Henry R. Haynes
Batt. England
June 28, 1914.
SOPHOCLES

AJAX

WITH

ANNOTATIONS, INTRODUCTION, ETC.

BY

EDWARD WUNDER,

A New Edition,

WITH

THE NOTES LITERALLY TRANSLATED INTO ENGLISH,

WITH A COLLATION

OF

DINDORF'S TEXT.

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ΣΟΦΟΚΛΕΟΥΣ

Α Ι Α Σ.
Henry W. Haynes.
Bath, England.
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rendered most valuable assistance to Hercules, in punishing Laomedon, king of Troy, and capturing his city 5. For which service he was re-

Pherocydes seems to have called her Phereboea, see Huschek. (Anal. lit. p. 325) and Lehrs (de Aristarchi stud. Hom. p. 249). The name is Meliboea in Ister (Athen. XIII, p. 557, A.), unless the text is corrupt.

She was daughter of Alcaithous according to Xen., Apollod., Phil. stoeph., Diod. and Pausan. in the passages above quoted. Sophocles does not name her father.

5. See on this subject Pindar (Nem. III, 61 sqq. IV, 40, Isthm. VI, 37—45; in Dissen’s edit. V, 27—31. Olymp. VIII, 60) and the Scholiast to the passage quoted last (p. 196 ed. Boeckh), Apollod. (II, 6, 4) and Diodor. (IV, 32).

To this may be added what Pindar says (Isthm. VI, 51—60; in Dissen’s ed. V, 35—54). When Hercules invited Telamon to join him in the expedition against Troy, he is said to have prayed to Jupiter that he might have a son by Eriboea, who should unite the greatest constancy of mind to a hardihood of body equalled only by the tough lion’s skin which he wore around him. As Hercules uttered this prayer Jupiter caused a large eagle to appear in sight. Upon which Hercules told Telamon that he would surely have the son he wished for: and Telamon called his son Ajax after the name of the eagle (Alcestis in Greek). On this passage of Pindar the Scholiast (p. 547 ed. Boeckh) remarks: ἔλθασε δὲ ἐκ τῶν μεγαλῶν Ἡραίων ἢ ἱστορία: ἵπποι γὰρ στέφθησαν ἐπεξευρέμονοι οἱ Ἰπποκόροι τῷ Τελαμώνι, καὶ ἐμβαλάντων ἐν τῇ σοφή καὶ συχνόμενοι, καὶ ὁ δίοπτος αἰλέτας, ἠφ’ οὗ τὴν προφορομενὴν βασιν Αἴας. It appears therefore that the statements of Osian (p. 65) and Oeischiæger (Comm. 1, p. 7) about this passage of the Scholiast are incorrect. Apollodorus (III, 12) has the following: καὶ πεισμαμένου εὐχαὶ Ἡρακλέους, ἴνα αὐτῷ (Telamon) παῖς ἀλφήν γένηται, φανέντος δὲ μετὰ τὰς εὐχὰς ἑτόν, τὸν γεννηθέντα ἐκάλεσον (Telamon) Ἀιάντα. Sophocles says nothing of all this in the play of the Ajax: indeed he says the name Aiax is derived from Alai. See vs. 430 sqq.

It is evident that the author of the argument to the Ajax had Pindar’s account in his mind when he wrote the following: Πελ. δὲ τίς πλευρᾶς, ἵνα μόνην ἄτην τρωτήν ἔχῃ (ὁ Αἰας). Ἰστορεί καὶ Πνεύματος, ὥστε τὸ μὲν σῶμα, ὅτερ ἐκάλπεται ἐκ τῶν Ἡρακλέους λεοντῆς, ἄτρομον ἄρι, τὸ δὲ μὴ καλυφθέν, ὅπερ ἄρ’ ἦν πλευρᾶ, τρωτῶν ἔμειναι.

He has however shamefully misinterpreted the words of Pindar, which it will be useful to quote, beginning—Rom. v. 61: οὐ ποτ’ ἢμαν, οὐ Ζεὺς πάτερ, Θεοί Θηλῶν ἀρᾶν ἄκαθασις, νῦν αὐτῶν εὐχαὶ ἀπὸ Θεοπαιδὸς λύομαι παιδὸς θεομοι ἢ μονομοί παῖσαν ἢμιθαν ἢ μονομοί παῖδας θυμάσα: τὸν μὲν ἐξηκτόν φοβάω, ἀπερ ἀπὸ πέφυκε, μὲν πιστέων ἢ μεν πεπηκόντων ζησθοῖ, οὐκ ζωμένων ἢμαν ποτ’ ἐν Νεαμ. Θυμάσα δ’ ἐθάναι.

I have no doubt that the Scholiast to Homer (II. XXIII, 821.) was led by a similar misunderstanding of the passage in Pindar, when he wrote the following: Ἰστορεῖται, ὅτι πατέρι ἐκέιον τὸν καρόν, καθ’ ἐν γενν. Ἡρακλῆς τῇ νησί ταῦτα Σαλαμίνις κατὰ τῶν χρων προσηλώσας, Τελαμώνι ἢμαν γευσθεῖ τῶν παιδὰ Ἀιάντα.
warded by the hand of Hesione, daughter of Laomedon, by whom he had Teucer 2.

έπεστάς οὖν ὁ Ἡσιάκης καὶ ἀναλαβὼν τὸν παῖδα περίμαλλες τῇ ἱλοιτῃ, ἐφ᾽ ὃς ηὐχότα αὐτὸν γενέσθαι ἄτρωτον. ὁ δὲ θυμήθη, καὶ τὸ πᾶν τοῦ άτρωτος ἱγήνετο ἄτρωτον πλὴρον αὐτοῦ τοῦ ἱγήνετο: τοὺς γὰρ ἱπποὺς τὸν κατὰ τόχαν τὸ μέρος μὴ παρεκκλησάμεν τῇ ἱλοιτῇ.

The whole story is foolish enough: for if Hercules had wrapped up the baby just after it was born, in the lion’s skin, which he wore about him, there is no doubt that the whole body would have been covered. The Scholiast in Sophocles (Ajax ν. 833) has a similar account: κατὰ τὸ ἀλλο σῶμα ἄτρωτον ἐν ὁ Αϊς, κατὰ δὲ τὴν μασχάλην τρωτὰς διὰ τὸ τὸν Ἡσιάκη τῇ ἱλοιτῇ αὐτῶν συμπλάσαντα κατὰ τοῦτο τὸ μέρος ἀσκέπαστον ἐσσαὶ διὰ τῶν γαρντόν, ἐν περὶ τὸ. φησὶ δὲ περὶ αὐτοῦ Ἀἰμέθος, δει καὶ τὸ ἱππότης ἐκαπνίσθεν, ὁδοιπόροι ἥνιδοτος τοῦ χρόνου τῇ σφαγῇ τῶν δ᾽ ἐν αὐτῶν, περὶ δὲ ταῦτα. φησὶ, παρουσία διάλογον (Loeb κ. p. 365 ed. sec. reads: τὰ γὰρ ὡς τὰς αὐτοῖς χαρακτ., παρ᾽ ὃς εἰς τὰς συμπαρουσίας ἀπαντῶν) ἠδένεται αὐτῷ, κατὰ πολὺν μέρος δὲι χρῆσασθαι τῇ σφαγῇ. ὁ δὲ Σοφοκλής, ἔρθεσας μὲν τι εἰς προσβεβέρα για βουλήθηκες, οὐ μὴν παραλιπέσαι αὐτὸ δυομικαί, φυλάξ φησι: πλευρὰν ἀναπήδησα τῷ ἀσαγανω, κατὰ τί τὴν πλευρὰν μὴ ἔπεσσω.

It is evident that the Scholiast speaks of the tragedy of Aeschylus called Θρῆσας. For in that tragedy (v.815.) the Scholiast remarks that the death of Ajax is only related by a messenger: φθάνει Αἰμέθος τον Ἐρέσεας τὴν αναίρεσαν Αἰαντος δ᾽ ἄγγελον ἀπαντᾶν. It is no doubt from the speech of this messenger that those words are taken which the Scholiast has quoted at ν. 833. The same account is given by Eustathius (p. 995.) and the Schol. Ven. το Homer (II. XIV, 402.): τρωτὸς ὄν ὅλον σῶμα καὶ οὔ μόνον τὰ περὶ μασχάλην κατὰ Αἰμέθον.

From this we may conjecture that Aeschylus has followed the tradition which represented the greater part of Ajax’s body to be invulnerable. So also Plato (Svp. p. 219 E.): εὐγενής γὰρ ἂν, δι’ αὐτοῦ μας ἐπὶ πλῆξ αὐτὸν ἄτρωτον ὡς παντερίζῃ σινήθη ὁ Αἰας, ὁς ἂν ὅμοιον αὐτῶν μόνον ἄτρωτον, διεριθήσεται μα. On the other hand neither Homer, Pindar nor Sophocles say any thing at all about Ajax’s body being invulnerable. Sophocles makes Ajax say that he will pierce himself with his own sword (ν. 833 sqq.). See also 899 and 908. Pindar also says that Ajax killed himself in this way (Nem. VII, 38 sqq.): ὁ πατέρες Ἀτας ἔκδηξε διὰ φανερών λευφόν ξίφος. (Isthm. III, 38 sqq.) ἔτσι μᾶς Αἰαντος ἄλλον φανών, τὸν δὴ ἐν νυκτὶ ταύτῃ περὶ ὁ σφαγάνων κτλ. Nem. VIII, 38 sqq.

The story which, as we have seen, was followed by Aeschylus, seems to have its source in the first place from Homer’s never having mentioned that Ajax was wounded, and next because Hercules is said (in Magnis Eois) to have asked Jupiter to render the body of Ajax as invulnerable as the skin of the Nemean lion which he wore. It was believed that Jupiter listened to this prayer, and so it was very easy to deduce the inference that the parts of the child’s body which were covered by the lion’s skin, had become invulnerable.

From the words of Homer (II. XXIII, 821): αἷν ἰν’ ἀνῆλθεν κύρος φανερῶν σοφούς αἰματ, infere Eustathius (p. 1331, 31):
Ajax, son of Telamon, was one of the suitors for the hand of Helen, daughter of Tyndareus, and was therefore compelled by his oath to go to Troy to recover her, when she had been carried away by Paris. As he was on the point of setting out, his father advised him never to begin any undertaking without the sanction of the Gods: to which the young man replied that he did not despair of gaining by his own unaided exertions quite as much success, as the most feeble man could gain by the power of the Gods. By this arrogance he offended all the Deities, and especially Minerva, and afterwards in the war at Troy, he again confronted the Goddess, by telling her to carry her proffered assistance to the other Greeks, for that he could do without it.

The story is related by Sophocles (vs. 434—436. and 1299—1303), Apollod. (II. 6, 4. and III. 12, 7.), Diodor. (IV. 32.) and Schol. Hom. (II. VIII. 284.). Apollodorus and Diodorus say that Telamon was foremost in entering the walls of Troy; the words of the latter are these: ὁ δ ’ Ἡρακλῆς ισαρρίνας Τε- λαμώνα ἀρσείτος, δοὺς αὐτῷ τὴν Λευκόθαντος Θυγατέρα Ἡσα- νῆν, ὀφεῖς γὰρ κατὰ τὴν πολιορκίαν πρῶτος μισθάμενος εἰσέπε- σεν εἰς τὴν πόλιν, Ἡρακλῆος προσβαλόντος κατὰ τὸ καρπαθύτατον μέρος τοῦ τείχους τῆς ἀκρόπολεως.

Sophocles alludes to this oath (v. 1113.) and the Scholiast has the following note on the passage: ἀλλ’ ὅνειρ’ ἀρσείας τῶν γὰρ ἀρσείων συνεκελθόντων ἐπὶ τῆς Ηλείνης μυθεῖται, ὁ Τυρνάριος πάντας ἄριστος ἀρσείς συνεγερμέναις δόθησαν τῷ γαμοῦντες αὐῶνες καὶ συνεργατεύμενοι, ἐὰν τις ἀρσηγὴ γένοιτο περὶ τῆς Ἑλείνης, τῆς γῆς ἔμαχος. See also the Philoctetes (v. 72.) and the Scholiast on the passage. Euripides is more full on the subject (lph. A. 49 sqq.). See also Apollodor. (III. 10, 8. 9.).

Euripides (lph. A. 289 sqq.) agrees with Homer (II. II. 537.) that Ajax led 12 ships to Troy.

Sophocles alone mentions this (vs. 756—777. comp. with 127—130.), but the Scholiast (v. 127.) has something very similar: φαῖ τοῦ Ἀλάντα τρίον ἀνεβιβάζει περὶ τῶν Ἡλείων πρῶτον μὲν ἱκέλαιν τοῦ ἄνδρος τῆς Αἴδημας, βεβαιωμένη αὐτῷ συμμαχείς δυνάμει ἀπελεύσα τὴν γλάκα τὴν ἤγεγραμμένην τῷ δίπλῳ αὐτοῦ ἦς ἔκους παρείσχεν τρίον ἔτι οὐκ ἑπιδίον τῇ πατρί συμβουλεύειτο πετάθαι τοῖς Ἀκαίαις.

The words of Sophocles to which I have alluded, are not to be considered as at variance with what he puts into the mouth of Minerva after the conversation with Ajax was ended (vs. 118 sqq.): ὡς, ὡσομιλεῖ, τὴν Ἱησοῦν ἄρθος ἤκη; εἰς τὸν τὴν Ἠρώτας ἡ προνοοῦσας, ἡ δρᾶν ἀμύνων ἑβρήθη τὰ καλών; For the two chief virtues of a captain which are here ascribed to Ajax, namely wisdom in counsel and bravery in action are not incompatible with a neglect of the worship of the Gods. See note 8.
But for all this he distinguished himself so much by his valour throughout the whole war, that among all the Grecian generals he was placed next to Achilles 4). For this reason also, the Greeks whose

Moreover the word used to express the impiety of Ajax is ἀνόητος, which rather means demented than impious, though it is true that the Greeks applied the same term to a presumptuous confidence in one's own power and a consequent neglect of the Delties. We should therefore read ἀνόητος in v. 758, to agree with ἀνόητος in v. 763. For ἀνόητος the common reading has no meaning: the same error existed in v. 1272. also, till I corrected it. See Schaeff. (ad Demosth. p. 275, 5.) on the confusion which is made between these two words.

Homer however never accuses Ajax of impiety: on the contrary he represents him as imploring the aid of Jupiter (II. XVII, 626—650.) and exhorting the Greeks to pray to him (II. VII, 193 sqq.)

But the Locrian Ajax is described by Homer as odious to Minerva for his insolence (Od. IV, 499—510.)

4) I have already noticed that Sophocles makes Minerva give Ajax the highest praise for wisdom and courage. Ajax also says of himself (421 sqq.): οὐκέτ' ἄνθρωπος μή ταύτ' Ἰδη', ἵππος ἠκριβώ μέγα, οἷον ὁπίσω Τιμία στρατοφόρος ἑρχόθη χθονός μελάντ' ἀπ' Κλαδωδος. (Also vs. 1339 sqq.) Nor is this unauthorized by the language of Homer, who repeatedly assigns to Ajax the next place after Achilles. See II. II, 768 sq. XVII, 279 sq. Od. XI, 469 sq. 550 sq. XXIV, 17 sq. and II. VII, 288., where Hector addresses Ajax in these words:

Ἀγαθε, ἐπεὶ τοι ὃς ἦς μεγαθὸς τε βην τε, παι πνεύτην, παρι δ' ἔχων Ἀχιλλον φέροντος έσσι.

He is also said to have been hardly inferior in warlike courage Il. XIII, 321 sqq.

αὔτοι δὲ α' οὖν ἐξίθη μέγας ἴλαμυνας Ἀτας, δ' ὶνομάς τ' εἶν παλ έδοι ἀρμάτοντος ἐπίθην, ταχύν τε δηοτός μεγαλοιοίς τε χρομαδύουν. οὖθ' ἄν Ἀχιλλει βιαζόντο χρημάτιον ἐν γ' αὔτασαθην. ποσι δ' οὔτως έστιν ἥρων.

All succeeding poets have ascribed the same praise to Ajax. For example Pindar often extols him in the highest terms, more especially in Nom. VII, 40. where he says he is προσέτος Ἀργείος ἐπιρ μάχη. Also by Horace (Sat. II, 3, 193.) he is called he- roes a b A c h i l l e secundus.

But furthermore it is worthy of notice that Homer commends Ajax for his prudence, in the same way as Minerva is made to do by Sophocles: as for instance by Hector in the passage which I have just quoted Il. VII, 259. Similar are the passages in which he is mentioned among the princes summoned to council by Agamemnon (Il. I, 114 sqq. Il. 404 sqq. X, 53 sqq. 108 sqq.). In fact Homer never accuses Ajax of rashness or impiety: so that we may well wonder at the words of Alexander (Aphr. Probl. I, 16.): ὁμορησ' ὀτνασά μὲν φρόνεοις λέγει, Ἀλκιτά δ' μοιστάνειν.

Not even Menelaus or Agamemnon in their jealousy of Ajax, are ever represented by Sophocles as charging him with folly; and this they would certainly have been made to do, if in the age of Sophocles the prevailing opinion had supported such an accusation.
camp was pitched between the Rhoetean and Sigean promontories, for greater safety assigned the two extremities to Achilles and Ajax 9), and on more than one occasion 'Ajax alone saved the Greeks from destruction 10).

He took part in most of the marauding expeditions, which the

Lastly, I think, it is of importance to mention that those persons are guilty of a serious error who suppose that Ajax was at a later period (namely between the times of Homer and Sophocles) considered to be rude and unskilful of speech. For in the first place there is nothing in Homer to substantiate such an opinion, for Ajax is by that poet often introduced as a speaker (II. XI, 624—642. XV, 502—513. 561—564. 733—741.)

And those who fancy that Pindar describes him as rude in the art of speaking are equally in error: Pindar's words are these (Nem. VIII, 39 sqq.): παῖς οὖν τελεμῶν δέχεται τόν φασάνων ἐμφασίσας· ἡ τιν' ἀγκώσαν μὲν, ἦν' ἀγκώ- μου, ἄλλα κατέγρασεν ἐν λυχνίᾳ νάκος, μέγαστον δ' αἰράχραν φωστήριν ἄνεσται. The translation of this passage is evidently this: ἄσπον also cut off Ajax, causing him to die by his own sword. For though brave of soul, being less eloquent (than Ulysses), defeat overtook him in the disastrous contest, and the great prize was adjudged to cunning falsehood. 'Ἀγκώσαν is here opposed to αἰράχραν φωστήριν: the loquacious mendicity of Ulysses to the concise brevity of Ajax, such as is generally attendant on those who, trusting to the justice of their cause, abstain from a wordy defence. 'Ἀγκώσαν is therefore nearly the same as οὐ πολύκοσμο- σον, such as even Ulysses professes himself in Sophocles Phil. 96 sqq.: ἐξελίσσεται πατός παῖ, καθότι ὢν νῦς πατὴ

γλώσσαν μὲν ἄργων, χάρισσα δ' ἔλεγον ἐργατάων·

τὸν δ' ἐλεγχόν ζηπών ὧν ἄρα βρατος
tὸν γλώσσαν, οὐχὶ τάρα, παῦν' ἡγουμένην.

Nor, lastly, did Sophocles introduce Ajax as rude in the art of speaking. I may add that he has not even dropped a hint that Ajax was overcome by Ulysses in the judgement of the arms, through inferiority of eloquence. On the contrary, another cause of this circumstance is alleged in v. 1135., in which Pindar (Nem. VIII, 44 sqq.) agrees with Sophocles.

It is very doubtful therefore in what sense we must understand the words of Nestor, quoted from a lost play of Sophocles by Plutarch Moral. p. 504. C. (and p. 810. C.): ὅ μὲν γὰρ Σο-

φοκλέως Νεκτώρ τὸν Πλάταν τραγυνόμενον τῷ λόγῳ πραύνοιν ἔχων τοῦτο εἴρηκεν· οὐ μεταφορὰς ἀφ' ἄρα εὗ κα-
vοῖς λέγεις.


10) It seems needless to enumerate in this place all the glorious deeds of Ajax celebrated by Homer. But he was thought of to have been the best safeguard of the Greeks, when he resisted Hector, who sought to burn the ships. This exploit is related by Homer II. XV, 415 sqq. and by Teucer in v. 1273. of this play, in order to prove the singular valour of Ajax.
Greeks made, whilst they were besieging Troy, against the neighbouring states, and plundered a city of Phrygia, in which lived the rich Teleutas, whose daughter Tecmessa Ajax captured and afterwards married 11). He had by her a son named Eurytaces 18).

After the death of Achilles 18) a dispute arose between Ulysses and Ajax 14) for the arms of the deceased hero, and the decision being

11) We have no knowledge of any author before Sophocles, who recorded the expedition against Teleutas, where Tecmessa, his daughter, was captured. She complains that her country was ravaged by Ajax v. 488 sqq. and 515. Her father appears to have been in a flourishing condition, from v. 486. He is called Teleutas in vs. 210 and 331. That Tecmessa was given to Ajax as booty we learn from the Schol. on Homer II. I. 138.

18) Mention is made of Eurytaces, the son of Ajax and Tecmessa, in vs. 340. 510 sqq. 530 sqq. 545 sqq. 574 sqq. 983 sqq. 1171 sqq.

18) In the Ajax no mention is made of the manner of Achilles' death. But in Philoct. 334 sqq.

...  ἀλλὰ σοὶ αὐτῷ  

μόρφιμον ὕπο θεῶ τε καὶ ἄνερ ις, διαμηναῖς,

Hector foretells the same thing, adding likewise the name of th, mortal by whose hand it was destined that Achilles should fall II. XXII, 358 sqq.:

... φρόνιμον γὰρ, μὴ τόι τι θεῶν μὴμα γένομαι    ἡμαῖς τῷ, ὅτα κὲν σε Πάσια καὶ Φοίβος Ἀπόλλων 

... ἓλθον ἄστε ἔλθαμεν ἵνα Σκιαῖς πόλεως.

And this report, by which Achilles is said to have been slain by Paris and Apollo, seems to have been followed by Arctinus, as we learn from a passage of Proclus Chrestom. p. 479. ed. Gaisf., which I shall transcribe in note 14.

18) Ajax and Ulysses were the chief competitors for the arms of Achilles, because both had striven most earnestly to prevent the body of Achilles falling into the hands of the enemy. Which of the two did most in this respect, is passed over in utter silence by Sophocles in the present play. He does not even mention that Ajax and Ulysses had taken any care to defend his body. In Philoct. 372 sq. however, he makes Ulysses speak thus in the supposed speech of Neoptolemus:

... ρα, πατ', ἄριστω σύνις αὐτός τάδε'    ἴδιο γάρ αὐτῇ ἱππα κάκιον παράν.

From which passage one would be very wrong in concluding that Sophocles followed a different account from that of Arctinus in his Aethiopis. But Proclus in Chrestom. p. 479. ed. Gaisf. gives this as the latter's narrative:
given in favour of the former 11), Ajax was so stung with the ignominy of his defeat that he prepared to attack the Atridae and Ulysses during the night and murder them. As he was going to enter their tents to accomplish

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11) When the body of Achilles was recovered, and the enemy put to flight, it would seem that Ajax and Ulysses first disputed with each other concerning the arms, without appealing to an arbitrator. So Arctinus, quoted by Pseudo-Chrestus, p. 479. ed. Gaisf.: καὶ περὶ τῶν Ἀχιλλείων ὅλων ὑδέσσετι καὶ Αἴκητι στέασι ἤκνετε. But I know no author who has clearly made this statement; and judges are usually said to have been immediately appointed. But as to who those judges were, there is great dissent among the ancient writers. Homer makes Ulysses say in Od. XI, 543 sqq.:

οὔτε θ' Ἀλκμήνας τυχόν Τελεμαονίδασον
νόσαν, ἀριστοτίκης, καπνουμένην ἡμίκενες,
τὴν μὲν ἐγώ ὀνείρος, δικαίας μὲνος παρὰ γυναῖκι,
ταύρισαν ἀλλ' Ἀχιλλής. Θήκη δέ πέτσμα μείζον. παῖδος δὲ τοῦ Τρώων δίκαιαν καὶ Παλλὰς Ἀδηνήν.
ὡς δ' ἔρθην νικῶν τούτων ἐπὶ ἄδικοι,
τότεν γὰρ κεφαλῆς ἤνεκα αὐτῶν γὰρ κατέσχεν. Αἰας θ'. δὲ πίετον μὲν ἐλώς, πέρι δ' ἔσια τέτταρο
τῶν ὅλων άνασας μετ' ἀναμμένα Πελεσώς.

But Aristarchus adjudicated from Homer v. 547. παῖδες — Ἀδηνήν, and Wolff has in our own time enclosed it in brackets. Sophocles nevertheless seems to have had in view that report, by which the arms of Achilles were supposed to have been adjudged to Ulysses by the help of Minerva. Vs. 926 sqq.

Pseudo-Chrestus, p. 481. ed. Gaisf. states that these circumstances were related in the little Iliad of Leaches: ἡ τῶν ὅλων κρίσις γίνεται, καὶ ὑδέσσετι κατὰ διδάκησιν Ἀθηνᾶς λαμβάνει.

The account of Leaches is stated at greater length by the Scholast on Aristoph. Eqq. 1065: ἡ ἱστορία τοῦτον τῶν τρόπων ἤγει, δης διευρύνοτα περὶ τῶν ἄριστων δὲ τὰς Ἀδηνῆς, ὡς ἔσον ὑμᾶς τὴν μικρὰν θησία πεπηκαίνας, τῶν Νέωτερω δὲ συμβουλευότα μετ' Ἑλληνικά πέμψας τινίς ἐξ αὐτῶν ὑπὸ τὰ τέκτη
his bloody purpose, he was inspired with madness by the goddess Minerva 19), and turned his rage against the flocks of sheep belonging

tων Τρώων, ὄτακεντῆσαι περὶ τῆς ἀγάλματος τῶν προιομη-
μένων ἐρωτ. τοῦ δὲ περμεδίτην ἀκόουσι παρθένων διαφη-
μένων πρὸς ἄλλας. ὥν τὴν μὲν λέγειν, ὁ Ἀιας πολύ πρᾶτ-
των ἑκατοτῶν ὀτάκεντοι τὸν Ὀνυσαῖον, διερχομένην σύντοις.
Ἀίας μὲν γὰρ ἐξετρόφευ καὶ ἐκφέρον ἀνυκτίτησο
ὡς Πηλείδην, ὥστε καὶ τὸν Ὀνυσαῖον, τὴν δὲ ἰσοπυρὸν ἀντιπαῖν Ἀθηνᾶς προνοεῖ,
πώς ἀπεφθηνήσατο; πῶς οὖ ναῦτα κόσμον ἑκεῖνος
ψεῦδος;

Pindar Nem. VIII. 45. says, that the Greeks were the judges:
χρυσαίοι γὰρ ἐν ψάρεσι Ὀνυσαῖοι τιταυόμενοι, χρυσαίοι δὲ Ἀιαῖς στερεθεῖς ὁ ποιον πᾶλαιον.

Sophocles omitted mentioning the names of the judges, al-
though some think that the Atrides are said by him to have been
the judges. But he only says that the Atrides gave their votes,
as is evident from the passages where mention is made of the
contest, viz. in vs. 449. 1135 sqq. 1243.

Nor does Sophocles make either Ajax or Ulysses explain their
respective claims to the arms, except that Ajax denounces the
judgement as unjust in vs. 441 sqq. In which he agrees with
Pindar Nem. VII. 31 sqq. VIII. 39 sqq. Isthm. III. 56 sq. and
many other writers.

19) Sophocles relates this in vs. 40—65. 447—453. 1055—1061. But
in this he followed Lesches, from whose little Iliad Prōclus
Chrestom. p. 481. ed. Gaisf. makes this extract: ὃ τῶν ἐλλη
νων κρῖτος γίνεται, καὶ Ὀνυσαῖος κατὰ βουλὴν Ἀθηναῖς
ἀληθένται. Ἀιαῖς δὲ ἰσοπυρὸις γενόμενοι τὸν τῇ λεῖναν τῶν Ἀρχαῖων λυμαίνεται
καὶ τουτοῦ ἀναφερόμενοι.

Whether Sophocles ascribed the madness of Ajax to the in-
terference of Minerva on the authority of Lesches, is not known.
But that this is most opportunely related by Sophocles, any one
may see. For since Minerva was thought to be the perpetual as-
sistant of Ulysses, that Goddess is with great probability repre-
sented as inditing madness upon Ajax, while plotting the death of
her favourite mortal. Besides, she had herself experienced the
insolence of Ajax. See my note on v. 7.

Yet Pindar makes no mention either of the madness of Ajax
nor the slaughter of the cattle in those passages where he speaks
of the trial for the arms, and the death of Ajax.

It may also be doubted whether Arctinus made mention of the
slaughter of the cattle, since from his words respecting Maĉaon
quoted by Eustath. p. 659, 44:
δὲ ἦν καὶ Λιαντος πρῶτος μὲθε γαμοῦσιν
ἀεὶ πάντας ἐστιν ἄστραπτοντας, βαρύμοιν τοῖ κράτεια,
one may conjecture with Loboek p. 208. ed. sec. that Maĉaon
first perceived signs of madness in Ajax, while yet in the coun-
cil of the Greeks, when the arms had been adjudged to Ulysses.

Others, on the contrary, related that Ajax attacked the Trojans
when seized with madness, so Cicero Tusc. IV. 23: Semper
Ajax fortis, fortissimus tamen in furore: nam fuci-
nus fecit maximum, quum Danais inclinantibus
summam rem perfecti, manu restituit praelium in-
to the Grecian camp, thinking that they were the generals whom he intended to slay. Under this delusion, he slew most of the sheep together with their shepherds, and drove the rest off to his tent, for the purpose of putting them to torture 17).

No sooner had he done thus than his senses returned to him, and perceiving the mistake which he had committed, he was overwhelmed with shame for his conduct and determined, notwithstanding the entreaties of Tecmessa and his companions who had followed him from Salamis, to put an end to his life 18).

This resolution he speedily put in force by falling on his sword, which had been given him by Hector 19).

*saniens. Which report Lobeck thinks Sophocles has in view, when he introduces Ajax speaking thus in vs. 466 sqq.: 

| άλλα ταύτα \νο | πρὸς ἠμμα Τρώων, ἐμπεσαίν μάς ε ἐμνοι, \καὶ θρόντι τὶς χρυσάτων, ἐπὶ λοβαίνων θάνω; |

| 17) Cf. Sophocles vs. 51—65. 94—115. 296—300. |


| 19) Cf. Sophocles vs. 815—865. But the common opinion of all Greece was that Ajax hastened his death after the adjudication of the arms. Nor is there any doubt but that Homer Od. XI. 349.

meant this very thing: τοίν ποτε πεπελήφθαι ἦν \είς \αὐτῷ (the arms of Achilles) γάϊς κατέσχεν, Ἀλάντα καλ. The same thing was related by the Cyclic and Lyric poets (cf. Pind. Nem. VII, 33 sqq. VIII, 39 sqq. Isthm. III, 56 sqq.) who are followed by the tragedians.

I will here add the remark of the author of the argument, towards the end:

ποὶ \δὲ τοῦ Θαυμάτου τοῦ Ἀιάντος διαφόρας ἰστορίᾳσαι, οὐ \μέν γὰρ φασι, \δεὶ \ὑπὸ \Παριδός τραυχῆς ήκασ τοίς \καθός αἰματοφόροις, \δεὶ, \δεὶ \χρυσόμα \εἰσῇ \τρομοὶ πελὼν καὶ \αὐτὸν βα- λείν \αισθήμα \γὰρ \σω \\καὶ \τραυχῆς (cf. not. 4): \καὶ \οὕτω τετελεῦσ· \οὐ \δὲ, \οὐ \αὐτόφερ \αὐτῶν \γέγονεν, \οὐ \ἐστι \καὶ \θροφή.

On which words Lobeck p. 377, ed. sec. has this observation: *This is differently related by Eustathius p. 95, 6, who says that he ἀποτείμασεν τῶν πελῶν ὄντα ἐποίησεν καλονως. Hence we may understand that they who in the testimony of Sophron. in Demet. Phal. c. 147: ἄσας ἔσας φθίνα καὶ \καρφία τοι παιδεις τοῦ \ἀναράς \ναλλοστον, \οἶνοπερ \φαντι \φελεται \πρώ\ς τοῦ \Ἀιάντου \τοῦ \παλώ, substituted ὁμολόγω στ ὅποιο ψεόλω, were quite wrong, although followed by Blomfield in fragm. 27. (Goeller edited τοῦ \παλώ, from conjecture, see his remark p. 127.).

That Ajax was slain by an arrow shot by Paris is stated by Anticleides ad Lyc. 464. with whom Dares Phrygius p. 189. agrees; and that there were some who accused Ulysses of this crime, is evident from Cicero de Invent. I, 8: quid factum sit, potest quasi hoc modo, occiderintine Aiacem Ulixes: that this has been taken from the tragedians testifies Quintilian IV, 2, 13: ut in tragedy quom Teucer Ulixem reum facit Aicis oecisci, dicens inventum eum in solitu-
After his death, Agamemnon and Menelaus, in revenge for the injury he meant to do them, wished to have his body thrown out to be devoured by the dogs and vultures, but Teucer resisted this intention most manfully, and by the intervention of Ulysses, who also advocated his cause, the remains of Ajax received the honors of a funeral.

In the play of Sophocles therefore Teucer foretells after the death of Ajax that on his return home, he will be accused by his father of having been the cause of his brother's death, and he expelled his country, vs. 1008—1021.

See Sophocles v. 1049. to the end of the play. The poet seems to have followed some old tradition. For Lesches says in Eustathius p. 285, 38: μυθε χασθήναι συνήθως τον Αίαντα, τεθηναι δη οὔτως εν σοφί δι' την δραγαν του βασιλέα.

Ajax is said to have been interred, says Lobeck p. 377. sec. edit., on the Rhotean shore (Quint. Cal. V, 634.), where a statue was afterwards erected to him. Antony carried away the statue, but Augustus restored it, according to Strabo XIII, 890. C. and Eustath. p. 666, 52, where there is corruption of the text, Ἀρατός for Ἀδυνατος or Σεβαστός. Eustathius also mentions the μυθήμα και τερένα at Rhoteum. But many ages before that time Alexander performed rites in his honor (Diódor. XVII, 7,) out of admiration of his(valour which was testified even by the Gods themselves who had saved the arms of Achilles from the shipwreck of Ulysses and caused them to be borne to the tomb of Ajax (see Phot. Bibli. C. CX C, 249, and Epigr. Ἀδαντος. 304.). From the blood of Ajax sprung up a sable flower mentioned by Euphorius (Eustath. I. l.), the Scholiast on Theocr. XX, 28. (Meineke p. 89.) and many other writers, but they differ about the nature of the plant; see Linnaei Spec. Plant. p. 718.
ΥΠΟΘΕΣΙΣ ΑΙΑΝΤΟΣ.

Τὸ δρᾶμα τῆς Τρισθής έστι πραγματείας, ἀσκερ οἱ ἈΝ-
ΤΗΝΩΡΙΑΙ, καὶ ΑΙΧΜΑΛΩΤΙΑΣ, καὶ ΕΛΕΝΗΣ
ΑΡΠΑΙ, καὶ ΜΕΜΝΩΝ 1). πεπτωχότος γὰρ ἐν τῇ
μάχῃ τοῦ Ἀχιλλέως, ἐδόκουν Αἴας τε καὶ Οὐδεσσῆς ἐπ'
αὐτῷ πλέον τι ἀριστεύειν περὶ τὴν τοῦ σάματος κομβῆν
καὶ προνομένων περὶ τῶν ὀπλῶν, κρατεῖ Οὐδεσσῆς. Ὅθεν ὁ
Αἴας, τῆς κρίσεως μὴ τυχῶν, παρακεῖνεται 2) καὶ διε-
φθοραί τὴν γνώμην, ὡστε ἐφαρμόζοντο τῶν κοπων δο-
κεῖν τοὺς Ἑλλήνας διαχρήσασθαι 3). καὶ τὰ μὲν ἀνεῖλε
τῶν τετραπόδων, τὰ δὲ δήσας ἀπαύγει ἐπὶ τὴν σχήμην· ἐν
οἷς ἐστὶ καὶ κρίσις τῆς ἔξοχος, ὡς ἐκεῖν εἶναι Οὐδεσσά, ὡς
δήσας ἐμαστίγωσθεν, οὕτω καὶ τῇ ἐπιγραφῇ πρόφασει ὁ
ΜΑΣΤΙΓΟΦΟΡΟΣ, ἡ πρὸς αὐτὸν σφυγόν τοῦ ΔΟΚΡΟΤ.
Δικαίωρος δὲ ΑΙΑΝΤΟΣ ὙΑΝΤΟΝ ἐπιγράφει· ἐν δὲ
tαῖς διδασκαλίαις ψυλῶς ΑΙΑΣ ἀναγέρασται.
Ταῦτα μὲν ὥστε πράττει ὁ Αἴας· καταλαμβάνει δὲ
Ἀθηνᾶ Οὐδεσσά ἐπὶ τῆς σχήμης διοπτέοντα, τί ποτε ἄρα
πράττει ὁ Αἴας, καὶ δηλοῖ αὐτῷ τα πραξόντα, καὶ προκα-
λεῖται εἰς τὸ ἐμφανὲς τὸν Αἰαντα ἐπὶ ἐμμανῆ ὀνει καὶ ἐπι-

1) Brunck says that MS. Reg. E. has Μῆμων, not Ἀγαμέμνον.
2) Schaefer pointed out that parakheinetai is the same as δι-
φθοραίς τοῖς γονίμοις. He compares Suid. T. III, p. 32., where
they are found together. Diodor. Sic. T. II, p. 565, 20. and
Lucian T. III, p. 131.
3) For διαχρήσασθαι some of Brunck’ s MSS., also Jen. and Dread.
a. have διαμειφέονται. Thus lower down Dread. a. has διαμειφ-
ζότας for διαχρήσασθαι.
ΣΩΦΟΚΛΕΩΣ ΑΙΑΣ.

κομπάζοντα, ὃς τῶν ἐχθρῶν ἀνήριομένων. καὶ ὁ μὲν εἰς· ἐρχεται ἐπὶ τῷ μαστιγῷ τῶν Ὀδυσσέα. παραγείνεται δὲ Χορὸς Σαλαμίνας ναυτῶν, εἰδὼς μὲν τὸ γεγονός, ὅτι ποιμνα ἐσφάγησαν Ἑλληνικά, ἀγνοῶν δὲ τὸν δράσαντα. ἦξεις δὲ καὶ Τέκμησα, τοῦ Αἰαντος αἰχμάλωτος παλλακείας, εἶδον μὲν τὸν σφαγέα τῶν ποιμνῶν, ὅτι Αἰας ἔστιν, ἀγνοοῦσα δὲ, τίνος εἶν τὰ ποιμνα. ἐκάτερος οὖν παρ᾽ ἑκάτερον μαθόντας τὸ ἀγνοούμενον, ὁ Χορὸς μὲν παρὰ Τέκμησας, ὅτι ὁ Αἰας ταῦτα ἐδράσε, Τέκμησα δὲ παρὰ τοῦ Χοροῦ, ὅτι Ἑλληνικὰ τὰ σφαγέντα ποιμνα, ἀπολοφύρωται καὶ μάλιστα ὁ Χορὸς. ὅθεν δὲ ὁ Αἰας προεδρούσα, ἔμφασιν γενομένου, ἔστιν ἀπολοφύρωται. καὶ τούτου ἡ Τέκμησα δεῖται παύσασθαι τῆς ὀργῆς. ὅ δὲ ὑποκατοίκησε κεκατοικήσε, ἦξεις καθαροίς ἐνεκέν, καὶ ἕστων διαχρήτης. εἰδὲ καὶ ἐπὶ τῷ τέλει τοῦ δράματος λόγῳ τίνες Τέκμησα πρὸς Μενέλαον καὶ πρὸς Ἀγαμέμνονα, ὅτι ἐόντας θάκτην τὸ σώμα. τὸ δὲ πέρας, θάφων αὐτοῦ Ταυρός ἀπολοφύρωται. παράσημοι δὲ ὁ λόγος τῆς τραγωδίας. οὗτος ὡς ὁ Φιλοκλής οἱ ἀνθρώποι ήκοινος 5) ἐπὶ τὰ τοιαύτα νοσήματα, ὡς εἶπεν ὁ Αἰας προδοκησισ ἐναρθής εἰναὶ τῶν ὁπλῶν, καὶ ἀποτυχόν, ἐναὶ ἐστὶν ἀνελείων. αἱ δὲ τοιαῦται φιλοκλής 6) οὐκ εἰσίν ἐπαφελεῖς οὐδὲ τοῖς δοκοῦσι νεκρομένα. ὡς γὰρ καὶ παρ᾽ Ὅμηροι τὰ περὶ τῆς ἡττῆς τοῦ Αἰαντος πάνυ διὰ βραχέως καὶ πεπληθοῦσα (Ὁδοσ. XI, 542.)· οὐ δὲ Αἰαντος ψυχὴ Ἑλαμονιδάς νοσφίν ἄφεστηχε νεκρολομένη εἰνέκα τευχέαν. εἶτα αὐτοῦ ἄκους τοῦ κεκατομός (547).· ὡς δὴ μὴ ὅφελον νυκῶν τοιῷδε ἐπὶ ἀθλῷ.
οίκ ἐλυσιτέλησεν ἃρα αὐτῷ ἡ νίκη, τοιούτοις ἀνδρὸς διὰ τὴν ἥταν ἀπόθανοντος.

Ἡ σκηνή τοῦ δράματος ἐν τῷ ναυστάθμῳ πρὸς τῇ σκηνή τοῦ Αἰαντός. διαμοιωθεὶς δὲ εἰσέφερε προσωριζόμενον τὴν Ἀθηνᾶν. ἀπῆθαν γὰρ τὸν Αἴαντα προϊόντα ἔπειν περὶ τῶν αὐτῶ πεπαγμένων, ἀμφεῖν ἐξελέγχοντα ἑπετὸν· οὔτε μὴν ἐπήρεος τις ἠπίστατο τὰ τοιαῦτα, ἐν ἀποφάσῃ καὶ νυκτὸς τοῦ Αἰαντοῦ δράσαστος. θεοὶ οὐν ἦν τὸ ταῦτα δια- σαφῆς, καὶ Ἀθηνᾶς προκηθομένης τοῦ Ὀδυσσέως, διό φησί·

καὶ πάλαι φύλαξ ἔβην

τῇ οἷς πρόθυμος εἰς ὀδόν κυνηγῆσα.

Περὶ δὲ τοῦ θανάτου τοῦ Αἰαντοῦ διαφόρως ἱστορή-
κασι 7). οἱ μὲν γὰρ φασὶν, ὅτι ύπο Πάριδος τρωθεὶς ἠλθὲν
ἐλ τὰς ναῦς αἰμοφόρων· οἱ δὲ, ὅτι χρήσιμος ἐδόθη Τρῶι
πηλὸν κατ᾽ αὐτὸν βαλεῖν· σιδήρῳ γὰρ οὐκ ἦν τρατός 8).
καὶ οὕτω τελευτᾷ· οἱ δὲ, ὅτι αὐτόχερι αὐτοῦ γέγονεν, ἃν
ἔστι καὶ Σοφοκλῆς. περὶ δὲ τῆς πλευρᾶς, ὅτι μόνην αὐτὴν
τρατῆν εἶχεν, ἱστορεῖ καὶ Πίνδαρος, ὅτι τὸ μὲν σῶμα, ἵππον
ἐκάλυσεν ἡ τοῦ Ὕρακλέους λεοντῆ, ἀτρατών ἦν, τὸ δὲ μὴ
καλυφθεῖν, ὅπερ ἦν ἡ πλευρά, τρατὸν ἔμεινεν 9).

7) See note 19. on the Ajax.
8) See note 4. on the Ajax.
9) ὅπερ ἐκάλυψεν — ἔμεινε I have restored this on the authority
of Dred. a. and Mosq. a. Turn, Steph, and Canter agree with
me. The other copies read ὅπερ ἐκάλυψεν ἡ λεοντῆ, ἀτρατών ἦν
τὸ δὲ μὴ καλυφθεῖν τρατὸν ἔμεινε. For the fact described see
note 4. on the Ajax.
ATHENA.

Ἀεὶ μὲν, ὕπατι Λαυρίου, δέδοξά σε πείραν τιν’ ἐχθρῶν ἀρπάσαι θηρώμενον.

V. 1—133. The business of this scene is supposed to take place the day after that on which the arms of Achilles had been adjudged to Ulysses, and the morning after the night during which Ajax had made the attack upon the cattle. When Ajax was accused of this slaughter, Ulysses, of his own accord, followed his footsteps, in order to learn the foundation of this report; and coming from the place where Ajax had been seen with his sword stained with blood, as far as his tent, Minerva informs him both that Ajax is now within his tent, and that he has committed the deed of which he is accused. On Ulysses enquiring the motive for so strange a proceeding, the Goddess further relates that when Ajax, burning with anger on account of having been refused the arms of Achilles, was on the point of slaying both his rival Ulysses, and the judges of the contest, she caused him to be seized with a fit of madness, so that he attacked the public flocks of the Greeks, destroying some, and dragging others into his tent bound with cords. And in order that he may, whilst affected by this disease, be beheld by Ulysses (although against the will of the latter who dreads the consequences), Minerva calls him out of his tent, but prevents his perceiving Ulysses. On his coming forth still full of madness, he returns thanks to Minerva, as a protecting deity, for the assistance she had rendered him, and boasts that he has slain many of the Greeks, especially the Atrides, but declares that he will take a yet more severe vengeance on Ulysses. The goddess exhorts him to do so with all his might, but when he has retired to his tent, she shows by his example how great is the power possessed by the Gods even over the most brave and the wisest of men, and admonishes Ulysses, while confessing the weakness and frailty of mortals, to abstain from irreverence and insolence towards the Gods.

—Having explained thus far, I will not attempt to shew the exquisite art displayed in the composition of this prologue, as it must be evident to any reader from his own observation.

V. 1 sq. ἀεὶ μὲν ὕπατι. Observe that Ulysses, when Minerva, seen from the machine, commences speaking, is standing in front of the tent of Ajax, prepared to look whether he be within or not.
On the form of the name Λιστείον or Λιστείου mention is made at Philoct. 57.

Ibid. διδοράκας — Ίθαρδος—μένν οι. The structure is this: διδοράκα σε ίθαρδομένον ἀρώσιον πιείν των ἵψαθαν, so that the acc. πιείν depends on ἀρώσιον, not on ίθαρδομένον. But ίθαρδαν and ίθαρδοσαν are joined not only with the accusative of the substantive, but also with the infinitive, as in Eurip. Hel. 62: ποίες ἐν τῷ εὐδηνείω ίπαρ δημιοῦ με, and 553: δὲ μὲ νίθαις λαξεῖν. Besides, it is certain that πιείν τινος λαμψάνων, as well as πιείν τινος are both used to signify periculum facere aliquius, or explorare aliquem, struere et moliri ea, quae ad capiendum aliquum faciant, or capere aliquem conveni. It is used in this last signification by Herodot. VI, 82, πιείν της πάλιος, and by Thucyd. I, 61, πιείσαντως πρώτων του χρυσου. In a very similar sense πιείν των ἵψαθων ἀρώσιον is placed to signify: struere et moliri ea, quae ad capiendos hostes faciant. And lest any one should object that Sophocles should have then written πιείν των ἵψαθων λαξεῖν, we must recollect that Ulysses is here compared not with the hunter, but the dog, who, as any one will see, may correctly be said ἄρσαι those things which men are wont λαξεῖν. Compare v. 6: μετρούμενων [γεγα τα χαλιον μοιχρο], and 7 sq.: εν δέ α' ἑκατερον κυνὸς Λαξανής δὲ των εὐρίνων βασίς.

According to the explanations offered by others, see my remarks in Cens. p. 2—7, and in the Addend. p. 6—10.

V. 3. καὶ νῦν] These particles answer to the former ones ἐκεῖ μὲν, in this sense: ut semper — ita nunc quoque. Similar examples are given by Zeno on Viger. p. 537. — Then the words ἐπὶ σημαίας — ἔχει may be thus explained: ἐπὶ σημαίας ναυτοικας, ἐνδα or ἐν αἷς Πλων οἶκει, ταῖς ἑκάστην ἔχουν. On the thing itself see Fab. Αjac. not. 9.

V. 5. ξυνηχεϊούντα] What this ἐπὶ σημαίαις ναυτοῖς Λιστεῖος κυνηγεῖται means, is shown by the poet himself in vs. 18 sqq.

V. 7 sq. εό δέ — βάσις] The order is: εό δέ σε ἑκατερον βασίς ἕως τῶν βασίς τινος Λαξανής. But your footsteps have opportunely brought you hither, as the well scented track of a lacedaemonian dog. On ἑκάστης cf. Oed. C. 98: ἔχεις ὑπὸ τοῦ ἀλέσς. Plato, Phaed. p. 66. B: παντοπάντως ἑκατερον ἀράμα ἐξ ἔμματος μετὰ τῶν λόγων ἐν τῇ κάπε. On the noun βασίς, placed only once, when the sense required it twice, see note on Phil. 212.; on the pronoun τις with the adjective εὐφρόνως, Passow's Lexicon v. τις n. 4.; on the expression εὐφρόνων βασίς τινος Lobeck on this passage, and my note on Phil. 1101. Matth. §. 446. not. 1. Libanius has imitated it in Ephr. T. IV. p. 1065: εὐφρόνων βασίς τὸ λακάνων διαγινόμενος. Etym. M. εὐφρόνως βασίς ἐκ σφορής πορεία. V. B. ποιὸς Λαξανής] On the Lacedaemonian dogs, who were usually kept for hunting, but sometimes also used by shepherds, Both refers to Aristotle, Hist. An. VIII, 28., where they are said to be bred from a fox and dog.
ΑΙΑΣ.

ἔνδον γαρ ἄνηρ ἄρτι τυχόνει, κάρα
10 στάζων ἱδρώτι καὶ χέρας ἑιφοτένους.
καὶ ὃ οὐδὲν εἶσαι τῆς κατακείνεν πύλης
ἐ’ ἔργον ἐστίν, ἐννέκειν δ’, ὅτου χάριν
σπουδὴν ἔσον τήνδ’, ὥς παρ’ εἰδολάς μάθης.

ΟΔΥΣΣΕΥΣ.

ο φθέγμ’ Ἀθάνας, φιλτάτης ἠμοὶ θεόν,
15 ὅς εὐμαθής σου, κάν ἀποκτοὺς χρ’, ὅμως

V. 9. MSS. ἀνής.


V. 9 sq. κάρα στάζων ἱδρώτι] On the expression κάρα στάζων ἱδρώτι see on Phil. 7. — To the following words, καὶ χέρας ἔρω, the verb στάζειν is to be so referred without the noun ἱδρώτι, that, as is evident, στάζειν χέρας ἔρω may signify him, whose hands are dripping with blood. With regard to the noun ἑιφοτένος, Musgrave refers to Eur. Hel. 361. Suidas: ἑιφοτένοι: ἐφοτεῖν ἀναίρετε. By the same analogy are formed ἵμοιτον, ἵμοιτον, ἱδεκτόνα.
φάνημ' ἀκούστο ταῖς ἡλικίαις ὑψηλάς ὑποστήριξις καὶ ξυναρτάσθαι φρενί, ἤλιος, ἐκ τοῦ ἥπειρος, ἠπάττων κόσμως ἑυτὸς ἀνεμενεῖ βάσει πυκνότερες, Αἰαῖτε τῷ ιθαγένειος.
20 καίνον γὰρ, οὐδὲν ἔλλοι, ἐξεύρειν πάλαι. νεκτὸς γὰρ ἡμᾶς τῇ δόξῃ πράγματος ἀσκοποῦν ἔχει περάνας, ἐξερευνᾶται τάδε· ἢ μὲν γὰρ· οὐδὲν τραγεία, ἀλλ' ἀλώμεθα. καὶ τοῦ θελόντος τῶν ἀπελεύθηντον πέρα·
25 ἐφθαρμένας γὰρ ἀρτιώς εὐφηδοκοῦν λείας ἀπάσας καὶ καταναφορένας ἐκ χειρὸς αὐτοῖς ποιομεν ἐπιστάταις. τίν' ὀν' ἐκείνοι πᾶς τὰς αἰτίας νέμει.

V. 16. Schol.: ἡναρπαστῷ ἔδειξις συνήθεις καὶ άντικαθαρμοίμαι. V. 17. κόσμων] The κόσμων or κόσμων or tinctinae, or κόσμων or tinctinae, or κόσμων or tinctinae or κόσμων or tinctinae or κόσμων or tinctinae can have no meaning here: but that it also applied to the wider part of the trumpet is stated both by the Scholastica, Pollux Π. 4. § 203, and Athenaeus IV. extr. Hence the trumpet itself is by synchrodeo called κόσμων. MUS GR. Add the note of Lobeck, and on the Tyrhenian trumpet see Valck on Schol. Eur. Phoen. 1396. p. 766, and Porson on Phoen. 1392, and on the form τυρηνικός Porson on Hez. 8. — The adjective κοσμωτόμον is rightly explained by the Scholastica, δεξιφοντάταις. See on Oed. C. 1043.

V. 19. βάσιν κυκλοῦντ' The poet here explains in more words κυκλευκείτων in v. 5. But in what sense each expression is to be taken, appears excellently from Plato Rep. 432. B. sq.: εἰκασθεν νόν ἐνέμει δεῖ ἀποκροτεῖ κυκλευκείτων κυκλο περισταθεῖα προσγίγγεται τῶν νοῦν, μή τι διαφωτήρ διηκονώσῃ καὶ ἄρανθεθαις ἄθλος γένεται. But the remaining words of Plato should be read, as particularly opposite to the meaning of the present passage.
καὶ μόι τις ὀπτηρό αὐτοῦ εἰδιδὼν μόνον
30 πηδάντα πεδία σὺν νεοφάντω τέφροι
φράσει τε καθήλωσεν ἐνθεϊόν δὲ ἔγκ
καὶ ἔχον ἐδίσσον, καὶ τὰ μὲν σημαίνομαι,
tὰ δὲ ἐκπελέληγμεν κοῦκ ἔχα μαθεῖν ὅτου.
καιρὸν δὲ ἔφη κεῖς πάντα γὰρ τὰ τὰ ὑπὸ
35 τὰ τε ἐξέπεισε ὡς κυβερνῶμαι χερὶ.

ἈΘΗΝΑ.

ἔγνων, Ὀδυσσεύ, καὶ πάλαι φύλαξ ἐβην
τῇ σῇ πρόθυμοι εἰς ὁδὸν κυνηγία.

ΟΔΥΣΣΕΥΣ.

η καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;

ΑΘΗΝΑ.

αἰς ἔστιν ἄνδρος τούτοις τάρα ταύτα τούτα σοι.

ΟΔΥΣΣΕΥΣ.

40 καὶ πρὸς τῇ δυσλόγοστον ὅδε ἐξέν χερὶ;

V. 33. Four MSS. of Suidas in σημαίνομαι, and Lb. have ἔπαν. But in Lb. τ is written above.
V. 40. I have written χερί from the conjecture of Ruhnken, Ep. Crit. I, 33. The MSS. and Dind. have χερία, which Sophocles could not have written, for reasons which I have pointed out in Cens. p. 12 sqq.

V. 30. πηδάντα πεδία] On the accusative, with which πηδάν is joined, see notes on Philoct. 144 sq.
V. 31. φράτει τε καθήλωσεν] The tragedians, says Porson on Hec. 21., so frequently unite different tenses, that they may seem to have studied this variety purposely.
V. 32. Schol.: σημαίνομαι, σηματίζωμαι, διὰ σημαίων γενόμενοι.
V. 33. τὰ τὲ ἐπέλημεν, τ. τ.] It is well known that ἐπελεηθησάτι is used in a similar manner with the Latin perhorrescere ali- quid or perturbari aliqua re. But Ulysses expresses alarm at the footsteps of the sheep which Ajax had dragged into his tent.
V. 34. παροῦν] So v. 1316. See Math. §. 423, 5. — The expression κυβερνῶν τινα πάντα or κυβερνᾶσθαι ὡς τινος πάντα, is similar to ὑπηρέτειν τοις πάντα, on which see at Philoct. 15, which should be thus explained: πάν ὑπηρέτεια ὑπηρέτεις τοις. See on Oed. R. 259.
V. 39. τὰ] This particle, signifying for, is to be referred to the suppressed sentence πρὸς και- ροῦ πονῆς. See Math. §. 628. 5.
V. 40. Schol.: καὶ πρὸς τὰ
ΛΘΗΝΑ.  
χόλρ βαρυνθείς τῶν Ἀχιλλείων ὅπλων.
ΟΔΥΣΣΕΥΣ.  
τι δήτα πολύνας τήν ἐπεμπίπτει βάσιν;
ΛΘΗΝΑ.  
δοκῶν ἐν ὑμῖν χείρα χραινεσθαι φόνῳ.
ΟΔΥΣΣΕΥΣ.  
ἡ καὶ τὸ βούλευς ὡς ἐπ' Ἀργείοις τοῦ ἦν;

ΣΟΦΟΚΛΕΟΣ

to compensate for the damage sustained thereby. In like manner the Latin writers, as M. Tullius pro Cn. Plancio c. 25: omnes enim istium modi artes in iis reprehenduntur, i.e. the absence of the arts. Flor. IV, 10, 8: non minor ex aqua clades, i.e. the deficiency of water.

V. 41. tov' Ἀχ. δύπλων] I. e. on account of the arms of Achilles refused to him. So Pindar Nem. VII. 36: σέ μεν δύπλων χολωθεῖς ὁ πετρετός Αἰας ἔπατε διὰ φρενάριν λευρόν ξέρας. Add Hom. II. 1, 93: σέ δὲ ἔγ' εἰκόνις ἐπιμιμητὰς σὰρ' ἐκτιμῶν. Eur. Hippol. 1402: τιμῆς ἐκμιμηθή. Phoen. 1668: καὶ τῷ τάφῳ νῦν τὴν ὅπλην παρασχέτω, where the Scholiast rightly explains τῷ τάφῳ δι' τῶν τάφων μη τυχεῖν. Med. 963. ed. Porr.: τῶν δ' ἐμαυτῶν παῖδων φιγάς ψυχῆς ἄν ἀλαζαμεθά, οδ χρησοῦ μόνον, at which passage Schaefer rightly observes that we should rather expect the contrary of flight, viz. permission to remain. Xenoph. Anab. V, 8, 1: Ἐθάιος μὲν ἄρδη καὶ Εὔνθελης τῆς φυλακῆς τῶν γαλακτοὺς χρηματῶν τὸ μισόμενον μικρό, i. e. Philectus and Xanthicles were fined 20 minae for their neglect of the guard of the merchandise in the ships,
ΑΘΗΝΑ.

45 καὶ ἐξεπράξεν, ηλιακήλη ἐγώ.

ΟΔΥΣΣΕΥΣ.
ποιαίοι τόλμασι ταῖς δε καὶ φρενῶν θράσει;

ΑΘΗΝΑ.

νίκτωρ ἐφ' ὕμας δόλος ὀμφατει μῶνος.

ΟΔΥΣΣΕΥΣ.

ἡ καὶ πυρόστη καὶ τέρμ' ἀφίστετο;

ΑΘΗΝΑ.

καὶ δή πι ἀνείσας ἢν στρατηγίαν πύλαις.

ΟΔΥΣΣΕΥΣ.

50 καὶ πῶς ἐπέσχε χεῖρα μαμώσαν φόνου;

ΑΘΗΝΑ.

ἐγώ σφ' ἀπέργην δυσφόρον ἐπ' ὄμματι

V. 45. La. ἰξηράζετ'. Ἑσυχίος: ἰξηράζετο ἱράννεσσιν.

junction of these words see Matth. § 628.
V. 46. ποιαίοι τόλμασι] This is usually explained by quæ ausdacia. But, as far as I know, the Greeks never use the plural of this word to designate the boldness of one man. Besides, that signification is not sufficiently adapted to this passage, especially when followed by καὶ φρενῶν θράσει. I should therefore explain it by machinations, stratagems, for so Minerva will aptly reply, νίκτωρ — μόνος, shewing that Ajax had made use of stratagems by night. For this signification of the word it is sufficient to transcribe Trach. 582: παῖς δὲ τόλμας μήτ' ἐπισταλέναι ἐγὼ μήτ' ἐκπλάσομε, τὰς τοῦ τόλμασις στεγάζ. Eur. Hipp. 414: μεν οὐ καὶ τὰς σώφρονας μὲν ἐν λόγοις, ἀδρα δὲ τόλμας οὐ καλὰς κεκτημένας. Ion 1216: καὶ κατείπ' ἀνακριθείς μῶνος τόλμας Κρεσθεσ. V. 48. Schol.: παρά σφ' ἐσπερεῖν ἡμῶν καὶ καίτερμ' τετέθεοι. V. 49. καὶ δὴ κτικ.] On the particles καὶ δὴ see note on Electr.

310. Schol.: στρατηγίαν πύλαις: τὰς τῶν σκυπην πύλαις. Observe the expression ὁσσας στρατ. πύλαις, signifying the gates of the two generals. So also v. 71: τὰς αἰγιαλαωτίδας κάθαρα, v. 55: πολέμων φόνου, with which may be compared Aesch. Sept. c. Th. 44: ταυρέσεως φόνοις. Eur. Iph. T. 72: "Καλλιν φόνοις. Bacch. 785: φόνοις ἡδον, the slaughter of women. Hol. 1598: ταυρέσεως φόνου. ib. 1607: ταυρέσφερ φραγῇ, and of this play vs. 64: εὐκόπων δραγήν, 309: ἀριστερών φόνου. El. 1425: μητήρου λῆμα. Ant. 1272: γνωσίσεων μύ- σων. Many other examples are given by Matth. § 446, not. 3. c. V. 51. Schol.: τὸ ἱέρ' ἔστω ἵνα ἀναργοί φροάς τῆς ἀνατομίας χαῖς. By the substantive χαῖς is signified pleasure in or desire of slaying the Atridae. On the adj. ανατομίας see El. 871. On the words δυσφορος — βαλονος the Scholiast rightly observes: κα- λος εἶνα γνώμενος· ἀδ' γὰρ τετήρατα φροάς τῆς ἄνω δέθε χι' ἄκρεν, ἀλλ' ἐπ' αὐτῇ γνώμην δυσφορον ἐπεμε-
V. 58. I have written ἄλογος from my own conjecture. The MSS. and Din. have ἄλογο. I have moreover with Din. restored ἐμπιτυών for ἐμπιτιων.

I shall, as Lobeck remarks, ἵνα ἔχεις ὑμᾶς, τὸ μὴ ἐντατότοιο ὅπως τῶν ὄφημάτων ἀμφότερα, ἄλλα πολλά πρῶτον τῆς διακονίας. Lobeck remarks that γνώμαις are certain deceptions of the sight, by which the Goddess turned Ajax from his proposed course. Celsus L. IV. c. 8: quidam imaginius falluntur, qualem insanientem Aiacon vel Orestem poetarum fabulæ ferunt. Aeschylus Choeph. 1044. calls them δόξας, and that they may exist without aberration of the mind, is evident from Eurip. Hel. 583: ἢ γὰρ φονοῦ μὲν ἔδωκεν, where τὸ δ’ ὕμμα μου νοεῖται is understood. Cf. 439 sq. and 687. The adj. ἑρωφόρος seems to signify the same as πολεμιστής. V. 53. πρὸς τε π. ἐκπέμπειν] Of the particle τε placed thus, mention is made on Oed. C. 33. On ἐκπέμπειν see Electr. 615.

V. 53 sq. σύμμυκτα τε — φρονοφήματα] In a prose writer these words: λεῖας βουκῶλων φρονοφήματα, would signify the care of the herdsmen in guarding the prey (on the double genitive depending on one noun see Matth. § 380. not. and Bernhardy Synt. p. 162); but Sophocles on the contrary attached this signification to them: the booties guarded by the herdsmen, or the cattle guarded by the shepherds. How he might do so, I have shown at length in Cens. 57 sqq. — On the adjectives σύμμυκτα and ἐδώσετα joined with the substantive φρονοφήματα, when they should have been rather united with λεῖας, see note on v. 7. But the cattle which the Greeks had plundered, are called σύμμυκτα, because kept in the same place with the sheep, and ἐδώσετα because not yet divided amongst the leaders of the army. Schol.: σύμμυκτα τε βουκῶλων φρονοφήματα περιπτασιάς καὶ ἐκπέμπειν βουκόλα. V. 55. Schol.: ἔχεις ἰτοι ἀπὶ τοῦ κείρον ἐποίης. Schol. rec.: ἀπὶ τοῦ κείρον ἐποίης φόνον πολλὰς κερατοφόρης ζώων. On the phrase κείρον φόνον I have spoken in Cens. p. 71 sq., on the adjective πολεμιστής, for which one might expect the genitive of the substantive, see at v. 49. Nor does πολεμιστής φόνον merely signify the slaughter of horned cattle, but, as the Schol. rightly explains, φόνον πολλάς κερατοφόρως ζώων. See what I have noted on Oed. C. 17. Antig. 146 sq. Trach. 747. and in Cens. p. 89 sqq. V. 56. Schol.: κατὰ πάντα τόπων ἐπόδων σφάλης καὶ συνάξιας, διὰ τὴν πρώτην καὶ μεγάλην συναξιάν κατὰ δάκρυν γλυκόνον. V. 57. ἔχων] This word might have been omitted without injury to the sense; but see Matth. § 557. not. 2.

V. 58. δὲ — στρατηγάται] These words must be joined thus: δὲ ἄλογος ἐμπιτυών ἄλλων στρατηγάτων, scil. ἢδονες κτέλεναι. On
60 ἀθρόνων, εἰςβαλλον εἰς ἔρχη καικᾶ.
κάκειν', ἐκείνη τοῦδ' ἐλώρησεν πόνου,
τούς ξύνας αὐτὸ δέσμως συνυήσας βοῶν,
πολύνας τε πάσας ἐς δόμους κομιζέτα,
ἂς ἄνδρας, οὕτι ὡς εὐχρεῖαν ἄγραν ἔχον.
56 καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται.
διήκω δὲ καὶ σοι τήνδε περιμακεῖ νόσου,
ὡς πάσιν Ἀργειοῦν εἰςδίδων ὑφής.
ἁρπασόν δὲ μήνι μηδὲ συμφορών δέχον
τὸν ἄνδρα'. ἐγὼ γὰρ ὄμματων ἀποστρόφος
70 άγης ἀπελέξα ὅπην πρόσοψιν εἰςδείν.

V. 60. I have retained the reading of the MSS. although corrupt, as I cannot discover the genuine words of the poet. For I cannot now, as formerly, approve with Lobeck εἰς ἔρχην κακάν. Schol.: γε- ἔρχην κακάν. Besides, there is something very offensive in the asyndeton ἀθρόνων, εἰςβαλλον, which must not be supposed to be supported by El. 719: ἡρμότον, εἰςβαλλον ἱπποκαι πνεικαί; for the asyndeton is out of place there also.

V. 63. εἰς Dīn.

V. 65. συνδέτως Dīn.

the order of the words see v. 685 sq. 723 sq. and the similar examples added at Oed. C. 1223., on the particles ἐσθ' ὅτε — ὅτε see Hermann on Vīg. p. 792.

V. 59 sq. Schol.: ἐγὼ δὲ σοι
ταύτην; ἢτοι μανίδιον, φοιάς γὰρ ἡ μανία: ἡ παρασχεμένον ἐν
τούς ποιμνίας ὑπὸ τὴν μανίαν: λέ-
γα γὰρ μανίδας νόσους. ἡ ἀνα-
στροφόμενον ἐν τῇ μανίᾳ. [Ἑλ το
στεύει] μεθ' ὀμφῆς μεμνήστα. The
words φοιάτωσα μαν. νόσους are
to be joined. In a similar manner
Eurip. Bacch. 997: μανίας πρα-
πίδαι παραιτήτω τε ἀματατε στῆλλα-
tει, meaning ruere, furere. Cf.
Oed. R. 1253.


V. 66. Schol.: διῆκω δὲ καὶ σοι πιθανὴν ἡ περιέσοδος τοῦ
Ἀλατωνί: οὕτω γὰρ μεῖκον γίνεται
το ἅπασι τῆς τραγωδίας, τῶν θεα-
τῶν γὰρ μαν. παρασχεμέναι, διῆ-
κου δ' ἐστερον ἄμμοραν δειμή-
νων: καὶ ἦν ἰδὼν ὁ θεοσωφός
ἐξηπὶ τοῖς ἄλλοις ἐλληνῶν, αὕτω
dὲ καὶ ἡ ἑυνοσὶ τῆς Ἀθηνῶν ἐν-
δείκνυται εἰς ὁδύσεια.

V. 68 sq. µηδὲ — τὸν ἄνδρ' Ο')
Hermann renders this with Bruck: «Nor think that
this man will be a cause of calamity to thee.» Others
more rightly join µὴν τὸν ἄν-
δρα. So 844: γενότε, µη γε-
δέσθε, παυόμενοι στρατοῦ, and v.
1379: καὶ ἐμυροεῖν καὶ µηδὲν
ἐλλιπεῖν, δὸνν πτλ. See my re-
marks in Cens. on vs. 476 sq.
Musgrave quotes Aristoph. Eccles. 512: µή ἐμυροφα γεηθαται
to παίγμα. Eur. Or. 139: ἀλλ'
ἐμοί τόνδ' ἐξηγεῖσθαι ἐμυροφα γε-
ηθέται.

V. 69 sq. ἀποστρόφος —
ἀπειροῖ] Instead of ἀπειροῖ
one might have expected ποιήσω;
but so the tragedians are accu-
tomized to write. See my Advers.
in Philoct. p. 51. So in v. 1919
of this play.
ΣΟΦΟΚΛΕΟΣ
οὕτος, σὲ τὸν τὰς αἰχμαλώτιδας χέρας δεσμοῖς ἀπευθύνοντα, προσμολήν καλῶν· Ἀλάντα φανῶ: σεἰκε δωμάτων πάρος.

ΟΔΥΣΣΕΥΣ.
τὶ δρᾶς Ἄθανα; μηδέμοις σφ' ἐξῳ κάλει.

ΑΘΗΝΑ.
75 οὐ σιγ' ἀνέξει, μηδὲ δειλιαν ἀφεῖς;

ΟΔΥΣΣΕΥΣ.
μὴ πρὸς Θεαν, ἀλλ' ἐνδον ἄφρείτω μένων.

ΑΘΗΝΑ.
τὶ μὴ γένηται; πρόσθεν οὐκ ἀνήρ οὖδ' ἦν;

V. 71. οὔ τοι See Matth. § 312. 1.
V. 72. Schol.: ἐπισυνὸντα· τιμορίαν ἀπαιτοῦντα, ἐπιβάλλοντα μετὰ εὐθύνης. Χέρας δεσμοῖς ἀπευθύνων seems to signify nothing more than to restrain, i.e. to bind the hands by fetters. Neuius interprets it retorquere, comparing Oed. R. 1154. Cf. v. 342.
V. 73. Ἀλάντα φανῶ] The Greeks frequently use this word, so that it have the same meaning as καλῶ σέ, ὦ Ἀλαν. So v. 831: καλῶ δ' ἀμα παμπαίον ἔρμυντες, i.e. te in voco. Mercuri. Ibid. 833 sqq.: καλῶ δ' — συμμερον ἐρμυντες, where in v. 843, he goes on thus: τι, ἦ ταχείας ἦ Νευρίτσας. v. 857: καὶ τὸν ἀρκετοῦν Ἀλαν προσεγγίσας. 862: καὶ τὰ Τροικὰ πιθα προσαναθ. Trach. 227. sqq.: χάρειν δὲ τὸν κήρυκα προσενέκει, χάριν πολλοὶ φανῶντο, χαρόν εἰ τὰ χαῖροντα. Where some commentators, through ignorance of this custom, conjectured φάνει instead of φάνοι, which could not be right, as is evident from what follows. Hence it is not to be wondered that the nominative and vocative are often associated in addresses to objects, as in v. 861: ὦ κληνὼν Ἀθήνας καὶ τὸ σύντροφον γένος, i.e. χαῖρετα, ὦ Ἀθηνα, καὶ χαίρετα τῷ σύντροφον γένος. Add Phil. 530. 867. 986.
V. 75. οὔ σιγ' κὰλ] N eu ius observes that oὐ belongs to both members of the sentence, whence καὶ oὐ μή is understood in the other. See Matth. § 496. c. § 517. not. 2. I have noticed the expression at Oed. R. 618 sqq. — The sense is this: «Will you not be silent, and beware lest you arouse fear in your mind?» On δειλιάν ἀφεῖν mention has been made at v. 129.
V. 76. Schol.: μὴ πρὸς Θεαν· παραστέτατος Ὀδυσσέας, οὐχ ὡς κομμωδοῦντος τοῦ παινοῦ δειλιάν τοῦ ἡρῶο, ὦν γὰρ ἀφαιρεθή τής τραγωδίας τὸ ἄξιον; αλλὰ το ἐνδον ἄφρετω μένων. ἤρως γὰρ ἦ τὸ τομήν τῶν παραστηριῶν ἕρως, οὐκ ὑπὲρ τὰ προσδοκώντα ἕκατον. ἐπεβασκέασαν τοὺς ἐξήρων. It is easy to see that ἐξω κάλει αὐτὸν must be understood with μῆ πρὸς Θειών. On the expression ἄφρετω μένων see Matth. § 297.
V. 77. Schol.: τί μὴ γένηται· μή τί γένηται φοβή. οὔχ ὦ ἄθετον ἤν καὶ πρότερον ἀνθρωπος, ἄλλ' οὖθεν ἢμας ἐνάσασθο καθο, ἐμοῖς ἐπιμελείμενοι. Minerva says: was he not a very brave man before this? i.e. he was very brave. By which words she signifies this: it is not right that
OYΣΣΕΥΣ
εχθρός γε τόδε τάνδρι καὶ ταύνυν ἔτι.

ΑΘΗΝΑ.
- οὕκον γέλαις ἡδυστός εἰς ἐχθροῦς γελάν;  

OYΣΣΕΥΣ.
80 ἐμοὶ μὲν ἄρξεί τούτον ἐν θόμοις μένειν.

ΑΘΗΝΑ.
μεμηνότ' ἄνδρα περιφρανός ὀφνεῖς ἰδεῖν;

OYΣΣΕΥΣ.
φρονοῦντα γὰρ πώς ἀν ἐξέστην ὅμηρο.

ΑΘΗΝΑ.
ἀλλ' οὐδὲ νῦν σε μὴ παράντε' ἵνη πέλας

OYΣΣΕΥΣ.
πῶς, εἴπερ ὀφθαλμοῖς γα τοῖς νύποις ὄρφ;  

ΑΘΗΝΑ.
85 ἐγὼ σκοτώσω βλέφαρα καὶ δεδορχότα.

OYΣΣΕΥΣ.
γένοιτο μεγάλ' πάν, θεοῦ τεχνωμένου.

ΑΘΗΝΑ.
ὄνα νυν ἐστῶς καὶ μέν' ᾧς κυρεῖς ἔχων.

V. 86. μὲν ταῦν Dind.

You should now fear him whom you never feared heretofore, although he was a very brave man. On the word ἄριστος in this sense see on Oed. C. 389. On the order of the words τι μὴ γέληται cf. El. 1276 : τι μὴ πενῆσαι; Matth. quotes similar passages § 438, 12.

V. 78. Schol.: τοίδες τάνδρι· ἀντικείμενος αὐτῷ τοῦ ἐμολ. τῷ ὅθενος. Cf. Matth. § 470, 9. Rost § 99, 6. d. The sense is: and he is an enemy to me even now, i. e. him whom I always feared as most valiant adversary. I deem even now a man to be dreaded as a valiant adversary.
SOFOκΛΕΟΣ

ΟΔΥΣΣΕΥΣ.
μένοµι' ἂν· ἤθελον δ' ἂν ἐκτὸς ἂν τυχεῖν.

ΑΘΗΝΑ.
α' οὖτος, Αἴας, δεύτερον δὲ προσχαλό.
90 τι βαῖνον οὖτος ἐντρέκει τῆς συμμαχοῦ;

ΑΙΑΣ.
ω' χαῖρ', 'Αθάνα, χαῖρε, Διογένης τέκνον, ἢς εὑ παρέστης· καὶ σε παγχρύσους έγὼ στέψω λαφύροις γῆς ἐπὶ τῆς ἀγας χάριν.

ΑΘΗΝΑ.
καλῶς ἔλεγας, ἀλλ' ἐκεῖνό μοι φράσον, 95 ἰδαψας ἑγχος εὐ πρὸς Αργείων στρατῷ;

ΑΙΑΣ.
κόμπος πάρεστι, κοιχ ἀπαρνοῦμαι τὸ μῆ.

ΑΘΗΝΑ.
ἡ καὶ πρὸς Ἀτρείδαυσιν ἤμαξας χέρα;

V. 89. Ἄλαν Dind.
V. 97. I have written ἦμαξας from the conjecture of Musgrave. The MSS. and Dind, have ἰδαψας. See my remarks in Cens. p. 34 sqq. But it is very strange that the learned editors should in defence of the common reading have adduced Trach. 355: αἰχμάσεις τάδε, when it is so well known that an accusative of the pronoun or neuter adjective is frequently put with every description of verbs. Nor can Oppian Hal. II. 499. αἰχμαίων ὅρως ἄλων μέρας, or Lycephr. v. 441: αἰχμάσσαι λουσίαν βοῦν, be adduced to defend the common reading.

V. 88. μένοις' ἂν· ἤθελον δ' ἂν] I will remain, but I should wish etc. Cf. Matth. §. 515. 2. and §. 509.
V. 91. Schol.: α' χαὶρ', 'Αθάν- να: ἤπειρον μὲν τῆς ἄθροιν τὰ δὲ ἥξει τοῦ παραπαλοῦς· οὖτω γαρ ἐν προκύψεις ἢ ἐπάδεισιν· οὐ παντελῶς δὲ ἀπάσλει αὐτὸ τὸ ἄγανον· ἀλλ' ἢ μακα γέγορν

perì τὸ λογιστικὸν· ἐνέµυμπτο μὴν γαρ ὡς ἔθροφος ἁγείων, περὶ τὸ πρόσωπον δὲ ἐσφάλλετο, δὲι ποι¬

μονα ἁμάλε, καὶ διελεγµείτο ἄνδρας ἀγρηκτεν.
V. 94. καλῶς ἔλεγας] Used similarly as in Philoct. 571. αἰνω τόδε, where see note.
V. 96. κοῦ — τὸ μῆ] So Antig. 441: καὶ φημι ὀράσαι κοῦκα ἀπαρνοῦμαι τὸ μῆ, where see note.
V. 97. ἦμαξας χέρα] Used in a very similar manner to v. 95. ἰδαψας ἑγχος.
ΑΙΑΣ.

άιε οὐποτ Αιανθ ὃδε ἀτμάδοντο ἐπι.

ΑΘΗΝΑ.

τεθνάειν ἄνδρες, ὡς τὸ σὸν ξυνήκῃ ἐγὼ.

ΑΙΑΣ.

100 θανόντες ἕδη τὰμε ἄφαιρελθαν οἵπα.

ΑΘΗΝΑ.

ἐλευ. τι γὰρ δή, παῖς ὁ τοῦ Λακητέου,

ποῦ σοι τύχης ἔστησαν; ἓ πέρευγε σε;

ΑΙΑΣ.

ἡ τουπλίπτον τίγναδος ἐξῆσθομυ μ', ὀπού;

ΑΘΗΝΑ.

ἔγωγ' Ὀδυσσέα, τὸν σὸν ἐνστάτην, λέγω.

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V. 98. δετ' οὖσιν κτλ.] Ι. ο. τεσσάρων ἡμᾶς χέρας δίτε κτλ.


So 191. ἐπαινέσας τὸ σῶμη.

V. 100. Σχολ.: τάμει καλώς, ὅτα ἐμα θη, οὔτε φαίνει με λαβεῖν, οἷς ίδεων ἀπαντηριμένος. [Ἑς τὸ αὐτό.] τὸ ἀνίκοτα ἕμοι.

On the bitterness of the saying, ἐπαινετος ἀφαιρεθαν, see note on Antig. 310.

V. 101 sq. τι γὰρ — ἠστηθεν] There is the same form of speech in vs. 923 sq. Philoct. 421 sq.: τι δ' ἐπειδῆ πάλαις κἀγαθοῖς χίλοις τ' ἵμας, Νάσταρ ὁ Πόλος, ἔτειν; Trach. 336: τι δ', ἀντί τοῦ μιᾶς ἤρεθαι σαφώς; Deimos. pro coron. p. 242, 2: τι δ' ἀντιστρατος ἐν Σικυώνι; καί τι Περίλας ἐν Μεγάροις; οὐκ ἀπελθήμενοι; On the expression παίς ὁ τοῦ Λακητέου Νευιαν comparis Reis. de incl. acc. p. 77. Ant. 1181: δάματο τῆς Κρήςτος. Trach. 1048: ἀπικειται ή λίσ; — On elen I have spoken at Oed. C. 1303, on the use of the verb στήνας at v. 198 of this play.

V. 105. Σχολ.: τοῦ πλήρους.
32 ΣΟΦΟΚΛΕΩΤΕΣ

ΑΙΑΣ.

105 ἡδιστος, ὡς δέσποινα, δεσμάτης δὲν
θακεΐ. θανεῖν γὰρ αὐτὸν οὐκι παῖ τέλω.

ΑΘΗΝΑ.

πρὶν ἂν τί δράσης, ἢ τί κερδάνης πλέον;

ΑΙΑΣ.

πρὶν ἂν δεθεὶς πρὸς κλον ἐρχέσθω στέγη

ΑΘΗΝΑ.

τί δήτα τὸν δύστηντον ἐργάσει κακῶν;

ΑΙΑΣ.

110 μάστιγν πρότον νῦτα φοινχθεῖσι θάνη.

ΑΘΗΝΑ.

μὴ δήτα τὸν δύστηντον ὀδὲ γ' αἰαλον.

ΑΙΑΣ.

χαῖρεν, Ἀθέα, τὰλλ' ἐγὼ σε ἐφημεύ.
καίνος δὲ τίς τήντε κοιν ἄλλην δίκην.

V. 105. Schol.: ἡδιστος καθ' ἑδονήν μοι.
V. 108—110. πρὶν ἂν — φοινχθεῖσι θάνη] Some readers may find difficulty in the expression θανεῖν οὗ τοῦ θέλω, πρὶν ἂν — θάνη. But the words are spoken in this sense: I am unwilling that he should die, before I shall have so stained his back with blood from the scourge, that he shall thereby perish. So Philoct. 1329 sqq.: καὶ πολλὰν οὐθ' τίθέη μὴ ἔστηκ' ἐπικείσαν νόσσον βαρεῖας, — πρὶν ἂν — τῶν παρ' ἤδιν ἐπικείσαν ἀκαλπαθῶν νόσσος μακροδῆς τίθέθη.
V. 108. δεθεὶς — στέγης] Κλον θρασύν στέγης, as the Schol. says, means either the centre column supporting the beam of the roof, τόν τις ἐφερεόν ἐπιστράφοντα πλοῦτα, in Plut. Rom. c. 28. Fau-

san. VI, 9, 3, which Aeschyl. Ag. 897. calls ἄφιππης στέγης σταυρὸν ποδείην, or any other column placed in the interior of the tent. This was the customary place for binding offenders; πρὸς δὲ πλάς πληθοί πλασσόσ, Artemid. I, 68. p. 114. ὑμάντας πρὸς τὸν κλον αὐτοῦ ἐμαντύγνην, Aesch. c. Tim. p. 53. Lysias Fr. XLV, 407. 4. Hyperides ap. Poll. III, 50. LOB. Who also has an excellent disputation on the form ἐραίως, h.l.
V. 110. Schol.: μάστιγι πρῶτον ἐνευθῖν ἡ ἐπιφανείᾳ τῶν ἀδραματός, οὐχ ἐνευθῖν φοινχθον αὐτῶν, πρὶν ἂν μαστίγω.
V. 112. χαίρειν — ἐφημεύ] I desire that in all other respects whatsoever you wish, may be accomplished; which agrees indeed, as far as the words are concerned, with the usual form of farewell χαίρειν αἱ καλαίν, but is different in meaning, because free from the bitterness assigned thereto by arbitrary usage rather than natural signification. LOB.
AΙΑΣ.

115 χωρ χειρι, φείδου μηδέν ὁνπερ ἐννοοῖς.

AΙΑΣ.
χωρα πρὸς ἐργον' τοῦτῳ σοι δ' ἐφέμα, τοιαῦτ' ἀεὶ μοι σύμμαχον παρεστάναι.

ἈΘΗΝΑ.

120 ἦ δρᾶν ἀμελνον εὐφέθη τὰ καλλια;

ὈΔΥΣΣΕΥΣ.

ἔνω μὲν ουδέν' οἵτι' ἐποικείαμεν δὲ νῦν, δύσηθην ἐμπας, καλέερ ὄντα δυσμενή, οὕτωνε' ἅτη συγκατέξευκται κακή, οὐδὲν τὸ τοιτού μᾶλλον ἦ τοιμὸν σκοπῶν. ὁμοὶ γὰρ ἡμᾶς ουδέν ὄντας ἄλλο πλήν εἰδολ', ὅσοιερ ἐξόμεν, ἥ κούρφην ὁμίαν.

ἈΘΗΝΑ.

τοιάτα τοινυν εἰσορῶν ὑπέρχοσον μηδέν ποι' εἴπης αὐτὸς εἰς θεοὺς ἔπος, μηδ' ὕπνον ἀρη μηδέν', εἴ ῥυος πλέον

V. 129. ἔφες Dind.

V. 114. τὸ δρᾶν] On the article placed before the inanimate Matthiae has treated well §. 543., and on Eur. Hipp. 49.


V. 116 sq. χωρ χειρ'[σείδου] Saying this, Ajax returns into his tent.


V. 121 sq. ἐποικείαμεν πτλ.] Hermann rightly observes that the sense is: I pity Ajax, who, though unfriendly to me, yet is unhappy, and therefore deserving of pity. Schol.: Τωνες ἔμμας φασίν, ζητοίς δε ἔμμας και ἐμπα.

V. 123. ἅτη συγκατέξευκται] I have adduced examples of a similar expression at Antig. 1289.

V. 124. Schol.: ἦ τεμον σχα- πῶν' ἐστ, ἀφοράνες εἰς τὰ ἀνθρώπινα τὰ πάντων κοινά.


V. 127. Schol.: ὑπέρχοσον ἀντὶ τοῦ ὑπέρχοσον, I have transcribed the rest of the Scholiast's annotation in fab. Aj. not. 7.

V. 129. μηδ' ἐγκον ἀρη μη-
Ο ΧΟΡΟΣ.

Τελαμώνιες παι, τῆς άμφιφύλου

135 Σαλαμίνος ἔχων βάδθρον ἀγχυλόν,

V. 130. A few MSS. have βάδης for βάδθρον.

δ' ε'ν] Both αἰφνίς and αἰρετάσια convey the idea of taking upon, or conceiving to one's self: The active occurs in v. 73: διήλαμα αἴφνις, Eur. Iph. A. 1599; ἰδιορος αἰρετάς, Musaeus v. 243: ἄγος αἰρετάς, the middle in Diodor. XXXI. p. 127: πᾶνθος ἐφρα, Theocr. V. 20: ἄγος αἰρετάς, Opplian. Syn. II. 63: δέρων αἰρετάσια. L.O.B. So also Trach. 80: τούτων ἄγος αἰρετάς. Ibid. 491: καθομον νοσον  γ' ἑπεκτὸν ἐσαρομέθα. Let us at the same time take notice of two verbs, the active forms of which have been preferred by Sophocles to the more usual middle, φέρον in Oed. C. 6. Oed. R. 590. El. 1068., and ἐπιστᾶν in v. 769. of this play.

V. 130. ξεσι βρδης] Eu-

stath. II. A. p. 54: ξεσι βρδης ἀντὶ τοῦ ὅπατος ελ.

V. 134-171. When Minerva has disappeared, and Ulysses has quitted the scene, the Chorus, consisting of sailors of Salamis, enter, disbelieving the report circulated by Ulysses, that Ajax had slain the flocks killed on the preceding night. They entreat Ajax to come forth from his tent in order to remove in person the ill impressions caused by that report.

V. 134. Τελαμώνιες παι] In like manner Hom. II. V. 67. Τελαμώνιον λέει Soph. Oed. R. 287. τῷ Παλαθεύερ παιὶ Πολυ-

δαφόν τε κτι. Trach. 51. τὸν Ἡρακλέους ἤδην. 170. τῶν Ἡρα-


V. 135. Σαλαμίνος ἔχων βάδθρον] Brunck: qui tene Salamis sedem. More rightly, I think, we shall interpret ἔχων, who dost possess, and Χαλα-

μίνος βάδθρον, by Salamina emi-

nentem, scil. e mari. Cf. 860: πατρόφων ητίας βάδθρων. Pahloct. 1000: διὰ τὴν μηδὲν τοῦ αἴ-

νευτοῦ βάδθρων. Ant. 354: ψηφί-

νον ἐσεῖς ἅπαξ βάδθρον, for which Aesch. Ag. 383. has used: λα-


Ibid. ἀγχυλόν] Lobbeck thinks' that Salamin is so called, because it is, as it were, ἀργυρος, and so little distant from the continent, that it seems to reach the sea only on one side. Hermann however, because Pe-

parethus is designated by the same epithet in Homer h. in Apoll. 32, Lemnos, Icaria, and other islands in Aesch. Pers. 861. is not averse to the idea of a city being in-

timated by this word. I approve neither mode of explanation, and think it sufficiently plain from those examples, that ἀγχυλος by custom assumed the signification, situated in the sea. So in Ant. 953. Mars is called ἀγχυλος, so as to be ἔμπολας or ἐγγράφως. Nor is there any objection to the united adjec-
tives ἀμφωτίων and ἀγγαλῶν, by both of which is understood, that Salamis is washed around by the sea.

V. 136. σὲ — ἐπικαλαμένα This passage is different from all the rest in which σὲ ἐπικαλέσθαι is found with an accusative of the participle, of which examples are given by Matth. § 414, 12, and § 555, i. Nor can the Chorus mean to say, that which is otherwise expressed by χαίρω σὲ τὸ πρόσασθα, i.e. γαύδεις, quod vales, but this: si vales, gau.deo, or, as the accustomed Latin formula, si vales, bene est. A genitive therefore of the participle would seem to be required. But, as Lobbeck rightly observes, because the following words σὲ δὲ δεῖν ζαμενής κτλ., contain the principal idea, this accusative seems to have drawn the preceding pronoun by attraction into a similar structure with itself.


V. 141. Schol.: ὡς καὶ — νυκτός: ὡς καὶ τῆς παρελθόντος νυκτὸς ἐν φόρῳ γεγόναμεν ἐπὶ τῇ ζῇ δυσκλησί. πιθανὸς ὡς ἐκ θλῆνυ θεοῦ τοῦ βασιλέα ὡς ἡμαμενή, ἀλλὰ τὴν συνεργίαν πρὸςλαβεῖν ἀς ἀπὸ τῆς εἰμαρμενῆς πάνω δὲ εἰς ὑπὸ ὑπερβολασθῆναι καὶ δέλαμμεν αὐτῶν ἀπὸ τοῦ ἰχθύος αὐτομανεῖθεν: ἐν δὲ σὸν καθητηκά, δεύτερα ἦ τοι τούτον πιρι σὲ.

V. 142. sqq. μεγάλος — δυσκλήσι The oblique construction, σὲ τὸν ἐπομανήν αὐτὸν, depends on the idea of speaking or crying out contained in the words μεγάλος — ἡμᾶς, the sense of which is this: we are overwhelmed with the great clamours of tumult, i.e. it has been told us with great clamour. Hence μεγάλος σφορός only differs from μεγάλα φάτες in v. 173. in as much as it contains an idea of clamour or tumult. There is a similar use of the verb ῥοδεῖν in Ant. 259. 290. and of ἐπιθροδεῖν in Trach. 264. Finally ἐπὶ δυσκλήσι is to be united with the substantive σφορός, so that σφοροῖς ἐπὶ δυσκλήσι may be nearly the same as σφοροῖς δυσκλήσι. Cf. Matth. § 586. 30.
σοφοκλεως

ἐκ δυσκλήφιο,
σὲ τὸν ἵππομανὴν λειμωνίν ἐπιβάνει

145 ὀλέσαι Λαονήν βοτα καὶ λελαν,
ηπερ δορίληπτος ἐὰν ἦν λοιμή,
κτεῖνοντ' αἰθανίν σιδήρῳ.

τοιοῦτοι λόγοις πυθύρως πλάσθεν
εἰς ἄνα φέρει πάσιν Ὀδυσσейств.

150 καὶ σφόδρα πείθει.

V. 143. ἐκι δ. σέ τ. ἵππομανὴν = λειμωνίν ἐπιβάνει ὕλ. ἵππον = βοτα καὶ λελαν, = ἦπερ. Dind.


V. 144. τὸν ἵππομανὴν λει-μονίν') That there was a great abundance of horses in the neighbourhood of Troy is evident from many ancient authorities. Hom. II. XX, 221, of Erichthon, king of Troy: οὐ τοῦ τρισίλαια ἤπειρος στέπα βουκολοντος θῆλαιν, Quintus Cal. II, 456: πεδίον μέγα ἤπαρο-τόν τε, οὐπόσον αὐτῷ δότες Ζή-μων καὶ Εὔδοξος ἔμερες, Virg. Ge. III, 269. MUSGR. With regard to the adjective ἵππομανὴ Brunck, Musgrave and Wake- field compare πεδία θεομανόντα, θελλομανοῦντα καὶ καραμανυῖ, to which may be added the verbs χερομανεῖν καὶ χερομανεῖν, vi- tes triferae, quæ ob id insanam vocant, Plin. XVI, 27. μέγας εὐμελός Aesch. fr. 405. And by this they attempt to show that λειμωνίν ἵππομανὴ is a plain abounding either in horses or grass. The latter idea is quite foreign to the meaning; the other is approved by Hermann; although the metaphor seems rather bold, as horses are not brought forth and produced from the field as leaves and boughs are from a tree; nor could any one easily call the Asian plain πενεμανῆ. I would rather agree with the Scholiast, who explains it: ἄν. ο. ἔπειροι πεινάτωριν, καὶ understand λειμωνίν ἵππομανὴ to signify a plain frequented by horses, or a plain over which horses sport and run wild, as Virg. Ge. II, 407: virginibus bacchata Laecae- nis Taygeta, which verb is used of mountain-wandering animals by Lucretius V, 822: animal omnæ, quod in magnis bacchatur montibus passim; nor will any one deny that mountains over which wild animals are accustomed to sport, might aptly be called ὅρη θηραμανῆ. Θηραμανῆς and ἰμαμα- νῆς have also a passive significance, but of a different character. Thrace bello furiosa in Horace seems to signify τὸν ἰμα- μανῆν ἢ θηραμανῆν in an active sense. LOB.

V. 145. βοτα καὶ λελαν] By the word βοτα the same thing is signified as πομανὰς in v. 42., viz. all the cattle which Ajax attacked. That which therefore would have been added by a prose writer as an opposition (λελαν), the poet preferred joining with βοτα by the particle κα. Similar examples are quoted by Lobeck.

V. 147. πεινοντ' αἰθανὸς σιδήρῳ] It may easily be seen that iron is called αἰθανὸς on account of its black colour and deep shining. In the same sense and of a similar subject συγκαταχτές κελαυνὸς ἔφεσιν βοτα occurs in v. 230. Nor should we otherwise understand Trach.845: ἵ τε κελαυνὸς λόγχα προμέγρον δοράς, which is wrongly interpreted by the Scho-
περὶ γὰρ σοῦ νῦν εὔπιστα λέγει, καὶ πάς ὁ κλάνων τοῦ λέξαντος χαλεπὶ μᾶλλον τοῖς σοῖς ἁχείων καθυβρίζων. τῶν γὰρ μεγάλων ψυχῶν ἡ ἡ 155 οὐκ ἂν ἄμαρτος, κατὰ δὲ ἂν τις ἐμὸν τοιαῦτα λέγων οὐκ ἂν πειθοῖ πρὸς γὰρ τὸν ἀχονθῆ' ὃ φθόνος ἔφηκε. καὶ τοιού ὁμορφοῦ μεγάλων χαρῆς

V. 155. ἄμαρτος I have restored with G. Dindorf from La. and Suidas s. v. κλάνε. Vulg. ἀμαρτως.

liast. Finally I doubt not but that πνεύμων αἴλος is used in the same sense in v. 1025. as εἴδος αἴλων here. Cf. Trach. 94: αἴλων νῦ. V. 151. Schol.: σάνιστα λέγει: διὸ ἂν ἀτυχία καθάστασις τῆς ἡταγμονός ἢ ἵππος μέγας εἰ, ἅμως τοῖς ψυχῶν συμπράττοντας. V. 152 sq. καὶ πάς — μακαρίων. And whoever listens, insinuates thy griefs with more delight than he who has related them. On the dative see Matth. § 378. not. 3. § 402. c. Rost § 106. an not 2. V. 154 sq. Schol.: λεῖς ἄμαρτος, τοῖς, κατὰ μὲν τῶν μεγάλων ἄγαν λεῖς τοῖς ἑαυτῷ ἂν ἄμαρτος, κατ' ἰμαρτάν τοῖς φθοράς τῶν δεινώντας. The verb ἄμαρτω is united with the genitive, and, as the Scholast. has rightly seen, bears nearly the same meaning as τοῖς, which kind of verbs are known by every one to take a genitive. But that this very phrase τοῖς or ἄμαρτω is here used not in its proper sense, but in a metaphorical one, is plain, so that it must signify, to utter abuse against any one. Moreover, the words οὐκ ἂν ἄμαρτος, which properly signify, you will not miss your aim, are used in a sense which the poet himself explains by the following οὐκ ἂν τις πειθοῖ. In a very similar manner Demosth. c. Aristoe-perit. p. 771, 17: ἄμοιν οὐκ ἂν ἄμαρτειν δίπλα, δὲ νοοὶ κρι-
σφάλματόν πόργου ὧμα πέλλονται.

160 μετὰ γὰρ μεγάλων μαίνος ἄριστ' ἀν, καὶ μέγας ὀρθοῦν ὑπὸ μικρότεραν. ἀλλ' οὐ δυνατὸν τοὺς ἀνοίητους τούτων γνώμαις προδοθασίας. ὑπὸ τοιούτων ἀνδρῶν Θορβῆς, 165 χρήσις οὐδὲν σθένομεν πρὸς ταύτ' ἀπαλέξαθαι σοῦ χωρίς, ἁναξ. ἀλλ' οτε γὰρ δὴ τὸ σὸν ὧμμ' ἀπέδραν,

arable from that of the people. But Musgrave rightly observes: I fear that the poet, himself attached to the aristocratic faction, wished to reprehend the fickleness and disaffection of his countrymen towards their leaders. Cf. vs. 1044 sqq. and my note on Oed. R. 846.

V. 159. Schol.: σφάλμαν ἰδ' ὡμα: ἀντὶ τοῦ ἀκεχείλης φωλικῆς πόργουν πόλεως. The substantive πόργος is here put in the same signification as in Oed. R. 56 sq.: δὲ οὔτε ἡ τοιαύτη πόργος οὔτε καλὸς ἄρμα, ἀνδρῶν μὲ ἐρωτοκοινούτων λεον. As he in those words declares a citadel without men to be useless, so he here considers that citadel as defenceless, in which the people are without a chief. By which metaphor there is no doubt but that the poet meant to shew the weakness and misery of a state in which the people possess the entire ascendency. See also my remarks in Cons. p. 94 sq.


V. 164. ἀπὸ — Θορβῆς] Θορβῆς is not unfrequently used to denote not so much a tumult or sedition is excited against me, as I am made an object of public abuse. So in Plutarch. Nic. c. 28: ἐρωτεύσθης μὴν ἀποιων, διὸ τοῦ μνηκόν κρείττων ἀρχαῖοι πάντων ἐλεοι. τὸ καλὸς χρήσθης τῇ νίκῃ, οὗ μετὰς ἔσοφνει. V. 166. Schol.: ἀπαλέξαθαι: ἀντὶ τοῦ ἀντιπολιτείας. V. 167—171. ἀλλ' δὲ γὰρ δὴ — ἄφωνος] A frequent construction among the Greek writers both prose and verse, the causal member of the sentence being placed first to increase the weight of its conclusion. For the connexion and sense is as follows: neither do we possess strength sufficient to enable us to suppress their reports without your aid; but if you shall suddenly appear, they will grow dumb through fear: for (i.e. on the contrary) when they have escaped your view, they chatter loudly, like flights of birds. The poet therefore wished to refer ἀλλα to the words εἰ σὺ σαρακις. From which cause some one might find difficulty in the particle δὲ being placed after ἄφωνον. But Lobeck rightly observes that it is used to recommend ἀλλα, because παταγωγὸν is interposed. So in Trach. 552 sqq.: ἀλλ' οὖ γὰρ, ἀπερ ἔπιον, ἄργαν καὶ δὲν γυναῖκα νοῦν ἔχουσαν. ἦ δ' ἔξω; τιλαία, λυτρον λόμπα, τιθ' ὑμῖν φράσω, where the particle ἀλλά refers to the latter member of the sentence, ἦ δ' ἔξω κτλ. Similar is its use in Demosthenes, c. Timoc. p. 716, 9: ἀλλά γὰρ αὐτάκα ἐξῳ περὶ τούτων; νῦν δ' ἀναγνωσάτω τοῖς νόμοις νόμο. Then Hermann rightly observes that there is great strength of mean-
ποταμοῦν ἄπερ πτημῶν ἄγελας
μέγαν ἀγγελιῶν ὀποδείοντας
170 τοῖς ἂν, ἐξαιρήθης εἰ σὺ φανεῖς,
σὺν πτῆξαιν ἄφωνοι.

(συνοψία)

Ἡ δὲ σε Ταυροπόλα Δίὸς Ἀρτέμις,

V. 168. I have restored ἄπερ from the lemma of the Scholiast, in place of ἄν. Dind. ἄν.
V. 169. The particle δὲ, omitted in the MSS., is restored by Brunck, Hermann and others.
V. 170. ἄν ἐξαιρήθης, et Dind.

ing in the fact of Ajax not being compared to a vulture by the particle ἄπερ, but being himself called a great vulture μέγαν ἀγγελιῶν ὀποδείοντας. Finally, it is easy to see that there was no necessity for the poet to add μέγαν ἀγγελιῶν ἀποδέικται to the words ἄπερ πτημῶν ἄγελας. Though the addition was easy, he nevertheless introduced the mention of the vulture with greater effect in the following sentence.


V. 172—173. The summary of the whole passage is: Has Diana perchance sent thee against the flocks of Greeks, because thou wast ungrateful to her, or hast the anger of Enyalius driven thee to that nightly wickedness? For never wouldst thou of thine own accord have proceeded to such an extent of madness as to fall upon the flocks; but madness may also have been brought upon thee by the Gods; yet I wish the report concerning what thou hast done may prove false. But if it is a mere fiction, do not, O king, by hiding thyself in thy tent, cause thyself to be the subject of such evil report, and at the same time bring upon me the greatest grief; but quitting it, break down the insolent pelautance of thine enemies.

V. 172. Ἡ δὲ] These particles are here placed not in an affirmative, but interrogative sense. So Hom. II. V, 421. 782. VII, 446. IX, 674.

Ibid. Ταυροπόλα — Ἀρτέμις] On the fanatical rites sacred to Diana I have spoken at length in Aglaopham. p. 1089, and I have particularly shewn in p. 290 sq. that the Diana worshipped under the name of Taurica or Tauropolia, was propitiated by Bacchic rites; from whence it is evident why the cause of the madness of Ajax is particularly referred to her in this passage. LOBECK. On the termination Ταυροπόλα see Lobbeck h. l. and Porson. praef. ad Eur. Hec. p. X. and on Med. 822. On
Ο ΜΟΥΧΑΛΕΟΣ

175 μασα πανθήρως ἐπὶ βοῦς ἄγελας,
η η ποινός νήμας ἀκάρπατον χάριν, η η δα κλεῖτον ἐνάριον
ψευθέα, ἀδώρους εἰς ἐλαψηβολαῖς,
η χαλκοθάραξ εἰ τιν' Ἔννυλος

V. 174. ὁ μ. φάτες, ὁ μ. μ. ἐμάς, = a.μ. Dind.
V. 176. forms two lines in Dind. dividing at χάριν.
V. 176. ἦ ποι I have written with Lobeck. Vulg. ἦ ποι.
V. 176. ψευθέα ἀδώρους is restored by Stephanus, Musgrave, Lobeck and others. The MSS. corruptly have ψευθέα ἀδώρους.
V. 179. εἰ τιν' I have written with Elmsley. MSS. ἦ τιν'.

the genitive ἄφος depending on the name Ἀστίμεος mention has been made at Oed. C. 622.
V. 175. Schol.: πανθήρους τὰς ποντῖς τοῦ ὄμοι.
V. 176. ἦ ποι] I. e. ἦσας, ἐλκέτος. The Chorus first directs suspicion against Diana: ἦ δ' α' Ταφρόπολα -, and supposes this cause for her anger: angry for sooth on account of an unre- quited victory whether in battle or in the chase. Hence the following ἦ δ' ἐμακρύνει in the beginning of the second sentence. LOB. The words ταφρό-χάριν properly signify in this place, on account of the unreceived fruits of some victory. Matthiae §. 570 rightly διὰ τὸ μὴ πικάρδορος γάλην τινι. They who thought that χάριν was the accusative de-
180 μομφάν ἔχαν ἤννυν ὁδὸς ἐννυχλιος 
μαχαναίς ἐτίθητο λάβαν; 
(ἀντιστροφή).

ουποτε γὰρ φρενόθεν γ’ ἐπ’ ἀριστερά, 
καὶ Τελαμῶνος, ἦςας τόσον ἐν πολυνας πλη-
των ἦ-

185 κοι γὰρ ἔν θεία νόσος ἀλλ’ ἀπερίκοι 
καὶ Ζώες κακῶν καὶ Φοίβος Ἀργελαν φάτων. ἐλ’ δ’ 
ὑποβαλλόμενοι

V. 182. οὕτως Dind.
V. 183. ἦςας = τόσον ... πλητων = ἤχος γάρ Dind.
V. 183. πλητων I have written with Dind. MSS. πιετων.
V. 187. φάτων = εἰ δ’ ὑπ. = κλέπτ. Dind.

ὁφρ is nearly the same as ἐμμαχία. 
So Eur. Andr. 525: ὁφρον ἐμμα- 
μαχον.

V. 179. Ἐκνυτάλιος] That Mars himself cannot be meant by this 
name is evident from the circum-
stance, that that Deity was favour-
able to the Trojans. For although, 
in times of extreme antiquity, 
one and the same God was fre-
quently signified by those two 
different names, nevertheless that 
peculiar power of Mars, which was 
indicated by the name Ἐκνυτάλιος, 
was afterwards received and wor-
shipped as a separate deity. Thus 
we learn that the Athenians wor-
shipped Euryalus as a deity distinct 
from Mars, according to the Schol. 
Ven. on II. XVII, 211., corroborated 
by the testimony of Aristoph. Pac. 
v. 457: Ἄρης δὲ μή; — μή; — μήδ’, 
Ἐκνυτάλιος γε; — μή, 
and likewise 
by the oath of the Athenian Ephebi: 
Ἰστορεῖς Ἡσι, Ἀγγαῖος, Ἐκνυτάλιος, Ἀρης, 
Ἐκνυτάλιος cannot be 
corroborated by respective names, Lo 
beck rightly 
observes that Ἐκνυτάλιος does not 
realign as an epithet of Mars. But 
by this name that deity seems to 
be signified, who was supposed to 
excite warlike tumult and provoke 
the battle. Hence they who gave 
the first charge were accustomed 
to Ἐκνυτάλιος ἀλλαδίζειν or ἐκελίζειν.

V. 182 sq. Schol.: ἀριστερά: 
τα μομφα οἱ παλαιοὶ ἑκάστων ʼδεξα 
τα ἑπτατε. The preceding 
frēvōθεν signifies, as the Schol. 
says, according to the impulse 
of my mind, or as the recent 
Schol. ἀπὸ ὁχίνως γνώσεως. On 
the form τόσον cf. Lo 
beck, h. l.

V. 185. ἤχος γὰρ κτλ.] By 
both members of the sentence οὕ- 
τως — πιετων, and ἦςας — νόσος 
reason is given for the sentiment 
in the strophe; for which reason 
the particle γὰρ is placed in the 
beginning of each, although we 
should rather have placed an ad-
versative particle in the latter 
member of the sentence. But the 
Greeks are accustomed to speak 
thus, as in Aesch. Ag. 558 sq.: 
τά δὲ ἐκεῖνα καὶ προσφέραν πλοῦ 
τοίχον: εὔναι γὰρ ἄραν ἕμμαρ πρὸς 
tετίθην. ἐξ ὁφρονοῦ γὰρ κατά 
γής λεμφάτις ὅρβοι κατεφεκαίον.

Ibid. Θεία νόσος] These words 
have nearly the same meaning as 
πληγή λίος: in v. 137. See also my 
ote note on Philoct. 191.

V. 187. Schol.: ὑποβαλλόμε 
νούν: ὑποβλήτως λέγοντες, ἡ ἰδιο- 
pοιημένον: εἰ δὲ σύκητων ἐλήθη 
tαύτα, ἀλλὰ πεπλεγμένα ὑπὸ τοῦ 
βασιλέως ἡ ὑδάτως. (γ. 481. 
Oed. C. 794.)
V. 192. I have little doubt but that Sophocles wrote μακραῖον.
V. 193. I have given πολι from my own conjecture. MSS. and Din. pote. Which particle, joined with διόν, as in Oed. C. 12., could only have been so used, if the Chorus had been ignorant where Ajax was, which is not the case.
V. 194. δὲ γεγονὸς. Ἐν. ἡ ἁμαρτίας = ἐκπέμπτος ἄξιος = τὸ παρθενοῦ. Dind.

V. 189. ἡ τάς — γενεάς] Repeat from the preceding verse the article ὧ, so that ὧ τάς γενεάς may mean ὧ τάς γενεάς ὧν. Cf. v. 200. On Sisyphus the Scholiast has treated at length. But Ulysses is frequently reproached with his descent from him by the tragedians.
Cf. Philoct. 417. 625. with the Schol.
V. 190 sq. Schol.: μη, μη μ', δ' α' τ' τάς ὧν" μη μη μι. And this ethical use of the dative is so well suited to this passage, that, although another certain example of that diphong elided has not occurred to me, I would nevertheless rather assert that Sophocles had here indulged in an epic licence (cf. Hom. II. XIV. 165.) than approve the far fetched interpretations of Hermann and Matthiae (cf. Gr. Gr. §. 633, 7.), who think μ' is the accusative.
[bid. ἐκάλως κ. Χ. Ἐμμέθυμα] Sitting at rest in the tents on the sea shore. Besides other illustrations, Locke aptly compares Horat. Od. III. 29, 5 sqq.: εἰρήκει τῷ μορ.drawLine. nec semper
udum Tibur et Aesulae des
citive consimpleris arvum et
Telogoni iuga parricidae.
Ἐκάλως κλακάς has the same
meaning as σηναίας ναυτικάς in
V. 3.
V. 192. ἄνα] ἀνα for ἄνα-
sthēs is amongst those words which are to be pronounced entire, even if a vowel follow, and they are therefore not subject to casting off the last vowel. Herm.
V. 192 sq. δαν — εὐχετών] Hermann rightly interprets ἐγνω-men σοιήν: a cessation from the affairs of war. See on v. 49. But Ajax is said to be bent upon that cessation, as upon some other study: for such is the meaning of σηπεῖσθαι πρός τινι (cf. Thamyris fr. 230 ed. Dind. pote-
μιστον, and fr. incert. 747.
V. 194. ἄταν ὁρ. φεγγοῦ] Increasing a calamity in-
flicted by the Gods. This is
spoken by the Chorus, with reference to the rumour spread abroad by Ulysses, as of a calamity inflicted by heaven, not to the madness of Ajax, with which they were as yet not certainly acquaint-
ed. The adjective σηπεῖσθαι has
195 ἡχόθων δ' ὑβρίς ὠδ' ἀτάρβητος
ὁματαὶ ἐν ἑυνάεμοις βάσσαις,
πάντων καχαζόντων γιλάσασις
βαρύλγητε· ἐμιὶ δ' ἐχόες ἐστικεν.

ΤΕΚΜΗΣΣΑ.
Ναὸς ἄραγοι τῆς Ἀιαντοῦ,
200 γενεὰς ἔριον ἀπ' Ἐρεσίθειδαν,
ἐξομεν στοναχας οἱ κηβόμουνοι

V. 195. I have written ἀτάρβητος with Hermann, which form is also noted in some MSS. Vulg. ἀτάρβητα.
V. 197. Dindorf rightly, I think, in Addnt. Oxon. observes that καχαζόντων must be written. I have nevertheless retained the common orthography, as it is evident from the metre in vs. 195 sqq. that even this does not restore the hand of the poet. Dind. has καχαζόντων = γιλάσασις βαρύλγητα = ἐμι."


SOPHOCLES

tou Telemaconon ton dik ton okou.
nin gar o demous, megas, amokrathe
AJAX THEOPHIL
205 keita xemwnan voshsas.

XOROS.
ti d' enhllaktai tis amfias
nix yde bapos;
pai tou Phrynion Teleutaion,
lege, eite se lechos doumiaston
210 steirhas anexi theouros AJAX:
ogte ouk ein avforos upseious.

TEKMHSA.
pous dita legou logon afohtos:
thanatos gar idou pados ekpeusai.
megalos gar alous hemon o kleivos

V. 208. Brunck, from a few MSS., received Teleutaion, Hermann ov Teleutaion from Porson's conjecture.

V. 202. tou — okou I. e. tou Telemaconon okou ton dik ton dv-
tos. On the word okou see on Philoct. 179.
V. 203. amokrathe I. e. o
en tois amois epatois gnon, which
is the same as ou tois amois gnon
krateous, i. e. eudias. Cf. v. 1222, and Hom. II. III. 225: syn-
thes 'Aresiou xaralim evn evdias amous.
V. 204 sq. Schol.: theleros xeitas: evn taraqadous zalhe xeita,
ei otei margvi. On the word
xeimwv see on Philoct. 1432.
V. 206 sq. ti d' enhllaktai
ptel. That amos must be supplied
before tis amfias, as in the
expressions eis prosta and eis
theia, is rightly observed by Musgrave.
Hermann observes: 'The poet
should have said te tis amfias
amos eis xintrh enhllaktai, but
he used nix instead of the other.
Triclinius skilfully observes that
instead of tina enallaghe enhllaktai Sophocles has used te bapos,
i. e. tina xaralim enallaghe: To
what evil change has the
daily fortune of Ajax be-
come subject this night?'

V. 208. Teleutaion] Thus
in trimeters Aesch. Sept. c. Th.
483, 547. lengthens the second
syllable of the names 'Ippomades-
tos and Paredempios, and So-
phocles ap. Priscian. p. 1328. that
of the name 'Aphesios. Of the
fact itself I have spoken in Fab.
Ajax. not. 11.
V. 209 sq. eite sed — ane-
ches] I. e. eite se aneges, 'logos
doumiaston steiras. On the word
megos, signifying a wife, see on
Trach. v. 17., on the verb aneg-
hes, signifying -colere, I have
spoken on Oed. C. 673.
V. 211. enepiountes] Herm-
mann interprets this, dicendo
suggestas, Schaeffer on Dem-
mosth. pro cor. p. 243, 12. prae-
mittere.
V. 213. theudhptel.] So Oed.
C. 529: 'anatos mou tiv apos-
svn.
215 νύκτερος Ἀλας ἀπελαθέντη.  
τοιαύτ' ἂν ἰδοις σαφῆς ἔνδον  
χειροδάκτυλα σφαγή αἰμοβαφή,  
μελαν χρυστήρια τάνδρες.

ΧΟΡΟΣ.  
(στροφή.)

220 οἶκαν ἔδειξας ἀνέφος αἰθόπος ἀγγελλαν  
ἀπατῶν, οὐδὲ φευκτάν,  
τὰν μεγάλαν Ἀκανθῶν ὕπο κληξομένην,  
225 τὰν ὁ μέγας μύθος ἀέξει.  
οἱ ὀμοι. φοβοῦμαι τὸ ποροφέρον, περὶφαντος ἀνήρ θανεὶ-

V. 220. ἔδειξας I have given from my own conjecture. MSS. ἰδήκωσας, which there is no doubt is from an interpreter. Cf. Schol. Findar Olymp. XIII. 100: ἔδειξεν ἀντὶ τοῦ ἰδήκωσα. Cf. also Schol. Soph. on Philoct. 616. I had formerly written ἐφήμως for ἰδήκωσα. I have also received αἰθόπος, although, from the vestiges of the MSS. and Eustath. p. 862, 10., one might rather conjecture that Sophocles wrote αἰθόνος. Dind. οἶκαν ἰδήκωσας ἀνέφος αἰθόνος ἀγ. ἀτλ. ὁ φευ-

κτάν., = Dind.

V. 224. ἀνήρ θανεί = τας ... τας = κελανοῖς Dind.

V. 215. ἀπελαθέντη] The Scholiast correctly interprets: ἱω-

βρέτες γέφυραν. Ηρμανν also observes that the preposition gi-

ves an intensive force to the verb signifying that something happens thoroughly, as ὁ among the Latins.

V. 216 sqq. καίτε χρυ-

στήρια: τὰ διάθεσμα πο-

μνα: παρὰ τὸ διαχροσάθαι αὐτά,  
θελοί δὲ ἡ λέξει καὶ τὰ μαντεῖον  
καὶ τὸν χρυσὸν καὶ τὸ ἤρετον.

V. 220. ἀνέφος — ἀγγελλαν] On the genitive see Math. § 342.  
Rost s. 108. i. 1. not 1.

Ibid. Schol.: αἰθόπος: διαπό-

δον, θερμοῦ εἰ τοις μάγας: ὁ τὸ  
θερμῶν νῦν ἐπὶ τοῦ παραπεσκεκά-

τος καθέθαι. — Eustath. p. 862,  
10: φόρεται αἰθὼν βούς καὶ αἰ-

δηρος καὶ ἀνέρθωπος καὶ λίμων:  
αἰθὼν δὲ ἐνδοιασάτων λέγων ἂν,  
ἀλλὰ τοῦν οὐκ ἔμελλεν ἐνθεο-

τάτα, and p. 1072, ὃ: αἰθόν ἀνήρ  
παρὰ Σοφοκλῆς. He therefore must have read αἰθόνος in this place. — I have myself preferred the common reading. For if the Indians are called αἰθόποις on ac-

count of their colour by Νον-

νους, ΞΒΗΙ, 176., if αἰθὼν βα-

σκαλία is used by Agath. Epigr.  
XIV. 10., who will deny that this epithet may be used of a man of a fervid and angry disposition, who is commonly called θερμός or θέα-  
πωρος? especially if we consider other adjectives ending in ὦω and  
ὡς, which are transferred in signification from external appearance to the affections of the mind.

LOB.

V. 223. ταῦτα καὶ μέγας ετῆ] On the article see Math. § 292.  
Iängor observes: ὁ μέγας μύ-

θος increases as it spreads, new stories being everywhere intro-

duced by the persons relating it.

V. 224. τὸ ποροφέρον] Rightly
225 ταί, παραπλήκτω χερί συγκατακτοῖς κελαινοῖς ξίφεσιν βοτα καὶ βοτήρας ἵππωνας.

ΤΕΚΜΗΣΑ.

ημοί κείθεν, κείθεν ἄρ' ἡμῖν δεσμάνειν ἄγον ἐλθεὶς πολύμναν.

230 ὁν τὴν μὲν ἑσο σφαὶ ἐπὶ γαῖας, τὰ δὲ πλευροκοπῶν δίχ' ἄνεβηθήνυν. ὄντο τ' ἀργηπόδας κροῦος ἄνελαῖν

V. 226. MSS. ἵππωνας, which is corrected by Porsen Adv. p. 186. from Aristoph. Nub. 572. and Eurip. Hipp. 1388. Eimsley suspects that ἵππωνας is in L. e. pr. m. Hermann wrote ἱππωνάς.

the Scholiast: τὸ ἄποθέσμον. The same interpreter explains περίφαντος θεάται by γανερός ἢστιν, ὅτι θεάται πάσα τῆς ἁλίθρων. Cf. 246 sq. So Oed. R. 491: γανερό ἀθλεῖ and Ant. 530: ἅθυσον ὡς ἔτηνες. Περίφαντος θεάται nevertheless appears rather to signify: we shall see him die, or, he will die in the sight of all.

V. 225. Schol.: παραπλήκτω τῇ μακρῇ παραπλήκτω γὰρ ὁ μακρὸς. Nor is there anything objectionable in the joining of the words παραπλήκτω χερί and κελαινοῖς ξίφεσιν, the first of which mean nothing more than παραπλήκτω. The compound συγκατακτόω is used because the flocks and shepherds were slain together by Ajax.

V. 226. κελαινοῖς ξίφεσιν] The same enallage of number is used by Pindar Pyth. IV. 431: φώλιον μάχαιρα. Eurip. Ion 191: ἄδαν ἐκατεῖρχε χρυσαῖς ἄρπαις. Man. II, 316: σφαγιὸς ξίφος τὸν ἐμάχητον. The names of other instruments are also used in the plural: as βάττρα Eur. Herc. f. 108., σχίτερα L. 1266., ἄγκυλαι Oed. R. 1227. These licences, whether fortuitously, or from some cause to us unknown, are confined within the limits of a few examples, and must certainly be distinguished from the plural τα τέχνα, which is commonly used for the singular. L.O.B. On the adjective κελαινοῖς see my notes on v. 147.

V. 228. Schol.: ὁμοί — ἡμίν — ὡς ἀκούουσα τὰ ἔοι ή Τεχμῆσα ἄγος — διὶ ὡς τὸν χορὸν τὰ μὲν ἵδουν ἀπ' ἀυτῆς γνώριμον, τὴν δὲ ἀπὸ τοῦ χοροῦ ἔπε πέρα τὸ ἔω. 

V. 230. ἀν τὴν μὲν] The relative pronoun ἀν must be referred to the cattle expressed in the preceding word πολύμνα. The poet adds τὴν μὲν, scil. πολύμνην, because he supposes Ajax to have divided them into different herds or shares. On ἔω, for which one would rather expect ἵδουν, see at Ant. 459. Finally ἱσαράς has not here the same meaning as ἵππωνας, but rather means ἐκ τὴν θρόαν. So Hom. Od. III. 454.

V. 231. τὰ δὲ — ἄνεβηθήνυν] But others he broke asunder through the middle, cutting their ribs. He divided them therefore into two parts (ἄγηθὴ ἄνεβηθήνυν), by cutting through their ribs.

V. 232. Schol.: δόο δ' ἀγρυπνούσας ἰδοὺ τῶν μὲν ἐκεῖνην ὀδυσσίαν, τὸν δὲ ἄλλον Νήσωρα η Ἀνεφήδην, τοῦ — γλαύκον τοῦ τούτων ἑκείοις ἐνθορίες Νήσωρα. ὡς μενοζωματουργῶσαν κατ' αὐτόν. The true interpretation of this passage, proposed by Zenobius 1, 43, has escaped the notice of the editors. He explains the proverb Μενοζωματουργῶσαν κατ' αὐτόν.
τοῦ μὲν κεφαλῆς καὶ γλώσσαν ἁκραν ἕτται θερίας, τοῦ δ' ὀρθῶν ἀνα
κλον ὅθεσας,
μέγαν ἐπιδείην ὀνόμα ῥαβόν, παίει λυγρὰ κάστην διπλῆ,
κακά δεννάζον ὀνόματ', ἂ δαλμαν
κούδες ἀνδρῶν ἐδίδαξεν.

γάλακτις in these words: ἵπτε τῶν παραφρόνων γελοίων. ΄Αίας γὰρ
παραφροσύνην νοσίσας καὶ μανείς
διά τὸ πρωτόμηθ' εἰς τὸν ᾠδοσαίον
ας τίν τῶν Αχιλλείων ἀποστολήν κα-
τορήν κατὰ τῶν Κηλίων ζωής ὁμήρης
ἀμέτρος, κατὰ τῶν βοσκημάτων
πρὸς θεῶν ἐρωτήσεις ὡς Ἀχιλλοῦ
ταύτα γυναίκα. ὅτα περί μεγίστων
κρατών καταγιγοῦν ὡς Ἀργαμόντον
καὶ Μάλακαν σπανάρηθες ἐμποτίζει
καὶ κατεύθυνα τοῖς μανεόμενος,
δύτης 
δὲ σωφρονίσσως βασιλείας.

In Sophocles therefore ἐ
μὲν in Agamemnon, but ὃ 
δὲ is not
Olympos, but Memelaus, and the two
rams, ὅποιοι ἐπιτίθεντο προς,
signify the twin Atrices, who in Ajax in v.
389 calls ὅσσα πάντα τιμητικά, and
in v. 443, as well as in other
places names them together as the
authors of the unjust sentence. G.
DINDORF.

Ibid. ἄνεκακάν. It signifies rais-
ing up, as in Hom. Od. III, 453.
Ἄργισσας is the same as ἀργίλονς.
Timoc. § 39.

V. 236 sq. Schol.: μέγαν —
πέτοις: ἐπιδείης τῶν γαλακτόων
παίει τοῖς κρινῆ, ὡς λυγρὸ καὶ
δεξιοφόροι κάστην. ἐπιδείης δὲ
δεννάζον ἁκραν, μέγας μέγας 
μέγας ἂ πρὸς τὸ πυκνοτέρον καθάρωθαι
τῷ ἐκείθ' Ἡρμανν observes:
they generally used scourges with
two thongs. Hence it is under-
stood that Ajax doubled the thong
by which horses are governed,
and used it as a scourge.

For ἐπιδείης with an active
signification Lobeck compares
παραφροσύνης βάσανος Anthol. Pal. c.
VI. n. 41.

V. 238. δεννάζον] Schol.

μεγάς τοῦ ἀνδρῶν. Ης εσχις λουδρών.
Therefore ἅπαξ ἁκραν δεννάζον
means to abuse with foul
language; see my remarks in
Conaura ed. Lob. sec. on v. 42.

V. 238 sq. ὃ δαλμαν κούδες ἔχει.] Ἡρμανν thinks that this
is only a shorter expression for
οὐδεὶς ἀνδρῶν καὶ ὃδεὶς ἀνδρῶν,
of which construction examples are
quoted by Schaefer on L. Bos.
p. 777. But those, and also the
others collected by Str. v. Lect.
Lycian. p. 242, Elmsley on Oed.
R. 817., and myself, are all of one
description, such as Finder, Pyth.
III, 33: ἀργάς οὕτως ἐμποτίζει, or as
Lycian. I. p. 47: ἀκραν
δὲ οὐδὲ ἐνδειχνιον οὐδὲ ἐνδειχ
Ἀσίν. § 22: χρυσαῖν μὲν οὐδὲ
ἄργισσας οὐδὲ ἀλλο οὐδὲν κούδες
κούδεςκαλ.] none of them similar to this
which has the particle καὶ inter-
posed. Until therefore some one
shall produce an example of this
kind, I shall prefer a simpler ex-
planation. As when a sword is
shown to Oedipus in Oed. R. 1259.
while raging with grief, δεκανο
δαλμαν τις, οὐδὲ ἀνδρῶν, so
Telemachus ascribes that dreadful,
yet vain rage of Ajax to the mischiev-
ous influence and instinct of some
deity. Δαλμαν means a deity un-
friendly to Ajax (see v. 534), not
an evil genius, as Musgrave
supposed; for this species of super-
stition was not yet spread amongst
the Greeks; but they dreaded either
the anger of the Gods desirous of
revenging some private offence, or,
if any man were unconscious of
evil doing, they dreaded the mad-
dening impulses given by the Mænas
of the departed, believing that the
48 ΣΟΦΟΚΛΕΟΣ

ΧΟΡΟΣ.
(άντιστροφή.)

240 ὀφα τιν' ἤδη κράτα καλύμμασι χρυφάμενον
ποδιν χλοπάν ἀφέσθαι,
ἡ θον εἰρεσίας ζυγόν ἐξόμενον
ποντοπόρω ναὶ μεθειναι.

245 τολας ἀέρσοουσιν ἀπειλάς δικρατεῖς Ἀτρείδας καθ' ἤ
μα'ν' πεφόβημαι λιθόλευτον Ἀρη ἤναλ.

V. 240. ἀφα τιν’ ἤδη [κράτα] is supported not only by all the MSS. and
Eustath. p. 237, 14., but is also almost necessary to the metre. Hence it
is more surprising that Brunck, Dindorf and others should have
received κάρα from the recension of Triclinius. In La. and other
MSS. τοις is wrongly added after ἤδη. Vs. 240 and 241 make but one
line in Dind.

V. 245. Ἀτρείδας = καθ’... Ἀρη = ξυν. Dind.

descendants of ancestors polluted by
wickedness were thereby led
to the commission of crime and
sacrilege. Platon Legg. IX, 858. Λ: еφά ἄνθρωπον σε πατον, οὐθά
θείον κυρί τέ νυν ἐλα τὴν ἱεροθυ
μλαν ποτρέθειν ἵνα, σάλτος ὅ
tες ἀξιοπάθεις. L.O.B.

V. 240. ὀφα τιν’ ἤδη] I. e.
ὀφα ἤδη ἵμα κτλ. Cf. Maith. §
487, 3. On the whole expression
Cf. Oed. R. 466 sq.: ὀφα τιν’
— φυγῇ πόδα νομᾶν.

[Ibid. ἀφα τιν’—χρυφάμενον]
With muffled head. This was
the custom of persons at the
height of fear, grief, or desperation. So
in v. 1143: θα' 'ελλατος χρυφας.
respexis, fuge, et operi cap-
put. Sueton. Calig. c. 51: nam,
qui deos tantopere contem-
meret, ad minima tonitra et
fulgura connivere, caput
obvolvere, ad vero maiora
proripere se et strato sub
lectum que condere solebat.

[Ibid. ποδιν — ἀφα τιν’] I. e.
φυγῇ ἀφέσθαι, as says Eur.
Rhes. 54. 126. So Orest. 1498:
δραπέτην γὰρ ἄξιολευτον ἐκ ὅμοιον
πόδα.

V. 243 sq. ἡ θον — μεθει
νας] The words εἰρεσίας ζυγόν
must be joined, so as to signify
tabulum remigationis, the
transa, or benches on which
the rowers sit. Nor is there any
objection to the adjective θος
which, usually applied to the
whole ship by Homer, is here
referred by Sophocles to a parti-
cular part. Nor do I asssert to
Eustathius, who observes p. 1041,
30. (1051, 39.): θος ζυγός παρά
Σωφικλεί, ο μή αὐτὸς ὃν ταγὼς,
άλλα αὐτὸς τὸν ἐπιταχύνοντα νῆα
κατηλαταίον. Ον ἐξέδωσι with
the accusative I have spoken at
Philoct. 144. Finally, before μεθειναι
we must understand φυγῃ, the
idea of which is implied in the
preceding words ποδιν χλοπάν
ἀφέσθαι, so that the poet may say,
it is now time to seek flight
by our feet, or to trust it to
a ship. Compare my remarks on
this, and other interpretations, in
Cens. p. 111.

V. 245. ἀερόσουσιν ἀπειλάς] The
verb ἀερόσωσι is used with a
similar metaphor both in other
places and in Ant. 158. — On the
word δικρατεῖς cf. notes on Ant. 146.

V. 246. λιθόλευτον Ἀρη] I.
e. a death inflicted by the
casting of stones. The follow-
ing similar expressions are adduc-
ed by Lobeck: Ant. 36. φόνος
dhcpálloντος, Oppian. Cyneg. II,
γείν μετὰ τοῦθε τυπείς, τόν αὐτὸ ἀπλατος ὤχει. \[255\]

**ΤΕΚΜΗΣΣΑ.**

οἰκείαν. λαμπρὰς γὰρ ἀπερ στεφοπᾶς

250 ἢξιος οὖν νότος ὅς λήγει.
καὶ νῦν φρονίμους νέον ἄλγος ἐχει;
τὸ γὰρ ἐγεῖβοσ εἰς εἰκονία πάθη,
μυθίδος ἄλλοι παραπράξαντος,
μεγάλας ὀδύνας ὑποτείνει.

**ΧΟΡΟΣ.**

255 ἀλλ' εἰ πέπαυται, κάρη' ἀν εὑτυχεῖν δοκά.
φρούδου γὰρ ἡδή τοῦ κακοῦ μελον λόγος.

**ΤΕΚΜΗΣΣΑ.**

πότερα δ' ἂν, εἶ νέοι τις αἴροιν, λάβοις,

V. 249. ὑπὲ ἐς Dind.


V. 249 sq. λαμπράς — λήγει] Triclinius observes that the South wind, when it arises without a storm, ceases quickly. These matters however vary in different places. The sense is therefore: He ceases his rage quickly (ἐξει). as the South wind which has arisen without lightning.

V. 251. Schol.: καὶ νῦν φρό-νερος ἰδρυναν γενόμενος ἠκόπτο ὑπεραπαρακληθένην ἔξω συμμορφεὶ καὶ ἰδρυναν.

V. 252. οἰκεία πάθη] One's own sufferings. So 919. El. 215. V. 253. μυθιδος — παρα-πράξαντος] By these words he explains the preceding οἰκεία πάθη, in this sense: so that no one else is the doer thereof. Nevertheless any one who thought that παραπράττειν was here put for the simple πράττειν, would be in error; for the poet wishing to signify evil doings, rightly used παραπράττειν, which here also signifies to do evilly or wick- edly. Compare παραβίπτειν, παρα- γγείλειν, παραλογίζει, παρα- φρονέων, παραφρονεῖν, παραφρονεῖν, παρα- φθηγγοῦσαι, and others.

V. 255. sq. ἀλλ' εἰ — λόγος] He means this: but if he is freed from his madness, I should think that he fares excellently. For little account is made of a past evil, i.e. it is easily forgotten. Before πέ-παυται therefore we must supply τοῦ κακοῦ, to be taken from v. 256. meaning his madness. So in v. 271. της νόσου must be suppli- ed to παπαμένασ, taken from the participle παποῦν. But that those who suppose that ἐστικεῖν refers to the Chorus are mistaken. I have shewn in Cens. p. 113 sqq.

ΣΟΦΟΚΛΕΩΣ

φίλους ἀνών· αὐτὸς ἥδονας ἔχειν,
η κοινὸς ἐν κοινοῖς λυπεῖσθαι εὐνάυν;

ΧΟΡΟΣ.

260 τὸ τοι διπλάζον, ὃ γύναι, μείζον κακῶν.

ΤΕΚΜΗΣΣΑ.

ἡμεῖς ἀρ' οὐ νοσοῦντες ἀστιμεθαί γίνειν.

ΧΟΡΟΣ.

πῶς τοιε' ἔλεξας; οὐ κατώδι, ὡσὶς λέγεις.

ΤΕΚΜΗΣΣΑ.

ἀνήρ ἐκεῖνος, ἡνία τὸν ἐν τῷ νόσῳ,
αὐτὸς μὲν ᾧδε' οἶλαι εἴχει' ἐν κακοῖς.

265 ἡμᾶς δὲ τοὺς φρονοῦντας ἡνία εὐνάων·

γίνει δ', ὡς ἔλεγες κανένανες τῆς νόσου,
καὶ πάντα τὸς πᾶς ἐλπίζεται κακὸν.

ἡμεῖς θ' ὁμοίως οὐδὲν ἔσωσον ἤ πάρος.

ἀρ' ἔστι ταύτα διὸ τὸς' εἶ ἀκλόν κακᾶ;

ΧΟΡΟΣ.

270 ἐξύμφωμι δὴ σοι καὶ δέδοικα, μη' τ' θεοῦ

πληγὴ τις ἡμή. πῶς γὰρ, εἰ πεπαυμένος

μηδὲν τι μάλλον η νοσῶν εὐφραίνεται;

V. 265. Schol.: φρονοῦντας' γρ. βέλτονται.

V. 260. τὸ τοι διπλάζον] I. e. τοὺς φίλους λυποῖν καὶ αὐτὸς λυπεῖσθαι. On this neuter use of the verb διπλάζειν Lobeck treats h. l.

V. 261. ἡμεῖς δ'— νῦν] Trencher identifies Ajax with herself on account of their fellowship in fortunes and love. For she could not rightly say of herself: we are now afflicted by this double calamity, because she herself suffered no intrinsic injury of mind, and had equal cause for grief both now and before. MUSG. And so long since the Scholiast: ἡμεῖς δ' οὐκ οἷος ἡμεῖς γύναι οὐδέ πάντα οἷος τῶν διὰ τὰ πειραμάτα. V. 267 sq. πείνας τε—πά-
ΤΕΚΜΗΣΣΑ.
ἀς ὅσ' ἱχόντων τών' ἐπιστασθαί σε χρή.
ΧΟΡΟΣ.
τῆς γαρ ποι' ἀρχή τοῦ κακοῦ προσέπτατο;
275 δηλοσον ἦμιν τοῖς ἐναλγοῦσιν τύχας.
ΤΕΚΜΗΣΣΑ.
ἅπαν μαθήματι τοῦγον, ὁς κοινονὸς ἄν.
κίνος γὰρ ἄκρας νυκτός, ἤνιχ' ἔσπεροι
λαμπτήρῃς οὐκέτ' ἰδθον, ἀμφόθες λαβὼν
ἐματ' ἐνχος ἐξόδους ἔρπειν κενάς.

V. 276. τοὐγον Dind.

V. 273. ὁς ὅσ' ἵχόντων κτλ.] Y ou must know that matters stand thus. Other examples of this kind are collected by Matth. § 569, 5. See also Lockebeck h. l. But Tecumseh, as Jaeger rightly observes, opposes the words ἐπιστασθαί σε χρή to those of the Chorus δέδωκα μὴ πάκα, in this sense: It is certain that madness has been sent upon Ajax by the Gods, not doubtful, as you think. So Terence Andr. III, 2, 30: opinor, narras; non recte accipis: certa res est. Cf. v. 916.


V. 277 sq. ἤνιχ' ἔσπεροι λαμπτήρῃς κτλ.] Schol.: ἤ δε ὁπ' ἔρισον οἱ ἔσπεροι ἐπιτήρησαν, ἤ δα ἐπιτήρησαν οἱ κατὰ τὴν οὖν στήλων προέτροτα λόγας. The first of these interpretations is approved by Spanheim on Callim. b. in Del. 303., the latter by Valckenaer on Herod. VII, 215., and with reason. For although the stars are called λαμπτήρῃς by Mænetho V. 426. and ἔσπερα λόγαρ by Nonn. II, 324., yet in this pas-

sage it is clear that the fires burnt by night to illumine the bedchambers, are meant. Eustath. p. 1848, 32: λαμπτήρῃς ἐγχάραι μετάφροι ἢ χατάποδες, ἢ' ὧς ἔκειτο. Cf. Od. XVIII, 304. Theocr. XXV, 47. But the Greeks were accustomed to mark the increase and decrease of day in such a manner as to note the commencement of night by the lighting of lamps, ἄρομενος ἢµας, μεσώνας, δέλτια δύλας, πολὶ λόγων ἄρας, Liban. Decl. T. III, 127. So also Herod. l. l. Dionys. Antt. XI, 33. Diod. XIX, 43. and Nicephorus Breviar. p. 42. B. call the time of twilight πολλοὺς ἄρας; and Athenaeus XII, 528. C: μέσες λόγων ἄρας. These and other illustrations of the expression ἔσπερος λαμπτήρῃς are quoted by Lockebeck, who rightly observes that Ajax could not, as Schafer supposes, have set out at the fall of night, but at midnight or ποιὶ πρῶτον ἐπιτηδειαῖ, as the Scholiast says, who also remarks that this time is the best fitted for plotting snares and contrivances, because all are then buried in sleep. The same commentator however observes that the words ἄκρας νυκτός are by themselves ambiguous in meaning.

V. 279. ἐξόδους ἔρπειν κενάς] It is well known that soldiers, who set out against the ene-
280 κάγω 'πιπλήσον καὶ λέγω· τι χρήμα δοθήκη; Αλλα· τι τήν ἄκλητος ούμ' ὑπ' ἀφέλεν ἐγείρεις ἄφορμος πείραν, οὕτε τοῦ κλώουν σάλκπηρος; ἀλλὰ νῦν γε πάς εὐθεῖα σφετάτος. ὁ δ' εἶπε πρός με βαι', ἀεὶ δ' ὑμνοῦμην.

285 γύναι, γυναιξὶ κόσμων ἢ ἀγή φέρεις. κάγω μαθοῦσ' ἔλξῃ', ὁ δ' ἐσύνῃς μόνος. καὶ τὰς ἐκεῖ μὲν οὖν ἔχω λέγειν πάθος: ἠσσω δ' ἐγήθης συνάδετος ἡγών ὁμοῦ ταῦτος, κύνας βοτήρας, εἰσερχών τ' ἄγραν.

290 καὶ τοὺς μὲν νησίνδες, τοὺς δ' ἀνα τρέπων ἐκφραζεί κάρδαξις, τοὺς δὲ δεσμοὺς ἥρκεθ', ὡςτε φάτας, ἐν πολυμανίας πιτναν. τέλος δ' ὑπάξας διὰ θυρῶν συχή τινὸς λόγους ἀνέσκεπ, τοὺς μὲν Ἀτρείδων κάτα, 295 τοὺς δ' ἀμφ' Ὀδυσσεί, ἐνυτιθείς γέλων πολῶν,

V. 287. φράζεως Diad.

my, are said by prose authors ἐξεδωκέν ἔλεγειν or ἔλευσεν. The same is here meant by ἐδόθης ἔργων and immediately after by ποιήσαν ἀφρομά. See my remarks in Cens. on v. 42. The adjective κακών is added, because there seemed to be no reason for that excursion. Cf. Ant. 747.

V. 282. ἀφρομάς πείραν] One might expect ἀφρομάς ὁμήρων. But the poet preferred placing a more significant substantive in its place. See similar examples quoted in Cens. on v. 42.

V. 284. Schol.: ἅτι δ' ἐμνούμενα: διὰ θυρών ἐπὶ πάντων ἀνδράσιϊ καὶ κοίνα.

V. 287. Schol.: καὶ ταῖς — λίγειν, τοῖς μὲν ἄγος ἡ Τίμησας λέγει, τούτο δὲ προείπερ αὐτά ὁ ποιητής ὡς ἄνθρωπον ὡς διὰ τῶν θεῶν πατερόλογων. Hermann however observes that πάντων is not used for ποιητῶν, but because Ajax had committed slaughter there.

V. 289. Schol.: κύνας βοτήρας: ὥρ' ἐν ἀναγνώστον, τοὺς ποιμαντικοὺς κύνας: ὅ γάρ ἀναφερεῖ κατὰ τὴν σκηνήν Ἀθροποιοῦ.

V. 290 sqq. καὶ τοὺς μὲν πτηλ.] The poet repeats what he had already mentioned in 236 sqq. Ἀθροποιοῦ signifies to cut off the head by striking across the neck; ἀνα τρέπων ἐκφράζει to strike the windpipe while the head is turned back, which is touched upon by Eustath. p. 134, 7. (101, 25); ἐνυτιθεῖς to sever the vertebral of the neck. H. E. R. M.

V. 293 sq. Schol.: τέλος δ' ὑπέξει· ἡ μὲν Τίμησας ἡγούμεν, τίνι διελείπεται· ἡμῖν δὲ μαμαθή- καμεν ἐκ τοῦ προλόγου, διε ἁθνα ἢ ἡ λαθήσας αὐτῷ· τὸ δὲ σκέψειν, δοὺς συνεβάλει τοις τινι τινι σεβ. Observe the word ὑπέξειν here used to denote departure.

V. 294. λέγουσιν ἀνέσκαπ] Lo-beck rightly observes that λέγοντον ἀνέσκαπ means to utter boastful expressions.

V. 295. ἐνυτιθεὶς. Τοῖς λο-γοῖς must be understood, as Neumius rightly observes.
AINAE.

V. 297. Ἰμήκας Dind
V. 300. Θαῦβεν Dind.

V. 296. δεσν — τών] For ἱστήσατε one might have expected ἐρησίσευν. For Ajax had above asserted (cf. 98—113) that he had treated both the Atrides, and particularly Ulysses with the greatest insult, and he ought here to have been introduced speaking in the same manner. But Sophocles meant nothing else by this verb ἱστήσατε, only that this notion also is thereby implied: for the revenge to be taken upon them. See my remarks on this form of speaking in Cens. at v. 42. On the participle λίον added, see Matth. §. 357, not. 2.

V. 297. ἀπένθασα.] So of returning in Trach. 693: τῶν δ᾿ ἀπεσταλέσθη τελ. V. 299. ἀτης] Not only the slaughter committed by Ajax, which if the poet had meant only, he would have used some other word; but likewise the injury which Ajax, at the impulse of the Gods, had brought upon himself, must be understood.


V. 302. ἀπρίξ δυναί] Hermann observes that the correct explanation of this phrase is that by which ἀπαῖται ὃνες is joined as one adverb. Some one might, however, hesitate respecting the connected substantives ὃνες: χερα; but a similar construction occurs in Hom. H. X. 158: λίξει ποδε κενή-

V. 304. τὰ δεῖν — ἔπνη] Without the article δεῖν ἔπαθή-

nam] Cass. XVI. 30: τὰς φωνὰς τὰ δεῦτα ἐκείνα λεγόμενα, meaning the things already known to the hear-

V. 305. ἀγανήν] Optative of the future. See Buttm. Gr. Gr. §. 93, 3. Erfurdt aply compares Ant. 414: ei τις ἐπούῃ ἀρμα-
54

ΣΟΦΟΚΛΕΟΣ

κανήρες, ἐν τῷ πράγματος κυροὶ ποτὲ.
κάλα, φίλοι, δείδασα τούτις εἰρημένου
 ἐξέκα πάν, ἰδον ποτ' ἐξηπιστάμην,
ό δ' εὐθὺς ἐξήμασεν οἷμας λογράσις
310 ἀς οὐκοτ' αὐτοῦ πρόσθην ἐκήκοντο ὕγια.
πρὸς γὰρ κακοῦ τε καὶ βαφυφύχου γόους
τοιοῦτον' ἄει ποτ' ἀνδρός ἐξηγεῖται ἐγών.
ἀλλ' ἀφόρητος ὅξειν κακομάτων
ὑπεστήνατε, ταῦτος ὡς, βρεχόμενος.

V. 306. Of the optative κυροῖ, which I have restored, distinct vestiges are preserved in the Scholiast and La. a. p. m. which have κυροὶ, and in Γ, κυροὶ. Bekker's Paris MS. κυροῖ. Cf. Suid. in κυροῖ. Vulg. κυροῖ.

V. 314. ὡς βρεχ. Dind.

315

V. 306. ἐν τῷ πράγματος] I. e. ἐν τίνος πράγματι. Cf. Matth. §. 442. 3. Πρὲς must be joined with ἐν τῷ, meaning tandem. The substantive πρᾶγμα is used in the same sense in Trach. 375. ποτ' ποτ' ἐμὶ πράγματος;

V. 307. φίλοι] This address is here placed with great effect, for Tocnassa, grieving to have afflicted Ajax by her unwariness, makes the criticism, seems to entreat pardon. HERM.

V. 311 sqq. πρὸς γὰρ — ἐγών] L. ὁ ἐγών ἴτα, ἵνα κακοῦ τε καὶ 

βαφεῖν οἷμας τοιοῦτον ἐγὼν. Cf. v. 581. 1071. Matth. §. 316. d. not. §. 590. That a man of low mind is called βαφεῖν οἷμας is shown by Lobbeck h. 1. The same critical observes that ἐγών is put either for the simple ἴτα, or means to explain or declare, as in Aesch. Prom. 214: τοιοῦτ' ἴτα δέχονται ἐγώναμον. Cf. El. 425. The same scholar further observes: 'We may believe, with Triclinius, that ἐγών is put for σαυς, even without further authority, for ἐγὼ πρὸς ἴτας τε in Oed. C. 546. is rather different.' I cannot understand this statement. In Oed. C. v. 546. ἐγὼν means nothing else than habere se; but in this place there can scarcely be any doubt that γόους ἐγὼν is a common periphrase for the simple γάντα. So μολὼν ἐγὼν Phil. 213. for μάλιστα. I have adduced other examples at v. 532.

V. 312. ὡς βρεχ. Dind.

V. 313. ἀφόρητος — κακομάτων] Without the noise of loud lamentations. See similar examples in Matth. §. 339.

V. 314. βρεχόμενος] InPar. D. μυκάμενος is written above, which Triclinius defends as more applicable to a bull. The other MSS. and Eustathius p. 1145. 3. βρεχόμενος. Αὐτὰ βρεχθῶσι Οἰδ. R. 1265., for which the middle is more frequent, ἀναβρεχώμενος Plat. Phaed. p. 177. D., γαστή βρεχθήσαι ἀνὴρ Απόλλων. VI. 19., κυνοῦρι βρεχθάτο φωνῇ Xon. X. 83., which is frequently used of those lamenting their griefs, but not μυκάμενος. The grammarians assign βρεχθάμα to lions, but μυκάμα to bulls. Not so Hesiod. Theog. 832: ταῦτα ἄρφρηγα, Theocr. XXV. 137: ταῦτα βρεχθάμα, and jointly Oppian. Cyra. IV. 165. μυκάμενοι βρεχθάμα, Nom. XXIX. 311: βρεχθάμαν ἔμμηκαστα. LOB.
315 νῦν δὲ ἐν τοῖς διέμενοις κακῷ τύχῃ ἄσπιτος ἄνήρ, ἄποστος, ἐν μέσοις μοιῶν αἰθρομηθήν τἡνχος ἔχει περὶ. καὶ δὴ λέγοις ὡς τι δραστικον κακὸν. τοιαύτα γὰρ ποιεῖ καὶ λέγει καθ’ ῥήτωρι. 320 ἀλλ’ ὁ φίλος, τούταν γὰρ οὐκείν ἐστάλην, ἀρήγατ’ εἰσελθόντες, εἰ δύνασθε τι. φίλοις γὰρ οἱ τοιοῦτοι νικῶνται φίλοι.

ΧΟΡΟΣ.

Τέκμησα, δείνα, καὶ Τελεύταντος, λέγεις ἡμῖν, τὸν ἄνδρα διαπεροβάσας κακοῖς.

ΑΙΑΣ.

325 ιὸ μοι μοι.

V. 322. For φίλος, which is supported by all the MSS. and the Schol. Brunck, Lobecck, Dindorf and others have λέγεις from Stob. Serm. CXIII. See my remarks in Cen. p. 118 sq.

V. 317. Schol.: σφιχτομεθήν τῷ αὐθέντος σαμφηνήθην, αὐς ἀνθρωπομεθήν τῷ αὐθέντος σαμφηνήθην. The example quoted by Lobecck, Aesch. Choeph. 360, is more apt.

V. 318. δῆλος — ἐς τι δραστήσεως. Of this form of speaking mention has been made on Oed. C. 629. Schol.: προεκτικά πρὸς τὸν ἀκρατῆν ί, ἵππος ἀκρατήσατον, προεκτικά πρὸς συμμαθητήν.

V. 320. Schol.: ἀλλ’ ὁ — ἐστάλην. πιάναι τὴν πρόφασιν τῆς ἔνδοξον φησίν, ἵνα μὴ δοθῇ τὸν Μάκαι ἐν τοιαύτῃ συμφρόνητα καταλείποιν.

V. 322. Schol.: φίλον — νῦν κατάται. ἢ οὖν Τέκμησα, ἢ δὴ γενναία ἡ πρὸς καὶ αἰθρομηθήν, αὐχεῖν τὰ σχέδη παραμυθηθάναι. ἀλλὰ τῶν χορῶν προερήματα εἰκόνασθαι ἰδίᾳ δὲ άτομον τῶν χορῶν ἀπολιπθῶν τὴν εἰκόναν, ἀναβείνει διορθωθεὶ τὸ Αίας, ἵνα μισῆ ἐνι γώρας ὁ χορὸς. τούτῳ γὰρ ἐπιθυμεῖ ὁ Θεάτης. The sense here is: for such friends (i. e. as Ajax) yield to their friends, Tecumseh, perceiving the little influence she possesses over Ajax, entreats the Chorus to appeal to him, hoping that he, who is hardened against his own family, will be moved by the advice of his companions, and deterred from the perpetration of his intended deed. Cf. vs. 337. On the repetition φίλοις φίλοι I have remarked at Ant. 13. On νικάδαισαι τινος at v. 1325. of this play. There are also some who think the following interpretation of a Scholast more correct: οἱ τοιοῦτοι φίλοι, ὁποῖοι ἔστε ὑμεῖς, νικῶνται φίλοιν, ήσον ήτόταν: ἠτάτασκο δὲ ὁ ἄρχων τινος καὶ πολλὴν ἐγκατάντας αὐς αὐτον τρέφοντας κράτος δὲ ὁ δραματής.

V. 324. Schol.: διαπεροβάσας ἐσμενίκητο, παρὰ τῶν φοίτων: ἢ απὸ τῶν φροντὶμων καὶ ἐνθυμομένων καὶ γὰρ λατρεύων μαντείας τινὶ δομοῖ πάροικοι τι. From the former part of the scholiast Vaiack. on Ammon. p. 149. concludes that διαπεροβάσας was formerly read.
ΤΕΚΜΗΣΣΑ.  
τάχ’, ὁς δεικε, μᾶλλον ἡ οὖν ἠκούσατε  
Αἰαντος οἶον τήνδε θαυμάσει βοήν;  
ΑΙΑΣ.  
iα μοι μοι.  
ΧΩΡΟΣ.  
ἀνήρ δεικεν ἡ νοσεῖν, ἡ τοῖς κάλαι  
330 νοσίμασι ξυνούσι λυκεύσαι παράν.  
ΑΙΑΣ.  
iα παί, παί.  
ΤΕΚΜΗΣΣΑ.  
ἀμοι τάλαιν’ ἕφησαίχες, ἀμφὶ σοὶ βοή.  
tί ποτε μενοῦν; ποῦ ποτ’ εἶ; τάλαιν’ ἐγώ.  
ΑΙΑΣ.  
Τεῦκρον καλώ. ποῦ Τεῦκρος; ἡ τὸν εἰσαει  
335 λεπιπήσαι χρόνον; ἐγώ δ’ ἀπόλλυμαι.  
ΧΩΡΟΣ.  
ἀνήρ φρονεῖν δεικεν. ἀλλ’ ἀνοίγησε.  

V. 329 sq. ἡ ποσεῖν—λυπεῖσθαι. Either to be mad, or to grieve on account of the madness with which he was lately affected. For although ἐχόμενος νόσῳ is generally used to signify I am affected with or labour under disease (see on Philoct. 266.), yet ἐξονεῖται μοι νόσος is sometimes also used in the same sense. So Óed. C. 7: γὼ χρόνος ἐνναυν μαχρὸς, and 945: δην γάμοι εἰσαίτε εὐρήθησαν ἀνάσιοι τέκνων. Antig. 371. The participle παρὼν, who he is present, might have been omitted without injury to the sense; but see vs. 1131. 1156. and Matth §. 557, not. 2.  
V. 332 sq. Schol. ἄμοι τάλαντας. Εἰδοφορεῖς ἀποτροπής κα ἡδος τὸ μὲν ἀπομακρύν̄, τὸ δ’ ταλεῖ τὸν παίδα· εἶτα πρὸς θαυτὴν ἐπιπορεῖ, τί ποτε μενοῦν; καὶ πάλιν καλεῖ τὸν παίδα, καὶ θαυτὴν ἀπολογοῦμαι· λεηθέντως δὲ ἔνεσάς καὶ τὸ τοῦ παιδὸς ἐννομα· ἴδες δὲ, μή ἄνιθα αὐτῶν μανᾶ· μενος.  
V. 334 sq. Τεῦκρον καλώ κτλ. The Scholiast rightly interprets: ἵππεσθαι Τεῦκρος, ἵνα παράλυσιν αὐτῷ τὸν παιδα, δν ἀφήσῃ τὸ χρόνο, μη ἐγένοι τὸν Τεῦκρον· τὸ δ’ ἀπάσας Τεῦκρον χρήσιμον τῇ αἰκονομίᾳ· παρὼν γὰρ ἐνπότεν ἐν αὐτῶν πράξει ἵ ἱππολάτε· τὸν δὲ μόνος τῆς γενεακός ἐγένοτε κρίθηκαν. Where Teucer then was is explained at v. 557. Lobeck observes that the remark of Thucydides I, 11, 1., that the Greeks at the siege of Troy ἐπὶ λατρεύσαν ἐρήμωσο, has reference to this event.  
V. 336, φρονεῖν δεικεν] The Chorus thinks he has recovered his senses, since he recollects his son and brother so well.  
Ibid. ἀλλ’ ἀνοίγησε] Her-


AIAΣ.

τὰχ' ἐν τοῖς αἰδῶ κατ' ἐμοὶ βλέψας λάβοι.

345

ΤΕΚΜΗΣΣΑ.

ἵνα, διὸλογο προσβλέπειν δ' ἔξεστι σοι
tα τοῦδε πράγμα, κατόδος ὡς ἔχων κυριᾷ.

(εστοφη ι').

ΑΙΑΣ.

340 ιὼ
φιλοὶ νυνίσταται, μόνοι ἐμὼν φιλῶν,
μόνοι οἱ ἐμὲ ἐμεμοντος ὀρθῶ νόμῳ,
ἰδοῦθ' ο' ὄνον ἄρι ἱμᾶς φοινίας ὑπὸ ζάλης
ἀμφίδρομον κυριεῖται.

V. 342. I have restored μόνοι ἐκ' from the most successful conjecture of Hermann, although he himself now retains the common reading μόνοι τ'. See my remarks in Cens. p. 123.

mann observes: «Perhaps we ought to conclude from this plural ἄροετα that Tæcumus had come forth with one or two attendants.» Perhaps nothing else is meant than the form, let some one open, on which see Huchke on Tibull. I, 6, 39. The same number is used by Aesch. Choephe. 873: ἄροετα. L.O.B. I agree with Lobel's view. Perhaps we may in the same manner understand οἱ ἐνδεξαμ' ὑπὲρ τὰς ὑπο: in v. 593.

V. 337. τὰχ' ἐκ' — λάβοι] He means: Perhaps he may even be more moderate or gentle in his conduct when he sees me. For the particle καὶ must be referred to αἰδῶ; cf. note on Ant. 280. On the expression αἰδῶ λαβεῖν see at Phil. 81.

V. 338. Schol.: προσβλέπειν δ' ἔξεστιν ἔσταθα διδυσλόμα το γίνεσαι, ἵνα σαμ' ἐν μέσοις ἅμα
ποιμένως: ἐπὶ κηπηλησί γὰρ φιέρε
καὶ τοῦτον ὑπὸ θεοτήν, το ε' ἐν ἐν
δύνει περιτιαδότερα διέστειτα βέ
εὐφής, ἡματικοῦς, μεταξ' τῶν
ποιμένων κχθένες. Scena ver-
sis discedd frontibus, as says
Virg. Ge. III, 24, (where compare S ervius), i.e. the doors of the tent being opened, Ajax is discovered stained with blood, and

sitting amongst the slain cattle (compare my remarks in Cens. p. 116 sqq.) Nor does the Scholiast appear to have meant anything else, when he asserts that an ἐκ-
κυκλήμαta was here introduced; on which see the excellent remarks of Hermann, in Cens. Aesch. Eum. ab Ott. Muller ed. in Diar. Vienn. LXIV. p. 127 sqq. In the same manner the interior of a house is shown in El. 1458 sqq. Ant. 1293. Oed. R. 1294 sqq.

V. 341 sq. μόνοι — νόμῳ] The words μόνοι ἐμὼν φιλῶν are not put by themselves so as to signify: ye who alone are left out of my friends, but belong to the participle ἐμεμοντες, the word μόνος being repeated forcibly in this sense: who alone of my friends, alone, I say, preserve your faith. Schol.: ὃ δὲ ἔφα ἐν μέσοις:

V. 345 sq. ιδοὺθ' ο' — κυ-
ριεῖται] Ajax compares himself to a ship around which the waves are so upraised by the storm arisen (see on Ant. 336 sq.), that she seems scarcely able to surmount them. Very similar is the meaning in Oed. R. 22 sqq., where the city of Thebes, troubled by a fatal calamity, is thus compared with a ship in the same
ΧΟΡΩΣ.

345 οὖς οἷς ἐκοιμας ὑπὸ μακρυσσίν ἔγαν.

ιὼ δὲ τούτον, οἷς ἀφενεῖτας ἦξε.

(ἀντιστρ. α΄)

ΑΙΔΣ.

ιὼ

γένος ναός ἄρωγον τέχνας,

ἄλον ὁς ἐκέπας ἔλλοσσων πλάταν,

350 σε τοι, σε τοι μοῦνον δέδομα πημονῶν ἐπαφκέ-νοιν',

ἀλλά με συνδάξουν.

V. 349. ἄλον I have written from the conjecture of Hermann.
MSS. δάλαν.

V. 350. πημονῶν I have given from Reiske's conjecture.
MSS. πομίλων, the absurdity of which I have shewn in Cens. p. 123 sqq.

situation: πάλις γάρ, δεσμῷ παθός εἰσφερότα, ἐγών ὡς θείαις πάναν-φισίς πάρα μυθῶν εἰς όνχι δολ τοι φωνικόν τάκον. But the comparison here used by Ajax, is very apt, because it expresses not only the depth of calamity into which he has been sunk, but likewise shews the nature of that calamity. For there is no doubt that by the word κέμα he means the blood of the slain cattle, among which he was sitting; by γιος, the madness or fury which had seized upon his senses, and urged him to commit that slaughter. Now as that madness was a cause of this deed, it is most poetically called φωνία, in the same manner as ἄρης φοινικός in El. 96, and φωνία τοῖς Ant. 602. Lastly, it is easy to understand that ἵδεσθ' μ' — κυκλίζοντας is poetically used for ἵδεσθ', οἷον ἀμφ' ἐμπάσαμεν κυκλίζοντας. Cf. Matth. § 296. Rost § 122, 8.

V. 345 sq. οἷς, οἷς πημίλων] Woe is me! how etc. See on Ant 320. Rightly observes the Scholast: πρὸς τὴν Τήμησαν ὁ λόγος; νομίζω σε ἄλθη μοι μεμαυθησόμενα περὶ τῆς μανίας τοῦ Άλεπτος· εὑροῖς γάρ το πρόγεγρα διάκαισον ἦμῖν, δει μανι-κὸς διειδή. And this interpretation of the word ἀφενεῖτας is approved by Hermann and Lo-beck, the former of whom well observes that there is a species of euphemism.

V. 348 sq. γένος — πλάταν] On ἀρωγὸς with the genitive case see El. 1381. and above v. 201 ναὸς ἄρωγον τῆς Αιαςτος. From which words the present γένος — τέχνας do not differ much in meaning, signifying, as Lo beck rightly explains, the assistants in nauti- cal affairs. ἄλον πλάταν is nearly the same as ποντοφόρον μανίν in v. 250. (cf. also Oed. C. 713), so that the accusative must depend on the verb ἐκέπας, of which construction of that verb Euripides furnishes examples. See the Index to that poet. Sophocles adds the participle ἔλλοσσων, in order to shew what had been the office and em- ployment of the Chorus when they embarked, viz. that of rowers. Rightly the Schol.: ἔλλοσσων· κοπταλταν· σκέψεις ὑπήρο ὑπὸ πορὸ τοῦ ἀμφιφλάζων.

V. 350 sq. σε τοι — συνδά-ξουν] As in Homer we frequently find γαῖ — ἄλω, v. g. ll. XIII,
ΑΙΑΣ.

ΧΟΡΟΣ.
εύφημα φώνει. μὴ κακών κακώ διδοὺς ἀκος πλέον τὸ πῆμα τῆς ἁτης τίθει.

(στροφή β')

ΑΙΑΣ.
ὄρος τὸν Θρασύν, τὸν εὐκάρδιουν,

355 τὸν ἐν δαίτοις ἀτρεστον μάχας,
ἐν αὔρισοις με θηρος δεινὸν χέρας;
οἶμοι γέλατος, οἶον υβρισθήν άφα.

ΤΕΚΜΗΣΑ.
μῆι, δέσποιν' Αἶα, λύσομαλ ὅ', αὖθα τάδε.

736 - 740: πάντη γὰρ σε περὶ στέφανοι πολέμων δίδχεν— ἀλλ' ἀναγκασθήσασθαι κάις ἐνθὰ πάντας ἀπλατεῖς, so in this place σε τοι— ἀλλὰ μὲ πτλ. seems to be spoken in this sense: 'Tis thyself, I say, whom I see alone prepared to avert disgrace from me, do thou therefore slay me, I beseech thee. But the Scholiast rightly remarks: σε ἲνα τὴν ἑτταν δὲ τῶν δύλων πικρὰς ἄν πουλεῖται ἀναγκασθήσεται, ἀλλὰ τὸ ἐνδεχομένως ὑψηλοῖς τῶν πομπῶν ἐν τὸ τὸ ἄλορο καὶ μεγαλο-

φασινεν διέκκυαι τοῦ Ἀιαντος.

V. 352. έσφημα φώνει] Utter not such evil sounding words. See my note on Trach. 175.

V. 352 sq. μη — τίδει] One Scholiast wrongly construes: μη τὸ πῆμα πολέν πλέον τῆς ἁτης, i.e. do not cause that, through shame on account of your madness (ἁτης), you be driven to a greater evil, viz. death. More correctly the other: πῆμα ἁτης κατα παρέφρασιν τὴν ἁτην, and Eustathius ad Od. III. 152. p.1461, 68: ὄμηρον οἰς το τοῦ πῆμα κακοῦ ὁ ἱερεῖς κατακεραυνεῖς τῆς Ἀρκελέως πῆμα ἁτης φωνεῖ, δ λεγ. ἡν τῆς πε-

ροφρατικᾶς, ὡς πῆμα ἁτης Od. XIV. 336., πῆμα κακοῦ Phil. 775., which word Plato uses singly in this proverb, Protag. p. 340. D: αἰμι τις γέλιοις ἄτρεστος ἁμεσως μείνον τὸ νόσημα ποια. LOB.

V. 356. ἵν— χαρας] By the word ἡρας are meant neither here nor elsewhere cattle, as oxen, horses, sheep etc., but wild animals. We must therefore interpret ἡρας ἡρας to mean those wild animals who do not dread man, i.e. domestic animals, as it were bestiae cires, according to Lobesteck. For Ajax would have been less deserving of blame had he attacked wild beasts, from which some praise might have been accrued; but it could but seem to him disgraceful to have attacked tame animals, who are spared by every sane man, not only because inoffensive, but because they even seem to rely on our faith for protection.

V. 357. οἴμος — ἀρα] For ὁλον ὑβρισθῆν one might have expected ὁλον ὑβρισσα. But if Ajax had spoken thus, Tectneass would not have entreated him, as she does, not to speak so, μη — αὖθα τάδε. Hence it is evident that the sense of the words ὁλον ὑβρισθην is this: with how great an insult have I been treated, scil. by the Gods, i.e. by Minerva, to whose instigation Ajax attributes his attack upon the flocks. Cf. v. 401: ἀλλὰ μὴ ἄ λος κτλ. and v. 217: Άιας ἀπίστωμη. 


ΣΟΦΟΚΛΕΟΣ

ΑΙΔ. Σ.
οίκ. έκτος; οίκ. ἄψωδος ἐκεῖσθε πό δα;
360 αἶα, αἶα.

ΧΩΡΟΣ.
ἀ πρὸς Θεάν, ὑπεικε καὶ φρόνησον εὖ.
(στροφὴ γ')

ΑΙΔ. Σ.
ἀ δύσμορος, ὡς χεῖρ μὲν μεθήξα τοὺς ἀλάστορας,
365 ἐν δ' ἔλεοσα δυναὶ καὶ κλυτοῖς πεσῶν αἰκολόους 375
δρεμνὸν αἰμ' ἔδεισα.

ΧΩΡΟΣ.
τί δή τ' ἐν ἀλγοῦσι ἐν' ἐξειρρυμένους;
οὐ γὰρ γένοιτ' ἐν ταῦθ' ὁποῖς οὐχ ὁδ' ἔχειν.

V. 362. I have written χεῖρ from the conjecture of Hermann.
The MSS χεῖρ.

V. 359. о ἐ' ψε. ετλ. ἄψωδος is elsewhere an adjective, as in Ant. 386. Oed. R. 431., but here an adverb, as El. 53. 1430. Trach. 902. For Lobeck well remarks: «I am induced to consider ἄψωδον as an adverb in this place, because ἄψωδος ποιές does not, to my knowledge, occur, but this epithet is used properly of living creatures.» On the phrase ἐκεῖσθαι πόδα I have spoken in cens. edit. Lobeck. sec. at v. 40. But the indignation of Ajax at hearing himself advised by a woman is suitable to his disposition. On the contrary, when advised in a similar manner by the Chorus after Tecmessa had done speaking, he bears it without answering, but continues to complain of the great ignominy to which he had been subjected. And thus Ajax must be thought to utter all the expressions which occur as far as v. 419., without attending to the prayers of the Chorus or of Tecmessa, but with his whole thoughts bent on his own disgrace. Very similar is the artifice of the poet in El. 1160 — 1166. and Phil. 1063 sqq., where see my observations.

V. 362. χεῖρ μεθήξα] Neuius quotes Eurip. Bacch. 1024: μεθῆξα ὁχρών πλάστημ' ἄμ', rightly observing that the genitive would nevertheles have been more simple.


V. 366. αἰμ' ἐδεισα] Words signifying to moisten or make wet are often used in the signification of pouring out. This is shown by Lobeck from many examples.

V. 368. οὐ γὰρ — χεῖρ] For it cannot happen that these things can be otherwise, i.e. things done cannot be undone. Cf. Matth. §. 623. ἰππα. 3.
V. 373. I have allotted this verse to Tecmessa from Hermann's conjecture, although assigned to the Chorus in the MSS. Observe the structure of the strophe.

V. 374. Triclinius supplies the want of a syllable by writing ὑν. Hermann ὑν κακοῦ. Dindorf wrote ἵδομι ὑδεομ, observing in the Oxford ed. that one might also retain the pronoun, and correct ἵδομι, ἵδον ὑν, quoting two examples of that form of the optative.

V. 369 sq. πάνθ' ὦ φαν — ὄραν] The following noun παῦλος is to be understood before πάνθ', so that Ajax may say: Thou who beholdest and executest all wickedness. See my note on Phil. 995.

V. 371. ἄημα] The Scholiasts both on this passage, on v. 388. and on Ant. 320. rightly explain τρίφημα, πετρώμα, πατιδώμα.

V. 372. Schol.: τούτου μέλεσται αὐτοῦ ἐπιστατέω, τὸ ἐπὶ ἥχου ἐκτὸς γέλαστου ἑνας.

V. 372. ἥ πνυ τῷ οἰχῳ κτλ.] Hermann: every one both laughs and weeps, when it seems fit to the deity, i. e. if he now rejoices, there will be a time when he will also mourn. The sense is rather this: Both the good and evil things to which men are subject, are sent upon them by the Gods. By which saying Tecmessa gives the same advice to Ajax as Neoptolemus does to Ajax in Phil 1316 sq.: ἄθραπος, τὰς μὲν ἔκ τῶν τέχνης, ὑδεότατ' ἐπι θανατίν, Θεοῦ. V. 374. ἵδομι — ἵδομεν] The Scholiast well observes: τοῦ ὦροφ τῶν περὶ θεῶν λόγων θεσαλολογόν, ὕστα ἑπίστατο ὃ ἄνια, ἀλλ' ἄπο τῆς ἒνδεικνύουσας ἑπιφανείας φημιν οὖν. Ίδομεν αὐτῶν καὶ ἐπίσταντος ὁδοῖον γάρ, ὃ οἱ ἐπιμνημάται, εἰ καὶ θεοὶ συλλημάτοις αὐτοῦ.

V. 376. μηδέν ἔπικε] Μίγα καὶ μεγάλα ἐπικεῖν signifies to speak impiously or insolutely. Cf. Hom. Od. IV, 500 sqq.: καὶ νῦ πνεύμα κήρυ, καὶ ἐρῶντας πρὸ Ἀδηνία (sc. Δάκω), εἰ μὲν ὑποφιλίαν ἤπατον ἐκπολικαλ, καὶ μὴ ἀδύνατον φη βέβης ἵνα ἀκούηθ' ἐκ νυμφών ρυθμόν μέγα λείπουσας. τοῦ δὲ Ποιμνιδίων μεγάλ' ἐκλαύθ' αὐθήναιν αὐθήναιν, Εὐσταθίου: τοῦ μεγάλα ἀδόζησι τοιοῦτο ὑποφιλιοφανισθούσα, πεποίηκε μὲν τὴν παρά τοῖς ἐκτεταίρων μεγαλόβηθομ
ΣΟΦΟΚΛΕΟΣ

(ἔντεστρ. Ὠ' ΔΙΑΣ.

ὁ Ζεύς, προγόνων προπάτωρ, πῶς ἔν τὸν αἰμυλάττατον,

380 ἔχθραν ἤλημα, τούς τε δισάφραξας ἡλέσας βασιλέας

tέλος θάνουμι καντός.

ΤΕΚΜΗΣΣΑ.

ὅταν κατεύχῃ ταῦτ᾽, ὁμοῦ κάμοι θανεῖν ἑὐχοῦ· τί γὰρ δεὶ ζῆν με, σοῦ τεθυμνότος;

(στροφὴ Ὠ' ΔΙΑΣ.

385 σκότος, ἐμὸν φῶς,

ἐρεβος ὁ φανεντατον ὡς ἐμοὶ,

ἐλεθῶ, ἐλεθῶ μ᾽ οἰκήτορα,

ἐλεθῶ μ’ οὕτε γὰρ θεῶν γένος οὕτε ἀμερίων

390 ἐξ ἄξιος βλέπειν τιν᾽ εἰς ὑμην ἀνθρώπων.

σάνιν. τοῖς δὲ ἐκ τῶν ἐπιφορά-

λον ἡπὶ ἐκβάλειν, πλὴν δὲν σφο-

δρέν τε ἐπιφοράλον, λεῖν δὲ

καὶ σημον τὸ μέγα.

In the same

sense EII. 830. μεθ᾽ ὡς/ ἀσφας. I am unwilling to quote further

eamples: but so the Latins also,
as Virg. Aen. X. 547: dixerat

ille aliquid magnum. It will

be useful to add what Locke

observes, that μέγα λέγον means

not only boastings, but likewise

clear and distinct manner of

speaking. He compares Plat. Rep. V.

449. B. Protag. 310. B. Amator. 133.

B. Alcib. I. 110. C. But μεγάλα

λέγει is always used of boasting.


Ajac. not. I. On πατερον, I wish,

see at Philoctet. 777.

V. 390. δισάφραξας — βασι-

λέας] On δισάφραξας see my remarks

on v. 245. δισαφραξις. On the form

δέσσας I have spoken at v. 184.

V. 385. ἐμὸν φῶς] Schol.: λέγει δὲ σκότος ἐμὸν φῶς, ὡς

εἰ τίς τὸν θάνατον ἀνατερον νο-

μησαίον.

V. 386. ἐρεβος ὁ φ.] On the

order of the words see Matth. §.

277. 6. Εἰ ἐμὸν is rightly explained

by Dindorf: quo in loco res

meae sunt.

V. 389 sq. οὕτε — ἀνθρώ-

πων] These words must be thus

construed: οὕτε γὰρ εἰς θεῶν γένος

οὕτε εἰς τῶν ἄνθρωπον ἐμερίων ἀν-

θρώπων εἰς ἄξιος εἴμι βλέπων.

For now I am unworthy to

look for help from Gods or


909., on the preposition placed only

before the second substantive, Ant.

367: ποτὲ μὲν παχοῦ, ἀλλ᾽ ἐν ἔ

ἰσθάνειν ἦν. Ibid. 1176: πάντα

πατερίας ἐν πρὸς αἰκατας γορθος.

Trach. 765 sq.: σεμανων ἀργυρων —

καὶ πάντα παίρησας ἄρωσ. Other examples

are adduced by Meihborn on


Eum. 673 Matth. §. 395, 4. See

especially Doederlein de anacol.
ἀλλὰ μ’ ἀ διὸς
ἀλλὰ μα θεος
ουλον αἰκίζει.
ποι τις οὐν φύγη;
395 ποι μολὼν μενῶ;
ἐὰ τὰ μὲν φήνει, φίλοι,
τοιγ’ ὡμοι πέλας,
μοραῖς δ’ ἄγρας προσκυμεθα,
400 πᾶς δὲ στρατὸς δῆσατος ἁν μὲ χειρὶ φονεῦοι.

ΤΕΚΜΗΣΧΑ.
ὡ δυστάλαυα, τοιάδ’ ἄνθρα γρηγόμον
φανεῖν, ἃ πρόσθεν οὐτος οὐκ ἔλη ποτ’ ἂν.

V. 391. There is nothing objectionable in this verse ending with a short syllable. See the examples I have added in my critical note on Oed. II. 1192.

V. 393. οὐλιόν I have restored from my own conjecture. See my observations on this word in Emendat. in Soph. Trach. p. 88 sq. MSS. ἐλθριον.

V. 396 sqq. These words are evidently corrupt, but the conjectures hitherto proposed by the learned are quite ineffectual. Did. has φίλοι, τοιγ’ = ὡμοι πέλας, μοραῖς δ’ ἄγρας πρ.

V. 400. ἀν με = χειρὶ φ. Did.

p. 5. Finally on ἀμφίλεον ἀνθροίπων cf. Ant. 790: ἀμφίλεον ἐν ἀνθροίπων.

V. 391 sqq. ὁ Λεός ἀλλὰ μα θεος] Of the same kind are vs. 450. 952.

V. 393. οὐλιόν αἰκίζει] The Scholiast interprets ἐλθριον or rather οὐλιόν correctly enough by μέχρις θανάτου.

V. 394. ποι τις πτλ.] The pronoun τις is used in the same sense as above v. 240.

V. 396 sq. τὰ μὲν—πέλας] These words are so corrupt, that it seems impossible to divine what the poet really said.

V. 400. Schol.: δῆσατος—ἀμφιτάρχας ταῖς χειραῖ, ἔων περι-θελεας με φονεῖοι παιτὶ οἴκειν, ὡς ἄμθομος δ’ ὁ στρατὸς με χειρὶ φο-νεῖοι λαβὼν τὰ δίσαλκα δοράτων, ἄς Πλατός φηείν. Eustathius p. 674, 13: παλτὸν ἀδός διπλοῦ, δὲ οὐ παρά ἐσφαλεῖ δίσαλκος φονεῖ σ. Hermann thinks that it has the same meaning as the Homeric ἐχων δυο σοῦρα, so as to signify well armed. Nothing particularly important is produced by Blomfield gl. on Aesch. Sept. c. Th. 995. On οὐλιόν ἂν see Hermann on Vig. p. 835. Matth. §. 325. Rost §. 121. annot. 8. On χειρὶ I have spoken at v. 27.

V. 401 sq. τοιγ’ = φω-νεῖν] The infinitive depends upon the exclamation; cf. Matth. §. 544. Rost §. 125. not. 5. On ἐλη ἂν see at vs. 119 sqq. The word χρη-σμον is explained by the Scholiast γεννανίτατον.
64

ΣΟΦΩΚΛΕΩΣ

(ἀντιστ. Ἀ.)

ΑΙΑΣ.

ιὼ
πόροι ἀλλήλωθοι,
405 πάραλα τ' ἀντρα, καὶ νέμως ἐπάκτιον,
πολύν, πολύν με, διαρόν τε δὴ
κατείχεν' ἀμφὶ Τροιῶν χρόνον· ἀλλ' οὐκέτι μ', οὐκ 415
ἐκ' ἀμφοτέρς ἥγοντα. τούτῳ τις φρονών ἦσα.

410 ὁ Σκαμάνδρωι
gεῖσονες φοῖοι,
ἐὐφρονες Ἀργείοις,
οὐκ ἐκ' ἀνδρα μὴ
tόνδε ἔδης, ἐκος
415 ἐξεμθές μέγα,

V. 407. οὐκ ἔτοι Dind.

V. 404. πέρας ἀλλήλωθοι] Brunch: Rivers, falling into the sea (Ἑλάς παρθένοις). So also the Scholiast and with him Heuschius. But these words seem to admit the same explanation as in Aesch. Pers. 365. πέρας ἀλληλοθαὶ or ἑνάλοις v. 451., the waves of the sea, which Ajax beheld from the shore. Ἀγαλλοὺς πεδίους ἑνάλοις πέρας Ἀρ-

χεστρ. Athen. VII. 278. C. Cf. 


L. O. B.

V. 405. Schol.: νέμως ἐπάκτιον: τὸ ἄλος του ἀρος τῆς ἔδος τοῦ παρὰν.

V. 409. Schol.: ἀμφοτέρς ἥγοντα: ἔδησα. — τούτῳ δεῖ

οὐκ ἔχω λέες εὖν.

V. 410 sqq. Σκαμάνδρωι — Ἀργείοις] Eurip. Hel. 54: 

Σκαμάνδρωις ἄρας. 239: Σκαμάνδρωις ἄρας. The Scholiasts say that these streams are called εὐφρονες Ἀργείοις either because all rivers are grateful διὰ τὸ πο-

τόν, as Aesch. Pers. 435: Σκα-

μάνδρωις ἁρετές παῦντας ἐνυμνήν ποῦρ

οὐ ἐμοὶ ἐξήραι δοῖ, εὐφρονες ἐκ
toις Ἀργείοις, τοῖς ἑμοῖς ἔχοντες,

which will be admitted to be far more significant and expressive by those who recollect that men, who have sustained heavy injuries, are accustomed to think all things unfriendly to themselves, and leagued, as it were, with their en-

emies. Cf. 459: ἔδει ποιεῖς τάδε. Nor does v. 362. repudiate this in-

terpretation. Eustathius p. 890, 22. thinks that the Scamander is so called ίδια τὸ χρησμωμένον γε-

ρίσσας τοῖς Ηλλήνας. L. O. B.

V. 413 sq. ἀνδρα τόνδε] See at v. 78.

V. 414 sq. ἐπος ἐξερχομένου μέγα] See my observations on v. 376. Ajax was accounted the bravest of generals after Achilles. See my annotation in fab. Ajac. not. 8. Schol.: ὁ μεριστός τοῖς Ἀθάνοις μεγαλαυχοικός. διότι μὲν γὰρ τοῖς ἐν μετρὶς διαγωγῇ ἐγὼ, τὸς εὐπρη-

χον περιστέλλων τὰ δουλά πλο-

στήματα· ἀπαύγαστα δὲ ἀμφοτέρα

οὐκ ἐν τοῖς μέμφοντα, ἐξ γεγα

λαυχοικούντα, ὡσποδ' ἐν ὁ Πραγκί

(Trach. 1090 sqq.) ἐν τῷ τῆς ἄνω

περὶ τῆς ἁνδρίας αὐτοῦ διόνυσια-

καὶ γίνεται ἐπικύρως τοῦ πάθους,

ἐπέται τὸ τοιοῦτο διαφανείτης

δεὶ αὔξεται τὸ πάθος, σοφ' ὅπο

ἀλλ' ἐπὶ αὐτοῦ.
οἶνον οὔτε
Τρολα στρωμοῦ
dέχθη χθονὸς μολόνε ἀπὸ
Ἑλλανίδος ταῦτα δ' ἀτιμὸς ὡς πρόκειμαι.

ΧΩΡΩΣ.
420 οὔτοι σ' ἀπέλεγον, οὔθ' ἐπορ ἕω λέγειν
ἐχὼ κακοὶς τοιοῖς κυριεύσκοτα.

ΑΙΑΣ.
αἰαὶ τίς ἄν ποὺν ὑεθ' ὁδ' ἐπάνυμον
τοῦτόν ἐννοοῖς ὅνομα τοῖς ἐνοίς κακοῖς;
νῦν γὰρ πάρειται καὶ δίς αἰαίς ἐμοὶ
425 καὶ εἰρ' τοιούτως γὰρ κακοῖς ἐνεγκάναι·
ὅτου πατήρ μὲν τῆς ἀπ' Ἡδαίας χθονὸς
tὰ πρῶτα καλλιτείχες ἱερατεύσας στρατοῦ.

V. 415—16 form one line in Dind. as also do vs.417—18.
V. 417. In my first edition I had written Τρολα for Τρολα from the conjecture of Hermann. Now I prefer retaining the reading of the MSS. especially as no one has yet clearly shewn what was the structure of the strophic verses.
V. 419. ἀτιμὸς = ὡς Dind.

V. 419, πρόκειμαι It will be profitable to consult the glossary of Blomfield on Aesch. Sept. c. Th. gloss. 963.
V. 420 sq. οὔτοι; σ' κτλ.] On the twofold construction of the verb ἐκεῖν cf. Ant. 270 sq.: ὡθ γὰρ ἠρχέομεν οὐτ' ἀντεφωνει, οὐθ' ὅπως ὧνωσεν καλὸς πρᾶξιμον. But instead of the conjunctive here used by the poet, the optative was there required, because a verb of past time preceded. On οὔτως—οὔτε cf. Matth. §. 609. Schol.: ὁ χρόνος ἔστων ὁ λέγων· ἐνδιάδωσεν γὰρ ὁ χρόνος τῷ κάμνοντε, διὸ ἐστὶν ἐδώς παραμεθαῖς· ἡ δὲ Τέχνησα τοῦτο σὺ ἐπιλέξ.
V. 422 sq. τίς ἄν—κακοῖς The Scholiast adds remarks:συνφιδέν ἐκεῖνοι καὶ ἐπανεῖσαν τοῖς κακοῖς ἐπεξέ ὑπὸ τὸ ὅνομα παρὰ τὸ αἰαί τὸ δικασμένον. For the words ἐπανεῖσαν ἐννοοῖσιν must be joined, so that the simple verb ἔσθανον would have been sufficient instead of ἐννοοίσιν. But see on vs. 69 sq.
Many examples of these derivations of names are collected from tragic and other poets by Elmsley on Eur. Bacch. 508. Compare especially Lobeck Aglaoph. p. 570. and Meineke on Euphorion, p. 128 sq. Yet others derive the name Αίας from αἰεῖ· on which see my remarks in fabul. Ajac. not. 4. Schol.: ἔστι δὲ καὶ τῶν ἄρχων ὀφορῶν, τὸ πρὸς τὰς ὀνομασίας ἐκφέρουν τὰς συμφοράς· καλὸς μὲν οὖν πρῶτον οὐκ ἂν ἐμμυκνύσα τῷ διανοήματος, ἐν συμφορᾷ δὲ τῶν—
V. 427. Schol.: τὰ πρῶτα καλλιτείχες εἶπα καὶ τῶν Ἡρακλέων παρὰ τοῦ Ἡρακλέων. See fab. Ajac. not. 4 and 5. On the expression καλλιτείχες ὀφορίσεσιν στρατοῦ οἱ ἑπεκλείσαν Cæs. at v. 42.
ΣΟΦΟΚΛΕΩΣ

προς οίκον ἢλθε πάσαν ὑψίστων φέρον·
ἐγὼ δὲ ὁ κείνον παίζ, τῶν αὐτῶν ἐς τόπον

430 Τροιάς ἔπειδον οίκη ἐλάσσον οὖθεν,
οὐδ’ ἔργα μειὸν χειρὸς ἄρχων ἔμης,
ἅμιος Ἀργείουν ὡς’ ἀπόλλυμαι.
καθι ποσοπον γ’ ἐξεπιστάσθαι δοκὶ,
ἐν ξών Αχιλλειο τῶν ὀψαν τῶν ἀν πέρι

435 κρίνειν ἐμελλὲ κράτος ἁρμίστοις τινι,
οὐκ ἀν τοῖς αὐτ’ ἐμφύου ἄλλος αὐτ’ ἐμφύο.
νῦν δ’ αὐτ’. Ἀτρείδα θατερία φανερὰς
ἐξοπλάναν, ἀνδρόφ του’ ἀπάντες κράτη.
καὶ μὴ τὸ τ’ ὀμα χαὶ φρένες διατείρω

440 γνῶμῃς ἀπέβαν τῆς ἐμῆς, οὐκ ἂν ποτὲ
δίκην κατ’ ἄλλον φωτός ὡς’ ἐφθηῖσαν.

V. 439. τὸ τ’ ὀμα χαὶ λα ἐγείρα ἔγαν ἑαυτά

V. 428. πᾶσαι εὐπλείσαι In Latin one would say summam gloriam. See on Phil. 141 sqq.

V. 431. Schol.: ἀρχέσας φθινός, ὅπως, πρφασ. ἔργα ἀρχεῖν
is rather used in the sense of ἄρχων ἁρμίστῃς ἄρχειν. See my observations in Cens. on v. 42.

V. 435. Schol.: κρίνειν ἐμελλέ μετὰ κράτος διδοκιν τινι κράτος ἁρμίστοις, ἤγον έμελλέ κρίνειν, τοις ἄρχειν τοῖς ἁρμίστοις.
Therefore κράτος ἁρμίστοις κρίνον τινι will mean to adjudge the praise of highest valor to any one.

V. 436. ἄλλος αὐτ’ ἐμφοὶ See my remarks on this expression at Oed. C. 484.

V. 437. Schol.: παντοφοροῖς πάντα πράσταντο καὶ μὴν ὕπο-


V. 438. ἐπαργάζαν] Caused it to fall to his share. The Greek expression πρέπει τι τινι to answer to the German jemandem etwas verschaffen, and signi-

fies a clandestine plotting and study of faction. See Duckor on Thecyd. IV. 89.

Ibid. Schol.: ἀνδρόθε τοῦθ’ ἀνεκτικῶς ἀντὶ τοῦ ἐμοῦ. κράτη-

γίνειν. V. 439 sqq. τῆς ἐμῆς] And unless both my eyes and mind had been depraved, and had wandered from the plans I had conceived. See notes on vs. 51 sqq. On the expression φρένες διατείρων ζων cf. Aesch. Prom. 673: ὅθεν δὲ μαρφυ των φρένες διατείρων ζων.

and Eur. Bacch. 1165: ὅτε δια-

τείρων δάκιον. Lobeck observes that this passage are to be referred the words of Libanius Ep. 851. p. 400: σὲ δὲ μικρὸ ἀμι-

μίσω τῶν Αἰαστρών ὀλλά μὲν βουληθεῖτα, ἄλλα δὲ ἀναγκασθῆτα. Schol.: εἰ μὴ δὲ ἐπαίτημα τοῦ δή-

ντος ἔδωκεν αὐτοῦ διδοκιν μου, οὐκ ἄν ποτὲ ἄλλον οὕτως δάκτυος καταψηφίσθων. 

V. 440 sqq. οὐκ ἂν — ἐσπα-

σίσαν] A prose writer would have used the middle form, as Plut. Gorg. 515. E: οὔθεμαν αὐ-

σχάλθειν ἑαυτὸς καταψηφίσθαι αὐτοῦ. Some one might also find difficulty in
the indicative of the aorist, as not bearing the signification given in Brunck's version: haucl amplius illi talem sententiam contra quemquam laturi essent, but this: they would never have passed such a sentence upon another man. Which is spoken in such a manner that the Atrides seem, contrary to fact, to have passed sentence on same one else after Ajax. Lobeck therefore thinks that ὅσα δὲν ἔφησαν is used for ὅσα δὲν ἐγκακήσαν = non tulerint, which I cannot approve. In fact, the signification of the aorist seems the same as usual; but the poet appears to have studied brevity, meaning this: I would have taken care that they never passed such a sentence upon another man, i.e. I would have put it out of their power to do so by slaying them. Finally Eustathius p. 361, 29, among other anachronisms of Sophocles mentions: τὸ σῶν ἃν ποτε ἔκριν ὁδὲ ἔφησαν ὑφὸς ἵπποις γὰρ οὐκ ἤδεσαν ἑρως. But he might have accused Findar of the same fault. See note on ν. 1108.

V. 442. ἑν δὲ[ ] Of the use of these particles mention is made at Oed. C. 255.

V. 445. ἤχτι ἐν τωσίδε — βοτοῖς. τωσίδε is therefore here, and in v. 276., joined with the substantive βοτοῖν in the same manner as ἄλλος is united with substantives, as I have shewn on Philoct. 38. Far less objectionable is Phil. 1271: τωσίδες ἡδα — πιστές, ἀτρεφές κάθαρος, i.e. ἀτρεφ. τιταῖς κατὰ Matthiae wrongly explains these words: tām vītilibus pescūibus, as I have shewn in Clem. p. 126.

V. 447. ἐμοὶ μὲν οὐ χαὶ ἅλωντος] Schol. pári γενναίως ἐμμένει τὰ λίκατα: τὸ γαρ ὃς λικατε ἀγροτείνει σφαί τους Ἐλλήνας, καὶ ἰτήθειος σφαῖ ἀτὰ ἐκείνων, ἄλλα δὲ τὰ ἐνεκικείμενο τῷ θεῷ.

V. 448. φύγω τὰν] On the particle τοῦ in the apodosis I have spoken at Oed. C. 1261. For the sentiment, compare El. 606: ἔταν δὲ τὶ τεθαν βλάπτηρ, ἀναστή ἀν ὀδὴν ἀν λαχτάων φυγεῖν.

V. 449 sqq. δεῖς — Ἰωνία] i.e. ὅτε τινὲς ἐκφάθοιο, μᾶς δὲ στρατός, ἔγεις δὲ Ἰωνία. On the change of structure see Matth. §. 472, 3.

V. 452. πότερα] The Greek writers often put πότερα and πάντερον so as either to suppress the other interrogation, or to express the sense by other particles than the usual ἢ. The latter has taken place here: for the other interrogation follows in v. 458. ἄλλα δὲ τὲ Ἰωνία. The other interrogative is suppressed in Oed. C. 533. Phil.
μόνους τ' Ἀτρείδας, πέλαγος Ἀλκαῖον περά; καὶ ποιον ὄμμα πατρὶ δηλάδα φανερὸς
455 Τελμαίων; πάς με τῆς τειχείας τούτης ἐλεώδην ὑμνον φασίντα τάν αὐριστείαν ἄτερ,
ἀν αὐτός ἔχω στέφανον εὐκλείας μέγην;
465 οὐκ ἔστι τούρφον τῆτον. ἀλλὰ δὴν ἔρχη πρὸς Ἕρμην Τρόαν, ἐξωπεσὼν μόνον μόνους
460 καὶ δραν τι χρήστων, ἔσκα λολάθυν θάνων; ἀλλ' ἀδέ γ' Ἀτρείδας ἀν σφηράναιμι πον.
οὐκ ἔστι ταύτα. πειρά τις θητήται τοιαῦτα, ἀρ' ἡς γέροντι δηλάδα πατρὶ
μήτῃς φίλων γ' ἐξάπλαγκνοι ἕκ κελὼν γεγονός.

V. 458. τοῦρφον Dind.
V. 464. μ' τοι Dind.

V. 452 sq. λιπάων — Ἀτρείδας] Eur. Hel. 1199: κενάς λιπασίδρασ. Iph. A. 806: ἑβάς ἐρήμως ἐκλιπόντες. Tryphiod. 141: λιπάσεις ἐρήμαις χένων ἐκτοί. Plat. Polit. 296. B.: καταλιπόντες ἐρήμως, and Plutarch, Lucull. 6. 30: ὠλγήσαντι τοῦ Πάντων ἐρήμων ἀπολιπόντες, i.e. deserting it, which is more forcible than merely leaving, and that such is the sense in this passage is shown by the Scholiast. LÖ B.


V. 461. ἀδέ γ'] — πον] But did not Ajax then please the Atrides by committing suicide? He feared, as I should suppose, another thing, viz. lest by a slaughter among the Trojans, he should deliver up fessis leviora tolli Pergama Graia. MUSGR. Schol. ἄδε γ'] δὲν ἔρησαντοι τις ἀθρητίας, ἄδεν τις γνώσων ἔρησαν πρὸς τοὺς Τρῶας ἀπαθάνης, ἄρνωντες, ὡς ἐκπάνω τῆς με καὶ οὐκ εἴδομεν. V. 464. φύσει γ'] Observe the force of the particle γ'], which
465 ἀλεξήρον γὰρ ἄνθρα τοῦ μακροῦ χρῆσθαι βλέψ
κακοῖσιν χρήσαντες μηδὲν ἐξαλλάσσεται.
τὸ γάρ παρῇ ἡμῖν ἡμέρα τέρατον ἔχει
προσφεύσεις κανάδεσθαι τοῦ γε καθάναιν;
οὐκ ἄν πρωτοῦν οὐδὲνος λόγον βροτῶν,
470 ὡσεὶ κανᾶν ἐξίσους θερμαίνονται.
ἀλλὰ ἡ καλῶς ζῆν, ἡ καλῶς τεθηκότε ναι
τὸν εὐγενὴ τρῆρ. ἱππὸν ἀκήξοος λόγον.

ΧΟΡΟΣ
οὐδεὶς ἐρεὶ ποθ', ἀλλ' ὑπόβλητον λόγον,
Ajax, ἔλεγα, ἀλλὰ τῆς σαυτοῦ φρενὸς.

shows that Ajax professes himself equal to his sire in valour, and consequently worthy of distinction, although passed over by the Atrides unhonoured:
V. 466. Schol.: κακοῖσιν δετές; δετές ἀπαλλοῦν τὸν θέτεται. ὁ θάνατος τὴν ἡμέραν. Hence men are continually called ἀφίμηροι and ἡμέραι, as above v. 399. But see my remarks in Cena. p. 127 sqq. where I have expatiated at length both in defence of this interpretation and in examination of those of other editors. I here add the remark of Eustathius, p. 906, 35: τὸ μετ' ἐκπλήκτης θανάτων τῶν ἑγαθῶν μούνον τὸν, καὶ τὴν παρασκανάσσαιαν σεὶ ἀπαλλαγήν θανάτου δοξαί. ἐν δὲ ἐκπλήκτης θανάτου τοῦ, ἐν δὲ ἐκπλήκτης θανάτου τοῦ γάρ παρῇ ἡμῖν ἡμέρα τετεθηκόται. Lobeck cites Plutarch. Cas. c. 57: βλέπων οἶς ἀπαλεῖ ἀποθεούσθεν ὡς ἑι προστολάν. Liban. T. IV, 1451: ἐπονὸν εἰς συμφόρον ἑξῆτατο ἀποθανεῖν ἡ πολικιάς ἐγγὺς ἔναι τοῦ θανάτου.
V. 470. δετές — θερμαίνονται. It will be pleasing to compare Hor. Od. 1, 4, 15 sqq.; vita summa brevis spem nos vegeto inchoare longam. iam te premet nox fabulaeque manea, et domus exilis Plutarch. V. 471 sqq. ἀλλ' ἡ καλῶς — ἤρθι. On this sentiment see note on El. 1085.
V. 472. πάντε — λόγον] See on Phil. 1212. But this phrase, at all events in this passage, seems to mean: my opinion stands thus.
475 ΣΟΦΟΚΛΕΩΣ

475 παύσεις γε μένου καὶ δὸς ἀνθρώποις φίλοις
gnámis krateíon tádes f_FNVTIDAS mētis.

ТЕКМНΣΣΑ.

ω' δέσπον' Ἀρξ, τῆς ἀναγκαίας τύχης
οὐκ ἔστων οὐδέν μείζων ἀνθρώποις κακόν.
ἔγω δ' ἔλευθερον μὲν ἔξοριν πατρός,
480 ἔττερ τινὸς, σέκοντος ἐν πλούσια, Φρυγίων
νῦν δ' εἰμι δούλη, θεοὶς γὰρ ὅτι ἔδεχε που,
καὶ σῇ μάλιστα χειρὶ τοιγαροῦν, ἐνεῖ

V. 477 — 516. The sum of this whole passage is as follows: Do not, O Ajax, seek destruction by thine own hands, lest thou either bring upon thyself the greatest insults from thine enemies, or inflict the deepest grief and misfortune upon me, thy son, and thy parents. — But there is little doubt but that the poet, while writing thus, had in view the splendid passage of Homer. II. VI, 407 — 439.

V. 477 sq. τῆς ἀναγκαίας — πακίνα) ἀναγκαία τύχη is never used of prosperity, but always of adversity by which any one is oppressed, and signifies that fortune or lot against which men strive in vain. In which sense of this kind it is to be taken, can only be understood from the nature of the respective passages in which it occurs. Thus in v. 503. προσαγαγόν τυχής signifies death, as is evident from the preceding words ἐς ποτὺς θάνατου ἢ βίου φόβοι. In Electr. v. 48. τάφηνας θάναται ἀναγκαίας τύχης, the pretended death of Orestes is thus styled, because he was represented as having perished not voluntarily, but by a fatal fall from his chariot in the Python games. In this passage ἀναγκαίας τύχης signifies lost liberty, or the unhappy state of man in servitude to another (see on Electr. 1174.), as is observed by Eustathius, p. 1089, 38: παρὰ Ἑσοφκλῆ ἀναγ-

καία τύχη ἢ σουλίη, and is clearly shewn by the following words ἔγω δ' ἔλευθερον — δούλη. For the sense and connection of the whole passage is this: To be deprived of liberty is the greatest of calamities. But I myself, who was once free, the daughter of a wealthy Phrygian king, am now captured and led into servitude to thee. And since, having become thy wedded wife, I wish well to thee — I beseech that thou take pity on me, and neither bring those greater evils upon me, by which I shall be affected by becoming thy widow, nor cause thyself to fall into the greatest disgrace at the hands of thine enemies. For the form of commencing cf. Ant. 583 sqq.

V. 480. Schol. τίπερ τινὸς — ἀνίτι τοῦ — ὃς σκότουσι τινῖς. It is nearly the same as μέγει τῶν χάρων ἐν πλούσι. Similar examples are quoted both by Lobeck on this passage and by Matt. §. 617. e. On the proposition ἐκ used thus I have spoken at Phil. 60. So we have afterwards ἐν αὐτοῖς καίμας. Finally, the word πλούτου signifies not only riches, but every kind of power in general. Cf. v. 519: τῆς πλούτου; Trach. 134. Oed. B. 380. El. 643. and Oed. R. 1070: ταύτην δ' ἔδοτε πλούτων χάρων γένος.

V. 482. καὶ σῇ — γεγονές] This prudent woman corrects herself in


tο σον λέχος ξυνῆλθον, εύ φρονώ τα σά, καὶ σ' ἀντιέσκει πρὸς τ' ἔφεστον Αἴώς

485 σύνης τα τῆς σάς, ἢ συνηλάξθης ἐμοι, μή μ' ἀξιώσης βάξειν ἀλγείων λαβεῖν
tον σῶν ὑπ' ἐχθρῶν, χειριάν ἐφελε τιν. ἢ γὰρ θάντης σὺ καὶ τελευτήσας ἀφῆς,
tαύτη νόμιζε καμὲ τῇ τόδ' ἡμέρα.

490 βδέ ἔνναπασσάσεις Ἄργειαν ὑπο, ἐκὼ παντὶ τῷ σῷ δουλίαν ἔξεν τροφήν.
cαὶ της πικρόν πρόφθεγμα δεικτοτῶν ἐρεί, λόγοις ἱάπταν ἴδετε τὴν ὀμενωτέων
Ἀλάντος, ὡς μέγιστον λόγκοις στρατοί,

οἶα λατρελας ἀναθ' ὅσου ξῆλυν τρέφεις. τοιαύτ' ἐρεί τις, καμὲ μὲν δαίμων ἔλλα,
σοι δ' αἰσχρα τάπη ταύτα καὶ τῷ σῷ γένει.

V. 487. ᾠρέη τινι Δίνειν.
V. 488. I have written ἢ from the conjecture of Bothe. Most of the MSS. have εἰ, the rest ἢν.

these words; for had she not added them, Ajax, irreverent towards the Gods, would have but ill borne the remark θεοῖς οὖν δόκει. S. C. A. E. F. 

V. 483. το σῶν λέχος ξυνηλαξθῆς ἔσεως] See on Trach. 27 sq. λέχος γαρ προκειται τοιον ἐναπασαμαι. Schol. εὐ γραφον τὸν νοσου τοι αποτυποιμα.

V. 484. Schol. ἐφεστουν συναλακαν. ὀς συνυκοπαντες θεοιτον ἄτα προτετουνοι, ὀς δ' φιλοι Φιδίου.


V. 486 sq. βάξειν ἀλγ. λαβεῖν — ἐπ' ἐχθρῶν] Ι. ε. διεγενετα βεβαιαν ύπο τῶν σῶν ἐχθρῶν. See on v. 337. But this is explained in vs. 492 sqq. καὶ της πικρῶν πλ.


V. 488. ἢ γὰρ θάντης] On the conjunctive see my remarks at v. 513. Compare also Mat. §. 527. not. 2. and Rost §. 128. not. 1.

V. 492. προφθεγμα — ἐρεί] Not dissimilar is El. 1213: οὕτου προφησεν τήρον προφησενοι πάντων.


V. 495. ἀνθ' ἄντων ξῆλον] I. ε. ἀντί βου ναλάτα ξηλωτου. On the double exclamation οἷος — ἄνων see vs. 557. 923. and Mat. §. 488. neq. 1. It is well known that Sophocles is partial to the use of τρόφοις for ἔξον. See on Ant. 894.

72

ΣΟΦΟΚΛΕΩΤΕΣ

ἀλλ' αἰσθαναὶ μὲν πατέρα τὸν σῶν ἐν λυγρῷ
γῆς προσέλθαν, αἰσθαναὶ δὲ μητέρα

500 πολλάς ἐστών κήρουμον, ἣς πολλάκις
θεοίς ἀφάται ἐνώπια πρὸς δόμους μολένν-

505 κλείσαντ' ἀρκετ' ἑνώσαντ' ἑνώσαντ' ἔνα
στήθησαν, ἐνα, παιὰ τὸν σῶν, εἰ νέας

510 τροφῆς στερηθέν τε, διόλισται μόνος

515 ὑπ' ὀρφανισίων μὴ φιλοῦν, δόσον κακὸν

καὶ μητέρ' ἀλλήλη μοῖρα τὸν φίλαντά τε

V. 506. οὖν Κ' Dind.

V. 507. δορές I have written from my own conjecture. MSS. δορὶ. See the critical note on Oed. C. 619.

V. 508. This is commonly thus punctuated: μητέρ', ἀλλ' ἡ μοῖρα τὸν φίλαντά με. From Aug. b. ἄλλη has been already restored by Hermann. Moreover Lobeck first saw that φίλαντά τε must be restored, which is found in Lb., with με written above, and also in Γ. In La. we find με, but it is in an erasure.

V. 498 sqq. αἰσθαναὶ — προ-

504 νικα τροφῆς —

505 φιλοῦν] On the participle see Math. §. 555. 1. Rost §. 129, 4. a.

V. 502 sqq. οὐπέμει θῇ —

νεμεῖς] Take pity on thy son, O king, and think, if thy boy, deprived of thy fostering care, pass his life under unfriendly guardians, how great will be the evil that thou wilt bring upon both him and me by thy death.

V. 502 — 504. νικα τροφῆς —

505 φιλοῦν] For this use of the adjective μικρὸς cf. Eur. Med. 48: νικά γάρ φροντὶς σὰν ἀλλιώς φιλεῖ, i. e. the mind of the young. On which passage the commentators quote Pindar, Ol. II. 78: νικῶς ἐν ἀθλήσει, in the contests of youths, and also Lysias de inv. §. 16: τοὺς ὡς νοῦς καὶ νεῖσι τοὺς διανοίας χρωμένους. On the substantive φιλέω, education, cf. Xenoph. Mem. III. 5, 10. and Plat. de Legg. I. p. 643. On σοῦ μόνος, which is the same as σοῦ μοναδικῶς, see Matth. §. 531. Lastly, the Schol. rightly interprets δισελέτοις by διελέτοις, διασελέτοις. Hesychius also: διασελέτοις, διασελέτοις. The full expression is βλένων or αἰσθανάμενων, which is used by Herod. III. 40., the elliptic by Eur. Rhes. 982. The poet has here used the rarer middle, but it is also used in the same sense, as Lobeck observes, by Hippocr. de Septim. Part. L 450. T. V. 344: ἀνοικος διασελέγη
tοῦ χρόνου, ἐν εἴ ν τῇ μητέρῃ σφαλέρεται. Lastly, on the expression βλένων διασελέγης ἀπὸ τοῦ ἐνον of Oed. R. 1448: βλένω (sc. βλένω) βιωνάσαι πρὸς ἀνθρώπων γραμμ. V. 506. Schol. ἢ μικρὸς οὖν εὐ-

508 καὶ μητέρ' ἀλλήλη μοῖρας] The pronoun ᾧς is opposed to the preceding σοῦ in
καθεδεν Ἀδον θανασίμους οἰκήτορας.

510 τις δὴ ἐμοὶ γένοιτ' ἂν ἀντὶ σου πατρῆς;
τίς πλούτος; ἐν σοι πᾶς ἐγώνες σώζομαι.
ἀλλ' ἐστὶν χάμου μνήσιν. ἀνδρὶ τοι τρέων
μνήμην προσείνα, τερπνὸν εἰ τι που πάθης.
χάρις χάριν γάρ ἐστιν ἡ τίτους ἀεὶ.

515 ὡς δ' ἀποδέξῃ μνήσις εὐ πεπονθότος,
οὐχ ἂν γένοιτ' ἕθε ὀσύτως εὐγενῆς Ἰνήρ.

V. 513. πάθη I have restored from La., Lb., Γ. and Aug. b. Vulg.
and Dind. πάθω. Cf. v. 1316.

this sense: for thou hast blot-
ted out the memory of my
country with thy spear;
another, and that other a
Fate etc. On this use of ἄλλας see
my observation at Philoct. 38.

V. 509. καθεδεν — οἰκη-
τοράς]. I. e. καθεδεν, δέτε εἶναι
Ἀδον θανασίμους οἰκήτοράς. Cf. v. 393
sqq. ὡς σάτος — Εκαθ’, ἐκδοθ’
μ’ οἰκήτορα. Trach. 292: αὐτοὶ
μὲν Ἀδον πάντας τὰς οἰκήτοράς.
Ibid. 1161: ἂλλ’ δέτε Ἀδον σφί-
μενος οἰκήτορα πέλοι, in which pas-
sage σφίμενος is used in the same
sense as θανασίμος here. Cf. Oed.
R. 959. and Phil. 819. θανασίμοις
elsewhere signifies mortal, dead-
ly, as in v. 1033. Oed. R. 560.
Trach. 758. But Ἀδον θανασίμωι
οἰκήτορες seem to be the same as
the Homeric νάσις καταστραφέοις.
Lastly, it will not be unprofitable
to compare my remarks on Phil.
329.

V. 510. τις — ἂντί σε κατ-
τρέξε. Cf. Xenoph. Anab. I. 3. 6:
νεμέα ὡς ὡμὰς ἢμοι εἰναί καὶ
πατρίδα καὶ φίλους καὶ συμμά-
χους.

V. 511. πᾶς’ ἐγώνες σώζο-
μαι] Of this use of the pronoun
πᾶς I have adduced similar exam-
ples on Ant. 770.

V. 512. ἐνδρεῖ] This seems
to be spoken emphatically, so as
to be the same as εὐγενῆς Ἰνήρ.
For otherwise it could not be
placed at the beginning of the sen-
tence. So vs. 1050. 1316. 1335.
and Ant. 710: ἂλλ’ ἄνθρα, καὶ
tις ἡ σοφοῖς, τὸ μακάρσιν πόλ’
ἀδρομον σώζων. See what I have
observed on this pregnant signifi-
cation of the noun at Oed. C. 389.

V. 512 sq. Schol.: ἂλλ’ ἴσος
κάμου πολαῖς τὰ κάμου, οἷον,
μετὰ τὸν πατέρα καὶ τὸν ἄλλον ξένοι
ἐν ἑνὶ μορφ. κατάθηκεν ἀκοδών
ταῖς τῆς τύχης, ἐν ἑνὶ κατ’
αιθήνοις δὲ σεβάλον ὑπομνησθὲς
tά τῆς εὐνής. δι’ τοῦτο γάρ μά-
ληπτα δοκεῖ ἄνων πέθανοι, ὃ δὲ
γε Καρπιῆς μακροποιήθητα εἰς-
δέγει τὴν ἐκάρθη (828 sq.) ἱγει-
σανον: ποῦ τὰς φίλας δὴ τ’ ἐν-
φοράς δεῖξες, ἄνα, ἂν τὸν
ἐν εὐνή φυλάσσων ἀπασμά-
των καὶ τῶν τε ἐξες εἰς ἣς,
κείνης ἔγινε.

V. 513a. εἰ τι που πάθη] Why
the optative usually admitted is
unfit either in this place or in v.
1316. I will explain elsewhere:
since the subject is of too great an
extent to be comprised in a few
words. In the mean time it is suf-
ficient to observe that Sophocles
has united it with the conjunctive
not only in these places, but also
and Rost §. 121. not. 10.
ΣΟΦΟΚΛΕΟΣ

ΧΟΡΟΣ.

Αλλ'. ἦχεν σ' ἂν οἴκτον, αὖς κάνω, φρενή
θέλωμι ἄν· αἰνολής γὰρ ἂν τὰ τῆς' ἔκη.

ΑΙΑΣ.

καὶ κάρτ' ἐπιλένθαν τεύξεται πρὸς γοῦν ἐμοῦ,
520 ἐὰν μόνον τὸ ταχθὲν εἰ τοιμᾶ τελεῖν.

ΤΕΚΜΗΣΣΑ.

ἀλλ', ὁ φίλ' Αλλ'. πάντ' ἐγὼς πείσομαι.

ΑΙΑΣ.

κόμβης νῦν μοι παῖδα τὸν ἐμὸν. ὡς ἔδω.
330

ΤΕΚΜΗΣΣΑ.

καὶ μὴν φοβοῦσθε γ' αὐτὸν ἐξελυσάμην.

ΑΙΑΣ.

ἐν τοίς τοῖς κακοῖς, ἢ τι μοι λέγεις;

ΤΕΚΜΗΣΣΑ.

525 μὴ σοι γέ ποιν οὐσιν ἀντήσας θάνατοι.

ΑΙΑΣ.

πρέπον γε τὰν ἣν δαίμονος τοῦμοι τόδε.

V. 517. ἕς καγὼ] One might expect ὡς ἐγώ, καὶ σι κτλ. But see at Oed. C. 53. Then for the expression ὡς ἐγώ, see ἐγώ cf. Trach. 293 sq.: κατάσκην ἐν παρθένῳ φρενή.

V. 518. αἰνολῆς — ἐπη] The Chorus speaks modestly, meaning, as is easily seen: I wish you would act as she advises.

V. 519 sq. καὶ πάρτα — τε- λεῖν] She will obtain the greatest praise from me indeed, if she shall only think fit to execute my commands aright. The poet with consummate skill makes Ajax reply thus briefly to the advice of the Chorus, meaning: it is not my duty to act as a woman may bid, but it is her duty to do as I shall order. And if she do this, she will certainly obtain much praise from me. Nothing moved therefore by the entreaties of Tecmessa, he orders his boy to be brought, that, before his death, he may exhort him to valour, and observes that Tecmessa will deserve his thanks by not hinder ing the speedy accomplishment of his wishes. On the use of the verb τολμᾶν I have spoken above at v. 455.

V. 523. Schol.: καὶ μὴν φοβοῦσθε γ' αὐτὸν τεθέντο φάραι δύσσασθε δέλεσα ἐξήγαγον. Tecmessa rather seems to say: And truly I removed him out of the way, through fear lest any harm should befall him at thine hands (μὴ σοιγί — τάνοι).

V. 524. ἐν τοίς τοῖς κα- κοῖς] He speaks of the time when he was seized with madness.

V. 526. πρέπον — τόδε] Πρέ- πον seems to be joined with the genitive, as a participle. See on Oed. C. 432. But observe the
ΤΕΚΜΗΣΣΑ.

ἀλλ' οὖν ἐγὼ 'φυλάξα τούτο γ' ὀρκέσαι.

ΑΙΑΣ.

ἐπήνευ' ἔργον καὶ πρόνοιαν, ἤν ἔδου.

ΤΕΚΜΗΣΣΑ.

τι δήτ' ἄν ὡς ἐκ τῶνδ' ἄν ὀφειλοίμε σε;

ΑΙΑΣ.

530 δός μοι προσεύχεσθαι αὐτὸν ἐμφανὴ ε' ἰδεῖν.

ΤΕΚΜΗΣΣΑ.

καὶ μὴν πέλας γε προστάλοις φυλάσσεται.

ΑΙΑΣ.

τι δήτα μέλλει μη' ὑπὸ παρονοῦναν ἔχειν;

ΤΕΚΜΗΣΣΑ.

ὁ παῖ, πατὴρ καλεῖ σε. δεύτερο προστάλον ὧ' αὐτὸν ὧσπερ χερσόν εὐθύναν κυρεῖς.

ΑΙΑΣ.

535 ἔρχοντι φρουτίς; ἢ λεξιμμένῳ λόγου;

bitterness and disrespect shewn by Ajax, speaking thus: This would not forsooth be unworthy of my fortunes, by which this madness was inflicted upon me. Cf. note on v. 238. Schol. ἐστὶ καὶ τούτο τοῦ ἐμοῦ δαμονος, τοῦ ἐμοῦ τοῦ παιδόν αἰνάκεινεν· ἀντι τοῦ ἔστε τῇ παρονοῆς μου τὴν γή το ἱερά ἐχει με τοῦ παιδὸς κατασκευάζει.

V. 527. Schol.: τοῦτο γ' ἀπορεύεσθαι ἀδικείται το ταύτα. On the infinitive see Matth. § 352 d. Rost § 125, 7, on the particles δι' οὐν — γε see at Electr. 1018.

V. 528 Schol.: ἐπίθεσα· ἑπατοῦ. See Matth. § 506, 1. Rost § 116, 8. not. 4.

V. 529. ὃς ἐκ τῶνδε] When matters stand thus. Matth. has added other examples of this expression at Eur. Andr. 1161 and in Gr. Gr. § 868, 3.

ΤΕΚΜΗΣΑ
καὶ δὴ κοµλεῖ προσπόλαν ὀδ' ἐγρύθεν.

ΑΙΑΣ.

ἀλ' αὐτῶν, ἀλ' ὅς ὑπ' ἀρῳ
νεοφαικῇ ποὺ τίνε δρομεύσαν φόνον,
ていきます ἐκεῖ έποι' ἔρως τὰ πατρόθην,

540 ἀλ' ἀυτ' ἄμοις αὐτῶν ἐν νόμοισ πατρός
dei παλαδαμεῦν κάκομυσίνθην φῦσιν.

ἂν παῖ, γένους πατρός εὐνυχέστερος,
τὰ δ' ἀλ' ὅμοιοι· καὶ γένοι' ἂν ὑπὶ κακός.

V. 537. Schol.: αἷρε· πρόφητας,
Μὴ μοι ζωνὸν ἄεις, Hom. II. VI. 264. In the same sense we find ἔπαθεν El. 634. On the transposition of the particle of I have spoken at Ant. 96 sq. But no one will read these and the following words, without calling to mind what Homer has sung in II. VI. 466.

V. 538. νοσφαγῇ τόνδε —
φόνον] As the word φῶνος is sometimes used by the tragic poets to signify the thing slain, so it is both here and v. 309. ἄριστον φόνον. Cf. Eur. El. 92: ποιεῦ δ' ἐπαφάς' πίεσαι πλατύν φόνει, i.e. the blood of a slain sheep. The same poet has a still bolder expression in Or. 992: Μορφᾶν φόνον διώκων ἐν οἴδαμονόντων, and v. 1358 sq.: πρὶν ἐτύμως ἵδω τῶν Ἡλέων φόνον παθαμακτόν ἐν δέμοις καλέσων. Similar is the significance of caedes in Latin, as in Virg. Aen. X. 245; crastina lux — ingentes Rutulae spectabit caedis acer nas. Νοσφαγῆ φόνον means the cattle recently killed, among which Ajax was sitting; cf. 308 sqq. For νοσφαγῆ it would have been sufficient to put φῶν. But the tragedians are partial to this fuller form of expression, of which I have adduced many examples at Ant. 500 sq.


V. 541. Schol.: πωλοδαμεύειν·
ὡς πολλῶν γεμακάων.

V. 542 sq. Schol.: ὡ γενοῦσαι πατρὸς· μέτρῳς ἐλέγοι ἡ δὲ ὄρμας ἐχεῖ παρ' Ὀμηρῷ (II. VI. 476.): ἦν άλλοι το θέοι, δατες δὴ καὶ τόνδε γενόσινας παῖδ' ἵμως ὑπὶ καὶ ἵμως. ΑττιΟν Armorum iudicia ap. Macrobi. VI. 1: virtute sis par, dispar fortunis patris. Virg. Aen. XII. 435; diaco, purer, virtutem ex me verunque laborem, fortunam ex aliis.
κατοι σὲ καλ ἱνὸ τοῦτο γε ξηλοῦν ἔχο,
545 οἴθονες′ οὔδὲν τῶν ἐπαισθάνει κακῶν.
ἐν τῷ φρονεῖν γὰρ μηδὲν ἐδιστος βίος,
ἐστὶ τὸ χαῖρειν καὶ τὸ λυπεῖσθαι μάθης.
555 ὅταν δ' ἐκεί πρὸς τὸνο, δεῖ σ' ὑπὸς κατρόθε
550 δείξει ἐν ἐγχόροις, οἷος ἐς ἑαυτ' τράφης.
τέας δὲ κούφος πυνύμασιν βόσκον, νέαν
ψυχὴν ἀτάλλαν, μητρὶ τῇς χαριμονής;
οὔτοι σ' Ἀχαίων, οἴδαι, μὴ τὰς υβρίσθης
560 συγναίτι λαβώς, οὔδὲ χαρις ὑν' ἐμοῦ.
555 τοῖον πυλωφόν φύλακα Τέκνον ἀμφί σοι

V. 546. After this verse the following is added in all the MSS.: τῷ μὴ φρονεῖν γὰρ καὶ ἀμφὶ ἀναθέναν κακῶν. It is omitted by Stobæus Serm. LXXVIII. 9., who quotes vs. 542—547. from this play. Valck. on Eur. Hipp. 247. thinks that it is the work of Sophocles, but inserted from another play. His opinion is followed by Brunck, Porson on Med. 140. and Erfurdt. To me it seems the work of a Scholiast.

V. 546 sq. ἐν τῷ φρονεῖν — μάθης. The age of childhood is frequently celebrated as the most delightful time of life; for, as long as the mind is free from thoughts of evil, so long are the evils themselves in a state, as it were, of absence and rest. For infancy is so-ordained by nature, that it neither mourns the things which seem bitter, as poverty, loss of estate, repulse, or contempt, nor is it on the other hand susceptible of admiration of the things which most men account glorious and excellent, such as riches, honor, and other advantages; since these are all perceptible by the powers of thought and mind only. JAE. Nor is Bothe's version amis: Im Unbewusstsein leben ist das Süsseste, bis dass du Freude lernest und Bekummerniss.

V. 549 sq. δεῖ σ' ὑπὸς κατρόθε. So Philoct. 54 sq.: τῆν Φιλοπέτου σε δεῖ ψύχῃ δως λέγως ἐπικλέσεις λέγων. See Matth. § 623. ὑπὸς 2. Rost § 122, 10.


V. 551 sq. τίαν — χαριμονήν. Fondling with care thy tender soul (i.e. life), that thou mayest be a joy to this thy mother. For the apposition Neuius compares v. 1210. El. 966. Oed. R. 603. Matth. § 432. V. 553. ὑπὸς — μὴ τῆς ὑβρίσθην. See Matth. § 517. not. 1. Rost § 135, 7. a.

V. 555 sq. τοῖον πυλωφόν
... ΣΩΦΟΚΛΕΟΣ...

λεφα, τροφής αδοκνου ἢμα, κελ ταύν τηλαπε όιξει, δυμελνών οὗραν ἤχαν.

565 ἀλλ', ἄνδρες ἀποστήμες, ἐνάλιος λες, ύμην τε κοινήν τῆς ἐπισκήπτη χάριν,

560 κείμεν τ' ἔρημον ἀγγελλατ' ἐπιλήν, ὦπας τὸν παῖδα τὸνδ' πρὸς δόμον ἐμοὺς ἑκάν
Τελμαμών δείξει, μητρὶ τ', Ἐφισάλλα λέγω, ἀδ' ἄριν φέρνειν γνησιούς εἰςαίρ.

V. 562. 'Ερμήνευσιν Dind.

V. 563. After this verse the following one is added in all the MSS: μήχρος οὗ μυχεύς πίγμων τινώς ἔνευ. The spuriousness of which was first detected by Eimsley.

— [μπα]. The words πουλωρόν φυλακής are used in a similar manner as λεθάλεσσον Ἀρη in v. 254. and in the examples which I have adduced on Ant. 500 sq. For πουλωρός properly includes in itself the idea expressed in the word φυλακής, meaning πῦλης φυλακής. In this word πουλωρός we must only therefore urge the sense of πῦλης so far as that πουλωρός φυλακής may mean πῦλης φυλακής. But this very expression, πῦλης φυλακής, or πουλωρός φυλακής must be considered as spoken metaphorically, so as to mean a perpetual guard, who never quits the person or place which he watches. So οἰκουρών is put by Sophocles Philoct. 1326: Χρυσής πυλασθεὶς φυλάκος, ἐς τὸν ἀκαλλήρη σημαία φυλάσσει χρύσος οἰκουρών ὄρος. But πουλωρός is used adjectively, in the same manner as οἰκουρός, from which πουλωρός only differs in as much as the former signifies οἰκουρών φυλακῶν, the latter πῦλης φυλακῶν. Ajax therefore says this: that he will leave Teucer as a perpetual and fearless guardian of his son's bringing up. On ἐμπά see at v. 122. Schol. ἐμπά

567—568. El. 166: ἀνυμνήτεος ἐλθείν ὀγχυών. On οἰλάτος cf. Philoct. 216. Then the words δυμελνών οὗραν ἤχαν mean δυμελνώς θηρῶν ου δημελ- εμενος, as 881: ἔχων ἄργως means ἵγερον. See on v. 552. But when Teucer is spoken of as occupied in hunting down the enemy, it means that he was harassing the Myrians for the sake of capturing booty. Cf. vs. 343. and 720.

V. 560 sqq. δ' ἔως — δ' ἐξεῖ

Cf. Mat th. § 519 Rost § 122, 10. a. For the whole expression compare Philoct. 492: παρὰ μ' ἀδέλφι φίλις, which words are spoken by Philoctetes desiring to be led back into his own country by Neoptolemus.

565 καὶ τάμα τειχῆ μητ’ ἀγωνίσχηται τινὲς
θήσουν Ἀχαιοῖς, μηθ’ ὁ λυμεῖν ἐμός.
ι’ ἀλ’ αὐτὸ μοι σὺ, παῖ, λαβάων, ἐπανύμνον,
Εὐφράτεως, ἴσα, διὰ πολυβάφου στέφον
πόρπακος, ἐπίταφων ἀφίζητον σάκος.

570 τὰ δ’ ἄλλα τειχὶ κοίν’ ἐμοὶ τεθάπτεται. /
ἀλλ’ ὡς τάχος τον παῦμα τόνδ’ ἤδη δέχομαι,
καὶ δάμα πάκτου, μηθ’ ἐπισκήνους γοῦνς
δάκρυα. καρπα τοις φιλοκτύσων γυνῆ.
πίναξε θάύσων. οὐ πρὸς ἐκτροφ’ σοφοὶ

V. 565. Schol.: ἀγωνίσχηται διὸ
ἀσυνώδησα. Namis: μηθ’ θήσουν
refers to ἐμός in v. 560. For the
examples quoted by Schaefer on
Gnom Gr. p. 318, and in the index,
must be considered with further
attention.
V. 566. Schol.: ὁ λυμεῖον ἐμός
ἐδούσας. On the position of the
pronoun see the similar examples
quoted by G. Dindorf in Adnot.
Ωζ. h. 1.
V. 567. ἐπίσκήνους] Named
like thee, i. e. in this passage,
after which thou hast re-
ceived the name of «Shield».
Cf. Hemsterhuis on Lucian. dial.
mar. IX, 1.
V. 568 sq. διὰ — πόρπακος] In
the middle of the inner part of
the shield (see Schol. on Eur. Phoen.
1134.) was a broad strap, through
which the left arm was passed, in
order that the bearer might be able
to move it at will and thereby
defend himself. This was also
called ἐπίσκηνον. Straps of this
kind were sometimes woven and plaited
from hides, as this was πολυβάφως,
but sometimes they were bands of iron. We certainly find
σφαρεδέως πόρπακος in Bac-
53, p. 367. WESSEL.
V. 569. ἐπίταφων — σάκος] This
masterpiece of Tychoius is
celebrated by the common consent
of all the Greek writers. Cf. Li-
V, 9. Iustin. M. Orat. ad Graec
p. 2. C. and the authors quoted
by H. Giosanl on Ovid. Met.
XIII, 2. But it is denied by Eu-
stathius, p. 995, 19 that the
shield of Ajax had the πόρπακος.
V. 570. τὰ δ’ — τεθάπτεται] On ποινά for ποινος, see at Ant.
544., on τεθάπτεται Matth. §. 498.
Rost §. 116, 11. But that Homer
also was acquainted with this
custom of burying the arms of the
dead together with the body, is
observed by the Scholiast, who
compares II. VI, 418: ἄλλ’ ἐφ’ αὐτὸν
κατίχσας αὐν ἑντες διαδάοοναίν.
V. 572. ἐπίσκήνους] I. e. ἐπὶ
taic σπηναί, at the tents, i. e.
before the tents. Cf. Matth.
§. 446, 8.
V. 573. κάρα — γυνῆ] Wo-
man is very prone to weep-
θῆλα γάρ πως μᾶλλον πονηρῶν
ἄρσον. On the neuter see Matth.
§. 437. Rost §. 100, 4. c. p. 477.
V. 574 sq. εφ’ προᾶ — πήματι] He
says this: my misfortune is of
such a kind, that he who
wishes to cure it, must not make
use of spells, but of the
sword, i. e. my evils cannot be
cured by the condoling
and laments of my friends,
but by death alone. For the an-
cients believed that wounds might
be cured by the use of spells or
incantations: which were called
ἐπισκηνοῦται, ἐπισκηνοῦ, Cf. Hom. Od.
XIX, 456 sq.: ὀτιλιθν τ’ ὀμοπλής
575 θηνεῖν ἐπράξας πρὸς τομαῖνα πέμασεν.

ΧΟΡΟΣ.
δέδωκεν ἀκοὐν τίνδε τὴν προθυμίαν.
οὐ γὰρ μὲ ἀρέσκεις γλῶσσα σοῦ τεθημένη.

ΤΕΚΜΗΣΣΑ.
ἀ δέσπον Αιας, τί ποτε ὅρατεις φρενὶ;

ΑΙΑΣ.
μὴ κρῖνε, μὴ ἔταξεν. σωφρονεῖν καλὸν.

ΤΕΚΜΗΣΣΑ.
580 οἴμ', ὅς ἄθυμον καὶ σὲ πρὸς τοῦ σου τέχνου καὶ θεῶν ἱκνοῦμαι, μὴ προδοὺς ἡμᾶς γένη.

ΑΙΑΣ.
ἀγαν γε λυπεῖς. σοὶ κατοικῆσαι, ἐγὼ θεοῖς ὅς οὐδὲν ἀρχεῖν εἰμί̂ ὅρειλάτης ἔτι;

V. 575. I have written θηνεῖν from several of the best MSS. Vulg. θηνεῖν. The frequent confusion of these words by the copyists I have already noticed on Electr. 538. But La. and Par. C. πέμασα. γρ. τραύματε.


V. 577. οὗ γὰρ μὲ xli.] Bruckn. rightly observes that this is not put for μοι, but for μὲ, referring at the same time to his own note on Aristoph. Plut. 353., and Gregory de Dial. At. §. 23. See also my remarks on El. 144.

V. 579. Schol.: πρὸς: ἀνάκως. See on Ant. 397. With regard to the remaining words Camerarius well observes: ἢ ἂν περιπτώσεις πράσεις: for in this, according to Plato, τὸ σωφρονεῖν consists.

V. 590. οἴμ', ὅς ἄθυμος] See on 345.


V. 582. ἀγαν γε λυπεῖς] See on Ant. 711.

V. 382 sq. οἵ κατοικεῖς — [I.] When Tecmessa had implored Ajax in the name of the Gods that he would not desert herself and her son, he replies: art thou ignorant that I am in no wise indebted to the Gods, that I should avert any evil from thee? By which words he declares that he is not bound to do anything out of respect to the Gods, from whom he has not only received no assistance, but has even been driven into the greatest misfortune. Compare also his words in va. 388 sqq. For the adjective ὅρειλάτης joined with an
ΑΙΑΣ.

ΤΕΚΜΗΣΣΑ.

εὐφημα φώνει.

ΑΙΑΣ.

τοῖς ἀκούοντοιν λέγει.

ΤΕΚΜΗΣΣΑ.

585 σὺ δ' οὐχὶ πείσεις;

ΑΙΑΣ.

πόλλ' ἀρνῶν ἣδη θροεῖς.

ΤΕΚΜΗΣΣΑ.

ταρβά γὰρ, ἄναξ.

ΑΙΑΣ.

οὐ ἐξύνεργεσθ' ὡς τάχος;

ΤΕΚΜΗΣΣΑ.

πρὸς θεῶν, μαλάσσου.

ΑΙΑΣ.

μόρα μοι δοκεῖς φρονεῖν,

εἰ τούμον ἡθος ἀρτι παιδεύειν νοεῖς.

595

infinite Musgrave aptly cites Rhes. 965: ἄφετες δὲ μοι τοὺς ῥήματος τιμᾶσσα φαίνεσθαι φίλους, i. e. ἄφετες δὲ τιμᾶν τηλ.

V. 584. εὐφημα φώνει] See my observation on Trach. 175.

V. 586. οὐ ἐξύνεργεσθ' ὡς τάχος;} It is commonly asserted that Tecmessa is the objective accusative, which cannot be possibly the case here. On the contrary, from vs. 572. and 374., where Ajax bids Tecmessa πατερον τὸ σῶμα and πνείειν θάσσων, it seems sufficiently clear, that τὸ σῶμα must be supplied. From the same passages, as well as from v. 572: μηδ' ἐπισκέψασθος γόνας θάκους, we may also understand that Tecmessa is ordered to retire into the tent with Euryseaces. The Chorus therefore sings from vs. 589. to 626., while no one is on the stage. Lastly, Ajax seems to use the plural number ἐξύνεργεστε because, besides Tecmessa, there was also present the maid servant who carried Euryseaces; or we might perhaps interpret this plural in the same manner as I have explained ἐπολυγεστε in v. 336.

V. 589—626. Ajax being now concealed in the tent with his wife and son, the Chorus in mournful strain begin to forecast the evils which will accrue to themselves, although sufficiently grieved already, from the madness of Ajax, and the grief that will be felt by his father, and yet more so by his mother on the news of his death.
590 Ο κλεινὸς Σαλαμίς, οὐ μὲν ποι ναίες ἀλήπλακτος εὐ-δαίμων,
πάσιν περίφαντος ἀεὶ·
ἐγὼ δ’ ὁ τλάμων παλαιὸς ἄφ’ οὗ χρόνος
Ἰδαῖς μίμω σκηνῶν ποιήσαι μῆλαν
ἀνήφυμος αὖν εὖνόμας

V. 590. που = ναίες Dind.
V. 593 sq. ἵδις — εὔνομος] These verses appear both from their sense and metre to have suffered excessive corruption. I have mentioned the conjectures of the editors in Cens, p. 148 sqq. λεμονί' ἐποινα, μηνων Dind.
V. 594. I have retained the reading of the old MSS. εὐνόμος, although repugnant alike to sense and metre. For εὔνομες, which Triclinius has, and which is also found in Par. C. and in Aug. c. (and Dind.) from a correction, although received by Hermann and others, and agreeable to the laws of metre, is scarcely, in my opinion, a Greek word.

V. 590. ναίες] It is well known from Homer that islands are said ναίες, as in II, II, 626: νήσως, αἱ ναίες πέρην ἁλῶς. But we must join the words ναίες εὐδαίμων, you are inhabited prosperously, i. e. you possess prosperous inhabitants. For the Chorus celebrates not only the island, but likewise its inhabitants as happy in comparison with themselves and their country. On ἀλήπλακτος, i.e. ἀλήπτως, Lobecq aptly compares Aesch. Pers. 305: θαλασσούπληκτος ἴδην Ἀιανος πολιτ.zeros.
V. 593 sq. ἵδις — ἵδις] I have already observed in my critical notes that these words are much corrupted. Nor does it, nevertheless, seem doubtful but that the poet must have written something to this effect: Beneath the open sky I await the overthrow of Troy, never free from grief. Cf. vs. 1207 sq.: καίματ’ ἐς πάγιων ὅτ’ ἐς παρακότος δρόμος τοιούτων κόμμως. Add Aesch. Ag. 560 sq.
V. 594 sq. εὐνόμος — εὐν-χόμονος] Εὐνόμος is decidedly
595 χρόνω τυχόμενος,
κακάν ἐπιθ' ἔχων
ἐνι μὲ καὶ ἀνύσιν τῶν ἀπόγοπον
ἀιδῆλον Ἀιδαν.

(ἄντιστροφὴ α')

600 καὶ μοι δυσθεράπευτος Ἀτας ξύνεστιν ἔφεδρος, ὦ μοι
μοι,

Θείς μανίς ξύναυλος:
ὅν ἔξεπέμψε πρῶτηθ' ποτή θυρίῳ
χατούντ' ἐν Ἁρεί. νῦν δ' ἀεὶ φρενὸς οἰοβότας
φλὸς μέγα πένθος ἐφοίται.

605 τὰ πρὶν δ' ἔργα χεροῖν

V. 597. ἀνύσειν τῶν ἀπόγοπον = αὶδ. Dind.
V. 600. Ἀτας = ἔνν. Dind.
corrupt. But as χρόνω is certainly used of age in this passage (see on Oed. C. 7), one may easily conjecture that some adjective must have been used signifying heavy, great, or increasing.

V. 600. ἔφεδρος. In the palaestra each combatant had a second opposed to him, who sat quietly during the contest, and occupied the place of whichever of the two might fall, and, as he engaged with the tired victor without his own powers unimpaired, he was the last adversary, but the most powerful, and most to be dreaded. See the Scholiast, and Lucian Hermot. p. 535 sqq. T. L. Grv. Hence Sophocles himself, in the witty conflict for the first reputation in tragic art in Aristoph. Ran. 604. is distinguished by the name of Ephe- drus, because he had promised to contest with Euripides, in the event of his surpassing Aeschylus. JAE. Cf. ibi Spanhem. p. 200. Vol. III. ed. Lips. So also the Schol.: παί — Ἀτας οὖν πρὸς τοῖς πρῶτοις κακοῖς ὑπὲρ διεύθυνεν ἐντ' ἐμοὶ κακῶν τοῖς Αἰατοῖς ἄνωτεροι τοῦ γὰρ

V. 601. μανίς ξύναυλος] This is the same as ξυνόν θείς, on which phrase I have treated at Phil. 206. But μανία is here termed θεία in the same sense as νόσος is called θεία in v. 185. above.

V. 602. Schol.: ἔξεπέμψω αὖτι τοῦ ἐπιμήχαν ὡδή.

V. 603. φρενὸς οἰοβότας] Since oioabatos properly signifies he who feeds apart, i.e. who separates himself from the flock, it is easy to perceive that oioabatos is applied to him who wanders in mind, goes astray in intellect, in one word paráfrwn. The interpretation therefore of the Scholiast seems correct: φρενὸς οἰοβότας: οὗ σὺν φρενός, ἀλλ' ἐκτὸς φρενῶν διάγων. ἡ ἀποπλανηθείς, ἀπὸ μεταφορᾶς τῶν πλα- πληθῶν προβάτων καὶ μόνων βουκαμένων. So v. 622. ἐκτ' ἐμι, sc. τῆς αὐτοχρόνου ἄργα.

V. 605. Schol.: τὰ δὲ πρῶτα μέγατα τῆς ἀρετῆς τῶν χειρῶν αὐτοῦ ἔργα ἐν ἀληθείᾳ εἰς παρά
μεγίστας ἀρετᾶς
ἀφίλα παρ’ ἀφίλωις ἐπεισ’, ἔπεσε
μελέοις Ἀτρείδαις.

(στρ. 9' ῥ.)

ἡ ποι παλαίη μὲν ἑντροφος ἀμέρας,
610 λευκὸς δὲ γῆς μάτις νῦν ὅταν νυσσύνει
φρενομόρας ἀκουσένα,
ἀλλινον, ἀλλινον,
οὐδ’ οὐκράτες γόνων ὀφνιδος ἀγοῦς
ὑσι δύσορος, ἀλλ’ ὀξυτόνους μὲν ὀδὰς
615 ἑρηνησεὶ, χερόπληκτοι δ’
ἐν στέρνοις πεσοῦνται
dούποι καὶ πολιάς ἀμιγμα χαίτας.

V. 607. ἄφιλος = ἔπεισ Dind.

τοῖς Ἀτρείδαις. The words ἄφιλα χεροῖν, deeds of hand (see on El. 37.), unite in forming one idea, so as to convey the same meaning as the single word χειροοφημάτα. Of the phrase ἄφιλα ἀρετῆς Lobeck gives many examples, as ἄφιλα τόλμης, σοφίας, ἀλής. Finally, we must note the expression ἄφιλος ἐπιοκτ. ἄφιλας ἀρετῆς παρ’ Ἀτρείδαις. Which although I consider as correctly explained by the Scholiast, I cannot illustrate by a like example.

On the united ἄφιλα ἄφιλος see at v. 259.

V. 609 sq. παλαίη — γῆς] Hermann rightly observes that these words are so spoken that the poet must mean: γεραία μὲν τῷ χρόνῳ, γεραιές δὲ καὶ τὰ σῶμα. On the phrase παλαίη ἄμφος I have spoken at Trach. 644 sq.

V. 611. Schol.: φρενομόρως: ἄντι τοῦ ἐς τὴν μοῖραν τῶν φρε- νῶν νοσύνετα, ὅ ἔτι φρενοβλαβός, μαρνᾶς.

V. 612 sqq. ἀλλινον — ἔφη- νήσε] She will weep, will weep mournfully, nor will unhappy she pour forth complaints, like those of the hap-

less nightingale, but will break out into clamorous groans. He means that she will deplore the death of her son immoderately, and with the most acute grief. Some editors wrongly, with the Scholiast, think that before ἀλλινον we must understand a negative from the following words: αὖκ ἀλλινον οὐδ’ εὐκλ. For neither could ἀλλινον be used of a moderate grief (cf. Pausan. IX, 29, 3.), nor would Sophocles have used that name twice, if he had wished to use it in that sense: hence it is plain that these words must be particularly distinguished from the rest in pronunciation; which, if we follow the Scholiast, will be totally impossible.

V. 613. ὀφνιδος ἀγοῦς] Musgrave observes that he has collected many similar passages in his notes on Eur. Bacch. 1027. and 1364.

V. 616. ἐν στέρν. πασ.] Will fall upon her breast. On the phrase χερόπληκτος δούποι I have spoken at Ant. 500 sq.

V. 617. Schol.: περιπαθῶς ἡ πρόσθεσις τῆς ποιήσεως.
ΑΙΑΣ.

(ἀντιστροφή β')

κρείσσων γὰρ Ἀιδή κεῦθεν ὁ νοσῶν μέταν,

635

ός έκ πατρίδας ἦκαν γενεὰς ἀριστος

κολυμπώναν Ἀχαϊων,

620

οὐκ ἦτι συντρόφοις

ὄρνας ἐμπεδο, ἀλλ’ ἐκτος ὦμβει.

640

ο’ τλάμων πάτερ, οἷαν σε μένει πυθόσαι

παιὸς δύσφορον ἄται,

625

αὖ οὖσα τις θρύσεων

αἷαν Ἀλακαίαν ἄτερθε τούδε.

645

ΑΙΑΣ.

"Ἀπανθ’ ὁ μαχρὸς κάναρδθημητος χρόνος

φυε τ’ ἁδήλα καὶ φανέντα κρύπτεται

κοῡν ἢς ἀλπτον οὐδέν, ἀλλ’ ἀλίσκεται

V. 618. For γὰρ Elmsley conjectured ναρ’, which is approved by Dindorf.

V. 618. κρείσσων γὰρ επὶ κ. l.]

I. e. κρείσσων γὰρ ἦτα τὸν μάταν

νοσῶτα ἵν’ Ἀιδόν κεῦθεβαίναι. Cf.

Math. §. 553. α. 2. So also

Oed. B. 1368: κρείσσων γὰρ ἢσθαν

μηκ’ ὃ λόγον τυφλός. The

Scholiast observes: νοσῶν μέταν

μεριμνάς: μέταν γὰρ νοσῶν ἵν’

[ἀθραπεύοντος] μεταφεῖς: οὐ λέγει

ἀλλ’ ἐκ τῶν αἰτῶν ποῦτοις ταὐτο-

λευτηράς: ὁ γὰρ μεριμνάς καὶ τὰς

φραγμας διερθαμένος κρείσσων

"Αιδής κεῦθεν’ ὅπως, ἀμαμάν τῷ

μεριμνάς ἔπεισα τῷ βλέπων’ ἄσον,

ἔγρατας κρείσσων τὰς θάνατον

τῆς τῶν Ἀλακαίας μανιας.

V. 619 sq. ὥς ἄχαιων] Righly Brunck: Who excelling

the brave Greeks in nobility of descent on the fa-

ther’s side. — On the prepo-

sition εἰς see notes on Philoct. 60.

and 91., on ἵκαν cf. at Oed. R. 952.

V. 622. Schol.: ὄρνας ὡρο-

ποις, ὄρμας. See v. 1126. After

ἐκτος we must supply ἡν τῶν ὄρων.

V. 625. Schol.: Ἡσαεφες

λεχα. See on v. 495.

V. 627 sq. Schol.: ἀπανθ’ ὁ

μαχρὸς ὑξίσχεται ὁ Ἀιας, ὡς δ’

κατακληθεῖς ὑπὸ Τεκμόργης μη

ἀράτος κατετόκτωσαν, καὶ προφανεῖ

τῷ ὄντι ὡς ἤρμικαν ἀδέλθι καὶ

χρύσις τὸ ἔφος ἔπι τούτοις ἀναχωρεῖ

καὶ διαιρεῖται λατον.

V. 627. μαχρὸς καναρδθημ-

ητος] These words are united after the Homeric example γαῖα

πολλῆς καὶ ἀπείρων, from whence

Nicephorus Behmm. Geogr. XV.

81., πολλῆς καὶ ἀθράτων δῆλος

Theocr. XXV. 24., πολλῆς ὄρμος

ἀθράτως Hom. II. X. 6., which

Eustathius says is spoken ἐκ

παραλλήλων: πολλοὶ καὶ ἀναρθμη-

ται Zosim. II. 19. LOR.

V. 628. Schol.: χρύσεσται

ἀν’ τοῦ κρύπτει. So Trach. 474.

But there are many other verbs, the middle forms of which are

preferred by Sophocles to the more usual active. Such are ὄρασθαι,

ἀσφασθαι, κατηθάσθαι, which he
can often uses, διστάσεται above v. 511.

νοσᾶται El. 1053.

V. 629 sq. ἀλλ’ ἀλίσκεται —
φένες] Bruckn well translates: but even the binding power of oaths, and the rigour of an obstinate mind, are overcome. So also the Scholiast: χω δενων δρκος δει και διαμαντες των εν μεταφαλ γυναιτα τοι θαυμα. We must however observe the expression δρκος ἀλλαξεται, which is scarcely to be found elsewhere. Nor would it, I think, have been used in this place, but for the addition of the words αι περισκελεις φρενες. On the use of the adjective περισκελεις Λobeck treats at large. But Eustathius p. 336, 24. (254, 38): δενων δε ου μενον ο κατα Περιγρ σπουδος, αλλα και ο απλος, τοις γε σωτα φρονουν, και σηλοι αυτα αν ἄλλοι και Ἀσκελες ει τοι: αλλ' ἀλλαξεται — δρκος.


V. 632 sq. βαρφ — γυναικας] The words βαρφ σιδηρος δε must be joined with the following, not the preceding sentence, for Ajax says that the sharp blade (i.e. of his anger) is softened by a woman, as iron tinged with oil is easily deprived of its sharpness. The remark therefore of the Scholiast is thus far true: δισως βεπτηται ο σιδηρος ει μν γαι μαθησην βοθυνεσαι αυτου ειναι, εκλει βιτοσουν, ετ δε σιν ην. Musgrave quotes Plin. H. N. XXXIV, 41: teniers ferramenta oleo restingui mos est, n e a qua in fragilitatem durentur. Add the authors quoted by Lobeck, Hippocrates Praen. p. 294. T. Ι. σοφιον βαρφετον έ η ηαιον, and Plutarch, de Prim. Frig. c. 13. p. 109: βελωνας και πόρμας σιφρας αχε θεαι βιτοσουν, απλε διεγε, φοβερων την έγαν ψυχοπτητα των θατος ως διαστροφωνον. Ον ηθη- λυνθην στομα τοι ορθα έρικεν, απα μεταφορας του σταματος της μα- χαρες.

V. 633 sq. αικτερα δε νυν κιλι] It is well known that the Greeks often use the particle δε, where the Latins would have said ita ut. V. 635 sq. Schol.: ίδιαν αυτην η βεβεδος, ας ιππακαρον μοναδας γαρ βοηται χαριν της αναφη- σιμος.

Ibid. προς τε λοιπα — λει- μωνας] Neuius rightly observes that by one of the substantives is signified the object of his journey, by the other the place. He compares Oed. B. 761: άγριους ας πηψιες καπε ποιμην νυμα, and Pindar Ol. I, 38: ει ηκανον φελαι τε Σινολεον. But it is sufficiently well known, that the ancient Greeks
AIMS.

655 λεμάνας, ὡς ἂν λύμαθ' ἄγνειας ἐμά μὴν ἐβρεῖαν ἐξαλύξαμεν θεᾶς·
μολαίν τε, χαρὸν ἐνθ' ἂν ἀειβῇ κίξω, κρίσι αὐτό ἡγοὶ τοὺς ἐχοῖστον βελῶν.

640 γαρ ὃροις ἐνθα μή τις ὁφέσαι·
ἀλλ' αὐτῷ νῦς Ἀγείς τε σωζόντων κάτω.

660 ἐνα μάρ εὐ χειρό τοὺς ἐδεξάμην παρ' Ἐκτόρος διώχμα δυμενεστάτου, ὑποκα τί κεδόν τον ἦχον Ἀργείων πάρα.

V. 637. ἰελεύσομαι Dind.

thought sea-water the most efficacious in performing lustrations.


V. 636: λύμαθ' ἄγνειας ἐμά] λύμαθα does not so much mean the uncleanliness of sin, or the stain contracted through the slaughter of the beasts, and for which expiation was due to the Gods, as filthiness of body, as Juno in II. XIV. 171. λύματα πανθηρόν. But ἄγνεια, which is frequently used in speaking of lustrations, was suited to the poet’s meaning, because in that cleansing of the body there would naturally be included some preparation for a reconciliation with Pallas. For it was considered impious for any one polluted with blood or any other uncleanness to perform sacred rites to the Gods. II. XIV. 266.

JAEG.

V. 636 sqq. μολάν τα = κάτω] It was a custom among the ancients to destroy all weapons or instruments by which crime had been perpetrated; or at least, if the hardness of the material precluded their destruction, to remove them out of sight. So Hercules in Sen. Herc. fur. 1230: tibi tela frangam nostra; tibi nosstros, puerr. rumpemus arcus, ac tuis stipes gravis ardebit umbiris. Harpocratin v. Δηρ.

640 σφαλές states that trees, upon which anyone had hung himself, were either torn up by the roots or burnt. In like manner dead animals are ordered to be removed outside the city by Plato p. 935. E. The ancients, then, seem to have buried in the earth swords stained with blood beyond the possibility of cleansing, for this reason, that they thought things defiled by murder or impurity ought not to be exposed even to the light of the sun; the earth therefore, seeming inaccessible to the sun’s rays, was the place chosen. Hence probably Jason in Apollonius Rhod. IV. 696. sits at the hearth of Circe μὲνα φάγαγον ἐν χειρὶ πήδας, φιλέ τ' Ἀλκας πάνιν πταῖνω. MUSGR.

V. 639. ἢγοῖς See at v. 95.


V. 642. χεῖρι] See on vs 710 sq. The thing itself is related by Homer II. VII, 303 sqq.

645 ἄλλ' ἔστιν ἀληθῆς ἢ βροτῶν παραμέλια, εὖθρόνων ἅδωρα δῶρα κοῦν ὀνήσιμα.

655

together τὸ λυστὸν εἰσόμεθα μὲν θεοῖς εἰκεῖν, μαθησόμεθα δ' Ἀτρείδας ὁδείν. [464]

665

ἀρχοντές εἰσιν, ἅθ' ὑπεκτεῖν' τί μή; 660

καὶ γὰρ τὰ δείνα καὶ τὰ καρτεράτατα τιμαῖς ὑπεκεῖν· τούτο μὲν υφοστιβάζεις[467]

χειμῶνες ἐκχειμάνοιν εὐχάριστον θέρειν·[468]

ἐξιστάται δὲ νυκτὸς αἰανῆς κύκλος[

700

τῇ λευκοπόλῳ φέγγος ἡμέρα φλέγειν

655 δεινῶν τ' ἁμα πνευμάτων ἐκλουσε.
 Sol ita moveitur, ut, quum terras larga luce compleverit, ea dem modo his, modo illis ex partibus opacet. Hor. Od. I, 3, 15: quo (Noto) non ar- biter Hadriane maior, tollere seu ponere vult freta. Idem Carm. sac. v. 9 sq.: alme Sol, curru nitido die mel qui promis et cel as. A very similar form of speech is used in Oed. C. 869 sq. where Oedipus, deprived of sight, invokes the Sun, beseeching that he will at some time afflict Cleon with the same calamity under which he himself labours. So also Pind. Isthm. II, 59 sq.: oodi poste xevian odores empiwteseis the- steis' Isseis amphi trapeza. And hence seems to have arisen the fact oft he deify, who was supposed to be the author of some evils, being often thought to avert the same. Thus in v. 706. Mars is said to have removed from Ajax the calamity of which he was the reputed author, and in Trach. 644 sq. he is said to have put an end to the war which he was thought to have occasioned. See also my remarks in Cens. p. 152 sqq. — On the meaning of the aorist ekph- rwmov see Matth. §. 502, 3. and Rost §. 116, 3, not. 4.

V. 656. [\*] Also. See my note on El. 700.

V. 657. [\*] Lest any one suppose that the accusative of the object is omitted, it must be observed that the whole passage is spoken in this sense: he evidently means: quitoe again the person it had embraced.

V. 659. [\*] In the same manner the particles de — yap here refer to one verb Iepitama, as frequently the particles di - yap (cf. El. 382. 606 sq. and Ant. 155.) are both referred to one verb. See Matth. §. 615. and the learned authors there quoted, to whom must be added Frisch, Quest. Luc. p. 64 sq.

V. 660. [\*] The poet has imitated in these words the precept of Bias in Aristot. Rhet. II, 13, 765. E. XXII. 780. E: philoein dei os mucisqenias kai mustov os kai philosontas. But it was also decreed by a law of Zaleucus, that no citizen should pursue his enemy with implacable hatred, but should reflect that they might one day become friends. Diod. Sic. XII. c. 20: teidai ethymi tois palaios, etsi kai philos koune- rion ev apolitwzontas xheiron kai prosxrononov os philos isom- nias. Philo de Char. p. 713. A. C. Seneca Ep. XXIV. p. 236. and Gruter on P. Syri Sent. p. 484. (p. 216. ed. Orelli). Less certain is the conjecture of Wyttenbach Bibl. Crit. II. P. 1. 45., that a similar sentiment of Plato, Rep. V. 465., is derived from this passage of Sophocles. LOB. Compare also Cicero de Amicitia c. 16.

V. 661 sq. [\*] With regard to my friend. See similar examples in Matth. §. 575, c.

V. 663 sq. tois pollwion —
665 αλλ' ἀμφι μὲν τοῦτοιν εὐ χήσει, σὺ δὲ ἔδω θεοῖς ἔλθοισα διὰ τέλος, γίνα, εὔχοι τελείωσά, τοῦμόν ἄν ἐρᾷ κέαρ. ὑμεῖς δ', ἐταίροι, ταῦτα τῇδε μοι τὰ δέ τιμᾶτε, Τεύκρο σ', ἴνα μάλη, σημῆνετε
670 μέλειν μὲν ἠμῶν, εὐνοεῖν δ' ἠμῶν ἀμα. ἢγο γὰρ εἰμ' ἑκείν', ὅποι πορευτόν,
ὑμεῖς δ' ἃ φράζοι δράτε, καὶ τάχ' ἂν μ' ἱσος πυθοῦσθε, κεί νῦν δυστυχώ, σεσωμένον.

ΧΟΡΟΣ.
(στροφη.)
'Εφετ' ἔφων, περιχαρής δ' ἀνεπτάμαν'

V. 664. ἐσπαργεῖς Dind.
V. 674. ἀνεπτάμαν ἐγαται from good MSS. Vulg. und Dind. ἀνεπτὰμαν.

Λ.Μ.] Lobeck remarks that Buns gives a similar reason in Diog. I 82: τοὺς γὰρ ἔκλειστος εἶναι κακοὺς.
V. 665. ἀλλ' ἀμφι μὲν — σχέσει The same as if he had said: ἐγὼ μὲν συννεφέως.
V. 668 sqq. ταῦτα τῇδε μοι — τεματε honesty to me as a model of incentive. So, Lobeck adds. Pindar Pyth. IV, 451: Παιάν σοι τεμάφε δ' θα, and Append.

Epigr. n. 252: 'Εφετ', δέδω θαύμα, ἵνα σοι λαβίναι γειραίων.
V. 670. μέλειν — ἠμῶν] To have a care concerning me. On the verb μέλειν used personally, I have spoken at El. 335.
V. 671. Schol.: 'ἐγὼ γὰρ τὸ μιαν ἀκούσας ὁ λόγος ἤκουσίντας.
V. 672 sqq. Schol.: καὶ τὰ γὰρ ἀν μ' ἐς οὖς: ὁ μὲν χρόνοις ἀπαλλάσσομαι τούτων διὰ τῆς νόσου, ὁ δὲ αὐτοτίτα τῶν παπών τῶν βίων. Many examples of this kind of ambiguity occur in the tragedians. Cf. El. 1324 sqq. 1448—1465. Phil. 779.
V. 674. ἐφετ' ἐφησ'] That men shudder when the highest
enjoyment is said not only by Sophocles, but also by Aeschylus, as quoted by Schol. on Oed. C. 1049: ἐρωτευθήκες τεῦθεν μετατόπωσε, and Euripides Hel. 640: γέγυγμα ξαφνίζει θυσίας ἐντείνεις αὐτότητα. The word ἐρωτευθήκες must not be explained (with Lockeck) by γάμμα, a signification in which it has never been found elsewhere, and which it cannot bear in this place, as is clear from the words following, περ. ἀνεπάκαμα, which would only be a repetition of the preceding, if ἐρωτευθήκες meant joy or delight. On the contrary, it signifies desire or longing, and refers to vs. 676-682. more particularly to the words νῦν ἠμιμέλες χαρεύοντο. Cf. Oed. C. 436. Phil. 660. — On the metaphorical use of verbs signifying to fly, I have treated in my note on Ant. 1286. V. 678. ἀναπλαύκτης. The Scholiast thinks that Pan is called ἀναπλαύκτης, ὡς ιδίοις τοῖς Ἀδηναῖοι ἐν τῇ ναυμαχίᾳ (see Theophr. Epist. III. Anal. Br. T. III. p. 515. Opp. Anth. Pal. T. II. p. 696. no. 233.), ὡς τῶν Τιφώνων δεινοῖς ἡρευνα (Oppian relates that he was baited by fish-meal, Hal. III. 16.), ὡς ὢς ἀδιάλειπτα τῶν Πάνω ὑπὸ κόμων θεάν; see Pindar fragm. LXV. 594. Ausonius Mosell. 172. introduces the Panes sporting with the waves, and in the sea fight of Bacchus in Nomn. XLI. 214. Pan exceeds ἀφαίνεται ἐν ὑδάει κοῦρος ὠδέταις, and the same deity is included in the number of the Gods of the shore, on which see the commentators on Theoc. V. 14. and called the assistant of fishermen by Agath. Ep. XXVIII. Hence it is evident that Pan, although not included in the number of sea deities, might be called ἀναπλαύκτης and so be invoked by the Chorus: thou deity, who wanderest o'er the seas, come hither, having crossed the Aegaean sea. LOB.

Ibid. Ἀθέλλας — ἀναπλάθηκς] Lockeck well remarks that the poet preferred mentioning Cypheus, as being a more celebrated haunt of Pan than Psytalia, which was nearer Seleusia. He compares Schol. Aesch. Pers. 447.

V. 679. τῶν χαρευομένων ἄναξ] These words have the same meaning with those of Pindar in fragm. n. 67. p. 593. Calling Pan χαρευεν τελειοικάν θεάν. V. 680. οὐσία κυώνος ἐρημίματα] Eustath. p. 1166. 18. supposes that Sophocles had in mind the fourteen youths, male and female, that Theseus led with him, and their festive dances. But those dances are called Gnosian, which were formerly instituted by the Curetes in order to drown the cries of the infant Jove; Nysian, which the Satyrs born at Nysa, and the Nymphs, the nuns of Bacchus, used to dance. Schol.: τῶν ζημίων ἡμῖν ποιεῖσθαι θανάτου ἔγειρε, ὡς ἡ Κρυστίκη, ἥ κεὶ Πυθήνη Νυσιάς γὰρ ἡ Βισέκυνθος, which Meursius on Lyk. 249. vainly corrects after the example of Suidas. Cf. Jungermann ad Polluc. IV. 99. and Aglaophem. T. II. 1154. LOB. On dancing cf. Homer II. XVIII. 590-603.

Ibid. Schol.: αὐτοδίκη αὐτο-
V. 686. εὐνεία is restored from good MSS. Vulg. and Dind. εὐνεία.

Nevertheless, it seems to me incredible that the Chorus should invoke Apollo, as if he were a merry God, to be present with them in their joy and exaltation. It rather seems done, because the Atheniens thought him their helper, if they escaped safely from any dangers. The Chorus therefore wishes to return thanks to Apollo, because Ajax was freed from the disease which had oppressed him, and to seek his favour in future. So in Trach. 205 sqq. when word is brought that Hercules was returning home safe after the accomplishment of his labours, the Chorus raise a hymn to Apollo. The Chorus therefore wishes two things in this passage, both that Apollo would visit their festival, and be propitious to them in after time. For the words εὐγνώστοι — εὐφόροι seem spoken in this sense: εὐγνώστοι ἔμοι εὐνεία ὑπὸ πελάσαι Ἑκατον Μαρχίων καὶ διὰ παντὸς εὐφόρων εἰη.

V. 687. Ἑλυσιν — Ἀρής] That Mars was thought the author not only of war, but likewise of other evils, I have observed on Oed. R. 183. The same deity might also be called the averter of the evil, of which he was also the cause; the reason for which I have shewn on v. 655 sqq. Schol. Ἀρής ὁ λύσσα, ἡ μανία. But see note on v. 51.

V. 690. Schol.: νῦν, ὁ Ζεῦ, πάρα λευκὸν νῦν πάροσιν ἡμῖν λαμπρὰ ἵμιν, ὀτε ἐγγύτου
ΑΙΑΣ.

710

θαῦν ὁκυάλων νεὼν,

οὖ' Αἰας λαβίκων πάλιν,

θαῦν ὁ τ' αὖ πάνθυτα θέμι' ἐξίνυδ' εὐνομίᾳ σέβον

μεγίστα.

695 πάνθυ' ὁ μέγας θρόνος μαραθνεῖ.

κουδὲν ἀναύδητον φατίσαμ' ἄν, εὔτε γ' εὖ ἀπλ.

πτων

Ἀιας μετανεγνώσθη

θυμῶν Ἀτρέδας μεγάλων τε νεικέων.

V. 691. νεὼν, δ' Αἰας = λαβίκ. πάλιν, θαῦν δ' αὖ = πάνθυ.

Dind.

V. 692. θαῦν I have restored from Lα., Lβ. and Γ. So the Schol.: θαῦν' ἄντι τοῦ θαῦν. Cf. vs. 645. 880. 983. 948. Vulg. and Dind. θαῦν.

V. 695. These words: τε καὶ φλέγει are found added in some MSS. after μαραθνεῖ. Bruneck was the first to reject them.

tῶν νεών πρότερον γιὰ ἐκτοπ.

πάμεθα ἑπιμάγγυνθαι τοῖς ἀλλησις

ὁν τὴν αἰθών. Musgrave rightly observes that λευκὸν εὐφέρον φαῖς

is a periphrase of the proverbial expression λευκὴ ἡμέρα, on which

see Hesych. and his comm. Moeris, ed. Piers. p. 477. and Lobbeck

on Phryn. p. 475. On the genitive

νεών dependent on πάλιν see at

Phil. 1299.

V. 691. θαῦν ὅλῳ νεῶν] Lobbeck opportuneley observes that epitheta of almost the same signi-

fication are frequently joined. He compares Hom. Od. VII. 34. γυνὸ

θηράς πυροθέτης δαίμον, hymn.

in Apoll. 107: ποδὶνεμος ἀθέα, Hesiod. Theogn. 786: ἡμβάτουτον

ψυγῆς, Theocr. VII. 15: λασίου

δικαίοτα, Oppian. Cynech. II.

567: ἐπομοεῖν ἐν ἐργασίαις

βιβαίως, Quint. Calab. XII. 114:

ἀθάνατος θεὸς ἀμφίστος.

V. 692. Schol.: λαθίκονες

ἐπιλήματος τῆς λίπης, ἐγένετο θη-

λοῦντι.

V. 693. Schol.: πάνθυτα πάν-

σπε. ήξίνυδαν ἐξπλήκγων.

The Chorus mean that Ajax has

again returned to the most careful

observation of the divine laws, and to the performance of befitting

actions, referring to what they had

said in vs. 635 sqq. and 647 sq.

On πάνθυτος cf. Eur. Iph. A. 185. πολύθονος δέλωτος. On adver-

dives compounded with πῶν see

Trach. 50.

V. 695. Schol.: ἀναύδητον,

ἀπόθικον, ἀνάπληστον. The Chorus

here make nearly the same remark

as in vs. 629: κὼς λευ' ἀπλῶν

οδέν.

V. 696 sqq. εὖτε γ' — νεί-

κέων] Since indeed Ajax has

unexpectedly desisted from

his anger against the Atrides and from mighty quar-

rels. On the expression ἐξ ἀπίθηναν,

for which ἐξ ἀπίθηναν is more usual,

on the plural θυμῶν, and likewise

on the genitive dependant on the verb μετανεγγνώσθη Lobreck treats

well in his note. On εὖτε I have

myself treated at Oed. C. 84. Lastly,

on the dative Ἀτρέδας cf. Hom.

II. I. 283: ἄφιληθι μεθὲν χῦλον,

Od. XXI. 377: καὶ ὁ μεθὲν χα-

λαπεῖ λύκων Τηλεμάχου. and

Matth. §. 387.
ΑΓΓΕΛΟΣ

700 Ἀνδρεῖς, φιλῶν τὸ πρῶτον ἄργεὶλα Θέλω. Τείχορας πάρεστιν ἄρας Μυσίλιον ἀπὸ κρημνῶν. μὲν δὲ προσκαλουσίν στρατηγίουν κυδαῖεται τοῖς πάσιν Ἀργείλοις ὀμοί. σειρχοντα γαρ πρόσωθον αὐτῶν ἐν νύχλη. 705 μαθώντες ἀμφίσβητον, εἰς ὁνείδεςιν ἱππόσον ἐνθέλεν κάνθεν ὀντες ἔθεν ὡς οὐ, τοῦ τοῦ μανήντος κάπωσονευτοῦ στρατοῦ

V. 700. Ἀνδρεῖς, φιλῶν I have given from the conjecture of Musgrave. MSS. and Dind Ἀνδρεῖς φιλῶν. V. 707. Elmaley and Schaefer conjecture στρατμόν, not badly.

V. 700 sqq. Schol.: ἄνδρεῖς φίλοι τοίον ἀγγείλαξιν ἀπὸ τὸν στρατοῦ, ἀγγέλλων τὴν παροικίαν τοῦ Ὀλυμπαντοῦ. ἐπισκεπτάτικι ἔτη οἰκοδομής τοῦ Τείχους. Θεομάρτῳ δὴ ἐπὶ τοῖς ἄγγελος τοῦ Μυσίλεον τοῦ Μινόκτιος ἐξαιτίας ἁγγειοφυμένων, οὐχ ἔλεγεν οὐκ ἀπὸ τοῦ χορεῦν τοῦ Τέλημασα γνώσαντι τὸ πράγμα τιθανοῖν οὖν ἐγγέλας ἀπαγγειλα παρασκευάζει αὐτοῦ εἶναι κατὰ ἐξήτειν καὶ οὕτως ἐπιτεύχθηται τῷ πρῶτῳ. θείας δὲ καὶ τὸ τῶν Καλαμωτα ὑμαῖν. οἰκεῖον γὰρ τῷ μάκειν καλῶς δὲ καὶ τὰ τῆς σκηνῆς ἐκείνασται. Διότι δὲ καταλήκτος, προθέτειν ἐν ἀγάλματι οἰκεῖ τοῦ χορεύν τὴν σκηνήν ἅπαντος ὡς τὴν ἐξήτειν, ἐξῆνεν ὁ Λαοὶ ἐπὶ τὴν πράξει τοῦ δὲ θείας ὀδύνην ἄρχον παραλαμβάνει, πεποιημένης διαφορὰς τῇ τῇ σκηνῆ προσαποιώς.

V. 700 sqq. τὸ πρῶτον. — ημημονῶν Musgrave compares Eur. El. 230: ἦταν πρώτως γάρ σοι τὰ γάτας ἀγγέλλων Ἀθέου, and Soph. Oed. R. 958: εἰ τούτων πρῶτον δεῖ μοι ἀπαγγειλασαι σαφος, εἰ τερτιάν διαφόρον ἐκεῖνον θανάσιμον ἀληθεύτηκα. — But the other part of his message to the Chorus is contained in vs. 703 sqq. cf. also 761 sqq.

V. 701 sqq. Μυσίλεως — ημημονῶν] Understand either Olympus or Ida. Cf. Strabo XII, 4. extr.: πρὸς κύκλον διὰ οἰκεῖ τοῖς Βιθυνοῖς εἰ περὶ τῶν Ὀλυμπων Μυσίλεως, eιχὶ Ὀλυμπιον καλοῦσθαι τινες, οἱ δὲ Ἐλληνικοὶ ὀνομασται. See also on v. 557.

V. 702. Schol.: στρατηγίουν τοῦ στρατιάδοντος, ἀμφίσβητος. Of this signification no examples are found among the Attics, nor even other writers. For that of Nicetas Acominat. Annal. p. 205 a. which Du Cange quotes, is doubtful. In Sophocles μένος στρατηγίουν seems to signify some extensive place in which the tent of the general stood, such almost, as Polybius calls περίδεσσαν στρατηγιων in the Roman camps. G. DINDORF.


V. 704 sq. στειροῦντα — ἀμ-φίσβητον] It scarcely needs be observed that these words must be thus joined: πρόσωθεν γὰρ στειροῦντα αὐτῶν μαθώντες ἀμφίσβητον τὸ κύκλον. See on v. 558.

V. 705 sqq. οἰκεῖον εἰς θείας ἀμφίσβητον] See on v. 1216. οὐκ ἔστω δὲς οὐ ημεῖς τὸ κάθος τόδε ὡς καί τὸν ἄνθρωπον καὶ τὴν σκηνήν τε ὡς καί τὸν Ὀλυμπον. See Matth. § 483. extr.
ΑΙΑΣ.

ἔνωσαν ἄποκαλοῦντες, ός οὐκ ἄρχεσοι τὸ μῆ' οὐ πέτροισε πάς κατακαίνοις θανεῖν.
710 ὡς' εἰς τοσοῖν ήλθον, ὡςτε καὶ χεροῖν κολεῖν ἔφυστα διεπεραίωθη ξιφῇ.

370 λέγει δ' ἔφιξε δραμοῦσα τοῦ προσωτάτω αὐτῶν γερόντων ἐν ξυναλλαγῇ λόγον.

αλλ' ἡμῖν Αἰας ποῦ 'στεν, ὁς φυσάω τάδε;
715 τοῖς κυρίοις γὰρ πάντα χρή δηλοῦν λόγων.

ΧΟΡΟΣ.

οὐκ ἔνδον, ἀλλὰ φρούδος ἄρτλας, νέας βουλῆς νεόσιν γεματεύεται τρόπως.

ΑΓΓΕΛΟΣ.

λοῦ λοῦ.

720 βραδεῖαν ἡμᾶς ἀρ' ὁ τήνδε τῇν ὀδὸν πέμπαν ἐπεμψεν, ἢ 'φάνην ἐγὼ βραδύς.

ΧΟΡΟΣ.

τι δ' ἦσε τρεῖς τῆς τίς ὑπεσπανισμένον;

V. 708 sq. Schol.: ός οὖκ ἄρχεται ἕτεροι ἐν τῷ Τούκροι. ός οὖκ ἐπαρκέσχει οὕτως τὸ μῆ' λοβῆλευτας γενίθια. It is not strange for the transitive member of the sentence ός οὖκ — θανεῖν to be made dependant on the words ἡμᾶς γεματατέων ὑπέριδοις which must mean: ὑπεριδοτεῖς θανοῖς. See Herm. on Vign. p. 875. — On the use of the pronoun πᾶς I have spoken at Ant. 710.

V. 710 sq. χεροῖν — ξιφή
On the substantive χεροῖν added cf. vs. 661. 1047. Ei. 54. 456. 998. Ant. 429. On the genitive κολείων see at Phil. 605.

V. 712. δραμοῦσα τοῦ προσωτάτω I. e. εἰς τοσοῦτον ἔφυστα. Lobeck quotes these similar examples: ἦνα τοῦ πρόσω Xen. An. 1, 3., προίηνα τοῦ πρόσω Arrian. Alex. II, 6. 7. and many others of the same kind from Philostratus. Cf. Rost §. 108. 2. d. p. 530.

V. 713. ἀνδραῖων — λόγοι] Hermann rightly observes that this is the same as τῶν γερότων συναλλασσόντων αὐτῶν δὲ λόγων. On the double genitive see at v. 54., on the word ξυναλλαγῇ at Oed. R. 33 sq. and Eur. Suppl. 602. λόγων ξυναλλαγῇ.

V. 717. Schol.: ἐγκατατέσσερις ἢνομοίος. When Ajax is said with changed mind to have changed his intention, there seems no doubt but that he is understood as having laid aside his intention of killing himself, on being liberated from madness. Lobeck quotes Cicero ad Fam. IV. 6: ad novos casus temporum novorum consilio ratiornes accommodare.

V. 718. Schol.: οὐ̄ λοῦ λοῦ οὐ̄ οὐ̄ οὐ̄ οὐ̄ οὐ̄ τὸν μάντιν, ὡς κακον αὐτῷ γίνεται, τοῦτο προαναφανεί.

V. 719 sq. βραδεῖαν — βραδυὶς] Either by the fault of Teucer who had sent, or by the fault of himself the messenger, he asserts that he has arrived later than he ought.

V. 721. τι δ' ἦσε πτέλ.] Because the messenger had expressed
a fear that he had arrived too late, the Chorus ask what he had omitted or done imperfectly of the things he ought to have accomplished, τι ἐλλεῖν τῶν δεότων γενέσθαι. Τήδει is used to point out τῶν ἄπερ φης ἀνίκανον γενέσθαι. LOB.

V. 722 sq. τὸν ἄγρον — τοῦχος] There is nothing objectionable in the united words ἄνθον στήγῃς ζώω. The difference of which from the more simple phrase ἐκ τῆς στήγης may be better shown by the German language than by the Latin. For that meaning: aus dem Innern des Zeltes heraus, but this aus dem Zelte. Similar are the passages quoted by L.obeck in illustration of this place, Herod. III. 165: ἐκ τῆς ταραχῆς ἐκφύεσαν ζώω. II. 144: ἔκαγαγόντες εἰς τὸ μέγαρον ἔσω, and c. 156: ἔσω εἰς τὸ Ιρών ἐξελθόντες. Aristoph. Plut. 238: καταφύειν αὐτῶν κατὰ τῆς γῆς κατω. Aeschin. c. Cont. p. 69: ἀπογυγών ἡμᾶς ἀπὸ τοῦ προφήτας. — It is moreover strange that the editors have not seen that παρήκαν is the same as προελθεῖν παρὰ αὐτῶν, i.e. τῶν Τευκρῶν. Cf. v. 72. and my remarks in Cens. p. 155 sqq. For Teucer was unwilling that Ajax should come to him; but he himself preferred going to Ajax before this should have come to him. For the words πρὶν — τῶν have the same signification as ἄλλα αὐτὸς πρὸς τὸν Αιαντα παρελθέν ποιεῖται. Similar is the sense in Ant. 308: σὺν ψυχῶν Ἀδαμος μονος ἀρκέσας, πρὶν ἄν ξάνθει παραμονή τὸν δηλώσῃ δρᾶν, where see the Scholastis's note.


V. 729. τοσοῦτοι — εὐγχανον] That oλα and εὐγχανον are rightly joined, may be easily understood if we reflect that καὶ παρὰ εὐγχανον is the same as and I myself heard it.
730 ἐκ γὰρ συνέδρου καὶ τυραννικοῦ κύκλου
Κάλχας μετατάσας ολος Ἀττικῶν δίχα
ἐς χεῖρα Τεύχρον δεξιὰν φιλοφόνον
θελε εἰκεν καλάκηψε παντοτε τήχη
εἰρήθα κατ' ἡμαρ τούμφαινε τὸ νῦν τόδε

735 Ἀλάνθ᾿ ὑπὸ σκηναία, μηδ᾿ ἀφέντ᾿ εἀν,
εἰ ξάνη ἐκλίνον εἰςδεῖν θέλοι ποτέ.
ἐλα γὰρ αὐτὸν τῆδε θήμερος μόνη
diας Ἀθηναίος μήνις, ὡς ἐφε λέγαν.
τὰ γὰρ περισσά κάνοντα σῶματα

740 πάσιν βαρέλαις πρὸς θεῶν δυσπραξίας
ἐφασα ὁ μάνις, ὡτις ἀνθρώπων φύσιν
βλαστῶν, ἐπειπα μὴ κατ᾿ ἀνθρωπὸν φρονεῖν.

V. 734. Lobeck has written ἱέρεις with Hermann, determining ἐργειν means to ward off, ἐργεῖν to shut in. The same critic has nevertheless retained ἐργεῖν in v. 776.

V. 739. I have written κανόνητα, in which I am borne out by Suidas. MSS. κανόνητα, which is foreign to this place and v. 1244. See my remarks in fab. Ajac. not. 7.

V. 730. ἐκ γὰρ συνέδρου — κύκλου] The council and royal circle is put to express the circle of kings or leaders who sit in council. On the particle γὰρ I have spoken at Ant. 238 sq.

V. 731. ολος — διὰ[See note on v. 456.

V. 737. ἐλα] On the use of the verb ἔλασθε I have already spoken at vs. 267 sq. Τιθέθη Θηρίνος is used in vs. 759. 1362. and Oed. R. 1283.

V. 738. ὥς [ἐφι η λέγων] Tri-cliniu: τὸ ἔφη καὶ τὸ λέγων ἐκ παρελλήλων τινός ὀφείλεται τὸ θ’ οὔ τοιοῦτον, ἀλλ’ ὡσεϊ φασίν τοιαῦτα ἔφη θηματοφων ὀν, οὕτω καὶ τοῦτο, οὕτως ἔφη καὶ οὕτως ἔφηνε ἄπεργησε, λέγων τὸν περὶ τὸν Ἀλάνθος λόγον. So Phil. 55: τὴν φιλματήσας σε δει προχν ὄπως λόγων ἐπεκλύεις λόγων. Ant. 227. Demosth. de rebus Chers. p. 106, 14: καὶ λέγων (i. e. ἐν τῇ θηματοφωρὶ) ἔπειν οὐθὰ πας: ἐπέ μοι, βουλευεθέθλε, ἔφη, πτλ. Many other examples are quoted by Lobeck on this passage. Not dissimilar is the phrase used by the poet, below v. 1099.


V. 740. πρὸς θεῶν δυσπραξίας [One would wish that the preposition πρὸς were omitted; but see note on Ant. 193.

V. 741. δηστε] Must be referred to the plural noun σώματα, but so as to mean nearly the same as εστι. Cf. Mat. 481. not. 1.

V. 741 sq. ἄνθρωπον — βλαστῶν] The phrase φύσιν βλαστῶν has the same meaning as φύσιν φύς or φύσιν ἔχων. See remarks.
κέινος δ' ἂπ' ὅθαν εὐθὺς ἔξομιμένος ἢνοι ταλάς λέγοντος εὐφέθη πατρός.

745 ὡ μὲν γὰρ αὐτῶν ἐννέπει τέκνον, δόρει βούλου κρατεῖν μὲν, σὺν θεῷ δ' ἂει κρατεῖν.

ὁ δ' υψικόμπας κάμφονος ἓμελπότο πάτερ, Θεοὶς μὲν κἀν ὁ μηδὲν δὲν ὁμοῦ κράτος κατακτήσατ—ἔγω δὲ καὶ δίκα

750 κέινον πέποιθα τοι' ἐπισφάσειν κλέος.

τοσοῦτ' ἐκομίζει μύθον, εἶτα δεύτερον διὰς Ὀδύσσεος ἡνίαν ἐτέρυνουσαν ἦν ἤδαι τ' ἐξ ἐξαργος χείρα φοινίαν τρέπειν,

τὸν ἀντιφανεί δεινόν ἀρχηγὸν τ' ἔκοψ.

755 ἄνασσα, τοῖς ἀλλοιοῖν Ἀργείαι̑ν πέλας

V. 745. ἄφες I have given from my own conjecture instead of θεύ-


in Cens. on v. 42. For the ex-

pression ἀνθρώποι φύσιν ἔγω, for which ἀνθρώπος φύσιν γάρ is commonly used (see on v. 1231.), cf. Trach. 1082; γιν. δὲ, Ἐδείς οὐδέ καιν ἀνθρώπος φύσιν. Rost §. 104. annot. 13. Lastly, on the particle ἔπειτα I have spoken at v. 259.

V. 743. εὐθὸς ἔξομιμένος] On εὐθὺς joined with a participle see Matth. §. 565. not. 2. Rost §. 130. not. 3.

V. 745. αὐτῶν ἐννέπει] ἐν-

νέπειν usually means to tell, or to relate, or to explain. In this place it has the more unusual signification to address, in which sense προσκενέπειν is usual, as in v. 857. and Trach. 402. But Sophocles often uses simple verbs for compound, and puts with them the same case as the compound usually take. So for ἀπεκρυβοῦ q.v. 1117. ἀπερέσθαι. For ἀναφέρειν frequently χρίγειν (see on Ant. 397.), for ἀναφέρειν El. 699. τάξει, γιν. δὲν Ἐυμήδεσιν Phil. 67. Trach. 916. 940. βάλειν, for ἐβάλειν Phil. 1028.

βάλειν, for ἐμπέτειν Trach. 597. πέτειν, for ἐμπέτειν Ant. 169. μένειν, for καταγελάν Phil. 1125. γελάν. But as Sophocles in this place uses ἐννέπει, so Homer frequently uses the simple ἔνθαν in the sense of addressing. Cf. II. XII. 60. 210. XIII. 725. XVII. 237. XX. 375.

V. 745 sq. τέκνον—κρατεῖν] Lobecq quotes Hom. II. IX. 254., where the father of Achilles addresses to him nearly the same words on his setting out to battle.

V. 747. Schol.: παρατηρησὶ καν-

δαίς τὴν προσθέσειν τὸ ποιηταῖο, διὸ προσθήκη τοῦ Ἀθάνατο γλώσσατος, μονογραφίας ἐπιστρεπτούς τῶν ἄκητον μὴ ἀρχιέσθαι τῇ συμφυρῷ τοῦ Ἀρίστος προφήτων γεφυραὶ τῇ ἀρχή ἄνω, σχεδόν καὶ τῇ παντὶ διεργώντας. Cf. fab. Aj. not. 7.

V. 748. Schol.: ὅμοιο τὸ ὅμοιο ἄνετὶ τῆς σοῦ τὸ δὲ ἔξος, Θεοῖς ὅμοιο.

V. 750. ἐπισπάσειν] Active for middle. See note on v. 129.

V. 752 sqq. διὰς Ἀθάνατος, ἥνιξ' κτλ.] I assent to the opinion of Hermann and Lobecq, who consider Ἀθάνατος, ἥνιξ'—ηδέστο as put for Ἀθάνατος αὐδωμένης, although another example of such an anacoluthon does not seem to exist.


**AIAS.**

 iota, καθ’ ἡμᾶς δ’ οὖπον’ ἐκρήξει μάχη.

toioidè tois lógois tôn ástergh θeás

ἐκτήσασ' ὄργην, οὔ κατ’ ἀνθρώπων φρονών.

ἀλλ’ εἰπερ ἔστι τηδε θήμερος, τάχ’ ἂν

760 γενομέθ’ αὐτοῦ ἔχι θεό σωτηρίω.

tosav’ ὁ μάνες εἰρ’. ὁ δ’ εὖθὺς εἷς ἔδρας

πέμπει με σοι φέροντα τάζ’ ἐπιστολὰς

Τέκνος φυλάσσαν. ἐλ’ ᾧ ἐπεστρήμεθα,

οὐκ ἔστιν ἀνήρ κεῖνος, ἐλ’ Κάλλας σοφός.

**ΧΟΡΩΣ.**

765 ὁ δαία Τέκμησσα, δύσμορον γένος,

V. 757. Hermann thinks we should read τοιούτης τοι.

**V. 756.** θα’ ἡμᾶς — μάχη] Battle will never break out against us, i.e. where I shall stand in the line of battle, the enemy will never break in. On this use of the preposition κατά see Lobbeck.

V. 757. Schol.: ἀστεργὴν ἐμά-λακτον, ἀδιάδεστον. Lobbeck adds: "This δρογή Θέας may be seen in her behaviour; for, although able to turn aside the attack of Ajax against the leaders of the Greeks in many other ways, she used that which bore with it the greatest reproach and disgrace."


V. 761. ἐκ ἔδρας] The messenger is ordered to hasten his way from the place where he then stood, in order to bear the orders given. By this it is shewn that Telecer wished his orders to be conveyed to the friends of Ajax without the least delay. In like manner ἐκ ἔδρας is placed immediately after v. 769.

V. 762. Schol.: ἐπιστρήμεθα] ἐντολάς. So Oed. C. 1601. Trach. 493. If we have not obtained what we wished to obtain, i.e. if we are come too late for the orders which we bear for the confinement of Ajax to his tent, to be possibly observed. Compare the verb ἐμποτάσσειν in almost the same signification, on which see at El. 1108.

V. 765. Schol.: ᾧ δ’ ἐν μέσα τοῦ χοροῦ ἀκούσῃ τι περὶ τοῦ Αἴαντος: ὡς ἐν τοῖς ἀλλοις φραίσεσιν, ἐν τι Πλέκτερα καὶ Ὑλ-

δίποδα, ἀμα τῷ χορῷ τῶν γυναικῶν προθέσας ποίησιν, ἵνα μὴ ἀναστολογῶσιν οἱ αγγελοὶ. 'Πρὸς τόν ὅταν, ἄτι δ’ Ἀιας ἐκέλευσεν αὐτήν κατ’ ἴχνον ἐξάσκεις τοῖς θεοῖς, εἰπέν, καὶ δ’ αἱμα πάλτων. οὐδὲ μὴν ἀγιαλοτοῦ σχήμα ἔχουσαν ἐδώ συνεχὼς ἕξειναι, μᾶλλον ἐν τοιούτῳ καρφῷ ἐκπυκναίοι καὶ παρακαλοῦσιοι τῇ τοῦ Ἀίαντος μνήσει. ἔδει οὖν μέγα τι φάνηκα τὰ ἐξάλλαν αὐτήν: ἀν πρὸς τὸν χορὸν ἐδώσας πρῶτον εἰπέν, οἷς ἂν μεγάλη προφάσις ἐκπολυτίσεις αὐτήν. ἀλλὰ τα ό τὰ ἀπὸ τὸν χορὸν οἰκειοτέροι εἶσαι, ὡς πολιτίς τοῦ Αἴαντος, ὡστε καὶ ὁ ὁμολογὸς καλὸς οὐκ ἐξήγασε μείζων πράσματον, ἀλλὰ τῶν Ἀιαντὰ ὑπακολοθῶν ἔνδον, πρὸς τὸν χορὸν σημαίνει, εἰς ἀνέγκειν ἄρ’ γεγονός ὁ ποιητὴς τοῦ θρόλλη-

σας, οὐδεμιάν προφασίας ἐγένετο, ἀλλὰ τὰ ἃ θέατα ὑπὸ χρυσῶν ἐξήγερκεν. But Hermann remarks: dákia means wretched. In this
100 ὡς μολοῦσα τόνδ', ὡποι' ἐπὶ θροεί.
εὐρεῖ γὰρ ἐν χρῷ τούτῳ, μὴ χαλέων τινά.

ΤΕΚΜΗΣΣΑ.
τι μ' ἀτ' τάλαναν, ἀρτίως πεπαμμένην
κακῶν ἀπροτόν, ἐξ ἐδρας ἀντίστατε;

ΧΟΡΟΣ.
770 τοῦδ' εἰσάκουσε τάνδρος, ὡς ἤκουε φέρον
Ἀπάντος ἤμιν πράξειν, ἥν ἡλικὴ ἐγώ.

ΤΕΚΜΗΣΣΑ.
οὐμοι, τι φῆς, ὁμορρωπε; μοῦν ὀλαλαμεν;

ΑΓΓΕΛΟΣ.
οὐκ οἶδα τὴν σὴν πράξειν, Ἀπάντος δ' ὅτι,
θυραίος εἰπὲ ἑστιν, οὐθαρσὸν πέρι.

ΤΕΚΜΗΣΣΑ.
775 καὶ μὴν θυραίος, ὡστε μ' ὀδίνειν, τι φῆς.

ΑΓΓΕΛΟΣ.
ἐκεῖνον εἰργεῖν Τεῦκρος ἐξεφίλεται
σκηνῆς ὑπαυλοῦ, μηδ' ἀφιέναι μονον.

V. 772. ὁμορρωπε; Dīnd.

sense the word has a Doric form
even in lamic systems, but when
it means hostile, the common
form δής is used. In the choral
odes the Doric from serves for
both significations.

V. 767. Schol.: εὐρεῖ γὰρ ἐν
χρῷ ἀπείτατο τῶν ἀναγκαίων τοῦ
χρωτός καὶ ἑτο παραμέλει ἐπὶ τῶν
ἐπικεφαλῶν πραγμάτων, εὐρεῖ ἐν
χρῷ ἐνδυματός καὶ τοῦ σωμάτος
ἐπείπεται ὡς ἴδερος. "Ἀλλως, μέχρι
βάθους ἐρυγᾶται, ὡς μὴ χαλέων
tούτῳ τούτῳ τῷ πράγμα.

V. 770. φέρων] Bearing
word. So Ant. 1172. Oed. C. 420.

V. 771. Schol.: ἡλικὴα.
ἀναγκα-
νῶς ἱκουσα. On the accusative see
Matt. § 414, 12. Rost § 104.
note 3.

V. 773. Schol.: πράξειν τὴν
τιχῆν, εἰς οὖν εἰσπραγῖαν, εἰς οὖν
ὑπεργραγῖαν. Of this use of the
word πράξει I have made mention
at Trach. 148 sq. Compare how-
ever El. 1110: οὖκ οἶδα τὴν σὴν
πληθών.

V. 775. Schol.: ὡς μ' ὀδή-
νειν ἐμφατικῶς τὸ ὀδίνειν συ-
κεῖον γὰρ γνωστὶ καταφλάσσων δὲ
tῶν γυναικῶν πόνων ἡ ὁδίνα.
Neu ius quotes Trach. 42. 325.
Enr. Iph. A. 1221: μητρὸς, ἧ
πρὶν ὀδίνουσα ἐμὲ νῦν διέκρινεν
ὅδινα τῇ μίας κυμάτις. It is scarce-
ly, necessary to observe that τι
φῆς means not what you say,
but that ὁδίνα, τι φῆς means: I
dread what it is that you say.

V. 777. Schol.: ὑπαυλοῦ ὁ-
δέμνου, ὑπὸ τὴν ὀδήν τῆς σκη-
νῆς. Cf. 313.
ΤΕΚΜΗΣΣΑ.
pοι δ' ἔστι Τεύκρος; καπὶ τῷ λέγει τάδε;

ΑΓΓΕΛΟΣ.
pάρσεσ' ἐκεῖνος ἄρτι τῇνδε δ' ἔξοδον

ΤΕΚΜΗΣΣΑ.
oἱοι τάλανα, τοῦ ποτ' ἀνθρώπων μαθάν;

ΑΓΓΕΛΟΣ.
tοῦ Θεσπορέου μάντεως, καθ' ἕμεραν

ΤΕΚΜΗΣΣΑ.
oί' γα', φίλοι, πρόστη: ἁναγκαίας τύχης,

V. 780. I have written ἐλπὶς σιῶν φέρετ from the conjecture of B o t h e. MSS. and D i n d. ἐκπιστεύει φέρετ. See my remarks in C e n s. p. 158 sqq.

V. 783. ὥς αὐτῷ I have written from my own conjecture. The same also occurred to Fr. J a c o b s. The MSS. and D i n d. ἤτε αὐτῷ, the meaning of which I do not understand.

V. 778. Schol.: κατὰ τῷ ἐνιτεν, διὰ τι.

V. 779 sq. τῇνδε—φέρετ] In these words the messenger replies to the question of T e c n e s s a : ἐπὶ τῷ λέγει τάδε; so that the sense of this passage seems to be: he says that he fears lest this departure of A j a x prove fatal.

V. 785. καὶ σπεύσαθ' οἱ μὲν Τεύκρον—μολείν] Instead of the neuter verb μολείν, which depends on σπεύδει (cf. v. 812. 1165.), one might have expected a transitive verb, having the signification of fetching. But there is a very similar usage in O e d. C. 246: ἀντιμαξ—τὸν ἄδειον αἰδοίς κυψεῖσαν ἄντιμα τῷ ἄδειῳ μεταλλοῦσα αἰδοῖς. So in v. 822, ἑὐγενῆτατον ἤμοι—Τανεῖν is the same as ἐνδ. ἤμοι τανεῖν μυ. Not dissimilar are the words in v. 106: Τανεῖν οὖς παύει δίκω, for which the poet might have said τανεῖν οὖς παύει τίλω.
102 ΣΟΦΟΚΛΕΩΣ

ζητεῖ ζώντες τάνδρος ἔξοδον καθήν.

ἐγνάκα γὰρ ὅτι φαντος ἡπατήμενη

καὶ τῆς παλαιᾶς χάρας ἐκβεβλημένη.

790 οὖνοι, τι δράσαι, τέκνον· οὐχ ἤδυνέσθων.

ἀλλ' ἐσμὶ καθὸ κεῖσθ', ὅποιος ἂν ἂνένω.

χωρῶμεν, ἐγκονομέν· οὐχ ἔδρας ἐκμὴ

σάξιεν ἰδέλοντες ἀνδρὰ γ', ὃς σκευάζῃς θανεῖν.

ΧΟΡΟΣ

χωρεῖν ἔτοιμος, κοῦ λόγῳ δεῖξα μόνον.

795 τάχος γαρ ἔργου καὶ ποδῶν ἃμ' ἔπεται.

ΔΙΛΣ.

Ὁ μὲν σφαγες ἔστηκεν, ἢ τομάτατος

815

V. 792 sq. Hermann, putting a stronger mark of distinction after ἐγκονομένων, wrote ἰδέλοντες, considering this accusative as depending on the words οὔτ' ἔδρας ἐκμὴ, by which he understands: οὐχ ἦδυνέσθων ἐκτι, so that the speech of Tecmessa may end with a common-place: there is no time for sloth, if any one wish to preserve a man meditating death against himself. I have thought fit to follow him, except in retaining the common reading ἰδέλοντες instead of ἰδελωτες; not because I consider it genuine, but because I do not recollect another example of that accusative. For the dative ἰδέλοντες is required, as in Philoct. 12.: ἐκμὴ γαρ όθ' μακρῶν ἕμιν λόγων, which it would nevertheless be great boldness to restore. I have also left the words ἀνδρὰ γας untouched, although the particle γας has something offensive.

V. 793. ἄνερ' ἐς σπ. Din d.

τριβον τόνδ' ἐφωτίζει τὸν πρὸς ἥλεον ροδᾶς.—καὶ μὴν ἐφώτιζε

τόνδ' ἐκεῖον φόρει. On the verb ἔστην with the accusative see at Philoct. 144 sq.

V. 785. φωτός ἐπικατημένη]

The genitive depends on the participle; see at Phil. 3. and Oed. C. 1316.

V. 792. οὔτ' ἔδρας ἐκμὴ)

Brunck quotes Eur. Or. 1292: οὔτ' ἔδρας ἐγών. See on Phil. 12.

V. 794 sq. χωρεῖν—ὑπεται]

Speaking thus, the Chorus with Tecmessa quite the scene. The same σείτε takes place, says Lobbeck, in the Eumenides of Aeschylus, and in the Alcestis and Helen of Euripides, either for the sake of shifting the scenery, or for some other purpose. And this is very likely, from the practise of using machines for changing the scenery (περιλακτος), and the remark of the Scholiast that this was rare among the ancients. For they most frequently made use of messengers, according to the design of Aeschylus, who to ὑπὸ σφαγής ἀποθηκής ἐπικάτῃ, ὡς μὴ ἐν φανερῷ σφάτας, Philostr. V. Ap. VI, 11, 244.

V. 796. Schol.: ὃ μὲν σφαγεῖ τις ἐςτηκεν· μετακατεί ἡ σκηνή ἐπὶ ἐρήμων τινὸς χωροῦ, ἑνῶδι ὁ Λακ., ἐστρεπέτας τῷ ἔφος, δῆσαν τινα πρὸ τοῦ Θανάτου προφέρεται, ἐπὶ γελοῦν ἡν χωρὸν εἰςδοντα περιπατεῖ τῷ ἔφος.

Ὡθεὶ δ' θα τῷ τοιοῦτο παρὰ τοὺς παλαιῶς ἄπαντα· εἰδοθαι γαρ τῷ πεπραγμένα ἀν' ἄγγελων ἀπογράφω

Τῆς οὖν τῷ αἰτίων; Φθανεῖ
génous' en, e'i tê xai logêstheion scholê,
ôôron mé'n ándhôs, 'Exeunor, xénon émou
mállista múthénous éghússou ð' óran'.

800 péppnye ð' en gê polemía tê Tórrádê,

Aigôlous en Òmôsasw têv ãnafhe-
siôn Aíantas ð' ãghyloû apaggei-
lâs. Íwos õun xaiotoméin bouká-
mâs kai ùu kataxoloiun tin tê
ímorop tivôs õî' õun lîmês tê
ôrômonov, ðî mállon exêdësou po-
lâmônus, ðîlêa gar katugôrên án-
drôs palîun õîx õou. — ðîs fôs
ðî to òrro sou tautâ ñwôs. Lôbeck
well remarks, that Sophocles must
have so contrived the scene, that
the spectators could behold Ajax
falling upon his sword, but only
at a distance, and, as it were,
through a lattice, because hidden
by the border of a wood. Hence
it happened that the Semi-Chorus
entering again by the ëxôsou did
not behold the dead body, but
Tecmessa, coming from the inner
scene, pointed out the unhappy
spectacle as near to the Chorus, in
v. 880: Ìwôs ðû' õmîn enai taì
kê. But the place from whence Tec-
messe issues, after beholding the
slaughter, is called nôs, as in
Cicero ad Herenn. I, 11: Aíax
in silva postquam rescivit,
quae per insaniam fecisset,
gladio occubuit.

Ibidem, ð mêv ñfagenês] Pol-
lux VI, 192: fagênes parô Sôpoli
kai ð' õôs. So also Eurípides Andr.
1133. But I cannot forbear transcrib-
ing the words of Lôbeck respecting
this sword: That the eyes of the
spectators might the more easily be
deceived, Sophocles seems to have
used the trick of a tragic dolon,
which was used by actors prós
tês xerándhôn ñfages, as is asserted
by Aichôl Tatius III, 20, 77,
æscribing a sword found among
theatrical properties õd ð' sôdôs
ês têv xerándhôn ñfagenês. And
that the actor who sustained the
part of Ajax, made use of this in-
strument 'of mimic death (as
Petron. c. 94.), is evident from
Hesychius: Súspastôv tôn Tra-

γιάδων ùi õeghígionon êkâmeîa, õôs
Polemów ñphai, õôs õuntrôs ãn
Aíantas õupôrêseis, who also
mentions two names of the same in-
strument, one õdôkoumêno soussu-
strôn õeghígionon parô Tôrôkônôs,
i.e. what Achillês calls õantrôs, the
other less ready 'Aichôlou soussu-
strôn õeghígionon parô Tôrôkônôs.
To the very respectable authority
of Polemon we may add that of
the Scholiast on v. 864., who relates
that the actor Timothêus was called
fagenês, because he imitated the
dying Ajax with such admirable
deception.

V. 797. ìf têw — ñchôli] If
to any one, i.e. if to me there
is time even for considera-
tion, Schol.: prêpôn gâv õî õîb tê
apatôrêkai ãghlôstos lênas õî ðô
prôkêrômônôn' õpêtas ðî tê lôyn,
dêis õôs xarêmôkôs kai õôs õôs
krê
nesa parê tivôs õî õôs õînesa ãnabôl
óðê õëtôs.

V. 798 — 803. ð' õôs — õan-
vêin] Ajax relies, according to
this statement, on three arguments,
that his death will immediately result
from falling upon his sword, first,
because it is the gift of an enemy,
secondly, because it is fixed in
hostile earth, and finally, because
he has himself firmly planted it in
the ground. It is also evident that
the poet has studied to compress
the respective members of the sen-
tence, in which those reasons are
contained, within an equal compass.
Hence, to prevent the second part
(vs. 800 sq.) from occupying only
one verse, he added a common-place
remark, that it was fresh sharpened,
and to the third he added, for a
like reason, that which might refer
to all, sôdôstastôn — ñvêin.

V. 798 sq. õôs — ñfagenês — õmî-
ð'eitôs] Those, who thought the
word õôs a useless addition,
did not understand the connection
of the passage. That it is particularly necessary is evident from my remarks in the preceding note. For the proper noun "Hektoros is only put as an explanation of the appellative ἀνδρός, and I have therefore separated it from the other words by a comma. — On the gift itself see at v. 1002. But it is well known that Ajax is everywhere represented as Homer as most hostile to Hector. Cf. II. XIII, 809. XVII, 128.

V. 802. Schol.: περισσώτερας ἐκείνος, διακριτός, προϊστάμενος, περισσότερος εἴν τῇ γῇ. I consider the last as the true interpretation, so that εἰ περισσότερον τὸ γέρος may mean: to fix and plant the sword in the earth, so that it may adhere most firmly.

V. 803 εὐνοοῦσατον — θανάσιν] I have a little before observed that these words refer to all that is meant by vs. 798—802, so that εὐνοοῦσατον, as any one will easily understand, must be referred to the sword or to τοῦ σφαγῶν. Nor is there any difficulty in Ajax calling that sword which he had received as a gift from one of his greatest enemies, and which was now fixed in a hostile earth, εὐνοοῦσατον λαυτώ. For the more bitter the slayer (i. e. the sword) was against Ajax, the more ready it would be to inflict the desired wound; but the more prepared for inflicting death, the more grateful to him whose greatest wish was to die. — On the infinitive θανάσιν depending upon εὐνοοῦσατον see at v. 785. Schol.: τριτέρων τούτων — μεταφράσαι. — λαυτῶ το ὄρτεν. — ὅτε δὲ τάχους θανάσιν.


V. 805—825. αὐτοῖς πρὸς τὴν σφαγήν] The poet with great aptness makes Ajax invoke Jove, Mercury and the Furies, Jove, as being the author of his race, he entreats not to suffer him to be disgraced when dead, by the refusal of sepulchral rites; Mercury, that he will lead him to the shades by an easy route; and finally the Furies, that they will avenge his death with heavy penalties upon those through whose insults he is about to perish thus miserably. For he, whose death remained avenged, could never hope for quiet among the shades.


V. 806. βασιλεύσῃ] Neither here, nor in v. 920. does βασιλεύσῃ mean to rai up, but to take hold of for the purpose of lifting, i. e. to bury, in this passage. See on El. 1445.

V. 809. πεπτότα — ἔφρασι] Ajax was about to fall upon his sword fixed into the earth, so that he would necessarily embrace and surround the sword on all sides in falling. Hence the poet aptly uses πεπτότα περὶ ἔφρασιν, and v. 899. κρυφότας φραγάνον περιβλήσιμον. Nor did Pindar speak in a different
810 καὶ μὴ πρὸς ἐχθρῶν τοῦ κατοπτευθεὶς πάρος ἡφαῖθο χυτιν πρὸβλητος οἰλανοῦς δ' ἐκατ. 830
tοσαυτά δ', ὁ Ζεύς, προστέρκω. καλὸ δ' ἀμα πομπαίον ἔμινθ χθόνιον εὖ με κοιμᾶται,
ζύν ἀσφαλέστερ καὶ ταχεὶ πηδήματι 815
πλευράν διαφόρησαι τόδε φασάγωρ.
καλὸ δ' ἀρωγοῦς τὰς αἰεὶ τι παρθένους,
ἀεὶ δ' ὀρφανὸς πάντα τῶν βρωτῶν πάθη,
σεμνὰς Ἐρένθας τανύποδας, μαθεῖν ἐμὲ,
V. 817. ἀεὶ 3' ὁ. Dind.

manner before Sophocles, Nem. VIII, 39: καῖνος (the envy) καὶ Τελεμάχον δάνην ἐν φασάγωρ ἐμφυκελέας, and of the same manner in Isthm. III, 58: ἄκην — ταμὸν περὶ ὅ φασάγωρ.
V. 812. Schol.: προστέρκων κατευκτικός λέγω προστέρκων γὰρ οἱ ιεταῖ. See on Oed. R. 41. An accusative of the person is put, because prosterkōn has the same meaning as ietetos; on the accusative of the pronoun tosaata I have spoken at Oed. R. 259.
V. 814. Schol.: ζοῦν ἁσφαλῆ ἀσφαλῶς ἀσφαλεῖα ἀσφαλεῖα καὶ σαφεῖας μὴ ἠχοῦν, ἀκτὶ τοῦ συντόμως ὅποιο παρασέλευσε τῆς πλῆθος γυναικίτις μὴ προκενόθηκας σπασμὸν, καθὼς παλλῆλα τοὺς πολυπάροις ἀπόφθεγμα καὶ παρ' Ἔφεσσας ὁ ἀσφαλῆς εὖ ἔγοραν ἀσφαλείας. Ἐφακθεῖν δὲ ἤλεγκνὸ τὸ σπάσασθαι καὶ σφαλέναι. The remaining account given by the Scholast concerning the supposed invulnerability of Ajax is quoted in fab. Ajaxis not. 4. For the sentiment Brünkck quotes Aesch. Ag. 1292: ἐπεθύμω δὲ παραιτής πληρὴς τέχνης ὡς ἀσφα- 835
δαστος, ἀλμαίωσεν ἐφθασομένων ἁπαθειαντινῶν, ἐμισμένῳ συμβάδῳ τοῦθ'. Leo-
beck Valer. Max. II, 6, 8: Tum defusis Mercurio libamentis et invocato nomine eius, ut se placido itiner e melior- rems sedis infernae deducerei partem, cupide haustu morti-
feram transit poisonem.
V. 816. Schol.: τὰς αἰεὶ τε παρθένους μυθικῶν ὡς το λέγω τῆς Ἐρένθας αἰεὶ παρθένους,
νῦν δὲ τὰς ἀδυνατοκτόνας καὶ οὐχὶ χαράζειν δώρος δυναμένοις ὑπὸ τῶν ἀδοκούντων.
V. 818. σεμνὸς Ἐρένθας τα-
νύποδας] Εὔμενος is an usual 818
epithet of the Furies, and was at-
tributed to them by the Athenians;
(2. Pausan. II, 11, 4., Hær ocr. Lex. ν. σεμναῖ, and Neurisii Lect. Att. IV, 1., and Epimenides is said to have dedicated a temple to them under that name at Athens; see Diog. Laert. 1, 112. The same deities are also called τανύποδαι, walking with wide steps, because they pursue the wicked with lengthened strides. Hence they are called ταχεῖαι immediately after. Schol.: τὰς ἀσφαλείας ἀποκλυσάτων. In the same manner may be ex-
plained the epithet applied to the Fury in El. 491. χαλκοπόνας, on
819 πρὸς τῶν Ἀτραδάνων ὡς διόλλυμαι τάλας. 838

825 γενέσθε, μὴ φείδεσθε, πανδήμου στρατοῦ, 845

830 γέροντι πατρί τῇ τε δυστύφῳ τροφῇ. 850

V. 819. The four following verses are found after this one in all the MSS. and Diind.:

καὶ σφας κακοὺς κάκιστα καὶ πανωκόσασθος

καὶ ἡμᾶς ἡμῖν, ἄτιμοι οἰκοφόροι ἐμὲ

ἀποσπαγὴ πέποντα, τὰς αὐτοσφαγεῖς

πρὸς τῶν φιλιστῶν ἐγγόνων ἔλεος.

I have thrown them out of the text. For my reasons for so doing, see Cens. p. 165 sqq.

V. 828. χρυσόνωτον ἡμῖν]

Of bridles bordered on the upper surface with gold Lothbek treats at length.

V. 833. ὃ ἐσθιέν ἐργον] There is no need. See notes on v. 11.

V. 835. ὃ τάχει ταῖς τενών] Of this expression mention is made at Oed. R. 80. Not dissimilar is the phrase τάχει ταῖς, for which Sophocles has yet more boldly used τάχει ταῖς in Oed. C. 500.

V. 822 sqq. σὲ δ᾽ ὃ τῶν αἰ-

τῶν τενών] Why the Sun is desired to undertake the office of messenger, is shewn at Trach. 96.
καίτοι δὲ μὲν κάκει προσαναθήσας ξυνών.
855 σὲ δ', ὡς φανενής ἡμέρας τὸ νῦν δέλας,
καὶ τὸν διφρενύνην Ἡλίου προσενέκας,
πανύστατον δὴ, κοῦπον' αὐθίς ὤστερον.
840 ὁ δὲ φέργος, ὃς ἔριδον ὦκείας πέδων
Σαλαμίνος, ὁ πατρῴον ἔστις βαθθὸν,
κλιναὶ τ' Ἀδήναι, καὶ τὸ σύντροφον κένος,
χρήστε τε, ποταμοὶ θ' οἶδε, καὶ τὰ Τρωικὰ
πεδία προσκυνᾶτε, χαλέπ', ὁ τροφῆς ἐμοῖ.
845 τούθ' ύμιν Ἅιας τοῦπος ὑστατὸν θραίει,
τὰ δ' ἀλλ' ἐν Ἀιδον τοῖς κάποι μυθήσομαι.

ΗΜΙΧΟΡΟΣ A.
πόνος πόνορ πόνον φέρει.

V. 847—859. Hermann distinguishes these lines into a proodus, two sets of strophes, and an epode, and divides them among the five

V. 838. καὶ τῶν — προε-841 γήπεδα] I. e. καὶ σέ. ὡς Πλις, προσενῆσαι. So 843 sq. τὰ Τρ.
πεδία προσκυνᾶτε. In like manner the nominative τὸ σύντροφον γέ-
νος is joined with the vocatives. See on v. 73.
841. πατρῷον — βαθθὸν] See my note on v. 135. The Scho-
liai well explains βαθθὸν by ἡ
βάσις τῆς λατιάς.
V. 842. κλιναὶ τ' Ἀθήναι] Wesseling observes: The poet has due regard to the praise and interest of his country, and
endeavours to show that Salamis was
within the pale of Athenian rule
even in the times of the Trojan
war. See Diogen. Laert. in vita
Solonis, and likewise Plutarch.
The Scholiasts remark: τῶν Ἀθη-
nανόμ μέμνηται διὰ τὸν σηγῆ-
nωμα, καὶ δὴ ἐν Ἀθήναις ὁ ποιη-
tός ἤγουμέτε, ἐπευματοσώμενος ἀυ-
tοῖς εἰς εὐνοιαν. See on v. 200.
843. Schol.: ἄρτι τε — Τρωικά: ἐν ἄρχῃ ἐρή, πολεμίᾳ τῇ
Τρομάδῃ. ἦπ τι τοῦ τέλει καὶ
τὰς κρήνας καὶ τοὺς ποταμοὺς κα-
λεῖ, παρ' ὅς μέλλων εἰκονισθῆναι. καὶ
ἐστιν τυμβρός ἄξρος ἤξιοφιλῶν
πρὸ τοῦ θανάτου θαυμάτου, τόπους,
of which files towards the west, the other towards the east. The first, which had gone towards the east, comes forward, and the other follows in v. 853. Schol.: οἱ ἀπὸ τοῦ Χαρών προῆκαν, ἐπειδὴ εἰς διαφόρων τόπων κατ᾿ ἄλλην καὶ ἄλλην εἴσοδον, ζυγοῦσι τὸν Διαντα, καὶ ἡ Τιμήσασα ἐξ ἄλλων, ἢτις καὶ πρώτη ἐπιστρέφει τῷ πνεύματι.

V. 847. πᾶνος — φύσις] On the daivne πνεῦμα, which the Scholiast supposes to be dependant on the omitted preposition πρὸς, see Matth. §. 403. a. not. On the iteration of a similar word, Lobeck compares Aesch. Pers. 1035: δῶσαι κακῶν κακῶν κακοῖς, observing that that usage is most frequent in pronominals, of which he gives many examples.

V. 850. κοινοῖς — τόπος] I confess I know not how these words are to be explained. For Lobeck seems to me to have rightly approved of the opinion of Emsley, who supposed συμμαθὴν to be put for ὑπὸ συμμαθῆναι, although Hermann is not far off from the same idea, thinking that the poet means this: οὐδεὶς τόπος ἐπισταύριον, ποιεῖ μοι συμμαθήναι. Nor can I assent to Lobeck, who asserts that συμμαθήναι here means διδάσκει. Schol.: οὐδεὶς οἶδε με τόπος συμμαθητεύει, οἷον μεμαθητεύκτα τὸ γηγονοῦ συμμαθητεύσας οἴδας τόπος, ἀλλὰ μάθης περιήλθας. ἢ συμμαθητεύσας ἀντὶ τοῦ διδάσκας, καὶ μαθήσας ἀγαπήν τοῦ ζητομάθους. Fr. Jacobs thinks the sense is this: nor does any place I have visited, know that I have learnt anything there-in, meaning: I have never learnt anything to the purpose, or, all the places I have visited, know that I have learnt nothing while there. — But, laying aside other objections, how could the compound συμμαθητεύει be used in that sense?

V. 851. ἵδεις] The Greeks often use this word when they wish to direct attention to a sound or noise. See on Oed. C. 1466, and Phil. 187.

V. 852. Schol.: σοῦ που ἐπι- λογίζοντο τῷ Διαντῆς περιήλθες. V. 853. ἡ μᾶς γε ὑπὸ συμμαθητεύσας] I, e. u., the companions of the same voyage. The accusative depends on the preceding verb κακοῖς. On the double genitive see at v. 54., on the phrase κοινοὶ ποιεῖν ὑμῖν and at El. 1083.
ΑΙΑΣ.

ΗΜΙΧΟΡΟΣ Β.

855 πάν εισβήτηε πλευρόν ἔσπερον νεών.

ΗΜΙΧΟΡΟΣ Α.

ἐχεις οὖν;

ΗΜΙΧΟΡΟΣ Β.

πόνον γε πλήθος, κούδεν εἰς ὅμοι πλέον.

ΗΜΙΧΟΡΟΣ Α.

ἀλλ’ οὔτε μὲν δὲ τὴν ἀφ’ ἠλγου βολάν
κέλευθον ἀνήρ οὐδαμοὶ δηλοὶ φανείς.

(στροφή.)

ΧΟΡΟΣ.

860 τίς ἂν δήτα μοι, τίς ἂν φιλοπόναν
ἀλλαθέν ἢχον αὐτονος ἄγρας.

ἡ τίς Ὀλυμπιάδαν θεάν ἢ θενάν

V. 858. οὕτι ἵμοι δὴ Dind.

V. 862. θεών Dind.

V. 858. ἀλλ’ οὔτδε μὲν δὴ] These particles are with great correctness placed thus. So in El. 913: ἀλλ’ οὔδε μὲν δὴ μητρὸς οὐδ’ ὁ νοῦς φιλεῖ τοιαῦτα πράσαιν οὕτε δρασῖ διάδειν. Trach. 1128: ἀλλ’ οὔδε μὲν δὴ τοῖς γ’ ἑνεργείν δεῖν. I add El. 103: ἀλλ’ οὔτε μὲν δὴ λέγει δράσειν. But οὔτε μὲν δὴ means certainly not, οὔτε μὲν δὴ certainly not even, for which we say in German: gewiss auch nicht. For the use of οὔτε μὲν δὴ I will content myself with quoting one passage of Xen. Cyr. I, 6, 9: τί δέ, ἦρ, οἶδα, ἐπόσα αὐτῆς ἐστι; Μᾶ τόν πάντα, ἤρ, ο’ Κόρος, οὔ μέν δὴ. These particles would be more correctly written together, as μένος, for the particle μέν does not have its common signification when united with δὴ, as is evident from the occurrence of καὶ μέν δὴ. But, on the other hand, the particle μέν is never put alone after the conjunction καὶ by Attic writers.

V. 858 sq. τὴν ἀφ’ ἠλγον — φανείς] The accusative τὴν κέλευθον depends on the verb φα-
Λοβέκκ rightly observes: the Oreads and Dryads of mount Olympus are here invoked through a negligence of geography frequent in the tragedians, who, as Strabo complains, L. X. 186. T. IV. mix up mount Olympus with the Trojan war instead of mount Ida. See at vs. 701 sq.

Ibid. Schol.: δ' σταυρών των δούλων, παρά τήν θάνατον.

V. 863. Schol.: Βοσσοφρίαν των εἰς τὸν Βασσαρον δούλων Τροικὸν pray potamōn. Ἰόν δὲ εἰς Βασσαρον' δὲ μὲν κατὰ τήν Προντιδά, δὲ δὲ θερμαίας, διὸς φαίηται. — ἴτας τῶν Ἑλλησποντίων. This is correct; see the comm. on Aesch. Pers. 722. ἈΤ. μηχανά τις ἐξευθεῖαν Ἐλλήνων πορθμὸν, ἰστ' ἐχθρὸν πάρον. Ἀλ. καὶ τόδε ἐξέβλησαν, διὸς Βάσσαι σφηκά μέγάς; Ibid. 745: δέττ' Ἑλλήσποντον ἠθόν σοφόν διδόντων δειλαὶς σχήσεως δόντα. Βάσσαι πρὸς θεόν. V. 864. τ' παῦες. I. e. allicubi. Λοβέκκ addsuce many examples of this kind h. i.

V. 865 sqq. Schol.: σχέτα γάρ ἐμ' δεικνύει γάρ πράγματα ἐμ' τὸν ἐπιπόνως πλανηθέντα μὴ εὐθυθρομηθείς τῆς τῆς ζητήσεως τέλος, καθὼς δ' ἦπος πεποίητο τὴν ἐξουσίαν τούτο γὰρ ἐν εἴη ὀφέλος. On the plural σχέτα see Matt. § 443. Moreover μαχαιρών ἀλάται κόνων has the same signification as μαχαιρί τινα κόνων, ἀλλ' ἑπεραιούσαις πόνοις used in the same sense as πόνοις λεπτωθέντοις or πόνοις λατρεύων, which Sophocles has used Trach. 820. See my remarks in Cens. on v. 42.

V. 868. ἄλλ' ἀμεν. — δίποιν] I. e. ἄλλα μὴ λειτουργεῖν, διὸν ἐμ' ἀμενήν ἄνηρ ἔστιν. See at Oed. C. 1212 sq. Hermann rightly observes that the Chorus is the more indignant because, though strong in health, they were yet unable to overtake Ajax scarcely yet recovered from the disease.

V. 869. Schol.: Ι. ὡς μοι μοί Τίψυκτας βοῦς ἐπιτυμχάνοι τῷ σαμαρίται φαίνεται δὲ οὐδὲν ἐξοποίησεν νοῦς τοῦ Χοροῦ.

V. 870. πάραμολος] I. e. ἑγγύς. See on Oed. C. 782.

V. 871. Schol.: Ι. ὡς τῆς μαχής τούτου ἐν τῷ ἐμφανείς γενομένῃ, διὰ δήλοι τῷ Χοροῖ.
ΧΟΡΟΣ.
τὴν δοκυλήτριαν δύσμορον νύμφην ὅρῳ,
Τέκμησαν, οὐκ ἔφη τῶδε συγκεκριμένην.

ΤΕΚΜΗΣΣΑ.
οῖχακ' ὅλαλα, διακεφόρθημα, φίλοι.

ΧΟΡΟΣ.

875 τι δ' ἔστων;

ΤΕΚΜΗΣΣΑ.
'Αλας ὅδ' ἕμιν ἄρσης νεοσφραγῆς
κείται, κρυφαλφ σφαγήν περιπτυχῆς.

ΧΟΡΟΣ.

880 ὁμοί ἐμῶν νόστων·
ὁμοί, κατέσπευσα, ἄναξ,

ΤΕΚΜΗΣΣΑ.
ὡς ὁδὲ τοῦτ' ἔχοντος αἰδέων πάρα.

ΧΟΡΟΣ.

885 τίνος ποτ' ἄρ' ἔρξε χειρὶ δύσμορος;

V. 879. A syllable, such as καὶ, seems to Hermann to have been lost after ἄναξ.
V. 883. ἔρξε 1 have written from the conjecture of Hermann.
MSS. ἐπραξί.

V. 873. ἀκαφέ τοῦτ' ἄφημον] Oderos here means the lamentations uttered by Tereus in vs. 969-871. So Trach. 863: καί τενὸς οἷπον δι' οἰκίων ἀρτίως ὑμοῦμένον. On the verb συγκρασίαν see at Ant. 1289.
V. 876. ἀρτίως νεοσφαγῆς] So Trach. 1130: τεθηκέναι ἄρτιως νεοσφαγῆς. It is clear that the pronoun δυσμορος is here used instead of the adverb of place, so as to mean here, in this place. So 1168. 1224. Cf. Matth. §. 471, 12. Rost §. 99, 6. c.
V. 877. Schol.: χρυσάμφως ἀπεκρομμένω, εἰς ὅριατα, εἰκὸς τὸ σώμα το δὲ περιπτυχῆς τυρώτατα μὲν ἀδύναται, ἕμιν δὲ δυσμεταβλητον, τινὶς δὲ πισκευλικομινος. See my remarks on v. 800.
V. 880. Schol.: τῶν δ' συναντάντα κατὰ τοῦ ἔμε, τὸν Χορόν; συνήθως.
V. 883. τίνος — δύσμορος] It is very strange that any one should have supposed that the Chorus ask any other question of Tereus than this: by whose hand has Ajax procured his death? This is evident even from the words of
ΤΕΚΜΗΣΣΑ.
αὐτὸς πρὸς αὐτοῦ· δῆλον. ἐν γὰρ οἱ χένιν
885 πηκτόν τὸ́ ἤχος περιπετεῖς κατηγορεῖ.

ΧΟΡΟΣ.
ἄμοι ἐμῆς ἄτας, οἷος ἄρ' αἰμάχθης,
ἀφαρκτος φιλον·
ἐγὼ δ', ὁ πάντα καφός, ὁ πάντ' αἰδίος,
κατημέλησα. πά πά
890 κεῖται ὁ δυστράπελος δυσώνυμος Ἀλας;

ΤΕΚΜΗΣΣΑ.
 αὕτως θεατός ἀλλὰ νῦν περιπτυχεῖ
φάρει καλύψω τοῦθε παρπήθην, ἐκεῖ
οὕδεις ἄν, ὅπες καὶ φίλος, πλαίθ βλέπων

V. 887. ἀφαρκτος I have myself written. MSS. ἀφφαρκτος. But Sophocles seems to have used only the form φάργυμα. Hesychius: ἀφαρκτος· ἀφφαρκτος. The same interpretation is given by the Schoolist on this passage. Nor must we retain the common reading on account of a gloss of the same grammarian: ἀφαρκτος· ἀφφαρκτος. Συροκλῆς Ἀλατίς μαστιγοφόρος. In Did., who retains ἀφαρκτος, these four lines form but two.

Tecmessa in her reply, αὐτός πρὸς αὐτοῦ, on which see at Trach. 877. For the Chorus, although there is no doubt but that they interpreted the words of Tecmessa in v. 883. to mean that Ajax had died by his own hand, nevertheless thought fit to make the inquiry, whether any one had put Ajax to death at his own request. So in Trach. 876, the Chorus ask the nurse, when they had heard that Deianira had perished by her own hand, who had put that woman to the sword. For it was sometimes customary with those about to commit suicide, to order some faithful friend or servant to stab them.

V. 884 sqq. Schol.: ἐν γὰρ οἱ χένιν ἀφκροτε ἀφκροτε σταμάτης. Ὁρσε, ὥστε, ἰδοὺ, δεῦρ' ἔστω ναρκίζῃ πάντα ἀμενήριον καὶ δόρον καὶ ἄρας καλύψων τῶν νεκρῶν. περιπετεῖς δέ, ό περιπέτεις. Eustathius p. 644, 47: Συροκλῆς ἰγκος περιπετείς εἰπὼν ἐτόλμησαν, φιλον περιπέτεις Ἀλας. Similar are the passages quoted by Lobbeck, ἀγνίστα περιπατήσας τοῦ ἵππου. Αἰτίαν. Α. ΙΑ. ΧV, 10, ὅτι σε ἐδίδω περιπλοῦντας Ἰουλίον. Declam. T. VI. p. 1061, ἐκατ' τὸ ἔρος περιπλοῦντας Ἰο. Χρυσσυσ. Opp. Τ. III. 85. A.


V. 889. Schol.: οὐκ ἔκτις τοῦτο κατ' ἄλλος ἄρχης· βουλόμενοι γὰρ τὸ αὐτό γείακαθάνειν τοῦτο λόγους, ὅ διακόπην ἢ Πεμπάνης.


V. 893. Schol.: παμπήθην· παντελῶς, δὲν τὸ σώμα.
895 φυλάτων ἠνω πρὸς δίνας ἐκ τε φονίας πληγῆς μελανθῆν αἱρ’ ἀπ’ οἰκείας σφηνῆς. οὕμοι, τι ὄψασ; τις σε βαστάσει φίλαν; ποῦ Τεθύρως; ὡς ἀμαίος, ἐλ βαθ’, μόλις πεπτὼν ἀδέλφον τόνδε συγκαθαρμόναι.

900 ἄ δύμορος Ἀλας, οἷς ὁν οἶδας ἔχεις, ὡς καὶ παρ’ ἐχθροῖς ἄξιος δρήναν τυχείν.

(αντιστρ.)

ΧΟΡΟΣ.

εμμέλλες, τάλας, εμμέλλες χρόνῳ
στερεόφορον ἄρ’ ἄλ’ ἐξανίσειν κακὰν
μοίραν ἀπειρεῖλαν πόνων. τοία μοι

905 πάνυνχα καὶ φαίνοντ’ ἀνεστέναξες
ἀμόρφον ἐξοδόπο ’Ατρείδαης
οὐλίω σὺν πάτει.

μέγας ἄρ’ ην ἑκείνος ἀρχῶν χρόνος

V. 903. I have added ωδ’ with Erfurd t. I had formerly received ἕξανίσειν from La. on account of the metre. Din dorf omits ὡδ’.

V. 895. ἄνω πρὸς δίνας] Lobeck, against the opinion of those, who contend that Sophocles should have written ἐκ δίνος or something similar, observes that before the blood can be poured from the nostrils, it must first be breathed πρὸς δίνας.

V. 896. ὡς ἀμαίος — μελος] I hope he may come in time, if he come at all. For there is no doubt that the Greeks united the particle ὡς with the optative, when signifying ut or quan. Sophocles has done this in El. 126. 1226, and Homer before him, Od. XXI. 201: Ζεῦ πάντε, ὦ γαρ τοῦτο τελετήσας ἢδον, ὦ ἄθι γνώ μιν κινος ἄνη, ἄγινον δι’ ἄδαιναν. The Latins also place ut before their optative as Ter. Herat. IV. 2, 6: ut te quidem omnes di deneque, Syre, perduint! and Adolph. IV. 6, 1: ut, Syre, te cum tua monstra tione magnus perdat luppiter!

Ibid. ει βαθ’] Hermann observes that, although this optative is placed before another, it nevertheless retains its own proper force. Aristoph. Pac. 1072: ἔβουλης ἀπόλοι, εἰ μὴ παθων βαζιλων. Which means neither εἰ μὴ παθων, if you will not desist, nor εἰ μὴ παθων, if you should not have ceased, but rather if you should not cease, which in German would be expressed thus: wenn du nicht aufhörren solltest. Compare Aesch. Ag. 1058. Suppl. 932. 948. Soph. 1175. of this play. Phil. 524., which will suffice. — There is, nevertheless, some offence in the words added, εἰ βαθ’, so that I am not certain but that this place has suffered corruption.

V. 899. Schol.: συγκαθαρμός — σαι’ περιστάλως.

V. 905. Schol.: πάνυνχα καὶ φαίνοντα κατά νύκτα καὶ ἥμιλαν. Cf. Matth. § 446.8, Rost § 96.8, 88. On the use of the adjective πάνυνχα see my remarks on Trach. 631.
πημάτων, ἦμος ἀριστόχειρ
910 οὐκέν ἔστει ἄγων πέρι.

ΤΕΚΜΗΣΣΑ.

ιὰς μοὶ μοι.

ΧΟΡΟΣ.
χαρεῖ πρὸς ἡπαρ, οἶδα, γενναία δύη.

ΤΕΚΜΗΣΣΑ.

ιὰς μοὶ μοι.

ΧΟΡΟΣ.
οὐδὲν σ' ἀκιστῶ καὶ διὸς οὐμάζω, γύναι,
915 τοιοῦδ' ἀποβλαφθήσαι ἄρτιος φίλου.

ΤΕΚΜΗΣΣΑ.

σοι μὲν δοκεῖν ταύτ' ἔστε, ἐμοί δ' ἂγαν φρονεῖν.

ΧΟΡΟΣ.

ἐυναυδώ.

ΤΕΚΜΗΣΣΑ.

οἶμοι, τέχνων, πρὸς ολὰ δουλείας ξυγα' χαροῦμεν, οἷοι νῦν ἑφεστάσει σκοποί.

ΧΟΡΟΣ.

920 ὦμοι, ἀναγήσαν
διασώ ἔθροήσας ἀναυδόν

V. 910. Birunk received, from the supplement of Triclinius, Ἀχιλλέως. Musgrave thinks it probable that χρυσαδέτοις has been lost. Dindorf makes a lacuna. Then for ἔστει ἄγων I conjecture from the metre of the strophic verse that Sophocles must have written ἔστει ἄγων.


V. 921. ἀναυδόν] Wicked, infamous. In this sense ἄδητος is often used by the poets, as in v. 214, El. 203. Oed. R. 465.
ἈΙΛΣ.

 hỏng Ἀθηνιάν τῷ ἑχει.

ἀλλ' ἀχείροι θεός.

ΤΕΚΜΗΣΑ.

οὐκ ἐν τάδ' ἔστη τῇ δῆδε, μὴ θεων μετα.

ΧΟΡΩ.

925 ἄγαν ἢπερφρεθ' ἐχεις ἰππις.

ΤΕΚΜΗΣΑ.

τοιόνοι δέν κτισις θεος τε δευτ. θεος.

Παλλάς κυνινεῖ ποι' Ὀδυσσέας ἀρχης.

ΧΟΡΩ.

ἡ δὲ κελανώπιαν θυμον ἐφυβρίζειν

πολύτιλας ἀνήρ.

V. 928—31 form but two lines in Dind.

V. 929. I have with Hermann erased the article ὁ, added in the MSS. before πολύτιλος.

V. 922. Schol: τῇ ἔχεις τῇ παφόσθε αμφορε. The dative is here put in the same manner as in v. 847.

V. 924. Schol: οὐκ ἐν τάδ' ἔστη οὐκ ἐν ταύτα ἐπράξῃ οὐδ' μηθεων βουλομένοιν, ἢτα καὶ ταύτα ἔστω προδοσιαν περι τών Ἀτριδῶν. — πρὸς τὸ αἰρεῖται ὑπὸ του Χορών, άλλ' ἀδιόγγοις θεος, ἁγια μετακαλλιεργήσας ἡμῖν τοὺς θεοὺς, ἣτα οὖν ἐν ἐπράξῃ τοῦτα. On the verb ἔστη see my notes on v. 198.

V. 925. Schol: ἄγαν ἢπερφρεθ' ἐχεις. μέγα καὶ βασις ἤντον εἶ πράξαντες τα περι τον Αἴαντα, ἢ ἔστιν, οἱ αἰνος τούτων. Others incorrectly suppose that οἱ θεοι is the subject of the verb ἔστην.

V. 926 sq. τοιόνδε μέντοι κτλ.] He means this: Yet that very great evil must proceed from the goddess Minerva, who, for the sake of rendering honour to Ulysses, has caused the arms of Achilles to be refused to Ajax. See fab. Ajac. not 15. On the expression θυμός τῇ Θεῶς I have spoken at v. 172.

V. 928. κελανώπιαν θυμό, ἐφυβρίζεις] On the very rare form of the adjective κελανώπιας Lobeck here treats, shewing at the same time that it has much the same meaning as κελανωος, as αἴθους ἀνήρ is used to denote a man of fervid disposition, φιλωψ to signify a friend, ὀδύσσεις for σκάλα in Trach. 1050, τρχαπος τοις Phil. 216. for ἐλάπαρος. The same critic also rightly observes that θυμός κελανωος is used as μελανα φρον Solon. frg. 31. (al. 26.), μέλαν θης M. Ant. V, 18 and 23, μέλανες ἄνθρωπος δι' ἄκαπσθεν Plutarck de Educ. c. 17. p. 97. T. VII, βαβον μελανον Nonn. Paraphr. VIII, 143. — But the accusative θυμον is connected with the verb ἐφυβρίζεις in so unusual a manner, that I can scarcely doubt the existence of some corruption in this passage.

V. 929. πολύτιλας ἀνήρ] Ulysses is here called πολύτιλας ἀνήρ in the same sense as in Homer, but with reference at the same time to his disposition, leaving nothing unsaid, uninterrupted, undared. Such he is described in Phil. 633: ἀλλ' ἔστιν
930 γελάς δὲ τοισδέ μανομένοις ἄχεσαι
πολύν γέλωτα, φεύ, φεύ,
ξύν τε διπλοὶ βασιλῆς κλύνοντες Ἀτρείδαι.

ΤΕΚΜΗΡΙΑ.

οὖν ὑπὸ γελάσσαν κάπισχαρόνταν κακοῖς
935 τοῖς τοῖς. Ἰσάς τοι, κεῖ βλέποντα μὴ 'πόθουν, θανάσει' ἃν οἰμαξείαν ἐν χρείᾳ δοράς.
οἱ γὰρ κακοὶ γνώμαιαι τάγμαθαν χερῶν ἔχοντες οἷς ἱσοι, πρός τις ἐκβάλη.

ἐμοὶ πικρὸς τέθνηκεν, ἡ κενοὶς γλυκύς,
940 αὐτῷ δὲ τερπόνοι. ἀν γὰρ ἡράνθη τυχεῖν ἐκτῆσθαι αὐτῷ, θάνατον, ὀνειρὸν θέλειν.

V. 930. τοις δέ ισάς τοι, κεῖ βλέποντα μὴ 'πόθουν, θανάσει' ἃν οἰμαξείαν ἐν χρείᾳ δοράς. I have restored with Elmsley; the MSS. τοῖς, Triclinius τοῖς.

ἐκσίνων πάντα λεκτά, πάντα δὲ
tοισδέ ταῖς.

V. 930. Schol.: τοῖς μανο-

μένοις· τοῖς δὲ τὴν μανίαν

συμβεβηκόμενον.

V. 932. Schol.: κλύνοντες· τὰ

ἄκη κλύνοντες.

V. 935. Schol.: ἰσάς τοι, κεῖ

βλέποντα· καὶ νῦν βλέποντα

ἐπει ἢ κεῖ τὸ κάτωτα· διὰ τὸ χ


C. 1438. Phil. 1349.

V. 936. ἐν χρείᾳ δοράς] Bruneck in discrimine belli, Μαμάγκα, in negotio hostiae vel pugnae: neither of which interpretations seems to deserve ap-

proval. For ἐν χρείᾳ των ἐνεία, χρείαν των ἔχειν or εἰς χρείαν των ἔχειν means everywhere, as far as I know, to want, to have occasion for, or to be desti-

tate of something. Cf. Phil.


Alc. 722. ἐν χρείᾳ δοράς must therefore mean: when they have need of his spear, i.e. his

valour. Cf. Rhes. 601: εἴη 

ἀχλάτος οὔτε ἢ Αἰαστος δόρον μὴ πίσταν πέφημι νεκρόταμον Ἀργείων

ἐχθρῶι.

V. 937 sq. οἱ γὰρ — ἐκβάλης] The editors compare Plaut. Capt. I. 2. tum denique homines nostra intelligimus bona, quum, quae in potestate ha-

bimus, en amisisimus. Ego, postquam gnatus tuus poti-

tust hostium, expertus, quanti fuerit, nunc desidero. Horat.

Od. III. 24, 31: virtute inco-

lumem odimus, sublatam ex oculis quae rerum invidi. Cf.

also Plato de Rep. p. 432. D: 

ἄμωρ οἵ δὲ τοῖς χερῶν ἔχοντες ἵπτοσιν ἑνόμα ἐξ οὐχοῦ.

V. 939. Schol.: ἐμοὶ πικρὸς τέθνηκεν, 

μᾶλλον ἐμοὶ πικρὸς τέθνηκεν ἢ τε 

κενοὶς γλυκύς· ἐπὶ ὁ ἐπαθὼς ἐτέχειν· ὡς ἢν ἢ

οὐκ ἡ νεκροθείνον ἄδειοι ἢ οἱ ἡθοί, 

ὡς αὐτῷ τῆς ἀπολογίας αἰτεὶ γενο-

μενοι. On the suppressed adverb 

μᾶλλον see on Trach. 1005 sq. and 

Kritz on Sallust. Cat. VIII. 1. 

What Nietzsche, on Plat. Ion p. 69.

means, I cannot understand.

V. 941. ὅπερ ἡθελεν] This 

might have been omitted, as he had 

already said ὁν ἡράσθη τυχεῖν. 

But Sophocles is partial to this 

form of speaking. Compare the 

passages quoted by Neusis. v. 1114.

ποὺς δήτα τοῦ ἐπεγγελμένου ἄν κάτα; 970
θεοῖς τεθύνετε οὖντος, οὐ κείνους, οὐ.
pρὸς ταὐτό Ὀδυσσέας ἐν κενοῖς υμῖν ἐκάθετο.

945 Ἀλας γὰρ αὐτοῖς οὐκέτε' ἐστιν· ἄλλ' ἐμοί
λικαν ἀνίας καὶ γόος διόλοκτα.

ΤΕΥΚΡΩΣ.

ἰὼ μοὶ μοι.

ΧΟΡΩΣ.

σήμευν. αὐθὴν γὰρ δοκῶ Τεῦκρον κλέων,
βοώντος ἄτας τηὸδ' ἐπίσκοπον μέλος.

ΤΕΥΚΡΩΣ.

950 ὁ φίλητα Ἀλας, ὁ ἕνεμον ὅμμ' ἐμοί,
ἀρ' ἡμπόληκας, ἄστερ ἡ φᾶτες κρατεῖ;

V. 942. τῇ δήτα Dind.

V. 942. τοῦτ' ἐπεγγελμένων ἄν κάτα] Sophocles has used the same structure in Phil. 328: ἐγκαλῶν κατ' αὐτῶν. Oed. C. 1339:
πω ἄκτ' ἡμῶν ἐγκαλῶν. El. 835: κατ' ἐμοὶ μᾶλλον ἐπεμβάσας.
V. 943. Θεοῖς τεθύνετε] How Tecmena could say that Ajax had perished through the Gods, is shown by ν. 926 sq.
V. 945 sq. ἄλλ' ἐμοὶ—[δεῦ]—χέται] So Trach. 41: πλὴν ἐμοὶ παρὰς ὀνοῖς αὐτῶν προεβαλὼν ἀπολέσατο.

V. 947. Schol.: ίὼ μοί μοι, δεὶ γνώσθαι βοή, ἢν ἀπόσας ὁ ἸΑράξ ἔρισενται γνωρίζειν τὸ φήγυμα τοῦ Τεῦκρον βοώντος.
σηχίαν ἐπικατάσας by τα τυχάνοντα τοῦ σκοποῦ. Therefore words, suitable to the calamity which had happened, must be understood.
V. 950. ο ἑνεμοὺν ὅμμ' ἐμοὶ] So in El. 903. ὁνηθεὶς ὅμμα. Other examples are quoted by Math. § 430.

V. 951. άρ' ἡμπόληκας] It is certain that the sense should be: hast thou perished? On the otherhand iam uncertain as yet how the poest could use the verb ἐμπόλαivos in that signification. Lobeck obseves: since ἐμπόλαivos usually means ἐποιόντων or πραγματευόντων, it might easily come to signify what is here said, ἄρ' πικρογενῆς, ἄστερ ἡ φᾶτες κρατεῖ. With a similar meaning Hippocr.
de Morb. IV. 12. p. 608. E. T. VII. p. 353. II. H. ed. Knobm.: θαν ᾠ τοῦ ἀποκατά τιν μη διαγραφόντος κρατεί μετὰ τῶν ἄλλων ἱμάς, κάλλων ἐμπόλησε ὁ ἀνθρώπος, will be better in health, for which he elsewhere says βέβαιον ἐπιστάσεις. Epist. VI. 716. 719. T. III. Nor does there seem to be another meaning in Ansch. Eam. 622: το πλεῖστον ἐμοὶ ἐπικατών. Matthius on Eur. Cycl. 254. interpret it by: an lucrum fecisti, so as to mean — have you received that which you desired and thought a gain.
ΧΟΡΟΣ.
dιλαλαν ἀνήρ, Τεύκρε, τοῦν ἐπίστασο.

ΤΕΥΚΡΟΣ.
ἀμοι βαρέλας ἀρα τῆς ἐμῆς τύχης.

ΧΟΡΟΣ.
ἀς σοὶ ἔχονταν

ΤΕΥΚΡΟΣ.
ὁ τάλας ἐγα, τάλας.

ΧΟΡΟΣ.

955 πάρα στενάζειν.

ΤΕΥΚΡΟΣ.
ὁ περισσερχῆς πάθος.

ΧΟΡΟΣ.
ἀγαν γε, Τεύκρε.

ΤΕΥΚΡΟΣ.
φευ τάλας. τί γὰρ τέκνον
τὸ τοῖδε, ποῦ μοι γῆς κυρεί τῆς Τρφάδος;

ΧΟΡΟΣ.
μόνος παρὰ σκηναίσιν.

ΤΕΥΚΡΟΣ.
οὐχ ὅσον τάχος
δὴ αὐτῶν ἄξεις δεύσο, μὴ τις, ὃς κενῆς

960 σκύμνον λεαίνης, δυσμενῶν ἀναρπάσῃ;

V. 955. Schol.: περισσερχῆς· ἄντι τοῦ μαφύ. Or rather, ναθε- ment.

V. 956 sq. τί γὰρ — τῆς Τρφάδος] On the double interrogation I have spoken at v. 101 sq. On the use of the verb κυρεί cf. vs. 9. 314. Schol.: καὶ πρὸν ἀκοῦσαι τῶν ἑντολῶν ὁ Τεύκρος, ἱδεῖαι τὴν περὶ τῶν παιδικηδημο- νίαν ἀρ' ἑντοῦ φρονίμοις.

V. 959. ἄξεις] The Scholiast on v. 976. thinks that Tecmessa is the person called. If this be true, we must suppose that the servant or attendant of Teucer is called in v. 976.

V. 959 sq. ὃς κενῆς σκύ- μνον λεαίνης] Although it is true that the epithet κενῆς belongs rather to orphans than widows, as in Bion. I., 59: χώρα δ' ἀνα ποιητῆς Ἐκρόπους, yet no one will deny that a lioness deprived of her mate might be called κενή, i.e. μμομομενή. And although the power possessed by the lioness alone to defend her offspring is very different from the total impotence of Tecmessa in this respect, yet the dissimilitude escapes
ΑΙΛΕ.

θ', ἐρχόμενε, σύγκαμνε. τοῖς θαυμώμενοι τοῦ
φιλοῦσι πάντες κειμένοις ἐκεχερέλαν.

ΧΩΡΟΣ.

καὶ μὴν ἐν ξῶν, Τεῦκρε, τοῦτε σοι μέλειν
εὑρεθ' ἀνὴρ κεῖνος, ὦσπερ ὦν μέλει.

ΤΕΥΚΡΟΣ.

965 ὃ τοις ἀπέκτειν δὴ θεομάτων ἔμοι
ἀλλικόν, ἂν προοειδον ὀφθαλμοῖς ἐγὼ·
ὁδὸς ἄθ' ἐδὰν πασαν ἀνώσασα δη
μᾶλστα τούμον σπάγχνου, ἢν δὴ νῦν ἐβην,
ὦ φιλατὰ Λας, τοῦ σοι ὦς ἐπηρθῆμην

970 μοῦν διάκονοι καξιχνοσκοποῦμενος.
οἴκεια γὰρ σοι βάξις, ὃς θεοῦ τινος,
ὐπάλη' Ἀχιλοὺς πάντας, ὃς ὀξεὶ θεανόν.
ἀγὸ κλῶν δύστηρον, ἔπικοδὼν μὲν ὦν,
ὑπεστέναξον, νῦν δ' ὀρῶν ἀπόλαμμα.

V. 973. κλῶν δὲπαιος Dind.

the notice of the hearers before it
is perceived, because the words
are intended to convey nothing
more than the idea of bereavement,
so that the whole subject to be
borne in mind is this, a mother
widowed of her husband, a
son deprived of a valiant
father. The poet could not say
παρὸν λαδής σκύμων, because he,
who was compared with the cup
of a lion, was deprived of his father,
not his mother: nor could the
poet have either said παρὸν λέαντος or
have altogether omitted that epithet.

LOB.

v. 961 sq. τοῖς θαυμώμενοι τοῖς
— ἐπαγγελέαιν] This bears the
appearance of a proverbial ex-
pression. So ἐπαμβᾶσιν, ὃ δὲ λέ-
γεται, κειμένοις Aristid. p. qun-
tiour. T. II. 265. Philostrat. V.
Soph. I. 32, 825. τοῖς πεπτυσάνων
ἐπαμβασιν Liban. Declam. T. IV.
175. LOB.

v. 971. ἐξεία — εὐνοεῖ] To
ὡς θεοῦ τινος supply βάξινος, as
in Trach. 768. ἐφεσίῳς ὀκτεὶ τά-
κτονος we must understand καλ-
λάντος, the report of your
death has spread quickly, as
though spread abroad by
some deity. For Ajax had be-
sought this of Jove in v. 826:
πέμπον τοι' ἡμῖν ἑγγελον κακίν
φῶτον Τεῦκροι σφέωντα. Now that
those prayers had been heard is
evident from the sudden rumour,
by which not only Tenter, but
Menelaus also, was acquainted
with the death of Ajax, and, what
is more strange, was brought into
the same place, although distant and
remote, much in the same manner
as Isis is reported to have learnt
where her husband's remains had
been carried πνευματι δυσμοῦς
πυθομένη Plutarch. de Is. XV. p.
121. So too the report respecting
the overthrow of Mardonius being
brought to the Greeks on the same
day they were about to besiege
Nysae, is deservedly classed by
Herodotus IX, 100., among τοις
τῶν προγμάτων. Nonnum v. 370.
calls it φιλοτευυον ἀνθρωπόσκακτον. LOB.
975 οὖμοι.

976 ἢ, ἔκκαλυψον, ὡς ἰδον τὸ πῶς κακὸν.

977 τὸ δυσθέατον ὡμα καὶ τὸλμησ πιστῆς,

978 ὅσας ἀνίλας οἱ κατασκευάς φθεῖνες.

979 πολ γὰρ μολεῖν μοι δυνατον, εἰς ποιούς βροτούς,

980 τοῖς σοὶς ἀρέξανεν ἐν πάνως μῆδαροι;

981 ἡ ποῦ με Τέλαιμον, σὸς πατὴρ ἐμὸς θ' ἄμα,

982 δεῖχαι ἀν εὑροῦμος Πελας τ' ἱδας

983 χαροῦν ἐνε ἄνθιν σοῦ, πὼς γὰρ σοι; διὸν πάρα

984 μηδ' εὔνυχοντε μηδὲν ὤδιον γελάν.

V. 976. Schol.: τὰς ἔκκαλυσ 

V. 977. οἱ δυσθέατον — πικράς ἐν Σεβασθίους p. 409, 45 (310, 42): ὁ Ἀρθολύς ἐν στίχο ἐν ὑπὲρ ἀδημος διὸ ἐνδιώκεις συνάπτωμεν, εἰς ὑπὲρ δυσθέατον ὁμα καὶ τὸλμησ πικράς. ἔχων γὰρ δο 

V. 978. ὁ δύσθεάτον δώμα καὶ τὸλμη 

V. 979. ποῦ γὰρ μολεῖν πεῖ; 

V. 980. ἀρεξανεν') This is the accusative, to be referred to the infinitive μολεῖν, to which, although δυνατὸν μοι occurs with it, no objection can be made. 

V. 978. Schol.: κατασκεύασι 

V. 979. τὸν Τελα 

V. 980. μηδ' εὔνυχον μηδὲν ὤδιον γελάν 

V. 981. Schol.: ἡ ποῦ Τελαί 

V. 982. Whither shall I turn myself? So Electr. 512. 

V. 983. πῶς γὰρ σοι; διὸν πάρα 

V. 984. ήδον γε 

V. 985. οὕτως κακῶν τα 

V. 986. Schol.: τὰς ἔκκαλυσ 

V. 987. ὁ δύσθεάτον — πικράς ἐ

V. 988. ὁ δύσθεάτον — πικράς ἐ

V. 989. ὁ δύσθεάτον — πικράς ἐ

V. 990. ὁ δύσθεάτον — πικράς ἐ

V. 991. Schol.: ἡ ποῦ Τελα 

V. 992. διὸν μηδὲν πρὸς τὴν ἱπόπολες, ἱπποὺς ἀπορίαν 

V. 993. πῶς γὰρ σοί; διὸν πάρ 

V. 994. ήδον γε 

V. 995. ὁ δύσθεάτον — πικράς ἐ

V. 996. ὁ δύσθεάτον — πικράς ἐ
but that we believe what many believed before Hermann, that the Greeks might put the comparative where the positive ought to have been, or that they might use one thing for another at will, but rather to signify to our minds not expressively, but covertly. A man who is a man and never gêgê, but it is possible that he may at some time laugh ἄραν τοῦ εἰσφῶν. LOB.

V. 986. τὸν ἐξ — νῆσον] ἄραν πολλὸν signifies booty taken in war, i.e. a female όροῦς ἐνεκτοῖος, as Tecmemaa in v. 221. is called λέος σφηκυλατος. For Hesione, whom the poet means, was ἄρας γῆς (see on v. 434.) and of foreign extraction; whence Teucer, being descended from her, feared lest he should be called νῆοι by his father. For among the Athenians the νῆοι were those descended from an Athenian father but foreign mother, who, by the law of Solon, did not enjoy the freedom of the city. See Cuper’s Obs. I. 26. [Cf. C. F. Hermann Lehrbuch der griech. Staatsalt. §. 118. p. 222.] By this difference of name Teucer is distinguished by Homer II. VIII. 284., from a son well born on both sides, although without an insult being implied. But he foresees twofold crimination from his father, because he had either through cowardice left his brother undefended, or had slain him to open a path to his inheritance; for νῆοι were not admitted into the possession of the father’s property, if legitimate children survived. See Aristoph. Av. 1648. and his commentators. JAEGER.

V. 987. τὴν δείλη προθόντα κτλ.] He speaks according to the opinion his father Telamon would entertain. For Teucer has no wish to say that he has betrayed Ajax.

V. 988 sq. τα σα — νῆοι μι σιν] The words τα σα πράσι do not mean, as Brunnck wishes, your riches, but your power. The poet often said the same thing, though in different words, as, in these passages: Oed. R. 237: γῆς τῆς, ἣς ἰᾶν πράσι τε καὶ χρόνους νῆοι. El. 651: δέους ἄρμων ἐκπρατά τ’ ἀμφίπτων ταῦτα. There is scarcely occasion to observe that the optative νῆοι is perfectly correct, and must be referred to προθόντα or rather to that which is understood by the participle, viz. δεί προθόνα.

V. 990. Schol.: τοιαύτα ἄνηρ δύσορος τὸ μὲν δύσορος ἐκ φώτων λέγει γὰρ αὐτὸν ἀπὶ σκυθρωπον. τὸ δὲ ἐν γῆς βαρῖς εἰς ἐπίσως. For anger increases with age. Cicero ad Att. XIV. 24: amariorem me factit senectus; stomachor omnia. Of the expression ἐν γῆς βαρῖς mention has been made at Phil. 60. and Oed. R. 17. Lastly, it must be recollected that they are much deceived, who conclude from this passage that ἄνηρ may be used without the article to denote a particular person. For the words ἄνηρ δύσορος — βαρῖς are added by way of apposition.

V. 991. πρὸς οὐδὲν — θυμοῦσθε] Brunnck well renders: irritable to quarrelling for every trivial cause. θυμοῦσθε εἰς ἔριν properly means to be so angry as to quarrel.
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tέλος δ', ἀκοπτός γῆς ἀποφθερήσομαι,
δούλος λόγουν ἀνύ ἐλευθέρον φανεῖς.
τοιάντα μὲν κατ' οἴκουν ἐν Τρολῇ δὲ μοι
995 πολλοὶ μὲν ἐξήροι, παῦρα δ' ἄφελήσομαι.
καὶ ταῦτα πάντα σοῦ θανόντος εὐρήμην.
οἶμοι, τι δράσω; πῶς δ' ἀποσάδω πικρῶν
τοῦθ' αἴλον κνώδοντος, ὥ τάλας, ὑφ' οὖ
φονέως ἄρ' ἐξέκνενυσας; εἶδες, ὡς χρόνῳ

V. 992. ἀποφθερήσομαι Dind.

V. 992. ἀποσάδως γῆς ἀν.] The poet makes Teucer divine his future end from his real past misfortunes. For when, on returning home without his brother, his father refused to receive him, he was driven into exile; see Velleius Paterc. I, 1. Virgil represents him by a poetic fiction arriving at Carthage, and being seen by Dido, Řen. 1, 619., where see Heyne's Excerpts. At last, he founded a city in Cyprus named after his own country, which becoming of equal repute, rendered Salamis ambiguous, as Horace calls it, Od. I, 7, 29., i.e. rendered it doubtful which Salamis was meant when either was mentioned; see Gruben. Obs. I, 1. J.A.E.G. 'On the full expression ἀποσάδως ἀποφθερήσομαι I have spoken at vs. 69 sq.'

V. 993. Schol.: ἐγὼσιν ταῖς τοῦ πατρὸς λουδορίας.

V. 994. ἐν Τρολῇ] In Troade.

Nepius quotes I. Phil. 112. 914.

V. 997. Schol.: πῶς ἀποσάδως πᾶς, Ὑπὲρ, τό σῶμα ἀπὸ τοῦ ἄντιος ἐλευθερίας; συμπληρόσα ποῦ ἀνήλτως καὶ θανάτου ἀνατόν; καλός δὲ τῇ μέν Τρολῇ παρέχει τό ἐκπάσας ἀνατόν, ὡς γυναῖκα, τῷ δὲ Τύκροφ, ὡς άνδρὶ καὶ δείκνυσι, τα δέντα ποινήν περὶ τό σῶμα.

V. 998. Schol.: τοῦθ' αἴλον κνώδοντος τῆς ἀκρας τοῦ ἄντιος, τῆς δηρίς ἐς τοῦ καλώς, ὡς δοκοῦσίν ἐδώσαι γὰρ περιβάλλειται εξειστὶν ἀπὸ δὲ τοῦ ἄντιος τό ἐλευθέρος ὅμιοι.

Cf. Ant. 1233. LobecK remarks: 'The word κνώδον, derived from the verb κνώ, properly signifies not a sword, but the transverse prongs of hunting spears and swords, called by Silius, Pun. I. 513. capuli mœrae. Compare Pollux V, 22.' — The same critic is uncertain whether αἴλος κνώδων signifies a sword stained with blood, or whether it is spoken after the example of the Homeric αἴλος ζωστήρ, ζωρίς and similar expressions. What opinion I profess, I have stated at v. 147.

V. 998 sq. ὑφ' οὖ — ἐξέκνενυσας] I. e. τοῦ τρολείς. For as the sword is above called σφαγές, so here φονέως. As to this substantive being put in the relative member of the sentence, no objection can be made. Cf. Matth. §. 474. a. LobecK also quotes some similar examples. On the particle ἀπό Hermann compares El. 933. 1165.

V. 999. εἶδες] You saw, i.e. you understood. For δسط and its aorist δεῖν do not so much mean to see with the eyes, as to perceive or understand with the mind. Cf. Oed. R. 45. 284. Oed. C. 1730. Phil. 96. 839. And so also σκοπᾶς is used, as in v. 127. Consult also Matth. on Eur. Bacch. 1298. and Siebel on Pausan. T. IV. p. 137. But they who think that εἶδον is put for ὁδία are much deceived in their opinion.
1000 ἔμελλε ὁ "Εκτὼρ καὶ θανὸν ἀποφθέειν; σκῆψασθε, πρὸς Θεῶν, τὴν τύχην δυοῖν βροτοῖν.
"Εκτὼρ μὲν, ὦ δή τοῦτο ἐδωρήθη κάρα, ζωτῆς, προσεύξει ἐπικίνδυν ἐς ἄντυγνα, ἐγνάπτετ' αἰεν, ἔστε ἀκέφυξεν βίον.

V. 1000. ἀποφίειν I have restored with Dindorf. MSS. apofeinein.
V. 1004. Hermann thinks the poet must have written something to this effect: ἔγναπτε, αἰεν  ὡς ἀπόφυξεν βίον. He also observes that the expression αἰεν βίον is used by Hesiod in Teis. on Lyco-
cophr. v. 82. See the notes. Dindorf writes ἐγνάπτετε.

V. 1000. καὶ θανὸν ἀπο-
φθείν̄ιν] Cf. Ant. 871: θανὸν
ἐκ' ὑδάνα κατημάρξας μι. Trach.
1159 sq.: ἡμένα μ' ἐκτίναν θανόν.
V. 1002 sq. "Εκτὼρ μὲν τιλ.] On the gifts, which Hector and Ajax are said to have given to each other, Homer II. VII. 303 sqq. ὡς ὄρᾳ πονηρὰς ἐὰς ἔτοι τὰ
γγαρπλαν, γὰν καλῶ τὸς φίλων καὶ
ἐνυμφίτο παλαιών. Αἴας δὲ ἠμοῖν ἡμῶν
δόθην φοινίκις φαίνων.
V. 1003. [εἰσαδήμῳ] Homer II.
XXII, 396 sqq. differs in his account,
and states that Hector was bound
to the chariot of Achilles by a thong
of bull's hide passed through the
tendon of his feet. But if, says
Lobeck, Σωφρόνλες invented the
story of Ajax and Hector dying by
each other's gifts, it was, as the
Italians would say, a pretty con-
ccitt; but if there was a more
ancient report afloat, it agrees well
with the superstitious observation
of fortuitous coincidences, by which
the earlier race of mortals were so
much influenced. Nay, even we
ourselves, if we hear of some man
being slain by the same sword
with which he had wrought an-
other's destruction (see Wyttenb.
on Plut. S. N. V. p. 46. and the
commentators on Dio Cass. XLVIII,
1.) can scarcely refrain from believing
that these and similar circumstances
are the work of fate; and to this
day the saying of Plutarch in Sertor,
c. 1. prevails: ἔγγαπτεῖς ἔννοι τὰ
tοπατα συνάγονται ἱστορίᾳ καὶ
ὀνομα τῶν κατὰ τύχην γεγονότων,
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1005 οὖν δ’ ἐκείνου τίνς δορεάν ἔχων, πρὸς τοῦτ’ ὀλολε θανάσιμος πεσόματι. ἂρ’ οὖν Ερμος τούτ’ ἐξάλειψεν ἔφος, κάκεινον Ἀθης, δημιουργὸς ἄγριος; 1035
1010 ἔγα μὲν ὦν και ταῖνα καὶ τα πάντα’ ἀεὶ χάσκομ’ ἐν ἀνθρώποισι μηχανέν Θεοῦς, ὅτε δὲ μὴ τάδ’ ἔστιν ἐν γνώμῃ φίλα, κεῖνος τ’ ἐκείνη στεργέται κακό τάδε.

ΧΟΡΟΣ.

μὴ τείνε μακράν, ἀλλ’ ὅπως θρύψῃς τάρφ φράξου τὸν ἄνδρα, χάρι τι μυθίσθαι τάχα.

1015 βλέπω γὰρ ἐξθρόνον φῶτα, καὶ τώχ’ ἐν κακοίς γελάν ἡ δὴ κακοῦργος ἐξίκοιτ’ ἀνήρ.

V. 1009. ἐν καὶ Dind. 1012. τὰ κεῖνον Dind.

before he was dragged bound to the chariot (I. XXII, 361—395); but Sophocles makes him dragged along alive, hanging from the chariot until he breathed his last. This is, nevertheless, such an idea as (I am willing to believe with Hermann) Sophocles would never have expressed; and I agree with the same critic, who contends that we should alter the passage in such a manner that the poet may say that Hector was bound to the car and mangled after life was extinct. See Var. Lect.

V. 1006. ποιεῖ τοῦτ’] This should not, I think, be referred to Hector, who was a little before designated by the pronoun ἐκεῖνος, but to the sword.

V. 1007 sq. καθώς τοῦτ’ ἵππῳ. τοῦ ἐξ’ ἐτοι Ζηρομε. In a very similar manner Hercules calls the deadly garment sent to him by Deianira. (Trach. 1051 sq.) ζηρομένῳ διαφατικῷ διαφατητὶ. Moreover, since the idea of forming is particularly contained in the verb χαλασεῖν, there can certainly be no objection to the same verb being understood before ἐκεῖνος. Lastly, the words δημιουργὸς ἄγριος are rightly int-terpreted by Lobeck: he who is usually the maker of deadly things; whence ἓν σου μάχωμα, δίκτυων and similar expressions are derived.

V. 1009 sq. ἔφοι μὲν οὖν — ἐκείνος] For the sentiment the commentators compare Aesch. Ag. 1463: τι γὰρ βροτοίς ἄνων ἄνως τελεῖται; τι τούθ’ οἱ δύοκρατῶν ὤστε;

V. 1012. Schol.: ἐκεῖνα στεργεῖται τὰ πολτοὶ δύσματα γήγονε τῆς τοῦτο καὶ παρομοιῶν.

V. 1013. Schol. rec.: μὴ τείνε μακράν ἄρτι τοῦ μὴ ἀπότοκον, λόγον δὴλον ὁ ποταμός πάντων γῆς ἠλ γεγονός, οἷον ἄκτην ἔναν μάχον. See on El. 1240.

ΑΙΛΣ.
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ΤΕΥΚΡΟΣ.
τῆς δ’ ἔστιν, ὃντιν’ ἀνδρα προσλέυσεσις στρατοῦ;

ΧΟΡΩΣ.
Μενέλαος, ὃ δὴ τόνδε πλοῦν ἔστηλαμεν.

ΤΕΥΚΡΟΣ.
ὁρῶ. μαθεῖν γὰρ ἐγγὺς ἢν οὐ δυσπετής.

ΜΕΝΕΛΑΟΣ.
1020 οὔτος, σὲ φανῷ τόνδε τὸν νεκρὸν χειρὸν μὴ συγκομίζειν, ἄλλ’ ἐὰν, ὅπως ἔχει.

ΤΕΥΚΡΟΣ.
τίνος χάριν τοσοῦτο ναήλωσας λόγον;

ΜΕΝΕΛΑΟΣ.
δοκοῦντ’ ἐμοί, δοκοῦντα δ’ ὃς κραίνει στρατοῦ. 1050

ΤΕΥΚΡΟΣ.
οὔκ οὖν ἂν εἴχοι, ἢτιν’ αἰτίαν προθεῖς;

ΜΕΝΕΛΑΟΣ.
1025 ὁθονει’ αὐτὸν ἐπισάντες οἴκοθεν ἄγεν Ἀχαίοις εὐμαχὸν τε καλ φίλον

V. 1022. ἀνίλωσας Dind.
V. 1026. Brunck, Hermann and others read ἐξεν, which is found in some MSS.

V. 1018. ἃ κτὴν — ἐστηλαμεν] Very similar is Phil. 1037: ἐπὶ σπύτοι δὲ στάλον ἐπέλεισαί

V. 1020. Schol: οὔτος, σὲ φανῷ ἐβρειστικὸν τῇ ἑδος Μενελάου. ἵππος ἐκ τῆς συνωμοσίας ὁδυσσάμος. There was at that time among the Greeks, especially the Athenians, a received opinion that the Spartans were a race of men bereft of humanity, but cunning, insolent, and full of plots against others. Cf. Wachsmuth, Hellen. Alterthumsk. I, 1. p. 68 sqq. 134 sqq. O. Müller, Dor. II. p. 408.

V. 1024. ἢτιν — προθεῖς] Scil. πελεσις μὲ μὴ συγκομίζειν τὸν νεκρὸν.

V. 1025 sq. ἐπισάντες — ἄγεν! The infinitive of the pre-
ζευγαρεύειν ζητούντες ἔχθιον Φεινήν·

ότις σφατιᾷ ἐξύπναι βουλεύσας φόνον

νόκτωρ ἐπεστράτευσεν, ὡς ἔλοι δόριεν.

1030 καὶ μὴ θεάν τις τινδες πείραν ἐβάσεων,

ήμεν μὲν ἂν τίνι, ἢν ὅδε ἐλήψην, τάχην

θανόντες ἂν προφυλακμέθη αὐτοῖς τοῦτο µόροι,

οὕτως δ’ ἂν ἦγη. νῦν δ’ ἐνήλικαςεν θεός

την τοῦτ’ ὑβριν πρὸς µήλα καὶ πολυνας πεσεῖν.

1035 ὁν οὖνεκ’ αὐτόν οὕτως ἢτ’ ἀνήρ θεῶν

τοσοῦτον, ὁστε σάµα τυμβευόταν τάφρων,

ἀλλ’ ἀµφὶ χλωρίων ψάµαθον ἐκβεβλημένος

V. 1029. I have myself restored δόρει. The MSS. all have δόρι, except that Lc. γρ. ἐλοῦδορει and Π has that in the text with this note: γρ. ὡς ἔλοι δόρι. See my remarks in the critical note on Oed. C. 619.

sent is much more suitable to this place than the future. For Menelaus says: since we thought that we had brought from home a man who would be an ally and friend to us. Cf. 1070: ζην δ’ ἕπε έγιν τῶν ἀνδρῶν Ἀχαίων διότι ἀκιδαγόν λαβών;

V. 1027. ζητούντες ζητούν ζητῶν, originally, meaning I found by searching or seeking, came at length to be used where ζητοῦν would have been sufficient. Lobeck aptly quotes Aristoph. Plut. 105: οὐ γὰρ τιθείτων ἔμοι ζητῶν ξείαν ἄνδρα τοὺς τρόπους βελτίων. Ran. 91: γάρ γε μαΐως διὰ ποιητήν ἐν οὐχ οὕροις οὐχ ζητῶν ἄν. Pindar Ol. XIII, 161: ζητήσεις ἑρευνής. Lucian Necyom. c. 4: τυρσοῦν ἐπισκόπων, and other examples.

V. 1029. Schol.: πρῶτον κεφάλαιον, δι’ ἐπέφωνοι ἐν τοῖς Ἑλλήνωις, δεύτερον, δέ τε απλοῦσθ’ ἐν τετεθάντι τῶν πρόφασιν τῆς ἦλεξαι λόγων λήματα τοῦ Ἐχθροῦ, δέ τε ἐπεί ηὐλίως βασιλεῖας ὁ Αἰαέως.

V. 1031 sq. τῆτ’ — τήχην θανόντες] This expression is unusual, but sufficiently defended by the examples I have adduced in Cens. on v. 42. The meaning is: τετεθαν τῶν θεῶν, ὡς δ’ ἔληπην, τετεθασεις εἰς ἐργάτες.

The accusative τήχην is therefore dependant on the participle θανόντες.

V. 1034. πρεὸς µήλα] That Sophocles has used µήλα in a looser sense, so as to understand the wild animals also, when he made Achilles πάντις µήλαις ἔρωτισε, has been observed by the grammarians. See Eustath. p. 877, 58. 1648, 63. (528, 12. Od. 334, 10.). Here indeed it is evident that the herds of bulls and the flocks of sheep are meant. HERM. Fr. Jacobs observes that Menelaus preferred saying µήλα to ἔρωτισε, both that the sarcasm might be more bitter, and the insult of Ajax greater.

V. 1035 sq. αὐτῶν — σωμα τυμβεύεται τάφρων] There is nothing objectionable in the poet having first put the pronoun αὐτῶν, and then the word σωμα used properly of this matter. The same thing is done in El. 686 sqq.: σαυτήν δ’, δ’ αὐτοῦ οι τεταγμένοι βρασθής κλήρους ἐπηλαν καὶ κατανεμήσαν δείρον, and ν. 1147 sqq. of this play: τα σώµατα σώµα — την πολλὴν βοην. On the phrase τυμβεύειν τάφρων I have spoken on El. 390.

V. 1037. χλωρίων ψάµαθον]
V. 1047. I have restored from several good MSS. Vulg. and Dind. καθεστήκη. Bruck from one Paris MS. receives καθεστήκην.

Bruck and others rightly interpret this clause, tawny sand.

V. 1042. Schol. rec.: παρευςκόντος; εκτρόπιντος, από τῶν μη ἑλπίζον τούς βαδίζειν τῶν λαυτῶν ὅτι, ἢ παρευκαλύπτων αὐτούς. It signifies in this place: to compel to obedience, and χειράζω seems to be added in the same sense as ἐκ χειρός is put in v. 27.

V. 1044—1059. κατέστη — λυ-προμεθέα] It is plain that these remarks, which do not of necessity pertain to the matter of the plot itself, are added by the poet as a remonstrance against the lax and ungovernable manners of his fellow citizens. See on v. 159 sqq. He has put similar observations into the mouth of Creon in Antig. 663 sqq.

V. 1044. κακού πρὸς ἀν-δρόμοι] Glossa: ἵδιν ἵστων ἀν-δρόμοι κακοσκόροι. On the use of the preposition πρὸς I have spoken at v. 311 sq. Moreover the words ἀνδρός δημοσίῳ are added to the subject contained in the infinitive πλείων by way of apposition. A prose writer would have said ὄντα δοτάν.


V. 1046 sq. καλῶς φέροντε[ν] Εἴη] Καλῶς, ὡς κακοὶ φέρονται is said of those things which go on well or ill. Xenoph. Oecon. V. 17: ὡς φιλομένης τῆς γεωργίας. Idem Ages. 1. 35: αἰτίαν ἐνα τοῦ κακοῖς φέρεσαν τοῖς ἱεραί

Thucyd. II. 60: καλῶς μὲν γὰρ φιλόμυνος ἄνθρωπος καθεστήκην.

V. 1047. ἐνθα — διὸς] i.e. ἐν μὴ ἐν αὐτῇ ἤτοι διὸς. On the word καθεστήκη I have spoken at v. 198. The Scholiast calls to mind the saying of Epicarmus: ἐνθα διὸς, ἐνθαῦτα καὶ αἰτίας. Which is usually attributed to the author of the Cypria; see Henrichsen de Cypr. p. 69. Mäller de Cycl. Gr. epic. p. 96. no. 17.

V. 1049. μηδὲν φόβον — ἐκών]: I have already shown by numerous examples (see on v. 552.) that πρόβλημα ἤκουν φόβον is the same as προβλάσθει or rather προβλάσθει φόβον. But as he, who tries to defend himself from the darts of the enemy by his shield, is said ἄσπιδα προβλάθεων,
so an army is said φέβων καὶ αἰ-
δών προβάδθες, when fear and
shame take the place of arms, by
which if an army be defended, it
cannot suffer defeat or destruction.

V. 1050. καὶ σῶμα γεννῆ-
ση μέγα [Bruck's gloss
aptly explains this by φιόγχος, to
which word γεννήσαι is made syn-
onymous by our poet, and, as far
as I know, by no other Greek
writer extant. L O B. On the phrase
σῶμα φέβων μέγα see my notes
on Oed. C. 149. and 801 sq.
V. 1052. Schol. ὃς γὰρ
ὁ πρὸσεγέτην. παρ' ὁμίχλου' αἰ-
δομένων δὲ ἄνδρων πλέον τὸ σῶμα,
ὁ πάροικος (π. V. 531. XV. 563.).
 Cf. Ant. 675 sq.
V. 1054 sq. δὲ ἤυφος — ταῦτα
τῆς πόλεως [So Philoct. 456 sqq.:
ὅπου θ' ἐν χειρόν τάγαθον μεῖζον
σῶμα καταφθίνει τὰ χορητὶα χω
δίνει προτέλει, τοῦτος ἐγὼ τοὺς
ἄνδρας ὕπο στείρων ποτέ. For the
adverb ὅπου is opposed to the
substantive in both places. So
also Herod. VI. 133: οἱ δὲ, ὅσας
διαφυλάξεισθαι τῆν πόλιν, τούτῳ
ἐμμεμανότος, ἀλλὰ τὰ ἐνηρῳδίμα-
νοι καὶ τὰ μάλιστα ἑκάστοτε ἐπιμαχη
τῶν τείχεως, τούτῳ ἐμμε
νυχί τῇ ἄρματι ὀπλίσθην τῶν ἄρ-
χων, and IX. 1: ὅπου δὲ —,
totavos παρελθόντες. On the
conjunctive παρῇ mention has been
made elsewhere. So Eurip. El.
975: ὅπου δὲ ἄπολλ' ἔπαιθεν; h.
V. 1055 sq. νόμιμες — παρεῖν]
Puta — cecidisse. For the
Greeks are accustomed to use this
manner of expressing themselves,
when the Latins would say: ca-
dere solere. Of ἐν σοφίαν and
ἐν σοφίας δραμαίν, δεῖν, φέρεσθαι
and similar phrases many examples
are collected by Lobeck, who
has also aptly quoted the remark
of the Scholiast on Aristoph. Vesp.
59: δεῖ οὖν ποιητῇ τῶν πόλεως
παραβάλλειν καὶ Σαρο-
994.
V. 1057. Schol. πᾶν ἄσφαλς
tο καλόν. Lobeck observes
that Menelaus says this agreeably
to the customs of the Spartans,
who consecrated a temple to Fear
near the triclinium Ephororum,
the politeness μᾶλιστα συνήκατα
σάββα νυκτίς, as we are in-
formed by Plutarch in Cleom. c. 9.
V. 1061. αἰσθῶν υἱοῦς] Lobeck compares Lycoth. 109:
αἰσθῶν ἐπικτητὰς, Plato Rep. VIII.
559. D: αἰσθῶς ἑραῖς καὶ ἄνωθεν,
an anonymous writer in Suid. T. I.
p. 159: άθετάς φιλογιαδῆς, Prudent.
Hamart. 346: ignitum inge-
nium.
καὶ οὖν προφανῶ τόνδε μὴ θάπτεω, ἵκας
μὴ τόνδε θάπτων αὐτὸς εἰς ταφὰς πέσης.

ΧΟΡΟΣ.
Μενέλαε, μὴ γνώμας ὑποστήσας σοφᾶς
eἰς αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.

ΤΕΥΚΡΟΣ.
οὖν ἂν ποτ', ἀνδρεῖς, ἄνδρα θαμμάσαμ' ἔτι,
δὲ μηδὲν ὃν γοναίων εἰδ' ἀμαρτάνει,
ὅθ' οἱ δοκοῦντες εὐγενεῖς περικέναι
tοιαῦθ' ἀμαρτάνοντον ἐν λόγοις ἔτη.

1070 ἄγ', εἰδ' ἡλ' ἀρχῆς αὐθίς· ἢ σὺ φῆς ἄρειν
tὸν ἄνδρ' Ἀχαίοις δεύον σύμμαχον λαβάν;
οὖν αὐτὸς ἐξεπελευθέρω ἀς αὐτοῦ κρατῶν;
ποῦ σὺ στρατηγῆς τούδε; ποὺ δὲ φολ λεῶν

V. 1063. εἰς ταφᾶς πέσης] Tαφαὶ both here and especially in
v. 1109. τοιὸν ἐς ταφᾶς ἔθνω, seems to be put for τάφοι either
by an iconial enallage of gender, as
one may say, or rather because
places destined for sepultures may
called ταφαί, as ταφεύχαι, ταφηγεῖν,
ambulatio, ταφηγεῖα, ἱερα, ἱεροῖς,
ἐξάφος, εὐαφοῖς, ἱματικὲς are
deforence of the places. Strabo IX,
412 and 414; διὰ σε εἰς ταφαὶ
tοῦ τῶν τευτονικῶν. Aelian
V. H. XII, 21: ἐς τὰς πατρίδια τα-
φάς. Epigr. Adesp. 632. LOB.
V. 1064 sq. Schol.: μὴ γνω-
μας ὑποστήςας σοφᾶς· ἐπιστή
tὰ περὶ τῆς ὑποστήςας ἄριστα
ἐννομολογήσαι. διάσεις· μιᾷ
Χαριᾶ πρὸς τοὺς Τεῦχους, ἐποταλ-
μῶνς δὴ ἔμελλεν διὰ τὸ τοῦ
βασιλέως ἄξωμα.
V. 1065. ἐν ταναῦθαις δεικ-
στὶς] Of the same kind is ὑποστή
eἰς τὸν αἰνεῖν in v. 1315. and ἐν
ἐξήθεις κόσμω πειν Ἀσχ. Choeph. 952.
The Latin writers do the
same. So Cicero Paran. III, 1:
petulantem esse in virgine,
and Philipp. XI, 4, 9: crudolem
in hoste, in cive esse; in Ger-
man likewise is used not only gegen
jemand freveln, but also an
jemand freveln. Cf. Kritz on
Salust. Cat. IX, 2. and Matth. on
V. 1067. μὴ δὲν ὃν γοναῖ-
σαῖ] Contrary to this is Oed. R.
1469: ἀν γοναῖς γηνάει. So also
Verg. Aen. X, 141: Maecenia
generose domo, i.e. descend-
ed from a noble race.
V. 1069. τοιαῦτα—[ἐπη] I. e. τοιαῦτα ἀμαρτίας ἀμαρτά-
νοντων, or τοιαῦτα ψευδή λέον-
ταν. See also my observations in
Cens. p. 83 sqq. But ἐπη mean
words or sayings, λόγος dis-
course or oration. Cf. note on v.
735.
V. 1073. ποῦ σο̣ σὺς τοι̣-
det;] For the use of the particle
ποῦ Neuius aptly compares Oed.
R. 390: ποῦ σο καλεῖς εἶ σαρῆς;
448: ọ ς γὰρ οὐ̣ διὸ ποῦ μὲ ὀλίγης.
Philoct. 451: ποῦ χρῆ τίθεναι
taûta, ποὐ δὲ αἰνεῖν, ἄπαν τῆλ.
1075 Σπάρτης ἀνάσασθαι ἦλθεν, οὐχ ἦμαν κρατών.  
οὐδ' ἀδύνατον σοι τόνδε κοσμῆσαι πλέον ἀρχῆς ἑκείνῳ θεόμος ἤ καὶ τάξις σέ.  
ὑπάρχον ἄλλων δεύτερ' ἐπελευσάς, οἶχ' ὄλων στρατηγὸς, αὖτε' Αιαντος ἤγείσθαλ ποτε.  

1080 ἀλλ' ἄνπερ ἄρχεις ἁρχεῖ, καὶ τὰ σέμι ἐπὶ κάλλος ἑκείνους τούνδε δ', εἰτε μη σὺ φῆς,  
εὖτε στρατηγὸς, ἐς τὰ τάφας ἐγώ ὅθα σκιάλας, οὕτ' τὸ σῶλ δεῖσας σῶμα.  

1085 γυναικὸς, ἀβέπερ οἶ πόνου πολλοῦ πλέφρ.
AIAS.

ἀλλ’ οὖνέξ’ ὄρκαν, ολαίν ἦν ἐνώπιός τοῦ, σοῦ δ’ ούδέν’ ὤ γάρ ἦξιον τοὺς μηδένας. πρὸς ταῦτα πλέοντος δέυρο κῆρυκας λαβὼν καὶ τὸν στρατηγὸν ἤκε, τοῦ δὲ σοῦ ψόρου 1090 οὐκ ἂν στράφην, ἐως ἂν ἦς, ὅλος ἔτη.

ΧΟΡΟΣ.

οὐδ’ αὖ τοιαύτην γλῶσαν ἐν κακοῖς φιλα.

V. 1090. ἦς ἂν ἦς I have written from my conjecture for the reading of the MSS. ἦς ἂν ἦς. Με must also be changed into ἦς in Oed. C. 1361: ἦς ἂν τοῦ σοῦ φονίου μεμιμημένος, and Phil. 1330: ἦς ἂν φόνος ἔλαβε σκληρός. So in Plato de Rep. IV, 423: ἦς ἂν ἦς πόλεις οἰκήσαν, and Tim. 78. D: ἦς ἂν ἦς πόλεις ἐνωσίσαν, ἦς is only lately restored for ἦς from a few MSS. But there really seems no reason why we should not determine that the Tragedians pronounced ἦς as one syllable, since we know, that νοῦς, λειψ, δεῖν, Κράων and other words are so used, many of which are collected by Seeliger de Versa. Doehn. p. 49. and myself, Advers. in Phil. p. 37. They on the contrary, who think ἦς defensible in those places, run to an incredible, never-heard-of, system of criticism. Brucke has here written ἦς ἂν ἦς.

Neuhaus rightly observes that these words contain an expression of pity for all who were made subject to the power of the Atrides.


V. 1087. οὐ γαρ έξ’ ον For he did not esteem. On which signification of the verb δέχοντος Porsch has treated at Eur. Hec. 319.

V. 1088. πλέον—κηρυκας] It is evident that Menelaus had brought with him one or more heralds. That these officers are often introduced in the plays of the ancients in order to give an appearance of pomp, is observed by Eustathius p. 780: οἱ κηρυκεῖοι οὖν ἀρμάτα προεφοίνυται, άλλ’ αὔρια καὶ νῦν περιεχόμεναι πρόεσις, οποῖα πολλα καὶ διάτερα περιόδους οἱ κηρυκοι. Theseus, These, and Theoclymenus are followed by similiar διηνύμμα πρόεσις, as Themistius Or. XXI, 253. calls them, or κωφα δεσμοφόρησα, as Plutarch, an seni resp. p. 791. C. Th. On which see Spanheim, on Jullian. Caea. p. 62. ed. Heus. LOB.

V. 1088 sqq. πρὸς ταύτα—ὁλος εἰ] Observe that Teucer says this: whereas, although you may return accompanied by a host of heralds, and even by Agamemnon himself, yet I will pay no regard to your noise, so long as you continue to be the man you have already shown yourself.

V. 1089 sqq. τοῦ δὲ—στραφείην] The simple στραφείων, is here joined with the same case as the compound ἐστραφείων, on which I have spoken at v. 745. But στραφείων has the same meaning as ἐστραφείων in v. 90.

ΣΟΦΟΚΛΕΟΣ

τὰ σκληρὰ γὰρ τοι, κἂν ὑπέρθει σῃ, δὰκνεὶ.

ΜΕΝΕΛΑΟΣ.

ὁ τοξότης δοικεῖν οὐ ομιχρόν φιλον.

ΤΕΥΚΡΟΣ.

οὐ γὰρ βάναυσον τὴν τέχνην ἐκτησάμην.

ΜΕΝΕΛΑΟΣ.

1095 μὴν ἂν τι συμπάσχωσι, ἄρα ἄρι οἱ λάβοις.

ΤΕΥΚΡΟΣ.

κἂν ψιλὸς ἀρχέσαι σοι γ᾽ ἀπλίσμενο.

ΜΕΝΕΛΑΟΣ.

ἡ γλωσσὰ σου τὸν θυμὸν ὁς δεινὸν τρέφει.

ΤΕΥΚΡΟΣ.

ἐν τῷ δικαίῳ γὰρ μὴν ἔξεσθιν φιλον.

ΜΕΝΕΛΑΟΣ.

δίκαια γὰρ τόνδε εὐπορεῖν κτείναντα με;

δίσθαν τῶν χρησάμεν, ἐστὶν αὐτὸς ἡ, ὅπερ ἵστων ἀρχεόσας

δήλος δυνάμονος. 

V. 1093. ὁ τοξότης) That archers were held in the same repute as other soldiers in the heroic times is shewn by the Scholiast on II. XI. 385. Contrary to this is the opinion of Procopius Pers. I, 1, p. 6. C. tois παρ' ὁμίχιν τοξεύοντα καὶ ἑρμομένου ἀπό τῆς τέχνης ἀνομομομοῦν εὐνυβίων, who was doubtless influenced by that very abuse of Paris, which the ancient interpreters of Homer deny to have such a tendency; although some give a similar interpretation to the word λόμορος. But this mode of fighting had now grown nearly out of use in the Persian wars, and at last remained among the Cretans alone; see Pann. I, 23, 4. Hence the contempt for this art professed by a Lacedemonian in Plutarch, Apophth. Lacc. p. 874. T. VI: οὐ μὲν μοι τοῦτο, διὶ ἀποθανόμει, ἀλλ᾽ ἐνεπαγονόμος τοξῶν, and which the tragedians and Philostratus Her. p. 697, attributed to the earlier ages of Greece LOB.

V. 1094. οὐ γὰρ βάναυσον πτλ.) He means: for the art which I possess (i.e. in which I am skilled) is not an illiberal one. On the adjective βάναυσος Hermann refers to Valcken. Animad. ad Ammon. III, 14.

V. 1096. Schol.: κἂν ψιλὸς ἀρχεφαίμες τὰ τοιαῦτα σοφίσματα ὅσι κρίνει τραγῳδία: καὶ γὰρ τὴν ἀναίρεσιν ἐπικείει τὸ δράμα κτείνας, ἐνυβίωντα καὶ ἐνάοι τὸ τραγῳδικὸν πέθος. Similar perverse opinions are cherished respecting this part of this tragedy even at the present day, against which I must speak at some other time and opportunity.

V. 1097. ἡ γλωσσά — τρέφει) He calls Teucer valiant in words. The same thing is more briefly expressed in v. 1142. γλώσσῃ ἑρασάτων. On the use of the verb τρέφειν I have spoken at v. 493.

V. 1099. Schol.: κτείναντα μεὶς δὲν ἦσιν ἐκ τοῦ κτείναντα με.
ΑΙΑΣ.

ΤΕΥΚΡΟΣ.

1100 κατιπνατα; δεινόν γ' ειπας, ηι καὶ ζης θανών.

ΜΕΝΕΛΑΟΣ.

θεὸς γὰρ ἔκτωοεὶ με, τάδε οἵ οἰχομαι.

ΤΕΥΚΡΟΣ.

μὴ νυν ἀτίμα θεοῦς θεοὶς σοσομένος.

ΜΕΝΕΛΑΟΣ.

ἐγὼ γὰρ ἂν ψέχαμη δαιμόνων νόμους; — 1130


Menelaus (whose insolence the poet, as I have mentioned above, seems to point out to our notice), aggravates the extent of mischief, when he speaks of Ajax as having done what he only wished to do. He certainly speaks of the attempt of Ajax as if it was no matter whether he had killed him, or had only meditated doing so. In like manner caedes is put for caedes tentata by Virgil. Aen. III. 256.

V. 1100. Schol.: δεινὸν: ὅ μὲν ἐλευ, δεισαν ἐν θάνατῳ, ὅ δὲ τῆς φωτῆς ἀντλαμβάνεται: τὸ δὲ τοιοῦτον καρφίθας μᾶλλον ἢ τρογλοφίας. This also is a strange critique. For who would ever blame Teucer, if he used these words: he did not slay thee, he only wished to do so; but it is one thing to do a deed, another to wish to do it. But because Sophocles expressed this briefly, wishing to ridicule the insolence of Menelaus in a few words, can we on that account rightly think that the poet has used a mode of expression foreign to the dignity of tragedy? See my remarks in Cens. p. 178 sq.

V. 1101. τῆς δ' οἰχομαί. Lobeck quotes Epigr. de Bianore Anthol. Plan. n. 276: κεινομεθ' ἀνθρώπως, ιηθήσει σωζόμεθα. Ηο- rod. 1, 124: κατὰ μὲν τούτου προ- δυμιαν τάυτας, κατὰ δὲ τούτοις περιμένει. Eur. Alc. 666: τέ- φυμα τοιοῦ Χ. Xen. Cyr. V. 4, 11: τὸ ἐπ' ἐμοὶ οἴχομαι, τὸ δὲ ἐπὶ σοι στάσωμαι. Cicero or. Philipp. II. c. 12: Etenim omnes boni, quantum in ipsa fuerit, Cae- sarem occiderunt. V. 1102. μὴ νυν ἀτίμα] On the particles μὴ νυν I have spoken at Ant. 699. Lobeck observes moreover that this is the only example of the verb ἀτίμαν among the tragedians; for which reason Elmsley thinks we ought to read ἀτίμος or ἀτίμων, and that this emendation is confirmed by the words of the Scholiast: ἀτίμων ποιεῖ. ἀτιμῶς τὸ καταραγές, ἀτιμὰ ἐν ἀτίμων ποιεῖ. But these words seem rather to illustrate the legal use of the word, than to explain the meaning of the passage.

ΤΕΥΚΡΟΣ. οἱ τοὺς θανόντας οὐκ ἔξω θάπτων παρῶν.
ΜΕΝΕΛΑΟΣ. 1105 τοὺς γὰρ αὐτὸς αὐτοῦ πολέμους. οὐ γὰρ καλὸν.
ΤΕΥΚΡΟΣ. ἡ σοι γὰρ Ἀλάς πολέμιος προούσῃ ποτὲ;
ΜΕΝΕΛΑΟΣ. μυσοῦντες ἐμίλεις· καὶ οὐ τούτο ήπίστασο.
ΤΕΥΚΡΟΣ. κλέπτης γὰρ αὐτοῦ ψηφοποίος εὐφέσθης. 1135
ΜΕΝΕΛΑΟΣ. ἐν τοῖς δικασταῖς κοίνω έμοι τόδε ἐσφάλη.
ΤΕΥΚΡΟΣ. 1110 πόλλ' ἐν κακῶς λέθος οὐ κλέψειας κακά.
ΔΙΑΣ

ΜΕΝΕΔΑΟΣ
τοῦτ' εἰς ἄνιαν τούχος ἔρχεται τυπ. 1140

ΤΕΥΚΡΟΣ
οὗ μᾶλλον, ὡς ἔστιν, ἡ λυπήσομέν.

ΜΕΝΕΔΑΟΣ
ἐν σοὶ φράσσω. τόνδε ἔστιν ὑψί παθεῖον.

ΤΕΥΚΡΟΣ
οὗ δ' ἀντικοῦσαι τούτον, ὡς τεθαφέται.

ΜΕΝΕΔΑΟΣ

1145 ἓδη ποτ' ἐδώ τοῦρ ἀνήρ ἐγὼ γλώσσῃ θραύσων νικάς ἐρομηθήσατα χειμῶνος τὸ πλεῖν, ὥς φθεῖρ' ἀν ὑψί ἀν ἐσπερές, ἡνί' ἐν κακῷ χειμῶνος εἰχείς, ἀλλ' ὑπ' ἐματος κρυφές πατείν παρεῖχε τῷ θέλοντι ναυτίλαν.

V. 1111. ἐρχεται τείνη] This is spoken covertly, Teucer being the person meant.
V. 1112. οὐ μᾶλλον] Sicilicet εἰς ἄνιαν μου ἔρχεται, i.e. οὐ μᾶλλον λυπήσομένι ἐστιν.
V. 1114. τοῦτον, ὡς τεθαφέται] The same species of attraction is used in Phil. 549: ὡς ἢκουσα τοῖς ναπείς, ὡς οἱ πάντες εἶναι συννυκτοπήκεσθε. Eur. Or. 1557: ἢκουσα γάρ ὡς τὴν Ἠμῶν ξυνάφον, ὡς οὐ τὰθηνεῖν, and elsewhere.
V. 1116. χειμῶνος τὸ πλεῖν] On the article placed before the infinitive I have spoken at v. 114. Lobbeck, comparing his remarks on Phryn. 439. observes that a double accusative is joined with the verb ἔρχομαι in the same manner as paroxymαν τινά τι, παρακαλέσως, ἐνέγγει διά τι are used.
V. 1117. ὃ φθεῖρ' ἀν οὖν ἀν εἰχείς] We must not suppose that ὃ is put for οὐ (which latter the poet himself would doubtless never have used, had he judged it fitting), but ὃ — ἐσπερές means him in whom you would not easily find a voice, i.e. whom you would find silent. For the sentiment Lobbeck compares Aristoph. Lys. 361: φανήν ἂν οὖν ἂν ἐγὼ. Appian, Bell. Civ. I, 95: σαίδο φανήν ἂν οὐδενες ἔχοντος ἂν ἐκπλήσσοντος.
1120 ὅπω δὲ καὶ δὲ καὶ τὸ σῶν λάβῃν στόμα σμικροῦ νέφους τάξ', ἂν τὴς ἐκπαιδεύσας μέρας χειμῶν κατασβέσει τὴν πολλὴν βοήν.

ΤΕΥΚΡΟΣ.

ὦ γάρ ὃντις ὅροις ὁμοίας μαρλας πλέον,

🌬 ὃς ἐν κακοῖς ὑφείη τοίχοι τῶν πέλαχ.

1125 καθ’ αὐτὸν εἰμιδαι τὸς ἐμφερής ἐμοί

ὄργῆν ὧ’ ὁμοίος ἐπὶ τούτων λόγων

ἀνθρώπος, μη δόν τοὺς τεθνήμονας κακῶς

εἰ γὰρ ποιῆσαι, ἵται πεμανούμενος.

τοιαύτ’ ἄνολον ἄνδρ’ ἐνοθέτευτε παρὰ

1130 ὁ ὅπω δὲ των νυν, κάθειν, ὃς ἐμοί δοκεῖ,

οὐδεὶς ποτ’ ἄλλος ἢ σύ. μῶν ἑυεξάκης;

ΜΕΝΕΔΙΟΣ.

ἀπείρο· καὶ γὰρ αἰσχρόν, εἰ πύθοτοι τίς,

λόγοις κολάξειν, ὃς βιαζόθησαι παρὰ.

1160 ΤΕΥΚΡΟΣ.

ἀφεῖτε νυν. κάμιοι γὰρ αἰσχρότοι κλέων

V. 1133. I have received παρῇ from La. a pr. m. Lb. G. A. Aug. b. and Lips. b. Vulg. πάρῃ. See on v. 1054.

V. 1120. καὶ σὲ καὶ τὸ σῶν λάβῃν στόμα] The last words are not only explanatory, but likewise give force to the expression, as in lph. A. 393: ὃ σὺ καὶ τὸ σῶν σένος. Schol. Ven. on VIII. 496: Ἀμπόπτης ἑξῆς τὴν Μεθόδην κακῶν φησὶς καταδίκασαι τοὺς καὶ τό τοῦτον σπέσσος. Demosth. c. Aristog. II. 801, 27: οὐδεὶς ἀντιτέλας ἐπιχειρήσει πλὴν Ἀριστοτείτονος τοιουτοῦ καὶ τῆς τούτων κάθης καὶ πονηρᾶς. Agatho Athen. X. 445. ο: ἀπειρομένου καὶ σὲ γὰρ νὶς τρόπος. Lucretius I. 7: το συγιαν venti adventunque tuum. LOB. But according to the common mode of speaking, the genitive τοῦ σῶν λάβῃν στόματος should have been used, dependant on the substantivē τὴν πολλὴν βοήν. But see my notes on vs. 1033 sq.


V. 1129. ἄνολον] Unhappy, wretched. So Ant. 1026. 1265. That there is a similar usage of the adjective δυστυχός is well known.

V. 1134. Schol.: ὡθήσεις ὑπάται ὃ Τευκρος κάμιοι δέ, φησίν, πλαχι—
1135 ἀνδρός ματαιὸν φλαιο' ἄγνη μυθουμένων.

ΧΟΡΟΣ.

ἐσκε μεγάλης ξυμίδος τῆς ἀγάνω.

ἀλλ' ὡς δύνασαι, Τεῦκρε, ταχύνας

σχεδόν κολλην καπετὼν τιν' ἱδεῖν

ταῦτ', ἐνθα βροτοίς τὸν ἁλμηνήστον

1140 τάφον εὐφάνετα καθέξις.

ΤΕΥΚΡΟΣ.

καὶ μὴν ἐς αὐτὸν καφρὸν οἰδε πλησίον

πάρειεσιν ἀνδρός τοῦτο παῖς τε καὶ γυνῆ,

τάφον περιτελοῦντε δυστήμου νεκροῦ.

ἀδ καὶ, προσέλθες δήπορο, καὶ σκοτείς πέλας

1145 ἱέτης ἐφαρμὶ πατρός, ὡς σ' ἐγκεκατε, ἔθρει δὴ προσερόπαιος ἐν χεροῖν ἔχων

χόμας ἔμας καὶ τίγδει καὶ σαυνοῦ τρῆσον,
relations and friends of the dead used to cut off the hair of their heads, and cast it upon their bodies or sepulchres as a mark of respect. Cf. II. XXIII, 135 sq. 141, 151 sqq. Eurip. Or. 128. Iph. T. 172 sq. Teod. 460. 1182. Hel. 1203 sqq. and Kirchmann de Fun. Rom. I, 2. c. 14. They were also accustomed for some time after death to place the shorn locks of their hair upon the tomb, in order to obtain favour and aid from their departed friends. Cf. Soph. El. 52, 900 sq. and particularly vs. 448—454. — On the word τρίγων added, see on Oed. C. 8.

V. 1148. Schol.: ἵνα ἤρθος ἰδῶν τοῖς ἐπίσκοποις τοῖς ἐπισκόποις τὸ ἱερά ἐν τῇ ἑρμήνευσιν δέ τις τρίγων. As those who sought protection were wont to bear chaplets of olive (see on Oed. R. 3.) to prevent their suffering violence, so, for a like reason, Eurysaces seems to be ordered by Teucer to bear the locks cut off as emblems of a suppliant, to whom it was unlawful to offer violence. From this reason I should suppose them to be here called ἱερά τοῖς ἐπίσκοποις.

V. 1148 sq. εἰ δὲ τοῖς — αἰτο-σπάσεις. On the reason for the optative, I have spoken at v. 898.

V. 1150. ἱερόν—χηρόν. He wishes that whoever shall attempt to drag Eurysaces from guarding the body of Ajax may perish in a foreign land without burial. That the ancient Greeks were most anxious not only as regarded the rites of sepulture, but likewise that they should take place in their native land, is well known. Cf. Ant. 1203. On the phrase ἐκ-πεσεῖν χθῶνις, to be banished one's country, cf. Oed. C. 766: οὗ τῷ μοι τῆς ἐκπέσεως ἐκπέσεως. V. 1151. γένοις — ἕξαρμενος] His whole race being cut off to the very root. Cf. Ant. 395 sq. and on the structure Matth. § 424, 2. 3. Rost § 112, 6. 7.

V. 1152. δεῖ τὸν — πλάκων] One may suppose Teucer to have cut the hair from his head while speaking thus.

V. 1154. προσεπαίων ἐχον] The verb προσεκαίνεται is frequently used of those who kneel down, as Teucer here bids Eurysaces do. Cf. Oed. C. 1157: φανός τινι — προσ-παίνεται πως βρωμός καθίσθαι τοῖς Παστωμοῖς, and Trach. 904: βρω-μοῖς προσπάθεια. Then ἐχων, after which we must understand τὸ τρίγων, is put in the same sense as ἐφάγας a little before.

V. 1157. Schol.: καὶ μηδείς ἐν ἀπειλήμματι, ἐν ἀπειλήμματι, ἐν ἀπειλήμματι, ἐν ἀπειλήμματι. He warns that whoever shall attempt to drag Eurysaces from
1160 τὰν ἀπασθῶν αἰεν ἐμὸν
dορυφοσίτων
μόχθων ἄταν ἑφάγων
ἀνὰ τῶν εὐρώθη Τροίαν,

V. 1161. δορυφοσίτων I have restored from La. Vulg. and Dind. δορυφοσίτων, connected with the same verse.

V. 1163. I had formerly written ἐν εὐρωθῇ Τροίαν from the conjecture of Dindorf. Now, as the matter seems uncertain, I have thought it better to retain the reading of the MSS., although incorrect. Besides, the word εὐρωθῇ is itself liable to suspicion.

V. 1158—1194. Τῆς ἀρά — Ἄδαιας. The Chorus lamented the innumerable toils by which they were overwhelmed during the Trojan war; and since Ajax, who was wont to lighten them has perished by a remorseless fate, they desire to quit Troy, and return to their own country.

V. 1158 sq. τῆς ἀρά κτλ.] This passage will become remarkably weak, if you understand with Lobeck δετας after νίκας, a comma being placed after νίκας. It is certain, in fact, that the words νίκας λήξει must be united. For the poet, instead of a weak word like δετας, preferred putting some word, which might serve not only to finish the sentence, but likewise give new strength to the sense. I have adduced similar examples in Advers. in Phil. p. 51 sq. Nor is there any objection in the double interrogation τις and ἐστι (by the latter of which the former is more clearly explained), being comprehended in one member of the sentence. See note on Ant. 399. Lastly, in what sense ἔστι are called πολλαπλαγώτα, I have explained on Ant. 601 sq.

V. 1160. τῶν ἀπασθῶν — ἄταν] On the article added compare El. 167: τῶν ἀνήρτων ὅτεν ἔχοντα παχῶν.

V. 1161 sq. δορυφοσίτων μόχθων] As we find πλάνης and πλάνης, γυμνός and γυμνός, ψυλός and ψυλός, so Theodore Bergk in Zimmermann Diarrís Antiq. fasc. I. anni 1836. n. 7 p. 57. correctly shows that the tragic poets by the same form used also δορυφοσίτως for δορυφοσίτων, which he successfully restores to Eur. Heraclid. 773., where commonly δορυφοσίτως was written, which is contrary to the metre. Now there is no doubt but that Euripides wrote: πέρεσσον ἄλλης τόν ὁ δικαίως τόδε ἐπάγωτα δο- ρυφοσίτων στρατῶν Ἀργοῦν. Nor is there any difficulty in μόχθων being called δορυφοσίτως. In a very similar manner Euripides El. 442: ἀποκατα μόχθων, Aeschylus Ag. 404: ἀπιστορεῖς πλάνων λόγχων τοι καὶ ναυβάτη ὀψιμοί, and Thogn. 965: δορυφοσίτως νόμος, which passages are adduced by Lobeck. Bithylly the Schol.: συν- θέτει τῶν κατὰ πάλημον μόχθων, πολεμιῶν. 

V. 1163. εὐρώθη Τροίαν] The same as the Homeric Τροίαν εὐρώθη. For εὐρώθη must be derived from εὐρώς, as μεγασίς and τραγείς from τραγος and τραγής. Cf. Lobeck on Phryn. p. 541. Compare however the remarks in the various readings.
δύστατον ὄνειδος Ἑλλάνων;
(ἀντιστ. α.)
1165 ὁφελε πρότερον ἀλήθεα δύναι μέγαν ἣ τὸν πολυ-
κοινον "Αἴαν
κεῖνος ἄνηρ, ὃς στυγερῶν
ἔδειξεν ἔπλοιον
"Ἑλλάδων κοινῶν Ἀρη.
ιὸ πόνοι πρόγονοι πόνων.
1170 κεῖνος γὰρ ἐπιφράσεν ἀνθρώπους.
(στροφή β.)
ἐκεῖνος οὗτε στεφάνων

V. 1166. ὡς στ. ἰδεικ’ ἔπλοιον Dind.
V. 1168. Ἐκλάσαν I have myself received. MSS. Ἐκλάσα.
V. 1169. I had formerly received ἱὸ πόνοι πρόγονοι from the
conjecture of G. Dindorf. Now I prefer retaining the common read-
ing. See on v. 1163.
V. 1171. οὐ Dind.

V. 1164. δύστατον — Ἑλ-
λάνων] It is scarcely requisite
to observe that this apposition does
not refer to the word ἄρα, but
to Τροῖαν, which is said to be a
great disgrace to the Greeks, be-
cause they spent so many years
and suffered so much loss in ac-
complishing its overthrow. Then
δύστατον ὄνειδος is nearly the
same as αἰθημένον ὄνειδος in Phil.
842. Lastly, on the genitive Ἑλλά-
p. 310.
V. 1165. ὁφελε — "Αἴαν] The
signification of going under
implied by the verb δύνασθαι is the
same whether joined with αἰθημένος
or ἄρα, and αἰθημένος δύναι is aptly
said, as νάρκη δύναι by Homer,
meaning that, which is so raised
into the sky, that it is enwrapped
in clouds, and snatched from the
eyes of men. For the sense com-
pare Hom. II. VI, 345. Od. XX, 63
sqq. Trach. 953 sq. Phil. 1092.
Eur. Ion 796: ἂν ἄρον ἔμπαισεν
αἰθήμα τῷ πρόσωπον γῆς Ἑλλάνων, 
ἀθέμα τῷ πρόσωπον, ἐλεῦσον ἄγας
Ἱππων.
V. 1166 sqq. ὡς στυγερῶν —
"Αρη] Who shewed forth the
common pest of hateful arms
to the Greeks. The poet seems
to mean Tynadeus, who is said to
have been the first adviser of the
war against the Trojans. On the
name Ἀρης, signifying a pest, see
note on v. 687. On the expression
κοινῶς Ἀρης cf. Hom. II. XVIII, 309.
and Eur. Phoen. 1572: κοινῶν
Ὑπολίμων.
V. 1169. ιὸ — πόνων] The
whole verse appears to be used as
an interjection.
V. 1170. ἐπιφράσεν ἀνθρώ-
pοὺς] On the verb πάρσος used
in a similar manner see the exam-
ples cited at v. 874.
V. 1171 sqq. Schol.: ἐκεῖνος
οὗτε στεφάνων ἔκεινος ἀνθρώποις
ταῦτα δὲ ἓν ἢ πάντως, σῳ-
στάσισι, ὧν τεθέσις τὸν 
τήρησεν, ἑνὸς μὲν ἄλλοις
κατηραμένος, ἀλλὰ πάνοι
φρεν, τερτῷν ἥξεσθαι, ἡσυ-
χότος δὲ ἀν ὁ Σφετερῆς πάλαι ἐκ
τοῦ θεοῦ ἔρχομαι ἐν τοῖς μελετο-
έθαι καὶ μάλητα ἔθη.
V. 1171. στεφάνων] Mention
is made of crowns, because the
ancients wore crowns while they
οὔτε βαθείᾳν χυλίκων
νεῖμεν ἐμοὶ τέρψιν ὁμιλεῖν,
οὔτε γλυκῶν αὐλῶν ὄσρον,
1175 δύσμορος, οὔτε ἐννυχλαί
tέρψιν λαύειν.
ἔρωταν δ', ἔρωταν ἀπέπανσεν, ὁ-
μοι. κεῖμαι δ' ἀμέριμνος οὕ-
1180 τοις, ἂι πικνικὸς δρόσοις
tεργήμενος κόμας,
λυγρᾶς μνήματα Τρολαί.

(ἄντειστφ. ά.)
καὶ πρὶν μὲν οὖν ἐννυχλον
dείματος ἡν μοι προβολά
1185 καὶ βελέαν Θυσίρος Ἀλας·
vοῦν δ' οὕτως ἀνείητα στυγερὸ
dαμον. τίς μοι, τίς ἐκ' οὖν
tέρψις ἑπέσταε;
1190 γενοίμαν, ἐν' ὑλαῖν ἐπεστη πόν-

V. 1178. οὖν, ὥμοι = κείμαι . . . οὕτως = Dind.
V. 1183. I have added ἐν after μὲν from the recension of Triclinius.
It is omitted by Dind.
V. 1190. πόν = τοῦ . . . ἀκαν = ὑπὸ Dind.

V. 1173. νεῖμεν = δρόσοιν] Spoken in the same sense as δόξην ξεινι. Cf. Matth. § 432.
Rost § 125, 7.
V. 1175. δύσμορος] This seems to be spoken in the same sense as δόξης in Phil. 998, and elsewhere. Ἐννυχλαί may be
compared with the Homeric ἀνύνυσιν κόμας λαύειν, so as to nearly mean τερπήνυσιν λαύειν.
829. 845.
V. 1179. ἀμέριμνος] Lobeck rightly observes that this is used passively, so as to mean neglected,
despised. On οὕτως added, which signifies so casually, Neunius refers to Viger. p. 438. and
Heindorf on Plat. Phaedr. 24.
V. 1182. λυγρᾶς = Τρολαί] Which never allow me to forget calamitous Troy. This is added in the same manner as
v. 1164: δύστατον ἀνείητως Ἀλας.
V. 1183. Schol.: ἐννυχλον τῆς νυκτερινῆς ἐρωτοῦ τῶν πολεμίων καὶ τῶν βλεῶν ἀλέξησις ἡν ὁ Ἀλας. He is called by Homer, II.
VII, 211: Ἐρεσος Ἀρμιων.
V. 1186 sch. ἀνείητα = δαμαν] I think that it is undoubtedly Pluto who is called στρεγερὸς ἀκαν, and that the word ἀνείητα signifies devoted, consecrated
to. So Eurip. Phoen. 954; οὕτως δὲ πώλος τῇ ἀνείητῳ πώλει θα-
ναν πατρίδαν γαῖαν ἐκπόλεμον ἀν.
V. 1190. Schol.: γενοίμαν: ἐξορτασὶ ἀπαλλαγήν ἐπὶ τὰ αἰ-
1195 Καλ μὲν ἴδεν ἔσπευσα τὸν στρατηλάτην Ἀγαμέμνονος ἡμῖν δεῦρο τὸν δ' ὁμαίμονον, δήλος δὲ μονῆς σκαυὸν ἐκλύσων στόμα.

ΑΓΑΜΕΜΝΩΝ.

σὲ δὴ τὰ δεινὰ δῆματ' ἀγρέλλουσι μοι τῇ καθ᾽ ἦμᾶν ὡδ' ἀνοιμακτὶ χανείν;

..καία... γενομένην ὡν, φθινόν, ἐπὶ τὴν ἄκαρα πλάκα τοῦ Σουνίου... διὰ γὰρ Σουνίου ὁ πλοῦς τοῖς ἀπὸ Τροίας ἐπὶ Σαλαμίνα. Ἰν' ὀλάννα... ἐφιάλης ἤλθεν τῆς Ἁλάντης ἡμετερί.

V. 1194. Schol.: τὰς ἴδρας δημοσίως... φιλοτέχνους ἐφιάλης τοὺς ἀκρωματικούς διὰ τῶν ἐπισκόπων τῆς Ἁλάντης. See my note on v. 200. But the Chorus says this: that I might salute sacred Athens with well-omened cry. For when sailors arrived within sight of the land they sought, they used to call upon it by name. Cf. Virg. Aen. III, 524: Italiām laetō sociō clāmōre salutant. Stadius Theb. IV, 808: salutatus cum Leucada pandit Apollo. But Pausanias I. c. 28. § 2. asserts that the point of the spear and the crest of the helmet of Minerva Polias were already visible to persons approaching from the promontory of Sunium. Hence it was fitting that Athens should be saluted from thence: the reason for which salutation on the part of the men of Salamis, is shown in v. 842. But Fr. Jacobs reminded me of some observations on this passage by Pauw. Recherches sur les Grecs. Tom. I. p. 109. to this effect: La force intuitive dans les Athéniens était telle que jamais notre vue ne saurait atteindre un point d'éloignement où leur s'étendait. — La distance de Sunium jusqu'à la citadelle d'Athènes est tout au moins en ligne droite de dix lieues de France.


V. 1195 sqq. When Teucer had retired to heap up a tomb-hill for Ajax, seeing Agamemnon coming to the place where the corpse lay, he hastens thither again, lest it should be violated.

V. 1196. τῶν'] Has here the same meaning as in v. 876. V. 1197. σαλαμίνῳ ἐκλύσων στόμα] Lobeck quotes Isocr. Panath. p. 252, 96: ἱάμα τῇ στόμαι.

V. 1198 sq. τὰ δεινὰ δῆματ' — χανείν] Usage has caused that χάσανω should not only signify to yawn or open the mouth, but also express those actions, of which opening the mouth is the cause, viz. to pour out anything from the mouth. Therefore χάσανω answers to the Latin verba effuturae. So Aeschylus Ag. 892: μηδὲ βαρβάρῳ φωτῷς ἄκρης χαμαμπτῆς βόσκει προσοχῆς ἐμό. Hesychius: ἕχασαν' ἔπει. χάσαν' ἐποιμ. χάσαν' βοάν. V. 1198. Schol. rec.: ἄνοιμω—κτί' χαρῆς οἰμαχῆς, ἀνιμοσφής.
V. 1200. σὲ τοι, σὲ τὸν τῆς ΑΙΛΙΑΣ.

V. 1202. ἐφώνεις I have restored from La. a m. sec. and other MSS. The same reading must have existed in those MSS. in which ἐφώνεις occurs, as in La. a m. pr., Lb., F, and others. The common reading ἔσμεν (so Dind.) is neither supported by the authority of good MSS. and is without doubt a mere interpretation of the words ὕψις ἐφώνεις. But it is found written above the line in Par. D.

V. 1203. σὲ τὸν τῆς ἀλμαλώτιδος]

Of Hessone, concerning whom I have spoken at v. 427.

V. 1202. ψυχὴ ἐφώνεις] I.e. ἐπίσκοπος.


V. 1203. Schol. ὁδέν ἄν

οδόν μὲν ὑπὸ τὴν δυσεύθεναν, ποῦ μνῆσαι τὸν Μαντος τεθείσαντος. As here, so Sophocles El. 1106. has τὴν μνημήν, and Eurip. Phoen. 691. τὸν οὖν.

V. 1204 sq. κοῦτες διόμασω] He means this: and you have asserted that we have come hither as leaders neither of the army or navy of the Greeks, nor of yourself, referring to the observation of Teucer above v. 1202: Σπάτες ἀνάσων ἡλικί, σοὶ ἡμῶν πρατῶν. But as Agamemnon understands the words of Teucer against Menelaus as spoken against himself also, so, when he asserts that Teucer had denied that the Atrides held any power over himself, he means not only Teucer, but also Ajax, the more particularly as it is he over whom Teucer denies that the Atrides held authority. For unless this were so, the words ἄλλ' αὐτῶς ἐπλείωσε - ἐπλείωσε would be absurdly opposed. Observe also that a prose writer would have expressed this rather by the accusative and infinitive, ἄλλ' αὐτῶς ἐπλείωσε. But in the same manner Sophocles above in vs. 756 sq. has τὴν γαῖα — μηδ' εὖ ἔρρην γαῖα — μὴν. Finally, Loebec righty observes that it is usual for the Greeks to use the verb διόμασαν in such a manner as to mean nothing more than to assert, to persist; he compares Eurip. Phil. fr. 6: ὅμων, ἔδειν τῷ διαμόμου. Dionys. Ant. VIII, 2. 1742. Dio Chr. XV, 448. and Lucian. pro Imag. c. 20.

V. 1206. ἄλλ' αὐτῶς ἐπλείωσε - ἐπλείωσε] Compare what Teucer had said in vs. 1107 — 1111. But Doederlein de brachyl. p. 8. very rightly remarks that αὐτῶς ἄρχων means the same as what is used above αὐτῶς πρατῶν, comparing Hom. H. I. 355: ἔλαβεν γὰρ ἔτης γάργας, αὐτῶς διονύσας, which signifies αὐτῶς ἐπλείωσε.
V. 1208. A note of interrogation is commonly, but incorrectly placed after ἐπήρροσα.

V. 1207. ταῦτα — κακά] Two things must be noted, first that μεγάλα κακά is put for μέγα κακόν in order to exaggerate the offence (see on Phil. vs. 1326 sq.), then that ταῦτα ἄκουεν πρὸς τινὸς signifies: to be harassed by anyone with such abuse, on which phrase I have made mention at El. 539 sq.

V. 1208 sq. πολον κέφραγας κτλ.] On the genitive dependent on the verb κέφραγα cf. El. 317: τοῦ κασσηρίου τί φῆς, ἧσοντος ἢ μελλόντος, εἴδεναι ἡθος, Trach. 1122 and Phil. 434. with the learned critics there cited: to which may be added Rost §. 106. not. 11.

V. 1209. ποι βάντας ἢ ποιοῖ κτλ.] He who perceives the meaning of this passage, and compares Philoct. 333 sq.: οἷ τέκνον, δερα, ποιοῦ σταύρος, ποι ἄνθρωπος, will have no doubt but that the phrase τοῦ βαντα, ποι ἄνθρωπος was proverbial, meaning: what shall I undertake, what shall I accomplish? For it is plain that Agamemnon here says nothing more than this: that Ajax had neither undertaken nor performed anything without his assistance. But Agamemnon denotes that Ajax had done anything in war without his help, with the view of showing that it was impossible for him to have been entirely free from subjection, and his own master. Hence Teucer below, where he defends Ajax from the accusation of Agamemnon, mentions only those great deeds, which Ajax had performed alone, without the aid of any other of the Greeks.

V. 1210. οὖν ἄρ' — δέ] He says that other Greeks had also performed the same exploits as Ajax. On the signification of ἄρ' I have spoken at Oed. C. 389.


V. 1215. εἰκεν κακά κτλ.] Before the verb εἰκεν we must understand ταῦτα, which is contained in the relative pronoun ἂ. But εἰκεν ἂ is used by the same rule as τείχεσθαι τί. So Oed. C. 1178. See on Antig. 64.

V. 1216. Schol.: κακοῖς βα- λλείτε αὐτῷ τῷ βλασφημήτῳ. Nemesis is wrong in comparing Phil. 67. Trach. 597. 940., the meaning of which is quite different. For κακά here mean abuse, scurrilities, and βαλλεῖν τινά κακοῖς is used in the same manner as βαλλεῖν τινά λεγως, so that κακοῖς is the dative of instrument, as the grammarians say. Cf. vs.
1220 eî toui δίκη νικώντας ἐξωθήσομεν, κἀ τοὺς ὑπεύθυνους εἰς τὸ πρόσθεν ἄξομεν. ἀλλὰ εἰρήκτου τάδε ἐστὶν. οὐ γὰρ οἱ πλατεῖς οὐδὲ εὐφύνωντοι φώτες ἀσφαλέστατοι· ἀλλ’ οἱ φρονούντες εὖ κρατοῦσα πανταχοῦ.

1225 μέγας δὲ πλευρὰ βοῦς ὕπο σμικρὰς ὡμος μᾶστυνος ὡρθὸς εἰς ὄδον πορεύεται. κἀ δὲ προσέρχον τοὺς ἔγρα τὸ πάρμακον ὥρω τάχ’ ἐλ τῇ νοῦν κατακτήσων τινά ὦς, ἀνθρώπος οὐκέτ’ ὄντος, ἀλλ’ ἤδη σκαῖς,

1230 θεράδων ὑβρίζεις καζελυθεροστομεῖς, οὐ σωφρονεῖς; οὐ μαθῶν ὅς εἰ φύσιν, ἄλλον τιν’ ἀξίων ἄνδρα δεύρ’ ἔλευθερον,


501. 724 sq. and Phil. 372. with my note.


Ibid. Schoel: οἱ λειλεμμένοις εἰ ἤτιθέντος εἰς τῇ κρίσει τούτῳ δὲ πρὸς τὴν ἐπικύρωσιν τοῦ Αἰαντος.


V. 1222 sq. οἱ πλατεῖς — εὐφύνωτοι This is spoken of Ajax, whom we have above (v. 203.) seen called ὠμοκράτη in a similar sense.

V. 1224. φρονεύνετες εὗ] On this position of the adverb εὗ I have spoken at Ant. 717.

V. 1225 sq. μέγας δὲ — πορεύεται] So of horses in Ant. v. 477 sq. μμορφο γελοῖο δ’ αὐτα τοὺς θησαυρίους ἵππους κατατυϕάνεται. For the words ἄρθροις — πορεύεται Neuius compares Eur. Helen. 1571: ταύτες δὲ ποις οὖκ ἦντ’ ὦρθος σαινία προτιμομένων κατά.

V. 1229. ἀνθρώπος — σκιά] Erfurdt has already observed that these are genitives absolute.


V. 1232. ἄλλον τιν’ — ἔλευθερον] It is well known that no one could plead his cause at Athens, unless he possessed the freedom of the city. Cf. Hermann, Lehrbuch der Gr. Staatsalterth. §. 135, 2. p. 257 sq. But it would seem that, in the times of Sophocles, no one possessed this right except he whose father and mother both possessed the rights of cizenship. Cf. Hermann l. l. §. 119, p. 222. and Ad. Schoell de vita Sophoclis p. 127. 233. There—
efore since Teucer was born from a bondswoman, he would certainly have been prevented pleading his own cause, according to those laws of the Athenians, which seem to have prevailed at that time. See my observations on v. 986.

V. 1235. τὴν βασιλάραν πελ.] Hermann rightly observes that no other reproach is imputed to Teucer, except that being born from Hesione the daughter of Laomedon, he is consequently not to be considered as a Greek.

V. 1236. νοῦς γένοιτο σωφρονεῖν] May you learn to be moderate. See on El. 1439 sq.

V. 1238 sq. Schol. rec. τοῦ θανόντος χήρας: ἡγοῦν ἢ ὁρμαλμένη τιν' εὐεργετεῖ. Ον ταχύτατα τιε τε γενέσθαι οὐδὲν τοιαῦτα ἔχων γένεσθαι. ΟΝ τοιαύτα έχων, ταχύτατα τιε τε γενέσθαι οὐδὲν εἶχον ἢ ὁρμαλμένη τιν' εὐεργετεῖ. Ον ταχύτατα τιε τε γενέσθαι οὐδὲν εἴχον γένεσθαι. ΟΝ ταχύτατα τιε τε γενέσθαι οὐδὲν εἴχον ἢ ὁρμαλμένη τιν' εὐεργετεῖ. Ον ταχύτατα τιε τε γενέσθαι οὐδὲν εἴχον γένεσθαι.

V. 1239. προσδούσα] Understand τὸν θανόντα. On the verb προσδούσα I have spoken at v. 581.

V. 1240 sq. έτι συμφραξάμενον λόγον έστι τοῦ θανόντος ὑμῖν τῷ γάρ οὐδὲν σφόν έχω λόγων φράσας. 1267

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The MSS. and Dind. have ἔπι συμφραξάμενον λόγον, which I do not even consider to be Greek. For neither could ἔπι be here joined with the genitive, nor could the plural συμφραξάμενον λόγων have been used. The singular is constantly retained, as in Oed. C. 443. 569. 620. 1116. 1152. Very different is the meaning in El. 415., where συμφραξάμενον λόγων is sufficiently correct. Nor is there any doubt that in the passage of Julian, Or.III. 128. A., quoted by Loebck, τοῦτον ἔπι συμφραξάμενον λόγων, Ἀλασ, ἔτι λόγων μνήστησεν, οὐ συμφραξάμενον λόγων, we should so read for the vulg. ἔπι συμφραξάμενον λόγων.
AIAS.

τὴν οὖν προτείνων προϊσαμες ψυχήν δορέ, 1270
ἀλ' οὔχεται δὴ πάντα ταῦτ' ἐφύμενα.

ὁ πολλὰ λέξας ἄρτι κανόντις ἔπη,

1245 οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἤνακ
ἔρεαν ποι' ὡμὸς οὔτος ἐγκεκλημένους,

ηδὲ τοῦ μηδὲν ὄντας, ἐν τροπῇ δορὸς
ἐφύσατ' ἔλθαν μοῦνος, ἀμφι μὲν νεὼν
ἀξιοῦν ἦδη ναυτικοῖς θ' ἐδαλλούσ

1250 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη
πεζὸντος ἀρθεὶν" Ἐκπορος τάφρων ὕπερ;

τε ταῦτ' ἀπειρέον; οὐχ' ὅδ' ἤν ὁ δρῶν τάδε,

ἐν οὐδαμοῦ φης οὐδὲ συμβηκήναι ποιή.

V. 1242. I have written δόρε for δῷδε from conjecture. See my critical note on Oed. C. 619.

V. 1244. I have restored κάνωντι' from several MSS. of fair authority. Vulg. and Din. δικανόντι'. Cf. v. 739.

V. 1246. ἐγκεκλημένους I have written with Hermann. The MSS. ἐγκεκλημένους or ἐγκεκλημένους. See my observations in the critical note on Trach. 570.

V. 1249. I have written ναυτικαῖς θ' from the conjecture of Bothe. The MSS. and Din. omit θ', by which omission the poet would be open to the charge of an absurd tautology.

V. 1245. Schol.: οὐ μνημο

νεύεις: καλῶς πρὸς τὸ ποί

βάντος ὡς ποῦ στᾶντος, ὄμη

περ' οὗ ἐγώ; But for μνημο

νεύεις, ἤνακa Sophocles might have written μνημονεύεις δε. But the phrase he has used is perfectly correct, signifying: you remember the time when. Cf. Pors. and Schefr. on Eur. Hec. 109.


V. 1247. ἐν τροπῇ δορή] i. e. during the flight of the fighting men. Cf. Rhes. 82.

116.

V. 1248 sq. ἄμφι — ἐθαλλόσ] So Virg. Aen. V, 662: furit immisiss Vulcannus habebis transstra per et remos (ιθώ-

λίας) et pictas abiete puppes (ἀπορ. νεᾶς).

V. 1251. τάφρων δὴν] The thing itself is related by Homer, II. XV, 355 sqq.

V. 1253. ἐν οὐδαμοῦ — ποδὲ] Who you say never even came to standing against the enemy. By which words he replies to the objections of Agamemnon in vs. 1206 sq. as the Scholastic rightly observed. But since it is plain that Agamemnon there denies that Ajax had ever undertaken or performed anything against the enemy when he himself was not present, it would seem that Teucer should have here added the pronoun μοῦν or μῶν. But he omitted it in order that the reproach cast upon Ajax by Agamemnon might seem the more unjust and untrue. For it commonly happens in the disputes of angry men, such as Teucer and Agamemnon are here represented, that either the one interprets the words of the other in a manner different from the intention of the other, or omits something that the other has said, in order to render
them more ridiculous, or prove the falsity of the other's assertion. Tri-
clinius correctly observes: 

φασιν ἐνενάδα ὡς συνόφεντας Τέκκρος 'Ἀγαμέμνονα, οὐ γὰρ ἐν τοῖς προ-
σευν αὐτοῦ λόγοις ταιινίτι τι εὔ-
φοτα, ἀλλὰ ἧπη, παῖ βάντος ἡ

ποῦ στάντος, οὐπερ οὐκ ἐγὼ;

and Lobbeck very aptly quotes the learned Scholastia on Eurip. Hec.

1219: "ἠραοὺ δὲ φιλό ὅπως, ἀλλὰ ταῦτ' ἦγεν, ὃς ἰδιώτα.

who remarks: ἐνενάδα ἡ Ἰάκοβ οἰκεῖοι τοῖς Πολυμάρτορα τοῖς ἐγὼ ἐμπυκινυ-

σαν ἡπότοι ταὐτον, ἢπειρο τοῦ

Πολυωθοῦ ἀπολογήθη ἐυθόσις ἑδὶ καὶ ἔτερα τοιαύτα παρὰ τοῖς

Σωκράτει καὶ τοῖς ἄλλοις. — Φιλαρίον means both just and true.

It is here put in the latter sense, and joined with ἐγὼ so as to signify: true according to your opinion. On this use of the dative see at Oed. R. 40., and compare vs. 1358., 1363. of this play, and Eur. Phoen. 497 sqq.: ταῦτα ἀδὴ Ἡσαΐα, μὴ διὰ όριαν

πεπραφύγα τόνα γεραίας ἑλπον,

ἄλλα καὶ σώφοι καὶ τοῖς φυλαχοὺς

ἐνδυκὴ, ὡς ἐμοὶ δοκεῖ. In which passage both the dative is put in the same manner as here, and ἐν-

δυκε has the same meaning. See also Oed. R. 553., and my remarks

on v. 539. of this play. Finally, on the particle ἐγὼ, signifying nonne,  

I have spoken at v. 269. — I agree nevertheless with Fr. Jacobs, 

that the whole sense of this verse is so frigid, and so foreign to the 

rest of the passage, that it is highly 

probable that some error of the 
copyists has taken place. See Varr. 

Lect. 

V. 1225. [ἐδωτ'] These words are 

to be referred to the verb 

μνημονεύειν in v. 1245. 

V. 1256. λαχως τε κακή-

λιστέος] I. e., as the more recent 
of the Scholiasts explains, κλίμα-

θείς καὶ αἰσθόμενος. Cf. Hom. II. 

VII, 92 sqq. and 171 — 190. 

V. 1257 sq. οὐ δραπέτην — 

βωλυ] It is evident from Homer 

II. VII, 171 — 190. that the custom 
of the ancient Greeks in casting 

lots was this. Each man threw his 

own lot, distinguished by a pri-

vate mark, into a helmet, urn, or 

bucket either empty or filled with 

water. This being shaken up, 

whichever lot first leaped out, the 

man, whose mark it bore, ob-

tained whatever was the subject of 

the lottery. If any one therefore 
could not with propriety refuse to 
cast lots, and was yet unwilling 

that his should be the first shaken 

out, he put into the vessel such a 

one as would not easily be shaken 

out, but would adhere to the bot-

tom on account of its weight. 

Such a lot Sophocles appropriately 
calls δραπάτην κλίθον. Cf. Sal-

masons in Plaut. Casii. II, 6, 22. 

It is easy to see that this is the 

fraud which Teucer accuses Aga-

memnon of using in that lottery of 

which Homer gives account I. 

c. But Cresphontes is supposed to have 

been the first who committed that 

fraud, and hence Sophocles is ac-


V. 1267 sqq. Although Hermann allowed the perfect truth of my explanatory note on this place, yet he denied that

cused of anachronism by Eustathius, p. 361, 26. (273, 42.) For (according to Apolodoros II, 6, 4.), in the division of Peloponnesus, when Crespontes, Temenus and the sons of Aristodemus, who stood as the third party, were drawing lots for Argos, Lacedaemon, and Messene with an agreement that he to whom the first lot should fall, should possess Argos, the second, Lacedaemon, the third, Messene; Crespontes, who had the greatest desire to obtain Messene, when the rest had thrown pebbles into a vessel filled with water, himself threw in a turf, which being loosedened, it was impossible that he should not obtain the state he desired. The same story is, with a slight variation, related by Pausanias IV, 3, 3. Cf. Salmasius on Plaut. Cas. II, 6, 46. Schol.: έδόθην παννύχασας περί τών κλή-

ρων, ἀλλ' ἐνδέξαμεν λαχνίτιν αὐτόν, τούτο δὲ ίδιον τετελείται περί Κρασοφιν-νον καὶ τών Αριστοδήμου παιδών, δι' ου παννύχασας ο Κρασοφινος βα-

λὼν ἀγχά ν αἱ τῆς θάλαθος τοῦ ὕδατος ἑβαλε πλησιονίδας περί χαρά-

νης, οὗτος ἀποτελεῖ δὲ τῶν Τεύχων λαχνίτιν ἔγραμμεν, ποι ἑν τῶν πάθων προσόγραμμον καὶ γαῖα Ἀγρίλλας οὖν ἐπέσφεντο λιθα-

ρόλας, καὶ οὐκ ἦν ἐν τοιούτω πά-

θει (II. I, 122, 149, 225.)

V. 1258 sq. δὲ εὐλοφον — θεσσαλίοις] Hom. II, VII, 182: ἐθνὲς θάλας κυνήν, ἐν ἀγ-

διόν αὐτοί, ἔλατον. On the phrase ἀλλα καυσίμων, signifying to take a leap, to jump, I have spoken in Cens. p. 78 sq.


V. 1261. ὁ δοῦλος, οὐχ πλεύσας] Spoken according to Agamemnon's opinion. Cf. v. 1235, 1259.

V. 1262. ὑπαντήσας] Put in a similar sense to that of ἀναθέσης in v. 1129. Then ποι βλέπων has the same meaning as πόως βλέπων, on which I have spoken at Phil. 110. Finally, on the particle καλ added I have treated at Ant. 766.

V. 1264. Πέλοπα — Φρυγα] As Sophocles here, so Herodotus VII, 11. makes Pelops not a Lydian, but a Phrygian. See my note on Ant. 516 sq. and Markland on Max. tyr. XXXVI, 1, p. 179.


V. 1267. μητρὸς ἐξέρχετο Νερίλας] Cressus is a proper and usual epithet of Aeropæ; see Burmann on Orid. Trist. II, 391. But she is so called by Teucer insulsingly on account of the bad
the poet, had he wished to express what I clearly shewed he ought to have meant, could have used the words now found in the MSS. and thinks that a verse has dropped out between vs. 1266 and 1269. And he conjectures the verse to have been such: σὲ σῶν τ᾽ ἀδελφῶν τὴν μᾶστίσσαν λέγοις, so that the accusatives σὲ and σῶν ἀδελφῶν may depend on the word φιεῦσας.

odour of the Cretan name. See D'Orville on Charit. p. 332. Plato comicus apud Schol. Aristoph. Av. 736: τὸν μαφρέμον, τὸν Κρῆσα, τὸν μέγας Ἀττικόν. Menelaus himself, because of his alliance with Aeropé, is called ἄμικρος by Lycophr. 150. L.O.B. Cf. also Apollod. III, 2, 2. and Schol. Eur. Orest. 500. ed. Matth. V. 1267 sqq. ἐφ᾿ ἐν — διαφθορᾷ. It is impossible that Botho's view of this passage can be right, viz. that ἐπαξεῖν ἀνδραὶ is the object of the verb ἐφῄσαν, and that the adulterer is represented as being cast into the sea. For although the grammatical structure seems to favour this interpretation, yet it is impossible to approve it, since no ancient writer mentions the drowning of that adulterer, but they universally agree in asserting that Aeropé either suffered or was threatened with that punishment. And that Sophocles should, contrary to their opinion, have ascribed that punishment to the adulterer, is the more unlikely, since it is inappropriate to relate what happened to him in this passage. For the whole purport thereof is to explain the condition of the parents and ancestors of Agamemnon. It is certain therefore that Aeropé ought to be the object of the word ἐφῄσαν. Nor yet does Sophocles seem to have followed the same report as Euripides in his fable of the Κρῆσατ appears to have followed from the Scholiast; who, on the words ἐφῄσαν ἀδελφὸς ἱερόν has this remark: ἡ λειτουργία ἐν ταῖς Κρῆσαις Θόριοι, ὡς διαφθοράς αὐτὴν ἱερὰ ὑπὸ θεράπουν ὁ πατὴρ Ναυπλίων παρέδοον, ἐνεκελευθότως ἀπὸ τὰ παρεχόμενα ὡς οὖν ἐπαινήθηκε Πλευρίδης. For if, as the editors suppose, the words ὁ φιεῦσας πατὴρ mean Creuses, the father of Aeropé, and that Aeropé, as naturally followed, was detected by her father, when she suffered debauchment (for if she was after her marriage guilty of the crime imputed to her by the poet, she could not have been detected therein by her father, who is known to have remained in Crete after his daughter's nuptials), it is impossible to understand how she could be married to Atreus, according to the poet's account, when she is said to have been cast into the sea as a punishment for that crime. Nor can one rightly interpret the words ἐφῄσαν — διαφθορὰ to signify that Aeropé was cast into the waters, but saved from them again, and wedded to Atreus. Moreover, ἐπαξεῖν ἀνδρὰ could not be spoken with reference to the slave of Creuses, who violated his daughter. There is no doubt therefore but that by the words ὁ φιεῦσας πατὴρ the father of Agamemnon, Atreus, is understood, and that the meaning expressed by the poet is this: That Aeropé, detected by her husband in adultery, after the birth of Agamemnon and Menelaus, was thrown into the sea. But we must understand Thystes to have been the adulterer. In this view of the passage I am supported by the Scholiast on Eur. Or. 500. ed. Matth.
1270 τοιούτος ἂν τοιῇδε ὑνειδίζεις σκοράν;
1300 ὡς ἐκ πατρὸς μὲν εἰμὶ Τελαμάρων γενόμης,
1275 ὁστις σφατοῦ τὰ πράττ᾽ ἀριστεύσας ἔμην
1305 ἰσχεί ἐνυστενοῦ μητέρ', ἣ φύσει μὲν ἦν
βασίλεια, Ααρομέδοντος, ἔκχριτον δέ νυν
1280 εὐς νυν τοῦδ᾽ ἴσθη, τούτου eis ἐλεήτε πλου,
βαλείτε χήμας τρεῖς ὁμοῦ συγκεμένους.

V. 1276. ἀριστεύς Dind.

Ἀριστεύς τὴν γεννάσα τῇρσπάν τε
μωρείτας, διὶ ἐμοιχεύτο Θυεῖτας,
δέναι αὐτὴν εἰς τὴν ᾿Αλκασαν,
ὡς φησὶ Σοφοκλῆς. Αδιὶ add also
the Schol. on Libanius Τ. IV.
65: Ἀριστεύς τὴν τοῦ Ἀγαμέ-
μονος μητέρα ἅ ἄνη αὐτῆς Ἀριστος'
μοισχευμένην λαβὼν τῷ Θεότη-
τις ἂν ᾿Αλκασάν ἐδώσαν. But observe
that the poet in these five verses
(1265—1269) with great aptness
relates what revenge Aristeus wrought
upon his brother Thyestes and his
wife Aeropé on account of their
Lastly, I have added examples of
the expression ὁ μείζων πατὴρ on
El. 334 sq.

V. 1265. Schol. ἐπακτῶν ἀν-
δρας τῶν μοιχῶν.
V. 1269. Schol.: ἰλλοῖς τοῖς
ἀριστοῖς.
V. 1272 sqq. ἰδές τῆς Αλ-
καρῆς γένος.] Compare re-
marks on v. 427.

Ibid., ἐμῆς ἱσχος — μητέρ']
Nouius rightly observes that the
form of expression is changed in
a different manner to what the
hearers would expect from the
proceeding words ἐκ πατρὸς μὲν
ἐκ. of Οδ. C. 1285. and El. 44.
V. 1276. δριστοῖς εἰς ἀρι-
στεύν.] The reading of the MSS.
δριστοῖς, is much better than ἀρι-
στεύς, which is proposed by Por-
son on Med. 3. For in that case
Teucer would say that he was
both of high parentage and high
personal nobility; now he only
denies that he can himself be ill
born, since he is descended from
parents of high nobility. Of the
plural ἀριστεύων joined with the
dual ὅσιν, Lobeck here gives
many examples.

V. 1277. Schol.: τοῦ πρὸς
ἀματοῦς τοὺς συγγενεῖς. So El.
1125: ἀκὴς ἡ τίκλως τοῖς ἦν πρὸς
ἀματοῦς. But Teucer means only
Ajax. See on Οδ. B. 361.
V. 1278. Schol. rec.: τοῦ τε-
δών ἐν πάνοις τοιατάς ἐν συμ-
φωνίᾳ.
V. 1279. σεῖ — λέγων] Hermann interprets this: nec
 pudet te id profiteri. But
this is so frigid, that I should
doubt that it was intended by So-
phocles. Nor have I yet found a
sense more suitable to the pas-
sage.

V. 1280. εἰ βαλεῖται] Héllwv
here has the same meaning as
ὁμοῖον in v. 1279. Hence in v.
1333. the poet has ἔθαντον βα-
λεῖν.
V. 1281. Schol. rec.: βαλεῖται
χήμας ἐν τοῦτον ὅσιν καὶ τὴν ᾿Α-
καρῆς καὶ τῶν Ἐδραυλῆς. We
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ΣΟΦΟΚΛΕΩΣ

ἐπεὶ καλῶν μοι τοῦδ’ ὑπερπονομένῳ
θανεῖν προθέλας μᾶλλον ἡ τῆς σῆς ὑπὲρ
γνωσάκιος, ἡ τοῦ σοῦ ἐξωαλμοῦς λέγω.

1285 πρὸς τοῦδ’ ὅρα μὴ τούμον, ἀλλὰ καλ τὸ σῶν.
αὐξ ἐν ἐπιμανεῖς τι, θουλὴσει ποτὲ
cαι δειλὸς εἶναι μᾶλλον ἡ ’ν ἐμοὶ θρασύς.

ΧΟΡΟΣ.

ἀναξ Οὐνσέυ, καιρὸν ᾧθ’ ἐλπιθάρης,
σε πῦ ἐξυνάψων, ἀλλὰ συλλύσων πάρει.

V. 1284. σοῦ ἐξωαλμοῦς I have written from Dindorf’s con-
jecture. MSS. (and Dindorf’s text) σοῦ ἐξωαλμοῦς.

must also remember that when Teu-
cer says: βαλεῖς χήμας, you will also cast away us, he shews
that there will probably be a con-
test between himself and the Atri-
da. For he has already freely declared that he would never al-
dow the body of Ajax to be cast
away unburied, but would rather repulse violence by violence. And
for this sentiment, which is con-
tained, as I have said, in the words
βαλεῖς χήμας, he gives a reason in
the following εἰπὲ καλῶν μοι
καλ. In which, although ἡμῖν
creis precede, he ought yet to say
ὑπερπονομένῳ μοι, since Teo-
messia and the son of Ajax were
certainly unable to contest with
Ἀγαμemmnon and Memelaus. By
the whole sentence therefore, τοῦτον
ἐλ—συγκειμένος, he means this:
if you offer any insult to
the dead Ajax, I shall deem
it an injury to us three, and
revenge it as such.

V. 1285 sq. τῆς σῆς — λέγω]
Doderlein de brachyl. p. 16
sq. well observes: λέγω is not the
conjunctive, as Hermann sup-
poses, but the primary verb, to be
construed with ἐπεὶ καλῶν μοι seil.
ἐλέω, and Teucer applies τῆς σῆς
γνωσάκιος to Helen not through
anger or forgetfulness, but in the
same sense as Theseus in Oed.
C. 1017. calls the daughter of
Oedipus τὰς παιδὰς ἡμῶν. He
means therefore: for that wo-
man, whose part you take.

V. 1286 sq. βουλήσει — Θρα-
σές] The sense is: you will
repent of your violence to-
wards me, and you will pre-
fer bringing the imputation of
cowardice upon yourself
by yielding, rather than
deat by resisting. By which
words he shews how far he will
go to revenge any injury that may
be offered. On the phrase Ἰρα-
σέων εἶναι ἐν τινί I have spoken
at v. 1065.

V. 1289. Schol.: ἀναξ Ὀνσέω-
σευ ἄν μὴ ἔχῃ αὐτῶν ἡ λαμπανή
ἡ φιλοσοφία, διαλλακτὴν εἰληφέρα
τῶν ὀντόσεωι τοιτοῦτον γιοι ἐκ παι-
δίων ἔλητε εἰςκείστα ἐξικατο δι’ Ὀμαστοῦ
ἀσοφίας καὶ ἀμφικακοὰς. On
the accusative καιρόν cf. v. 34.

V. 1289. ἐλ μὴ — πάρει] The
editors have gone wrong in sup-
posing that some accusative was
to be understood before the words
ἐναπείσων and συλλέων, as τὸ τι-
κάνος, τὸν δικά, τοὺς Ἀτρείδας καὶ
tὸν Θεοκύνος. But the expression
ἐναπείσων ἐς συλλέων is perfect,
and has a proverbial signification
to bind or loose. Cf. Antig. 39.
and 1317. with my note. So also
the Latins, as Seneca Epist. 22:
quod male implicuisti, sol-
vas potius quam abrumpas.

But it is easy to perceive that to
tangle or bind in this pas-
ΑΙΑΣ. 153

ΟΔΥΣΣΕΥΣ.
1290 ού γάρ κλόττες ἐσμέν αἰσχρότοις λόγοις, ἄναξ Ὀδυσσεί, τούτῳ υπ’ ἄνθρωπος ἀρτιαίος;

ΑΓΑΜΕΜΝΩΝ.

ΟΔΥΣΣΕΥΣ. 1320
1295 ποίος; ἕγα γάρ ἄνθρωπος ἀγάπην ἔχει, κλόττει φλάβον, συμβαλεῖν ἐπὶ κακά.

ΑΓΑΜΕΜΝΩΝ. ἥκονεν αἰσχρόι· ἄραν γάρ ἦν τοιαῦτα με.

ΟΔΥΣΣΕΥΣ. 1325
tί γάρ σ’ ἔδρασεν, ὡστε καὶ βλάβην ἔχειν;

ΑΓΑΜΕΜΝΩΝ. οὐ φησ’ ἐάσειν τόνδε τὸν νεκρὸν ταφῆς ἀμοιρόν, ἀλλὰ πρὸς βίαν θάφειν ἐμοῦ.

Sage means to cause violence of hands to arise from dispute, but that to lose must on the contrary mean to put an end to the quarrel. The sense is therefore: *know that you have come opportunely, if you have come to appease, and not to encourage the quarrel. But the particle μι is rightly placed,* although belonging to the verb ἔφωνον only. So, to be content with a few examples, Plato, de Rep. 421. A.: φύλαξες δὲ γόμμων τα καί πόλεως μὴ διότα, ἀλλὰ δοκοῦτες, ὅρις δὲ, διὶ πᾶσιν ἀφόην πόλιν ἀποκλινάσας. Ibid. p. 422. B.: τὰς πόλις ὡς εἰσάγεται ἐπὶ τοῦτο παρεσκευασμένος ὄνομα μὴ πάσαν πόλιαν, πλουσίον δὲ καὶ πόλεων, ὅσον ἄν δοξεῖ σοι δείκνυσιν μακρέσιν; Ibid. p. 423. D.: ὅπως ἄν ἐν τῷ αὐτῷ ἐντεθείων ἔκαστο μὴ πολλοῖς, ἀλλὰ τὰς γύρηνται, καὶ οὕτω δὴ ἐξήμαθα γαί πόλις μεῖος φύτηται, ἀλλὰ μὴ πολλαί.

V. 1292. κλόττες ἐσμέν] So vs. 1296. 1302. Compare my notes on Phil. 1191. On the expression ἀισχρότοις λόγοις πλεῖον ὥσπερ τινος I have spoken at v. 1207.

V. 1294. ποίοις: Neuius rightly observes: when any thing is thus ridiculed by asking a question, as if indeed it were nothing at all, or at least of no importance, the word expressing that thing is generally repeated from the words of the first speaker, and joined with ποίοι. Cf. Heindorf ad Plat. Charm. 47. Reisig Coniect. p. 74.

V. 1297. οὐκ ξαί] The particle καί I have noticed on Antig. 720.

V. 1299. πρὸς βίαν — ἐμοῦ] See on Oed. C. 656.
ΟΔΥΣΣΕΥΣ.

1300 ἔξεστιν οὖν εἰπόντι τάληθι φίλη
σοὶ μηδέν ἦσσον ἢ κάρος ξυνηρτεῖν;

ΑΓΑΜΕΜΝΩΝ.

εἰπ' ἢ γὰρ εἶπεν οὖν ἂν εὖ φρονῶν, ἐπεὶ
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.

ΟΔΥΣΣΕΥΣ.

ἂκούει νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,

1305 μη τῆς ἄθαντον δ' ἀναγιγάς βαλείν'
μηδ' ἢ βία σε μηδαμός νυκτᾶτο
τοσόνδε μισεῖν, ὡς τὴν ἄληθν πατείν.

καίμωλ γὰρ ἢν ποῦ' οὕτως ἑξίτοσο στρατοῦ,
ἐὰν οὖ 'κράτησα τῶν Ἀχιλλεών ὁπλῶν,

1310 ἀλλ' αὐτὸν ἔρμας ὡς' ἔγω τοὐτὸν ἐμοὶ
οὐκ ἂν ἅτιμάσαμι 'ἄν, ὡς τε μὴ λέγειν
ἐν' ἄνδρ' ιδεῖν ἀριστον Ἀργείων, ὅσοι
Τροίαν ἀφικόμεθα, πλὴν Ἀχιλλέως.

1315 οὐ γὰρ τούτον, ἀλλὰ τοὺς θεῶν νόμονς

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V. 1301. I have written ξυνηρτεῖν from the conjecture of Lobeck. MSS. and Dind. ξυνηρτεῖν or ξυνηρτεῖν. But the word ξυνηρτεῖν commonly edited here is no where found in use.

V. 1311. This passage must be corrupt, as the particle ἄν cannot be made long. Brunck received σοὺν αὖ from a few MSS. of inferior character. Triclinius' οὖκ ἂν γ' is no better. More suitable seems the conjecture of Bothe, that the poet wrote σοὶ ἅτιμασώμεν' ἄν.

V. 1301. ξυνηρτεῖν] Lobeck asply quotes from Hesychius: ξυνηρτεῖς συνολείς, συζεύγαι, and from Photius: ξυνηρτεῖς σύμφωνος, ὡς ἔκπεις ἡπίστης. In like manner the Scholias on this passage uses the interpretation συμφωνεῖς.

V. 1304 sqq. τὸν ἄνδρα τὸν ἐδέχετο. Because Agamemnon was unwilling that Ajax should be buried, on which cf Hor. Sat. II, 3, 187 sqq. and the commentators.

V. 1306. Schol.: μὴ οὖν η ἐξαίθην μή ἢ ἢ ἦγειρεν μεν- σαδόθη σε, ὡς πράξαλ τι παρὰ
tὸ δίκαιον: τουτίστατε, μὴ υπέρ τοῦ ἅμαθεσθαι τούτῳ τὴν ἔδραν παραθῆ τὸ δίκαιον.

V. 1312. ἔν — ἄφιστον] Ον μίς with the superlative see Matth. §. 461.

V. 1312 sqq. ἔν — Ἀχιλλέως] That Ajax was the bravest of leaders after Achilles, was the common opinion of the Greeks. Cf. fab. Aj. not. 8.

V. 1315 sqq. οὖ γὰρ τι — φθειροῖς] In these words Ulysses confirms the remarks of Teucer in vs. 1102. and 1104.
ΑΙΛΣ.

φθείρου ἰν. ἄνδρα δ' οὐ δίκαιον, εἰ θάνυ, βιάστην τὸν ἐσθλόν, οὐδ' ἐν μισῶν νυφῆς.

ΑΓΑΜΜΕΝΝΩΝ.

οὐ ταύτ', Ὀδυσσέω, τοῦδ' ὑπερμαχεῖς ἐμοί;

ΟΔΥΣΣΕΥΣ.

ἐγαρ'. ἐμέσουν δ', ἡνδ' ἦν μισεῖν καλόν.

ΑΓΑΜΜΕΝΝΩΝ.

1320 οὐ γὰρ θανόντι καλ προσεμβηνάτι σε κρῆ;

ΟΔΥΣΣΕΥΣ.

μὴ χαῖρ', Ἀτειθή, κέρδοσσαν τοῖς μὴ καλοῖς.

ΑΓΑΜΜΕΝΝΩΝ.

τὸν τοι τύραννον εὐσεβεῖν οὐ δύδιον.

1350

V. 1316. I have given θάνυ from conjecture. Vulg. θάνος. Cf v. 513.

V. 1316 sq. ἄνδρα δ' — νυφῇ] The word ἄνδρα is put emphatically, so as to signify vir honestus. See on vs. 512. and 1335. But, as the poet wished to express this idea more expressively, he added the words τὸν ἐσθλόν. He means therefore this: it is not lawful to injure a good man after his death, even if you entertain hatred against him. Cf. v. 1327. On the conjunctive ἐγαρ' I have spoken at v. 513. Dindorf has θάνος.

V. 1318. ταύτ' — εὐπρεμαξεῖς] See my remarks on this expression at Oed. R. 250 sq.

V. 1320. προσεμβηνάτι] The words ἐμβαίνων, ἐπεμβαίνων, προσεμβαίνων are used of those additional offences, to which those in grief or dejection are subject, as in El 835. Isidor Pelus L. III. Ep. 347: παλαιὸς λόγος δικαιωμένης μὴ ἐπιμαθάντων τοῖς πιστοῖς. Hence τοῖς δυστυχώσιν ἐπιμαθαίνων in fragm. Alexandri Polyh. apud Euseb. Praepar., ev. L. IX. c. 17. Add Eur. Hipp. 668. Wess. It was enacted by a law of Solon that no one should offer insult to the dead. Cf. Plutarch, v. Sol. c. 21. and Demosth. pro Corona p. 330, 5. δια — τοις διεσχεύσας οὐδὲ τῶν ἔθρων οὐδὲς ἐν μισῆς. But the particle καλ is not to be referred to προσεμβηνάτι, but to θανόντι. See my note on Antig. 280.

V. 1322. τὸν τοι — οὐ δέ — διον') As Creon in the case of Polynices (Ant. 198 — 210.), so Agamemnon thought that Ajax ought to be punished even after death, because he had escaped the deserved penalty during his lifetime; but when admonished by Ulysses, that the only punishment he could now exact from Ajax was inconsistent with the divine laws, he is necessarily led to confess that a king, who wishes to rule with strictness, cannot on all occasions consider whether his practice agrees with the divine laws, unless he choose to give up his own opinion. Cf. Ant. 743 sqq.: ΑΙΜ. οὐ γὰρ δικαιά ν' ἐξαυτοῦ δίκαιον ὅσι. ΚΡ. ἀμαρτών γὰρ τὰς ἀμοίς ἀρχαῖς αἰσθῶν; ΑΙΜ. οὐ γὰρ σέβεσι, τιμᾶς γε τὰς ἔθνων πατῶν, and read the reply of Tiresias to Creon in vs. 1072 sqq. Eustathius p. 1514, 25.
ΣΟΦΟΚΛΕΩΣ

ΟΔΥΣΣΕΥΣ.
άλλ' εὖ λέγουσι τοὺς φίλους τιμᾶς νέμειν.

ΑΓΑΜΕΜΝΩΝ.
κλέειν τὸν ἔσθλον ἄνδρα χρῆ τῶν ἐν τέλει.

ΟΔΥΣΣΕΥΣ.
1325 παῦσαι κρατεῖς τοι, τῶν φίλων νικάμενος.

ΑΓΑΜΕΜΝΩΝ.
μέμνησ', ὀπολῷ φροτὶ τὴν χάριν δίδως.

ΟΔΥΣΣΕΥΣ.
οὔ' ἔχθρος ἄνήρ, ἄλλα γενναῖος ποὺ ἴν.

1355
ΑΓΑΜΕΜΝΩΝ.
τὸ ποτὲ ποίησες; ἔχθρον οὐδ' οἴδει νέκυν;

ΟΔΥΣΣΕΥΣ.
νυν γὰρ ἄρετή με τῆς ἔχθρας πολύ.

(Od. 193, 48.) interprets this passage thus: οὐ δῆδιν ἀεὶ δικαίωσαν· γὰρ πάσης ἀρετῆς καὶ, ὡς ζητεῖν, αἰσχαστὸν εἶναι. But it is rightly observed by Brunnck, that in consequence of the hatred in which absolute monarchy was held by the liberty-loving Athenians, the tragedians seized every opportunity of introducing such sentiments as tended to call the kingly power into discredirt.

V. 1323. Schol.: ἀλλ' ἐν λέγοντι ποτὲ ποιεῖ τὸ δῆδον. Εἰτιν οὖν ὁ κοῦς τοιοῦτος· ἀλλ' ἰδοὺν ἵνα τοῖς καλοῖς συμβουλεύεται· τοίος τιμᾶς νέμειν, ἀντὶ τοῦ ἔμοι καλώς σοι συμβουλεύεστι· τιμῆν ἀπόδος, τούτωσιν ἀποκορεῖν μου.

V. 1324. Schol.: κλέειν τὸν ἔσθλον· ἀρχῆς αἱ αντιδίψεις· ὁ μὲν ἄποθεσεν ἐκ τιμῆ τῶν φίλων ἀφαίρετε τῶν βασιλέως τῆς ἱεροσολύμων παρακλητός· ὁ δὲ ἀντιπροσώπως φθαρείν, ἐν τῷ ἄγαθον ἄνδρα χρὴ παῦσαι τοῖς βασιλεύσι. On the phrase of ἐν τέλει I have spoken at Phil. 383.

V. 1325. Παῦσαι: Lobeck, against the opinion of those who thought παῦσαι disrespectfully used by Ulysses to the king, aptly quotes Oed. R. 630, where the Chorus interrupts the dispute of Creon and Oedipus thus: παῦσαθι, ἀνάκτης, and Eur. Androm. 692: παῦσασθον ἥδη. The same critic, in illustration of the following words, compares Arist. T. I. 356: δεῖ τῶν μὲν πολεμίων πάντας ἐθέλει κρατεῖν, τῶν δὲ ἐστιν δεῖ τετεῦδασθαι, μετ' ἄλλ' ἐκ τούτων ταύτα παραπονυμένων κρατεῖς τοῖς τῶν φίλων ἐτωμένως. On the verb νικάμενος joined with a genitive see vs. 322. and 1329.

V. 1328. τὸ ποτὲ — νῖκυν;] What then will you do, who reverence a dead enemy so much? By which he means: what sort of man will you be towards the living, who hold the dead in such respect? i.e. how much will you be disposed to spare living enemies, who show such reverence to a dead one?

V. 1329. νικῶ — πολύ] Those who think with Eustathius p. 842, 11. that πολύ is put for πᾶνων, are much deceived. For, as the verb ἐπέστασιν is joined with the
AGAMEMNON.
1330 τοιούτε μέντοι φίλοις ἐμπλήκητοι βρατῶν.

ODYSSEUS.
η νάρτεα πολλοὶ νῦν φίλοι, καῦθες πικρολ.

AGAMEMNON.
tοιοῦσθε ἐπαινεῖς ἢτα σοῦ κτάσθαν φίλους;

ODYSSEUS.
σκληρῶν ἐπαινεῖν σοῦ φιλῶν ψυχῆν ἠγά.

AGAMEMNON.
ἡμᾶς σοὶ δειλοὺς τῇδε θημέρα φανεῖς.

V. 1330. In some MSS. βρατῶν is read.

genitive, which conveys an idea of comparison, so that ηεταμαμαί σοι is the same as ἔτων ημί σοι η η σι, so that ἄρεττη πολύ νικᾶ τῆς ἔχαρας means the same as ἄρεττη πολύ κρίσεως ἕτει τῆς ἔχαρας, except that the word νικᾶ may take an accusative of the thing surpassed, as it is here added by Sophocles, who could not have added it, if πολύ κρίσεως ἕτει had been put instead. Therefore the sense must be this: I reverence the body of the dead Ajax, because the valour, for which he was eminent during his lifetime, has more influence with me than the hatred with which I pursued him while alive. By which he means, that he was led by the valour in which Ajax had excelled, to lay down at his death the hatred he had borne against him. Cf v. 1349.

V. 1330. Schol.: ἐμπλήκητοι βρατῶν. κοῦσοι, εὐμετάβολοι ὑμεῖς ὀδούσσει, ὡς εὐμετάβολοι. αἱ τοιοῦτοι οὖν ἐμπλήκητοι παρὰ τοῖς βρατῶν λέγονται, ὡς καὶ Θεομετόροι (Od. XX, 132.) ἐμπλήκητοι ἐνορ. κ. τις βρατῶν. Hence ἐμπλήκητοι are fickle or inconstant persons. Similar examples of this usage are adduced by Lobeck. On the genitive βρατῶν added here, I have spoken at Oed. C. 276 sq.

V. 1331. η νάρτεα — πικρολ] When Ulysses asserts that there are many, even at his time, who from friends become enemies, he seems at the same time to signify that, as they rightly deserve blame for that fickleness, he, on the contrary, deserves praise, since he has laid aside all grudge against his former enemy. On η νάρτεα I have spoken at Trach. 376.

V. 1332. τοιοῦσθε ἐπαινεῖς — φίλους.] The infinitive κτάσθαν is here added for the same reason as λαβεῖν in Ant. 437. and in the other passages there adduced. He means therefore: τοιοῦσθε σοὶ ἣγαν φίλους ἀγαθώς ἔσσεις πτάσθαι; That Agamemnon means inconstant friends any one may see.

V. 1333. σκληρῶν — ἠγά.] To Agamemnon's question whether he desires to possess inconstant friends, Ulysses replies by denying that such a constancy, as prevents the offended from ever being appeased, deserves praise.

V. 1334. σκληρῶν — φανεῖς] Agamemnon feared the imputation of cowardice, should he seem persuaded to bury Ajax differently from the manner he had enjoined,
through the threats of Teucer. On the θήμασθ ἔχει I have spoken at v. 737.

V. 1335. ἀνδρας μὲν ὄψιν Ἑλλην πάσιν ἐνδίκους.

Anéphos oún me toú nekrón θάπτειν ἐὰν;

ΟΔΥΣΣΕΥΣ.

ἔργαν. καὶ γὰρ αὐτὸς ἐνθάδ’ ἔμοιοι.

AGAMEMNON.

ἡ πάνθ᾽ ὀμοία πᾶς ἀνήρ αὐτῷ πονεῖ.

1335. Observe that the substantive ἄνδρας is put at the beginning of the verse, because opposed to the adjective δηλώσεις, so as to mean not only a man, but a brave one. See my note on v. 512. Nor is there any difficulty in the addition of the adjective ἐνδίκους. The same construction occurs in vs. 1316 sq. Finally, on the dative I have spoken at v. 1234.

V. 1336. ἀνέπθας — ἐὰν;

One might have expected the passive δηλώσεις. But the Greeks are accustomed to put the infinitive active after verbs of bidding or permitting, although the noun expressing the person, to whom command or permission is given, be omitted. See on Oed. C. 588.

V. 1337. Schol.: καὶ γὰρ αὐτὸς ἐπέκμας τὴν ἐμόλυνσιν τῆς ἐνδίκης ἔργα, καὶ αὐτὸς Θρομας πρὸς τὸ θάψει αὐτὸν.

The first of these interpretations is most incorrect, and foreign to the meaning of the passage, although approved, as far as I know, by all the editors. For although I do not deny that there may be a twofold meaning of the expression ἐνθάδ’ ἔμοιοι, as viewed by itself, so that it may mean either hoc patiner (see on Phil. 375.), or hoc agam, yet, from the connexion of the passage, it seems plain that the latter sense is here intended. Agamemnon had asked: do you compel me to allow the body of Ajax to be buried? Ulysses answers that he does so, and in explaining why, if he were to allege this reason: for I myself shall be buried, we must suppose him to say for my own body will be buried, which is most absurd. For the particle πῶς which the editors suppose is understood, could not be suppressed if Ulysses meant to say: for I myself shall be buried at some time. Neither could Ulysses use such an argument to persuade Agamemnon to consent to the burial of Ajax. For Agamemnon objected to the sepulture of Ajax on this account only, that he had before death been guilty of the greatest wickedness and thereby rendered himself deserving of hatred and punishment; Ulysses on the contrary was his friend. But is was impossible that he should be persuaded to allow his greatest enemy to be buried because admonished that his friend would at some time require the same office. Hence it is very clear that Ulysses means: I compel you, for I myself will bury him. Cf. vs. 1350 sqq. On the phrase ἐνθάδ’ ἔμοιοι signifying I will do this, see my note on Oed. R. 260.

V. 1338. Schol.: ἡ πάνθ᾽ ὀμοία ἔχει ταύτα συκολάντα, τοις δὲ οὖσας, κρόνον ἐγκλήμα τούτῳ τοῖς ἀνθρώποις, τὸ εἶναι ἔκσυνθον ψυχαντών, τούτῳ οὖν ἐγκαλέω τῷ Ὀδυσσεί ὁ Ἀγαμήμων, ἢ σάββα-
ΟΔΥΣΣΕΥΣ.

τῷ γάρ με μάλλον εἶχος ἡ μαυτῷ πονεῖν;

ΑΓΑΜΕΜΝΟΝ.

1340 σὸν ἄρα τοῦργον, ὁπίς ἐμὸν κεκλῆσται.

ΟΔΥΣΣΕΥΣ.

ὡς ἂν ποιήσῃς, πανταχὺ χρηστὸς γ' ἐσει.

ΑΓΑΜΕΜΝΟΝ.

ἀλλ' εὖ γε μέντοι τούτ' ἐπιλεγομ., ὡς ἐγὼ

1370 σοί μὲν νέμοιμ' ἂν τῆςδε καὶ μείζῳ χάριν,

sterol' δὲ κακεὶ κανθάδ' ὅν ἐμον' ὡμός

1345 ἔχυστοσ εἴσται. σοὶ δὲ δημὸν ἐξεσθ' α' χρῆς.

V. 1340. Porson thinks that we should read σὸν γ' ἐσει on account of the reading of some MSS. σὸν γάρ ἐσει.

V. 1345. I have written χρῆς from the conjecture of Dindorf. MSS. and Dindorf's text νῦν.

yield to thy entreaty, but

know this, that although I

would grant thee even a

greater favour, I shall ne-

vertheless hold him, though
dead, in the greatest hatred.

By which words he wishes to im-

press upon the spectators that he

has permitted the burial of Ajax,

not because he had relaxed his en-

mity towards him, but out of fa-

vour to Ulysses. The sentiment

is similar to that of Creon, who

says in Ant. 522: οὕτως ποθ' οὐ-

χύρεσι ποθ' ἔταν θάνη φίλος.

In what manner soever you

may do this, you will cer-

tainly be right. By which

words Ulysses means: whether you

shall do it yourself, or shall suffer

that Ajax be buried by my care,

although you may seem to have

relaxed from the severity of your

power, you will nevertheless ob-

tain the praise of kindness and

piety. On πανταχὺ compare Ant.

634: ἥ σοι μὲν ἡμῖς πανταχὺ

δρῶτες φίλοι;

V. 1342 sqq. ἄλλ' εὖ γε μέν-

tοι στὰ.] The sense is: I will

τὶς θέσε — χάριν] So Oed. R. 764: ἄθορ γὰρ φόβοιν

ἡ τίςδε καὶ μείζῳ χάριν.


874 sq. We must suppose that

Agamemnon, having spoken thus,

departs.
ΧΟΡΟΣ.

ότις δ’, Ὀδυσσεύ, μη λέγει γνώμη σοφόν
φύναι τοιούτον ὄντα, μάρος εἶναι ἀνήρ.

ΟΔΥΣΣΕΥΣ.

καὶ νῦν γε Τεύκρο τάπο τοῦ ἄργελλομαι,
όσον τὸν ἔχθρος ἔχω, τοῦτο οὖν εἶναι φόλος.

1350 καὶ τὸν Θανόντα τὸν δίκαιον θέλω,
καὶ κυριοτείχει, καὶ μηδὲν ἐλλείπειν, ὅσον
χρή τοὺς ἀριστοὺς ἀνθρώπον ποιεῖν βροτοῦς.

ΤΕΥΚΡΟΣ.

.accuracy Ὀδυσσεύς, πάντα ἔχοι σ’ ἐπαυνίσασι
λέγοις: καὶ μ’ ἐφευρος ἐλλιθὼς πολὺ.

1355 τούτο χάρ ἂν ἐχθρόστος Ἀργείου ἀνήρ
μόνος παρέστη τις χειρὶν, οὐ γὰρ ἔτης παρὰν
Θανόντα τρότε ἦν ἐγινόμενοι μέγα,

άς ὁ σαρακάρος οὐπαρώντας μολὼν
αὐτῶς τοῖς τὰ λόγων Ἡθικάσαται.

1360 λαβηθον αὐτῶν ἐκβαλεῖν ταρτής ὀτερ.
τοιγαρ ᾧ Ὁλύμπου τοῦτ’ εἰ προσβεβάν πατὴρ.
ΑΙΑΣ.

μνήμων τ’ Ἔρινος καὶ τελεσφόρος Δάικη
κακοῦς κακῶς φθείρειαν, ὥσπερ ἦθελον
tὸν ἄνδρα λόφας ἐκβαλεῖν ἀνάξιως.

1365 οἱ δ’, ὁ γεροῦν σκέπμα Δαέρου πατρός,
tάφον μὲν ὁκνῶ τοῦδε ἐπιφανέν ἔαν,

μὴ τῷ Θανόντι τούτῳ δυσχερές ποιῶ
τα’ ἀλλὰ καὶ σύμπαθες, καὶ ταῖς στερατοῖς
Θέλεσιν κυμίζειν, οὐδὲν ἄλγος ἔξωμεν.
ἔγω δὲ τάλλα πάντα ποροῦνοι’ οὐ δέ
ἀνὴρ καθ’ ἴμας ἐσθλὸς δὲν ἐπιστάσαο.

ΟΔΥΣΣΕΥΣ.

ἀλλ’ ἦθελον μὲν, εἰ δὲ μὴ’ σει σοὶ φιλον
παράσσει τά’ ἴμας, εἰμ’ ἐπανέσας τὸ σὸν.

ΤΕΥΚΡΟΣ.

ἄλης: ἧδη γὰρ πολὺς ἐκτέταται

1375 χρῶνος. ἀλλ’ οἱ μὲν κολὴν κάπετον
χερι ταχοῦνατε, τοι δ’ ὑψίβατον
τρίσποδ’ ἀμφιπόρον λυτρῶν ὑδῶν
θῆσθ’ ἐπίκαιρον: μία δ’ ἐκ κλίσεως
ἀνδρὰν ἵλῃ τὸν ὑπασπίδιον

V. 1373. ἐπίκαιρον = μία δ’ ἐκ x. a. ἤη = τὸν ὑ. x. Dind.

Aeschylus p. 73, and p. 129.
Ajax above (vs. 635 sqq.) invoked the Furies only, calling upon them to
revenge the injury he had received from the Atrides.
V. 1362. μνήμων τ’ ᾿Ερίνες
So Aesch. From. 516: Μνήμου τρι-
μορφοί μνήμων τ’ ᾿Ερίνες. Where
the Scholiast observes: μνήμο-
νες ᾿Ερίνες: αἱ μνημονεύουσαί
tῶν παρ’ ἄνδρων κακῶν καὶ
ἀντιδεδοσαί. Justice is called
teleσφόρος, because she suffers no
wickedness to pass unpunished.
V. 1365 sqq. αἱ τ’, αἱ — δυσ-
χερές ποιῶ.] The manes of
the dead were formerly thought to de-
test even honours offered at their
tombs by an enemy. Cf. El. 431
sqq. Eur. Herc. Fur. 1384. and
see Petit, Comment. ad Att. leg.
VI, S. p. 569.

V. 1374. τὸ σῶ’) What you
say.
V. 1374. Schol.: πιθανὴ ἡ ἤδη-
θεσίς διὰ τὴν σπουδὴν τῆς ταφῆς
πολύς οὖν ἦδη χρῶνος, ἄρ’ οὖ τε
τιθέλεται ὁ Δαίκη, καὶ ἦδη δεῖ αὐ-
tῶν ταφῆς.
V. 1376. Schol.: ταχύνατε μετὰ σπουδῆς ἀρθίσατε. Οἱ τοι δὲ
see Matt. §. 65, not. 3.
V. 1376 sqq. τοι δ’ ὑψίβατον
— ἐπίκαιρον] On the custom
compare Hom. II. XVIII, 343 sqq.
But the words τρίσποδα λυτρῶν
diās must be joined (cf. Matt.
§. 374, b. Rost §. 109, 11, 6.),
signifying the same thing as the
Homeric τρίσποδα λυτροφῶν, II.
XVIII, 346, and ἀμφιπόρων δήθεν,
for which Homer said ἄμφη ποιή
στήσας τ. c.
V. 1379 sq. τὴν ὑπασπίδιον.
1380 κόσμον ψεφέτω.

1385 μένος. ἀλλ' ἂγε πᾶς, φίλος ὄσις ἀνήρ
φησὶ παρεῖναι, σοῦσθα, βάτα, καὶ ἄνθρι ποιοῦν τῷ πάντῃ ἁγαθῷ
κούνδειν πο λώσιν θυγατέρι.

ΧΟΡΟΣ.

1390 ἢ πολλὰ βροτοῖς ἡσύνιν ἱδιόσιν
γυναί, πρὶν ἰδεῖν δ', σύμβελις μάντες
τῶν μελλόντων, ὅ τι πράξει.

V. 1382. σὺν Dind.
V. 1383. After this verse another is added in all the MSS.: Ἀλφ-
τος, ἤ ἢν, τοῦτο φανῶ., the spuriousness of which was detected by G.
Dindorf.

κόσμον] Which he had above
(in v. 577,) ordered to be buried
with him, except the shield be-
quashed to Euryaces in vs. 574 sq.
V. 1381 sqq. Schol.: παῖ, σῷ
δὲ τραγικό καὶ ταυτα καὶ πάθος
ἐξόμενα. On the position of the
with my notes and Matth. §
312, 3.
V. 1384. σφιγγας] Veins
or arteries. The word, says
Wesseling, is properly used of
a pipe or flute, which by a slight
change is made to signify other
things bearing some resemblance to
a pipe, and then for the veins and
arteries. On the whole meaning
cf. 917 sq. Ant. 1238 sq. Hom. II.
XXII, 19.
V. 1384 sq. μέλαν μένος
The poet has aptly used the word
μέλαν instead of blood, for as all
vital strength and vigour is con-
tained therein, strength may fairly
be said to be poured out with it.

Not dissimilar is the expression in
Aesch. Ag. 1075: αἰματηρὸν μένος.
V. 1385. τῷ πάντῃ ἁγαθῷ
ὅσο El. 301: ὅ πάντῃ ἄνθρωποις ὁ-
tος. Lobeck has adduced other
similar examples from prose au-
thors in his note.
V. 1388. κούνδειν — θυγατέρι
The poet has used a peculiar at-
traction, meaning this: καὶ οὐ σύ-
μβελις πο λώσιν λόγοι ἡν.
V. 1390 sqq. Schol.: οἷος ἄθεος
tοις ἀπελλαγμέναις μέλουσιν
ἡ τελευταία γνωμή, δει πλεῖστα
ὅστις τοις ἀνθρώποις γυναίξι ἐπ'
αὐτῶν τῶν προγενέστερον γυναικῶν,
προμηθείς δὲ ἀδύνατα χρήσματα
καὶ καντοάνας, δὲ τι ποτὲ ἀνο-
βίσωσθαι μέλεις. ταυτα δὲ ἄμα
ἀργοτερς ἐπεισίμονοι τῶν νεκρῶν,
καὶ γίνεται ξένοις πρόπονα τῇ
λευναρίᾳ.
V. 1391 sq. σύμβελις — μελ-
λόντων Ant. 1160: καὶ μάντες
σύμβελις τῶν καθησυχῶν βροτών.
Of πράττειν τι I have spoken in
my note on Antig. 619.
THE METRES,
WHICH
SOPHOCLES SEEMS TO HAVE USED IN THIS PLAY.

Vs. 1—133. trimeter iambics.
Vs. 134—171. contain six anapaestic systems, each consisting of
dimeters with one monometer interposed.

Vs. 172—181.
\[\text{tetram. dactyl.}\]
\[\text{dactyls, epitrites, and dactyli.}\]
\[\text{two epitrites, with an anacreontic and dactylic hephthemoner.}\]
\[\text{iambelegus.}\]

id.

\[\text{epitrite and adonius. Cf. H e r m. El. p. 648 sqq.}\]
V. 176. similar to the verse called Pindaric. Cf. H e r m. Elem.
d. M. p. 652., who also treats on the iambic hephthemoner p. 651 sqq.

Vs. 192—198.
\[\text{a dactylic and iambic penethemoner.}\]
\[\text{iambic brachycatalectic.}\]
\[\text{glycon.}\]

195 The metres of this and the following verses are doubtful.
Vs. 199—218. contain three anapaestic systems, consisting of dimeters, with two monometers interposed.
METRES.

Vs. 220 — 227.

220 — ΛΟΔ, ΛΟΔ — ΛΟΔ — penth. iamb. and dactyls.
ΛΟΔ, ΛΟΔ — dim. iamb. cat.
ΛΟΔ — ΛΟΔ — pentam. dact. cat.
ΛΟΔ — dim. chor. hyperc.

V. 220. is similar to the iambelagus, of which mention is made on v. 176. It differs from it in having an hephthemimer dactylic for a
penth. dact.

Vs. 228 — 239. and vs. 249 — 254. contain two anapaestic systems, consisting of dimeters with one monometer interposed.

Vs. 255 — 339. are iambic trimeters, except vs. 325. 328. 331., which are antispastic, of this form:

ΛΟΔ —

Vs. 340 — 344.

340 ∅ iamb.
ΛΟΔ ΛΟΔ, ΛΟΔ ΛΟΔ dimet. dochm.
ΛΟΔ ΛΟΔ, ΛΟΔ ΛΟΔ id.
ΛΟΔ — ΛΟΔ —, ΛΟΔ —, ΛΟΔ — tetram. iamb.
On the iambic tetrameter I have spoken in my conspectus of the Antig. v. 839. ed. Goth.

Vs. 354 — 356.

ΛΟΔ ΛΟΔ, ΛΟΔ ΛΟΔ dimet. dochm.
ΛΟΔ ΛΟΔ, ΛΟΔ ΛΟΔ id.
ΛΟΔ ΛΟΔ, ΛΟΔ ΛΟΔ id.
Vs. 357 — 359. and 361. iambic trimeters.
V. 360. is an antispast.

Vs. 362 — 366.

, ΛΟΔ — ΛΟΔ —, ΛΟΔ —, ΛΟΔ — penth. dact. with anaacreontic and dim. iambic.
METRES.

365  \( \mathcal{O}O\mathcal{O}-, \mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}O- \) choriamb. and iamb.
    \( \mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}O- \) dim. iamb. cat.
    Vs. 367 sq. iambic trimeters.
    Vs. 384 — 400.
    \( \varnothing \mathcal{O} \) iambic.

385  \( \mathcal{O}\mathcal{O}\mathcal{O}O\mathcal{O} \) dochniac.
    \( \mathcal{O}\mathcal{O}\mathcal{O}O\mathcal{O}, \mathcal{O}\mathcal{O}\mathcal{O}O\mathcal{O} \) dim. dochnm.
    \( \mathcal{O}\mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}\mathcal{O}O\mathcal{O} \) dipod. iamb. and dochnm.
    \( \mathcal{O}\mathcal{O}\mathcal{O}\mathcal{O}-, \mathcal{O}\mathcal{O}\mathcal{O}\mathcal{O}-, \mathcal{O}\mathcal{O}\mathcal{O}O- \) iamb. and choriamb.

390  \( \mathcal{O}\mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}\mathcal{O}O-, \mathcal{O}\mathcal{O}\mathcal{O}O-, \mathcal{O} \) trim. iamb. with a trochee.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) monom. troch. hypercat.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) id.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) choriamb. and spondee.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) monom. troch. hyperc.

395  \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) id.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) id.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) id.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) id.
    \( \mathcal{O}O\mathcal{O}O\mathcal{O} \) dim. iamb.

400  \( \mathcal{O}O\mathcal{O}O\mathcal{O}-, \mathcal{O}O\mathcal{O}O\mathcal{O}-, \mathcal{O}O\mathcal{O}O\mathcal{O}- \) dim. iamb. hyp. with an adonius.
    Vs. 401 sq. trimeter iambics.
    Vs. 422 — 598. id.
    Vs. 589 — 598.

590  \( \mathcal{O}, \mathcal{O}\mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}, \mathcal{O} \) dimeter glycons
    with trochees.
    \( \mathcal{O}, \mathcal{O}\mathcal{O}O- \) logaoedic with anacreontic.
    \( \mathcal{O}O\mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O\mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O- \) dipod. iamb. and glyc.
    \( \mathcal{O}O\mathcal{O}O-, \mathcal{O}, \mathcal{O}O\mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O- \) dip. iamb. and glyc. hyperc.
    \( \mathcal{O}, \mathcal{O}O\mathcal{O}O-, \mathcal{O}O\mathcal{O}O- \) choriamb. with anacreontic and antispast.
    Cf. v. 1164.

595  \( \mathcal{O}, \mathcal{O}\mathcal{O}O- \) iamb. and choriamb.
    \( \mathcal{O}, \mathcal{O}\mathcal{O}O- \) id.
    \( \mathcal{O}\mathcal{O}O\mathcal{O}O\mathcal{O}O, \mathcal{O}\mathcal{O}O\mathcal{O}O\mathcal{O}O \) two trochees, dactyl and trochee.
    \( \mathcal{O}\mathcal{O}O\mathcal{O}O\mathcal{O}O \) monom. iamb. hyperc.
    Vs. 609 — 617.
    \( \mathcal{O}O\mathcal{O}O-, \mathcal{O}O-, \mathcal{O}O\mathcal{O}O-, \mathcal{O}O- \) as v. 592.

610  \( \mathcal{O}\mathcal{O}O-, \mathcal{O}, \mathcal{O}O\mathcal{O}O-, \mathcal{O}O- \) as v. 593.
i thyphallic.

dim. dact.

dim. chori. hyp. with a base.

trim. chori. cat. with a base.

pherectheus.

id.

phalaec. hendecasyll. Cf. H e r m . E l e m .
p. 562 sq.

Vs. 627 — 663. trim. iamb.

Vs. 674 — 686.

trim. iamb.

metre doubtful.

dim. glycon.

glycon.

glycon, having a bacchius for its base.

glycon, as v.

and phal. hendecasyll.

two adonii and an ithyphall.

choriamb. and spond. with anacreontic.

mon. iamb. and logaoed.

Vs. 700 — 846. trimeter iamb. except v. 718 serving for the exclamation, which is a monometer iamb.

V. 847. dimeter iambic. 848. iambic. 849. dimeter troch. cat.
850. trimeter iambic. — 854. bacchius. 855. trim. iambic. — 858 sq. id.

Vs. 860 — 863.

dim. dochm.

id.

penth. dact. and dochm.

encomiolog. cf. H e r m . E l e m . p. 651.

crestic and dochm.

dim. cret.

dim. dochm.

cretic and dochm.

dochm. bacch. and cret.
METRES.


Vs. 878—881.

- $\hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath}$ dochm.
- - $\hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath}$ logaoed. with anacrusis.
980 $\hat{\imath} \hat{\imath}$ - $\hat{\imath} \hat{\imath} \hat{\imath}$ crosic and dochm.
$\hat{\imath} \hat{\imath}$ - $\hat{\imath} \hat{\imath}$ dim. cret.
Vs. 882. 884. 885. trim. iamb.

Vs. 886—891.

- $\hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath}$ dim. dochm.
$\hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath}$ dochm.
$\hat{\imath} \hat{\imath} \hat{\imath}$ - $\hat{\imath} \hat{\imath} \hat{\imath}$ iamb. iamb.; cf. Herm. El. p. 651 sq.
$\hat{\imath} \hat{\imath}$ - $\hat{\imath}$ - dim. iamb. cat.
$\hat{\imath} \hat{\imath}$ - $\hat{\imath}$ - $\hat{\imath} \hat{\imath}$ logaoed. and adonius.
Vs. 934—1135. trim. iamb.
Vs. 1136—1140. an anapaestic system, consisting of dimeters.
Vs. 1141—1157. trim. iamb.

Vs. 1158—1164.

$\hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath} \hat{\imath}$, $\hat{\imath} \hat{\imath}$ - $\hat{\imath} \hat{\imath}$ dipodia troch. and tetrameter choriamb. catal.
1160 $\hat{\imath}$ $\hat{\imath}$ - $\hat{\imath}$ - dip. troch. and chori.
$\hat{\imath} \hat{\imath}$ - $\hat{\imath}$ - penth. iamb.
- $\hat{\imath}$ - $\hat{\imath}$ - molossus and choriamb.
metre doubtful.
- - $\hat{\imath} \hat{\imath}$ - $\hat{\imath}$ - as v. 594.

Vs. 1171—1182.

- $\hat{\imath}$ $\hat{\imath}$ - $\hat{\imath}$ - diiamb. and choriamb.
$\hat{\imath}$ $\hat{\imath}$ - $\hat{\imath}$ - dim. chori.
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- - $\hat{\imath}$ $\hat{\imath}$ - $\hat{\imath}$ - dim. chori. with anacr.
1175 $\hat{\imath}$ $\hat{\imath}$ - $\hat{\imath}$ - $\hat{\imath}$ - dim. chori.
$\hat{\imath}$ $\hat{\imath}$ - chori. hyperc.
METRES.

\[\text{is one verse, consisting of a dimeter dochm. and a dimeter glycon.}\]

Vs. 1195—1373. trim. iamb.

Vs. 1374—1392. two systems, consisting of dimeter anap. with one monometer interposed.
## INDEX TO AJAX.

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