδυσσεύσ*. **1137** *στυγνόν τε* MSS.: *στυγνὸν δὲ* Turnebus. **1138 f.** *μυρί' ἀπ' αἰσχρῶν ἀνατέλλονθ' ὅσ' ἐφ' ἡμῖν κάκ' ἐμήσατ' ὀδυσσεύς* MSS. (*ἀνατέλλοντα ὅσ'* L: cp. *Ant.* 1147 n.). For *μυρί' ἀπ'* Gernhard conj. *μυρία τ'*: Kaibel, *μυρία δ' ἀθρῶν* (with *στυγῶν τε* for *στυγνόν*

1134 f. ἄλλου δ' ἐν μεταλλαγᾷ is Hermann's emendation of **ἀλλ' ἐν μεταλλαγᾷ**, which is shorter by a syllable than the antistrophic v., 1157 *ἐμᾶς σαρκὸς αἱόλας*. It is the simplest and most probable correction. **ἐν** here denotes an attendant circumstance (cp. Eur. *H. F.* 931 *ὁ δ' οὐκέθ' αὑτὸς ἦν*, | ἀλλ' *ἐν στροφαῖσιν ὀμμάτων ἐφθαρμένος*): and the gen. after **μεταλλαγᾷ** denotes the ownership *to* which the change is made: cp. Thuc. 6. 18 *ἀπραγμοσύνης μεταβολῇ*, a change *to* inactivity. Thus the phrase is equiv. to *μετάλλαξαν ἄλλον πολυμήχανον ἀνδρα, ἐρέσσει* (*ὑπ' αὐτοῦ*): 'having got a new master—a man of many wiles—thou art wielded (by him).' For the idiomatic **ἄλλου** cp. Aesch. *Th.* 424 *γίγας ὅδ' ἄλλος*.

ἐρέσσει means that the new owner's hands can deal with the bow as they will. For *ἐρέσσω* ('row,' then fig., 'ply'), cp. *Ant.* 158 n. The word is here a poet. synonym for *νωμάω*. Cp. *Il.* 5. 594 *ἔγχος ἐνώμα*: *Tr.* 512 *τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων*.

Cavallin's conject., **ἀλλ' αἰὲν μετ' ἀγκάλαις** (which others have modified, see cr. n.), is liable to this primary objection, that *μετ' ἀγκάλαις* could not here stand for *μετὰ χερσίν*. Such phrases as *ἐν ἀγκάλαις ἔχειν* are used only of what is carried 'in the arms.' Odysseus does not hug the bow.

1136 ff. ὁρῶν μὲν: for the place of *μέν*, cp. 279 n.—**στυγνόν τε**: for *τε* after *μέν*, cp. 1058 n.—**φῶτ' ἐχθοδοπόν** is a periphrasis for *ἐχθρόν* (subst.), hence *ἐχθοδοπόν* can follow *στυγνόν* without seeming weak.

ὦ Ζεῦ is Dindorf's correction of **'Οδυσσεύς**, instead of which we require a spondee or trochee (=*αἷα* 1162). He cites the *ὦ Ζεῦ* in *O. T.* 1198; and Ar. *Ach.* 225 *ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπείσατο*. But he might still more fittingly have quoted Dem. or. 19 § 113, where, as here, the indignant invocation closes the sentence:—*πολλοὺς ἔφη τοὺς θορυβοῦντας εἶναι, ὀλίγους δὲ τοὺς στρατευομένους, ὅταν δέῃ, (μέμνησθε δήπου,) αὐτός, οἶμαι, θαυμάσιος στρατιώτης, ὦ Ζεῦ*. At v. 1181 Ph. appeals to *ἀραῖος Ζεύς*. Reading **ὦ Ζεῦ**, it is best to adopt Bothe's **ὃς** for the MS. **ὅσ'**, and to make **ἀνατέλλονθ'** intrans.: 'countless ills, arising from (effected by) shameful arts.'

Next to **ὦ Ζεῦ**, the most attractive

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now to use thee nevermore! Thou hast found a new and wily master; by him art thou wielded; foul deceits thou seest, and the face of that abhorred foe by whom countless mischiefs, springing from vile arts, have been contrived against me,—be thou, O Zeus, my witness!

CH. It is the part of a man ever to assert the right; but, when he hath done so, to refrain from stinging with rancorous taunts. Odysseus was but the envoy of the host, and, at their mandate, achieved a public benefit for his friends.

τε in 1137). For δσ' Bothe conj. ὅς, and so Dindorf. For ἐμήσατ' Ὀδυσσεύς Dindorf conj. ἐμήσατ', ὦ Ζεῦ: Hermann (*Retract.* p. 16) ἐμήσατο Ζεύς: Campbell, ἐμήσαθ' οὗτος: Arndt, ἐμήσατ' οὐδείς: Ziel, ἐμήσατ' οὗτις: Blaydes, ἐμήσατ' ἔργων. Others suggest ἔργα, ἀνήρ, αὐτός, ὦ θεοί, or ἄλγη. **1140** ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν MSS. See comment. and Appendix. **1143** κεἶνος δ' MSS.: Brunck omits δ', for the sake of closer correspondence with 1166 (κἦρα). **1144** τοῦδ' ἐφημοσύναι L, with most MSS.: τοῦδ' εὐφημοσύναν Triclinius: τοῦδ' εὐφημοσύνᾳ Turnebus: τοῦδ' ὑφημοσύνᾳ V^3, and so Hermann. Most of the recent edd. read τῶνδ' ἐφημοσύνᾳ. All MSS. have τοῦδ': τῶνδ' is due to Gernhard and Thudichum. Blaydes reads τάνδ' ἐφημοσύναν ('charged with this order'). Musgrave conj. ταχθεὶς τοῦτ', εὐθημοσύνᾳ ('by good management'). **1145** ἦνυσεν ἐς φίλους] Blaydes conj. ἦνυσε τοῖς φίλοις: Gleditsch, ἦνυσεν εἰς φίλων ἀρωγάν.

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correction of Ὀδυσσεύς is Arndt's **οὐδείς**, which would require us to take **ἀνατλλονθ'** as acc. sing. masc., with transitive sense, and to keep **ὅσ'**: 'causing countless ills to spring up..., more than any other man ever contrived against me.' Cp. *Il.* 22. 380 ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι. But this is far less forcible.

1140 **ἀνδρός τοι τὰ μὲν ἔνδικ' αἰὲν εἰπεῖν.** Arndt thus amends the MS. **ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν.** The change involved is very slight,—**τὰ** for **τὸ**, **ν** for **υ**, and **ε** for **ο**. The sense is:—'The part of a (true) man is ever to assert what is right, but to do so without adding invectives.' That is, Philoctetes is justified in expressing his sense of the wrong done to him; but not in reviling Odysseus. Odysseus was merely the agent of the Greek army, and acted for the public good. Cp. *O. T.* 1158 μὴ λέγων γε τοὔνδικον: Eur. *Tro.* 970 καὶ τήνδε δείξω μὴ λέγουσαν ἔνδικα. Nauck objects that with **αἰὲν εἰπεῖν** we ought to have the pres. inf. **λέγειν**. But **αἰὲν εἰπεῖν** = 'to assert *on each occasion*,'—the aor. inf. marking the moment of the assertion. The combination of *αἰέν* with the aor. is therefore no less correct than (*e.g.*) in *Il.* 21. 263 ὡς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο.

The only sound version of the vulgate, **ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν**, is Hermann's:—'It is the part of a man to say that what is expedient (*quod utile est*) is just':—*i.e.*, Philoctetes, if he is a true man, ought to remember that the act of taking him to Troy is for the public good (**τὸ εὖ**); and ought therefore to admit that it is just. But we may object:—(1) This sense of **τὸ εὖ** is too obscure. (2) The Chorus may properly remonstrate with Philoctetes on his invectives against Odysseus; but they could scarcely require him to allow that his treatment had been *δίκαιον*. (3) The antithesis between the first clause and the second (**εἰπόντος δὲ** κ.τ.λ.) thus loses its force; for a man who conceded the justice of the act would not revile the agent.—Other versions of the vulgate, and other emendations, will be found in the Appendix.

1141 f. **εἰπόντος δὲ...ὀδύναν.** The gen. *εἰπόντος* depends, like *ἀνδρός*, on *ἐστί* understood. *εἰπόντα* would be equally correct, but would be subject to *ἐξῶσαι*. Cp. 552 προστυχόντι, where similarly the acc. could stand.—**ἐξῶσαι**, like a sting: cp. Ar. *Vesp.* 423 κἄξείρας τὸ κέντρον εἶτ' ἐπ' αὐτὸν ἴεσο.—**γλώσσας ὀδύναν**, lit., 'pain arising from (given by) the tongue,' *i.e.*, galling speech: not 'garrulity,' like γλωσσαλγία.

1143 ff. **κεἶνος δ'.** Odysseus acted by the public command for the public good. He himself has used a similar plea (109).—**εἰς ἀπὸ πολλῶν ταχθείς**, appointed

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ἀντ. β'. ΦΙ. ὦ πταναὶ θῆραι χαροπῶν τ' 1145
2 ἔθνη θηρῶν, οὓς ὅδ' ἔχει
3 χῶρος οὐρεσιβώτας,
4 *μηκέτ' ἀπ' αὐλίων φυγᾷ
5 *πηδᾶτ'· οὐ γὰρ ἔχω χεροῖν 1150
6 τὰν πρόσθεν βελέων ἀλκάν,
7 ὦ δύστανος ἐγὼ τανῦν·
8 ἀλλ' ἀνέδην, ὁ δὲ χῶρος *ἄρ' οὐκέτι
9 φοβητός, οὐκέθ' ὑμῖν,
10 ἕρπετε· νῦν καλὸν 1155

1146 πταναὶ r: πτηναὶ L. **1148** οὐρεσιβώτας r: οὐρεσσιβώτασ L. **1149 f.** φυγᾷ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ' MSS. In L πελᾶτ' has been made from πελᾶιτ', the ι having been erased, and a stroke drawn from α to τ. For conjectures

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the task as one *out of* many, *i.e.*, as their agent. For the prep., cp. 647 n. Though v. 6 might suggest **ὑπὸ**, change is needless.—**ἐφημοσύνᾳ** = *ἐφετμῇ, ἐντολῇ*: a Homeric and Pindaric word.—**τῶνδ'** is a clearly true correction of the MS. **τοῦδ'**. Blaydes, reading *τάνδ' ἐφημοσύναν*, joins it with *ταχθείς* ('intrusted with this commission').—**ἐς φίλους**, 'towards' his friends,—in their interest. *ἐς* has been suspected (see cr. n.); but *ἐς φίλους* is better than *τοῖς φίλοις* here, where two aspects of the same act are contrasted. Cp. *Ai.* 679 *δ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος | ὡς καὶ φιλήσων αὖθις· ἔς τε τὸν φίλον | τοσαῦθ' ὑπουργεῖν ὠφελεῖν βουλήσομαι κ.τ.λ.*

1146 χαροπῶν. The rt χαρ (*χαίρω, χαρά, χάρις*) is akin to the Sanskrit *ghar* (*har*), 'glow,' 'shine' (Curt. *Etym.* § 185). *χαροπός*, 'bright-eyed,' was used esp. to denote the fierce light in the eyes of wild animals: *Od.* 11. 611 *χαροποί τε λέοντες*. So in Ar. *Pax* 1065, where *χαροπῶσι πιθήκοις* alludes to the Spartans, the adj. implies 'truculent.' In men, according to Arist. *Physiogn.* 3, the *χαροπὸν ὄμμα* is characteristic of the *ἀνδρεῖος*, and also of the *εὐφυής*. Though not descriptive of colour, *χαροπός* is sometimes associated, or even identified, with *γλαυκός* (Theocr. 20. 25 *ὄμματά μοι γλαυκᾶς χαροπώτερα πολλὸν Ἀθάνας*): cp. Tac. *Germ.* 4 *truces et caerulei oculi*.

1148 οὐρεσιβώτας, acc. plur., 'finding food on the hills': cp. 937, 955: *Il.* 12. 299 *λέων ὀρεσίτροφος*: Hes. *Scut.* 407 *αἴγδς ὀρεσσινόμου*: and so *ὀρειλεχής, ὀρεινόμος, ὀρεσκῷος, οὐρεσίφοιτος*, etc. If we took the adj. as nom. sing., with *χῶρος*, it would mean, 'affording pasture on the hills': as *Ai.* 614 *φρενὸς οἰοβώτας*, 'feeding lonely thoughts.' But the first view seems to agree better with usage: and in such a compound the ending *-βώτης* could represent either *βόσκων* or *βοσκόμενος*.

1149 f. ***μηκέτ' ἀπ' αὐλίων φυγᾷ | *πηδᾶτ'**. The MSS. give **φυγᾷ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ'**, of which the only tenable rendering is Hermann's:—'No more, in your flight, will ye *draw me after you* from my cave.' On this we remark:—(1) The use of **πελᾶτ'**, though possible, is strange. When *πελάζειν* is trans., the place *to which* the object is brought is almost always expressed, either by a dat., or by a prep. and case: or, if not expressed, it is at least clearly implied; as in *Il.* 21. 92 *οὐ γὰρ ὄΐω | σὰς χεῖρας φεύξεσθαι, ἐπεί γ' ἐπέλασσέ γε δαίμων*: where the context implies *ἐμοί* far more clearly than *φυγᾷ* here implies *ὑμῖν αὐτοῖς*. Comparing *Il.* 5. 766 *ἦ ἑ μάλιστ' εἴωθε κακῆς ὀδύνῃσι πελάζειν*, and Pind. *O.* 1. 77 *ἐμὲ...κράτει...πέλασον*, we might surmise that, to a Greek ear, *φυγᾷ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ'* would rather suggest this sense,—'Ye will no longer force me to flight from my cave.' (2) But, apart from the use of *πελᾶτ'*, there is a further difficulty. Verse 1149 should correspond with v. 1126, *τὰν ἐμὰν μελέου τροφάν*. These are glyconic verses. An iambus, *φυγᾷ*, could not begin such a verse, unless its first syll. served merely as anacrusis. If we transpose *φυγᾷ* but keep *μ' οὐκέτ'*, then we have another impossibility, viz. a sentence beginning

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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 2nd antistrophe.

see comment. and Appendix. **1151** *πρόσθεν* r: *πρόσθε* L.—*ἀλκάν*] As the corresponding word in the strophe is *φίλων* (1128), Herm. gave *τὰν πρόσθεν γ' ἀλκὰν βελέων*. He also conj. *ἀκμάν*. **1153 ff.** *ἀλλ' ἀνέδην δδε χῶρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῖν | ἕρπετε·* MSS. Instead of *ἀνέδην*, L has *ἀναίδην*, but with *ε* written

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with *με*. Other versions of the vulgate which have been proposed are examined in the Appendix.

Auratus and Canter saw that **μ' οὐκέτ'** is corrupted from **μηκέτ'**. Auratus, keeping **πελᾶτ'**, understood (like Wunder), 'No longer approach, *in order to fly* from my cave,'—an impossible sense for the dat. *φυγῇ*: though **πελᾶτ'** as imperat. might be defended by the verse of an unknown poet in Plut. *Mor.* 457 D *βαῖνε λὰξ ἐπὶ τραχήλου, βαῖνε καὶ πέλα χθονί*. Canter read **ἐλᾶτ'**, 'no longer rush.' For this imperat. (from *ἐλάω*) cp. Eur. *H. F.* 819 (*ἔλα*), and Eur. fr. 779 *ἔλα δὲ μήτε κ.τ.λ.* But I feel certain that the true reading is **πηδᾶτ'**, which I proposed in the *Journ. of Philology* vol. II. p. 80 (1869). ΠΕΔΑΤ' (as it would have been written by Sophocles) would most easily become ΠΕΛΑΤ'. The change of **πηδᾶτ'** into **πελᾶτ'** would have facilitated that of **μηκέτ'** into **μ' οὐκέτ'**, since **πελᾶτ'** would naturally be taken as fut. indic. of *πελάζω*, not as imperat. of *πελάω*.

The metre would be restored by reading *μὴ φυγαῖς ἔτ' ἀπ' αὐλίων*. But a simpler remedy is to place **φυγῇ** last, instead of first, in the v. It is not essential to the correspondence of glyconic verses in strophe and antistrophe that the dactyl should occur in the same place: thus v. 1124 *πόντου θυὸς ἐφήμενος* answers to 1147, *ἔθη θηρῶν οὓς δδ' ἔχει*.—See Appendix.

1153 ff. **ἀλλ' ἀνέδην** *κ.τ.λ.* The reading of the MSS. here (see cr. n.) presents two great difficulties. (1) **ἀνέδην** yields no possible sense when joined with *ἐρύκεται*. That adv. (from *ἀνίημι*, 'to let go') means, 'without restraint,' 'with free course' (*immissis habenis*), as in Aesch. *Suppl.* 15 *φεύγειν ἀνέδην διὰ κῦμ' ἅλιον*. (2) **ἐρύκεται**, as the whole usage of the verb shows, must mean either 'is detained,' or else, 'is warded off.' Hence the following versions of the MS. text are impossible:—(*a*) 'this place is *remissly guarded*'; (*b*) 'this place is *held* by you *in freedom*' (schol. *ἐρύκεται· κατέχεται*). Seyffert understands, 'this place *detains* you with it *in freedom*': but, even if we could make the verb midd., *ἀνέδην* could not represent *ἀνετούς* or *ἀνειμένους*.

In the *Journ. Phil.* II. p. 80 (1869) I proposed the emendation which I believe to be true. **ἐρύκεται** ought to be **ἄρ' οὐκέτι**. The error would have been an easy one if the apostrophe after *ἄρ'* had been lost, since **χῶρος** has no verb. That the initial **α** of *ἄρ'* would have been no obstacle, may be seen from the converse case in *O. C.* 550, where the MSS. give *ἀπεστάλη*, corrupted from *ἐφ' ἁστάλη*. 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 *τοσαύτη* for *τίς αὕτη*: *ib.* 1482 *συντύχοιμι* for *σοῦ τύχοιμι*. The parenthesis, *ὁ δὲ χῶρος ἄρ' οὐκέτι | φοβητός, οὐκέθ' ὑμῖν*, is naturally placed, because the emphatic word of the whole sentence is **ἀνέδην**, and the parenthesis justifies it: 'Without restraint—and there is nothing here now, it seems, to restrain you—go on your way.' **ἄρα** expresses his new and bitter sense of helplessness. With regard to the repeated **οὐκέτι**, it should be noted that such pathetic iteration is peculiarly frequent in this *κομμός*: see 1095 *σύ τοι, σύ τοι*: 1102 *ὦ τλάμων, τλάμων ἄρ' ἐγώ*: 1128 *ὦ τόξον φίλον, ὦ φίλων κ.τ.λ.*: 1165 *ἀλλὰ γνῶθ', εὖ γνῶθ'*: 1186 *δαίμων, δαίμων*: 1197 *οὐδέποτ', οὐδέποτ'*.

The simple transposition, **φοβητός, οὐκέθ'** (for the MS. *οὐκέτι φοβητός*), is the best mode of restoring the metre (=1131 *ἔχεις τὸν Ἡράκλειον*). Cp. 156 where *μὴ προσπεσών με λάθῃ* has become in the MSS. *μή με λάθῃ προσπεσών* (n.).—See Appendix.

1155 ff. **νῦν καλὸν**: cp. Ar. *Pax* 292

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11 ἀντίφονον κορέσαι στόμα πρὸς χάριν
12 ἐμᾶς σαρκὸς αἰόλας·
13 ἀπὸ γὰρ βίον αὐτίκα λείψω.
14 πόθεν γὰρ ἔσται βιοτά; τίς ὧδ' ἐν αὔραις τρέφεται,
15 μηκέτι μηδενὸς κρατύνων ὅσα πέμπει βιόδωρος
αἶα; 1161

ΧΟ. 16 πρὸς θεῶν, εἴ τι σέβει ξένον, πέλασσον,
17 εὐνοίᾳ πάσᾳ πελάταν·
18 ἀλλὰ γνῶθ', εὖ γνῶθ', *ἐπὶ σοὶ 1165
19 κῆρα τάνδ' ἀποφεύγειν.
20 οἰκτρὰ γὰρ βόσκειν, ἀδαὴς δ'
21 ἔχειν μυρίον ἄχθος ὃ ξυνοικεῖ.

ἀνομοιόστρ. ΦΙ. πάλιν πάλιν παλαιὸν ἄλγημ' ὑπέμνασας, ὦ 1170
λῷστε τῶν πρὶν ἐντόπων. τί μ' ὤλεσας; τί μ' εἴργασαι;

above *αι* by the first hand. For conjectures see comment. and Appendix. **1157** *ἐμᾶς σαρκὸς αἰόλας*] *τᾶσδ' αἰόλας σαρκός* Triclinius. For *αἰόλας* Nauck writes *ἀθλίας*. **1161 f.** L divides thus: *μηκέτι...ὅσα πεμ-|πει...αἶα*. **1163** *σέβει*] *σέβηι* L.—*ξένον, πέλασσον*] Hermann conj. *ξένον, μαλάσσου*: Arndt, *ξένον γ' ἔλασσον*. **1165** *ὅτι σοι* L: *ὅτι σοὶ* r. · Dindorf writes *ὅτι σὸν*: Seyffert, *ἐπὶ σοί*. **1167 f.** *ἀδα-*

νῦν ἐστιν εὔξασθαι καλόν.—**ἀντίφονον**, taking blood for blood: *El.* 248 *ἀντιφόνους δίκας*.—**πρὸς χάριν**, 'at your pleasure': see *Ant.* 30 n. — **αἰόλας**, discoloured, spotted, by the disease. When this word refers to light or colour, the primary notion of rapid movement is usu. present,—*i.e.*, the sense is 'glancing,' 'gleaming' (as in the Homeric *σάκος αἰόλον*, *Il.* 7. 222, with Leaf's n.), or 'sheeny' (*δράκων*, *Tr.* 11). But it could also mean 'variegated' simply, as in Callim. *Dian.* 91 (of a speckled hound).—Some take it here as='quivering' (cp. *Il.* 22. 509 *αἰόλαι εὐλαί*.

1158 **ἀπὸ...λείψω**: cp. 817 n.

1160 **ἐν αὔραις τρέφεται**=*ἐξ ἀνέμων τρέφεται* (schol.). With *τρέφεσθαι*, the prep. **ἐν** usu. denotes the surroundings of the *τροφή*, as Plat. *Theaet.* p. 175 D *ἐν ἐλευθερίᾳ...τεθραμμένου*: but it can also denote, as here, the aliment; id. *Tim.* p. 81 C *τεθραμμένης...ἐν γάλακτι*.

1161 f. **μηκέτι**: the generic *μή* (being *one who* commands not...), cp. 170 *μή του κηδομένου*.—**μηδενὸς** (*πάντων*) **ὅσα**: the relative clause here takes the place of a partitive gen.: cp. Xen. *Cyr.* 8. 1. 20 *ἦν τις ἀπῇ οἷς παρεῖναι καθήκῃ*. Cp. 957 n.—**πέμπει** here=*ἀναπέμπει*, like *ἵησι* for *προΐησι* etc.—**βιόδωρος**: cp. 391.

1163 f. **εἴ τι σέβει ξένον**, if thou hast any regard for a friendly stranger, **εὐνοίᾳ πάσᾳ πελάταν**, who draws near to thee with all good will, **πέλασσον** (intrans.), draw near to him:—*i.e.*, meet his advances half way, instead of repelling him. Philoctetes is at the mouth of his cave, as if about to enter it (952): the Chorus now advance a little towards him, as they make this earnest appeal. The position of **πέλασσον**, between *ξένον* and **εὐν. π. πελάταν**, is warrantable, since the latter words suggest a reason for the prayer, *πέλασσον*. Bolder collocations of words occur elsewhere in Soph.: *e.g.* *O. C.* 1427 *τίς δὲ τολμήσει κλύων | τὰ τοῦδ' ἔπεσθαι τἀνδρός*; cp. *O. T.* 1251. The word **πελάταν** gives a certain tone of deference, since **πελάτης** was familiar in Attic as ='dependent' (Plat. *Euthyphr.* p. 4 C).—Other versions are:—(1) *εἴ τι σέβει, ξένον πέλασσον*, 'if anything is sacred to thee, *approach* the stranger': (2) *εἴ τι σέβει ξένον, πέλασσον...πελάταν*, 'approach him who approaches thee.' But *πελάζειν* (intrans.) could not take an acc. of the person approached: see Append. on

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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!

ὴς | δ' ἔχειν μυρίον ἄχθος ὃ ξυνοικεῖ L (ᾧ ξυνοικεῖ A). From the words of the schol., ἄγνωστος πρὸς τὸ ὀχεῖσθαι, it has been inferred that he read ὀχεῖν. Adopting this, Hartung reads ἀδαὲς δ' ('it is foolish') | ὀχεῖν μυρίον ἄχθος ᾧ ξυνοικεῖς. For ἔχειν Blaydes gives ἄγειν. **1169 ff.** L divides thus:—πάλιν...ὑπέ|μνασασ...ἐντόπων. For ἄλγημ' Cavallin conj. ἄλγος μ'. For τῶν πρὶν ἐντόπων Hense conj. τῶν ξυνεμπόρων. **1172** εἰργασαι] Elmsley conj. εἰργάσω.

1149 ff. (3) εἴ τι σέβει, ξένον πέλασσον (trans.), bring the stranger near thee (*i.e.*, 'allow him to approach thee').

Arndt conjectures: **εἴ τι σέβει ξένον γ' ἧλασσον,...ἀλλὰ γνῶθ'** κ.τ.λ.: 'if thou hast too little respect for a guest-friend, *at least* (ἀλλὰ) think' of thine own interest. Such a use of ἧλασσον 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 σοὶ (cp. 1003) is Seyffert's correction of the MS. **ὅτι σοι** (or σοί), which could not mean, 'that it is *for* thee,' *i.e.*, 'in thy power.' The objection to reading ὅτι σόν is that this would mean rather, 'that it is thy *part*' (or 'duty'): cp. *O. C.* 721 n.

1167 f. βόσκειν, *i.e.*, to feed with thine own flesh: cp. 313. For the omission of μέν, cp. *Ant.* 806, *O. C.* 1275.—**ἀδαὴς δ' ἔχειν** κ.τ.λ., while it cannot be taught to bear the countless woes that attend upon it. ἔχειν here = *sustinere*, as in *O. C.* 537 ἔπαθον ἄλαστ' ἔχειν, and *Ant.* 421. It is needless to read ὀχεῖν.—**ὃ ξυνοικεῖ**: cp. *O. C.* 1237 γῆρας ἄφιλον, ἵνα πρόπαντα | κακὰ κακῶν ξυνοικεῖ, and *ib.* 1134. The context here slightly favours ὃ as against ᾧ, though the latter is possible. The only source of obscurity here is that in the first clause (οἰκτρὰ γὰρ βόσκειν) the κήρ is the disease itself, while in the second (ἀδαὴς δ') it is identified with the patient. The sense is, 'thy disease is dreadful, and no length of time could inure thee to the countless other ills that accompany it' (hunger, hardship, solitude).

1170 f. παλαιὸν ἄλγημ', 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.—**ὑπέμνασας** without με: cp. 801.—**ὧν λῶστε** κ.τ.λ.: their words grieve him the more, because they have otherwise shown him so much sympathy (cp. 1121, 1163 f.).—**τῶν πρὶν ἐντόπων**, those mentioned in 307 ff.: for πρὶν cp. *Ant.* 100 κάλλιστον... | ...τῶν προτέρων φάος. 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 ἄλεσας. A return to Troy is more dreadful to him than death (999), and the mere suggestion of it has pierced

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ΧΟ. τί τοῦτ' ἔλεξας; ΦΙ. εἰ σὺ τὰν ἐμοὶ
στυγερὰν Τρῳάδα γᾶν μ' ἤλπισας ἄξειν.
ΧΟ. τόδε γὰρ νοῶ κράτιστον. ΦΙ. ἀπό νύν με λείπετ' ἤδη.
ΧΟ. φίλα μοι, φίλα ταῦτα παρήγγειλας ἑκόντι τε πράσσειν.
ἴωμεν ἴωμεν
ναὸς ἵν' ἡμῖν τέτακται.
ΦΙ. μή, πρὸς ἀραίου Διός, ἔλθῃς, ἱκετεύω. ΧΟ. μετρίαζ'.
ΦΙ. ὦ ξένοι, μείνατε, πρὸς θεῶν. ΧΟ. τί θροεῖς;
ΦΙ. αἰαῖ αἰαῖ,
δαίμων δαιμων· ἀπόλωλ' ὁ τάλας·
ὦ ποὺς πούς, τί σ' ἔτ' ἐν βίῳ
τεύξω τῷ μετόπιν τάλας;
ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις.
ΧΟ. τί ῥέξοντες ἀλλοκότῳ
γνώμᾳ τῶν πάρος, ὧν προὔφαινες;

1175 γᾶν ἤλπισασ μ' (*sic*) L: γᾶν μ' ἤλπισας r (γαῖάν μ' ἤλπισας A). In *Ars Soph. em.*, p. 62, Wecklein suggests that μ' should be deleted. Hartung omits ἐμοὶ after τὰν. **1177** ἀπο (*sic*) νῦν L, in which με λείπετ' has been made by S from μ' ἐλείπετ'. **1178 f.** Hartung omits the second φίλα. Hermann omits the τε after ἑκόντι: Nauck conj. ἑκόντι γε: Cavallin, ἑκόντα τε. **1180 f.** ἴομεν ἴομεν L: ἴωμεν ἴωμεν r.—τέτακται] Dindorf conj. προτέτακται. Hartung gives ἴομεν ναὸς ἵν' ἡμῖν προτέτακται. Nauck conj. ἴωμεν δ' ἵν' ἡμῖν τέτακται. For ναὸς Blaydes conj. νάσου. **1182—1187** L divides thus:—μὴ πρὸς ἀραίου | διὸσ— | μετρίαζε— |

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him to the heart. This verb can denote the infliction, not only of physical (817), but also of mental anguish: cp. *El.* 831 ΗΛ. ἀπολεῖς. ΧΟ. πῶς; | ΗΛ. εἰ τῶν φανερῶς οἰχομένων | εἰς Ἀΐδαν ἐλπίδ' ὑποίσεις, κατ' ἐμοῦ τακομένας | μᾶλλον ἐπεμβάσει. (But in 1388 below ὀλεῖς is not similar.)—εἴργασαι: perf. following aor., as 676, 929.

1173 ff. τί τοῦτ' ἔλεξας; Cp. *Ai.* 270 πῶς τοῦτ' ἔλεξας;—(ὥλεσάς με), εἰ...ἤλπισας, if thou hast indeed conceived the hope: cp. ἐλπίσαι in 629.—ἄξειν with double acc.: cp. *Ant.* 811 (n.).

1177 ἀπό...λείπετ': cp. 817.—νυν, 'then,' *i.e.*, 'if ye persist' (as the present tense νοῶ implies). This is better here than νῦν.

1178 φίλα μοι...παρήγγειλας ἑκόντι τε πράσσειν. The τε after ἑκόντι has been suspected (see cr. n.). But analogous instances occur, where conjunctions, which might have been omitted, couple dissimilar clauses: as Plat. *Prot.* 336 A ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα: Thuc. 1. 67 οὐχ ἡσύχαζον ἀνδρῶν τε σφίσιν ἐνόντων καὶ ἅμα...δεδιότες. Here, ἑκόντι τε would probably seem all the more natural to a Greek ear, since βουλομένῳ μοί ἐστι τοῦτο was so familiar an equivalent for προσφιλές μοί ἐστι τοῦτο. Cavallin's ἑκόντα (acc. neut. plur.) τε cannot be justified by *O. T.* 1229, where κακὰ | ἑκόντα is merely a bold way of saying, κακὰ ἃ ἑκών τις ἐποίησε.

1181 ναὸς (partit. gen.) ἵν' ἡμῖν τέτακται, to that part of the ship where (=whither) it has been appointed for us to go. The Chorus are common seamen, who have to take their places on the rowing benches or at other posts. The moment of sailing is now at hand (cp. 1076).

1182 f. ἀραίου Διός, Zeus ἱκέσιος (484 n.) in another aspect,—as the god who hears the imprecation of the rejected suppliant. ἀραῖος does not occur elsewhere as an epithet of Zeus, but among

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CH. How meanest thou? PH. If it was thy hope to take me to that Trojan land which I abhor.

CH. Nay, so I deem it best. PH. Leave me, then — begone!

CH. Welcome is thy word, right welcome,—I am not loth to obey.—Come, let us be going, each to his place in the ship!

[*They begin to move away.*

PH. By the Zeus who hears men's curses, depart not, I implore you! CH. Be calm.

PH. Friends, in the gods' name, stay! CH. Why dost thou call?

PH. Alas, alas! My doom, my doom! Hapless, I am undone! O foot, foot, what shall I do with thee, wretched that I am, in the days to come?—O friends, return!

CH. What would'st thou have us do, different from the purport of thy former bidding?

μείνατε— | αἲ αἲ αἲ | δαίμων δαίμων | ἀπόλωλ' ὁ τάλας. **1187** *ὁ τάλας*] In L ὁ has been made from ὦ. Most of the later MSS. have ὦ: and ὁ (which is in T, V^2, K) was probably restored by Triclinius. **1188 f.** *τί σ'* made from *τίσ* in L. Blaydes conj. *τί μ' ἔτ' ἐν βίῳ | τεύξεις.* **1191 f.** L divides the vv. after *γνώμαι*. For *ῥέξοντες* Vauvilliers and Musgrave conj. *ῥέξοντος.*—*προῦφαινες* r: *προῦφανες* L. Brunck conj. *προὐφάνης* (supposing that the sentence is left unfinished): Wakefield, *προῦφανας* (*προέφηνας*). Hermann deletes *ὧν προῦφαινες.*

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his titles were ἀλάστωρ (Cramer *Anecd. Ox.* 1. 62), τιμωρός (Clemens *Protrept.* p. 24) and παλαμναῖος (Arist. *De Mundo* 7).—**ἔλθῃς** = ἀπέλθῃς: 48 n.

1188 The older edd. give **μετρίαζε** in full (making the choriambic verse hypercatalectic); Brunck wrote **μετρίαζ'**. For the sense, cp. Plat. *Rep.* 603 E *μετριάσει δέ πως πρὸς λύπην.*

1187 **δαίμων**: for the nom., cp. *Ant.* 891 *ὦ τύμβος.*

1188 f. **ὦ ποὺς πούς**: cp. 786.—**τί σε τεύξω**; = *τί σε ποιήσω, τί σοι χρήσομαι*; 'what shall I do with thee,'—how endure the pain,—now that my doom is otherwise so much worse?—**μετόπιν**, used by Ap. Rh. 4. 1764, occurs nowhere else in class. Greek, but is related to the epic *μετόπισθεν* (used by Eur. fr. 449) as the Attic *κατόπιν* to the epic *κατόπισθεν.*

1190 **ἔλθετ' ἐπήλυδες**: cp. 1222: Eur. *Suppl.* 388 *παλίσσυτος | στείχ'*: Plat. *Legg.* 879 D *νεήλυδος ἀφιγμένου.* The adj. here = 'coming *back*' (answering to *ἐπανέρχομαι* rather than *ἐπέρχομαι*): yet **αὖθις** need not be regarded as redundant (like *ἀρτίως* with *νεοσφαγής* in *Tr.* 1130); for they had once before been on the point of departing (1070). Elsewhere **ἔπηλυς** always = *advena.*

1191 f. **τί ῥέξοντες**, to do what, **γνώμᾳ ἀλλοκότῳ τῶν πάρος**, with a purpose different from (that of) the former course, **ὧν** (by attract. for ἃ) **προῦφαινες**, which thou didst prescribe? He had told them to go away and leave him (*ἀπό νύν με λείπετ' ἤδη*, 1177). They ask if they are now to contravene that order, and if so, what they are to do. For the gen. *τῶν πάρος* after *ἀλλοκότῳ*, cp. Xen. *M.* 4. 4. 25 *ἄλλα τῶν δικαίων.* The verb *προφαίνειν* can be used of any utterance (*Tr.* 324); but, as it is said of oracles (*O. T.* 790 n.), so it is peculiarly applicable to commands.

The objection to the plausible conjecture **ῥέξοντος** is not the omission of *σοῦ*, which is quite possible (cp. 801 n.), but the fact that Greek idiom would require *ὡς τί ῥέξοντος.* In the very rare instances where this ὡς is omitted, the fut. partic. refers to the subject of the principal verb, as Eur. *Hec.* 631 ff. *ὅλαν... | ἑτάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων* (cp. Paley in *Journ. Phil.* vol. VIII. p. 80).

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ΦΙ. οὗτοι νεμεσητόν,
ἀλύοντα χειμερίῳ
λύπᾳ καὶ παρὰ νοῦν θροεῖν. 1195
ΧΟ. βαθί νυν, ὦ τάλαν, ὡς σε κελεύομεν.
ΦΙ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητὴς
βροντᾶς αὐγαῖς μ' εἶσι φλογίζων.
ἐρρέτω Ἴλιον, οἵ θ' ὑπ' ἐκείνῳ 1200
πάντες ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς ἄρθρον ἀπῶσαι.
ἀλλ', ὦ ξένοι, ἔν γέ μοι εὔχος ὀρέξατε.
ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος; ΦΙ. ξίφος, εἴ ποθεν,
ἢ γένυν, ἢ βελέων τι, προπέμψατε. 1205
ΧΟ. ὡς τίνα δὴ ῥέξῃς παλάμαν ποτέ;
ΦΙ. *χρῶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί·

1193 νεμεσητὸν r: νεμεσσητὸν L: νεμεσήτ' Hermann. **1194 f.** L divides the vv. after λύπαι. **1196** ὥς σε κελεύομεν] Reiske conj. οἵ for ὥς: Bergk, ὥς σ' ἐκελεύομεν. **1198** πυρφόροσ made from πορφόροσ in L. **1199** βροντᾶς αὐγαῖς schol.: βρονταῖς αὐταῖς MSS. **1202 f.** In order to make continuous dactylic verses, (1) Triclinius wrote ἀπῶσ' · ἀλλ': (2) Erfurdt omitted ἀλλ': (3) Hermann wrote ἄρθρον ἀπῶσαι. ἀλλὰ τόδ', ὦ ξένοι, | ἔν γέ μοι, ἔν γέ μοι εὔχος ὀρέξατε. Brunck had already doubled ἔν γέ μοι.

1193 ff. οὗτοι νεμεσητόν, since the feeling of *νέμεσις* is justified only when fair allowance has been made for human weakness. (Andoc. or. 1. 57 *χρὴ γὰρ ἀνθρωπίνως περὶ τῶν πραγμάτων ἐκλογίζεσθαι, ὥσπερ ἂν αὐτὸν ὄντα ἐν τῇ συμφορᾷ.*) Cp. *Il.* 9. 523 *πρὶν δ'* (before the amend was made) *οὔτι νεμεσσητὸν κεχολῶσθαι.*—**ἀλύοντα**: 174 n.—**χειμερίῳ**: cp. 1460: *Ai.* 206 *Αἴας θολερῷ | κεῖται χειμῶνι νοσήσας.*—**καὶ παρὰ νοῦν θροεῖν**, referring to his abrupt dismissal of them (1177). *καί* ('e'en') expresses the relation of cause and effect. **παρὰ νοῦν** like *παρὰ δίκην* etc.: cp. *O. T.* 550 *τοῦ νοῦ χωρίς.*

1198 f. οὐδ' εἰ πυρφόρος ἀστεροπητὴς: cp. *Il.* 1. 580 Ὀλύμπιος *ἀστεροπητής*: *O. T.* 200 *ὦ τᾶν πυρφόρων | ἀστραπᾶν κράτη νέμων.* This is a repetition, in stronger words, of *οὐδ' ἢν χρῇ με πᾶν παθεῖν κακόν* (999). To brave the lightnings of Zeus is to face death in its most appalling form: so Ares says that he will avenge his son, *εἰ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ | κεῖσθαι ὁμοῦ νεκύεσσι* (*Il.* 15. 117). And Dido: *Vel pater omnipotens adigat me fulmine ad umbras | ... Ante, Pudor, quam te violo* (*Aen.* 4. 25). —**βροντᾶς αὐγαῖς**: cp. Aesch. *P. V.* 1043 *πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν | πυρὸς ἀμφήκης βόστρυχος*: *ib.* 1083 *ἕλικες δ' ἐκλάμπουσι | στεροπῆς ζάπυροι.*

εἶσι φλογίζων, lit., 'shall *be in the course of* consuming,' *i.e.*, in *the very act* of doing so:—as if he should behold Zeus in heaven, with the thunderbolt already brandished in his uplifted right hand. The peculiar vividness of the phrase depends on the somewhat rare use of the pres. part. with *ἔρχομαι*—a use quite distinct from that of the fut. part. Thus *ἔρχεται κατηγορήσων μου* (Plat. *Euthyphro* 2 C) = simply, 'he is *going to* accuse me'; but *ἔρχομαι ἐπιχειρῶν σοι ἐπιδείξασθαι* (*Phaedo* 100 B) = 'I am *proceeding with* an attempt to show you': cp. Her. 1. 122 *ἦιε ταύτην αἰνέων διὰ παντός*: Pind. *N.* 7. 69 *ἔρχομαι...ἐννέπων.*

1200 ff. ἐρρέτω Ἴλιον: not a curse on Troy itself, but a way of saying that he cares not how the Trojan war may end.—**οἵ θ' ὑπ' ἐκείνῳ**: cp. Eur. *Hec.* 764 *τῶν θανόντων...ὑπ' Ἰλίῳ.*—**τόδ' ἐμοῦ ποδὸς ἄρθρον**, this limb (cp. *ἄρθρα* in 1207), my foot: *ποδός* is here a defining genitive, and the phrase is a periphrasis for *τὸν ἐμὸν πόδα*, with a certain added pathos,—'this poor lame foot.' But in

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PH. 'Tis no just cause for anger if one who is distraught with stormy pain speaks frantic words.

CH. Come, then, unhappy man, as we exhort thee.

PH. Never, never,—of that be assured—no, though the lord of the fiery lightning threaten to wrap me in the blaze of his thunderbolts! Perish Ilium, and the men before its walls, who had the heart to spurn me from them, thus crippled! But oh, my friends, grant me one boon!

CH. What would'st thou ask?

PH. A sword, if ye can find one, or an axe, or any weapon, —oh, bring it to me!

CH. What rash deed would'st thou do?

PH. Mangle this body utterly,—hew limb from limb with mine own hand!

Blaydes conj. (*inter alia*) *ἔν γέ μοι εὐγμά τι νεύσατε.* **1205** *προπέμψατε*] Blaydes writes *παρέξετε*, conjecturing also *παράσχετε* and *πορίζετε*. **1206** *δὴ* added by Hermann. **1207 f.** *κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί* MSS. (*τεμῶ* B). For *πάντα* Wecklein gives *τῷδε* (to go with *χερί*). For *κρᾶτ'* Hermann conj. *χρῶτ'*: Wunder, *κρᾶτ' ἀπὸ πάντα τε τἄρθρα*: Blaydes, *κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα* (also *κρᾶτ' ἀπὸ πάντα τε κῶλα*): Semitelos (*Antig.* p. 583), *ἄκρα τ' ἀπὸ πάντα καὶ ἄρθρα.*

O. T. 718 *ἄρθρα ποδοῖν* are the ankles.—**ἀπῶσαι**, act., as in *Ai.* 446 *ἀνδρὸς τοῦδ' ἀπώσαντες κράτη*: cp. 600 *ἐκβεβληκότες*. (But the midd. *ἀπώσῃ* in 1122, of repelling advances.) He speaks as if the tortured limb were a mute suppliant that might well have moved their pity: cp. 1188 *ὦ ποὺς πούς*.

1208 ἀλλ', appealing (230).—**ὀρέξατε**, extend it to me, concede it: cp. Pind. *N.* 7. 56 *οὐκ ἔχω | εἰπεῖν τίνι τοῦτο Μοῖρα τέλος ἔμπεδον | ὤρεξε*: a poet. use, like that of *ἐγγυαλίζω*. (Distinguish the sense in *Il.* 12. 328 *ἠέ τῳ εὖχος ὀρέξομεν ἠέ τις ἡμῖν*, 'give *glory*.')

1204 f. ἑρεῖς: for the fut., cp. 441 n.—**εἴ ποθεν** *sc.* *προπέμψαι ἔχετε*, = 'from *any* quarter.' So in *Ai.* 886 *εἴ ποθι...λεύσσων* = *λεύσσων*, *εἴ που* (*λεύσσει*). The elliptical use of *εἴ τις* is frequent (Thuc. 4. 26 *ἐσάγειν σῖτόν τε...καὶ εἴ τι ἄλλο βρῶμα*).—**γένυν**, axe: *El.* 485 *ἀμφάκης γένυς*: cp. *Ant.* 249 n.

προπέμψατε. This use of the verb is somewhat strange at first sight, and has led to conjectures (see cr. n.). But it seems to be justified by the context. The group of fifteen men is standing before him, and he sees that they are not regularly armed; but, as **εἴ ποθεν** shows, he hopes that some one of their number may have some weapon. *προπέμψατε* means strictly, 'pass forward,' from hand to hand. Cp. Ar. fr. 427 *φέρε παῖ ταχέως κατὰ χειρὸς ὕδωρ, | παράπεμπε τὸ χειρόμακτρον*,—'pass' it round.

1206 ὡς τίνα δὴ ῥέξῃς...; So *O. C.* 398 (Ismene having said that Creon will come) OI. *ὅπως τί δράσῃ*; cp. *ib.* 1724: *El.* 390 XP. *ὅπως πάθῃς τί χρῆμα;*—**παλάμαν**, 'deed of violence'; a sense in which the sing. does not seem to occur elsewhere, though the plur. often = 'violent hands' (*Il.* 3. 128 *ὑπ' Ἄρηος παλαμάων*).

1207 *χρῶτ', Hermann's correction of **κρᾶτ'**, seems to me certain. For the interchange of *χ* and *κ*, cp. *βρύχομαι* corrupted from *βρύκομαι* in 745 (cr. n.). Here the error may have been facilitated by a recollection of 618 *κάρα | τέμνειν*. The sense is, 'hew all the flesh (from my bones), and sever limb from limb,'—a frenzied exaggeration of his prayer in 748, *πάταξον εἰς ἄκρον πόδα, | ἀπάμησον ὡς τάχιστα· μὴ φείσῃ βίου*. 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.

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φονᾷ φονᾷ νόος ἤδη.
ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων. 1210
ΧΟ. ποῖ γᾶς; ΦΙ. ἐς Ἅιδου.
οὐ γὰρ ἐν φάει γ' ἔτι.
ὦ πόλις ὦ πατρία,
πῶς ἂν εἰσίδοιμί σ', ἄθλιός γ' ἀνήρ,
ὅς γε σὰν λιπὼν ἱερὰν 1215
λιβάδ' ἐχθροῖς ἔβαν Δαναοῖς
ἀρωγός· ἔτ' οὐδέν εἰμι.

ΧΟ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ

1209 νόοσ L (the second *o* added by S): *νόσος* r. **1210** *ματεύων*] Blaydes conj. *ματεύω*: Triclinius, *μαστεύων*. **1211—1217** L divides thus:—ποῖ γᾶσ— | ἔστ' ἐν— | ὦ πόλισ— | πῶσ ἂν—ἄθλιοσ— | λιπὼν— | δαναοῖσ—εἰμί. **1211 f.** ἐς r: εἰσ L.—οὐ γὰρ ἔστ' ἐν φάει γ' ἔτι L. Hermann gives οὐ γὰρ ἐν φάει γ' ἔτι: Seyffert, οὐ γὰρ ἔστ' ἐν φάει γέ που: Wecklein conj. (*Ars* p. 36) οὐ γὰρ ἐν φάει γέ τοι: Dindorf suggests οὐ γὰρ ἐν φάει (without γ' ἔτι). **1213** ὦ πόλις ὦ πόλις πατρία MSS.: ὦ πόλις ὦ πατρία Dindorf. **1214** πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνὴρ MSS. (γ' wanting in Harl.): πῶς ἂν εἰσίδοιμ' ἄθλιός σ' ἀνὴρ Dindorf.

Then, *παραλαβὼν τὸν σίδηρον ἄρχετο ἐκ κνημέων ἑωυτὸν λωβώμενος· ἐπιτάμνων γὰρ κατὰ μῆκος τὰς σάρκας* (cp. **χρῶτα πάντα**) *προέβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἐς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκετο, καὶ ταύτην καταχορδεύων ἀπέθανε.*

If the MS. **κρᾶτ'** be kept, **πάντα** must be taken in one of two ways. (1) As acc. masc. with *κρᾶτ'*. Cp. Ion fr. 61 *τὸν αὐτοῦ κρᾶτα*: Eur. fr. 243 *τὸν σὸν κρᾶτ'*. But with Sophocles *κρᾶτα* is elsewhere neut.: cp. 1001, 1457. (2) As adverbial neut. pl., 'utterly.' In either case the sense is weak. We cannot take *πάντα καὶ ἄρθρα* as = *καὶ πάντα ἄρθρα*. (In Aesch. *P. V.* 51, *ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω*, the comma should stand after *τοῖσδε*, not after *ἔγνωκα*.) A transposition is, indeed, possible—*κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα*. But, even then, there is the difficulty that he cuts off his own head before mangling his limbs. This, surely, is more than the figure of 'prothysteron' will comfortably excuse. Prof. Campbell compares *Ai.* 238 *κεφαλὴν καὶ γλῶσσαν ἄκραν | ῥιπτεῖ θερίσας*: but Ajax is not decapitating himself.

1209 f. **φονᾷ**: cp. *Ant.* 117 n.—**τί ποτε**; the verb understood is *ἔστιν*, not *φονᾷ*: cp. *Ant.* 381 *τί ποτ'*; 'What means this?'—**πατέρα ματεύων**, as if *φονῶ* rather than *φονᾷ νόος* had preceded: cp. *O. T.* 159 n.

In vv. 492 ff. he had expressed the fear that his aged father must be dead; and here, in the bitterness of despair—when he feels himself utterly friendless upon earth—he utters a yearning to join Poeas in the world below. At brighter moments, again—when there is a gleam of hope that he may return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poeas is indeed alive (1430).

1212 **οὐ γὰρ ἐν φάει γ' ἔτι**. Hermann's deletion of the *ἔστ'* before *ἐν* is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss *ἐστί*. On the other hand it is simpler and better to understand *ἐστί* than (as Hermann prefers) *ματεύων*.

1213 **ὦ πόλις**: Trachis (491): for the nom., cp. 1186 n.

1214 f. **πῶς ἄν** with optat. in a wish; cp. 531.—**ἄθλιός γ' ἀνήρ**. This, the reading of the MSS., is confirmed, as against Dindorf's conjecture (see cr. n.), by a point which seems to have escaped notice. The **γε** after **ὅς** marks the causal force of the relat. pron. (as in 663); and this indicates that **ἄθλιος** means, not merely 'unhappy,' but 'wretchedly foolish' (as in

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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

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φονᾷ φονᾷ νόος ἤδη.
ΧΟ. τί ποτε; ΦΙ. πατέρα ματεύων. 1210
ΧΟ. ποῖ γᾶς; ΦΙ. ἐς Ἅιδου.
οὐ γὰρ ἐν φάει γ' ἔτι.
ὦ πόλις ὦ πατρία,
πῶς ἂν εἰσίδοιμί σ', ἄθλιός γ' ἀνήρ,
ὅς γε σὰν λιπὼν ἱερὰν 1215
λιβάδ' ἐχθροῖς ἔβαν Δαναοῖς
ἀρωγός· ἔτ' οὐδέν εἰμι.

ΧΟ. ἐγὼ μὲν ἤδη καὶ πάλαι νεὼς ὁμοῦ

1209 *νόοσ* L (the second *o* added by S): *νόσος* r. **1210** *ματεύων*] Blaydes conj. *ματεύω*: Triclinius, *μαστεύων*. **1211—1217** L divides thus:—*ποῖ γᾶσ— | ἔστ' ἐν— | ὦ πόλισ— | πῶσ ἂν—ἄθλιοσ— | λιπὼν— | δαναοῖσ—εἰμί*. **1211 f.** *ἐς* r: *εἰσ* L.—*οὐ γὰρ ἐστ' ἐν φάει γ' ἔτι* L. Hermann gives *οὐ γὰρ ἐν φάει γ' ἔτι*: Seyffert, *οὐ γὰρ ἔτ' ἐν φάει γέ που*: Wecklein conj. (*Ars* p. 36) *οὐ γὰρ ἐν φάει γέ τοι*: Dindorf suggests *οὐ γὰρ ἐν φάει* (without *γ' ἔτι*). **1213** *ὦ πόλις ὦ πόλις πατρία* MSS.: *ὦ πόλις ὦ πατρία* Dindorf. **1214** *πῶς ἂν εἰσίδοιμί σ' ἄθλιός γ' ἀνήρ* MSS. (*γ'* wanting in Harl.): *πῶς ἂν εἰσίδοιμ' ἀθλιός σ' ἀνήρ* Dindorf.

Then, *παραλαβὼν τὸν σίδηρον ἄρχετο ἐκ κνημέων ἑωυτὸν λωβώμενος· ἐπιτάμνων γὰρ κατὰ μῆκος τὰς σάρκας* (cp. **χρῶτα πάντα**) *προέβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἐς τε τὰ ἰσχία καὶ τὰς λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκετο, καὶ ταύτην καταχορδεύων ἀπέθανε.*

If the MS. **κρᾶτ'** be kept, **πάντα** must be taken in one of two ways. (1) As acc. masc. with *κρᾶτ'*. Cp. Ion fr. 61 *τὸν αὐτοῦ κρᾶτα*: Eur. fr. 243 *τὸν σὸν κρᾶτ'*. But with Sophocles *κρᾶτα* is elsewhere neut.: cp. 1001, 1457. (2) As adverbial neut. pl., 'utterly.' In either case the sense is weak. We cannot take *πάντα καὶ ἄρθρα* as = *καὶ πάντα ἄρθρα*. (In Aesch. *P. V.* 51, *ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω*, the comma should stand after *τοῖσδε*, not after *ἔγνωκα*.) A transposition is, indeed, possible—*κρᾶτα καὶ ἄρθρ' ἀπὸ πάντα*. But, even then, there is the difficulty that he cuts off his own head before mangling his limbs. This, surely, is more than the figure of 'prothysteron' will comfortably excuse. Prof. Campbell compares *Ai.* 238 *κεφαλὴν καὶ γλῶσσαν ἄκραν | ῥιπτεῖ θερίσας*: but Ajax is not decapitating himself.

1209 f. **φονᾷ**: cp. *Ant.* 117 n.—**τί ποτε**; the verb understood is *ἔστιν*, not *φονᾷ*: cp. *Ant.* 381 *τί ποτ'*; 'What means this?'—**πατέρα ματεύων**, as if *φονῶ* rather than *φονᾷ νόος* had preceded: cp. *O. T.* 159 n.

In vv. 492 ff. he had expressed the fear that his aged father must be dead; and here, in the bitterness of despair—when he feels himself utterly friendless upon earth—he utters a yearning to join Poeas in the world below. At brighter moments, again—when there is a gleam of hope that he may return to Malis—he thinks of his father as still living (665, 1371). And Heracles tells him that Poeas is indeed alive (1430).

1212 **οὐ γὰρ ἐν φάει γ' ἔτι**. Hermann's deletion of the *ἔστ'* before *ἐν* is probable on metrical grounds; and the interpolation might easily have arisen, as he says, from a superscript gloss *ἐστί*. On the other hand it is simpler and better to understand *ἐστί* than (as Hermann prefers) *ματεύων*.

1213 **ὦ πόλις**: Trachis (491): for the nom., cp. 1186 n.

1214 f. **πῶς ἄν** with optat. in a wish; cp. 531.—**ἄθλιός γ' ἀνήρ**. This, the reading of the MSS., is confirmed, as against Dindorf's conjecture (see cr. n.), by a point which seems to have escaped notice. The **γε** after **ὅς** marks the causal force of the relat. pron. (as in 663); and this indicates that **ἄθλιος** means, not merely 'unhappy,' but 'wretchedly foolish' (as in

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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!

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στείχων ἂν ἦ σοι τῆς ἐμῆς, εἰ μὴ πέλας
Ὀδυσσέα στείχοντα τόν τ' Ἀχιλλέως
γόνον πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν.
ΟΔ. οὐκ ἂν φράσειας ἤντιν' αὖ παλίντροπος
κέλευθον ἕρπεις ὧδε σὺν σπουδῇ ταχύς;
ΝΕ. λύσων ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν;
ΝΕ. ἣν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ
ΟΔ. ἔπραξας ἔργον ποῖον ὧν οὔ σοι πρέπον;
ΝΕ. ἀπάταισιν αἰσχραῖς ἄνδρα καὶ δόλοις ἑλών.
ΟΔ. τὸν ποῖον; ὤμοι· μῶν τι βουλεύει νέον;
ΝΕ. νέον μὲν οὐδέν, τῷ δὲ Ποίαντος τόκῳ
ΟΔ. τί χρῆμα δράσεις; ὡς μ' ὑπῆλθέ τις φόβος.
ΝΕ. παρ' οὗπερ ἔλαβον τάδε τὰ τόξ', αὖθις πάλιν
ΟΔ. ὦ Ζεῦ, τί λέξεις; οὔ τί που δοῦναι νοεῖς;
ΝΕ. αἰσχρῶς γὰρ αὐτὰ κοὐ δίκῃ λαβὼν ἔχω.

1219 *στείχων*] Wakefield conj. *τοίχων*.—**ἂν** (corrected from *ἄν*) **ἦν** L: **ἂν ἦ** Elmsley. Cp. *O. T.* 1123 n. **1220** *στείχοντα*] Wecklein conj. *τ' ἄνακτα*, and formerly *σπεύδοντα*: Blaydes writes *τε τόνδε*. **1221** *ἐλεύσσομεν*] In L the 1st hand wrote *ἐλεύσομεν*, but added a second *σ* above the line. **1222** *οὐκ ἄν*] *οὐ κἂν* (*sic*) L, with *δ' αὖ* written above (by an early hand,—if not the first). **1228** *σὺν σπουδῇ*] Corrected in L from *συμπουδῇ* by S. **1226** *πιθόμενος* r: *πειθόμενος* L.

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88 *πράσσειν bis*, with n.,—265 *ἀγρίᾳ*, 267 *ἀγρίῳ*: 1268 f. *λόγων, λόγοις*.

(4) **πρὸς ἡμᾶς δεῦρ' ἰόντ'**, repeating the sense of *πέλας στείχοντα*. The words are certainly unnecessary; but they are nothing worse. For a like redundancy, cp. Lysias or. 16 § 13 *τοῖς μὲν ἱππεύουσιν ἀσφάλειαν εἶναι δεῖν νομίζοντας, τοῖς δ' ὁπλίταις κίνδυνον ἡγουμένους*, where the second participle merely repeats the sense of the first, and might have been omitted. We could, indeed, take **ἰόντ'** as =*ἰόντε* (for the elision of the dual, cp. Hes. *Op.* 199 *ἵτον προλιπόντ' ἀνθρώπους*), placing commas after *γόνον* and *ἰόντ'*. Then *στείχοντα* would refer to both men. 'I see Od. and N. approaching, on their way hither to us.' But this is less natural.

On the whole, I incline to think that these four vv. are sound, though (like vv. 265 ff.) they are somewhat carelessly written.

1219 στείχων ἂν ἦ σοι. The ethic dat. implies, 'thou would'st have seen me depart': cp. *O. C.* 81 *ἦ βέβηκεν ἡμὶν ὁ ξένος*;

1221 ἐλεύσσομεν: for the plur. following the sing. (**ἦ**) cp. 1394: *Ant.* 734 n.

1222 οὐκ ἂν φράσειας: cp. *Il.* 5. 456 *οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών*..; the formula is more courteous than *οὐ* with fut. ind. (*O. T.* 430 n.). He seeks to restrain himself.—**παλίντροπος**: cp. 1190 n.—**κέλευθον**: cp. *Ant.* 1212 *ἆρα δυστυχεστάτην | κέλευθον ἕρπω...*;—**σὺν σπουδῇ ταχύς**; for *σύν*, cp. 268 n.

1224 λύσων: cp. Ar. *Ran.* 691 *λῦσαι τὰς πρότερον ἁμαρτίας*. Thuc. 3. 46 *μεταγνῶναι καὶ...τὴν ἁμαρτίαν καταλῦσαι*.

1225 δεινόν γε φωνεῖς: for *γε* in such comment, cp. *O. T.* 1035 *δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην*: *Ai.* 1127 *κτείναντα*; *δεινόν γ' εἶπας, εἰ καὶ ζῇς θανών*.

1226 ἣν σοὶ πιθόμενος. This passage (down to 1234) well illustrates the dramatic use of interruption in stichomuthia. The spectators are now to learn that the repentance of Neoptolemus is complete.

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have been near my ship, had I not seen Odysseus approaching, and the son of Achilles, too, coming hither to us.

Enter NEOPTOLEMUS, *followed by* ODYSSEUS.

OD. Wilt thou not tell me on what errand thou art returning in such hot haste?

NE. To undo the fault that I committed before.

OD. A strange saying; and what was the fault?

NE. When, obeying thee and all the host—

OD. What deed didst thou, that became thee not?

NE. When I ensnared a man with base fraud and guile.

OD. Whom? Alas!—canst thou be planning some rash act?

NE. Rash,—no: but to the son of Poeas—

OD. What wilt thou do? A strange fear comes over me...

NE. —from whom I took this bow, to him again—

OD. Zeus! what would'st thou say? Thou wilt not give it back?

NE. Yea, I have gotten it basely and without right.

1228 ἑλών in L seems to have been made by S from ἑλεῖν: the original circumflex (which was, as often, very small) can be traced at the lower end of the acute accent. **1231** τί χρῆμα· τί δράσειστ L (with no point after δράσειστ), as if the supposed sense were, 'What is the matter? How I fear what thou wilt do':—τί χρῆμα δράσεις r. Wecklein conj. τί χρῆμα, τί δρᾷς;—ὑπῆλθέ τις made in L from ὑπῆλθ' ἔτι by S: Seyffert conj. ὑπῆλθέ τοι: Nauck, ὑπήλυθεν. **1232** παρ' οὔπερ ἔλαβον] παρ' οὗ παρέλαβον B.

Obeying his superiors (1226), he did a base deed (1228); he will restore the bow (1230, 1232); for he has no right to it (1234). Each point is thrown into relief by the excited interpellations of Odysseus. Cp. 210 n.

1227 f. ὧν οὔ σοι πρέπον = τούτων ἃ οὔ σοι πρέπον ἦν πρᾶξαι. Cp. *O. T.* 862.

1228 ἑλών. The partic. answers the question asked by ποῖον: 'what unbecoming deed didst thou do?' '(I did such a deed) *by capturing*,' etc. Thus we understand ἔπραξα ἔργον οὐ πρέπον μοι. The verb which N. would naturally have used, if Od. had allowed him to finish his sentence, would have been ἥμαρτον, to which ἦν in 1226 would have been cogn. acc.: but, after the interruption, the verb is best supplied from v. 1227. Thus ἦν remains actually an acc. of respect, '(the sin), by which.' Blaydes suggests εἷλον ἄνδρα καὶ δόλοις. It is true that in stichomuthia an interrupted speaker usually ends with a finite verb (as *O. T.* 560 ἔρρει, *O. C.* 646 κρατήσω). But in this context ἑλών is more forcible than εἷλον, since then it is Od. himself who supplies the description of the deed as οὐ πρέπον.

1229 νέον: for the sinister sense, cp. 784 n.

1231 ὥς μ' ὑπῆλθέ τις φόβος. For this use of τις, in foreboding, cp. *Ai.* 1163 ἔσται μεγάλης ἐριδός τις ἀγών: for its place, cp. 104, 519, 1039. ὡς ('how!') as in *El.* 1112 τί δ' ἔστιν, ὦ ξέν'; ὡς μ' ὑπέρχεται φόβος.—Seyffert's conject., τοι for τις (*El.* 928 θαῦμά τοί μ' ὑπέρχεται), seems less fitting after ὡς. With regard to Nauck's ὑπήλυθεν, it may be noted that neither Aesch. nor Soph. admits ἦλυθον in dialogue, though Eur. does so (*El.* 598).

1232 παρ' οὔπερ ἔλαβον: for the tribrach (not contained in one word), cp. 1247: *O. C.* 26 ἀλλ' ὅστις ὁ τόπος: and n. on *O. T.* 537.

1233 τί λέξεις; for the fut., cp. 1204 n.—The interrogative οὔ τί που, like οὐ δή (900) and οὐ δήπου, was freq. in Attic (Ar. *Ran.* 522, etc.).

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ΟΔ. πρὸς θεῶν, πότερα δὴ κερτομῶν λέγεις τάδε;
ΝΕ. εἰ κερτόμησίς ἐστι τἀληθῆ λέγειν.
ΟΔ. τί φής, Ἀχιλλέως παῖ; τίν' εἴρηκας λόγον;
ΝΕ. δὶς ταὐτὰ βούλει καὶ τρὶς ἀναπολεῖν μ' ἔπη;
ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἅπαξ ἐβουλόμην.
ΝΕ. εὖ νῦν ἐπίστω πάντ' ἀκηκοὼς λόγον.
ΟΔ. ἔστιν τις, ἔστιν, ὅς σε κωλύσει τὸ δρᾶν.
ΝΕ. τί φής; τίς ἔσται μ' οὐπικωλύσων τάδε;
ΟΔ. ξύμπας Ἀχαιῶν λαός, ἐν δὲ τοῖς ἐγώ.
ΝΕ. σοφὸς πεφυκὼς οὐδὲν ἐξαυδᾷς σοφόν.
ΟΔ. σὺ δ' οὔτε φωνεῖς οὔτε δρασείεις σοφά.
ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε.
ΟΔ. καὶ πῶς δίκαιον, ἅ γ' ἔλαβες βουλαῖς ἐμαῖς,
πάλιν μεθεῖναι ταῦτα; ΝΕ. τὴν ἁμαρτίαν
αἰσχρὰν ἁμαρτὼν ἀναλαβεῖν πειράσομαι.
ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ, πράσσων τάδε;
ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον.

1235 *πότερα δή*] δή is wanting in L, and in some of the later MSS. (as Γ and L^2), but A is among those which have it, and it is in the Aldine text. Hermann conject. *πότερα σύ*, Seyffert *πότερά γε*, Blaydes (whom Cavallin follows) *πότερα δὲ*. Nauck adopts the conject. of E. Philipp, *πατρῴων* for *πότερα*. **1238** *ταὐτὰ*] *τ' αὐτὰ* L: *ταῦτα* r (and edd. before Brunck).—*ἀναπολεῖν*] In L the final *ν* has been added by S. **1240** *εὖ νῦν ἐπίστω· πάντ' ἀκηκοὼς λόγον* L. Such a point after *ἐπίστω* may have suggested A's reading, *ἀκήκοας*. **1242** *ἔσται*] Herwerden conj. *ἐστί*.

1235 **πότερα δή** seems clearly right (see cr. n.): the *δή* gives indignant emphasis. **δὲ** is also possible (cp. 917); but it is weaker, and gives a less good rhythm. For **πότερα** in a simple question (like Lat. *an*), cp. *O. C.* 333.—**κερτομῶν**, of bitter jest; cp. *Ant.* 956 n.

1236 **εἰ κερτόμησις.** The quiet force of the answer would be rather spoiled by adding γ': cp. 105 n.

1238 **ἀναπολεῖν**, to plough anew; hence, fig., 'to go over the same ground' again. Pind. *N.* 7. 104 *ταὐτὰ...τρὶς τετράκι τ' ἀμπολεῖν*. In this sense Attic prose preferred *ἐπαναπολεῖν*: Plat. *Phileb.* 60 A *εὖ δ' ἡ παροιμία δοκεῖ ἔχειν, τὸ καὶ δὶς καὶ τρὶς τό γε καλῶς ἔχον ἐπαναπολεῖν λόγῳ δεῖν*: *Legg.* 723 E *ἐπαναπολήσωμεν*. Cp. *τριπόλιστον οἶκτον*, *Ant.* 858 n.

1239 **ἀρχήν**, adv., placed before the negative word; cp. *Ant.* 92 n.—**ἄν** with **ἐβουλόμην**: cp. 1278: Lys. or. 12 § 22 *ἐγὼ δ' ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν*.

1240 **ἀκηκοὼς** is much better here than **ἀκήκοας**. In *Ai.* 480 *πάντ' ἀκήκοας λόγον* is fitting at the end of a speech: cp. above 241 n. But in a brief statement of resolve, such as this, the compact unity given by the participial construction suits the placid firmness of the speaker's tone. Cp. 253, 567.

1241 **ἔ. τὸ δρᾶν**: for the art., cp. 118 n.—**τίς ἔσται μ' οὐπικωλύσων τάδε**; for this use of the fut. partic. with art., cp. *O. T.* 297. Dindorf is not quite accurate in saying that, after *ἔσται, οὐπικωλύων* 'would have sufficed,' and that the poet preferred the fut. partic. only for the sake of correspondence with *κωλύσει*. The fut. partic. was required by Greek idiom, whether the principal verb was to be past, pres., or future. Cp. Xen. *An.* 2. 4. 5 *ὁ ἡγησόμενος οὐδεὶς ἔσται* 'there will be no one *to lead* us' (Xen. could not have written *ὁ ἡγούμενος*). For the place of μ' cp. *O. T.* 139 *ἐκεῖνον ὁ κτανών*. The

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OD. In the name of the gods, sayest thou this to mock me?
NE. If it be mockery to speak the truth.
OD. What meanest thou, son of Achilles? What hast thou said?
NE. Must I repeat the same words twice and thrice?
OD. I should have wished not to hear them at all.
NE. Rest assured that I have nothing more to say.
OD. There is a power, I tell thee, that shall prevent thy deed.
NE. What meanest thou? Who is to hinder me in this?
OD. The whole host of the Achaeans,—and I for one.
NE. Wise though thou be, thy words are void of wisdom.
OD. Thy speech is not wise, nor yet thy purpose.
NE. But if just, that is better than wise.
OD. And how is it just, to give up what thou hast won by my counsels? NE. My fault hath been shameful, and I must seek to retrieve it.
OD. Hast thou no fear of the Achaean host, in doing this?
NE. With justice on my side, I do not fear thy terrors.

1243 τοῖς Herm. with one MS. (Lc), as Buttmann had previously conjectured. L and the rest have τοῖσδ'. **1245** σοφά Brunck: σοφόν MSS. **1246** τῶν σοφῶν] Wecklein conj. σῶν σοφῶν.—κρείσσω] In L the second σ has been added by S. **1247** δίκαιον ἃ γ' ἔλαβες MSS., except Γ, δίκαι' ἃ γ' ἔλαβες: whence Hermann, δίκαιά γ', ἄλαβες (and later, δίκαιά σ', ἄλαβες). Dindorf conj. δίκαιον, ὅλαβες: and so Nauck, Wecklein. **1248** μεθεῖναι] After εἰ two letters have been erased in L. **1251** φόβον] Herm. conj. στρατόν: Froehlich, ψόφον.

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compound **ἐπικωλύσων** comes after the simple **κωλύσει** as in *O. T.* 566 f. παρέσχομεν after ἔσχετε, *ib.* 575 f. ἐκμάνθαν' after μαθεῖν. Cp. above, 249: and for the converse, 911 f. **τάδε**: for the double acc. (a rare constr. with κωλύω), cp. Plat. *Lys.* p. 207 E ἐμέ γε...καὶ μάλα πολλὰ κωλύουσιν (*sc.* οἱ γονεῖς).

1243 ἐν δὲ τοῖς. Attic usage recommends τοῖς, in preference to **τοῖσδ'** here: see on *O. C.* 741 πᾶς σε Καδμείων λεὼς | καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ.

1245 δρασείεις: cp. 1001 n.—**σοφά** is right, as **δίκαια** shows: **σοφόν** would be intolerable here.

1247 ἃ γ' ἔλαβες: the γ' with causal force (*quae ceperis*): cp. 663. For the tribrach, cp. 1232. Odysseus, ignoring the moral question, asserts a right of property in the bow, because his βουλαί (as he euphemistically calls them) have won it.

1248 f. τὴν ἁμαρτίαν. The ἀντιλαβή marks a rising tone of excitement (cp. 54 n.). These words sum up N.'s resolve, and his mentor turns from expostulations to threats.—**ἀναλαβεῖν**, 'retrieve.' So Eur. *Ion* 426 τὰς πρὶν ἀναλαβεῖν ἁμαρτίας. This sense comes through that of 'recovering' (since the ἁμαρτία may be regarded as a loss of character),—not through the notion of 'taking back' a false move (for which the word was ἀνατίθεσθαι). Cp. Her. 5. 121 τοῦτο τὸ τρῶμα ἀνέλαβον: id. 8. 109 ἀναλαμβάνειν τὴν προτέρην κακότητα.

1251 ξὺν τῷ δικαίῳ, *i.e.*, having it on my side, as an ally: cp. σὺν θεῷ. So *Ai.* 1125 ξὺν τῷ δικαίῳ γὰρ μέγ' ἕξεστιν φρονεῖν.—**τὸν σὸν οὐ ταρβῶ φόβον**, I do not fear the terror (=terrible thing) of which thou speakest,—*i.e.*, the wrath of the army. For this objective sense of φόβος, cp. *O. C.* 1651 ὡς δεινοῦ τινος | φόβου φανέντος. For **τὸν σὸν**, *El.* 1110 οὐκ οἶδα τὴν σὴν κληδόν': fr. 169 οὐκ οἶδα τὴν σὴν πεῖραν· ἐν δ' ἐπίσταμαι.—I prefer this version to the other which is possible:—'I do not *feel* the *fear* which thy words suggest.'

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ΟΔ. * * * * *
ΝΕ. ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν.
ΟΔ. οὔ τἄρα Τρωσίν, ἀλλὰ σοὶ μαχούμεθα.
ΝΕ. *ἴτω τὸ μέλλον. ΟΔ. χεῖρα δεξιὰν ὁρᾷς
κώπης ἐπιψαύουσαν; ΝΕ. ἀλλὰ κἀμέ τοι 1255
ταὐτὸν τόδ' ὄψει δρῶντα κοὐ μέλλοντ' ἔτι.
ΟΔ. καίτοι σ' ἐάσω· τῷ δὲ σύμπαντι στρατῷ
λέξω τάδ' ἐλθών, ὅς σε τιμωρήσεται.
ΝΕ. ἐσωφρόνησας· κἂν τὰ λοίφ' οὕτω φρονῇς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα. 1260
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτήτην λέγω,
ἔξελθ', ἀμείψας τάσδε πετρήρεις στέγας.
ΦΙ. τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς;

1252—1258 In L these vv. are distributed as follows:—1252 ΟΔ. ἀλλ' οὐδέ τοι... 1253 ΝΕ. οὔ τἄρα Τρωσὶν...1254 ff. ΟΔ. ἔστω τὸ μέλλον. ΝΕ. χεῖρα...ἐπιψαύουσαν; ΟΔ. ἀλλὰ κἀμέ τοι...τιμωρήσεται. In the Aldine, as follows:—1252 is given to N. (without indication of a lacuna between 1251 and 1252): 1253 to Od.: 1254 f. (ἔστω ...ἐπιψαύουσαν) to N.: and the rest (ἀλλὰ...τιμωρήσεται) to Odysseus. Turnebus restored the words χεῖρα...ἐπιψαύουσαν to Od., and the words ἀλλὰ...κοὐ μέλλοντ' ἔτι to N. The loss of a verse, spoken by Od., between 1251 and 1252 was first suggested by Hermann (*Ad Vigerum* 703, ap. Erfurdt, ed. 1805). See comment. **1252** πείθομαι] πείσομαι Bothe and Blaydes.—τὸ δρᾶν] Wecklein conj. τὸ μὴ οὐ. **1253** οὔ τἄρα] οὔτ' ἄρα L: οὔτ' ἄρα A. **1254** ἔστω MSS. (except B, ἔσται): ἴτω Wecklein.

1252—1258 Hermann's earlier view (see cr. n.) seems clearly the true one. Verse 1252, **ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν**, κ.τ.λ., is the reply to a lost verse, in which Odysseus said that he would enforce his will with his own hand. Throughout this passage it is Odysseus who threatens, while Neoptolemus stands on the defensive. To Odysseus must belong οὔ τἄρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα, and χεῖρα...ἐπιψαύουσαν: while ἴτω τὸ μέλλον and ἀλλὰ κἀμέ...κοὐ μέλλοντ' ἔτι are the answers of Neoptolemus. Hence, if we reject the hypothesis of a lost verse, only three resources remain.

(1) To transpose vv. 1252 and 1253. This was Hermann's later theory. The objection to it is that N. then says, ἀλλ' οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν. | ἴτω τὸ μέλλον,—when the last three words lose the force which they now possess as a short and direct reply to a threat. Further, the verbal echoes in this dialogue (τῶν σοφῶν in 1246, δίκαιον in 1247, φόβον in 1251) make it probable that **σῇ χειρὶ** in 1252 referred to words of Odysseus which either included χείρ, or at least foretold his *personal* interference more explicitly than is done by **μαχούμεθα**.

(2) To remove v. 1252. Wunder proposes to delete it: Todt, to place it after v. 1290. Neither course is warrantable.

(3) To assume that vv. 1251, 1252 were spoken consecutively by N., and that v. 1252 alludes to a menacing *gesture* of Odysseus. This is Wecklein's view. But it appears scarcely consonant with the character and practice of Greek Tragedy that words spoken by one person should require the dumb action of another to make them clear.

If, then—as seems hardly doubtful—a verse has dropped out, its loss may have been due to the fact that it began with the same words as one of its next neighbours. In dialogue of this kind, anger is sometimes marked by derisive repetition: cp. *O. T.* 547 ΚΡ. τοῦτ' αὐτό νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ. | ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ' etc. (with n. there). Odysseus—who asserts a δίκαιον of his own (1247)—may have replied to N.'s words, **ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ φόβον**, with some such retort as, ξὺν τῷ δικαίῳ χεὶρ ἐμὴ σ' ἀναγκάσει. Or v. 1252, ἀλλ'

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[OD. But I will compel thee.]

NE. Nay, not even to thy force do I yield obedience.

OD. Then we shall fight, not with the Trojans, but with thee.

NE. Come, then, what must. OD. Seest thou my right hand on my sword-hilt? NE. Nay, thou shalt see me doing the same, and that promptly.

OD. Well, I will take no more heed of thee; but I will go and tell this to all the host, and by them thou shalt be punished.

NE. Thou hast come to thy senses; and if thou art thus prudent henceforth, perchance thou mayest keep clear of trouble.

[*Exit* ODYSSEUS.

But thou, O son of Poeas, Philoctetes, come forth, leave the shelter of thy rocky home!

PH. (*within*). What means this noise of voices once more rising beside my cave?

1255 *κἀμέ*] *καμέ* L, made from *καὶ ἐμέ*. **1259** *φρονῆς*] Corrected in L from *φρονεῖσ* by S. **1260** *κλαυμάτων*] Hartung conject. *πημάτων*. **1261** *Φιλοκτή-την*] Matthiae conject. *Φιλοκτήτης*. **1263** The 1st hand in L had omitted this v.,

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οὐδέ τοι κ.τ.λ., may have answered such a verse as, *ἀλλ' οὐδ' ἄλυπος τῆς ἐμῆς ἔσει χερός*.

The textual history of this passage is parallel with that of *O. T.* 622—626, where the loss of one verse led to a similar confusion of persons in the MSS.

1252 ἀλλ' οὐδέ τοι: cp. *O. C.* 47 *ἀλλ' οὐδ' ἐμοί τοι*. **οὐδέ** refers to **σῇ χειρί**: as he does not fear the Greek army (1250), so neither does he fear the violence of Odysseus. 'But neither do I obey thy hand (=yield to thy threat of force), **τὸ δρᾶν**, so as to do (thy bidding).' —For the constr. of **πείθομαι** with dat. and inf., cp. Plat. *Prot.* 338 A *καὶ πειθεσθέ μοι ῥαβδοῦχον...ἐλέσθαι*: for the art. with the inf., 118 n.: *Ant.* 1105 *καρδίας δ' ἐξίσταμαι | τὸ δρᾶν*.

1254 *ἴτω, Wecklein's correction of **ἔστω**, seems the fitter word where bold indifference to possible consequences is declared (cp. 120 n., and *O. T.* 1458 *ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅποιπερ εἰσ', ἴτω*): while **ἔστω** is more suitable in gentler expressions of deference or resignation, as *O. C.* 1205 *ἔστω δ' οὖν ὅπως ὑμῖν φίλον*.

1256 κοὐ μέλλοντ' ἔτι: cp. 567.

1257 f. καίτοι, 'however.' Odysseus, who is not naturally *δύσοργος* (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.—**ἐλθών**: cp. *El.* 1033 *ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ*.

1259 f. ἐσωφρόνησας: for the aor., cp. 1099 *φρονῆσαι* (n.).—**κλαυμάτων**: cp. *Ant.* 931 *τοῖσιν ἄγουσιν | κλαύμαθ' ὑπάρξει*. The familiar use of *κλαίων* in threats (*ib.* 754) made it natural to use the subst. as ='troubles': hence the confusion of metaphor would not be felt. For like phrases with **πόδα**, see on *Ant.* 619.

1261 Φιλοκτήτην λέγω: for this use of *λέγω* cp. *Ant.* 32 (n.). Matthiae's ground for proposing to read **Φιλοκτήτης** (as nom. for voc., cp. 432) was that the accus. seems awkward when it refers to a person who is accosted: but we may properly compare *Ai.* 71 ff. *οὗτος, σὲ... | ... προσμολεῖν καλῶ· | Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος*: for, though the sense of *φωνῶ* ('I call to') is different from that of *λέγω*, yet the objection to the accus. would be the same.

1262 ἀμείψας, of leaving a place (as *Tr.* 659): but it can also denote 'entering,' as Her. 5. 72 *πρὶν τὰς θύρας αὐτὸν ἀμεῖψαι* (cp. *Ant.* 945 *ἀλλάξαι* (of leaving), n.—**πετρήρεις**: here no more than *πετρίνας*. Cp. the phrase of Eur. in Ar. *Th.* 889 *τυμβήρεις ἕδρας*, 'seat on a tomb'.

1263 f. τίς αὖ: cp. *O. C.* 1500 (Theseus entering) *τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται*

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τί μ' ἐκκαλεῖσθε; τοῦ κεχρημένοι, ξένοι;
ὤμοι· κακὸν τὸ χρῆμα. μῶν τί μοι *νέα
πάρεστε πρὸς κακοῖσι πέμποντες κακά;
ΝΕ. θάρσει· λόγους δ' ἄκουσον οὓς ἥκω φέρων.
ΦΙ. δέδοικ' ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων
καλῶν κακῶς ἔπραξα, σοῖς πεισθεὶς λόγοις.
ΝΕ. οὔκουν ἔνεστι καὶ μεταγνῶναι πάλιν;
ΦΙ. τοιοῦτος ἦσθα τοῖς λόγοισι χὥτε μου
τὰ τόξ' ἔκλεπτες, πιστός, ἀτηρὸς λάθρᾳ.
ΝΕ. ἀλλ' οὔ τι μὴν νῦν· βούλομαι δέ σου κλύειν,
πότερα δέδοκταί σοι μένοντι καρτερεῖν,
ἢ πλεῖν μεθ' ἡμῶν. ΦΙ. παῦε, μὴ λέξῃς πέρα·
μάτην γὰρ ἂν εἴπῃς γε πάντ' εἰρήσεται.
ΝΕ. οὕτω δέδοκται; ΦΙ. καὶ πέρα γ', ἴσθ', ἢ λέγω.
ΝΕ. ἀλλ' ἤθελον μὲν ἄν σε πεισθῆναι λόγοις
ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
κυρῶ, πέπαυμαι. ΦΙ. πάντα γὰρ φράσεις μάτην·

1265 1270 1275 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 minuscule writing is less free and flexible than the scribe's, and can also be distinguished from it by the forms of some letters,—as here by the *π* of *παρ'*, the first *ι* of *ἵστανται*, and the *β* of *βοῆς*. A similar instance is *Tr.* 177, also the last line of a page (66 B), which was likewise added by S.

1264 *κεχρημένοι*] *κεχρημένου* A and Aldine. **1265 f.** *μῶν τί μοι μέγα | πάρεστε πρὸς κακοῖσι πέμποντες κακα* (*sic*) L, with *ον* written above the final *α*. The later MSS. have *κακόν*. Schneidewin conj. *νέον...κακόν*; Bergk, *νέα...κακά*; For *πέμποντες* Wecklein conj. *κλέπτοντες*: Wakefield and Blaydes, *πέσσοντες*: Nauck, *τεύχοντες*. **1267** *λόγους δ'*] *λόγους τ'* Erfurdt, with Wakefield. **1269** *πεισθεὶς λόγοις*] Nauck conj. *ψευσθεὶς δόλοις* (*δόλοις* with A. Grégoire). **1270** *οὔκουν*] *οὐκοῦν* L. **1273** *ἀλλ' οὔ*

κτύπος...;—**ἄντροις**, poet. plur., like *δώματα*, *αὐλαί* (*Ant.* 945), *θρόνοι* (*O. C.* 425), etc.—**ἵστανται**: cp. Eur. *I. T.* 1307 *τίς ἀμφὶ δῶμα θεᾶς τόδ' ἵστησιν βοήν*;—**ἐκκαλεῖσθε**: the midd. here differs from the act. (*O. T.* 597 n.) only by suggesting that their own interests are involved.—**κεχρημένοι.** The form *κέχρημαι* (*χράομαι*) in classical prose always means either, 'to have used,' or 'to have been used.' In poetry it means also, 'to stand in need of.' The partic. occurs only in poetry, as *Od.* I. 13 *νόστου κεχρημένον*: Eur. *Ion* 1199 *πώματος κεχρημένοι*.

1265 f. ὤμοι· κακὸν τὸ χρῆμα. Philoctetes, in the recesses of his cave, did not recognise the voice that called to him, and expected to see only the sailors,—who were still in front of the cave when he entered it (1217), and whom he regards as friends (1171). It is when he comes to the mouth of the cave, and sees Neoptolemus—the stealer of his bow—that he exclaims *ὤμοι, κακὸν τὸ χρῆμα.* (For this use of **χρῆμα**, familiar in Attic, cp. Ar. *Vesp.* 799 *ὅρα τὸ χρῆμα*: *id.* 834 *τί ποτε τὸ χρῆμ'*;)

μῶν τί μοι νέα...κακά; Bergk's correction **νέα** is confirmed by the *κακα* in the text of L. Probably *κακόν* was merely a conjecture made to suit **μέγα**,—a corruption which doubtless arose from the **τι** ('perchance,' *O. T.* 969) just before it. —**πέμποντες**, 'ushering in,' 'heralding': cp. *Ant.* 1286 *ὦ κακάγγελτά μοι | προπέμψας ἄχη*, 'O thou herald of evil, bitter tidings.' (The use of *προπέμψατε* in 1205 is different.) His fear is that

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Why do you call me forth? What would ye have of me, sirs?

[*He appears at the mouth of the cave, and sees* NEOPTOLEMUS.] Ah me! this bodes no good. Can ye have come as heralds of new woes for me, to crown the old?

NE. Fear not, but hearken to the words that I bring.

PH. I am afraid. Fair words brought me evil fortune once before, when I believed thy promises.

NE. Is there no room, then, for repentance?

PH. Even such wast thou in speech, when seeking to steal my bow,—a trusty friend, with treason in his heart.

NE. But not so now;—and I fain would learn whether thy resolve is to abide here and endure, or to sail with us.

PH. Stop, speak no more! All that thou canst say will be said in vain.

NE. Thou art resolved? PH. More firmly, believe me, than speech can tell.

NE. Well, I could have wished that thou hadst listened to my words; but if I speak not in season, I have done. PH. Aye, thou wilt say all in vain.

τι μὴν L (with marg. schol., *δόλιος φανοῦμαι*). Instead of *μὴν* (the prevalent reading), A and B give *μὴ*, which was adopted by Triclinius and the older edd. **1275** *παῦε* Triclinius (T): *παῦσαι* L and most MSS. **1276** *ἂν*] *ἄν* L, corrected to *ἀ'ν* by a later hand.—*εἴπῃς γε* MSS.: Dobree conj. *εἴπῃς σὺ*. **1277** *πέρα*] *πέραι* L. **1278** *μὲν*] Omitted by the scribe of L, who has added it (in the contraction *μ̄*) above the *ν* of *ἤθελον*.

Neoptolemus has come to execute the threat of taking him to Troy by force (983). That is, indeed, the only evil that could now be added to his lot.

1268 f. ἐκ λόγων, through them: cp. 88 n.—**λόγοις**: for the repetition, cp. 88 n.

1271 f. τοιοῦτος is explained by **πιστός** etc.: cp. *O. T.* 435 *ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ, | μῶροι: O. C.* 62 *τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις | τιμώμεν'*. —**πιστός**, inspiring confidence: cp. 71.

1273 ἀλλ' οὔ τι μὴν: the same formula occurs in *El.* 817: and *μὴν* seems here better than the *v. l.* *μή*.

1275 f. παῦε: cp. *O. C.* 1751 n.—**ἂν εἴπῃς γε**. Dobree (*Adv.* II. 47) would alter **γε** to **σὺ**, comparing Eur. *Bacch.* 655 (*σοφὸς σοφὸς σύ*), where *σύ*, lost in the MSS., was restored by Porson from *Chr. Patiens* 1529. But **γε** is right. 'All thy *words* will be in vain (though I cannot resist force, if that be used).' He knows what their *λόγοι* are worth (cp. 1268 f., 1271).

1277 καὶ πέρα γ', ἴσθ', ἢ λέγω: 'yes, (I am so resolved,) and more strongly than my words express.' Though *δεδογμένον* might be supplied with **ἴσθ'**, it is better to supply **δέδοκται**. The simple *ἴσθι* is sometimes, like *σάφ' ἴσθι*, parenthetic: *O. T.* 1022 *δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών*. For **ἢ λέγω**, cp. Eur. *Alc.* 1082 *ἀπώλεσέν με, κἄτι μᾶλλον ἢ λέγω*: id. *Hec.* 667 *ὦ παντάλαινα, κἄτι μᾶλλον ἢ λέγω*.

1278 ff. ἀλλ' ἤθελον μὲν ἄν: cp. 1239: and for *ἀλλὰ μέν*, 882 n.—**πρὸς καιρὸν** = *καιρίως* (*O. T.* 325 n.).—**πέπαυμαι**: for the perf., cp. 76 *ὄλωλα*. Similarly *πεπαύσομαι* (*Ant.* 91 n.).—**πάντα γάρ**: for this use of *γάρ*, marking assent, cp. *Ant.* 639.

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οὐ γάρ ποτ' εὔνουν τὴν ἐμὴν κτήσει φρένα, 1281
ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
ἀπεστέρηκας, κἄτα νουθετεῖς ἐμὲ
ἐλθών, ἀρίστου πατρὸς ἔχθιστος γεγώς.
ὄλοισθ', Ἀτρεῖδαι μὲν μάλιστ', ἔπειτα δὲ 1285
ὁ Λαρτίου παῖς, καὶ σύ. ΝΕ. μὴ 'πεύξῃ πέρα·
δέχου δὲ χειρὸς ἐξ ἐμῆς βέλη τάδε.
ΦΙ. πῶς εἶπας; ἆρα δεύτερον δολούμεθα;
ΝΕ. ἀπώμοσ' ἀγνοῦ Ζηνὸς ὕψιστον σέβας.
ΦΙ. ὦ φίλτατ' εἰπών, εἰ λέγεις ἐτήτυμα. 1290
ΝΕ. τοὔργον παρέσται φανερόν· ἀλλὰ δεξιὰν
πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.
ΟΔ. ἐγὼ δ' ἀπαυδῶ γ', ὡς θεοὶ ξυνίστορες,
ὑπέρ τ' Ἀτρειδῶν τοῦ τε σύμπαντος στρατοῦ.
ΦΙ. τέκνον, τίνος φώνημα; μῶν Ὀδυσσέως 1295
ἐπῃσθόμην; ΟΔ. σάφ' ἴσθι· καὶ πέλας γ' ὁρᾷς,

1281 *κτήσει*] *κτήσηι* L.—Wakefield conj. *θήσει*. **1284** *ἔχθιστος*] Pierson conj. *αἴσχιστος*. **1285** *μάλισθ'* L, with *τ* written over *θ* by 1st hand. **1286** Nauck would write *ὁ Λαρτίου παῖς καί*—ΝΕ. *σὺ μὴ ἐπεύξῃ πέρα*. **1288** *ἆρα*] *οὐκ ἄρα* L (the circumflex added by S): *οὐκ ἄρα* r: Porson conjectured *ἆρ' οὐ*, or *ἄρα* (preferring the former, *Praef.* p. x): Wakefield, *οὐ γὰρ*.—*δολούμεθα*] Corrected from *δουλούμεθα* in L. **1289** *ἀγνοῦ—ὕψιστον*] Wakefield

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1281 κτήσει: cp. 1370: *Ai.* 1360 *κτᾶσθαι φίλους*: and for the constr. here, Eur. *Or.* 267 *τὸ θεῖον δυσμενὲς κεκτήμεθα*.

1282 f. ὅστις γ'. When **ὅστις** refers, with causal force, to a *definite* antecedent (*O. T.* 1184), the addition of **γε** to it is comparatively rare (in *O. C.* 810 *ὅτῳ γε* is not similar): while *ὅς γε* is frequent (663).—**ἀπεστέρηκας**, with acc. of the thing only: 931.

1284 ἐλθών implies, 'after robbing me, thou wilt not even leave me in peace.' Cp. *Ai.* 1276 *ἐρρύσατ' ἐλθὼν μοῦνος*.—**ἔχθιστος γεγώς**, having proved thyself a most hateful son of a noble sire. Achilles was *φίλτατος* to Ph. (242): the son has become *ἔχθιστος* by his theft of the bow.

The force of this passage will not be fully appreciated unless we remember that N. is *now* completely identified, in Ph.'s mind, with the action of Odysseus. Ph. was ready to allow that N.'s better instincts had been warped by evil guidance (971, 1014). But then he hoped that N. would restore the bow. Odysseus prevented this: N. made no direct reply to the last appeal (1066 f.), and carried off his prize.

Pierson's conjecture **αἴσχιστος** was approved by Porson, and has received weighty support from recent critics. Cp. 906 *αἰσχρὸς φανοῦμαι*. In Eur. *Ph.* 585 (=594 Porson) *αἴσχιστον* is a *v. l.* for *ἔχθιστον*: in *O. T.* 1519 at least one late MS. has *αἴσχιστος* for *ἔχθιστος*: and in *Ai.* 1059 Triclinius gave *ἐχθίστῳ* for *αἰσχίστῳ*. But, as it seems to me, we should rather lose than gain by forsaking the MSS. here.

1288 ἆρα seems the true correction of the MS. *οὐκ ἄρα* or *οὐκ ἄρα*. The expected answer to a question asked by *ἆρα* may be either 'yes' (*Ant.* 405), or 'no' (*Ai.* 1304): here it suits the suspense between fear and hope. *ἆρ' οὐ* is unsuitable; it would mean, 'Is it not clear that I am being deceived again?' When *ἆρ' οὐ* is used, the answer 'yes' is always inevitable, and the tone of the query is

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Never canst thou win the amity of my soul, thou who hast taken the stay of my life by fraud, and robbed me of it,—and then hast come here to give me counsel—thou most hateful offspring of a noble sire! Perdition seize you all, the Atreidae first, and next the son of Laertes, and thee! NE. Utter no more curses; but receive these weapons from my hand.

PH. What sayest thou? Am I being tricked a second time?

NE. No, I swear it by the pure majesty of Zeus most high!

PH. O welcome words,—if thy words be true!

NE. The deed shall soon prove the word:—come, stretch forth thy right hand, and be master of thy bow!

[*As he hands the bow and arrows to Philoctetes*, ODYSSEUS *suddenly appears.*]

OD. But I forbid it—be the gods my witnesses—in the name of the Atreidae and all the host!

PH. My son, whose voice was that? Did I hear Odysseus?

OD. Be sure of it,—and thou seest him at thy side,—

conject. *ἀγνὸν—ὑψίστου.* **1291** *παρέσται*] *πάρεστι* Γ, Hartung, Cavallin. Blaydes writes *τάχ' ἔσται.* **1292** *πρότεινε*] *πρόυτεινε* L (*sic*). The letters *πρόυτ* have been ascribed to a corrector; but the whole word seems to have been written by the 1st hand. **1293** *ὡς*] Buttmann conject. *ὧν*: Reiske, *ὦ*: Tournier, *ᾧ*: Cavallin, *ὡς συνίστωσαν θεοί*: O. Hense, *ἐγὼ δ' ἀπαυδῶ, θεοὶ δέ μοι ξυνίστορες.* **1294** *ὑπέρ τ'* r: *ὑπὲρ* L, with most MSS. The restoration of *τ'* was probably due to Triclinius. **1295 f.** L points thus: *τέκνον· τίνος φώνημα· μῶν ὀδυσσέως | ἐπησθόμην*; Blaydes, thus: *τέκνον, τίνος φώνημα, μῶν 'Οδυσσέως, | ἐπῃσθόμην*; Nauck

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usually triumphant (see *O. T.* 540, 823, 828: *O. C.* 791, 883: *Ai.* 1034: *El.* 614). The other conjecture, **οὐ γάρ**, is also inappropriate; that would mean, 'what, am I not being deceived again?' (as if a second fraud had been expected. Cp. 246: *O. T.* 1017: *Ai.* 1348.) The intrusion of *οὐκ* before *ἄρα* in the MSS. here may have been due to the scribe's reminiscence of passages in which the question **πῶς εἶπας** is followed by *οὐ* (246, *O. T.* 1017).

1289 ἀπώμοσ', 'I swear, 'No'' (like *ἀπόφημι*, 'I say 'No,'' *O. C.* 317): Ar. *Eq.* 424 *τοὺς θεοὺς ἀπώμνυν.* For the aor., cp. 1314: *Ai.* 536 *ἐπῆνεσ'*: *ib.* 693 *ἔφριξ'*: *El.* 668 *ἐδεξάμην*: Eur. *Hec.* 1276 *ἀπέπτυσ'*.—**ἀγνοῦ**: cp. Aesch. *Suppl.* 652 *Ζηνὸς ἵκτορας ἀγνοῦ.* The fact that *ἁγνόν* is oft. an epithet of *σέβας* (as in *O. T.* 830) is no adequate reason for writing **ἁγνὸν...ὑψίστου** here.

1291 παρέσται, 'shall be forthcoming' (in fulfilment of thy word,—cp. *O. C.* 726): **φανερόν**, 'before thine eyes'; cp. *O. C.* 910 *ἐναργεῖς.*

1293 f. ἐγὼ δ' ἀπαυδῶ γ': *γε* emphasises the verb; cp. 660, 1037. Odysseus darts forward from his place of concealment (cp. 1257 n.),—his voice being heard before he is seen (1295). At v. 974 he was just in time to prevent the bow being restored; now he is too late.—**ὡς θεοὶ ξυνίστορες**: cp. *Ant.* 542 *ὧν τοὔργον, "Αιδης χοἱ κάτω ξυνίστορες*: Eur. *Suppl.* 1174 *Ζεὺς δὲ ξυνίστωρ οἵ τ' ἐν οὐρανῷ θεοί.* For the invocation of the gods in a protest, cp. Thuc. 4. 87 *μάρτυρας μὲν θεοὺς... ποιήσομαι ὡς ἐπ' ἀγαθῷ ἥκων οὐ πείθω*: and id. 1. 78, 2. 71.

ὑπέρ τ': *τε* irregularly placed, as in 185: *O. C.* 33 *τῆς ὑπέρ τ' ἐμοῦ | αὐτῆς θ' ὁρώσης.*

1295 f. τέκνον: a mode of address which he has not used since v. 967 (*ὦ παῖ*). Cp. 923 *ὦ ξένε* (n.).—**τίνος φώνημα**; In this agitated and rapid utterance, it seems best to understand *ἐστί* with *φώνημα*, and to take **ἐπῃσθόμην** with **'Οδυσσέως**, rather than to suppose that *φώνημα* is governed by *ἐπῃσθόμην* and understood again with the proper name.

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ὅς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίᾳ,
ἐάν τ' Ἀχιλλέως παῖς ἐάν τε μὴ θέλῃ.
ΦΙ. ἀλλ' οὔ τι χαίρων, ἦν τόδ' ὀρθωθῇ βέλος.
ΝΕ. ἆ, μηδαμῶς, μή, πρὸς θεῶν, μεθῇς βέλος.
ΦΙ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον.
ΝΕ. οὐκ ἂν μεθείην. ΦΙ. φεῦ· τί μ' ἄνδρα πολέμιον
ἐχθρόν τ' ἀφείλου μὴ κτανεῖν τόξοις ἐμοῖς;
ΝΕ. ἀλλ' οὔτ' ἐμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.
ΦΙ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκήρυκας, κακοὺς
ὄντας πρὸς αἰχμήν, ἐν δὲ τοῖς λόγοις θρασεῖς.
ΝΕ. εἶεν· τὰ μὲν δὴ τόξ' ἔχεις, κοὐκ ἔσθ' *ὅτου
ὀργὴν ἔχοις ἂν οὐδὲ μέμψιν εἰς ἐμέ.
ΦΙ. ξύμφημι· τὴν φύσιν δ' ἔδειξας, ὦ τέκνον,

proposes to delete ἐπῃσθόμην (which is omitted by B), and to write ΟΔ. Ὀδυσσέως, σάφ' ἴσθι κ.τ.λ. **1297** πεδία ἀποστελῶ L. Cp. cr. n. on 1138. **1300** ἆ Triclinius: ἀᾶ L (made by S from αα): ἆ ἆ (or ἃ ἆ) r. Seyffert, adopting a suggestion of Hermann's, writes ἀᾶ, | μὴ μηδαμῶς, μή, κ.τ.λ.—μεθῇς] Nauck writes ἀφῇς: Meineke conj. μὴ 'φῇς. **1302** μεθείην] μεθείμην B.—τί μ' r: τί ν' L. **1303** κτανεῖν] θανεῖν Triclinius. **1304** ἀλλ' οὔτ' ἐμοὶ καλὸν τοῦτ' ἐστὶν οὔτε σοί MSS.: Wake-

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1297 ἀποστελῶ, here, 'convey away': cp. 983 στελοῦσι (=ἄξουσιν in 985).

1299 ἀλλ' οὔ τι χαίρων: a regular formula in threats,—most forcible when, as here, the verb is left to be supplied from the last speaker's words: so Eur. *Or.* 1592 f. OP....ἀρκέσω δ' ἐγὼ λέγων. | ΜΕ. ἀλλ' οὔ τι χαίρων, ἦν γε μὴ φυγῇς πτεροῖς. Her. 3. 36 ἀπὸ δὲ ὧλεσας Κῦρον πειθόμενόν σοι. ἀλλ' οὔ τι χαίρων, ἐπεὶ κ.τ.λ. Sometimes, again, the verb is expressed: as in *O. T.* 363: Ar. *Ran.* 843 ἀλλ' οὔ τι χαίρων αὖτ' ἐρεῖς: id. *Ach.* 563 ἀλλ' οὔ τι (so Bentley for οὐδὲ) χαίρων ταῦτα τολμήσει λέγειν.—**ὀρθωθῇ**, be directed straight: fr. 430. 5 ὀρθοῦται κανών. Cp. the fig. sense in *Ant.* 675 τῶν... ὀρθουμένων, 'lives whose course is fair.'

1300 ἆ, in reproof, as *O. T.* 1147 ἆ, μὴ κόλαζε: Aesch. *Ag.* 1087 ἆ, ποῖ ποτ' ἤγαγές με; the doubled ἆ ἆ also occurs in trimeters, as Eur. *Or.* 1598 OP. ἔσται τάδ'. ΜΕ. ἆ ἆ, μηδαμῶς δράσῃς τάδε.

μεθῇς is altered to **ἀφῇς** by Nauck, who thinks that μέθες in 1301 caused the error. But two points claim notice. (1) μεθῇς, 'permit to escape from thy hand,' 'allow to fly,' is a more forcible word than ἀφῇς ('discharge') when, as here, the archer is at the very point of shooting. Cp. *O. T.* 784 τῷ μεθέντι τὸν λόγον, 'who had let that taunt escape him' (with n. there). Xen. *Cyr.* 4. 3 § 9 παλτὰ...οἷς καὶ μεθιέντες καὶ ἔχοντες χρώμεθ' ἄν ('darts which will serve us, whether our hands release or retain them'). (2) **μεθῇς** is not suspicious, because μέθες in 1301 has a different application. Cp. n. on 762.

1301 μέθες με...χεῖρα: the second acc. defines the part: cp. *Il.* 11. 240 τὸν δ' ἄορι πλῆξ' αὐχένα: *Ant.* 319 ὁ δρῶν σ' ἀνιᾷ τὰς φρένας.

1302 f. τί μ' ἄνδρα πολέμιον κ.τ.λ. At first sight it might appear simplest to suppose that **ἀφείλου** governs a double accus., **μὴ κτανεῖν** being epexegetic ('thou hast robbed me of the man, so that I should not slay him'). But other passages show that there was an idiomatic use of ἀφαιροῦμαι with the inf., in which it was nearly equivalent to κωλύω. Pindar *I.* 1. 60 πάντα δ' ἐξειπεῖν...|...ἀφαιρεῖται βραχὺ μέτρον ἔχων | ὕμνος, 'hinders from uttering.' Eur. *Andr.* 913 κἄκτεινας, ἤ τις συμφορά σ' ἀφείλετο; (*i.e.*, τὸ κτεῖναι,—'prevented thee'). Eur. *Tro.* 1145

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who will carry thee to the plains of Troy perforce, whether the son of Achilles will or no.

PH. But to thy cost, if this arrow fly straight.

[*Bends his bow.*

NE. (*seizing his arm*). Ah, for the gods' love, forbear—launch not thy shaft!

PH. Unhand me, in Heaven's name, dear youth!

NE. I will not. PH. Alas! why hast thou disappointed me of slaying my hated enemy with my bow?

NE. Nay, it suits not with my honour, nor with thine.

[*Exit* ODYSSEUS.

PH. Well, thou mayest be sure of one thing,—that the chiefs of the host, the lying heralds of the Greeks, though brave with words, are cowards in fight.

NE. Good; the bow is thine; and thou hast no cause of anger or complaint against me.

PH. I grant it; and thou hast shown the race, my son,

field transposed καλόν to the end of the v. Brunck, keeping the MS. order, changed τοῦτ' to τόδ'. **1306** τοὺς τῶν Ἀχαιῶν] Blaydes writes τοῦ τῶν Ἀχαιῶν. **1308** τὰ μὲν δὴ τόξ' A, with most of the later MSS., and Ald.: τὰ μέν τοι τόξ' Harl., V^2: τὰ μὲν τόξ' L (and so K). Wecklein conj. τἀ μέν νυν τόξ': Seyffert, τἀ μέν γε τόξ': Burges, τὰ μὲν σὰ τόξ'.—ὅτου Turnebus: ὅπου MSS. **1310** φύσιν δ'] δ' is omitted in L, Γ, B, K.

τὸ δεσπότου τάχος | ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφῳ, 'her master's haste deprived her of the power to bury her son.' So, here, the true construction seems to be, **τί ἀφέλου με μὴ κτανεῖν ἄνδρα πολέμιον**, 'why hast thou robbed me of the chance of slaying a foe?' In admitting, but not requiring, μή with the inf., this ἀφαιροῦμαι is like other verbs of hindering. **πολέμιον**: for the tribrach in the 5th place, cp. *O. T.* 719 n. This is the rarest form of it (the last word of the verse being a 'paeon quartus'): cp. 1327: Aesch. *Eum.* 780 ἐγὼ δ' ἄτιμος ἡ τάλαινα βαρύκοτος.—**ἐχθρόν τ'**: cp. 1323 πολέμιον δυσμενῆ θ'. He has avowed his hostility to the whole Greek army (1200), and can properly call Odysseus πολέμιος,—as Menelaus gives that name to Ajax (*Ai.* 1132).

1305 ff. ἀλλ' οὖν...γε: cp. *Ant.* 84 n.—**τοὺς πρ. στρατοῦ**: for the omission of τοῦ, cp. *Ant.* 10 n.—**ψευδοκήρυκας**, lying heralds. The word alludes more particularly (as is indicated by **ἐν δὲ τοῖς λόγοις θρασεῖς**) to the protest which Odysseus has just made 'in the name of the whole army' (1293 f.), and to his threat at vv. 1257 f.:—it is not merely an equivalent for 'false envoy' (because he had executed his mandate by fraud). In Attic Tragedy the κῆρυξ was especially associated with unsuccessful bluster. Examples are afforded by the herald of Aegyptus (Aesch. *Suppl.* 836 ff.), the herald of Creon (Eur. *Suppl.* 399 ff.), and the herald of Eurystheus (id. *Heracl.* 55 ff.). Menelaus plays a similar part when he forbids the burial of Ajax (*Ai.* 1047), and he is then attended by a κῆρυξ (*ib.* 1115 πρὸς ταῦτα πλείους δεῦρο κήρυκας λαβών κ.τ.λ.). With ψευδοκῆρυξ cp. ψευδόμαντις (*O. C.* 1097): for the allusive plur., *O. T.* 366 n.—**πρὸς αἰχμήν**: cp. *Tr.* 266 πρὸς τόξου κρίσιν.

1308 f. **εἶεν**, 'so far so good': cp. Eur. *Helen.* 761 ΕΛ. εἶεν· τὰ μὲν δὴ δεῦρ' ἀεὶ καλῶς ἔχει: similarly it marks a pause between statement and comment (*O. C.* 1308 n.).—**ὅτου**, causal gen.: cp. *O. T.* 698 ὅτου ποτὲ | μῆνιν τοσήνδε πράγματος στήσας ἔχεις. The MS. **ὅπου**, though defensible, seems less suitable here.—**εἰς ἐμέ**: cp. 522.

1310 ff. **τὴν φύσιν δ'**: the elision gives quasi-caesura: cp. 276 and 101 n.—

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ἐξ ἧς ἔβλαστες, οὐχὶ Σισύφου πατρός,
ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν
ἤκου' ἄριστα, νῦν δὲ τῶν τεθνηκότων.
NE. ἤσθην πατέρα τὸν *ἀμὸν εὐλογοῦντά σε
αὐτόν τέ μ'· ὧν δέ σου τυχεῖν ἐφίεμαι,
ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν·
ὅσοι δ' ἑκουσίοισιν ἔγκεινται βλάβαις,
ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν οὔτ' ἐποικτίρειν τινά.
σὺ δ' ἠγρίωσαι, κοὔτε σύμβουλον δέχει,
ἐάν τε νουθετῇ τις εὐνοίᾳ λέγων,
στυγεῖς, πολέμιον δυσμενῆ θ' ἡγούμενος.
ὅμως δὲ λέξω· Ζῆνα δ' ὅρκιον καλῶ·
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω.

1311 ἐξ ἧς] Nauck conj. ἐξ ὧν: Blaydes, οἵαν. **1312** ζώντων θ' A: ζώντων L and others (including I', B). **1313** νῦν δὲ MSS.: νῦν τε Turnebus. **1314** ἤσθην πατέρα τὸν ἐμὸν MSS.: πατέρα τε τὸν ἐμὸν Ald. (from A, which has τε written above). Triclinius, ἤσθην πατέρα τὸν ἀμὸν: Nauck, ἤσθην γε πατέρα τὸν ἐμόν. **1315** αὐτόν τέ μ' MSS. (in A, corrected from αὐτόν τ' ἔμ'): αὐτόν

ἐξ ἧς, since the *φύσις*, or inherited strain of the *γένος*, can stand in poetry for the *γένος* itself.—**ἔβλαστες**: for the ĕ before βλ, cp. *El.* 440 *πασῶν ἔβλαστε*, fr. 119 *ἐπεὶ δὲ βλάστοι*, *O. T.* 717 *παιδὸς δὲ βλάστας*: also *O. C.* 972, Eur. fr. 432, fr. adesp. 376. So Eur. fr. 698 *πτώχ' ἀμφίβλητα σώματος*. On the other hand, the ι of *περιβλέπω* is regularly long (*O. C.* 996 n.).—**οὐχὶ Σισύφου πατρός**, explaining what precedes: ('thou hast shown, I say, that thou dost not spring from) Sisyphus.' It is simpler to supply βλαστών (from **ἔβλαστες**) than *φύσιν*. The gen. is influenced by the prep. before **ἧς**: for **πατρός**, cp. 3.—**μετὰ ζώντων θ'**. The θ', though wanting in L, seems genuine. For τε...δέ (instead of τε...τε), cp. *Ant.* 1096 n.—**τεθνηκότων** might be governed by *μετά*, but really depends rather on the unexpressed *ἄριστα ἀκούει*. The poet may have been thinking of *Od.* 11. 482 ff., *σεῖο δ', Ἀχιλλεῦ, | οὔτις ἀνὴρ προπάροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω· | πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἶσα θεοῖσιν | Ἀργεῖοι, νῦν δ' αὖτε μέγα κρατέεις νεκύεσσιν.*

1314 f. ἤσθην: for the aor., cp. 1289 n.: for the acc., *O. T.* 236 (n.): *Ai.* 136 *σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω*: Eur. *Hipp.* 1339 *τοὺς γὰρ εὐσεβεῖς θεοὶ | θνήσκοντας οὐ χαίρουσι*.—**ἀμὸν** for **ἐμὸν** is the best correction. The phrase *πατέρα τὸν ἀμὸν* occurs in *El.* 279, 588, 1496, and in the first two of those passages *ἀμὸν* in L has been made from *ἐμὸν*. Cp. 1118 above (ἀμᾶς for ἐμᾶς).—With **ἤσθην πατέρα τε τὸν ἐμόν**, or **ἤσθην γε πατέρα τὸν ἐμόν**, the rhythm is enfeebled by two consecutive tribrachs,—without the justification given in 1029 by the pause after *ἄγετε*. And **γε** would be somewhat weak.

1315 ὧν...σοῦ τυχεῖν: for the double gen., cp. Xen. *An.* 5. 7. 33 *οὗ δὲ δὴ πάντων ὁλόμεθα τεύξεσθαι ἐπαίνου* ('in a case where we expect to win praise from all men'): and *O. C.* 1170 n.—**ἐφίεμαι**, 'desire,' with inf., as Thuc. 6. 6 *ἐφιέμενοι...τῆς πάσης ἄρξειν*.

1316 f. τὰς μὲν ἐκ θεῶν τύχας δοθείσας: for this order (instead of *δοθείσας τύχας*), cp. Thuc. 7. 23 *αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι*: *O. T.* 1245 (n.): for **ἐκ**, *O. T.* 590 n.

1318 ἑκουσίοισιν, since, though Ph. could not have avoided the woes of the past ten years, their prolongation is now

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from which thou springest,—no child, thou, of Sisyphus, but of Achilles, whose fame was fairest when he was with the living, as it is now among the dead.

NE. Sweet to me is thy praise of my sire, and of myself; but hear the boon that I am fain to win from thee. Men must needs bear the fortunes given by the gods; but when they cling to self-inflicted miseries, as thou dost, no one can justly excuse or pity them. Thou hast become intractable; thou canst tolerate no counsellor; and if one advise thee, speaking with good will, thou hatest him, deeming him a foe who wishes thee ill. Yet I will speak, calling Zeus to witness, who hears men's oaths; and do thou mark these words, and write them in thy heart.

τ' ἔμ' Brunck, Buttmann, Blaydes. **1318** ἑκουσίοισιν L: ἑκουσίῃσιν r: ἑκουσίαισιν Triclinius. **1319** τούτοις] τούτοισιν L (the first ι made from υ). **1321** δέχει] δέχῃ L. **1322** εὐνοίᾳ λέγων Triclinius, and so Ald.: εὔνοιάν σοι λέγων L, Γ (whence Schneidewin conj. εὔσοιαν λέγων): εὔνοια λέγων A: εὔνοιαν λέγων K (with σοι written above), B. **1324** Ζῆνα δ'] Hartung and Blaydes conj. Ζῆνά γ'.—καλῶ] καλῶν Γ, with γρ. καλῶ.

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his own choice. Cp. *El.* 215 *οἰκείας εἰς ἄτας | ἐμπίπτεις.* ἑκούσιος is in Attic either of two or of three terminations: cp. *Tr.* 727 *ἐξ ἑκουσίας, ib.* 1123 *ἑκουσία*: Thuc. 8. 27 *καθ' ἑκουσίαν* (yet id. 7. 57 *ἑκούσιος...στρατεία*): Plat. *Rep.* 603 C *βιαίους ἢ ἑκουσίας πράξεις.* But of *ἀκούσιος* the fem. in *-ία, -ιαι* seems not to occur: cp. Plat. *Legg.* 861 E *βλάβαι... ἀκούσιοι.*—**ἔγκεινται,** 'are intent upon,' meaning here, 'persist in enduring,' though a release is offered to them. Cp. Eur. *Andr.* 91 *οἷσπερ ἐγκείμεσθ' ἀεὶ | θρήνοισι καὶ γόοισι καὶ δακρύμασι, | πρὸς αἰθέρ' ἐκτενοῦμεν· ἐμπέφυκε γὰρ | γυναιξὶ τέρψις τῶν παρεστώτων κακῶν*: where the sense is, 'to which I give my days.' So id. *I. T.* 144 *ἴδεθ' ὡς θρήνοις ἔγκειμαι*: *Ion* 182 *οἷς δ' ἔγκειμαι μόχθοις.* But sometimes Eur. uses this verb as simply =*κεῖμαι ἐν*: *Helen.* 269 *πολλαῖς συμφοραῖς ἐγκείμεθα* ('are plunged in'): and so *ib.* 924.

1321 f. ἡγρίωσαι expresses the temper which fiercely rejects friendly remonstrance (whereas in 226 *ἀπηγριωμένον* referred to aspect): cp. *Od.* 8. 575 *ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι, | ἠὲ φιλόξεινοι.* So in Plat. *Rep.* 410 D *ἀγριότης* is associated with *σκληρότης.*—For **οὔτε...τε,** cp. 1363: *O. C.* 1397 n. Here, as often, the clause with *τε* expresses the contrary of that with *οὔτε* ('*so far from* accepting advice, you resent it'): Her. 1. 63 *ὅκως μήτε ἁλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἶεν*: cp. id. 1. 119 quoted above on v. 950.

1322 f. εὐνοίᾳ: cp. *El.* 233 *ἀλλ' οὖν εὐνοίᾳ γ' αὐδῶ.* Schneidewin's view that L's reading, **εὔνοιάν σοι λέγων,** arose from **εὔσοιαν** λέγων (cp. *O. C.* 390 *εὐσοίας χάριν*), is more ingenious than probable: rather *σοι* was a mere gloss, explaining the object of the *εὔνοια.*—**δυσμενῆ θ'**: cp. 1303.

1324 Ζῆνα ..ὅρκιον, Zeus, the guardian of oaths,—who punishes men who break them. In the *βουλευτήριον* at Olympia there was a statue of Ζεὺς Ὅρκιος, with a thunderbolt in each hand (Paus. 5. 24. 9). Cp. *O. C.* 1767 *χὠ πάντ' ἀΐων Διὸς Ὅρκος* (n.). Eur. *Hipp.* 1025 *νῦν δ' ὅρκιόν σοι Ζῆνα καὶ πέδον χθονὸς | ὀμνυμι*: id. *Med.* 208 *τὰν Ζηνὸς ὁρκίαν Θέμιν.*

1325 γράφου φρενῶν ἔσω: so Aesch. *Cho.* 450 *τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου.* More often this metaphor is developed by the word *δέλτος* (Aesch. *P. V.* 789, Soph. *Tr.* 683, fr. 537), or a derivative of it (Aesch. *Suppl.* 179 *δελτουμένας, Eum.* 275 *δελτογράφῳ...φρενί*).

γράφου. The midd. *γράφομαι* is used in prose also (apart from its legal sense, 'to indict') of writing down something for one's own use: cp. Her. 2. 82, 8. 135 (*συγγραψάμενον*), Plat. *Theaet.* 142 D. So *ἀπογράφομαι*, of taking an inventory (Lys. or. 12, § 8).

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σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης, 1326
Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῆ
σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφις·
καὶ παῦλαν ἴσθι τῆσδε μήποτ' *ἂν τυχεῖν
νόσου βαρείας, *ἕως ἂν αὐτὸς ἥλιος 1330
ταύτῃ μὲν αἴρῃ, τῇδε δ' αὖ δύνῃ πάλιν,
πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
καὶ τῶν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν 1333

1327 Χρύσης] χρυσῆς L : χρύσης r. Lambinus and Elmsley conj. ἂν τυχὼν. Scaliger (αὐτὸς Doederlein and Heath). **1329** ἂν τυχεῖν Porson : ἐντυχεῖν MSS. **1330** ὡς ἂν αὐτὸς MSS.: ἕως ἂν ὡὐτὸς ἕως was proposed by others also: but Wunder was the first ed. who placed it in the text. Brunck, ἕστ' ἂν οὗτος ἥλιος, and so Schneidewin. **1331** ταύτῃ] L has the ι in an erasure, perh. from σ. **1332** ἐκὼν αὐτὸς A : αὐτὸς ἐκὼν L (with Γ, B, and others). Cp. 156 cr. n.

1326 σὺ γάρ: for γάρ prefacing a statement, cp. 1337: *O. T.* 277 n.—**ἐκ θείας τύχης**: cp. fr. 198 πῶς οὖν μάχωμαι θνητὸς ὢν θείᾳ τύχῃ; Philoctetes has shown no consciousness that his misfortune was anything more than an ordinary accident (cp. 267, 632). He now learns that it was ordained by the gods,—in order that he might not reach Troy before the time appointed for that city's fall (197 ff.).

1327 ff. τὸν ἀκαλυφῆ σηκόν = τὸ ὑπαίθριον τέμενος, the sacred precinct, open to the sky. This form ἀκαλυφής is similarly used by Arist. *De Anim.* 2. 9 (Berl. ed. 422 *a* 1), τὸ ὀσφραντικὸν αἰσθητήριον ἀκάλυφες (better ἀκαλυφὲς) εἶναι,—opp. to ἔχειν ἐπικάλυμμα). Here it is opposed to ὑπόστεγος or στεγανός. The word σηκός, in ref. to sacred places, properly means, as here, an enclosure without any roofed building (cp. Her. 4. 62), though poets sometimes use it as a general term for 'shrine': Eur. *Ion* 300 σηκοὺς...Τροφωνίου (his cave): [Eur.] *Rhes.* 501 εἰς Ἀθάνας σηκόν. For ἀκαλυφῆ at the end of the v., cp. 1302 n.

κρύφιος οἰκουρῶν ὄφις. The epic version speaks merely of an ὀλοόφρων ὕδρος (*Il.* 2. 723). But the Attic poet feels that the mysterious significance of the event is enhanced, if the serpent which inflicted the bite is conceived as the φύλαξ of the shrine. Clearly Sophocles does not identify Chrysè with any form of Athena; Chrysè is, for him, a lesser deity: yet the associations of the Erechtheum have suggested the word **οἰκουρῶν**. The sacred serpent in that temple,—representative of Erichthonius, and guardian of Athena Polias,—was regularly called οἰκουρὸς ὄφις. Hesych. οἰκουρὸν ὄφιν· τὸν τῆς Πολιάδος φύλακα δράκοντα. Ar. *Lys.* 758 ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κομᾶσθ' ἐν πόλει (in the acropolis), | ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε. Her. 8. 41 λέγουσι Ἀθηναῖοι ὄφιν μέγαν φύλακα τῆς ἀκροπόλιος ἐνδιαιτᾶσθαι ἐν τῷ ἱρῷ.—For the verb οἰκουρεῖν, cp. *O. C.* 343.

The sacred precinct of Chrysè, with the serpent, is depicted on a στάμνος (wine-jar) of about 400 B.C., now in the Campana collection at the Louvre. The image of Chrysè stands in the open air on a low pedestal; just in front of it is a low and rude altar, with fire burning on it; close to this is the serpent, at which Agamemnon is striking with his sceptre, while the wounded Philoctetes lies on the ground, with Achilles and others around him. See Introd. § 21.

1329 παῦλαν, subject to **τυχεῖν**: cp. 275 οἵ' αὐτοῖς τύχοι. This is better than to make παῦλαν the object of τυχεῖν as ='obtain': since the acc. after τυγχάνω is elsewhere a neut. pron. or adj., or art. with inf. (*Ant.* 778 n.). The correction of the MS. **ἐντυχεῖν** to **ἂν τυχεῖν** seems certain. In Aesch. *P. V.* 667 κεἰ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν | κεραυνόν, ὃς πᾶν ἐξαϊστώσει γένος, the future sense of the simple aor. inf. is sufficiently marked by the context.—**μήποτ'**. The use of μή here is due rather to the notion of

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Thou sufferest this sore plague by a heaven-sent doom, because thou didst draw near to Chrysè's watcher, the serpent, secret warder of her home, that guards her roofless sanctuary. And know that relief from this grievous sickness can never be thy portion, so long as the sun still rises in the east and sets in the west, until thou come, of thine own free will, to the plains of Troy, where thou shalt meet with the sons of Asclepius, our

1333 τῶν...ἀσκληπιδῶν L: τῶν...ἀσκληπιαδῶν r. Toup conj. τῶν...'Ασκληπιῶν: Vauvilliers, τῶν...'Ασκληπιοῦ (and so Elms., but with τοῖν): Porson (*Praef. ad Hec.* p. xxxvi), 'Ασκληπιάδαιν δὲ τοῖν παρ' ἡμιν ἐντυχὼν. Erfurdt (adopting Porson's later conject., *Append. ad Toupium* p. 445) gave, καὶ τοῖν παρ' ἡμῖν ἐντυχὼν 'Ασκληπιδαῖν ('Ασκληπίδαιν Dindorf).

'feeling confident' than to the imperat.: cp. *O. T.* 1455 τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον | μήτ' ἄλλο πέρσαι μηδέν.

1330 f. ἕως 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 ἕως scanned as one syllable (by synizesis), cp. *Il.* 17. 727, *Od.* 2. 148. Cp. *O. C.* 1361 ἕωσπερ (ὥσπερ MSS.) ἂν ζῷ: *Ai.* 1117 ἕως (ὡς MSS.) ἂν ᾖς οἷός περ εἶ. —αὐτὸς ἥλιος. Cp. Her. 8. 143 νῦν τε ἀπάγγελλε Μαρδονίῳ ὡς 'Αθηναῖοι λέγουσι, ἔστ' ἂν ἥλιος τὴν αὐτὴν ὁδὸν ἴῃ τῇ περ καὶ νῦν ἔρχεται, μήκοτε ὁμολογήσειν ἡμέας Ξέρξῃ. 'While *the same* sun rises,' etc., = 'while the sun rises as he now does.' It is possible that αὐτὸς may be a reminiscence of τὴν αὐτὴν ὁδόν in Her.; at any rate it is decidedly more forcible here than Brunck's οὗτος, which he illustrates from Plut. *Arist.* 10, τὸν ἥλιον δείξας· ἄχρις ἂν οὗτος ταύτην πορεύηται τὴν πορείαν, 'Αθηναῖοι πολεμήσουσι Πέρσαις. The gesture implied by οὗτος would be superfluous here, since in saying ταύτῃ, τῇδε, he points to the east and to the west. (For the combination of these pronouns, cp. 841 n.)—αἴρῃ: there seems to be no other classical instance of this intrans. use; but cp. ἀνίσχω, ἀνέχω (of sunrise).

1332 ἑκὼν αὐτὸς, a pleonasm (used also by Eur. *Ph.* 476), like, 'of thine *own* free will.' The oracle had made the consent of Ph. a condition (612): the use of fraud was an unauthorised device of Odysseus (103).

1333 ἐντυχὼν with gen., instead of the usual dat., as in Her. 4. 140, quoted on v. 320, where see n. The gen. here (like that with συντυχών there) has a special warrant, since the idea is that of 'obtaining their aid.'

τῶν παρ' ἡμῖν...'Ασκληπιδῶν: cp. *Il.* 2. 731 (referring to the warriors from Tricca, Ithomè and Oechalia in Thessaly), τῶν δ' αὖθ' ἡγείσθην 'Ασκληπιόο δύο παῖδε, | ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων.— The form 'Ασκληπίδης, for 'Ασκληπιάδης, occurs nowhere else, and is wrongly formed from 'Ασκληπιός. The rule for masc. patronymics is as follows:—(1) Stems in ᾱ and -ιο- take the suffix -δᾱ-, when ᾱ becomes ᾰ, and -ιο- becomes -ια-: as 'Αργεά-δη-ς from 'Αργέᾱ-ς, Μενοιτιά-δη-ς from Μενοίτιο-ς. (2) All other stems take -ιδᾱ, as Ταντᾰλ-ίδη-ς from Τάνταλο-ς. But the first formation is sometimes used by poets instead of the second, for metre's sake: *e.g.* Χαλκωδοντιάδης (*Il.* 2. 541) for Χαλκωδοντίδης, Τελαμωνιάδης (*ib.* 9. 623) for Τελαμωνίδης. And the converse licence is attested by Etym. Magn. p. 210. 11 (quoted by Herm.): οἱ δὲ ποιηταὶ πολλάκις ἀποβάλλουσι τὸ α, οἷον, 'Εριχθονιάδης (from 'Εριχθόνιο-ς), 'Εριχθονίδης. [The writer wrongly adds Τελαμωνιάδης, Τελαμωνίδης, as if the latter were the irregular form.] 'Εριχθονίδαι occurs in *C. I.* 1. 411. The form 'Ασκληπίδης, then, though incorrect, may well be genuine.

This verse implies that both the sons of Asclepius were to have a part in the cure; and so in 1378 f. the plural is used. But, in the prevailing form of the legend, Machaon alone was the healer; probably because, in post-Homeric poetry, Machaon was the representative of surgery, as his brother was of medicine (cp. Preller, 1. p. 409). So Lesches in the *Little Iliad*, acc.

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νόσου μαλαχθῆς τῆσδε, καὶ τὰ πέργαμα
ξὺν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῇς.
ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ' ἐγὼ φράσω.
ἀνὴρ γὰρ ἡμῖν ἔστιν ἐκ Τροίας ἁλούς,
Ἕλενος ἀριστόμαντις, ὃς λέγει σαφῶς
ὡς δεῖ γενέσθαι ταῦτα· καὶ πρὸς τοῖσδ' ἔτι,
ὡς ἔστ' ἀνάγκη τοῦ παρεστῶτος θέρους
Τροίαν ἁλῶναι πᾶσαν· ἢ δίδωσ' ἑκὼν
κτείνειν ἑαυτόν, ἢν τάδε ψευσθῇ λέγων.
ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θέλων.
καλὴ γὰρ ἡ 'πίκτησις, Ἑλλήνων ἕνα
κριθέντ' ἄριστον τοῦτο μὲν παιωνίας
εἰς χεῖρας ἐλθεῖν, εἶτα τὴν πολύστονον
Τροίαν ἑλόντα κλέος ὑπέρτατον λαβεῖν.
ΦΙ. ὦ στυγνὸς αἰών, τί με, τί δῆτ' ἔχεις ἄνω
βλέποντα, κοὐκ ἀφῆκας εἰς Ἅιδου μολεῖν;

1334 μαλαχθῆς] μαλαχθῆσ L (with gl. παύσῃ): altered to μαλαχθεὶσ by a later hand. Blaydes writes μεταστῆς: Tournier conj. 'παναχθῆς. **1335** φανῇς] φωνῆσ L, but with α written above ω by the 1st hand. **1337** ἀνὴρ γὰρ ἡμῖν] Elms. conj. ἀνὴρ παρ' ἡμῖν.—ἔστιν] ἐστιν L.—Wecklein conj. ἀνὴρ γὰρ ἔστιν ἡμιν, 'ut perspicua sit voluntas verba naucleri (604) comprobandi' (*Ars* p. 62). **1339** δεῖ] Wecklein

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to Proclus, p. 481 ed. Gaisford: the Orphic Λιθικά, 342 ff., where Machaon uses a powder made from a stone called ὀφιῆτις: Tzetzes, *Posthom.* 580 ff., where the stone is ἐχιῆτις: Propertius 2. 1. 59. An epic poet, Dionysius, represented Apollo as putting Ph. to sleep, when Machaon amputated the diseased part (Tzetzes on Lycophron 911: schol. Pind. *P.* 1. 109). Quintus Smyrnaeus is singular in making the healer Podaleirius (9. 463).

The scene of the cure occurs on a fragment of a bronze mirror (found in south Etruria, and ascribed to the 5th or 4th cent. B.C.), now in the archaeological Museum of the University of Bologna. It bears an Etruscan legend, *Pheltute* (Philoctetes), *Machan* (Machaon). The healer is in the act of bandaging the hero's foot; a sponge and a box of ointment rest on a sort of camp-stool (δίφρος ὀκλαδίας) between them. (Milani, *Mito di F.*, pl. III. 49; pp. 104 ff.)

This verse has been thought inconsistent with 1437: but see n. there.

1334 f. νόσου μαλαχθῆς: the gen. as after verbs denoting cessation or respite: *Ai.* 274 κἀνέπνευσε τῆς νόσου: Eur. *Or.* 43 σῶμα κουφισθῇ νόσου: so λωφᾶν, etc.—**ξὺν τοῖσδε τόξοις**, with its aid: cp. Xen. *An.* 3. 2. 8 σὺν τοῖς ὅπλοις...δίκην ἐπιθεῖναι αὐτοῖς. But σύν with dat., in ref. to arms, is oft. no more than ἔχων with acc.; *e.g. Il.* 11. 251 στῆ δ' εὐρὺς σὺν δουρί.—**πέρσας φανῇς**: the phrase suggests the glory of the exploit; cp. 1064: Thuc. 2. 11 κάλλιστον...πολλοὺς ὄντας ἐνὶ κόσμῳ χρωμένους φαίνεσθαι.

The language here is not strictly logical. It implies that, before the παῦλα can come, he must not only have been relieved (μαλαχθῆς), but also have taken Troy. The explanation seems to be simply that the writer was thinking of the victory as an event which was to follow closely on the cure. So, having used μαλαχθῆς, he subjoined καὶ...πέρσας φανῇς, instead of making the second statement independent of πρὶν ἄν (*e.g.*, καὶ ἔπειτα πέρσας φανεί). It is much as if one said, 'You will never be cured until you find health *and glory* at Troy,'—instead of, 'find health at Troy,—where you will also find glory.' Schneidewin and others compare *Ai.* 106—110: θανεῖν γὰρ αὐτὸν οὔ τι πω θέλω...πρὶν ἂν...νῶτα φοινιχθεὶς θάνῃ.

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comrades, and shalt be eased of this malady; and, with this bow's aid and mine, shalt achieve the capture of the Ilian towers.

I will tell thee how I know that these things are so ordained. We have a Trojan prisoner, Helenus, foremost among seers; who saith plainly that all this must come to pass; and further, that this present summer must see the utter overthrow of Troy: or else he is willing that his life be forfeit, if this his word prove false.

Now, therefore, that thou knowest this, yield with a good grace; 'tis a glorious heightening of thy gain, to be singled out as bravest of the Greeks,—first, to come into healing hands,—then to take the Troy of many tears, and so to win a matchless renown.

PH. O hateful life, why, why dost thou keep me in the light of day, instead of suffering me to seek the world of the dead?

writes χρὴ (which Blaydes cites from K). **1342** ψευσθῇ λέγων] ψευδῆ λέγῃ (γρ. λέγων) Γ. **1344** ἡ 'πίκτησις] Blaydes conj. ἠπίκλησις (as = 'reputation'). **1345** κριθέντ' ἄριστον] Nauck conj. κληθέντ' ἀριστέων. **1347** κλέοσ from κλέουσ L. **1348** τί με, τί] Toup conj. τί μ' ἔτι: and so Nauck, Wecklein. **1349** ἀφῆκας] ἀφῆι κασ (*sic*) L. Herwerden conj. ἐφῆκας.

The parallel would be closer if, there, we had φοινιχθῇ καὶ θάνῃ,—meaning φοινιχθῇ· καὶ ἔπειτα θανεῖται.

We cannot remove the difficulty by supposing that μαλαχθῇς 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 δ' οἶδα ταῦτα κ.τ.λ. The report of the prophecy given by the pretended ἔμπορος in 603—613 was true as far as it went, but designedly incomplete. Neoptolemus, we must suppose, derived his knowledge from the Atreidae or Odysseus (cp. 114 ὡς ἐφάσκετ'): who, however, had omitted to tell him that the aid of the bow was indispensable to his own success (112 ff.).

1337 f. γὰρ as in 1326.—ἡμῖν ἔστιν ('we have a man,' etc.), rather than ἡμῶν ἐστιν (when the verb would be merely auxiliary to ἁλούς).—**Ἕλενος**: see on 604 ff.: **ἀριστόμαντις** = ἄριστος μάντις, like ἀληθόμαντις (Aesch. *Ag.* 1241), ὀρθόμαντις (Pind. *N.* 1. 92), etc.

1339 ὡς δεῖ γενέσθαι ταῦτα: *i.e.*, *if* Ph. consents to come (1332): if he does not, then Troy cannot be taken (611). The change of δεῖ to χρὴ is unnecessary, since δεῖ can equally well denote what is ordained by fate: cp. 998: 1397: *O. T.* 825.

1340 f. θέρους: so Verg. *Aen.* 3. 8 *vix prima inceperat aestas*. The general tradition was that Troy fell about the end of May (late in the Attic month Thargelion): cp. Plut. *Camill.* 19.—πᾶσαν, adverbial: cp. 386.—δίδωσ'... ἑαυτόν, offers himself, κτείνειν, (for us) to slay: cp. 618: Ar. *Nub.* 440 τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν | παρέχω τύπτειν.

1344 ff. καλὴ γὰρ ἡ 'πίκτησις. The further gain (ἐπίκτησις) is the fame which he will win, in addition to being cured. This is indicated by the place of the words 'Ελλήνων ἕνα | κριθέντ' ἄριστον (for ἕνα with the superl., cp. *O. C.* 563 f., n.). Then the clause relating to the cure is co-ordinated with the clause relating to victory; see on *Ant.* 1112. We should say rather, 'that, *while* you are cured, you should *also* win fame.' For τοῦτο μὲν followed by εἶτα, cp. *Ant.* 61 n.: for εἶτα (without δέ), *El.* 261 f. πρῶτα μὲν...εἶτα. Ellendt says, 'κτῆσιν interpretatus schol. errat': but the schol.'s words are, ἡ 'πίκτησις· ἡ κτῆσις τῆς δόξης: which is exactly right.

1348 f. ὦ στυγνὸς αἰών: for the nom., cp. 1186, 1213. αἰών is here tinged with the notion of 'fortune,' cp. 179.—ἄνω: cp. *Ant.* 1068 τῶν ἄνω (the living): *El.* 1167 ἡνίκ' ἦσθ' ἄνω.—ἀφῆκας...μολεῖν: for the inf. (which was

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οἴμοι, τί δράσω; πῶς ἀπιστήσω λόγοις
τοῖς τοῦδ', ὃς εὔνους ὢν ἐμοὶ παρῆνεσεν;
ἀλλ' εἰκάθω δῆτ'; εἶτα πῶς ὁ δύσμορος
εἰς φῶς τάδ' ἔρξας εἶμι; τῷ προσήγορος;
πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἐμοὶ κύκλοι,
ταῦτ' ἐξανασχήσεσθε, τοῖσιν Ἀτρέως
ἐμὲ ξυνόντα παισίν, οἵ μ' ἀπώλεσαν;
πῶς τῷ πανώλει παιδὶ τῷ Λαερτίου;
οὐ γάρ με τἄλγος τῶν παρελθόντων δάκνει,
ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι
δοκῶ προλεύσσειν· οἷς γὰρ ἡ γνώμη κακῶν
μήτηρ γένηται, τἄλλα παιδεύει *κακούς.
καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τόδε.

1353 τῷ] Schaefer conj. τοῦ, and so Blaydes. **1354** ἀμφ' ἐμοὶ L, with most MSS.: ἀμφ' ἐμοῦ A, Harl., Ald. **1356** παισὶν made in L from πασὶν. **1358** με τἄλγος r: μ' ἔτ' ἄλγος L. **1360** κακῶν has in L been corrected (by S)

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unnecessary) cp. Her. 1. 194 τὸ πλοῖον... ἀπιεῖσι κατὰ τὸν ποταμὸν φέρεσθαι.

The one feeling which now makes Ph. waver is reluctance to repel the kindly entreaties of Neoptolemus. His hatred of the Greek chiefs is undiminished by the knowledge that they were unconscious instruments of destiny. Nor is he moved by the assurance of health and fame.

1352 f. εἰκάθω: cp. *O. T.* 651 n.— **εἰς φῶς...εἶμι**, into the public gaze: cp. 581: Xen. *Ages.* 9. 1, where τὸ φῶς ('publicity') = τὸ ἀεὶ ἐμφανῆς εἶναι, as opp. to τὸ σπανίως ὁρᾶσθαι.—**τῷ προσήγορος**; the dat., as in Plat. *Theaet.* 146A φίλους τε καὶ προσηγόρους ἀλλήλοις: but μηδενὸς προσήγορος in *O. T.* 1437. Cp. Thuc. 6. 16 ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα: and the prosperous Creon's words in *O. T.* 596, νῦν με πᾶς ἀσπάζεται.

1354 f. ὦ τὰ πάντ' ἰδόντες...κύκλοι. Although τὰ πάντα ἀμφ' ἐμοί could stand for τὰ ἀμφ' ἐμοὶ πάντα (cp. *Ant.* 659 n.), the interposed **ἰδόντες** here requires that **ἀμφ' ἐμοὶ** should be taken with it: literally, 'ye that, in my case, have seen all,'—*i.e.*, 'ye that have seen all the wrong done to me' (τὰ περὶ ἐμὲ πάθη, schol.). Of the two readings, ἀμφ' ἐμοὶ (L) and ἀμφ' ἐμοῦ (A), the first has the better MS. authority; and though the second is more euphonious, that fact does not warrant a preference. As used by Soph., ἀμφί with gen. ='concerning' (554): with dat., either 'concerning' (*Ai.* 684 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει), or 'around' (*Ant.* 1223 etc.). The sense 'concerning' is fittest here.

κύκλοι has been explained as 'years' (schol.), 'the orbs of heaven' (Brunck, Buttmann). Camerarius saw the true meaning. Cp. *O. C.* 704 ὁ γὰρ αἰὲν ὁρῶν κύκλος ('eye') | λεύσσει νιν Μοίρου Διός. *O. T.* 1270 ff.: ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, | αὐδῶν τοιαῦθ', ὀθούνεκ' οὐκ ὄψοιντο νιν | οὐδ' οἵ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κακά.

Instead of saying, ποίοις ὄμμασι βλέπων (*O. T.* 1371 n.) ξυνέσομαι τοῖς Ἀτρέως παισίν, he asks how his own eyes could endure to see it. These are the words of one who has brooded for years on every aspect of his own wrongs,—wrestling with misery in solitude. His own faculties are his comrades. Compare 1004 ὦ χεῖρες: *Tr.* 1090 (Heracles in his agony), ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες, | ὑμεῖς ἐκεῖνοι δὴ καθέστατ', κ.τ.λ.

1358 οὐ γάρ με τἄλγος κ.τ.λ. 'How can I return to the Atreidae? *For* it is not merely a question of forgetting the past; I dread the future.' He does not mean that he has ceased to resent the former wrongs, but only that his present resolve is influenced *less* by resentment than by fear.

1360 f. οἷς γάρ...κακούς: 'for when

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Ah me, what shall I do? How can I be deaf to this man's words, who hath counselled me with kindly purpose? But shall I yield, then? How, after doing that, shall I come into men's sight, wretched that I am? Who will speak to me? Ye eyes that have beheld all my wrongs, how could ye endure to see me consorting with the sons of Atreus, who wrought my ruin, or with the accursed son of Laertes?

It is not the resentment for the past that stings me,—I seem to foresee what I am doomed to suffer from these men in the future; for, when the mind hath once become a parent of evil, it teaches men to be evil thenceforth. And in thee, too, this conduct moves my wonder.

from κακόν: hence Seyffert reads κακοῦ. **1861** τἄλλα MSS. (except Harl., which has καὶ τἄλλα).—κακούς Dobree and Doederlein: κακά MSS. See comment. **1862** καὶ σοῦ δ' MSS. (except B, which has καὶ σοῦ γ'). Porson (on Eur. *Or.* 614 = 622 Dind.) conj. παῖ, σοῦ δ': Nauck, σέθεν δ'.—τόδε] τάδε Triclinius.

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a man's mind has (once) become a mother of evil deeds, it trains him to be evil in everything else,'—*i.e.*, in all subsequent deeds. For **κακούς** as proleptic predicate, cp. *Ant.* 475 n.; Eur. *Med.* 296 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς.

A decision between the conject. **κακούς** and the MS. **κακά** demands care. I prefer **κακούς**, 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 **κακούς** is to indicate that **τἄλλα** stands in antithesis, not with **κακῶν** only, but with the whole preceding clause, and thus to suggest its true sense, viz., 'in all that follows.' (3) It is true that the image, **μήτηρ γένηται**, is then no longer consistently maintained; but this very failure to persevere with a metaphor is Sophoclean (cp. n. on *O. T.* 866). **μήτηρ γένηται** is a poetical equivalent for, 'make a *beginning* of.' Hence the poet felt that he did not require **ἅπαξ**, though we should naturally add 'once.' The same delicate economy may be observed in *Ant.* 584 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅπας | οὐδὲν ἐλλείπει: 'For when a house hath (once) been shaken from heaven, there the curse fails nevermore.' The change of **κακούς** into **κακά** might easily have been caused by **τἄλλα**.—See Appendix.

1862 **καὶ σοῦ δ'.** The formula καὶ... δέ means '*and...also*,' with an emphasis on the intervening word. This is the only instance in Soph.: it occurs, however, in Aesch. *P. V.* 973 (καὶ σὲ δ' ἐν τούτοις λέγω), *Eum.* 65: Eur. *El.* 1117 (καὶ σὺ δ' αὐθάδης ἔφυς): Ar. *Pax* 250: and oft. in Attic prose. The usual account of it is that the καί = 'also,' while δέ = 'and.' This suits those instances in which, as here, καὶ...δέ is preceded by a full stop, or by a pause; but it is less natural where καὶ...δέ links a new clause to a preceding one in the same sentence; as in Thuc. 4. 24 καὶ μάλιστα ἐνῆγον (τοὺς Συρακοσίους) οἱ Λοκροὶ τῶν Ῥηγίνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν κ.τ.λ.: id. 6. 71 ὅπως μὴ παντάπασιν ὑπὸκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἕλθῃ, κ.τ.λ. Examples of the latter class clearly suggest that, in the combination καὶ...δέ, καί was the conjunction, while δέ, 'on the other hand,' added the force of 'also.' Cp. the well-known use of δέ with the pron. after a voc: Ἀντιγόνη, σὺ δ' ἐνθάδε | φύλασσε, *O. C.* 507 n.

θαυμάσας ἔχω = τεθαύμακα (emphatic): cp. Plat. *Phaedr.* 257 C τὸν λόγον δέ σου πάλαι θαυμάσας ἔχω, and *ib.* 258 B τεθαυμακότες. This constr. of θαυμάζω with gen. of pers. and acc. of thing is common (Plat. *Phaedo* 89 A, etc.): the gen. is properly possessive ('I wonder at this *in* you'). We find also the gen. with a dependent clause in place of the acc. (Xen. *H.* 2. 3. 53 ὑμῶν...θαυμάζω εἰ μὴ

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χρῆν γάρ σε μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,
ἡμᾶς τ' ἀπείργειν· οἵ γέ σου καθύβρισαν,
πατρὸς γέρας συλῶντες· [οἳ τὸν ἄθλιον
Αἴανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκῃ
Ὀδυσσέως ἔκριναν·] εἶτα τοῖσδε σὺ
εἶ ξυμμαχήσων, κἄμ' ἀναγκάζεις τόδε;
μὴ δῆτα, τέκνον· ἀλλ', ἅ μοι ξυνώμοσας,
πέμψον πρὸς οἴκους· καὐτὸς ἐν Σκύρῳ μένων
ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς.
χοὕτω διπλῆν μὲν ἐξ ἐμοῦ κτήσει χάριν,
διπλῆν δὲ πατρός· κοὐ κακοὺς ἐπωφελῶν
δόξεις ὁμοῖος τοῖς κακοῖς πεφυκέναι.
ΝΕ. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι
θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις
φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.
ΦΙ. ἦ πρὸς τὰ Τροίας πεδία καὶ τὸν Ἀτρέως
ἔχθιστον υἱὸν τῷδε δυστήνῳ ποδί;
ΝΕ. πρὸς τοὺς μὲν οὖν σε τήνδε τ' ἔμπυον βάσιν
παύσοντας ἄλγους *κἀποσώσοντας νόσου.
ΦΙ. ὦ δεινὸν αἶνον αἰνέσας, τί φής ποτε;
ΝΕ. ἃ σοί τε κἀμοὶ *λῷσθ' ὁρῶ τελούμενα.

1364 οἵ γε Brunck and Heath: οἵ τε MSS.—καθύβρισαν] καθ'ὑβρισαν (*sic*) L. **1365 ff.** [οἳ τὸν ἄθλιον...ἔκριναν·] Brunck was the first to reject these words as interpolated. **1366** κἄμ' Brunck: καί μ' MSS.—ἀναγκάζεις] Cavallin reads ἀναγκάσεις.—τόδε] In L there is an erasure after the ο: it may have been ω. Of the later MSS. some have τόδε, others (as A) τάδε. **1367** ἀλλ' ἅ μοι ξυνώμοσας MSS. Blaydes, on his own conject., reads ἀλλά μ', ὃ ξυνήνεσας (this verb was proposed

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βοηθήσετε); and the gen. alone (Lys. or. 7 § 23 καὶ τούτου μὲν οὐ θαυμάζω).—**τόδε**: this advice of thine that I should go to Troy.

1365 f. For μήτε...τε cp. 1321 n.—**οἵ γε** = ἐπεὶ ἐκεῖνοι: cp. *O. C.* 263 (n. on οἵτινες): the plur. is implied in **Τροίαν**: cp. *ib.* 941.—**καθύβρισαν** with gen., as *O. C.* 960.

1365 πατρὸς γέρας, the arms, wrought by Hephaestus, which were a gift of honour to Achilles (cp. n. on σέβας ὑπέρτατον in 402). It would strain the words to render them, 'a gift of honour (bequeathed to thee) from thy sire.'

[**οἳ τὸν ἄθλιον...ἔκριναν.**] It can hardly be doubted that these words are spurious. See Appendix.

1366 ἀναγκάζεις with double acc.: cp. *O. T.* 280. The pres. tense, expressing endeavour, is quite compatible with **εἶ** ('dost thou intend to go..., and art thou trying to force...?').—**τόδε** (L) = τὸ ἰέναι ξυμμαχήσοντα. The occurrence of the same form in 1362 is no argument for τάδε: cp. 88 n.

1367 ξυνώμοσας has been needlessly changed to ξυνήνεσας, a weaker word. The sense here is, 'thou didst make a compact with me, confirmed by thine oath' (813, 941). This is but a slight deflection,—surely permissible for poetry,—from the ordinary sense, 'to take an oath along with another person.'

1368 πέμψον without με: cp. 801 n.

1369 ἔα κακῶς κ.τ.λ. The absence of caesura has the effect of allowing the words to fall from the speaker's lips with

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It behoved thee never to revisit Troy thyself, and to hinder me from going thither; seeing that those men have done thee outrage, by wresting from thee the honours of thy sire; [they, who in their award of thy father's arms, adjudged the hapless Ajax inferior to Odysseus:]—after that, wilt thou go to fight at their side,—and wouldest thou constrain me to do likewise?

Nay, do not so, my son; but rather, as thou hast sworn to me, convey me home; and, abiding in Scyros thyself, leave those evil men to their evil doom. So shalt thou win double thanks from me, as from my sire, and shalt not seem, through helping bad men, to be like them in thy nature.

NE. There is reason in what thou sayest; nevertheless, I would have thee put thy trust in the gods and in my words, and sail forth from this land with me, thy friend.

PH. What! to the plains of Troy, and to the abhorred son of Atreus,—with this wretched foot?

NE. Nay, but to those who will free thee and thine ulcered limb from pain, and will heal thy sickness.

PH. Thou giver of dire counsel, what canst thou mean?

NE. What I see is fraught with the best issue for us both.

also by Herwerden). Nauck, reading ἀλλ' ἅ μοι ξυνήνεσας, proposes to read in v. 1368 πέμψον πρὸς οἴκους μ', αὐτὸς ἐν Σκύρῳ μένων, and to delete v. 1369. **1369** ἀπόλλυσθαι] ἀπόλλυσθε L, with αι written over ε by the 1st hand. **1371** διπλῆν δὲ] διπλῆν τε B. **1372** ὅμοιος MSS., and most of the edd.: ὁμοῖος Ellendt, Bergk, Campbell. **1373** σε βούλομαι] The 1st hand in L had omitted σε, but has added it above the line. **1379** κἀποσώσοντας Heath: κἀποσώζοντας MSS. **1381** λῷσθ' ὁρῶ is Dindorf's correction of καλῶς ὁρῶ

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a certain deliberate emphasis: cp. 101 n. By ἀπόλλυσθαι he means the failure and ruin at Troy with which the gods will visit the Greeks: cp. 1035 ff. For κακῶς...κακούς cp. 166 n.

1370 f. διπλῆν μὲν...διπλῆν δὲ: epanaphora (cp. *Ant.* 200 n.). The χάρις will be διπλῆ because he will have rescued Philoctetes, and also forsaken the Atreidae. Here he thinks of his father as still living: cp. n. on 1209 f.

1374 πιστεύσαντα, 'in reliance' upon the divine oracle, and upon the report of it given by N. (1336—1343). Though πιστεύω sometimes = 'obey' (*Tr.* 1228), it is unnecessary to suppose that sense here.

1377 The words τῷδε δυστήνῳ ποδί (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.* 705 n.—σε τήνδε τ' ἕμπυον βάσιν: the phrase recalls those in which Ph. himself had spoken of the ulcered limb as if it had a being distinct from his own (786, 1188, 1202). Cp. *O. C.* 750 ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα.—υ was short in πύον and ἕμπυος (as in Lat. *puter*), though long in πύθω (as in *puteo, putidus*): Empedocles 336 πύον ἕπλετο λευκόν: Andromachus (flor. *circ.* 50 A.D.) *ap.* Galen p. 876 καὶ μογερῶν στέρνων ἀπολύεται ἕμπυον ἰλύν.—κἀποσώσοντας is a necessary correction here (cp. cr. n.).

1380 αἶνον αἰνέσας. Though one sense of αἶνος was a story with a moral (Hes. *Op.* 200), it could hardly have been used as it is here, in the sense of 'advice,' unless the meaning had been helped out by the cognate verb. Cp. Aesch. *Ch.* 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς ('I recommend').

1381 ἅ...λῷσθ' ὁρῶ τελούμενα (pres.

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ΦΙ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς;
ΝΕ. πῶς γάρ τις αἰσχύνοιτ' ἂν *ὠφελῶν φίλους;
ΦΙ. λέγεις δ' Ἀτρείδαις ὄφελος ἢ 'π' ἐμοὶ τόδε;
ΝΕ. σοί που, φίλος γ' ὤν· χὠ λόγος τοιόσδε μου. 1385
ΦΙ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;
ΝΕ. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
ΦΙ. ὀλεῖς με, γιγνώσκω σε, τοῖσδε τοῖς λόγοις.
ΝΕ. οὔκουν ἔγωγε· φημὶ δ' οὔ σε μανθάνειν.
ΦΙ. ἐγὼ οὐκ Ἀτρείδας ἐκβαλόντας οἶδά με; 1390
ΝΕ. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ' ὅρα.

(L, etc.), which in some of the later MSS. (as in A) was further corrupted into κάλ' ὁρῶ. The Θ of λῶσθ' having been lost through the following O, λῶσ was conjecturally changed into καλῶς. Dindorf cp. Ar. *Vesp.* 529 where τὴν κίστην has become τὴν καλίστην in the Ravenna MS. **1382** κατ' αἰσχύνηι L (cp. 1364).—θεούς] A writer in the *Classical Journ.* (vol. v. p. 39) conj. φίλους. **1383** ὠφελῶν φίλους Buttmann: ὠφελούμενος MSS. Other conjectures are, ὠφελουμένους (Heath): ὠφελουμένων (Wecklein, *Ars* p. 76): ὠφελῶν τινα (Wecklein, in his ed.): ὠφελῶν φίλον or ἄλλον ὠφελῶν (Blaydes): ὦ φίλ', ὠφελῶν N. Macnicol (*Class. Rev.* vol. IV. p. 48). **1384** λέγεις δ'] δ' is wanting in Γ and V^2.—ὄφελος ἢ 'π' ἐμοί] Herm. conj. ὄφελος ἢ κἀμοί: Cavallin, ὠφελεῖν ἢ 'μοί: Blaydes writes, ὠφέλημ' ἢ 'μοί.—τάδε L: τόδε r. [Dindorf, on the authority of Duebner's collation, ascribes τόδε to L,

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part.), 'what I see is in the way of being accomplished with the best results' for us: *i.e.*, what promises such results, if it be done. The pres. part., implying that the action is already in train, suits the speaker's hopeful tone. I should not, then, take **τελούμενα** as *fut.* part. with pass. sense; esp. as there is no clear example in Attic of τελοῦμαι as fut. pass., while τελούμενος as pres. part. pass. is frequent (*e.g. O. T.* 797, *El.* 1344).

1382 f. καὶ ταῦτα λέξας κ.τ.λ. The question of Ph. is, 'Art thou not ashamed before heaven of pretending that a return to Troy is for *my* good?' (For **καταισχύνει** with acc., cp. *O. T.* 1424.) Now, if we retain in 1383 the MS. **ὠφελούμενος**, Neoptolemus replies,—'Why should one be ashamed, when he is *receiving* a benefit?' This would be a sentiment like that of Odysseus in 111, ὅταν τι δρᾷς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει. But the rejoinder of Ph. shows that N. cannot have so spoken; for Ph. asks,—'Dost thou mean a benefit *to the Atreidae*, or *to me*?' N.'s words, then, must have been to this effect,—'Why should one be ashamed, when he is *conferring* a benefit?' If, therefore, **ὠφελούμενος** is to be kept, it must be midd., not pass., 'benefiting.' There are some instances of rare midd. forms in Soph. (as ποθουμένᾳ...φρενί = ποθούσῃ in *Tr.* 103): but they usually occur in contexts which exclude the pass. sense. Here, a midd. ὠφελούμενος would be too ambiguous. The pass. sense of that form was familiar, whereas the midd. sense is unexampled.

Of emendations, Heath's **ὠφελουμένους** is the most attractive at first sight. But, if **θεούς** be left in 1382, then ὠφελουμένους could refer to nothing else: and such phrases as τῷ...δαίμονι...σύμμαχος πέλω (*O. T.* 244), or τῷ θεῷ βοηθῶν (Plat. *Apol.* 23 B), certainly do not warrant a description of the gods as 'benefited' when they are obeyed. **ὠφελουμένων** (gen. absol.), 'when people are being benefited,' would be too vague.

I am persuaded, then, that the fault in **ὠφελούμενος** is not confined to the termination. Buttmann's conjecture, **ὠφελων φίλους**, gives precisely what is required; since φίλους, in N.'s mouth, might well suggest Ph.'s reply in 1384, λέγεις δ' Ἀτρείδαις κ.τ.λ. The origin of the corruption may have been the resemblance of the syllables ΦΕΛ and ΦΙΛ, leading a careless scribe to erase the second of them.

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PH. Hast thou no shame that the gods should hear those words?

NE. Why should a man be ashamed of benefiting his friends?

PH. Is this benefit to the Atreidae, or for me?

NE. For thee, I ween: I am thy friend, and speak in friendship.

PH. How so, when thou would'st give me up to my foes?

NE. Prithee, learn to be less defiant in misfortune.

PH. Thou wilt ruin me, I know thou wilt, with these words.

NE. *I* will not; but I say that thou dost not understand.

PH. Do I not know that the Atreidae cast me out?

NE. They cast thee out, but look if they will not restore thee to welfare.

and the statement has been repeated by other editors. But the *τάδε* in L is clear, and there has been no erasure (see Autotype Facsimile, p. 95 A, l. 12 from bottom). Prinz, in *Hermes* XIX. 254, reports correctly. The error perhaps arose from a confusion with v. 1366, where see cr. n.] **1385** *σοί που*] Wecklein conj. *σοὶ 'γώ*: Seyffert reads *σόν τοι.—τοιόσδε μοι* L, with most MSS.: *τοιόσδε μου* A, and Ald.: *τοιόσδ' ἐμοῦ* Brunck. **1386** *ὅς γε*] Erfurdt conj. *ὅς με*: Gernhard, *ὅν γε*. *τοῖς ἐχθροῖσί μ'* Valckenaer and Brunck: *τοῖς ἐχθροῖσιν* MSS. **1387** *ὦ τᾶν*] *ὦ 'τᾶν* L, corrected from *ὦ 'τὰν*. **1388** λόγοις] In L the 1st hand wrote λοισ, and then, erasing *ισ*, added *γοισ* above. **1389** *οὔκουν ἔγωγε*] Nauck conj. *οὐ δῆτ' ἔγωγε*. **1390** *ἐγὼ οὐκ 'Ατρείδας* Herm., Dindorf. *ἔγωγ' οὐ κατρείδασ* L, *i.e. ἔγωγ' οὐκ 'Ατρείδας*, and so Γ, K. *ἔγωγ' 'Ατρείδας* A, with most of the later MSS.: and so Brunck, with the earlier edd. **1391** *σώσουσ'*] In L the 1st hand wrote *σώουσ'*: the second *σ* has been added by S. The omission was doubtless accidental. But it should be

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1384 **λέγεις δ'** *κ.τ.λ.*: 'Is this benefit of which thou speakest for the Atreidae, or one that concerns me?'—**ἐπ' ἐμοὶ** ='in my case': cp. *O. C.* 414 *καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ*; The prep. *ἐπί* might govern **'Ατρείδαις** 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 *ἆρ οὐχ ὕβρις τάδ'*;): but I prefer **τόδε** in this direct reference to the last speaker's phrase (*ὠφελῶν*).

1385 **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 'dissimulationis aliquid.'

1386 **πῶς** (*φίλος εἶ*), **ὅς γε**: cp. 663 n.

1387 **ὦ τᾶν**: a familiar, but not homely, form of address: cp. *O. T.* 1145 n. Cp. Curtius *Etym.*, 5th ed. (1886), vol. II. p. 336 (Eng. tr.): 'If...*ὦ τᾶν* (also *ὦ 'τᾶν*) has anything to do with *ἔτης*, Lange's theory that **ἐτᾶν* is an expansion of the st. *ϝετα*, like *μεγιστάν* from *μέγιστος*, is the most probable one.' (In earlier editions he had inclined to the theory that *τᾶν* is an old form of *τύ*, *τύνη*.) Others favour the view that *τᾶν* comes from *τάλαν*.

θρασύνεσθαι κακοῖς, to become too bold, to show contumacy, amid troubles. The dat. is not causal, but rather a dat. of circumstance, expressing the idea, 'in time of misfortune.' Cp. the use of the dat. with regard to festivals (Ar. *Av.* 1519 *Θεσμοφορίοις νηστεύομεν*: *Ant.* 691 n.).

1388 **ὀλεῖς με**, wilt work my ruin by these persuasions,—*i.e.*, if thou prevail on me to go to Troy. The addition of **σε** to **γιγνώσκω** has been suggested by the common idiom, *γιγνώσκω σε ὅτι ὀλεῖς*: the sense is not, 'I now see through thee'; and the dat. **τοῖσδε τοῖς λ.** should therefore be taken with *ὀλεῖς*, not with *γιγνώσκω*.

1389 **οὔκουν ἔγωγε**, 'I, *at least* (*οὖν*), will not ruin thee'—though possibly thou mayest ruin thyself. Cp. 872 n. on *οὔκουν 'Ατρεῖδαι*.

1390 **ἐγὼ οὐκ**: cp. 585 n.

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ΦΙ. οὐδέποθ', ἑκόντα γ' ὥστε τὴν Τροίαν ἰδεῖν.
ΝΕ. τί δῆτ' ἂν ἡμεῖς δρῳμεν, εἰ σέ γ' ἐν λόγοις
πείσειν δυνησόμεσθα μηδὲν ὧν λέγω;
ὡς ῥᾷστ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σὲ δὲ 1395
ζῆν, ὥσπερ ἤδη ζῇς, ἄνευ σωτηρίας.
ΦΙ. ἔα με πάσχειν ταῦθ' ἅπερ παθεῖν με δεῖ·
ἃ δ' ἤνεσάς μοι δεξιᾶς ἐμῆς θιγών,
πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
καὶ μὴ βράδυνε μηδ' ἐπιμνησθῇς ἔτι 1400
Τροίας· ἅλις γάρ μοι τεθρήνηται γόοις.

ΝΕ. εἰ δοκεῖ, στείχωμεν. ΦΙ. ὦ γενναῖον εἰρηκὼς ἔπος.

noticed that an Attic inscr. of 456 B.C. gives σωῶ (= σωιῶ) as the fut. of σῴζω (*C. I. A.* 1, 2, B, 7 (Meisterhans, p. 80). **1392** ἰδεῖν] L has ἑλεῖν, with ἰδεῖν written above it by the 1st hand: Γ ἑλεῖν, with γρ. ἑλθεῖν: A (and most MSS.) ἰδεῖν. Burges conj. μολεῖν. **1394** πείσειν MSS.: Schaefer conj. πείθειν: Nauck, πείσαι.—λέγω] Wakefield conj. θέλω. **1395** ὡς ῥᾷστ'] Bergk conj. ἄριστ'. He also proposed ὥρα 'στ' (with a note of interrogation after δρῳμεν, and only a comma after λέγω).—ἐμοὶ μὲν Γ: ἐμοὶ (without μὲν) L: ἐμοιγε Triclinius. Blaydes reads, ὥρα 'στιν ἐμὲ μέν. **1396** ζῆν] Schneidewin once proposed ἐᾶν (*sc.* ζῆν), scanned as a monosyll. **1397** δεῖ] Wecklein reads χρή. **1399** πέμπειν] Blaydes conj. πέμψειν.

1392 οὐδέποθ', ἑκόντα γ'. In saying **σώσουσ'**, N. meant, 'they will restore thee to health, and to honour.' Ph. replies, 'Never,—if I must visit Troy of my own free will.'—**ὥστε** expresses the condition: cp. n. on *O. C.* 602 πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα; The comma is better placed after οὐδέποθ' than after ἑκόντα γ', since the latter thus gains emphasis. Cp. 1332.—**ἰδεῖν** is right: the variant **ἑλεῖν** arose from the likeness of Δ to Λ, helped, perhaps, by a reminiscence of vv. 347, 998, 1347. **μολεῖν** would be feebler. For this use of ἰδεῖν ('to set eyes upon,' 'visit'), cp. *O. T.* 824 εἴ...μοι φυγόντι μήστι τοὺς ἐμοὺς ἰδεῖν.

1393 δρῳμεν: for the form, cp. 895 n.—**ἐν λόγοις**: cp. 60 n.

1394 πείσειν δυνησόμεσθα. The fut. inf. is probably sound. It is made easier by the fact that δύναμαι is used in the fut. tense; not because the fut. indic. can be regarded as attracting the inf. into the same tense; but because, 'we *shall not be* able to persuade,' implies, 'we cannot hope to persuade.' Cp. Thuc. 3. 28 γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομοναθήσονται τῆς ξυμβάσεως, κινδυνεύσοντες κ.τ.λ. (where the MSS. agree in ἀποκωλύσειν, and ἀποκωλύειν is merely a conjecture). If **πείσειν** were to be altered, **πεῖσαι** would be more probable than **πείθειν**. See Appendix.

δυνησόμεσθα...λέγω: cp. 1221.

1395 ὡς, causal ('for'), referring to τί...ἂν...δρῳμεν, which implies, 'It is vain to do more.'—**ῥᾷστ' ἐμοὶ μὲν** κ.τ.λ.: the sentence is a compressed form of ῥᾷστα ἐμοί ἐστιν, αὐτῷ (or αὐτὸν) μὲν... λῆξαι, σὲ δὲ ζῆν, κ.τ.λ.

1397 πάσχειν denotes the continuance of the sufferings: **παθεῖν**, the sum of those sufferings, regarded as a doom. So δράσαντι παθεῖν (Aesch. *Ch.* 313). Cp. 95 ἐξαμαρτεῖν...νικᾶν.—**δεῖ**: cp. 1339 n.

1398 ἤνεσας = ξυνήνεσας (cp. 122), ὡμολόγησας.—**θιγών**: cp. 813.—**πέμπειν.** Here the inf. merely defines the action to which the pron. **ἃ** refers: the *fut.* inf. was therefore unnecessary: and the pres. inf. has been used, rather than the aor., because 'sending' is thought of as a process, not as a momentary act. Similarly the pres. (or aor.) inf. is sometimes used, rather than the fut., when the notion of fut. time is sufficiently expressed by the principal verb: cp. Thuc. 3. 13 ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν

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PH. Never,—if I must first consent to visit Troy.

NE. What am I to do, then, if my pleading cannot win thee to aught that I urge? The easiest course for me is that I should cease from speech, and that thou shouldest live, even as now, without deliverance.

PH. Let me bear the sufferings that are my portion; but the promise which thou madest to me, with hand laid in mine,—to bring me home,—that promise do thou fulfil, my son; and tarry not, nor speak any more of Troy; for the measure of my lamentation is full.

NE. If thou wilt, let us be going. PH. O generous word!

1401 *τεθρήνηται* L, with most MSS.: *τεθρήληται* K (marg.): *τεθρύλληται* Harl.: *τεθρύληται* Herm., whom Seyffert and Hartung follow.—**λόγοις** L, but with marginal note by S, *γρ. γόοις· πολλὰ διὰ Τροίαν πέπονθα φησίν*. Γ also has **λόγοις**, *γρ.* **γόοις**: A and B, **λόγος**: most of the later MSS., **γόοις**. **1402** *εἰ δοκεῖ...ἔπος.* Porson (*Praef. ad Hec.* p. xlv) first pointed out the metrical fault, and in *Miscell Crit.* p. 197 proposed to omit *εἰ δοκεῖ*, so as to make an iambic trimeter. Keeping the trochaic tetrameter, Erfurdt would change *ὦ γενναῖον* to *ὦ μέγ' ἀγανὸν*: Wecklein, to *ᾧδε*. ΦΙ. *κεδνὸν*: B. Todt, to *ἤδη*. ΦΙ. *κλεινὸν*: Nauck, to ΦΙ. *ἴσθι κεδνὸν*: Blaydes (after a writer in *Class. Journ.* v. 39), to ΦΙ. *εὖ γ', ὦ φίλτατ'...ἔπη.*

ὑμεῖς...ἐπεσβάλητε: and id. 1. 81 *οὕτως εἰκὸς Ἀθηναίους...μήτε...δουλεῦσαι κ.τ.λ.*

1400 f. βράδυνε, here intrans., as in Aesch. *Suppl.* 730 *εἰ βραδύνοιμεν βοῇ*, Plat. *Rep.* 528 D *σπεύδων...μᾶλλον βραδύνω*, etc. Others take it transitively ('delay us,' or 'delay the matter'). So *ταχύνω* also is either trans. or intrans.—**τεθρήνηται**, impersonal.—**γόοις** is better than **λόγοις**, which may have arisen through the scribe's eye wandering to v. 1393. The very name of Troy renews the memory of his sorrows; and lamentation has been his portion too long. He would fain turn to thoughts of home. Some supply *Τροία* as subject to *τεθρήνηται*: this seems less fitting here. If **τεθρύληται** were read, then, indeed, *Τροία* 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 *τεθρήληται*.

1402 εἰ δοκεῖ, στείχωμεν. In a trochaic tetrameter the end of the fourth foot regularly coincides with the end of a word. This verse breaks the rule. The only other exception is Aesch. *Pers.* 165, *ταῦτά μοι διπλῇ μέριμν' ἄφραστός ἐστιν ἐν φρεσίν*, where Porson wished to place *διπλῇ* after *φρεσίν*, and Hermann, to read *μέριμνα φραστός*. Hermann holds that the breach of rule here is excused by the pause after **στείχωμεν**. This I believe to be the true explanation. As *στείχωμεν* is the signal that the prayer of Ph. has at last been granted, it demands emphasis. The unusual rhythm—which would be too harsh in a continuous verse—here serves to accentuate the joyful surprise of Philoctetes.

A reference to the critical note will show how unsatisfactory have been the attempts to alter the words, **ὦ γενναῖον εἰρηκὼς ἔπος**. Porson's fine instinct refrained from any such attempt; he felt that, if the verse was to be amended, only one remedy was tolerable,—viz., to strike out **εἰ δοκεῖ**, and leave an iambic trimeter. In favour of this view, it might be said that a scribe, or an actor, who wished to make v. 1402 into a tetrameter, might have been led to *εἰ δοκεῖ* by a reminiscence of 526 and 645: though we cannot concede to Burges that the spuriousness of *εἰ δοκεῖ* is bewrayed by the lack of the usual *ἀλλά* before it. The absence of *ἀλλά* merely renders *εἰ δοκεῖ* a little more abrupt.

But the real difficulty in Porson's view arises from a consideration of the whole context. The transition from iambic to trochaic metre marks, as usual, a stirring moment,—here, the moment of setting out for the ship. It seems clear,

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ΝΕ. ἀντέρειδε νῦν βάσιν σήν. ΦΙ. εἰς ὅσον γ' ἐγὼ σθένω.
ΝΕ. αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; ΦΙ. μὴ φροντίσῃς.
ΝΕ. τί γάρ, ἐὰν πορθῶσι χώραν τὴν ἐμήν; ΦΙ. ἐγὼ παρὼν
ΝΕ. τίνα προσωφέλησιν ἕρξεις; ΦΙ. βέλεσι τοῖς Ἡρακλέους
ΝΕ. πῶς λέγεις; ΦΙ. εἴρξω πελάζειν. ΝΕ. στεῖχε προσκύσας χθόνα.

ΗΡΑΚΛΗΣ.

μήπω γε, πρὶν ἂν τῶν ἡμετέρων
αἰῆς μύθων, παῖ Ποίαντος·
φάσκειν δ' αὐδὴν τὴν Ἡρακλέους
ἀκοῇ τε κλύειν λεύσσειν τ' ὄψιν.
τὴν σὴν δ' ἥκω χάριν οὐρανίας
ἕδρας προλιπών,
τὰ Διός τε φράσων βουλεύματά σοι,
κατερητύσων θ' ὁδὸν ἣν στέλλει·
σὺ δ' ἐμῶν μύθων ἐπάκουσον.

1404 φεύξομαι r: φεύξωμαι L. **1406** προσωφέλησιν] A later hand in L has wished to make πρὸσ ὠφέλησιν, the reading of Harl. and of the older edd.—ἕρξεις] ἔρξεις L. Blaydes conj. ἕξεις (as Cavallin reads), or οἴσεις.—Ἡρακλέους Brunck: ἡρακλείοις MSS. **1407** εἴρξω πελάζειν] L has: εἴρξω πελάζειν σῆσ πάτρασ:| ἀλλ' εἰ [εἰ made from οὐ by an early hand] δραῖσ ταῦθ' ὥσπερ αὐδαῖσ | στεῖχε προσκύσασ χθόνα. The words between πελάζειν and στεῖχε occur in all the MSS., with

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then, that the words which first announce the departure should open the trochaics, rather than close the iambics. So in Eur. *Phoen.* 588, after the iambic dialogue between Iocasta and Eteocles, the first trochaic verse spoken by the latter is the sign that his fatal resolve is taken,—*μῆτερ, οὐ λόγων ἔθ' ἀγών κ.τ.λ.* Cp. also *O. T.* 1515 ff.

1403 ἀντέρειδε, plant firmly (on the ground). Lucian (perhaps with a reminiscence of this v.) uses the word of one who refuses to move,—*τὼ πόδε ἀντερείδων πρὸς τοὔδαφος* (Κατάπλους § 4). Cp. Anthol. 12. 84 *ἐπὶ γαῖαν,...ἴχνος ἐρειδόμενος*. This is better than to render, 'lean thy steps on mine.'

1405 τί γάρ, ἐὰν κ.τ.λ. Cp. Ar. *Nub.* 1445 *τί δ', ἢν ἔχων τὸν ἥττω | λόγον σε νικήσω...*; (also *τί γάρ, ἢν κ.τ.λ.*, *ib.* 351) —**ἐγὼ παρὼν**: for the interruption of the sentence, cp. 210 n., 1226.

1406 προσωφέλησιν: a compound found only here.—**ἕρξεις**: cp. Aesch. *Pers.* 786 *πήματ' ἔρξαντες*.

1407 After **πελάζειν** the MSS. have *σῆς πάτρας*. NE. *ἀλλ' εἰ δρᾷς ταῦθ', ὥσπερ αὐδᾷς*. This is probably an interpolation, which may have arisen in the first instance from *σῆς πάτρας*, a gloss explanatory of **πελάζειν**, the rest being then added, to supply a supposed defect of metre. Some of the attempts which have been made to expand the words, *ἀλλ' εἰ δρᾷς ταῦθ', ὥσπερ αὐδᾷς*, will be found in the Appendix. Seyffert's is the best,—*ἀλλ' εἰ σὺ δὴ | ταῦτα δράσεις, ὥσπερ αὐδᾷς*: but no one of them is very probable. To the objection that, without these words, **στεῖχε** becomes too abrupt, we may perhaps reply that the decision of Neoptolemus has really been taken; these last misgivings which flit across his mind are not causes of serious hesitation. Thus

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NE. Now plant thy steps firmly. PH. To the utmost of my strength.

NE. But how shall I escape blame from the Achaeans? PH. Heed it not.

NE. What if they ravage my country? PH. I will be there—

NE. And what help wilt thou render? PH. With the shafts of Heracles—

NE. What is thy meaning?—PH.—I will keep them afar. NE. Take thy farewell of this land, and set forth.

HERACLES *appears above them.*

HE. Nay, not yet, till thou hast hearkened unto my words, son of Poeas: know that the voice of Heracles soundeth in thine ears, and thou lookest upon his face.

For thy sake have I come from the heavenly seats, to show thee the purposes of Zeus, and to stay the journey whereon thou art departing; give thou heed unto my counsel.

only two variations, viz. (1) *πατρίδος* for *πάτρας* in B and L^2: (2) *τάδ' ὡς*, instead of *ταῦθ' ὥσπερ*, in Vat., V^2, V^4. For the conjectures, see Appendix. Dindorf was the first to reject the words as interpolated. **1409** *μήπω γε, πρὶν ἄν*] Blaydes writes *μήπω, πρίν γ' ἄν*. **1410** *ἀΐῃς* r: *ἀΐεις* L. **1411** *αὐδήν*] Cavallin conj. *ἄντην*, and *αὐδήν τε* for *ἀκοῇ τε* in 1412. **1412** *λεύσσειν τ'*] *λεύσσειν τε* L. **1416** *κατερητύσων* r: *κατηρετύσων* L.

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the simple *στεῖχε*—implying his inward contentment with the answer, *εἶρξω πελάζειν*—is in truer harmony with the context than a form of words which would suggest that his consent depended, even now, on an explicit assurance.

προσκύσας χθόνα: cp. 533: Ar. *Eq.* 156 *τὴν γῆν πρόσκυσον καὶ τοὺς θεούς.*

1409 μήπω γε κ.τ.λ. This is one of the instances in which the appearance of the 'deus ex machina' is not preceded by any notice in the text. Similar cases are those of Athena in Eur. *I. T.* 1435 and *Suppl.* 1183, and the Dioscuri in *Helen.* 1642. It may be inferred that in these instances the apparition was a sudden one,—effected, perhaps, by the actor coming out upon a high platform (*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.* 1227 ff.), he was probably lowered, or raised, by machinery. (Cp. A. Müller, *Griech. Bühnenalterthüm.*, pp. 151 ff.) The nine anapaests here are spoken as Heracles moves forward.—With regard to the dramatic fitness of this interposition, see Introd. § 11.

1411 f. φάσκειν δ': inf. as imperat.: cp. 57. For this use of *φάσκειν*, as ='deem,' cp. *O. T.* 462 n.—**ἀκοῇ τε κλύειν**. If we had simply, *αὐδήν τε κλύειν, λεύσσειν τ' ὄψιν*, the misplacing of the first *τε* would be of a common kind (cp. *O. T.* 258 n.): the further peculiarity here is that *ἀκοῇ τε κλύειν* suggests *ὀφθαλμοῖς τε λεύσσειν*, as if the object of both verbs were the person.

1413 τὴν σὴν...χάριν: *Tr.* 485 *κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν*: Eur. *Ph.* 762 *τρέφ' ἀξίως νιν σοῦ τε τὴν τ' ἐμὴν χάριν.*

1415 f. τὰ Διός τε φράσων. The son of Zeus comes from heaven to declare, with his own lips, that Zeus ordains the return of Philoctetes to Troy. Thus a wholly new motive is brought to bear on Ph., who hitherto knew merely (at second hand) what Helenus had prophesied (1336 ff.).—**ἣν στέλλει**: cp. Ap. Rh. 4. 296 *στέλλεσθαι τήνδ' οἶμον.*

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καὶ πρῶτα μέν σοι τὰς ἐμὰς λέξω τύχας,
ὅσους πονήσας καὶ διεξελθὼν πόνους
ἀθάνατον ἀρετὴν ἔσχον, ὡς πάρεσθ' ὁρᾶν.
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεᾶ θέσθαι βίον.
ἐλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωικὸν
πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς,
ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος
Πάριν μέν, ὃς τῶνδ' αἴτιος κακῶν ἔφυ,
τόξοισι τοῖς ἐμοῖσι νοσφίσεις βίου,
πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ
πέμψεις, ἀριστεῖ' ἐκλαβὼν στρατεύματος,
Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκα.
ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,

1418 λέξω] Dindorf conj. λέγω: Bergk, δείξω: Schneidewin, σὺ...σκέψαι. **1420** ἀρετὴν] Erfurdt conj. ἀλκήν: Hermann (formerly), αἰθέρ': Faehse, αἴγλην: Fröhlich, ἦβην: Wecklein, ἀθάνατον ἔσχον εἶδος: Blaydes, ἀθ. ἔσχον δόξαν: Todt, τιμὴν ἀθ. ἔσχον. Burges supposes a lacuna after this v. **1421** τοῦτ'] Blaydes conj. ταῦτ'. **1422** ἐκ] Wakefield conj. κἀκ.—τῶνδ'] In L, τῶν was written first, and δ' inserted afterwards, apparently by S.—εὐκλεᾶ] made from εὐκλέα in L.

1418 καὶ πρῶτα μέν would properly have been answered in 1421 by ἔπειτα δὲ (καὶ σοὶ τοῦτο ἐπαγγέλλομαι): but meanwhile the thought of sequence in the topics yields to that of parallelism between the two cases; and so in 1421 we have simply καὶ σοί, κ.τ.λ.—The phrase **τὰς ἐμὰς λέξω τύχας** might naturally seem the prelude to a fuller recital: but the meaning is simply this;—'I have to tell thee that, after many sufferings, I have been received among the gods; and for thee, too, suffering is to end in glory.'

1420 ἀθάνατον ἀρετὴν, 'deathless glory.' The difficulties felt regarding ἀρετήν have arisen from the words **ὡς πάρεσθ' ὁρᾶν**, which imply some visible sign, and thus suggest that ἀθάνατος ἀρετή 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.

(1) The use of ἀρετή as='reputation won by merit' was familiar: *e.g.*, Lycurgus *In Leocr.* § 49 (quoted by Cavallin) τὰ γὰρ ἆθλα τοῦ πολέμου τοῖς ἀγαθοῖς ἀνδράσιν ἐστὶν ἐλευθερία καὶ ἀρετή. By an easy transition, this idea of fame won by deeds passed into that of 'distinction': cp. Theog. 29 μηδ' αἰσχροῖσιν ἐπ' ἔργμασι μηδ' ἀδίκοισιν | τιμὰς μηδ' ἀρετὰς ἕλκεο μηδ' ἄφενος: 'and do not, by shameful deeds or unjust, grasp at honours, or *distinctions*, or wealth': where the τιμαί refer to office or rank, and the ἀρεταί, as the context shows, also denote pre-eminence recognised in some external form.

(2) The force of the epithet should be observed. When Plato says, ὑπὲρ ἀρετῆς ἀθανάτου...πάντες πάντα ποιοῦσιν (*Symp.* 208 D), the ἀθάνατος ἀρετή is the reputation which survives *on earth*. But here ἀθάνατος ἀρετή is 'the distinction of one who has been made immortal': *i.e.*, 'deathless glory' here means 'glorious immortality.' Thus the peculiar sense of ἀρετήν is helped by that sense which the context gives to ἀθάνατον.

ἔσχον, ('ingressive' aor.,) 'came to have,' 'won': *Ant.* 1229: *Ai.* 465 ἔσχε στέφανον εὐκλείας.—**ὡς πάρεσθ' ὁρᾶν**: a laurel-wreath perhaps sufficed as symbol of the apotheosis: see n. on 728.

1421 f. τοῦτ' is explained by the next v.; cp. τοῦτο in 1440.—**ἐκ**, not merely 'after' (720), but 'as a result of,' 'through.'—**εὐκλεᾶ θέσθαι**, make it

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First I would tell thee of mine own fortunes,—how, after enduring many labours to the end, I have won deathless glory, as thou beholdest. And for thee, be sure, the destiny is ordained that through these thy sufferings thou shouldest glorify thy life.

Thou shalt go with yon man to the Trojan city, where, first, thou shalt be healed of thy sore malady; then, chosen out as foremost in prowess of the host, with my bow shalt thou slay Paris, the author of these ills; thou shalt sack Troy; the prize of valour shall be given to thee by our warriors; and thou shalt carry the spoils to thy home, for the joy of Poeas thy sire, even to thine own Oetaean heights. And whatsoever spoils thou receivest from that host,

1425 ἀρετῇ τε] Wakefield conj. ἀρετῇ δὲ. **1427** νοσφιεῖς r: νοσφίσεις L. **1428** πέρσεις τε] Wakefield conj. πέρσεις δὲ. **1429** ἐκλαβὼν Turnebus: ἐκβαλὼν MSS.: ἐκλαχὼν Valckenaer. **1430** πλάκα L, and most MSS.: πλάκας A (and Harl., πρὸς πλάκας Οἴτης πάτρας). **1431** τοῦδε τοῦ στρατοῦ] For τοῦδε τοῦ, Schneidewin conj. τοῦ δήου (as Blaydes reads), or πολεμίου, or τοῦ Τρώων: Burges, τοῦδ' ἀπ' Ἰδαίου: Hermann, τοῦδε τοῦ στόλου. Wecklein, ἃ δ' ἂν λάβῃς λάφυρα δαΐου στρατοῦ.

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glorious: cp. 532. (Not, 'lay down, end, thy life in glory,' as Ellendt takes it.)

1424 f. πρῶτον μὲν...ἀρετῇ τε. The *μέν* here is not correlative to ἃ δ' in 1431: it is followed by *τε*: cp. 1058 n. So in 1426 ff., Πάριν *μέν*...*πέρσεις τε*. Possibly τε ought to be δέ in one of the two places, or in both: but, in each case, the *τε* may be a trace of the somewhat careless writing which appears in this speech.—**ἐκκριθεὶς**, as Menelaus was for the *μονομαχία* with Paris (*Il.* 3), and Ajax for that with Hector (*Il.* 7).

1426 Πάριν: the slaying of Paris by Ph. was told by Lesches in the *Little Iliad*, and must have come into the Φιλοκτήτης ἐν Τροίᾳ of Sophocles.—**αἴτιος κακεῖν**: cp. Alcman fr. 31 Δύσπαρις αἰνόπαρις, κακὸν Ἑλλάδι βωτιανείρᾳ. Attius *Philocteta* fr. 18 *Pari dyspari, si impar esses tibi, ego nunc non essem miser.*

1428 ff. σκῦλά τ' κ.τ.λ. These spoils constitute the ἀριστεῖα. For the custom of hanging up such *σκῦλα* in temples or houses, cp. Aesch. *Ag.* 577: *Theb.* 278: Eur. *I. T.* 74: Verg. *Aen.* 1. 247 ff., 3. 286 ff., etc.

ἐκλαβὼν is a more probable correction than ἐκλαχὼν of the MS. **ἐκβαλὼν**. The force of the compound is, 'having received from the hands of the army,'—as a reward due to him. So ἐκλαμβάνειν is said of receiving what is surrendered under a treaty (Isocr. or. 5 § 100 *τὴν Ἀσίαν*... *παρὰ τῶν Ἑλλήνων ἐν ταῖς συνθήκαις ἐξέλαβεν*): or of receiving 'in full' (Plat. *Legg.* 958 D *δίκας*...*ἐκλαβόντι*). Cp. Her. 8. 123 where, after Salamis, the *στρατηγοί* meet at the Isthmus, *ἀριστήια δώσοντες τῷ ἀξιωτάτῳ*, and vote by laying *ψῆφοι* on Poseidon's altar.

πέμψεις seems here to mean 'convey' (implying triumphal pomp): though elsewhere this use seems restricted to the escorting of persons (1368, 1399). It may, however, mean merely 'send' in advance (as in the *Trach.* Heracles sends his captives before him with the *κῆρυξ*).—**Ποίαντι**: Ph. thus learns that his father is indeed alive.

1431 ἃ δ' ἂν λάβῃς κ.τ.λ.: 'and whatsoever spoils thou receivest from that army (the Greek *στρατεύματος* of 1429), (from those spoils) take memorials of my bow (*i.e.*, a thank-offering for its work) to my pyre.' A portion of the *σκῦλα* is to be dedicated to Heracles on Mount Oeta; where in historical times such relics were doubtless shown at the so-called *Pyra* (Liv. 36. 30: Introd. § 1).

After the relative clause, ἃ δ' ἂν...λάβῃς, we understand, not *ταῦτα* (in apposition with *μνημεῖα*), but a partitive gen., *τούτων*. This construction is a simple and natural one. For the partitive gen. thus understood, cp. n. on 1161 f., and Xen. *Cyr.* 8. 1. 20 quoted there. The

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τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλέως τέκνον,
παρῆνεσ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις
ἑλεῖν τὸ Τροίας πεδίον οὔθ' οὗτος σέθεν·
ἀλλ' ὡς λέοντε συννόμω φυλάσσετον
οὗτος σὲ καὶ σὺ τόνδ'. ἐγὼ δ' Ἀσκληπιὸν
παυστῆρα πέμψω σῆς νόσου πρὸς Ἴλιον·
τὸ δεύτερον γὰρ τοῖς ἐμοῖς αὐτὴν χρεὼν
τόξοις ἁλῶναι. τοῦτο δ' *ἐννοεῖθ', ὅταν
πορθῆτε γαῖαν, εὐσεβεῖν τὰ πρὸς θεούς·
ὡς τἄλλα πάντα δεύτερ' ἡγεῖται πατὴρ

1433 ταῦτ'] ταῦτ' Heath, and so Buttmann. **1436** συννόμω] συννόμωι L. **1437—1440** ἐγὼ δ'...ἁλῶναι. Jacob (*Quaest. Sophocl.*, 1822) suspected that these words were spurious; this is also the view of Leutsch (*Philol.* XI. 777). Schenkel (*Zeitschr. f. die Oesterr. Gymn.*, 1870, p. 699) would recast the whole passage from

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sentence could have no ambiguity for a Greek audience, familiar with the custom that, after a victory, a *part* of the spoil (usually a δεκάτη) should be dedicated to the gods. Cp. Her. 8. 121 (after the battle of Salamis) διεδάσαντο τὴν λοιπὴν καὶ τὰ ἀκροθίνια ἀπέπεμψαν ἐς Δελφούς. Xen. *Anab.* 5. 3. 4 τὴν δεκάτην ἣν τῷ Ἀπόλλωνι ἐξεῖλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμιδι διέλαβον οἱ στρατηγοί, τὸ μέρος ἕκαστος, φυλάττειν τοῖς θεοῖς. As Cavallin remarks, the passage was rightly understood by the schol. on 1432, ἐκ τῶν ἀριστείων καμὲ τίμησον. For the simple gen., **τοῦδε τοῦ στρατοῦ**, after **λάβῃς**, cp. *O. T.* 580 ἐμοῦ κομίζεται, *ib.* 1022 δῶρόν τοτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών: *ib.* 1163 ἐδεξάμην δέ του.—For other views, see Appendix.

1433 ff. **καὶ σοὶ ταῦτ'** κ.τ.λ. Heracles now addresses Neoptolemus in a parenthesis which extends down to 1437: then, at the words **ἐγὼ δ'**, he again turns to Philoctetes. Two views of these words are possible. I prefer the first.

(1) **ταῦτ'** refers to the general tenor of the preceding verses, from 1423 onwards, —viz., that Ph. is to go to Troy with N., and there triumph. 'And to *thee* (as well as to Ph.) I give these counsels': *i.e.*, it concerns thee, too, to note that he must accompany thee to Troy. In **καὶ σοὶ** the καὶ='*and*': but the emphasis which falls on σοί makes it equivalent to 'thee also.' If καὶ meant 'also,' the asyndeton would be too harsh. The change of **ταῦτ'** to **ταῦτ'** seems needless. A modified form of this view refers **ταῦτ'** only to v. 1431, as if Heracles meant that Neoptolemus also must bring spoils to the pyre: but this seems less fitting.

(2) **ταῦτ'** refers to what follows: the aor. **παρῆνεσα** is then like **ἀπώμοσα** in 1289 (n.): and the **γὰρ** after οὔτε merely introduces the statement (1049). I do not share Buttmann's feeling that **καὶ σοὶ** ought then to be **σοὶ δὲ**: but the whole context appears to render the first view more natural.

Heracles confirms what Odysseus had said (115). In glorifying Philoctetes, it was necessary to respect the legend which ascribed the capture of Troy to Neoptolemus (who was the hero of the Ἰλίου πέρσις, by Arctinus).

For **τὸ Τρ. πεδίον**, cp. 69 n.

1436 **συννόμω**, 'having the same pasture'—here, 'seeking their prey on the same ground.' Cp. Arist. *Hist. An.* 6. 18 οἱ ταῦροι...ὄντες σύννομοι. This primary sense of the adj. is here blended with the derived sense, 'partners.' The image is Homeric: cp. *Il.* 10. 297 βάν ῥ' ἴμεν ὥς τε λέοντε δύω διὰ νύκτα μέλαιναν (Odysseus and Diomedes): cp. *Il.* 5. 548. So Aesch. *Cho.* 938 διπλοῦς λέων (Orestes and Pylades): imitated by Eur. *Or.* 1401 λέοντες Ἕλλανες δύο διδύμω.—**φυλάσσετον**. Since neither can prevail without the other, each has the other's welfare in his keeping. We can perceive that the poet's mind glances

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thence take a thank-offering for my bow unto my pyre.

(And these my counsels are for thee also, son of Achilles; for thou canst not subdue the Trojan realm without his help, nor he without thine: ye are as lions twain that roam together; each of you guards the other's life.)

For the healing of thy sickness, I will send Asclepius to Troy; since it is doomed to fall a second time before mine arrows. But of this be mindful, when ye lay waste the land,—that ye show reverence towards the gods. All things else are of less account in the sight of our father

1431 to 1441. **1440** ἐννοεῖθ' Elmsley: ἐννοεῖσθ' MSS. **1441** πορθῆτε] πορθεῖτε L, with ῆ written over εῖ by S. **1442—1444** ὡς τἄλλα...ἀπόλλυται. Dindorf rejects these three vv.

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from the metaphor to the thought of a δίκαιος κἀγαθὸς παραστάτης (*Ant.* 671 n.).

1437 Ἀσκληπιόν. In the *Iliad* Asclepius is a mortal, an ἀμύμων ἰητήρ living in western Thessaly, whose two sons, the physicians Podaleirius and Machaon, go thence to Troy. But Sophocles here thinks of Asclepius as a god, whom Heracles is to send from heaven. Prosaic objections have been made to this passage, on the ground that in 1333 it was said that Ph. was to be healed by the Asclepiadae. But it might be replied that those were merely the words of Neoptolemus, who was giving his own interpretation to a vague prediction of Helenus that Ph. would be healed. Even, however, if the oracle itself spoke of the Asclepiadae, there is no poetical unfitness in this further promise—that the healing god himself should visit Troy, to direct and inspire their skill.

Tradition placed Sophocles in a near relation to the cult of Asclepius. The poet is said to have been invested with the 'priesthood' (ἱερωσύνη, *Vit. Soph.* § 6) of the hero Alcon, a healing-god akin to Asclepius; indeed, the name Ἄλκ-ων is cognate, if Ἀσκληπιός be Ἀλεξ-ήπιος, by metathesis of σκ = ξ: cp. Preller 1. 423 n. 2. A paean to Asclepius by Sophocles was extant in antiquity (Lucian *Enc. Dem.* 27 etc.), and legend declared that the god had visited the poet's hearth (Plut. *Num.* 4 § 6).

1439 τὸ δεύτερον. The first occasion was when Heracles himself made war on Laomedon, and, after taking Troy, gave the king's daughter, Hesione, to Telamon (*Ai.* 1302: *Il.* 5. 638 ff.). Cp. Pind. *I.* 5. 36 (the Aeacidae) δὶς πόλιν Τρώων πράθεν, ἐσπόμενοι | Ἡρακλῆι πρότερον, | καὶ σὺν Ἀτρείδαις. Propert. 3. 1. 32 *Troia bis Oetaei numine capta dei.*—**αὐτὴν** = τὴν πόλιν, or Τροίαν, implied in **Ἴλιον**, which is regularly neuter (454) in post-homeric poetry. The exception in Eur. *Andr.* 103 occurs in a quasi-epic hexameter: conversely, Ἴλιον αἰπὺ in *Il.* 15. 71 occurs in a suspected passage.

1440 f. ἐννοεῖθ', as a correction of the MS. **ἐννοεῖσθ'**, is commended by the fact that, out of five other places where Soph. uses this compound, there are two (*O. T.* 559, *Ant.* 61) in which the act. form is proved by metre; while in a third, *Tr.* 578, ἐννοήσασ' is not likely to have come from ἐννοηθεῖσ'. On the other hand, the midd. was not less Attic than the act.; and, if ἐννοεῖσθ' here were not followed by an aspirate, it would have been rash to alter it.

εὐσεβεῖν. 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 Ζεὺς ἑρκεῖος.' Neoptolemus himself was afterwards assassinated at Delphi: whence the proverb Νεοπτολέμειος τίσις (Paus. 4. 17. 4), meaning, τὸ παθεῖν ὁποῖόν τις καὶ ἔδρασε. The outrage of Ajax Oileus on Cassandra, in the temple of Athena at Troy (Eur. *Tro.* 70), was another instance of δυσσέβεια.

1442 ff. ὡς τἄλλα πάντα κ.τ.λ. The ground for the precept (εὐσεβεῖν) is given by **ὡς**,—viz., that Zeus deems 'all other things,'—such as conquest, or glory—of secondary moment (**δεύτερ' ἡγεῖται**: cp. *O. C.* 351). Then the sentence introduced

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Ζεύς· *οὐ γὰρ ηὐσέβεια συνθνήσκει βροτοῖς·
κἂν ζῶσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙ. ὦ φθέγμα ποθεινὸν ἐμοὶ πέμψας, 1445
χρόνιός τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.
ΝΕ. κἀγὼ γνώμην ταύτῃ τίθεμαι.
ΗΡ. μή νυν χρόνιοι μέλλετε πράσσειν·
καιρὸς καὶ πλοῦς 1450
ὅδ' ἐπείγει γὰρ κατὰ πρύμναν.

1448 f. ἡ γὰρ εὐσέβεια MSS. The conjecture οὐ γὰρ εὐσέβεια was first made by Thomas Gataker (*ob.* 1654), *Adv. Misc. Post.* XII. 513. R. Dawes (*Misc. Crit.* 241) proposed οὐ γὰρ ηὐσέβεια. Brunck, the first editor of Soph. who adopted the correction, gives it in this form, ascribing it to Dawes.—συνθνήσκει] Wakefield conj. συντρέχει: Cavallin, συμφέρει βροτοῖς | καὶ ζῶσι καὶ θανοῦσιν.—Hermann 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.*: ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς | <οὐδ' ἦν θάνῃ τις· εὐμένεια δ' ἐκ θεῶν,> | κἂν ζώσι κἂν θάνωσιν, οὐκ ἀπόλλυται.

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by **γάρ** explains why Zeus so deems; viz., because the effect of *εὐσέβεια* does not cease with man's life on earth, but is imperishable. That is, it brings happiness to the *εὐσεβής* in the life beyond the grave; and it is also of good example to the men who come after. Heracles can fitly say this; he is himself enjoying the reward of *εὐσέβεια*, and he comes from the presence of Zeus.

In v. 1443 the old emendation **οὐ**, for **ἡ**, 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, **ἡ γὰρ εὐσέβεια συνθνήσκει βροτοῖς**, 'piety dies with mortals,' the meaning is, 'piety *passes* with men *into the other life*,' there to find a reward. (Cp. Rev. xiv. 13, *τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*.) Now, this narrows the scope of the thought in an arbitrary way; for then *εὐσέβεια* is regarded only in its influence on the happiness of the departed. If, however, we read **οὐ γὰρ ηὐσέβεια συνθνήσκει βροτοῖς**, this allows us to think *also* of the abiding influence upon human conduct; and the more comprehensive view is certainly the more fitting one in an exposition of the reason why *Zeus* attributes a paramount importance to *εὐσέβεια*.

A further objection to the MS. reading arises from the sense given to **συνθνήσκει**, which, though intelligible (in the light of v. 1444), would be forced. The regular meaning of *θνήσκω* and its compounds, when used figuratively, is 'to become inoperative' or 'extinct,' in contrast with *ζῆν*: *e.g.*, *O. C.* 611 *θνήσκει δὲ πίστις*. Aesch. *Cho.* 846 (λόγοι)...*θνήσκοντες μάτην*. Eur. fr. 734 *ἀρετὴ δέ, κἂν θάνῃ τις, οὐκ ἀπόλλυται,* | *ζῇ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δὲ* | *ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός*: where it is immaterial that the reference is to fame living or perishing *on earth*: the point is that *συνθανόνθ'* is opposed to *ζῇ*. In Ar. *Ran.* 868, too—*ὅτι ἡ ποίησις οὐχὶ συντέθνηκέ μοι,* | *κείνῳ δὲ συντέθνηκεν*—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 **ἡ**. (1) The position of *οὐ*. But *οὐ* is rightly so placed, because, as **τἆλλα πάντα** indicates, there is an implied contrast between *εὐσέβεια* and other things which *do* perish with men. Cp. Soph. fr. incert. 842 *οὐ τοῖς ἀθύμοις ἡ τύχη ξυλλαμβάνει* (though it *does* aid the brave). (2) The thought, **οὐ...συνθνήσκει**, is repeated by **οὐκ ἀπόλλυται**. But v. 1444 is not a mere repetition; it is a re-statement in more forcible language, and, as such, it is rhetorically appropriate here.

Dindorf rejects all three verses (1442—

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Zeus; for piety dies not with men; in their life and in their death, it is immortal.

PH. Ah, thou whose accents I had yearned to hear, thou whose form is seen after many days, I will not disobey thy words!

NE. I, too, consent.

HE. Tarry not long, then, ere ye act; for occasion urges, and the fair wind yonder at the stern.

1447 ἀπιθήσω] L has an erasure between ι and θ: the ι had been ϙ (ει). **1448** γνώμην ταύτῃ] γνώμῃ (*sic*) ταύτηι L: γνώμῃ ταύτῃ r (γνώμην ταυτην B, with η written over the first -ην): γνώμην ταύτῃ Lambinus and Toup: γνώμην ταὐτῇ Dobree: γνώμην ταύτην Elmsley. **1449 ff.** μὴ νυν] μὴ νῦν L.—πράσσειν Brunck: πράττειν L. L points thus:—μή...πράσσειν· | καιρὸς καὶ πλοῦς | ὅδ' ἐπείγει etc.: and so Blaydes, who changes καιρὸς to οὖρος. Cavallin thus:—μή...μέλλετε· πράσσειν | καιρός· καὶ πλοῦς | ὅδ'· ἐπείγει etc.—πρύμναν MSS.: πρύμνην Hermann.

1444). But the conclusion, at v. 1441, would then be too abrupt. Schneidewin formerly spared v. 1442, rejecting only the two next vv. He supposed (*a*) that **Ζεύς** was a gloss on **πατήρ**: (*b*) that some one had written vv. 1443 f. in the margin, the original form of 1443 having been, ἀλλ' ἡ γὰρ εὐσέβεια συγγηρᾷ (or συνναίει) βροτοῖς: then a scribe evolved our text. This hypothesis is too complex: besides, the speech would not end well with v. 1442. One of Hermann's views (see cr. n.) was that v. 1444 only should be rejected (οὐ being read in 1443): but this, too, would be ineffective.

1445 f. ποθεινὸν ἐμοὶ: for the neglect of the usual caesura after the second foot, cp. 1470: *O. C.* 1760, 1771.—**πέμψας**: cp. 846.—**χρόνιος** here = χρόνῳ, '*after* a long time' (as in *O. C.* 441, n.): but in 1449 χρόνιοι = '*for* long' (πολὺν χρόνον).

1448 γνώμην ταύτῃ τίθεμαι, give my voice in this sense: τίθεμαι as in the phrase τίθεμαι ψῆφον. Cp. Lys. or. 24 § 23 μηδαμῶς, ὦ βουλή, ταύτῃ θῆσθε τὴν ψῆφον (so Taylor: ταύτῃ...τῇ ψήφῳ MSS.): Isae. or. 8 § 46 ᾗ δίκαιόν ἐστι, ταύτῃ τὴν ψῆφον τίθεσθε: Her. 1. 120 ταύτῃ πλεῖστος γνώμην εἰμί: id. 7. 143 ταύτῃ Θεμιστοκλέους ἀποφαινομένου (γνώμην).—The reading **γνώμην ταύτην** is also possible: cp. Plat. *Legg.* 674 A οὐκ ἂν τιθείμην ταύτην τὴν ψῆφον: Andoc. or. 3 § 21 τίνα γνώμην ἔθεντο περὶ ὑμῶν...; In Ar. *Eccl.* 658 the MSS. give κἀγὼ ταύτην γνώμην ἐθέμην: but Toup conjectures ταύτῃ, which Dindorf adopts.

The chief reason for preferring **γνώμην ταύτῃ** here is that it explains the alternative readings of the MSS., γνώμῃ ταύτῃ and γνώμην ταύτην. So in *Ant.* 125 f. the true reading ἀντιπάλῳ...δράκοντος generated ἀντιπάλῳ...δράκοντι and ἀντιπάλου...δράκοντος.—Those who read **γνώμῃ ταύτῃ τίθεμαι** suppose that ψῆφον is understood with τίθεμαι, the dat. being modal. This is very awkward, and cannot be supported by any sound example.

1449 ff. μέλλετε πράσσειν: for the inf., cp. *O. C.* 1627 τί μέλλομεν | χωρεῖν; —**καιρὸς καὶ πλοῦς**: 'occasion (the need of the hour) urges you on, and the fair wind yonder (**ὅδ'**) at the ship's stern': *i.e.*, 'it is time for you to sail, and the weather is fair.' Cp. 466 f. (n.) For **κατὰ πρύμναν**, cp. Thuc. 2. 97 ἣν ἀεὶ κατὰ πρύμναν ἱστῆται τὸ πνεῦμα: *Od.* 11. 6 μετόπισθε νεὸς κυανοπρώροιο | ἴκμενον οὖρον ἵει. It is best here to keep the ordinary Attic πρύμναν, which the MSS. give, since metre does not require πρύμνην (cp. 482 n.).

The place of **γὰρ** 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 Τροφώνιος fr. 1. 2 διαφέρει τῷ μαγείρῳ τοῦτο γάρ: as *sixth*, in Antiphanes Ἀλιευομένη 22 ἐπὶ τὸ τάριχός ἐστιν ὠρμηκυῖα γάρ (where Meineke needlessly writes τάριχος δ' ἐστιν ὠρμηκυῖ' ἅφαρ): as *seventh*, in Athenion Σαμόθρᾳκες 4 τοῦ θηριώδους καὶ παρασπόνδου βίου | ἡμᾶς γὰρ ἀπολύσασα etc. (But in Alexis fr. incert. 7. 3 οὔ μήτε

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ΦΙ. φέρε νυν στείχων χώραν καλέσω.
χαῖρ', ὦ μέλαθρον ξύμφρουρον ἐμοί,
Νύμφαι τ' ἔνυδροι λειμωνιάδες,
καὶ κτύπος ἄρσην πόντου *προβολῆς,
οὗ πολλάκι δὴ τοὐμὸν ἐτέγχθη
κρᾶτ' ἐνδόμυχον πληγαῖσι νότου,
πολλὰ δὲ φωνῆς τῆς ἠμετέρας
Ἑρμαῖον ὄρος παρέπεμψεν ἐμοὶ
στόνον ἀντίτυπον χειμαζομένῳ.
νῦν δ', ὦ κρῆναι Λύκιόν τε ποτόν,

1452 νυν] νῦν L.—στείχων χώραν] στείχώραν L, with χ̂ (=χων) written over στεί by an early hand.—For χώραν Bergk conj. χαίρειν. **1453** ξύμφρουρον] σύμφορον Harl. **1454** Νύμφαι τ'] Schenkel would place this v. immediately after 1464, and read πέμψατ' in 1465. **1455** προβλῆς MSS.: προβλῆς θ' Musgrave and Schaefer: προβολῆς

πράττεται τέλος | μηδὲν γὰρ ἡμᾶς, the emendation παρ' ἡμᾶς is clearly right.) The unusual position of γάρ led to a point being placed in L after δδ', and has been one cause of doubt as to the construction of the whole passage (see cr. n.).

1452 The preceding anapaests (1445 ff.) indicated that the moment of departure was at hand; and now, as **στείχων** shows, the movement is beginning.—**καλέσω**, aor. subj., as usual with φέρε: cp. 300 n. The sense is strictly, 'invoke' (cp. 737): the land is addressed as a divine power, to which he makes a prayer (1464).

1453 χαῖρ', ὦ μέλαθρον κ.τ.λ. The eight verses which follow call up a picture of his past life in Lemnos,—the lonely cave,—the plain to the west of it, —the loud sea to the east,— the echoing cliffs to the north. Then, at v. 1461, his thoughts turn to the voyage that lies before him.—**ξύμφρουρον**, the witness of his weary watching and waiting: the cave is personified, as in 1081 ff. Cp. Aesch. *P. V.* 142 τῆσδε φάραγγος σκοπέλοις ἐν ἄκροις | φρουρὰν ἄζηλον ὀχήσω.

1454 Νύμφαι τ' κ.τ.λ. Next to the μέλαθρον itself, he naturally names the elemental deities of the region from which he obtained water, fuel, and the soothing φύλλον (292 ff., 649). Cp. *Il.* 20. 8 νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται | καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα (grassy water-meadows). Ap. Rh. 2. 821 νυμφαι ἐλειονόμοι.

1455 ἄρσην, of strong, deep sound: cp. Ar. *Th.* 124 κίθαρίν τε ματέρ' ὕμνων, | ἄρσενι βοᾷ δόκιμον. (In Soph. fr. 478 ἄρσενας χοὰς | Ἀχέροντος is explained by some as 'deep-sounding waves.') Conversely in *Od.* 6. 122 κουράων...θῆλυς αὐτή. A difference between deeper and shriller tone was expressed by the terms αὐλὸς ἀνδρήιος and γυναικήιος (Her. 1. 17).

The MS. **προβλῆς** (without **θ'**) cannot be defended as an epithet of **κτύπος**, —'a sound sent forth by the sea' (as Seyffert takes it). We must read either (1) **προβολῆς** with Hermann, or (2) **προβλῆς θ'** with Musgrave and Schaefer. I prefer (1), because **θ'** is decidedly tame, whether **πόντου** be taken with **προβλῆς** only, or (as seems needful) with **κτύπος** also. Nor can it be questioned that **προβολῆς** gives a much finer verse. It is true that we have had προβλῆτες in 936, whereas this sense of προβολή recurs only in later Greek (Quintus Smyrn. 9. 378 ἐπὶ προβολῆσι θαλάσσης). But, if such a use of προβολή was actually a rare one, the presence of **πόντου** would make it clear.

1456 f. οὗ seems to denote generally the *region* in which the cave was situated,—near, or perhaps upon, the **πόντου προβολή**. We can hardly refer it back to the word μέλαθρον.—**πολλάκι**, an epic and lyric form twice used in lyrics by Aesch. (*Theb.* 227, *Suppl.* 131), but not elsewhere by Soph.—**ἐνδόμυχον**, a poet. word (like ἐνδομάχης); but, in later Greek at least, the verb formed from it seems to

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PH. Come, then, let me greet this land, as I depart. Farewell, thou chamber that hast shared my watches, farewell, ye nymphs of stream and meadow, and thou, deep voice of the sea-lashed cape,—where, in the cavern's inmost recess, my head was often wetted by the south-wind's blasts, and where oft the Hermaean mount sent an echo to my mournful cries, in the tempest of my sorrow!

But now, O ye springs, and thou Lycian fount,

Hermann. **1456** πολλάκι δὴ] Nauck conj. πολλάκις ἂν.—ἐτέγχθη] Heath conj. ἐτέγγθην. **1457** ἐνδόμυχον] Burges conj. ἐνδομύχου.—πληγαῖσι] πλαγῆισι L, as in *Ant.* 589 θρηίσσησιν. **1459** Ἑρμαῖον Brunck: Ἕρμαιον MSS. and schol. **1461** Λύκιον schol. (as a *v. l.*): γλύκιον MSS.; but in L three dots have been placed over the γ by an early hand. Lobeck conj. γλυκόεν: Musgrave, γλύκιμον: Burney and Wakefield, γλυκερὸν: the latter, also λευκὸν.

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have been common: thus the schol. on Ar. *Vesp.* 970 explains αἰκουρος by ἐνδομυχοῦντα. 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 νότος (*Ant.* 335 n.) could carry rain and spray into the inmost recesses.—πληγαῖσι: cp. Lucr. 5. 955 *verbera ventorum*.

1459 This **Ἑρμαῖον ὄρος** is mentioned in only one other passage of classical literature,—Aesch. *Ag.* 283, where the Ἑρμαῖον λέπας Λήμνου is the signalling station intermediate between Ida and Athos. It is doubtless the N. E. promontory of Lemnos, now Cape Plaka.

The only rival claim is that of Mount Skopia, near Cape Murzephlo (the N.W. promontory), which has greatly the advantage of Plaka in height. But two points are in favour of Plaka. (1) It was a fitting place for the beacon; for it is in a direct line between Ida and Athos; it is the nearest point to the Troad; and it runs out far into the sea. (2) The cave of Philoctetes commanded a view of the volcano Mosychlus (v. 800), and his cries were re-echoed from Mount Hermaeum. The two hills were therefore at no very great distance from each other. But there is no reason to suppose that a volcano ever existed near Cape Murzephlo, while there is some ground for thinking that one may have existed on the eastern coast (cp. Appendix on v. 800). See Tozer, *Islands of the Aegean*, pp. 273 f. (1890).

Hermaeum occurs elsewhere also as the ancient name of a promontory,—*e. g.*, in Sardinia (= C. Marargin, on the W. coast), and on the European shore of the Bosporus (= Rumili Hissar).

The MSS. give the accent **Ἕρμαιον** here, but **Ἑρμαῖον** is right. Adjectives in -αιος, of more than two syllables, were regularly properispomenon, like Ἀθηναῖος. Neuter substantives in -αιον were properoxytone; hence Ἀθήναια, as the name of the festival (*sc.* ἱερά), and ἔρμαιον, a wind-fall.

1460 **ἀντίτυπον**: cp. 693 f. (n.)—**χειμαζομένῳ**, fig., under stress of suffering; cp. 1194: Aesch. *P. V.* 562 χαλινοῖς ἐν πετρίνοισιν | χειμαζόμενον.

1461 **Λύκιόν τε ποτόν.** There can be no doubt that **Λύκιον** is the true reading: the corruption **γλύκιον**, facilitated by the use of a small λ as initial, may have been due simply to the fact that the Greeks, like ourselves, spoke of 'fresh' water as 'sweet' (γλυκύ, as dist. from ἁλμυρόν). The Λύκιον ποτόν must be a spring, or fount, in Lemnos, so called after Apollo Λύκιος. There was a more elaborate legend,—that this god, wishing to alleviate the sufferings of Philoctetes, had caused two fountains to arise in the island,—one of wine, and the other of honey. (Zenobius 4. 99, etc.: cp. Hermann's note here.) We do not know whether this Λύκιον ποτόν had been mentioned by any poet before Sophocles,—by Lesches, for example: but the way in which the name is introduced favours that supposition. Perhaps, indeed, a 'Lycian' fount at Lemnos may have been well known to Athenians in the poet's day.

Traces of Apollo Λύκιος in Lemnos

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λείπομεν ὑμᾶς, λείπομεν ἤδη,
δόξης οὔ ποτε τῆσδ' ἐπιβάντες.
χαῖρ', ὦ Λήμνου πέδον ἀμφίαλον,
καί μ' εὐπλοίᾳ πέμψον ἀμέμπτως, 1465
ἔνθ' ἡ μεγάλη Μοῖρα κομίζει
γνώμη τε φίλων χὠ πανδαμάτωρ
δαίμων, ὃς ταῦτ' ἐπέκρανεν.

ΧΟ. χωρῶμεν *δὴ πάντες ἀολλεῖς,
Νύμφαις ἁλίαισιν ἐπευξάμενοι 1470
νόστου σωτῆρας ἱκέσθαι.

1462 f. λείπομεν ἤδη, | δόξης οὔποτε τῆσδ' ἐπιβάντες MSS. In order to obtain a paroemiac, Hermann writes λείπομεν, οὐ δὴ | δόξης ποτὲ τῆσδ' ἐπιβάντες. **1465** εὐπλοίᾳ πέμψον] Meineke conj. εὐπλοία πέμποι. πέμψον made from πέμπον in L.

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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. *Il.* 4. 101, with Leaf's note). A gloss in Hesychius (s. v. Λυκαῖον) points to a cognate worship of Apollo in the neighbouring islet of Chrysè. Λύκιος and Λύκειος may both alike be referred to λυκ, as designating the god of light. In actual Greek usage, while Λύκειος was usually connected with the idea of λυκοκτόνος (*O. T.* 203 n.), Λύκιος was chiefly associated with Lycia. But, instead of the title Λύκιος being derived thence, it is more likely that the country of the people once called Tremĭlae took its name from the cult of the Λύκιος. (Cp. Preller, 1. 202.)

It has been objected to the mention of κρῆναι that at v. 717 Ph. was described as having only στατὸν ὕδωρ: but that was merely the conjecture of the Chorus. Cp. 21 ποτὸν κρηναῖον.

1462 f. λείπομεν ὑμᾶς, λείπομεν ἤδη. Hermann's motive for converting v. 1463 into a paroemiac (see cr. n.) is that the emphasis seems to require such a pause. It would certainly be admissible; but it does not appear necessary. If v. 1463 remains an ordinary dimeter, then the final paroemiac (1468) is all the more effective. And the change is open to one decided objection. If **ἤδη** is altered to **οὐ δή**, the second **λείπομεν** becomes weak. As to the sequence of dactyls in 1463, cp. Eur. *Hipp.* 1361 πρόσφορά μ' αἴρετε, σύντονα δ' ἕλκετε.—**ἐπιβάντες**, 'entered on' that hope,—as upon ground which it was lawful to tread: cp. n. on *O. C.* 189 εὐσεβίαι ἐπιβαίνοντες.

1465 καί μ' εὐπλοίᾳ πέμψον: for the modal dat., cp. *O. T.* 51 ἀλλ' ἀσφαλείᾳ

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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** *δὴ* Hermann: *ἤδη* L, with most MSS.: *ἰδοὺ* A.—*ἀολλεῖς* r: *ἀολλέες* L.

τήνδ' ἀνόρθωσον πόλιν.—**ἀμέμπτως**, so that I shall have no cause to complain: cp. Aesch. *Suppl.* 269 *πράξας ἀμέμπτως*. (Others understand, 'without complaint on *thy* part,'—because I leave thee, or because I have changed my resolve.)—Meineke objects that Ph. cannot properly ask the island for a good voyage. But just as Orestes prays Argos and her gods to welcome him (*El.* 67), so Ph. here prays Lemnos to speed her parting guest. Cp. 986.

1466 ff. *ἔνθ'* = *ἐκεῖσε ἔνθα* (*O. T.* 796).—**Μοῖρα**: some write *μοῖρα*, as in 331; but the epithet *ἡ μεγάλη* seems here to imply definite personification.—**φῶλον**: Heracles and Neoptolemus.—The **πανδαμάτωρ δαίμων** is clearly Zeus, whose ordinances Heracles came to announce (1415). The epithet is fitting; for the stubborn purpose of Ph. has been overruled; and Troy is soon to fall. Cp. *Ant.* 605 ff.

1470 Νύμφαις ἁλίαισιν ἐπευξάμενοι. 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 Ὠκεανῖναι were rather the nymphs of rivers and fountains). The list of the Nereids given by Hesiod (*Th.* 250 ff.) shows that they were imagined, not merely as representing, but as influencing, the various moods of the sea. Thus he says of the Nereid Κυμοδόκη that, with her sister Κυματολήγη, 'she quickly calms waves on the gloomy deep, and the blasts of fierce winds.' The good offices of the Nereids to mariners are expressed by such names as Φέρουσα, Ποντοπόρεια, and Εὐλιμένη. 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).

σωτῆρας, with fem. subst.: cp. *O. T.* 81 n.

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APPENDIX.

2 ἄστιπτος. The forms ἄστειπτος and στειπτός are recommended by the general rule that, when the vowel of a verbal stem becomes a diphthong in the present stem, the diphthong is retained in the verbal adjectives (λείπω, ἀδιάλειπτος: ἀλείφω, ἀλειπτός: φείδομαι, φειστέον, etc.). Yet πείθω, while it gives πειστέον, also furnishes πιστός: and ἄπιστος is sometimes found corrupted to ἄπειστος. On the whole, then, I follow L, the oldest and best MS., in reading ἄστιπτος, though the point is one which can hardly be decided without epigraphic evidence.—The forms ἀστιβής, ἀστίβητος are irrelevant, as coming from στιβέω. Nor can στιπτός and ἄστιπτος be safely referred to the very doubtful form στίβω which Kühner recognises in Xen. *An.* I. 9 § 13 (στιβομένας ὁδούς: rather read στειβομένας).

22 f. ἃ μοι προσελθὼν σῖγα σήμαιν' εἴτ' ἔχει
χῶρον *τὸν αὐτὸν τόνδ' <ἔτ'>, εἴτ' ἄλλῃ κυρεῖ.

(1) As has been stated in the commentary, I believe the words σήμαιν' εἴτ' ἔχει to be sound, although they violate the metrical rule, according to which the syllable preceding εἴτ' ought to be short. The rule is that, if there is a caesura in the fifth foot, that foot must be an iambus; *unless* the second syllable of the fifth foot is either (*a*) an enclitic, like τοι, or (*b*) a word which cannot stand first in a sentence, like γάρ. The reason of the exception is that, in such cases, the ear hardly perceives a caesura: *e.g.*, τιμᾷς μὲν λόγῳ, at the end of an iambic trimeter, would be right, because τιμᾷς μὲν has nearly the same rhythmical effect as a trisyllable like τιμᾶται. But τιμᾷς τῷ λόγῳ would be wrong, because τῷ belongs to λόγῳ, and the rhythmical effect is like that of one word, such as συλλόγῳ. Now, εἴτε is one of those words which must be considered as belonging to what follows it: and the rhythmical effect of εἴτ' ἔχει here is therefore like that of one word, such as ἄσμενος. The elision of the final ε in σήμαιν' makes no difference. Nor can the slight pause which might follow σήμαιν' be pleaded in excuse. On the contrary, the effect of such a pause would be rather to mark the length of the syllable -αιν', and so to render the peculiarity more striking. This may be illustrated from the Homeric hexameter, where a pause in the sense sometimes causes the lengthening of a short syllable when ictus alone could hardly have warranted it: *e.g.*, *Od.* 10. 269 φεύγωμεν· ἔτι γάρ κεν κ.τ.λ.

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The first question is,—Can σήμαιν' εἴτ' ἔχει be amended with any probability? Porson, according to Dobree (on Ar. *Plut.* 598), proposed to read σημαίνειν, with an imperative sense. The objection to this is that the omission of the first εἴτε would then be extremely harsh. In such examples as λόγοισιν εἴτ' ἔργοισιν (*O. T.* 517), πατρῴας εἴτε βαρβάρου (*Tr.* 236), etc., the second εἴτε follows so quickly that no awkwardness is felt. If σημαίνειν were adopted, it would be not only desirable, but (I think) indispensable, to make the farther change of ἔχει into ἐκεῖ (proposed by the London editor of 1722): but even then, the sentence would be clumsy. (As to σημανεῖς, which Nauck suggests, it is open to the further objection that a future tense could not possibly stand here for an imperative.) If, however, σημαίνειν is not to be accepted, only one possibility remains,—viz., that σήμαιν' is a gloss, which has displaced some other word of similar sense. The only such word that occurs to me is νεῦσον. But obviously σήμαιν' is the natural word: and there is no ground, beyond the metrical difficulty itself, for supposing it to be a gloss.

Now it is remarkable that one other verse in Tragedy presents the same metrical anomaly, and likewise resists emendation,—viz., Eur. *Heracleidae* 529,

καὶ στεμματοῦτε, καὶ κατάρχεσθ', εἰ δοκεῖ·

'and deck me with garlands, and *begin the sacrifice*, if ye will.' Macaria is declaring her readiness to die, and is urging the Chorus to immolate her. Paley observes that καὶ κατάρχεσθαι δοκεῖ is the only remedy for the metrical fault; but then the sense would be, 'deck me with garlands, *even if* it is your will to begin the sacrifice.' This would be intolerable. Nor can we read κατάρχετ'. In a different context κατάρχετε could certainly mean, 'make a beginning' (Plat. *Symp.* 177 E ἀλλὰ τύχῃ ἀγαθῇ καταρχέτω Φαῖδρος καὶ ἐγκωμιαζέτω τὸν Ἔρωτα). But here, in reference to a sacrifice, and in close connection with στεμματοῦτε, the sacrificial word κατάρχεσθε is beyond all suspicion.

Thus in Eur. *Heracl.* 529 we have a strict parallel to σήμαιν' εἴτ' ἔχει. And it is at least a noteworthy coincidence that in each case the verb is in the second pers., sing. or plur., of the imperative mood. It is possible that, when the accented syllable of the second pers. imperative was *also* the syllable which received the rhythmical ictus—as it is in σήμαιν' εἴτ' ἔχει and κατάρχεσθ', εἰ δοκεῖ—then the effect was to render that syllable peculiarly impressive to the ear, and so to diminish, relatively, the apparent length of the next syllable. Thus in σήμαιν' εἴτ' ἔχει and κατάρχεσθ' εἰ δοκεῖ the syllables -αιν and -εσθ' would be relatively shortened, so that the rhythmical effect would be almost the same as if the fifth foot were an iambus.

(2) εἴτ' ἔχει | χῶρον τὸν αὐτὸν κ.τ.λ.—The traditional reading, χῶρον πρὸς αὐτὸν, does not admit of any interpretation which can be reconciled with classical Greek usage. If the cave and spring are made the subjects to ἔχει and κυρεῖ, then the sense must be, 'Signify where they are *situated* (ἔχει) *towards* (πρός, *i.e.* looking towards) this spot.' Cp. *Od.* 9. 25 (Ithaca) εἰν ἁλὶ κεῖται | πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε

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('*towards* the west'...'*towards* the east'). With the acc., πρός could not mean simply 'near': that sense would require the dat. But, if the question refers to the cave and the spring, its purport must be simply to ask whether they exist in that neighbourhood—not whether they look towards this or that quarter. Further, the intrans. ἔχει could not be thus used, like κεῖται, with reference to the situation of a place. The real meaning of such a phrase as τὸ ἄντρον ἔχει πρὸς τοῦτον τὸν χῶρον would be, 'the cave *extends towards* this spot.' Cp. Her. 2. 17 ἡ μὲν πρὸς ἠῶ τράπεται,...ἡ δὲ ἑτέρη τῶν ὁδῶν πρὸς ἑσπέρην ἔχει ('extends westward'): id. 1. 180 (ὁδοὺς) τὰς ἐς τὸν ποταμὸν ἐχούσας ('*leading to* the river'),—where the same idea is expressed just afterwards by φέρουσαι.

Again, if Philoctetes be made the subject to the verbs, ἔχει | χῶρον πρὸς αὐτὸν τόνδε can mean only, 'abides *looking towards* this very spot,' *i.e.*, in a dwelling which looks towards it. So far as ἔχει is concerned, this use might be defended by Her. 6. 39 εἶχε κατ' οἴκους ('he kept in the house'), Ar. *Ran.* 793 ἔξειν κατὰ χώραν ('to stay where he is'). But such a combination of ἔχει with πρός and acc. would be very strange and harsh. (It is different when such a verb as ναίω is used, *Od.* 13. 240 ὅσοι ναίουσι πρὸς ἠῶ τ' ἠέλιόν 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 πάραυλον ('neighbouring'); Wecklein, into πετραῖον. I feel no doubt that the true emendation is that of Blaydes, τὸν αὐτόν. The corruption of τὸν into πρὸς arose through a scribe's eye wandering to προσελθών, which stands just over πρὸς αὐτὸν in the line above. Thus in *Ant.* 831 L has τάκει (instead of τέγγει), generated by τακομέναν a little before; and *ib.* 606 παντογήρως is probably an error for πάντ' ἀγρεύων, due to ἀγήρως in the line below it. The phrase ἔχειν χῶρον (etc.), 'to *be in* a place,' is frequent in Sophocles: cp. below, 154: *O. C.* 37, 297, 1707, 1763; fr. 588.

(3) In v. 23 τόνδ' <ἔτ'>, εἶτ', Elmsley's correction of L's τόνδ' ἦτ', is decidedly better than τόνδε γ' εἶτ', the reading of some of the later MSS. The letters ἔτ' might easily have dropped out; see, *e.g.*, *O. C.* 893, where, instead of τὰ ποῖα ταῦτα, the first hand in L wrote τὰ ποῖ' αὖτα,—an exactly parallel case, since the letters ατ were lost, not before ατ, but before αυτ, as here ἔτ' before εἶτ'. Further, in τόνδε γ', the γε would be weak. Nauck prefers to conjecture τοῦτον, εἶτ'. But, if τοῦτον had been the original word, such a corruption as τόνδ' ἦτ' or τόνδ' εἶτ' 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 προὐκβαίη—a compound which, though it does not actually occur, is quite legitimate (cp. προεξέρχομαι). It seems, however, a little heavy and clumsy. προστείχοι (Herwerden) would serve: but is it likely to have generated προσβαίη? The same objection applies to the obvious καὶ βαίη,—which would otherwise

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have been probable.—Cavallin, keeping προσβαίη, suggests ποι for πῶς in v. 41: but πῶς seems right. The question, '*How* could he go far?' is more fitting here than, 'To *what* far place could he go?'

79 f. ἔξοιδα, *παῖ, φύσει σε μὴ πεφυκότα
τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά.

Against Erfurdt's emendation, παῖ, Linwood thus defends the reading of the MSS., ἔξοιδα καὶ:—'Ea est particulae vis quam sic fere expresseris; ἔξοιδα καὶ τοῦτο, σὲ κ.τ.λ. *I know well enough that*, etc.'

Linwood, then, seems to have taken the words as meaning *literally*, 'I know (this) *also*,—viz., that thou art not formed,' etc.; and he held that '(this) *also*' could be freely represented in English by '*well enough*.' But if we said here, 'I know *well enough* that thy nature shrinks from this,' the phrase would have a concessive force; and such a force would be given in Greek, not by καί, but rather by μέν, or (with varying shades of implied meaning) by τοι or οὖν. Moreover, if this concessive force is to be attributed to 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 ἔξοιδα καὶ τοῦτο, σε φύσει μὴ πεφυκότα κ.τ.λ., then 'I know *this also*' might be explained as implying, 'Do not suppose that I have overlooked this fact—thy natural reluctance' etc. Even with τοῦτο, however, ἔξοιδα καὶ τοῦτο would more naturally imply that *some other* reason against the deed had just been noticed: whereas, here, the immediately preceding statement is to the effect that the deed is necessary. And that ἔξοιδα καὶ φύσει κ.τ.λ., *without* τοῦτο, could be explained in Linwood's way, is surely impossible. The sentence would bear one of two meanings, viz.: (1) 'I know that *also*' (or '*even*') 'by *nature* thou art not fitted' (any more than by training or habit):—καὶ being taken closely with the word φύσει. (2) Or καὶ might refer to the whole phrase φύσει σε μὴ πεφυκότα, meaning, 'I know that *indeed*' (or, '*in fact*') 'thou art not fitted'—confirming some previous statement to that effect.

Prof. Campbell writes:—

ἔξοιδα 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 ἦν δέ τι καὶ τοιοῦτον ἀπὸ τῶν τὴν κατηγορίαν ἐχόντων, καὶ οὐ πάνυ 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 (καὶ τοιοῦτον) on the part of the accused persons; it was not wholly a slanderous fiction.' (2) Thuc. 5. 43 ᾧ ἐδόκει μὲν καὶ ἄμεινον εἶναι πρὸς τοὺς Ἀργείους μᾶλλον χωρεῖν, οὐ μέντοι ἀλλὰ καὶ φρονήματι φιλονεικῶν ἠναντιοῦτο: '(Alcibiades) thought that it was *really* better (καὶ ἄμεινον εἶναι) to incline to the Argive alliance, though at the same time personal pique and party-spirit were motives of his opposition.' (3) Soph. *El.*

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1251 ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία | φράζῃ, τότ' ἔργων τῶνδε μεμνῆσθαι χρεών. Orestes is trying to make his sister observe a cautious silence: he has repressed her cries of *joy;* she has now cried aloud concerning her past *sorrows;* and so he says, 'I know these things *also.*'

Thus in all these places the use of καί is quite normal. They do not confirm the abnormal sense which has been proposed for it here. If (as I believe) καί is impossible in this verse, then παῖ may be considered certain.

87 τούσδε καὶ πράσσειν στυγῶ. Buttmann wished to write τοὺς δὲ ('them, too') as being more emphatic, and more poetical. He proposed to apply the same rule wherever in the poetical texts any part of ὅδε refers to a *preceding* relative. But it is certain that Attic poetry could use ὅδε with retrospective force; thus in *O. C.* 1006 f., εἴ τις γῆ θεοὺς ἐπίσταται | τιμαῖς σεβίζειν, ἥδε τῷδ' ὑπερφέρει, though ἡ δὲ is possible, τῷ δ' is not. Why, then, should poetry be debarred from substituting ὅδε for οὗτος in this particular case,—viz., when it refers to a preceding relative? The drawback to τοὺς δὲ here is that it would be *too* emphatic. We may remark that in good Attic prose the 'δέ of the apodosis' after ὁ or οὗτος is seldom used except to mark some proportion which exists between two things. Hence it most often occurs where a superlative or comparative appears in both clauses: *e.g.*, Thuc. 2. 46 ἆθλα γὰρ οἷς κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἄνδρες ἄριστοι πολιτεύουσι: id. 1. 37 ὅσῳ ἀληπτότεροι...τόσῳ δὲ (so Classen) φανερωτέραν κ.τ.λ.: Xen. *Cyr.* 7. 5. 6 ὅσῳ...προσωτέρω ἐγίγνοντο, τόσῳ δὲ μανότερον μετεβάλλοντο.

100 τί μ' οὖν ἄνωγας κ.τ.λ. The MSS. have τί οὖν μ' ἄνωγας. Attic Comedy certainly allowed hiatus after τί. Thus we find (1) τί ἔστιν; Ar. *Nub.* 82, 825: *Ran.* 653, 657, 1220. (2) τί οὐ, *Av.* 149 [where, however, τί δ' οὐ is read by schol. *Ach.* 724, Paus. 5. 5. 3, and Suid. s. v. ἀγορανομίας]. (3) τί οὖν, *Nub.* 791. (4) τί, ὦ: *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 τί 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 τί οὖν ἔτευξε δ', and most edd. read τί οὖν ἔτευξεν]. In Eur. *Phoen.* 878, reading τί δρῶν οὐ, Dindorf says, 'in recentioribus nonnullis τί οὐ δρῶν.'

If we suppose that this licence, well recognised in Comedy, was exceptional, though not forbidden, in Tragedy, then each apparent example of it which Tragedy presents must be judged by the context, and by the poet's manner. In *Ai.* 873, where τί οὖν δή—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 τί οὖν in the dialogue of Aeschylus, and yet hesitate to believe that Sophocles would have admitted it without special cause. It seems improbable that he did so here, or in vv. 733, 753, and 917.

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120 The spelling of the verb ποιέω in the Laurentian MS. of Sophocles.

(1) As a general rule, L gives πο, not ποι, before ε or η, when the first syllable of the verb is made short.

Thus ποεῖς *Ph.* 752, *El.* 624: ποεῖ *Ph.* 926, *El.* 319: ποεῖν *Ph.* 1010, *O. T.* 537, *O. C.* 1018, 1037, 1517, *Tr.* 385, 390, 598, 743, *El.* 337, 385: ποήσω *Ph.* 120: πόησον *O. T.* 543: ποῆσαι *O. C.* 1033: ποεῖσθαι *Ph.* 552, *O. C.* 1144.

In *El.* 623, where L now has ποεῖ, the first hand had written ποιεῖ, and the ι was erased by the corrector. In *El.* 385 (ποεῖν) it is possible, but not certain, that the first hand had written ποιεῖν. In *Ai.* 1155, εἰ 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.

Thus ποιήσω *El.* 1045, 1276: ποιήσεις *O. C.* 652, *Ai.* 1356, *El.* 1044: ποιήσῃς *Ai.* 1369: ποιεῖν *O. C.* 1018: ποιῆσαι *O. C.* 1033: ποιεῖ *O. C.* 584: ποιεῖσθε *O. C.* 278: ποιεῖσθαι *O. C.* 459, 1144.

Where the ι before ε or η might be either long or short, it is retained in L.

The Attic inscriptions quoted by Meisterhans (p. 27, n. 230) range in date from about 450 to about 300 B.C., and furnish these forms:—ποεῖν, ποεῖ, ποεῖσθαι, ποήσουσι, ποήσας, ποήσει(=ῃ), ποήσωσιν, ἐπόησεν, ποήσασθαι, ποηθῆ, πεπόηκεν, ποηθέν[τ]α, ποητεῖ (=ῆ). On the other hand, Attic inscriptions of the same period give ἱεροποιοί (but ἱεροποεῖν), ποιῶσι (in company with ποεῖ), ποιῶν (in company with ποήσας), ποιοῦσι, ποιούντων, ποιούσας, ποιούμενος, ἐποίουν, ἐποιοῦντο.

It cannot be supposed, then, that the omission of the ι before ε and η was an error, or a caprice, peculiar to stone-cutters; for it would be strange if they had so repeatedly omitted it before those letters, while always preserving it, even in the same inscription, before ο, οι, ου, or ω.

The natural inference would be rather that, in the ordinary Attic usage of those days, the ι of ποιέω was omitted, for reasons of euphony, before ε and η, though retained before the o-sounds. If, however, ποεῖ and ποῆσαι were the commoner Attic forms, it would by no means follow that ποιεῖ and ποιῆσαι were not also in Attic use. It might seem natural that an Attic poet should use ποιεῖ, etc., when the first syllable was long or common, while he used ποεῖ when it was short.

It is noteworthy that in *O. T.* 918 L has ποῶ: and the same form occurs in *Ai.* 1395, where, however, an ι may have been erased. This is a false spelling, due probably to the assumption that the ι should be dropped in *any* form of ποιέω when the first syllable is short. The value of L's testimony, as confirming the inscriptions, is rather increased by the occurrence of such an error; since it tends to show that such forms as ποεῖ, ποήσει were derived by L from an old tradition of which the original scope was no longer accurately remembered. A similar inference might be drawn from the fluctuations in L's practice. A rule of late origin, if accepted at all, would have been followed with greater consistency.

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168 ἐπινωμᾶν.—Lobeck (*Ajax*, 3rd ed., p. 243,) quotes an epigram by Archias of Mitylene, ἔν ποτε παμφαίνοντι μελάμπτερος αἰθέρι νωμῶν (said of a crow), and adds:—'Erfurdtius ad Trach. 710 μέλαν πτερόν corrigit, sed refellitur Sophoclis exemplo Fragm. Inc. XXIII. 675 [=Soph. fr. 856. 11 Nauck] νωμᾷ δ' ἐν οἰωνοῖσι τοὐκείνης πτερόν.' Now, in this latter verse νωμᾷ means, not 'is plied,' but, 'is the guiding power': it is the trans. νωμάω with object understood. With regard to the verse of Archias, μελάμπτερος would seem to be merely a conjecture adopted by Grotius in his text of Stobaeus (p. 59),—perhaps from Scaliger, as Jacobs thought (*Anthol.* 9. 339): who quotes from MSS. only μελάντερον, μελάντερος, and μελαίντερος, and justly adopts μέλαν πτερόν,—the conject. of Brunck, not of Erfurdt, though approved by the latter on *Phil.* (not *Trach.*) 710. Neither of these passages, then, can be cited as illustrating the intransitive use of ἐπινωμᾶν here. If we read αὐτῷ (with L), instead of αὑτῷ, 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 ὕδωρ might be understood as object with προσενώμα,—'he used *to carry* the water *to his lips*'; but this, again, would be a strained explanation. It seems far more probable that the poet has used both these compounds of νωμᾶν intransitively,—a use which may have been rare, or even without example, but which he may have felt to be warranted by analogy. Cp., *e.g.*, the epic use of ἐπιστρωφᾶν in the sense of ἐπιστρωφᾶσθαι, 'to visit' (with acc. of place, *Od.* 17. 486): so Apoll. Rhod. 3. 892 οἵτ' ἐπὶ γαῖαν | ἡμετέρην στρωφῶσι.

185 ff. The MSS. give:—

ἔν τ' ὀδύναις ὁμοῦ
λιμῷ τ' οἰκτρός, ἀνήκεστα μεριμνήματ' ἔχων· βαρεῖ|
α δ' ἀθυρόστομος
Ἀχὼ τηλεφανὴς πικρᾶς
οἰμωγᾶς ὑπόκειται.

I. With the exception of ὀρεία, no satisfactory correction of βαρεῖα has been suggested. (1) Boeckh (*De metris Pindari*, p. 323) would give βαρεῖ· | ἃ δ', —a reading found in one late MS. (Vat. b). But this epithet for λιμῷ comes with an awkward and feeble effect at the end of the long clause which separates it from the substantive. (2) Doederlein also proposed βαρεῖ· | ἃ δ', but intended βαρεῖ as a verb,—*gravatur*, 'he is oppressed'. Such an intrans. use of the verb cannot, however, be inferred from the similar use of the epic pf. partic., βεβαρηώς. βαρέω was otherwise a late form for βαρύνω, and, where it occurs, is trans. (3) Blaydes suggests βαρείαις, to go with οἰμωγαῖς. The drawback to this is that it would enfeeble the second epithet, πικραῖς. (4) Schneidewin read βαρέα· | ἃ δ'. This acc. neut. pl. is then a second epithet of μεριμνήματ': and -έα is one long syllable, by synizesis, as in the epic Ἀλέξανδρον θεοειδέα (*Il.* 3. 27). Such a synizesis may have been admissible in tragic lyrics (though Eur. *I. A.* 205, quoted by Cavallin, does not prove it, since the synizesis in Νιρέα there is of ᾶ, not ᾰᾶ): but it would have an awkward effect here, where a pause follows; and the epithet, coming after

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ἀνήκεστα, would be decidedly tame. (5) Another conjecture of Boeckh's was βάρει, to go with ἀνήκεστα: 'desperate, crushing, by their weight.' (6) Hermann gave βάρη, construing thus:—μεριμνήματ' ἔχων (= μεριμνῶν) ἀνήκεστα βάρη, 'distressed by incurable afflictions,' *immedicabile curans malum*.—These conjectures seem to exhaust the possibilities so far as βαρύς and cognate words are concerned.

(7) Blaydes reads βοᾷ, 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 ἔν τ' ὀδύναις ὁμοῦ | λιμῷ τ' οἰκτρός.

II. The second question in this passage concerns the words which the MSS. give as πικρᾶς | οἰμωγᾶς ὑπόκειται. (1) Seyffert reads πικραῖς | οἰμωγαῖς ὑπόκειται, '*clamoribus eius subiecta, quibus quasi succinit*': *i.e.*, 'the echo forms an undernote to his mournful cries.' But how could ὑπόκειται mean this? (2) ὑπακούει, the best emendation of ὑπόκειται, was first made by Auratus; then by Brunck, who printed it with the gen. πικρᾶς οἰμωγᾶς. Musgrave, leaving ὑπόκειται in his text, suggests ὑπακούει—evidently by an independent conjecture—in his note, and illustrates its use as = 'to answer.' Blaydes rightly combines ὑπακούει with the dat., πικραῖς...οἰμωγαῖς. In doing so, he might have pointed out the difference between the senses of ὑπακούειν with gen. and dat. respectively. With gen., it means, 'listen to': cp. Ar. *Nub.* 263 τῆς εὐχῆς ὑπακούειν (and that was the sense intended by Brunck,—'Echo sola tristes eiulatus *audit*'): with the dat., 'answers.' The latter sense is the fitting one here. (3) Pflugk, πικρὰς | οἰμωγὰς ὑποκλαίει, *maestos gemitus succinit*. This was approved by Schneidewin. (4) Emperius: πικραῖς | οἰμωγαῖσιν ὑπαχεῖ. Cp. Plat. *Phaedr.* 230 c θρηνόν τε καὶ λιγυρὸν ὑπηχεῖ τῷ τῶν τεττίγων χορῷ: where, however, it refers to the *place* which resounds,—as it does also in Hes. *Th.* 835 and Eur. *Suppl.* 710. (5) Hartung and Purgold: πικραῖς | οἰμωγαῖς ὑποκρούει, lit., 'beats time to'; hence, 'accompanies.' Suidas: ὑποκρούειν· ἀντιφθέγγεσθαι, ἀντιλέγειν ἁπλῶς καὶ ὡς ἔτυχε. (6) Rauchenstein, πικραῖς | οἰμωγαῖς ὑπαείδει: cp. Ar. *Ran.* 366 κυκλίοισι χοροῖσιν ὑπᾴδων. (7) Hermann, πικρᾶς | οἰμωγᾶς ὑπ' ὀχεῖται, taking τηλεφανὴς in a proleptic sense with the verb: 'the sound is carried by his bitter cry to a distance' (whence it is reverberated). (8) Campbell suggests πικρᾶς | οἰμωγᾶς ἐποχεῖται. (9) Musgrave, besides ὑπακούει, proposed πικρὰς | οἰμωγὰς ὑποχεῖται, as midd., *subvehit*: Echo carries his cries along. (10) Blaydes, too, has an alternative conjecture, πικρᾶς | οἰμωγᾶς ὕπο χεῖται. (11) Wecklein, *Ars Soph. em.*, p. 50, suggests πικρᾶς | οἰμωγᾶς ὑποφήτις as = ὑποκρίνεται, *i.e.*, '(is) the answerer.'

348 f. ταῦτ', ὦ ξέν', οὕτως ἐννέποντες οὐ πολὺν
χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ.

Brunck, Musgrave and others strangely took ἐπέσχον as 1st pers. sing., and ἐννέποντες as a nomin. absol.; 'when they spoke thus, I did not

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refrain,' etc. As Buttmann observed, the second με would then be intolerable; and he might have added that the first με would also be incorrect: in this sense we should require ἐπέσχον simply, not ἐπέσχον με. Hartung, re-writing the verses thus, ταῦτ', ὦ ξέν', ἐννέποντες οὐ πολὺν χρόνον | ἐπέσχομεν μὴ κεῖσε ναυστολεῖν ταχύ, also meant ἐννέποντες to be a nomin. absol.,—ἐπέσχομεν referring to Neoptolemus only. Cavallin, keeping the MS. text, rightly takes ἐπέσχον as 3rd plur., but supposes that it refers to the friends of Neoptolemus at Scyros, who sought to detain him; thus he, too, regards ἐννέποντες—which refers to Phoenix and Odysseus—as an irregular substitute for a gen. absol., ἐννεπόντων.

351 οὐ γὰρ εἰδόμην. Seyffert gives οὐδ' ἄρ' εἰδόμην· 'but, in the event, I did not see him' (before burial). In *Journ. Phil.* II. 70 (1869) I proposed εἰ γὰρ εἰδόμην· 'would that I had seen him!' (before burial); and the same conjecture was made by Blaydes in his ed. (1870). For the reasons given in my note, I am now satisfied that the MS. reading, οὐ γὰρ εἰδόμην, is sound.

I still hold, however, that in 359 ἔκειτ' 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 ὃς παρῆν γόνος. παρῆν was first conjectured by Musgrave, who, noting the schol.'s mention of μόνος as a *v. l.* for γόνος, proposed to read ὃς παρῆν μόνος, instead of the MS. ὅσπερ ἦν μόνος. Hermann formerly read ὃς παρῆν, γόνος (a punctuation which Dindorf adopts), taking the sense to be, 'he has lost his son Antilochus,—who was with him at the time,'—and supposing the point of ὃς παρῆν to be that a son's death is still more bitter to a father when he sees it than when it is reported to him from a distance. He quotes Quint. Smyrn. 2. 261 (referring to the death of Antilochus) μάλιστα δὲ πατρὶ περὶ φρένας ἦλυθε πένθος | Νέστορι, παιδὸς ἑοῖο παρ' ὀφθαλμοῖσι δαμέντος. | οὐ γὰρ δὴ μερόπεσσι κακώτερον ἄλγος ἔπεισιν, | ἢ ὅτε παῖδες ὄλωνται ἑοῦ πατρὸς εἰσορόωντος. But, apposite as this passage is to Hermann's explanation of ὃς παρῆν, that explanation itself seems far-fetched.—The conjectures of Seyffert and Cavallin have been noticed in the commentary. Some others may be mentioned. Hermann (having become dissatisfied with ὃς παρῆν, γόνος) read ὅσπερ ἦν μένος. Schneidewin conj. ὃς παρῆν γονεῖ. Arndt, ὃς παρῆν πόνοις. Unger, ὅσπερ ἦν γάνος. J. Oberdick, ὥσπερ ἦν λόγος. Sintenis, ὁ σπαρεὶς γόνος. F. W. Schmidt, φροῦδός ἐστ' ἄρδην γόνος. Pflugk, ὃς προὔστη γένους. Blaydes, ὅνπερ ἠγάπα. Heimsoeth, ἡδιστος γόνος. Nauck, who now inclines to this last, formerly proposed ἐπεὶ γόνος | Ἀντίλοχος αὐτῷ φροῦδος οἴχεται θανών.

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491 The emendations of the MS. Τραχινίαν τε δειράδα καὶ τὸν εὔροον may be classified as follows. (1) Simple transposition. Heath proposed Τραχινίαν δειράδα τε καὶ τὸν εὔροον. This is approved by Ellendt (s. v. τε), and placed in the text by Cavallin. It is, however, impossible, because, when a dactyl holds the third place in an iambic trimeter, the first syllable of the dactyl must be either (*a*) the last of a word, as in v. 879 σύ μ' αὐτὸς ἄρον, σύ με κατάστησον, τέκνον, or (*b*) a monosyllable, as in v. 1013 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' ἀεί.

(2) Conjectures which change δειράδα only.—(i) Wunder, Τραχίνιόν τε πρῶνα. (ii) Wecklein, Τραχινίαν τε σπιλάδα, or Τραχίνιον λέπας τε. (iii) Meineke, Τραχινίαν τε λιθάδα or λιχάδα. (iv) Toup, δεράδα (see commentary).

(3) Conjectures which change καὶ only.—(i) Pierson, δειράδ', ἣ τὸν εὔροον, approved by Porson, *Adv.* p. 200. But Trachis and the Spercheius belong to one and the same region: the river could not be mentioned as an *alternative* destination. (ii) Hermann (*Retract.* p. 8) δειράδ' ἐπὶ τὸν εὔροον. (iii) Seyffert, δειράδ' ἀνὰ τὸν εὔροον (*i.e.*, 'passing up' the river).

(4) Conjectures which change more than one word.—Blaydes reads Τραχινίας τε δειράδας τόν τ' εὔροον. He also suggests Τραχινίαν τε δειράδ' εὐρυόν τ' ἐμόν.

533 f. ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω
ἄοικον εἰσοίκησιν.

Critics who wish to read εἰς οἴκησιν, and to connect those words with ἴωμεν, have proposed various alterations of προσκύσαντε τὴν ἔσω. (i) Schneidewin, προσκύσαντε Γῆν, ἔσω. He was more inclined, however, to think that a verse had dropped out after Γῆν,—the sense having been, 'Let us leave Lemnos, when we have saluted mother Earth,—[but first come with me] into the cave.' He also suggests that the schol. may have read, προσκύσαντε τὴν στέγην.

(ii) Bergk, προσκύσαντες Ἑστίαν (formerly,—'minus recte,' as he says,—προσκύσοντες).

(iii) Wecklein (*Ars* p. 45), προσκύσαντε γῆς ἕδος.

(iv) Wille (*De locis nonnullis Sophoclis*, Berl. 1866, quoted by Cavallin), προσκύσαι στέγην ἔσω.

(v) Seyffert reads προσκύσοντ' ἐμὴν ἔσω: 'neque enim quid ἡ ἔσω οἴκησις velit apparet, quae potius ἡ ἄνω dicenda erat.' But they are now at the entrance to the cave, not below it: see n. on 814.

678 f. κατὰ δρομάδ' ἄμπυκα κ.τ.λ. Among the proposed readings of this passage, three chief classes may be distinguished:—I. those which retain both Ἰξίονα and δέσμιον: II. those which eject Ἰξίονα: III. those which eject δέσμιον.

I. 1. Hermann's earlier view was that the MS. text was sound in the strophe, but defective in the antistrophe. (I give the words of the antistrophe in smaller type under those of the strophe.)

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κατ' ἄμπυκα δὴ δρομάδ' Ἰξ-
[παρ' ᾧ στόνον ἀντίτυπον]
ίονα δέσμιον ὡς ἔβαλεν
[– ⏑ ⏑ – βαρυβρῶτ' ἀποκλαύσ-]
παγκρατὴς Κρόνου παῖς·
[ειεν αἰματήρ', οὐδ']

Thus in the antistrophe he assumed a lacuna between ἀντίτυπον and βαρυβρῶτ'. The lost words may have been, he suggested, κέντρ' ὀδύνας: and he altered the MS. αἰματηρόν into αἰματήρ', in order that it might go with κέντρα,—of which βαρυβρῶτα also was, he thought, the epithet. One of his grounds for this theory was a difficulty which he felt in joining βαρυβρῶτα and αἰματηρόν with στόνον.

2. Hermann afterwards proposed to read thus (*Retract.* p. 9):—

Ἰξίονα κὰδ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν etc., when in the antistrophe we should have a lacuna equivalent to ⏑ ⏑ – after ἀντίτυπον, which might be filled by such a word as σφάκελον or κάματον. Then it would be necessary to retain αἰματηρόν, and, after it, to omit either οὐδ' or τάν.

3. A somewhat similar view is one which has been communicated to me by Prof. E. L. Lushington; who, however, would expand the antistrophic verse, not by inserting anything after ἀντίτυπον, but by adding ἄταν after αἰματηρόν:—

Ἰξίονα κὰδ δρομάδ' ἄμπυκα δέσμιον ὡς
[παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσ-]
ἔβαλε [or ἔβαλ' ὁ] παγκρατὴς Κρόνου παῖς.
[ειεν αἰματηρὸν <ἄταν>.]

II. Readings which eject Ἰξίονα.

1. Erfurdt and Schneidewin: κατὰ δρομάδ' ἄμπυκα δέσμιον ὡς ἔβαλεν. (So Cavallin, but with ἔβαλ' ὁ: and Nauck, but with ἄντυγα.) No enlargement of the antistrophe is then required.

2. Bergk: κατ' ἄμπυκα δὴ δρομάδα | δέσμιον ὡς ἔβαλεν | ὁ παγκρατὴς Κρόνου παῖς.

In the antistrophe he reads, παρ' ᾧ στόνον ἀντίτυπον | <τὸν> βαρυβρῶτα <πόδα> | κλαύσειεν αἰματηρόν.

3. Blaydes: ἀνὰ (so Dind.) δρομάδ' ἄντυγα δέσμιον ὡς ἔβαλ' ὁ παγκρατὴς 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' ἄμπυκα δέσμιον ὡς ἔβαλεν | παγκρατὴς Κρόνοιο παῖς = παρ' ᾧ κάματον βαρυβρῶτ' ἀποκλαύσ-|ειεν αἰματηρόν, οὐδ'.

5. Burges: κατ' ἄμπυκα | τὴν δρομάδ' ὡς δέσμιον | <νιν> λάβ' ὁ παγκρατὴς Κρόνου παῖς = παρ' ᾧ στόνον | ἀντίτυπον κηροβρωτ-|ὸς κατακλαύσει' αἰματηρόν.

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III. Readings which eject δέσμιον.

1. Dindorf: Ἰξίον' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ' ὁ | παγκρατὴς Κρόνου παῖς. No change in the antistrophe.

2. Wecklein: Ἰξίον' ἀν' ἄμπυκας ὡς ἔβαλεν δρομάδας | ὁ παγκρατὴς Κρόνου παῖς = παρ' ᾧ στόνον ἀντίτυπον βαρυβρῶτα <πόδα> | κλαύσειεν αἱματηρόν. (Cp. II. 2.) For the plur. ἄμπυκας he refers to Hesych., ἄμπυκες· τροχοί· οὕτω Σοφοκλῆς ἐν Φιλοκτήτῃ.

Seyffert stands alone in ejecting both Ἰξίονα and δέσμιον: he reads, κατ' ἄμπυκα δὴ δρομάδ' αἴσιμον ὡς ἔβαλ' ὁ κ.τ.λ. By αἴσιμον he means, 'well-deserved.'

686 f. According to Hermann's earlier view, the τόδε before θαῦμα was spurious: he changed it into καὶ. Then the two verses in the strophe, ὤλλυθ' ὧδ' ἀναξίως· | καὶ θαῦμά μ' ἔχει πῶς, corresponded with vv. 701 f. of the antistrophe, as amended by him,—εἶρπε δ' ἄλλοτ' ἄλλον ἄν | εἰλυόμενος, παῖς. This ἄλλον was to agree with πόρον in 704. Afterwards, however, he preferred to omit the καὶ before θαῦμα (without replacing τόδε), and to delete ἄν in the antistrophe.

Wecklein, in his *Ars Soph. em.* p. 56, proposes to read ὤλλυθ' ὧδ' ἀναξίως· | τὸ δ' αὖ θαῦμά μ' ἔχει = εἶρπε δ' ἄλλοτ' ἄλλον <ὧδ'> | ἂν εἰλυόμενος. In his ed. of the play he gives, ὤλλυθ' ὧδ' ἀεικῶς. | τόδε δ' αὖ θαῦμά μ' ἔχει = εἶρπε δ' ἄλλοτ' ἄλλᾳ | τότ' ἂν εἰλυόμενος. (τόδε δ' αὖ was read by Wunder.)

Seyffert gives ὤλλυθ' ὧδ' ἀνάξια. τόδε τοι θαῦμά μ' ἔχει (as one v.) = εἶρπε δ' ἄλλοτ' ἄλλᾳ πόδ' ἂν εἰλυόμενος. The final ια of ἀνάξια is to be one syllable, by synizesis. πόδ' is his own conjecture, for τότ'.

Blaydes reads ὤλλυτ' ἀνάξι' οὕτως. τόδε δὴ θαῦμά μ' ἔχει = εἶρπε δ' ἂν ἄλλοτ' ἄλλαν ὁδὸν εἰλυόμενος. The words ἄλλαν ὁδὸν are due to his own conjecture: ἀνάξι' οὕτως, to that of Burges.

Gleditsch deletes τόδε θαῦμ' ἔχει με and εἰλυόμενος. Then ὤλλυθ' ὧδ' ἀναξίως = εἶρπε δ' ἄλλοτ' ἄλλοσ' ἄν.

758 f. ἥκει γὰρ αὕτη διὰ χρόνου, πλάνοις ἴσως
ὡς ἐξεπλήσθη.

The following conjectures may be noticed. (1) Bothe, ἴσοις for ἴσως: *i.e.*, 'When the disease has once been sated, it returns only after a long interval, (and then,) πλάνοις ἴσοις,—with an access of the same duration as before,'—so that relief may be expected within a certain time. Hence πλάνοις has to denote the 'wanderings' of the disease through the patient's body,—the periodical attack. The antithesis between ἥκει and πλάνοις is thus destroyed. Nor can this use of πλάνοις be justified. It is not adequately supported by διέρχεται in v. 743, nor again, by Plat. *Tim.* 88 E ὅταν τις...σείων τά τε περὶ τὸ σῶμα πλανώμενα παθήματα καὶ μέρη κατὰ ξυγγενείας εἰς τάξιν κατακοσμῇ 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, εἴκει for ἥκει. 'The disease *abates* after a (short) time.' The first objection to this ingenious conjecture is that the phrase διὰ χρόνου would not, by itself, suggest a *short* interval (cp. 285 n.). Then πλάνοις κ.τ.λ. would mean, 'when sated with its *attack*,'—a sense which πλάνοις, as we have seen, will not bear. Heimsoeth suggests, indeed, that πλάνοις ἴσως should be altered into παλίσσυτος (as = 'rushing away,' *O. T.* 193).

(3) F. W. Schmidt, λήγει γὰρ αὐτὴ διὰ χρόνου πλάνοις νόσος | ὡς ἐξεπλήσθη. This, too, is ingenious, and is recommended by the appropriateness of αὐτὴ ('of its own accord'): but the twofold corruption which it supposes (ἥκει for λήγει and ἴσως for νόσος) is very improbable.

(4) Arndt, ἥκει γὰρ αὖτη διὰ χρόνου πλάνοις ἴσοις, | ὡς ἐξεπλήσθη φλέψ. NE. ἰὼ δύστηνε σύ.

'This disease returns but now and then, in periodical attacks (πλάνοις ἴσοις), when the vein has become distended.' Arndt's first aim here was to remove the hiatus, ἐξεπλήσθη. ἰὼ ἰώ. Seeking for a monosyllable to replace the first ἰώ, he was struck by a statement of Hippocrates (*De Morb.* 4. 140), τὰ ἕλκεα...φλεγμαίνει μάλιστα ἐν ταύτῃσι τῇσι ἡμέρῃσι· ἔρχεται γὰρ τὸ ὑγρὸν εἰς ἁπάσας τὰς φλέβας: 'ulcers become most inflamed on these (alternate) days; for the moisture passes into all the veins.' So Arndt took the sense to be that the ulcer in the foot of Philoctetes became inflamed when, from time to time, the veins near it were distended by morbid humours.

782 Dindorf's is the most despairing view of the corrupt words, ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή. He supposes that an iambic trimeter has been lost here, and that these words are entirely spurious, —having been inserted by an interpolator merely to represent the general sense, as he guessed it from the context. But, in that case, it is strange that the interpolator, having a free hand, did not contrive to be more grammatical and intelligible.

Most of the attempts at emendation have set out from the idea that δέδοικα should be retained,—as being indispensable to the *sense*,— and that either ἀλλὰ or ὦ παῖ should be altered. Thus Brunck wrote, as Toup had suggested, ἀλλ' οὖν δέδοικα μὴ ἀτελὴς εὐχή, τέκνον: Wunder, the same, with τύχῃ instead of τέκνον. Schneidewin conjectured, ὦ παῖ, δέδοικα μὴ ἀτελὴς ὁ πλοῦς τύχῃ, or the same, with εὐχὴ instead of ὁ πλοῦς. But it is manifest that no one of these was at all likely to be corrupted into ἀλλὰ δέδοικ', ὦ παῖ, μή μ' ἀτελὴς εὐχή. When the probabilities of manuscript tradition are weighed, both ἀλλὰ and ὦ παῖ (or at least παῖ) have a good claim to be thought genuine.

Hermann's conjecture, ἀλλ' οὔ τί σοι, παῖ, μὴ ἀτελὴς εὐχὴ πέλῃ, was suggested by the variant ἀλλ' οὐ in B: but the sense is the opposite of that required by the context. He also proposed ἀλλὰ δέος, ὦ παῖ, μὴ ἀτελὴς εὐχὴ πέλῃ, and ἀλλ' ἥδε γ', ὦ παῖ, μὴ ἀτελὴς εὐχὴ δέος. Seyffert gives ἀλλ' οὖν δέδοικ', ὦ παῖ, με μὴ ἀτελῆ λέγῃς (where 'say of me' seems intended to mean, 'forebode' or 'pray for me'). Mekler, ἀλλ' ἴσθ', ὀκνῶ, παῖ, μὴ ἀτελὴς εὐχὴ τύχῃ. These emendations all proceed on what

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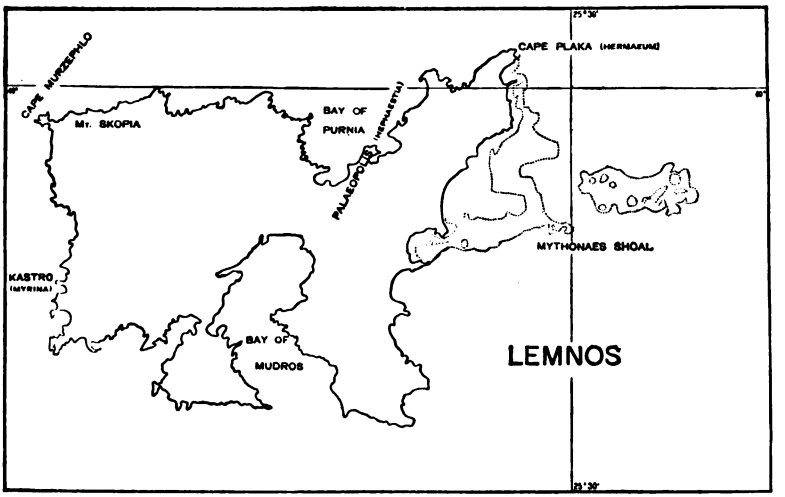
seems to me the right principle,—that of retaining both ἀλλὰ and ὦ παῖ (or παῖ).

With regard to my own conjecture, ἀλλ' ὄκνος, ὦ παῖ, μὴ ἀτέλεστ' εὐχῆ μ' ἔχει, one thing should be added here. I find that Musgrave, who read ἀλλ' οὖν δέδοικα μή μ' ἀτελὴς εὐχή, τέκνον (with Triclinius), suggested in his note μὴ 'τέλεστ' εὖχη, or μὴ 'τέλεστ' εὐχή (*sc.* ᾖ).

THE LEMNIAN VOLCANO.



800 The references in ancient literature to the burning mountain of Lemnos have an interest which, in one respect, is perhaps unique; they afford an exception to the rule that such notices can be verified by modern observation.

Antimachus, the epic poet (*circa* 410 B.C.), indicates that, in the fifth century B.C., the activity of the volcano either continued, or at least was attested by a familiar tradition. His words are (fr. 6),—

Ἡφαίστου φλογὶ εἴκελον, ἣν ῥα τιτύσκει
δαίμων ἀκροτάταις ὄρεος κορυφῇσι Μοσύχλου.

Aeschylus, in his *Prometheus Unbound*, represented Lemnos as the place from which his hero had stolen the fire for mortals. (Cic. *Tusc.* 2. 10. 23 *Quomodo fert apud eum Prometheus dolorem, quem excipit ob furtum Lemnium?*) And in his *Philocteta*, Attius (*c.* 140 B.C.) described the volcano as clothed with woods, out of which its vapours ascend:—

Nemus expirante vapore vides,
Unde igni' cluet mortalibu' clam
Divisus: eum dictu' Prometheus
Clepsisse dolo, poenasque Iovi
Fato expendisse supremo.

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It is worthy of remark that *nemus* is a touch for which Attius may have been indebted to a contemporary Greek poet, the physician Nicander, who in his *Theriaca* (v. 472) speaks of shepherds as repairing with their flocks to the cool shade afforded by the 'lofty firs of Mosychlus':—

Μοσύχλου ὅτ' ἀμφ' ἐλάτῃσι μακεδναῖς
ἄγραυλοι ψύχωσι.

As Nicander was a native of Colophon, and spent part of his life at Pergamum, he may be supposed to have seen Lemnos. He makes no reference to the volcanic character of the mountain. But the legendary renown of its fires has another witness in Valerius Flaccus (*Argonautica* 2. 332 f.), who imagines Jason as awe-struck by the aspect of its steep, blackened cliffs, and its smoke-breathing summit:—

Ventum erat ad rupem, cuius pendentia nigris
Fumant saxa iugis, 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 Λημνία γῆ, μίλτος ('red earth'), or σφραγίς (because sold in stamped tablets): *Lemnia rubrica, terra sigillata.* The Greeks now call it ἅγιον χῶμα. It was, and is, dug from a hill near Kotchino, a hamlet in the innermost recesses of the bay of Purnia, the northern inlet,—not far from the site of Hephaestia. Galen, in the latter half of the second century A.D., went to Lemnos for the purpose of inquiring about this earth. He describes the hill from which the earth is taken as 'looking exactly as if it had been burned,—both in colour, and by the absence of all vegetation' (ὁμοιότατος κεκαυμένῳ, κατά γε τὴν χρόαν καὶ διὰ τὸ μηδὲν ἐν αὐτῷ φύεσθαι: *De simpl. medic.* 9 § 2: vol. XII. p. 173 ed. Kühn). This, he adds, must have been the reason why Homer made Hephaestus fall on Lemnos;—a remark which shows that Galen knew nothing of a Lemnian volcano. The French traveller and scholar, Choiseul-Gouffier, describes the same hill in similar terms:—'La colline... offre bien tous les caractères d'un sol consumé par un feu souterrain.' On the other hand, he notices the absence in Lemnos of a crater, of lava, and of marks indicating vitrifaction: 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 Lemnian volcano was an invention of the poets? Such a fiction might, no doubt, have been suggested by the legend associating Lemnos with Hephaestus, even though the legend itself had sprung merely from the ancient repute of the inhabitants as workers in iron. But then it should be remembered that in the fifth century B.C. Lemnos was thoroughly familiar ground to thousands of those for whom the poets wrote; with Athens, especially, it was in constant intercourse. When Sophocles alludes to its fiery mountain as celebrated,—when the Ionian Antimachus describes the flames bursting forth from the heights of Mosychlus,—one can hardly suppose that nothing of the sort had ever existed there. In most—perhaps all—other cases where the ancient poets allude to volcanic energy as conspicuous in certain places, we know that the allusion was founded on fact.

Choiseul-Gouffier suggested an explanation—the only one yet offered—which is at least very interesting.

On the east coast of Lemnos, a little to the south of the N.E. cape, an extensive shoal, now called Mythonaes, runs out into the sea. This shoal has the form of a great submarine promontory, broadly based on the coast, and tapering eastward to a point. A little to the east of that point,—parted from it by a narrow channel,—there is a second and smaller shoal,—a submarine island, as it were, lying off the promontory. Now Pausanias records a tradition that Chrysè—the islet close to Lemnos—was swallowed up by the sea: 8. 33. 4: *ταύτην κατέλαβεν ὁ κλύδων πᾶσαν, καὶ κατέδυ τε ἡ Χρύση καὶ ἠφάνισται κατὰ τοῦ βυθοῦ.* A new islet, he adds, emerged, which was called Ἱερά,—a name often given in similar cases. Choiseul-Gouffier supposes that the disappearance of the islet Chrysè was caused by a volcanic convulsion which also submerged the volcanic mountain Mosychlus, and that the Mythonaes shoal preserves the outlines of both beneath the waves. This theory, published in 1809, attracted early notice; Conze (*Reise*, p. 119) refers to a discussion of it in 1812; but it still awaits the verdict of scientific geology.

With regard to Chrysè, the tradition noticed by Pausanias is curiously illustrated by Herodotus. Onomacritus was expelled from Athens by Hipparchus for interpolating into the oracles of Musaeus a prediction that '*the islands off the coast of Lemnos were to be submerged by the sea*' (Her. 7. 6, *ὡς αἱ ἐπὶ Λήμνῳ ἐπικείμεναι νῆσοι ἀφανιζοίατο κατὰ τῆς θαλάσσης*). The expulsion of Onomacritus must have occurred between 527

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and 514 B.C. At that period, then, volcanic disturbances on the coast of Lemnos either were occurring, or were distinctly remembered. The name Νέαι, 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 Λῆμνον ἐν ἐρήμῃ νήσῳ, ἔνθα δείκνυται βωμὸς Φιλοκτήτου, καὶ χάλκεος ὄφις καὶ τόξα, καὶ θώραξ ταινίαις περίδετος, μνῆμα τῆς ἐκείνου πάθης. It may be inferred from Pausanias (8. 33. 4) that Chrysè 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 ὧν (so MSS., or ὃν) αὐδῶμαι,
εἰ ταύταν τούτῳ γνώμαν ἴσχεις,
μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη.

I. (1) In the first two of these verses Dindorf reads :—

οἶσθα γὰρ ὧν αὐδῶμαι,
εἰ ταύταν τούτων γνώμαν ἴσχεις.

With Linwood, he understands :—'If you hold this view of these things (you know what things I mean)...' etc. Thus ὧν stands, by attraction to τούτων, for the acc. neut. ἅ. '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 ὧν neuter, but places a comma after οἶσθα γάρ, and reads (with Wunder) εἰ ταὐτὸν τούτῳ γνώμαν ἴσχεις: 'you know, if you take the same view as this man (Philoctetes) about the things of which I speak.' Thus ταὐτὸν is governed by γνώμαν ἴσχεις as = γιγνώσκεις, and ὧν = περὶ τούτων ἅ.

(2) Whitelaw, reading ὧν and ταύταν τούτων, takes the genitives as masculine: 'But—you know whom I mean—if as by *them* advised you counsel thus.' The plural then alludes to Philoctetes.

(3) Nauck takes ὧν as masc., but makes αὐδῶμαι passive, and reads ταύταν τούτῳ. He understands οἶσθα γὰρ ὧν αὐδῶμαι as = 'you know *whose I am called*,'—*i.e.*, 'you know that I am your loyal follower,'—as if the Chorus deprecated their master's displeasure at their opposition. (By ταύταν...γνώμαν he understands the youth's purpose of remaining with Ph.; but does not explain how he takes τούτῳ.)

(4) Wunder reads,

οἶσθα γὰρ ὃν αὐδῶμαι,
εἰ ταὐτὸν τούτῳ γνώμαν ἴσχεις:

'if you take the same view as this man,—you know whom I mean' (*i.e.*, Philoctetes). The substitution of ὃν for ὧν makes it necessary to substitute μένομεν for μενοῦμεν in v. 836.

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Campbell, too, reads ὦν, but ταύταν τούτῳ: 'If this be your mind towards him you wot of,' *i.e.*, 'If you allow yourself to relent towards him.'

II. Verse 854, μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν πάθη, forms a dochmiac dimeter, and seems to be sound. If it is so, v. 838 πολὺ παρὰ πόδα κράτος ἄρνυται, is defective (see cr. n. there). Without abridging v. 854, Seyffert reads πυκινῶς ἂν ἰδεῖν, making this depend on οἶσθα γάρ ('you know that you are likely often to see troubles'). Blaydes alters πυκινοῖς to πυκίν' ἔστ'.

Those who think that there is no defect in v. 838 seek to curtail v. 854. Wunder deletes ἐνιδεῖν (and so Wecklein). Gleditsch changes ἐνιδεῖν to ἔνι, and deletes πάθη.

869 f. οὐ γάρ ποτ', ὦ παῖ, τοῦτ' ἂν ἐξηύχησ' ἐγώ,
τληναί σ' ἑλεινῶς κ.τ.λ.

There are three classes of passages in which ἄν is joined to the impf. or aor. indic. of verbs denoting expectation.

(1) Where there is no inf.: *El.* 1281 ἔκλυον ἂν ἐγὼ | οὐδ' ἂν ἤλπισ' αὐδάν. Eur. *Helen.* 656 τίς ἂν τάδ' ἤλπισεν βροτῶν ποτέ;

(2) Where the fut. inf. is added: *Ant.* 390 σχολῇ ποθ' ἥξειν δεῦρ' ἂν ἐξηύχουν ἐγώ. *Ai.* 430 τίς ἂν ποτ' ᾠέθ' ὧδ' ἐπώνυμον | τοὐμὸν ξυνοίσειν ὄνομα...;

(3) Where, as here, the *aor.* inf. is added, so that the constr. of ἄν becomes ambiguous. With regard to examples of this class it may be noted (*a*) that the position of ἄν 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 ἄν ποτ' ηὔχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν | Μενέλαον. Ar. *Lys.* 259 ἐπεὶ τίς ἂν ποτ' ἤλπισ', ὦ Στρυμόδωρ', ἀκοῦσαι;

In such instances the construction of ἄν with the aor. inf. is always possible, but it is never necessary. The aor. inf., without ἄν, can refer to the future, if the notion of futurity is implied with sufficient clearness in the principal verb. See, *e.g.*, Dem. or. 4 § 2 εἰ πανθ' ἃ προσῆκε πραττόντων οὕτως εἶχεν, οὐδ' ἂν ἐλπὶς ἦν αὐτὰ βελτίω γενέσθαι. Here it is certain that ἄν belongs to ἦν, and also that γενέσθαι refers to the future. Lycurg. *In Leocr.* § 60 ἔτι δὲ ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τὸ βέλτιον εἰκός ἐστιν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κοινῶν ἐλπίδων στερηθῆναι. ὥσπερ γὰρ ἀνθρώπῳ ζῶντι μὲν ἐλπὶς ἐκ τοῦ κακῶς πρᾶξαι μεταπεσεῖν κ.τ.λ.

961 ὄλοιο—μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν.—Porson's words in his note on Eur. *Phoen.* 1464 are :—'Præterea nullus apud tragicos senarius reperitur, *qui ita spondeum in quinto loco dividat, ut* καὶ *pars sit secunda*, præter Æsch. *Suppl.* 274 χρανθεῖσ' ἀνῆκε γαῖα μήνη καὶ δάκη, quem corruptum esse nemo non videt.' To make this statement verbally exact, the following addition is required after the word *secunda* :—'nisi prior pars vox monosyllaba sit eiusmodi quae ad sequentia potius quam

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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 καί, he was doubtless assuming the exception which that distinction involved.

1092 ff. The MSS. give:—

εἴθ' αἰθέρος ἄνω
πτωκάδες ὀξυτόνου διὰ πνεύματος
ἕλωσί μ'· οὐ γὰρ ἔτ' ἰσχύω.

(For ἕλωσί μ', B has ἑλῶσί μ'). Since εἴθ'...ἕλωσι is an impossible solecism, εἴθ' can be retained only by reading μ' ἕλοιεν. Philoctetes will then say: 'Oh that (some creatures from above) would take me.' This has been explained in two ways. (i) With the traditional reading, πτωκάδες, taken as a subst.:—'I wish that from the skies aloft the cowering creatures there may cleave the shrilling winds to *conquer* me' (Prof. Campbell's version). That is, he wishes that the birds would come and kill him: cp. 1155. (ii) With some substitute for πτωκάδες, to denote storm-winds:—'Would that the storm-winds would snatch me up.' This view was suggested by *Od.* 1. 241 (νῦν δέ μιν ἀκλειῶς ἅρπυιαι ἀνηρείψαντο), and by the fact that like utterances of despair occur elsewhere, as in *Tr.* 953 εἴθ' ἀνεμόεσσά τις | γένοιτ' ἔπουρος ἐστιῶτις αὔρα, | ἥτις μ' ἀποικίσειεν ἐκ τόπων κ.τ.λ. But what, then, is to replace πτωκάδες? Brunck reads πλωάδες, 'the sailing, or floating, ones,'—an epithet given by Apollonius Rhodius to the Stymphalian birds (2. 1054),—and understands it of the Ἅρπυιαι. Gedike proposed πλωτάδες, in the same sense,—since the Harpies dwelt in the islands called Πλωταί (Ap. Rhod. 2. 297). The scholiast notices a variant, δρομάδες ('the careering ones'), which he explains by αἱ καταιγίδες (storm-winds): this would have to *follow* ὀξυτόνου. And some, he says, read πτωχάδες, 'the needy ones,'—meaning the Harpies, because they are always hungry! (διὰ τὸ ἀεὶ πεινῆν.) Nay, some of the scholiasts did not shrink from the conclusion that πτωκάδες itself meant the Harpies,—either διὰ τὸ ἐπεμπίπτειν (!), or διὰ τὴν φωνήν (*i.e.*, because they scream like 'timid creatures,'—birds). Obviously the Harpy theory was merely a forlorn attempt to explain εἴθ'...ἕλωσι. If he is to be *snatched up*, who should snatch him up but the Ἅρπυιαι?

Since, then, we get no tolerable sense even with the change of ἕλωσι μ' into μ' ἕλοιεν, it becomes certain that εἴθ' is corrupt, and that ἑλῶσιν is a true correction of ἕλωσί μ'. The general sense clearly is, 'The timid birds will now career (ἑλῶσιν) unmolested over my head.' For ἰσχύω, Heath restored ἴσχω: '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,—

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having ousted some subst. which agreed with πτωκάδες. And we have already seen that εἴθ' is spurious. Further, the words which answer to εἴθ' αἰθέρος ἄνω in the antistrophe (1113) are ἰδοίμαν δέ νιν.

Hence a critic who seeks to amend the words εἴθ' αἰθέρος is justified in believing that the corruption is a *deep* one,—brought about by a very unskilful attempt to repair some loss. An emendation, in order to be allowed as probable, cannot here be required to account for all the letters of the words εἴθ' αἰθέρος. It will do as much as can reasonably be expected if it throws light on the point from which that corruption began, while at the same time it satisfies the sense and the metre. Those who appreciate this first condition of the problem will be disposed, I hope, to consider the emendation which I have suggested, πέλειαι δ' ἄνω.

The following conjectures may be noticed.

(1) Hermann, in his ed. of 1827: εἴθ', αἰθέρος ἄνω...ἕλωσί μ': 'Come, let the birds (πτωκάδες)...seize me.' [Similarly Prof. Campbell suggests εἶ' (εἶα) for εἴθ'.]

(2) In later editions Hermann read ὅτ' αἰθέρος... ἑλῶσ'; He then supposed that ἐλπίδες was to be supplied (from ἐλπίδος in 1091) with πτωκάδες:—'(What hope of food can I find), when (those hopes) will wing their timid flight...?' etc. By these 'hopes' he meant the birds.

Seyffert accepted this view, but with εἴ γ' instead of ὅτ'.

(3) Finally Hermann preferred to read ὅθ' αὗταί γ' ἄνω...ἐλῶσ', in order that the form of the dochmiac might be the normal one which occurs in the antistrophe, v. 1113, ἰδοίμαν δέ νιν.

This was a return—so far as metre was concerned—to an earlier view; for, according to Erfurdt in his ed. of 1805, Hermann had once proposed, ὅτ' αἱ πρόσθ' ἄνω | πτωκάδες...ἐλῶσί μ' ('when those who once fled from me...will vex me').

(4) Nauck: γοναὶ δ' αἰθέρος | ... | ἐλῶσιν· οὐ γὰρ ἴσχω. The 'children of the air' are the birds. He compares Eur. *El.* 897 οἰωνοῖσιν αἰθέρος τέκνοις: and Colluthus [an epic poet who lived early in the 6th cent. A.D., and wrote the Ἁρπαγὴ Ἑλένης, of which 392 vv. are extant] v. 383 ἠερίης ὄρνιθες ἐΰπτερα τέκνα γενέθλης.

(5) Heimsoeth, ὅτ' ὄρνεις ἄνω | ... | ἐλῶσ'.

(6) Wecklein, αἱ θῆρες πλάνοι | ... | ἐλῶσ'. This is very ingenious: but the application of the word θῆρες to *birds* seems unexampled; for in Ar. *Av.* 1064 θηρῶν are not the birds, but the creatures which they destroy. In Soph. fr. 850, 10 f. οἰωνοί are distinguished from θῆρες. And such a use of θῆρες is the more strange here, since the χαροπῶν ἔθνη θηρῶν figure in a later passage (1146 ff.). The epithet πλάνοι, immediately followed by πτωκάδες, is also somewhat weak.

(7) Bergk, αἴθυιαι (rather αἴθυιαι) δ' ἄνω | ... | γελῶσί μ'. Cp. *Epigr. Hom.* 8. 2 πτωκάσιν αἰθυίῃσι. *Od.* 5. 352 ἐς πόντον ἐδύσετο κυμαίνοντα | αἰθυίῃ εἰκυῖα. Arist. *Hist. An.* 1. 1 (Berl. ed. p. 487 *a* 25) ἡ δ' αἴθυια καὶ οἱ λάροι τίκτουσι μὲν ἐν ταῖς περὶ θάλατταν πέτραις. Thus the αἴθυια is a diving sea-bird, of the gull kind. If we received this conjecture, it

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might be supposed that dittographia had been one cause of the corruption into εἶθ' αἰθέρος.

1095 ff. σύ τοι σύ τοι κατηξίωσας. Gleditsch deletes the second σύ τοι, so that v. 1095 may agree with the MS. text in the antistrophe, v. 1116 πότμος σε δαιμόνων τάδ'. Erfurdt, on the other hand, keeps the double σύ τοι, and adds a second πότμος in v. 1116. Most editors follow this course.

Seyffert, with Seidler, constitutes the text as follows. (I give the words of the antistrophe in smaller type.)

σύ τοι σύ τοι κατηξίωσας
πότμος πότμος σε δαιμόνων τάδ'
ὦ βαρύποτμ', οὐκ ἄλλοθεν
οὐδὲ σέ γε δόλος ἔσχ' ὑπὸ
ἔχει τύχα
χερὸς ἐμᾶς. στυγε-
τᾷδ' ἀπὸ μείζονος.
ρὰν ἔχε δύσποτμον
εὖτέ γε παρὸν φρονῆσαι
ἀρὰν ἀρὰν ἐπ' ἄλλοις.

Bergk, keeping the double σύ τοι in 1095, prefers in 1116 to mark a lacuna (equal to – ∪) after δαιμόνων τάδ', instead of doubling πότμος.

Prof. Campbell conjectures τύχαις instead of τύχα τᾷδ' in 1097, and reads ἔσχεν ὑπὸ χερὸς instead of ἔσχ' ὑπὸ χειρὸς in 1118.

1100 αἰνεῖν, Hermann's correction of the MS. ἐλεῖν, seems the best: though Arnold's ἀντλεῖν is ingenious. Dindorf, reading ἀντί, supports the rare anastrophe by Γανυμήδεος ἀντί (quoted from the Ἰλιὰς μικρά by schol. Eur. *Tro.* 821), and by *Anthol.* 7. 715 λυγρῶν δ' ἀντὶ μελιχρὸν ἔχω.

1140 Besides Hermann's, the following versions of the MS. reading, ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν, have been given. (1) Musgrave: 'It is fair to acknowledge what is good in a man (ἀνδρὸς τὸ εὖ): and, if any one does not so acknowledge it (εἰπόντος δὲ μή), to refute (ἐξῶσαι) the envious utterance.' (2) Buttmann: 'It is the part of a man to utter justly (δίκαιον, adverb) what is right (τὸ εὖ)'—but, when he has done so, not to add reproaches. (3) Prof. Campbell: 'Truly it is a man's part needfully (εὖ) to assert what is right.' But, for this sense, we should surely require τὸ δίκαιον. The absence of the art. cannot be defended by the phrase of different meaning in Thuc. 5. 18, δικαίῳ χρήσθων καὶ ὅρκοις: on which see above, v. 83, n.

The following emendations may be mentioned. (1) Dindorf: ἀνδρός τοι τὸ μὲν ἓν δίκαιον εἶπειν, which he renders, 'virum decet, *unum quid iustum* dicere': 'to say *one* just thing,'—*i.e.*, to maintain the principle of justice which he has once asserted. This ἓν δίκαιον is opposed to πολλὰ δίκαια,—the shifting pleas of tricky men. (2) Axt and Madvig: ἀνδρός τοι τὸ μὲν οἷ δίκαιον εἰπεῖν: 'to say what is just in his own eyes.' Cp. Eur. *Elec.* 924 παρ' οἷ = 'in his own house.' Sophocles uses the enclitic οἱ (*O. C.* 1630 etc.), but affords no example of οἷ as = ἑαυτῷ. (3) Wecklein, in his edition, reads, ἀνδρός τοι τὰ μὲν ἔκδικ' αἰὲν εἰπεῖν, 'to denounce

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injustice.' In his *Ars Soph. em.* p. 49 he proposed ἀνδρὸς τὸ μὲν οὐ δίκαιον εἰπεῖν. (4) Blaydes reads: ἀνδρός τοι τὸ μὲν ἔνδικον κατειπεῖν, 'to declare what is just.'

1149 f. Hermann's version of the vulgate, φυγῇ μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ', has been discussed in the commentary.

Wunder understands: 'Ye will no longer *approach me* from your caves, *only to fly again*.' The dat. φυγῇ could not mean this: nor could πελᾶτε take an acc. of the *person* approached, though Eur. *Andr.* 1167 has (ἄναξ) δῶμα πελάζει.

Bernhardy rendered, 'Non amplius fugientes ab antro ad me accedetis': *i.e.*, he, too, took με with πελᾶτε, 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 φεύξεσθε and πελᾶτέ μοι.) 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, ἵλᾶτ' (as pres. imperat., = 'rush'), has been noticed in the commentary. Erfurdt and Heimsoeth have also advocated ἵλᾶτ', but as fut., with transitive sense: 'No longer, by your flight, will ye cause me to leave my cave.' Seyffert reads φυγεῖν μ' οὐκέτ' ἀπ' αὐλίων | πελᾶτ': 'ye will no longer draw near from your caves, *in order to fly* from me' (φυγεῖν με). But no Greek writer could say, πελάζει φυγεῖν, 'he approaches, (only) to fly.'

Wecklein reads, φυγᾷ μηκέτ' ἀπ' αὐλίων | πλάζεσθ'. Nauck suggests, οὐκ ἐμῶν ἔτ' ἀπ' αὐλίων | φεύξεσθ'.

1153 ff. Porson saw that ἀνέδην must go with ἕρπετε, and also that ἑρύκεται had no possible sense here if χώρος were its subject. He therefore proposed to read:—

ἀλλ' ἀνέδην (ὅδε χωλὸς ἐρύκεται
οὐκέτι φοβητὸς ὑμῖν)
ἕρπετε.

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 ὅδε χωλὸς ἐρύκεται must mean, 'this lame man is restrained (by the loss of his bow)': whereas the words would naturally mean that the lameness was the cause of the detention.

Linwood reads ἀλλ' ἀνέδην (ὁ δὲ χῶρος ἐρύκεται | οὐκέτι φοβητὸς ὑμῖν) | ἕρπετε. Wecklein (*Ars Soph. em.* p. 54) proposed the same, but with ὅτε in place of ὁ δὲ. The necessity of joining ἀνέδην with ἕρπετε would probably have been more generally recognised by scholars, had they not been cumbered with the corrupt word ἑρύκεται, which seemed to

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require an adverb of negative sense. So ἀνέδην was taken with ἐρύκεται, and an utterly impossible meaning was attached to each.

1218 νεὼς ὁμοῦ. On Apoll. Rhod. 2. 121 (ὁμοῦ δέ οἱ ἐσσεύοντο) the schol. has:—τὸ ὁμοῦ καὶ ἐπὶ τοῦ ἀθροίσματος τιθέασι (*i.e.*, as = 'along with'), καὶ ἐπὶ τοῦ ἐγγύς, ὡς Ἀθηναῖοι εἰώθασι χρῆσθαι. He then illustrates this 'Attic' use by the verse of Menander (fr. incert. 204), ὁμοῦ δὲ τῷ τίκτειν παρεγένεθ' ἡ κόρη· adding, ἀντὶ τοῦ ἐγγύς. Suidas, s. v. ὁμοῦ, quotes the same fragment in a mutilated form, as ἤδη γὰρ τοῦ τίκτειν ὁμοῦ: where Bernhardy observes that the reading τοῦ is supported by four MSS. of Suidas (including the best), and by the Milan ed.; as well as by Photius, and by Harpocration. It seems not improbable, then, that the schol. on Apoll. Rhod. wrote τῷ (instead of τοῦ) τίκτειν by a mere slip,—thinking of the ὁμοῦ δέ οἱ on which he was commenting. It is true that the dat. is read in Dionys. Hal. *Ant. Rom.* 1. 78, where he adapts the phrase, καὶ γὰρ ὁμοῦ τι τῷ τίκτειν τὴν κόρην εἶναι: but this is not of much independent value as evidence for the text of Menander.

1360 f. The MS. text, οἷς γὰρ ἡ γνώμη κακῶν | μήτηρ γένηται, τἄλλα παιδεύει κακά, has been variously understood. (1) Brunck and Buttmann: 'When a man's mind has *once* produced evil counsels, it teaches (him) *all other* (possible) evil things,'—*i.e.*, it goes on as it has begun. (2) Musgrave: 'When a man's mind has once conceived evil *designs*, it teaches him the rest of evil,'—*i.e.*, evil *deeds*. (3) Schneidewin: 'When a man's mind has once brought forth evil deeds, it *teaches his other deeds* to be evil.' (4) Hermann: 'When a man's mind has brought forth evil, it teaches *all other men* to be evil,' τἄλλα = τοὺς ἄλλους, 'quicquid aliorum hominum circa se habeant.' This last is clearly wrong.

Wakefield proposed τἄλλα πιδύει κακά ('gush forth,' like waters from a fountain). Others, keeping παιδεύει κακά, have altered τἄλλα. Thus Cavallin, κἄλλα: Erfurdt, τἄργα: Reiske, πάντα: Seyffert, πολλά. Meineke, accepting Dobree's κακούς, suggests πάντα instead of τἄλλα, or else πέλῃ καὶ instead of γένηται.

1365 ff. [οἳ τὸν ἄθλιον
Αἴανθ' ὅπλων σοῦ πατρὸς ὕστερον δίκῃ
Ὀδυσσέως ἔκριναν.]

These words are open to three objections.

(1) At v. 410 Ph. supposes that, when N. claimed the arms of Achilles, Ajax was still alive, and might have interposed in his favour. N. then simply tells Ph. that Ajax was already dead; he says nothing of a contest for the arms between Ajax and Odysseus. Two answers to this difficulty have been attempted.

(*a*) Erfurdt argues that the impugned words do not necessarily imply knowledge of such a contest. They merely mean that, if the arms were not to be given to Neoptolemus, they should at least have gone to Ajax rather than to Odysseus. But the epithet 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.

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(*b*) Others admit that the poet has made an oversight, but urge that it is excusable. He writes as if N. *had* told Ph. about the contest.—But the inconsistency is not of the kind which can be excused as concerning matters ἔξω τῆς τραγῳδίας. It is a striking discrepancy between two passages of the play itself; and it is one that could scarcely fail to jar upon the audience, since the earlier passage, in which N. tells Ph. the news from Troy, is so peculiarly impressive.

(2) The second objection is, if possible, stronger still. A comparison between the merits of Ajax and Odysseus is wholly out of place here. Neoptolemus is being reminded of the wrong done to *himself*. It is nothing to him if the arms which, by right, were his alone (370) might have been *less* unjustly given to Ajax.

(3) The composition of the sentence is bad. ὅπλων σοῦ πατρὸς δίκῃ are to be joined:—'in the contest about thy father's arms.' The place of ὕστερον between ὅπλων and δίκῃ might be defended by examples like 598 f. (where see n.): but the awkwardness is greatly aggravated by the fact that ὕστερον, which goes with Ὀδυσσέως, immediately follows σοῦ πατρός.

The motive of the interpolation may have been a feeling that some allusion to the ὅπλων κρίσις was demanded in a play which mentioned the death of Ajax and represented Odysseus as possessing the arms. The word δίκῃ might suggest that the interpolator was thinking of *Ai.* 449, οὐκ ἄν ποτε | δίκην κατ' ἄλλου φωτὸς ὧδ' ἐψήφισαν.

1394 πείσειν δυνησόμεσθα. The fut. inf. is certainly sometimes used, instead of the pres. or aor. inf., when the principal verb is such as to imply that the agent's thoughts are turned towards the future. The following examples occur in Thucydides. (1) With διανοοῦμαι. 4. 115 πῦρ ἐνήσειν διενοοῦντο. Also 4. 121: 7. 56: 8. 55 and 74. (2) With βούλομαι. 6. 57 ἐβούλοντο...προτιμωρήσεσθαι. Most of the MSS., including the best, have the fut. inf.: but the aor. inf. is a *v. l.* (3) With ἐφίεμαι. 6. 6 ἐφιέμενοι...ἄρξειν. Here the MSS. agree in the fut. inf., according to Stahl; who, however, reads ἄρξαι. (4) With δέομαι. 1. 27 ἐδεήθησαν...ναυσὶ σφᾶς ξυμπροπέμψειν. The fut. inf. has strong MS. support: but the aor. inf. is a *v. l.* (5) With πείθω. 2. 29 πείσειν γὰρ Σιτάλκην πέμψειν στρατιάν. Here Stahl reads πέμπειν with the Laur. MS. (one of the best) and another: the remaining MSS. have πέμψειν, which Classen retains.

All these verbs express the notion of *desiring* or *praying*. With them, the use of the fut. inf. appears more natural than with a verb meaning simply *to be able*. But the passage in Thuc. 3. 28 furnishes a strong argument in favour of πείσειν here:—γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύσειν δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως, κινδυνεύσοντες. Here all the MSS. (according to Stahl) have ἀποκωλύσειν, though he reads ἀποκωλύειν. And the fut. inf. has precisely the same justification as here; *i.e.*, the sense is, 'they perceived that *they could not hope* to prevent it.'

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In Thuc. 7. 11, *οὐδὲ γὰρ ξυμπάσῃ τῇ στρατιᾷ δυναίμεθ' ἂν χρήσεσθαι*, the fut. inf. has the support of numerous MSS., including some of the best (see Stahl);—and there, too, the sense—'we *could not hope* to use'—seems to recommend it. Most edd., however, now give *χρήσασθαι*.

1407 εἴρξω πελάζειν κ.τ.λ. Various attempts have been made to preserve the words which stand in the MSS. between **πελάζειν** and **στείχε**,—viz., *σῆς πάτρας, ἀλλ' εἰ δρᾷς ταῦθ'. ὥσπερ αὐδᾷς.*

(1) Triclinius: *εἴρξω πελάζειν <τουτουσὶ τῆς> σῆς πάτρας. | ἀλλ' εἰ δρᾷς ταῦθ'*, etc.

(2) Turnebus: *εἴρξω πελάζειν σῆς <γε τούτους τῆς> πάτρας. | εἴ γε* [instead of *ἀλλ' εἰ*] *δρᾷς ταῦθ'*, etc.

(3) Brunck: *εἴρξω πελάζειν σῆς πάτρας.—ἀλλ' <ὦ φίλε> | εἴ γε δρᾷς ταῦθ'*, etc.

(4) Porson: *εἴρξω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <δοκεῖ> | ταῦτα δρᾶν, ὅπωσπερ αὐδᾷς, κ.τ.λ.*

(5) A writer in *Class. Journ.* v. 39: *εἴρξω πελάζειν σῆς πάτρας.—ἀλλ' εἴ γε δρᾷς | ταῦτ' <ἀληθῶς>, ὥσπερ αὐδᾷς*, etc.

(6) Burges followed Porson, but, instead of *ταῦτα δρᾶν ὅπωσπερ αὐδᾷς*, wrote *δρᾶν ἀληθῶς, ὥσπερ αὐδᾷς.*

(7) Hermann: *εἴρξω πελάζειν σῆς πάτρας. ἀλλ' <εἶα δή> | εἰ σὺ δρᾷς τάδ'* etc. He subsequently changed the words after *πάτρας* to *αἰνῶ τάδ', ὡς, | εἴ γε δρᾷς*, etc.

(8) Seyffert: *εἴρξω πελάζειν σῆς πάτρας.—ἀλλ' εἰ <σὺ δή> | ταῦτα δράσεις*, etc. So Cavallin reads.

1431 ff.

ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
τόξων ἐμῶν μνημεῖα πρὸς πυρὰν ἐμὴν
κόμιζε.

The difficulties which have been raised here have been due to the assumption that *all* the *σκῦλα* mentioned in 1431 were to be dedicated to Heracles. This made it necessary to suppose that the *σκῦλα* of 1428—destined for the house of Poeas—are distinct from the *σκῦλα* of 1431. Thus:—

(1) Hermann: The *σκῦλα* of 1428 are spoils given by the army to Ph. from the common booty, as *ἀριστεῖα*: while the *σκῦλα* of 1431 are those spoils which Ph. himself strips from foes slain by his bow.

(2) Wunder: The *σκῦλα* of 1428 are spoils which the Greeks give Ph. in reward of his personal valour: the *σκῦλα* of 1431 are those which they give him in honour of his bow.

(3) H. Weber (*Philol.* XI. 457 ff.): The *σκῦλα* of 1428 are a special prize of valour for Ph.: those of 1431 represent the ordinary share which each warrior would receive from the common booty.

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Seeing how unsatisfactory these attempted distinctions are, it is not surprising that a desire should have been felt to alter the words τοῦδε τοῦ στρατοῦ so that they might refer to the *Trojan* army (see cr. n.): but, even if this could be done, the discrimination between the two kinds of σκῦλα would still be forced and obscure.

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